

## The Seventh Sunday of Pentecost

July 27, 2025

*Today we welcome the Rev. Paul Woehrle as guest celebrant and preacher.*

### THE HYMNS

Opening Hymn:	<i>"Let There Be Light"</i>	CP-572
Gradual Hymn:	<i>"Jesus Before Me"</i> (SaNC-151)	see page 4
Offertory Hymn:	<i>"In the Lord I'll be Ever Thankful"</i> (SaNC-124)	see page 5
Communion Hymns:	<i>"Bread of Heaven, on Thee We Feed"</i>	CP-72
	<i>"Giver of the Perfect Gift"</i>	CP-180
Closing Hymn:	<i>"Lord, the Light of Your Love is Shining"</i>	CP-460

### THE COLLECT OF THE DAY

Celebrant: Let us pray:

**All: Lord of heaven and earth, as Jesus taught the disciples to be persistent in prayer, give us patience and courage never to lose hope, but always to bring our prayers before you; through Jesus Christ our Lord. Amen.<sup>i</sup>**

### THE READINGS<sup>ii</sup>

**First Reading:** (Hosea 1:2-10) Read by Dawn

The people of Israel have deserted the worship of God and have taken up devotion to other gods. Their covenant (or pact) with God is likened to a marriage contract. They have become like prostitutes in wandering off to spouses other than God.

When the Lord first spoke through Hosea, the Lord said to Hosea, "Go, take for yourself a wife of prostitution and have children of prostitution, for the land commits great prostitution by forsaking the Lord." So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son.

And the Lord said to him, "Name him Jezreel, for in a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. On that day I will break the bow of Israel in the Valley of Jezreel."

She conceived again and bore a daughter. Then the Lord said to him, "Name her Lo-ruhamah, for I will no longer have pity on the house of Israel or forgive them. But I will have pity on the house of Judah, and I will save them by the Lord their God; I will not save them by bow or by sword or by war or by horses or by horsemen."

When she had weaned Lo-ruhamah, she conceived and bore a son. Then the Lord said, "Name him Lo-ammi, for you are not my people, and I am not your God."

Yet the number of the people of Israel shall be like the sand of the sea, which can be neither measured nor numbered, and in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God."

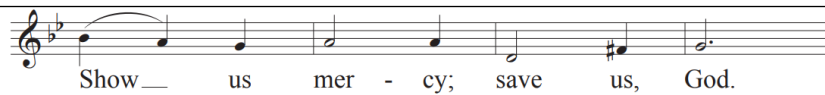
Hear what the Spirit is saying to God's People.

**All: Thanks be to God!**

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**Psalm 85<sup>iii</sup>** - Cantors: Andy and Pauline

*The cantor sings the refrain first, then everyone repeats it the second time. The cantor sings the verses.*



**Refrain: Show us mercy; save us, God.**

You have been gracious to your land, O God, you have restored the good fortune of Jacob.  
You have forgiven the iniquity of your people and blotted out all their sins. **[Refrain]**

You have withdrawn all your fury and turned yourself from your wrathful indignation.  
Restore us then, O God our Saviour; let your anger depart from us. **[Refrain]**

Will you be displeased with us for ever? Will you prolong your anger from age to age?  
Will you not give us life again, that your people may rejoice in you?  
Show us your mercy, O God, and grant us your salvation. **[Refrain]**

You speak, O God and I will listen, for your words are peace to your faithful people  
and to those who turn their hearts to you. Truly, your salvation is very near to those who fear you,  
that your glory may dwell in our land. **[Refrain]**

Mercy and truth have met together; righteousness and peace have kissed each other.  
Truth shall spring up from the earth, and righteousness shall look down from heaven. **[Refrain]**

God shall indeed grant prosperity, and our land will yield its increase.  
Righteousness shall go before you, and peace shall be a pathway for your feet. **[Refrain]**

**Second Reading:** (Colossians 2:6-19 ) Read by Roxee

Some Christians at Colossae have tried to synthesize Christianity with other religions. All power in creation comes from Christ, so seeking power in other traditions is an empty deceit, a futile exercise.

As you therefore have received Christ Jesus the Lord, continue to walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

Watch out that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental principles of the world, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have come to fullness in him, who is the head of every ruler and authority. In him

also you were circumcised with a spiritual circumcision, by the removal of the body of the flesh in the circumcision of Christ; when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He disarmed the rulers and authorities and made a public example of them, triumphing over them in it.

Therefore, do not let anyone condemn you in matters of food or drink or of observing festivals, new moons, or Sabbaths. These are only a shadow of what is to come, but the body belongs to Christ. Do not let anyone disqualify you, insisting on self-abasement and worship of angels,

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initiatory visions, puffed up without cause by a human way of thinking, and not holding fast to the head, from whom the whole body, nourished and held together by its ligaments and tendons, grows with a growth that is from God.

Hear what the Spirit is saying to God's People.

**All: Thanks be to God!**

### Gospel Reading: (Luke 11:1-13)

Reader: The Lord be with you.

**All: And also with you.**

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

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

Religious communities then and now have a distinctive way of praying. We address God personally as "Father". He is a caring, gracious and loving parent. The Church has come to use Matthew's version of the Lord's Prayer, but some early Christians used Luke's version.

Jesus was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." So he said to them, "When you pray, say: Father, may your name be revered as holy. May your kingdom come. Give us each day our daily bread. And forgive us our sins, for we ourselves forgive everyone indebted to us. And do not bring us to the time of trial."

And he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread, for a friend of mine has arrived, and I have nothing to set

before him.' And he answers from within, 'Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything out of friendship, at least because of his persistence he will get up and give him whatever he needs.

"So I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asked for a fish, would give a snake instead of a fish? Or if the child asked for an egg, would give a scorpion? If you, then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

The Gospel of Christ

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

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JESUS CHURCH  
**151 Jesus Before Me**

Chords: D, Am<sup>7</sup>, D, Am<sup>7</sup>, D

1 Je - sus be - fore me, Je - sus be - side me,  
2 Je - sus a - bove me, Je - sus be - low me,  
3 Je - sus for our time, Je - sus for all time,

Je - sus be - hind me, Je - sus sur - round me.  
Je - sus with - in me, Je - sus en - fold me.  
Je - sus e - ter - nal, Je - sus im - mor - tal.



On the liturgical calendar, summer months are sometimes referred to as “Ordinary Time” (from “ordinal,” or “related to a series”) between Pentecost and Advent. In our Sunday Gospel readings, we hear a chronological set of stories narrating Jesus’ life, this year selected from the Gospel of Luke. From ten thousand feet, the Christian Year appears divided almost in half: about six months of holy seasons (Advent, Epiphany, Lent, Eastertide), and about six months of Ordinary Time.

Like a pendulum swinging back and forth, or a pair of lungs breathing in and out, the church alternates between these two movements each year: high holidays and everyday life, the joys of celebration and the gritty work of growth.

<https://www.saltproject.org/progressive-christian-blog/2019/6/18/the-beautiful-struggle-salts-lectionary-commentary-for-second-week-after-pentecost>

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In the Lord I'll Be Ever Thankful 124

The musical score is written for a piano and voice. It consists of three systems of music, each with a treble and bass staff. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are written below the treble staff. Chord symbols are placed above the treble staff. The first system covers the first line of the song, the second system covers the second line, and the third system covers the third line. The score ends with a double bar line and repeat dots.

C F F/A B $\flat$  C F F/A

In the Lord I'll be ev - er thank - ful, in the Lord I will re -

C B $\flat$  A 3 Dm C

joice! Look to God, do not be a - fraid. Lift up your

F Gm/B $\flat$  C Am Dm C F

voic - es, the Lord is near. Lift up your voic - es, the Lord is near.

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## **ST STEPHEN THE MARTYR ANGLICAN CHURCH**

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**THANK YOU** to our choir members, our readers, our tech support, and to our other volunteer servers this Sunday: our Zoom host Barb, Parish host Sara, our Greeters Pat H and Dawn, Janet our Lay Administrator; Elaine our Sacristan; Prayer leader: Sara; our Offering caretaker: Dawn; Altar Guild: Pat N & Pat H.

**TERRITORIAL ACKNOWLEDGEMENT:** WE ACKNOWLEDGE THAT ST. STEPHEN THE MARTYR IS LOCATED ON THE UNCEDED LANDS OF THE COAST SALISH PEOPLES, ON THE SHARED TRADITIONAL TERRITORY OF SK̓W̓X̓W̓Ú7MESH (SQUAMISH), TSLEIL-WAUTUTH, X̓M̓Θ̓K̓W̓Y̓Θ̓M (MUSQUEAM) AND KWIKWETLEM FIRST NATIONS.

### **Notes**

<sup>i</sup> The Collect is from “Common Worship: Additional Collects” (2004) alt

<sup>ii</sup> The notes on the readings are from the Revised Common Lectionary Commentary, at the [montreal.anglican.org](http://montreal.anglican.org) site [Link](#), written by Chris Haslam.

<sup>iii</sup> The Psalms are taken from the George Black Psalter at the Church of the Redeemer website, Anglican Church of Canada. <https://theredeemer.ca/music/george-black-psalter/>