

Proper 22C
Holy Eucharist
Sunday, August 31, 2025 at 10:30 AM



The Church of the Redeemer:

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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to <https://theredeemer.ca/post-17524>.

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We are in the season traditionally known as "Ordinary Times." During this season we celebrate the everyday, or "ordinary" work of Jesus as he cared, healed, and loved the world around him. Along with the Apostles, we are charged with the same extraordinary privilege. As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

Presider: Beth Benson

Welcome

Land Acknowledgement

Opening Hymn: "Sing a New World into Being"

All sing



1. Sing a new world in - to be - ing. Sound a bold and hope-ful theme.
2. Sing a new world in - to be - ing where each gen - der class and race
3. Sing a new world in - to be - ing where the home-less find a home,
4. Sing a new world in - to be - ing. Join the an - cient proph-ets' cry



Find a tune for si - lent yearn-ings. Lend your voice and dare to dream:
brings its rain - bow gifts and col - ours to God's lim - it - less em-brace;
where no chil - dren ev - er hun - ger but are filled with God's sha - lom;
for a time of health and plen - ty when all tears have been wiped dry;



dream a— church where all who wor-ship find their—lives and loves be - long.
where the— lines that once di - vi - ded form in - stead the ties that bind.
where all— peo - ple work for jus - tice, where all— hate and ven-geance cease.
when com - pas - sion flows like wa - ters, pour-ing— balm for all who grieve.



Sing a new world in - to be - ing. Sing as Christ in - spires your song!
Sing a new world in - to be - ing: risk trans-form - ing heart and mind!
Sing a new world in - to be - ing: raise the har - mo - nies of peace.
Sing a new world in - to be - ing: live the prom - ise you be - lieve!

The Gathering of the Community

Priest: The grace of our Lord Jesus Christ,
and the love of God
and fellowship of the Holy Spirit,
be with you all.

All: **And also with you.**

Kyrie Eleison: #209 (Sing a New Creation)



Music: John L. Bell, 1995. © 1995 WGRG c/o Iona Community, GIA Publications, Inc., agent.

Collect of the Day

Priest: Inviting God,
laying open your table to those without status or power,
and setting a place for the foreign and the unwanted:
overturn our tables of power
and teach us to receive bread from strange and wounded hands;
through Jesus Christ, the one given for all

All: **Amen.**

✠ Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Jeremiah.

Hear the word of the Lord, O house of Jacob, and all the families of the house of Israel. Thus says the Lord: What wrong did your ancestors find in me that they went far from me, and went after worthless things, and became worthless themselves? They did not say, 'Where is the Lord who brought us up from the land of Egypt, who led us in the wilderness, in a land of deserts and pits, in a land of drought and deep darkness, in a land that no one passes through, where no one lives?' I brought you into a plentiful land to eat its fruits and its good things. But when you entered you defiled my land, and made my heritage an abomination. The priests did not say, 'Where is the Lord?' Those who handle the law did not know me; the rulers transgressed against me; the prophets prophesied by Baal, and went after things that do not profit. Therefore once more I accuse you, says the Lord, and I accuse your children's children. Cross to the coasts of Cyprus and look, send to Kedar and examine with care; see if there has ever been such a thing. Has a nation changed its gods, even though they are no gods? But my people have changed their glory for something that does not profit. Be appalled, O heavens, at this, be shocked, be utterly desolate, says the Lord, for my people have committed two evils: they have forsaken me, the fountain of living water, and dug out cisterns for themselves, cracked cisterns that can hold no water.

Reader: Hear what the Spirit is saying to the Church.

Jeremiah 2.4-13

All: **Thanks be to God.**

A moment of silence is observed

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy." It is a chant or song calling to the Father, the Son, and the Holy Spirit.

Pronounced "CALL-ect", the Collect of the Day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" us to the service.

As we noted last week, the Book of Jeremiah was written at a time of national crisis, as the people faced being conquered by the military powers surrounding them. In the midst of this crisis, God speaks words of lament to Jeremiah, urging him to remind the people of their true identity and God's faithfulness. Be steadfast in the face of evil.

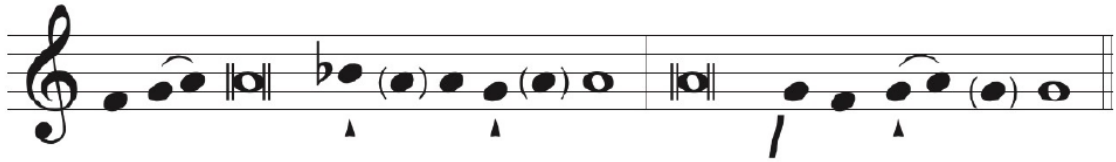
The Psalms (pronounced “sahms”) are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

In this Psalm we hear a call to praise God. We hear a call to a place of worship, remembrance, repentance and thanksgiving. Sing with joy!

The Acclamation (from the Latin “acclamare,” meaning “shout in approval”) is sung or said to prepare our hearts to receive the Gospel.

Psalm 81.1, 10-16 (Plainsong)

All sing



SING WITH – joy to God our strength *
and raise a loud shout to the God of Jäcob.

**I am your God,
who brought you out of the land of Egypt and said, *
“Open your mouth wide, and I will fill it.”**

And yet my people did not hear my voice, *
and Israel would not obey me.

**So I gave them over to the stubbornness of their hearts, *
to follow their own devices.**

Oh, that my people would listen to me! *
that Israel would walk in my ways!

**I should soon subdue their enemies *
and turn my hand against their foes.**

Those who hate me would cringe before me, *
their punishment would last for ever.

**But Israel would I feed with the finest wheat *
and satisfy them with honey from the rock.**

Gospel Acclamation

*We turn and face the Gospel as it is processed to the midst of the gathered community.
We do this as a sign of respect and to symbolize that
its message is at the centre of our lives and its truth is always before our eyes.*

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to Luke.

All: **Glory to you, Lord Jesus Christ.**

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely. When he noticed how the guests chose the places of honour, he told them a parable. ‘When you are invited by someone to a wedding banquet, do not sit down at the place of honour, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, “Give this person your place”, and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, “Friend, move up higher”; then you will be honoured in the presence of all who sit at the table with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted.’ He said also to the one who had invited him, ‘When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbours, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.’

Priest: The Gospel of Christ.

Luke 14.1, 7-14

All: **Praise to you, Lord Jesus Christ.**

Homily: Beth Benson

A moment of silence is observed.

Prayers of the People

Leader: O Creator God, you shaped our souls and set their weave. You formed our bodies and gave us breath. Infill us now by the breath of your spirit that we may open ourselves to you this day in prayer.

Leader: Fill us with your life-giving Spirit.

All: **Fill us Gracious Lord.**

Leader: God of vision, we pray for the continued renewal of the Church in faith, love and service. Give us grace to see you in your good creation; in all our human companions; in the traditions and wisdom passed down to us through the ages. May we discern you in all that we see and faithfully serve you in all that we do.

Please add your prayers either silently or aloud.

Leader: Fill us with your life-giving Spirit.

All: **Fill us Gracious Lord.**

Jesus calls the people back to their biblical roots even as he points to the in-breaking of God’s reign where social norms are turned upside down. Here Jesus reminds us that generous hospitality is a sign of God’s kingdom and a hallmark of our life together. Everyone is welcome at the table, there is always a spare place setting and Jesus is both guest and host!

The homily (from Greek “homilia”, meaning “conversation”) or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

With all that weighs on us in our personal lives, our community, our church, and in our world, the Prayers of the People offer God our cares and concerns. We welcome you to use the silences to express your prayers, silently or aloud.

How much our world needs peace! Just as Jesus said to his disciples, "Peace I leave with you," so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

Leader: God who speaks, may we hear you this day. Unstop our ears to systemic injustice, violence, and sin both in our own hearts and around the world. Help us to really listen to others and as we listen, help us to respond by sharing your love in word and deed.

Please add your prayers either silently or aloud.

Leader: Fill us with your life-giving Spirit.

All: Fill us Gracious Lord.

Leader: God who loves, help us hold on to you as you hold on to us. Give us the faith, trust, hope, and peace that comes from living our lives close to you. Wrap your loving arms around all who suffer in mind body and spirit. Bring us close. Keep us safe, now and for all eternity.

Please add your prayers either silently or aloud.

Leader: Fill us with your life-giving Spirit.

All: Fill us Gracious Lord.

Leader: Stay with us, Lord, for it is necessary to have you present so that we do not forget you.

You know how easily we abandon you.

Stay with us, Lord, because we are weak, and we need your strength, so that we may not fall so often.

Stay with us, Lord, for you are our life, and without you, we are without fervour.

Stay with us, Lord, for you are our light, and without you, we are in darkness.

Stay with us, Lord, to show us your will.

Stay with us, Lord, so that we hear your voice and follow you.

Stay with us, Lord, for we desire to love you very much, and always be in your company.

Stay with us, Lord, for as poor as our souls are, we want to be a place of consolation for you, a nest of love.

All: Amen.

The Peace

Priest: The peace of the Lord be always with you.

People: And also with you.



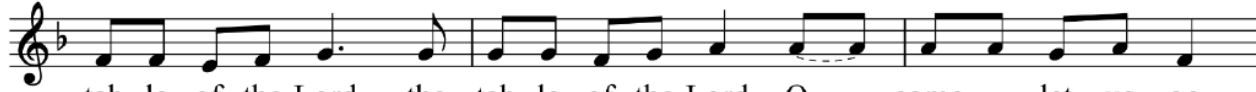
Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

Offertory Hymn: "O Come Let Us Go" (Douglas Cowling)

All sing



1. O come let us go to the tab - le of the Lord, the
2. We will bring a cloth to spread on the tab - le of the Lord, the
3. We will bring a loaf of bread to the tab - le of the Lord, the
4. We will bring a cup of wine to the tab - le of the Lord, the
5. We will bring our gifts and alms to the tab - le of the Lord, the
6. O, come let us go to the tab - le of the Lord, the



tab - le of the Lord, the tab - le of the Lord, O come let us go
tab - le of the Lord, the tab - le of the Lord! We will bring a cloth to spread
tab - le of the Lord, the tab - le of the Lord! We will bring a loaf of bread
tab - le of the Lord, the tab - le of the Lord! We will bring a cup of wine
tab - le of the Lord, the tab - le of the Lord! We will bring our gifts and alms
tab - le of the Lord, the tab - le of the Lord! O, come let us go



to the tab - le of the Lord where there is joy, there is joy, there is joy!
on the tab - le of the Lord where there is joy, there is joy, there is joy!
to the tab - le of the Lord where there is joy, there is joy, there is joy!
to the tab - le of the Lord where there is joy, there is joy, there is joy!
to the tab - le of the Lord where there is joy, there is joy, there is joy!
to the tab - le of the Lord where there is joy, there is joy, there is joy!

Music: South African, arr. D. Cowling

Throughout the year, the children share their gifts in worship leadership, and during the summer, some of them have had the opportunity to serve at the altar with the priests. Today, the children celebrate all of that learning and leadership in this offertory hymn by Doug Cowling. As we sing the hymn, they will make the words come to life as they "go to the table of the Lord" and prepare it for our celebration of the Eucharist.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Merciful God,
receive all we offer you this day.
Give us grace to love one another
that your love may be made perfect in us.
We ask this in the name of Jesus Christ our Lord **Amen.**

The Eucharist (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

The Sanctus (from the Latin word “holy”) is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah’s vision of the greatness of God, and from Matthew, where the people called out “Hosanna!” when Jesus entered Jerusalem.

The Great Thanksgiving



The Lord be with you. **And al-so with you.**



Lift up your hearts. **We lift them to the Lord.**



Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Saviour Jesus Christ.
And so, with all the choirs of angels,
with the church on earth and the all the hosts of heaven,
we praise your name and join in their unending hymn:

Sanctus: #190 (Gather)



Ho - ly, ho - ly, ho - ly Lord, God of pow-er, God of might,



heav-en and earth are full of your glo - ry! Ho - san-na in the high-est!



Bless-ed is he who comes in the name of the Lord! Ho - san-na in the



high - est! Ho - san - na in the high - est!

Music: *Mass of Light*, David Haas, © 1988, GIA Publications, Inc.

Priest: God of our weary years, God of our silent tears,
you have brought us this far along our journey,
lifting us up from the dust even when we have fallen short of your glory.
In times of bitterness you did not abandon us,
but guided us into the path of love and light.
In every age you sent angels to whisper your message of love without measure.
In every age, you sent your prophets to make known
your loving will for all humanity.
The cry of the poor has become your own cry;
and our hunger and thirst for justice is your own desire,
which you have entrusted to our fragile wills and restless hearts.
In the fullness of time, you sent your son to preach good news to the afflicted,
to break bread with the outcast and the despised,
and to ransom those in bondage to prejudice and sin.
In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it and gave it to his disciples, saying:
“Take and eat; this is my body given for you.
Do this in remembrance of me.”
After supper, he took the cup of wine,
gave you thanks, and offered it for all, saying:
“This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.”
For as often as we eat of this bread and drink from this cup,
we proclaim this truth:

All: **Christ has died. Christ is risen. Christ will come again.**

Priest: Send your Holy Spirit, our advocate,
to fill the hearts of all who share this bread and cup
with courage and wisdom,
to pursue love and justice in all the world.
Join our prayers and praise with your prophets and martyrs of every age,
that, rejoicing in the hope of the resurrection,
we might live in the freedom and hope of your Son.
Through him, with him, in the unity of the Holy Spirit,
all glory and honour is yours,
almighty Father, now and forever.

All: **Amen.**

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

The Lord's Prayer

Priest: *People:*

As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,
your king-dom come, your will be done, on earth as in heav-en.
Give us to-day our dai-ly bread. For-give us our sins
as we for-give those who sin a- gainst us.
Save us from the time of trial and de-liv-er us from e-vil.
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A-men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: God of promise, you prepare a banquet for us in your kingdom.

People: **Happy are those who are called to the supper of the Lamb.**

Priest: The gifts of God for the People of God.

People: **Thanks be to God.**

Fraction Hymn: #754 (Gather) "Now the Silence"

All sing



Now the si-lence, Now the peace, Now the emp-ty hands up-lift - ed;
Now the kneel-ing, Now the plea, Now the Fa-ther's arms in wel - come;
Now the hear-ing, Now the pow'r, Now the ves - sel brimmed for pour - ing;
Now the bod - y, Now the blood, Now the joy - ful cel - e-bra - tion;
Now the wed-ding, Now the songs, Now the heart for-giv - en leap - ing;
Now the Spir - it's vis - i - ta - tion, Now the Son's e-piph - a - ny,
Now the Fath - er's bless - ing. Now. Now. Now.

Text: Jaroslav J. Vajda (1919-2008). Tune: NOW. Carl Schalk (1929-2021). © 1969, Hope Publishing Co.

The Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn (or song) sung during the Eucharist when the priest breaks the consecrated bread.

The Giving and Receiving of Communion

Priest: Dear friends, I invite you in this moment, wherever you may be,
to receive Christ, in communion with the saints,
and the gathering of God's people, unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion
– not through the physical bread and wine we can touch and taste –
but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this, all the Church has ever thought necessary is genuine true
desire, lively faith, and genuine love. Come honestly before God the way you know how.
You may wish to pray quietly this prayer to help you:*

One: Lord, you stand at the door of my heart and knock.
You wait for me and only I can let you in.
I believe and trust in you and ask you now to fill me with your presence.
Feed me with your body and unite me in your blood,
that I may be your blessing to a world in need. Amen.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

The word "anoint" comes from the Latin "ungere" which means "to smear." It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

Motet (from the Latin "motectum") means "movement" and refers to the movement of the voices in this form of vocal composition.

"Doxology" comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

The Communion



*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion.
This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

Healing/Anointing

*During the distribution of Holy Eucharist the ministry of anointing will be offered.
If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.*

Communion Motet: "Thy Word is a Lantern" (Henry Purcell)

Thy word is a lantern unto my feet, and a light unto my paths,
I have sworn and am steadfastly purposed to keep thy righteous judgments.
I am troubled above measure.
Quicken me, O Lord, according to thy word.

Let the free-will offerings of my mouth please thee, O Lord,
and teach me thy judgments.
The ungodly have laid a snare for me: but yet I swerved not from thy commandments.
Thy testimonies have I claimed as mine heritage for ever:
they are the very joy of my heart. Hallelujah!

~Psalm 119

Prayer after Communion

Please rise as you are able

Priest: Almighty God,
you renew us at your table with the bread of life.
May your holy food strengthen us in love
and help us to serve you in each other.
We ask this in the name of Jesus Christ our Lord.

All Amen.

The Doxology

Priest: Glory to God,
All: whose power working in us
can do infinitely more than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus
for ever and ever. Amen.

Announcements

Please be seated

Departing Hymn: #658 (Gather) "Bring Forth the Kingdom"

All rise and sing

1. You are salt for the earth, O peo-ple: Salt for the
2. You are a light on the hill, O peo-ple: Light for the
3. You are a seed of the Word, O peo-ple: Bring forth the
4. We are a blest and a pil - grim peo-ple: Bound for the

King-dom of God! Share the fla - vour of life, O peo - ple:
Cit - y of God! Shine so ho - ly and bright, O peo - ple:
King-dom of God! Seeds of mer - cy and seeds of jus - tice:
King-dom of God! Love our jour-ney and love our home-land:

Life in the King - dom of God!
Shine for the King - dom of God!
Grow in the King - dom of God!
Love is the King - dom of God!

Refrain

Bring forth the King-dom of mer - cy, Bring forth the
King-dom of peace; Bring forth the King-dom of jus - tice,
Bring forth the Cit - y of God!

Text: Marty Haugen, b. 1950. Tune: Marty Haugen, b. 1950. © 1986, GIA Publications, Inc.

The Dismissal

Priest: Let us bless the Lord. Alleluia!

All: Thanks be to God. Alleluia!

In the Dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

FURTHER CREDITS FOR THIS BULLETIN

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Collect is from Prayers for an Inclusive Church (2009)

Prayer over the Gifts from Alternative Revised Common Lectionary Collects.

Prayers of the People are written by Judy Burnham, after St. Pio of Pietrelcina.

Cover art image is JESUS MAFA. The poor invited to the feast, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN. Original source: <http://www.librairie-emmanuel.fr>

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WORSHIP WITH US

Sunday August 31 (Proper 22C)

7:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday September 7 (Season of Creation 1)

9:00 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)