



THE BAPTISM OF THE LORD: PROCESSION AND HOLY EUCHARIST
SUNDAY, JANUARY 8, 2023 AT 10:30 A.M.

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 theredeemer.ca/newsletters.

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Welcome to the margin. Here we find brief commentary and explanations of our worship as it unfolds.

This hymn has two local connections. Sylvia Dunstan was a Canadian Liturgist and songwriter. Her graduate work was at Emmanuel College where she was mentored by Alan Barthel, former professor of Church Music and a parishioner here at Redeemer.

Healy Willan is one of the most celebrated Canadian Church Musicians and served at St. Mary Magdalene Anglican Church, just a few kilometres west of here.

Entrance Hymn: #45 (Common Praise) "Down Galilee's Slow Roadways"

Please rise as you are able and sing



1. Down Gal - i - lee's slow road-ways, a stran-ger trav-elled on from
2. A - ris - ing from the riv - er, he saw the hea-vens torn; it
3. We too have found a road-way; it led us to this place. We



Na - za - reth to Jor - dan to be bap - tized by John. He
seemed the sky was o - pen to show the Spir - it's form. The
all have had to trav - el in search of hope and grace. But



went down to the wa - ters with sol-dier, scribe, and slave, but
ho - ly dove de - scend-ed; he heard a glo - rious voice: "You
now be - side this wa - ter a - gain a voice is heard: "You



there with - in the riv - er the sign was birth and grave.
are my own be - lov - ed, my child, my heart, my choice."
are my own, my cho-sen, be - lov - ed of your Lord."

Text: Sylvia G. Dunstan (1955-1993), alt. © 1991 GIA Publications, Inc.
Music: Melody Johann Steurlein (1546-1613); harm. Healey Willan (1880-1968). Harm. © 1959 Concordia Publishing House.

✠ The Gathering of the Community

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

People: **And also with you.**

The Collect of the Day

Priest: Eternal Father,
who at the baptism of Jesus
revealed him to be your Son,
anointing him with the Holy Spirit,
keep your children, born of water and the Spirit
faithful to their calling
through Jesus Christ our Lord
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

People: **Amen.**

First Reading

Reader: A Reading from the Book of the Prophet Isaiah. *Please be seated*

Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching. Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

Reader: The word of the Lord.

Isaiah 42.1-9

People: **Thanks be to God.**

A moment of silence is observed

Psalm 29 (George Black)

Refrain:



God shall give the peo-ple the bless-ing of peace.

Ascribe to the Holy One, you gods:
Ascribe to the Holy One glory and strength.
Ascribe to God all glory, bless God's name;
worship God in the beauty of holiness. **Refrain**

This greeting is called the "Apostolic Greeting" and is an amalgam of phrases that the Apostle St. Paul wrote in his letters to the various Christian communities he visited. They were intended as a blessing, words of reassurance to those who were struggling with the same issues each of us face on our own journey.

Pronounced "CALL-ect" the collect of the day is the prayer we say that calls us together in worship and praise. It focuses on the theme of the day and prepares our hearts for the scripture readings and the homily.

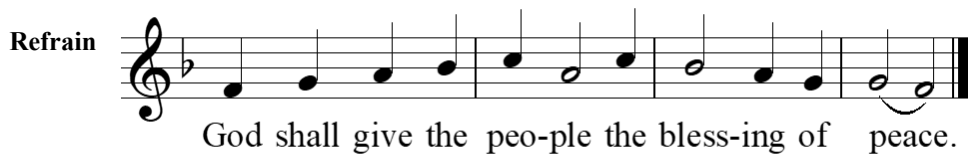
The First Reading is taken from the Old Testament, and today is from the book of Isaiah. Isaiah was a prophet who wrote between 740-700 BC. This passage is the first of Isaiah's four "Servant Songs" in which Isaiah describes a servant of God who will bring justice to the nations, which scholars believe is a reference to Jesus.

Pronounced "sahm"
 The Psalms are a collection of worship poetry and prose written between 950 and 350 BC. They were sung by the Israelites during worship and recited for private meditation. Their themes vary; some psalms are laments and others hymns of praise.

This psalm describes the coming of Yahweh (the God of Israel) in a storm. It was chosen for today in part because of the phrase: "the Holy One is upon the waters", an allusion to Baptism.

The book of Acts (written by Luke) tells the story of the origins of the church, beginning with Jesus' ascension into heaven. Luke then describes how the church spread from Jerusalem to all of Palestine, and as far as Greece through the work and witness of the apostles (those who were "sent out").

This passage speaks of God's saving work in Jesus - the account of his crucifixion and resurrection - and the gift of the Holy Spirit that animates us in our life of faith through baptism.



The voice of the Holy One is upon the waters;
 the God of glory thunders: God is upon the mighty waters.
 The voice of God is a powerful voice;
 the voice of God is a voice of splendour. **Refrain**

The voice of the Holy One breaks the cedar trees;
 God breaks the cedars of Lebanon;
 God makes Lebanon skip like a calf,
 and Mount Hermon like a young wild ox. **Refrain**

The voice of the Holy One splits the flames of fire;
 the voice of God shakes the wilderness; God shakes the wilderness of Kadesh.
 The voice of the Holy One makes the oak trees writhe and strips the forests bare.
 And in the temple of the Holy One all are crying, "Glory!" **Refrain**

God sits enthroned above the flood;
 the Holy One sits enthroned, reigning for evermore.
 The Holy One shall give strength to all people;
 God shall give the people the blessing of peace. **Refrain**

Second Reading

Reader: A Reading from the Acts of the Apostles.

Peter began to speak to the Gentiles: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ - he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

Reader: The word of the Lord.

People: Thanks be to God.

Acts 10.34-43

A moment of silence is observed

Sequence Hymn #28 (Sing a New Creation) "As I Went Down in the River to Pray"

Please rise as you are able and sing

Refrain

As I went down in the riv-er to pray, stud-y-ing a-bout that good old way, and

Verses

who shall wear the star-ry crown, Good Lord, show me the way! 1. O sis-ters,
let's go down, let's go down, come on down. O sis-ters let's go down,
down in the riv-er to pray.

Text and music: American trad., arr. Michael Capon, 2008, ©.

2. O brothers ... 3. O fathers ... 4. O mothers ... 5. O sinners ...

*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

Reader: The Lord be with you.

People: **And also with you.**

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

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

Then Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfil all righteousness." Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

Reader: The Gospel of Christ.

Matthew 3.13-17

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

Homily: Steven Mackison

Please be seated

A moment of silence is observed

"Gospel" is an Old-English word meaning "good news" and refers to the writings of Matthew, Mark, Luke and John, all of whom were witnesses to Jesus' life and ministry.

This story of Jesus' baptism, as told by Matthew, is a passage about identity; God is present as Father, Son, and Holy Spirit. Anglicans believe we become more fully who we are in baptism.

Homily is from the Greek word "homilio" which means "conversation". The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written and what they mean for us, today.

Prayers of the People

Please rise as you are able

In the prayers of the people we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

Leader: Let the Spirit of God in our hearts plead for the Church and for the world. Great God of all time and space, fill the Church with such joy in believing that all Christians overflow with love, compassion, generosity, and humility. Let us walk in your ways and live through your love.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Leader: Spirit of God:
All: **Fill us to overflowing.**

Leader: We pray for peace and integrity among the nations. Great God of power and justice, visit the leaders of the nations with courage and conviction, that they may serve with justice and compassion. Fill all hearts with reverence and respect for creation, so that the needs of all living things are met and all wrongs are righted.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Leader: Spirit of God:
All: **Fill us to overflowing.**

Leader: We pray for the sick and suffering, and for those who carry burdens too heavy to bear. May they sense the support and love of the Church of God.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Leader: Spirit of God:
All: **Fill us to overflowing.**

Leader: We pray for those whose souls have left behind their frail and broken bodies and who now dwell in newness of life in God's presence for all eternity. Bless and comfort their loved ones, and bring us to share life everlasting with you.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Leader: Spirit of God:
All: **Fill us to overflowing.**

Leader: Great God of all creation, fill our mouths with praises and our hearts with gratitude, for all the glory that surrounds us. Merciful One, accept these prayers for the sake of your Son, our Saviour Jesus Christ who lives and reigns with you and the Holy Spirit, One God, world without end.

All: **Amen.**

✠ The Renewal of Baptismal Vows

Priest: Let us join with those who are committing themselves to Christ this day and renew our own baptismal covenant.
Do you believe in God the Father?

All: **I believe in God, the Father almighty,
creator of heaven and earth**

Priest: Do you believe in Jesus Christ, the Son of God?
All: **I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.**

In celebrating the Baptism of the Lord we remember our own baptism, the vows we or our sponsors made to turn toward all that brings us closer to God and one another and to turn away from all that separates us.

This begins with saying what we believe. These words are taken from the Apostles' Creed - a statement of faith dating back to the 2nd century.

All: He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again
to judge the living and the dead

Priest: Do you believe in God the Holy Spirit?

All: I believe in God the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

Priest: Will you continue in the Apostles' teaching and fellowship, in the breaking of bread and in the prayers?

All: I will, with God's help.

Priest: Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

All: I will, with God's help.

Priest: Will you proclaim by word and example the good news of God in Christ?

All: I will, with God's help.

Priest: Will you seek and serve Christ in all persons, loving your neighbour as yourself?

All: I will, with God's help.

Priest: Will you strive for justice and peace among all people, and respect the dignity of every human being?

All: I will, with God's help.

Priest: Will you strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?

All: I will, with God's help.

The Blessing of the Water

Water is poured into the font.

Priest: The Lord be with you.

All: And also with you.

Priest: Let us give thanks to the Lord our God.

All: It is right to give our thanks and praise.

Priest: We thank you, Almighty God, for the gift of water. Over water the Holy Spirit moved in the beginning of creation. Through water you led the children of Israel out of their bondage in Egypt into the land of promise. In water your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

The Apostles' Creed affirms our belief in God as Trinity: perfect unity in diversity and perfect diversity in unity, embodied in God the Creator, Jesus the Redeemer, and the Holy Spirit who sanctifies all things.

The promises we reaffirm after this statement of faith, are intended to keep us in a holy and loving relationship with God and each other.

The last statement was added officially to these promises as a response to the Anglican Church's action on climate change.

When we celebrate baptism, we ask God's blessing on the water through the Holy Spirit. This is an ancient ritual that incorporates the symbolism in creation itself in Genesis 1.2 - in the moment when the Spirit of God was hovering over the surface of the waters.

Pronounced:
 “Uh-SPUR-geez”
 Asperges is a Latin word meaning “sprinkle” - as with water. It comes from Psalm 51.7 where the author asks God to be sprinkled with water and cleansed of all that separates us from God’s love. We do this to recall how we have been cleansed through the waters of Baptism.

Peace is mentioned several times throughout the New Testament and the sharing of the peace has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour that is meant to suggest that we are reconciled with one another and with God. You can share the peace through a nod, a handshake (if you are comfortable) or by raising you hand in the peace symbol.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory to participate in the offertory, but the opportunity is there for all who wish to express their love and gratefulness to God through the giving of monetary gifts.

Priest: We thank you, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we celebrate our fellowship in him in faith.
 Now sanctify this water by the power of your Holy Spirit, that all who have passed through the waters of baptism may continue for ever in the risen life of Jesus Christ our Saviour. To him, to you, and to the Holy Spirit, be all honour and glory, now and for ever.

People: Amen.

The Asperges

*The people are sprinkled with water from the font.
 All sing the following (#809—Gather), repeatedly:*



There is one Lord, one faith, one bap-tis-m, There is one God who is Fa-ther of all.

Text: Ephesians 4. Taizé Community, 1984. Tune: Jacques Berthier (1923-1994) © 1984, Les Presses de Taizé, GIA Publications, Inc., agent.

The Priest concludes the Renewal of Baptismal Vows with the following:

Priest: God the creator, the rock of our salvation,
 has given us new birth by water and the Holy Spirit,
 and bestowed upon us the forgiveness of sins,
 through our Lord Jesus Christ.
 May God keep us faithful to our calling, now and forever.

People: Amen.


The Peace

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

People: And also with you.

The Offering

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 Your support allows us to be witnesses to God’s love on our corner of Bloor and Avenue Road—now, and in the future.

Offertory Hymn: #38 (Sing a New Creation) "Wild and Lone the Prophet's Voice"

All sing



1. Wild and lone the proph-et's voice ech-oes through the des-ert
2. "Bear the fruit re-pen-tance sows: lives of jus-tice, truth, and
3. With such preach-ing stark and bold John pro-claimed sal-va-tion



still, call-ing us to make a choice, bid-ding us to do God's
love. Trust no oth-er claim than those; set your heart on things a-
near, and his time-less warn-ings hold words of hope to all who



will: "Turn from sin and be bap-tized; cleanse your heart and mind and
bove. Soon the Lord will come in power, burn-ing clean the thresh-ing
hear. So we dare to jour-ney on, led by faith through ways un-



soul. Quit-ting all the sins you prized, yield your life to God's con-trol."
floor: then will flames the chaff de-vour; wheat a-lone shall fill God's store."
trod, till we come at last, like John, to be-hold the Lamb of God.

Text: Carl P. Daw, Jr., 1989. © 1989 Hope Publishing Co. Music: LA GRANGE. David Ashley White, 1996. © 1996 Selah Publishing Co., Inc.

Prayer over the Gifts

Priest: God of life and freedom, we celebrate the revelation of Jesus as the Christ who makes all creation new. Accept all we offer you this day and make us new in him, who is Lord for ever and ever. **Amen.**

✠ The Celebration of the Eucharist



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.**

This hymn is called an "Offertory" because it is sung when we offer our gifts to God for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar and raised up as a symbol that in offering what sustains us, we might be a blessing to others.

The Eucharist (Latin for Thanksgiving), also known as Communion, is a sacramental act of worship where we partake of the bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace."

This means that Jesus is somehow present to us in this ritual act, not by "magic," but through the mystery of God's revealing Godself in a unique way when we partake of the bread and wine. This is a two thousand year old ritual, instituted by Jesus at the Last Supper with his disciples. It is a radically open table to which all people are invited and welcome to participate in.

This Eucharist begins with the "sursum corda" a Latin phrase meaning "lift up your hearts." It is a dialogue between presider and people, to gather our many voices into one and offer our thanks and praise to God for the gifts that we are about to receive.

Priest: It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing.

Sanctus

Ho-ly, ho-ly, ho-ly, ho - ly, ho-ly Lord God of hosts.

Heav-en and earth are filled with your glo - ry. Ho - san-na

in the high-est. Bless-ed is He who comes in the name of the

Lord, of the Lord. Ho - san - na in the high - est,

ho - san-na in the high-est.

MUSIC: Grayson Warren Brown (b.1948), *A Mass for a Soulful People*.
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 Phoenix, AZ 85029. All Rights Reserved.

Priest: Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honour your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

The Sanctus is an ancient hymn that is always sung during the Eucharistic Prayer. It comes from the Latin word meaning "holy." It is adapted from Isaiah 6.3, describing the prophet's vision of the throne of God, and from Matthew 21.9, where the people called out "Hosanna!" when Jesus entered Jerusalem.

It is a hymn of adoration and praise that we sing to express our confidence that God is with us in the eucharist, and that we look to God in hope that our world and our lives will be transformed.

A significant part of praying the Eucharist involves telling the story of God's love for God's people. It begins with how God delivered the children of Israel from bondage, then moves to the love of God made known to us in Jesus' life, death, and resurrection.

Priest: On the night before he died for us, our Saviour Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim our hope:

All: **Dying you destroyed our death, rising you restored our life,
Lord Jesus, come in glory.**

Priest: Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Saviour Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of the whole human family, that with all your saints, past, present, and yet to come, we may praise your name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honour, glory, and praise, for ever and ever.

All: **Amen.**

The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
	
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.	

The climax of this story is the celebration of the Eucharist itself, with Jesus and his disciples. We pray using Jesus' own words and following his command to eat and drink in memory of him.

Jesus' life lived for and on behalf of others inspires us to see our own lives as a gift to be shared; and the resurrection affirms the counter-intuitive wisdom that it is in letting go of what we are afraid to lose that we are transformed and made new.

The Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. It can be found in both Matthew 6 and Luke 11. It is a prayer of beauty and simplicity, addressing all that is sacred in our relationship with God and with one another. At this moment you are praying these words in communion with more than 2.5 billion Christians around the world.

The Breaking of the Bread

Priest: We break this bread to share in the body of Christ.

People: We, being many, are one body, for we all share in the one bread.

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

People: Thanks be to God.

Agnus Dei (Healey Willan)

Agnus Dei (pronounced "On-yoose Day-e") is a Latin phrase meaning "Lamb of God". This hymn has been sung after the Eucharistic Prayer since the late seventh century. The phrase come from John 1.29 where John the Baptist refers to Jesus as the Lamb of God. We sing it here to remind ourselves that Jesus' death on the cross frees us from all that alienates us from God and our neighbour.



The Communion

All in the church are invited to come forward to receive communion.

If you are wearing a mask, please keep it on while the priest offers you the bread.

After the priest serves the next person, remove your mask, eat the bread and replace your mask. If you need a gluten-free wafer, please indicate this to the priest.

If you wish to partake of the wine, remove your mask as the communion minister offers you the chalice and then replace your mask. If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the priest will be pleased to offer you a blessing.

Communion Hymn: #6 (Sing a New Creation) "Ho, All Who Thirst"

All sing

Refrain:



Ho, all who thirst, come now to the wa-ter, and all whose souls are parched and



wear-y, come and drink! Ho, all who thirst, come now to the wa-ter, and



from your heart will flow a nev-er-fail-ing spring!



1. Why for - sake the Lord, the fount of liv - ing wa - ter, choos - ing bro - ken
2. For the Lamb will be our shep - herd and will guide us to the well - springs
3. All who come may take this gift of liv - ing wa - ter. They will thirst no



cups that can - not be filled?
of the wa - ter of life.
more, for they shall be filled.

Text and music: Alexander M. Peters, 1997, ©.

Motet: “Jesus Autem Hodie” (*Medieval Carol arr. Peter Hallock*)

*Jesus autem hodie
Regressus est a Jordane.*

When Jesus Christ baptised was,
The Holy Ghost descended with grace;
The Father's voice was heard in that place:
‘Hic est Filius meus; ipsum audite.’

There were three Persons and one Lord,
The Son baptised with one accord;
The Father said these blessed words:
‘Hic est Filius meus; ipsum audite.’

Consider now, all Christianity,
How the Father said because of thee
The great mystery of the Trinity:
‘Hic est Filius meus; ipsum audite.’

Now, Jesu, as thou art both God and man,
And were baptised in River Jordan,
At our last end, we pray thee, say then:
‘Hic est Filius meus; ipsum audite.’

Prayer after Communion

Please rise as you are able

Priest: Gracious God, lover of all,
by this sacrament you make us one family in Christ your Son,
one in the sharing of his body and blood,
one in the communion of his spirit.
Help us to grow in love for one another
and come to the full maturity
of the Body of Christ.
We ask this in his name.

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

Motet comes from the Latin “motectum” meaning movement and refers to the movement of the various voices in this form of vocal composition.

Jesus Autem Hodie is an English carol first recorded in the 15th century. It exists in both middle and modern English and has been set for many different ensembles. The final line of each verse is a quote from scripture “This is my Son; listen to him.”

This closing prayer is called the “Doxology”, which comes from the Greek word “doxalogia” meaning “words of glory.” We say this prayer to proclaim that worshipping God together has made a difference in our lives.

Closing Hymn: #36 (Common Praise) "Now There is No Male or Female"

Please rise as you are able and sing



1. Now there is no male or fe - male, now there is no free or
2. Cru - ci - fied with Christ the Sav - iour, bap - tized in his ho - ly
3. Death has no do - min - ion o'er him, so for us death holds no



slave, now there is no Jew or Gen - tile in the earth Christ died to
death, and as Christ was raised to glo - ry we have new life on this
power; life's own wa - ters now have marked us born to God this ver - y



save. Christ has set us free for free - dom: we no more sing slav - ery's
earth. Power of wa - ter and God's nam - ing, turn - ing us from dark to
hour. From this mo - ment and for - ev - er dead to sin, a - live to



creed; old sub - mis - sions can - not claim us, Christ has set us free in - deed.
light, joins us to those who, be - fore us, ran the race and fought the fight.
Christ, born of wa - ter and the Spir - it, now in Christ we find our life.

Text: Lynette Miller (1943-) ©. Music: Melody *Gesangbuch*, Trier, 1695.

Dismissal

Priest: Go forth into the world, rejoicing in the power of the Spirit. Alleluia!

People: **Thanks be to God. Alleluia!**

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Worship is an encounter with God in community through which we begin to be opened, transformed and healed.

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace. This particular dismissal - in mentioning the power of the Spirit - is especially appropriate as we reflect on how God empowers us through our baptism to live to the fullness of who God is calling each of us to be.

WORSHIP WITH US

Sunday, January 15 (Proper 2A)

9 AM - Spiritual Communion (on Zoom only)

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

8 PM - Compline (on Zoom only)

Sunday, January 22 (Celebrating the Week of Prayer for Christian Unity)

9 AM - Spiritual Communion (on Zoom only)

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

8 PM - Compline (on Zoom only)

Ministry Updates

Flower Dedication

The chancel flowers are placed to the glory of God and in loving memory of Garth's cousin, Peter Goddard, by Susan & Garth Goddard.

Mask-wearing

The diocese is strongly recommending as much as possible that we all wear a mask when in indoor settings, including our church building.

Christmas Communion

It may not be possible for some of our members to be present for our Christmas celebrations due to illness or physical difficulty. If you are aware of anyone who may wish to receive home Communion, please speak to one of the clergy or call the Church Office (416-922-4948).

Worship and Spirituality

During the Week

Mid-day Prayer

Members of our community gather for mid-day prayer **Monday through Saturday** on Zoom at **12:15 PM**. For about 20 minutes we pause to hear scripture read and to pray for what's on our hearts and for the cares and concerns of the world. The Zoom link and list of readings are sent out each week through eNews. The order of service is on our website (theredeemer.ca).

Tuesday Meditation

Tuesday Meditation with Lilian Junkin gathers for 30 minutes in the chancel at **12:15 PM** for a peaceful mid-week reflection. If you have any other questions, please contact Lilian (lilian.n.junkin@gmail.com).

Prayer on Wednesday

Each Wednesday morning, a simple order for daily prayer is added to the parish website with a link shared on the Facebook page. This is an invitation to set aside time during the day to read scripture, to reflect and to offer prayers. The order of service for this coming Wednesday will be posted on the website (theredeemer.ca).

On Sunday

Children, Youth and Families

We have resources available in church for children, and all families are invited to participate in worship together. Please find these resources in the back pew on the west side of the church!

Our regular Church School and Youth Group gatherings have returned. Youth group gathers at 9:30 AM and Church School happens during 10:30 service. Children are invited to go downstairs after the collect with our Church School Volunteers for a 30 minute lesson, returning at the Eucharist. If you have children or youth who are school aged, feel free to contact Andrew Kuhl to get on our contact list!

If you are a family with young children interested in programming for young families, please contact Andrew Kuhl (akuhl@theredeemer.ca).

Floral Dedications

Floral dedications provide a wonderful way to express our personal thanksgiving and remembrances. If you would like to provide chancel flowers, please email the necessary information to the church office (office@theredeemer.ca).

Prices range from \$200 for chancel flowers if there is only one dedication on a Sunday, or \$100 if there are multiple dedications.

Intercessions

In the prayers of the people each Sunday, space is left for members of the community to add a name or concern. If you have people or situations that you would like included but are not comfortable giving voice to them, there is a [prayer request form](#) on the website (theredeemer.ca). These will be offered silently by one of the priests during the appropriate petition of the intercessions.

Our Common Life

Zoom Coffee and Conversation

After the services, the connection on Zoom will be kept open for a post-service coffee time. We will pause for about five minutes to allow time to grab a cup of coffee, tea or a cool beverage and return for a time of conversation.

Coffee Time at the Church

All who attend worship services in the church building are invited to linger for a time of conversation and coffee in the narthex – the space at the back of the church – immediately following the service.

Camino Party and Presentation

You're invited to a party hosted by the Spanish pilgrims who would like to share some of their experience with you. Join us **today at 12 noon** in the church following the Eucharist. There will be a light lunch, a video with photographs and music of the Way, the telling of stories, and answers to all the Camino questions you may wish to ask. **Please register** so that we will have enough provisions. Contact Susan Haig (shaig@theredeemer.ca) for more information.

2023 Offering Envelopes

If you regularly give weekly or monthly by envelope, we have sets for you to use in 2023. An email has been sent out to let you know they are available and to arrange a way to get them to you.

If you don't yet have envelopes and would like a set of 20 or more addressed envelopes to either bring to church with you or mail in, please [email Genet](#) (gabraham@theredeemer.ca) to make arrangements.

Honorary Assistant Appointment

The Rev'd Canon Steven Mackison is pleased to announce the appointment of the **Rev'd Canon Paul G Walker** as an honorary assistant at the Church of the Redeemer effective December 18. Welcome, Paul!

January Events

Collation Service

Steven Mackison, our Incumbent, will be installed as Territorial Archdeacon in the diocese at a service of collation at St James Cathedral on **Sunday, January 15 at 4:30 PM**. Please plan to attend either in person or online through the **diocesan YouTube channel**. Congratulations Steven on this important appointment in the diocese.

Book Study Series

The Indigenous Solidarity Working Group is hosting a book study series, to be capped with a meet-the-authors special event.

The new book, **Valley of the Birdtail: An Indian Reserve, a White Town and the Road to Reconciliation**, by Douglas Sanderson (Amo Binashii) and Andrew Stobo Sniderman is a heart-rending true story about racism and the journey to reconciliation. ISWG invites you to buy the book — a great read — and then attend a three-part book study. There are two options to participate in the book groups.

The **in-person group** will gather in the church after the 10:30 AM service on **Sundays, January 15, 22 and 29**. Please register

A **group will meet on Zoom**, on **Mondays, January 16, 23, and 30**, from 7 to 8 PM. Please register

We are delighted that on **Saturday, February 4, from 1 to 4 PM** Douglas Sanderson (Amo Binashii) and Andrew Stobo Sniderman will join us at Redeemer to talk about the book, answer questions and meet members of Redeemer.

Registration for the meet the authors event is available now.

This is a wonderful opportunity to learn more about the impact of the Indian Act and residential schools on Indigenous people and how two communities began the journey of reconciliation together.

Devotion on the Page: Up Close with Medieval Manuscripts

You are invited to be part of a small-group experience at the AGO, led by Sylvia Wang and David Townsend on **Friday, January 20**. Sylvia and David will give a short introduction to medieval devotional books, and then we'll look at two manuscripts up close—a book of hours and a psalter—in a private study room, in groups limited to eight participants each. Further details and a registration link are on the website under the "What's Happening/Redeemer Explorers" tab. **The deadline to register is January 12.**

Indigenous Solidarity Working Group

The Spirit Garden

The parishes of the Diocese of Toronto are responding to the Truth and Reconciliation Commission of Canada's Call to Action #82. It calls for the installation of Residential School Monuments in each provincial capital. The **Spirit Garden** at Toronto City Hall will be a place for teaching, learning, sharing and healing, especially for school groups. Please watch Bishop Asbil's call at <https://fb.watch/cCKff5EAbP/> and a 'fly-through' of the project at <https://www.councilfire.ca/spirit-garden.html>. You can donate here: toronto.anglican.ca & click "Spirit Garden". Thank you from your ISWG.

Refugee Settlement Committee

Welcome to a new year, a new season of Epiphany, and very soon, to Abdikadir, Asho, and their sons. A team of committee members is eager to meet the newcomers at the airport on January 26, after their 22 ½ hour trip, flying from the heat of Nairobi, Kenya to the cold of Toronto, Canada. They'll be met with winter jackets, mitts, and scarves, and the welcome will be warm, to make up for the cold weather.

We are greatly relieved to have found a “landing spot”, temporary housing where the family can begin their life in Canada. It is, however, only temporary, and we are urgently seeking a permanent place for them to call home.

Updated Needs List:

Strong backs and a **van or SUV** to help with the move, between January 15 and 21.

Please, if you know of a **3-bedroom house or apartment** with heat and hydro included in the monthly price, contact committee co-chairs [Alison Colvin \(acolvin@sympatico.ca\)](mailto:acolvin@sympatico.ca) or [Henry Krol \(henrykrol@yahoo.com\)](mailto:henrykrol@yahoo.com).

We are still in need of bedding. Please contact [Susanna Jacob \(andorrajosej@gmail.com\)](mailto:andorrajosej@gmail.com) if you can donate **blankets or duvets**. We have one **baby gate**, but need a second one.

Contact [Mary Horan \(horangang@gmail.com\)](mailto:horangang@gmail.com) if you can donate **winter boots** for children and adults, as well as **snow pants**, or **lined pants**.

If you'd like to make a **financial contribution** to welcoming this family to Canada, you can donate through CanadaHelps and the Welcome Abdikadir and Family to Canada campaign page. CanadaHelps will provide an immediate tax receipt.

Another financial way that you can help is by funding a **phone service** for a year @ \$300 (3 needed). If you are moved to do this, please contact Alison or Henry. The more we are able to contribute to the family's first year in a new country, the fewer expenses they will have to deal with.

As always, we and the family are very grateful for the engagement of the Redeemer congregation in this ministry of welcoming the stranger. Thank you for your donations and your interest, and watch for more news after their arrival!

Parish Resources

Interim Administrator On-Site

Susan Graham Walker, the Part-time Interim Administrator, is on-site most Mondays, Tuesdays, Wednesdays and Fridays from 7:30 AM to 12 PM. Please don't hesitate to connect by email (sgwalker@theredeemer.ca) or text (647-215-8814).

How are you doing?

Our clergy are available to meet with you to talk and for prayer as is helpful to you. You can contact them through the church office (416-922-4948) or by email (Steven Mackison – smackison@theredeemer.ca, Susan Haig – shaig@theredeemer.ca, Andrew Kuhl akuhl@theredeemer.ca).

Pastoral Care Calls

Volunteers from the pastoral care team continue to call members of the Redeemer community to check in with them. Please contact Tony Crosbie (tony.crosbie@sympatico.ca) if you know someone who would benefit from a call from one of the pastoral care team.

In the Community

The Everly Brothers Story

Dr. Mike Daley, our assistant director of music, has an all-new show telling the story of the Everly Brothers. He performs their classic songs with Jill Daley and Will Reid at Church of the Redeemer **tonight** at 7:30 PM. Tickets are available on [Eventbrite](#).

If It Be Your Will: Epiphany and the Wisdom of Leonard Cohen

Join Brian Walsh for this four-week conversation, listening party, and Bible study engaging the work of Leonard Cohen – **Sundays, January 22, 29, February 5 and 12 from 7 to 9 PM**. Registration and further information are available on the [Bible Remixed website](https://www.bibleremixed.ca/) (<https://www.bibleremixed.ca/>).

