

THE SECOND SUNDAY AFTER THE EPIPHANY: HOLY EUCHARIST
SUNDAY, JANUARY 15, 2023 AT 10:30 A.M.



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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 (song) is inspired by Isaiah 61 where the prophet announces God's promise to bring healing and prosperity to Israel.

Jesus begins his public ministry in Luke 4 by reading this passage from Isaiah in the synagogue in Nazareth, his home town. He then closed the scroll and proclaimed: "this scripture has been fulfilled in your hearing." It's Jesus first allusion to the people that he is God's Anointed One.

Opening Hymn: #676 (Gather) "You Have Anointed Me"

Please rise as you are able and sing



1. To bring glad tid-ings to the low-ly, to heal the bro-ken heart,



You have a - noint-ed me. To pro-claim lib-er-ty to cap-tives, re-



lease to pris-on - ers, You have a-noint-ed me.

Refrain



Your Spir-it, O God, is up - on me, You have a - noint - ed me.



2. To an-nounce a year of fav - our, to com-fort those who mourn,



You have a - noint-ed me. To give to them the oil of glad-ness, and



share a man-tle of joy, You have a-noint-ed me.

Text: Mike Balhoff, b.1946, Gary Daigle, b.1957, Darryl Ducote, b.1945. Tune: Mike Balhoff, b.1946, Gary Daigle, b.1957, Darryl Ducote, b.1945; acc. by Gary Daigle, b.1945 © 1981, Damean Music. Distributed by GIA Publications, Inc.

✠ 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.**

Gloria: #366 (Common Praise)

All Sing



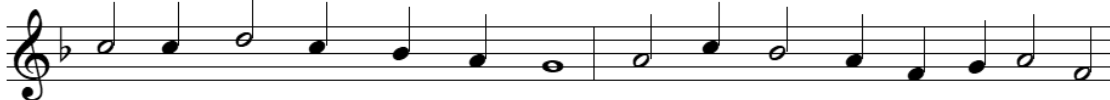
1. Glo-ry, in the high - est glo - ry, peace to all, in all their days.
2. Je - sus Christ, the world's Re-deem-er, Lamb of God, for sin-ners given,



Wor - ship, thanks, and praise un - ceas - ing
Word e - ter - nal, born of Ma - ry,



to the Source of all we raise: reign-ing in the sap- phire height,
Word made flesh, the face of heaven: ho - ly one, to you we pray,



hid - den from our mor - tal sight, now re - ceive our a - dor - a - tion,
hear us in the realms of day, with the Spir - it there u - nit - ed,



as we make our sup - pli - ca - tion.
and the God - head high ex - alt - ed.

Text: Glory to God (Gloria in excelsis, Greek hymn, 200?); para. Paul Gibson (1932-) ©.
Music: Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-). Rev. © 1993 Réveil Publications.

The Collect of the Day

Priest: Redeemer of Israel,
you called us from before our birth
to follow in your ways:
meet us in our searching
and turn our eyes and hearts
to the one who gives his life for the world;
through Jesus Christ,
the Lamb of God. **Amen.**

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.

The “Gloria,” penned in the first century, is a timeless hymn of praise. It is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God.

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.

Last week we had the first of Isaiah's four "Servant Songs". The prophet told us of God's servant who will bring justice to the nations.

This is the second Servant Song. It describes how this servant is called to lead Israel and the nations while still in the womb. Christians see this servant as a prophecy, pointing 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 paraphrase of Psalm 40 captures its character as both a song of thanksgiving and a prayer for help.

✠ The Proclamation of the Word

First Reading

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

Listen to me, O coastlands, pay attention, you peoples from far away!
The Lord called me before I was born, while I was in my mother's womb he named me. He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away. And he said to me, 'You are my servant, Israel, in whom I will be glorified.' But I said, 'I have laboured in vain, I have spent my strength for nothing and vanity; yet surely my cause is with the Lord, and my reward with my God.'
And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honoured in the sight of the Lord, and my God has become my strength—he says, 'It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth.' Thus says the Lord, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nations, the slave of rulers, 'Kings shall see and stand up, princes, and they shall prostrate themselves, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you.'

Reader: The word of the Lord.

Isaiah 49.1-7

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

A moment of silence is observed

Psalm 40 (Paul David Hewson / Adam Clayton / Larry Mullen / Dave Evans)

I waited patiently for the Lord.
He inclined and heard my cry.
He lifted me up out of the pits
Out of the miry clay.

I will sing, sing a new song
How long to sing this song?

You set my feet upon a rock
And made my footsteps firm.
Many will see
Many will see and hear.

I will sing, sing a new song
How long to sing this song?

Second Reading

Reader: A Reading from the First Letter of Paul to the Corinthians.

Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, to the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind—just as the testimony of Christ has been strengthened among you—so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

Reader: The word of the Lord.

1 Corinthians 1.1-9

People: Thanks be to God.

A moment of silence is observed

Sequence Song: “Secrets of the Stars”

(Joseph Edward Ryan / Sarah Jorosz / Kenneth A Pattengale)

The only time I ever heard the voice of God
Was in the silence of the night
In the arms of the one I love
Staring at the ceiling up above
Like it contained the secrets of the stars

Anytime I ever woke up in a dream
I saw my shadow there, staring back at me
Moving through the walls and wondering
As all the world rose up inside of me

And I long to hear the melody
That one time played inside my mind
And to love another helplessly
So breathing feels like putting out a fire

Anytime my life flashes in front of me
I see a child there, as if on a screen
Standing in the shadows, flickering
For a moment I know what it means

All this time I lived inside a memory
Daylight creeping in through a crack in the weathered seam
Severing the ties and trembling
Losing our voices in the wind

And I long to hear the melody
That one time played inside my mind
And to love another helplessly
So breathing feels like putting out a fire

Corinth was a major centre for commerce and culture in Paul's time. You will recognize Paul's greeting as similar to the Apostolic Greeting at the beginning of the service. Paul stayed in Corinth for 18 months on his second missionary journey and is now writing to encourage and support them. Sosthenes was likely his scribe. His name is pronounced: SAUCE-the-knees, a good mnemonic aid and an unforgettable visual to boot!

Secrets of the Stars is a song performed by the Milk Carton Kids, and is a reminder of the guiding star that will lead us on our journey from Christmas to Candlemas. The piece "deals with those transcendent moments when, even if few and far between, we seem to experience something other than a merely physical existence"

“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.

John is the fourth gospel. The author makes no attempt to give a chronology of Jesus’s life (in the way that the other gospels do), but rather attempts to tell the story of Jesus’ life, death, and resurrection in order that we might believe that Jesus is God’s son. John reveals this through a series of miracles, which he calls *signs*.

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.

*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 John.

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

The next day he saw Jesus coming towards him and declared, ‘Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, “After me comes a man who ranks ahead of me because he was before me.” I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.’ And John testified, ‘I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, “He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.” And I myself have seen and have testified that this is the Son of God.’

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, ‘Look, here is the Lamb of God!’ The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, ‘What are you looking for?’ They said to him, ‘Rabbi’ (which translated means Teacher), ‘where are you staying?’ He said to them, ‘Come and see.’ They came and saw where he was staying, and they remained with him that day. It was about four o’clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter’s brother. He first found his brother Simon and said to him, ‘We have found the Messiah’ (which is translated Anointed). He brought Simon to Jesus, who looked at him and said, ‘You are Simon son of John. You are to be called Cephas’ (which is translated Peter).

Reader: The Gospel of Christ.

John 1.29-42

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

Homily: Steven Mackison

Please be seated

A moment of silence is observed

Statement of Faith

Please rise as you are able

Priest: We believe

All: **that God is present in the darkness before dawn;
in the waiting and uncertainty
where fear and courage join hands,
conflict and caring link arms,
and the sun rises over barbed wire.**

**We believe in a with-us God
who sits down in our midst to share our humanity.
We affirm a faith that takes us beyond a safe place:
into action, into vulnerability and onto the streets.**

**We commit ourselves to work for change
and put ourselves on the line;
to bear responsibility, take risks,
live powerfully and face humiliation;
to stand with those on the edge;
to choose life and be used by the Spirit
for God's new community of hope. Amen.**

Prayers of the People

Leader: Let us voice our cares and concerns, knowing that God is listening to us. Lord God, open the eyes of the church to see the needs of those it serves; make us better bearers of the Gospel to those who seek a spiritual home that they cannot find.

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

Leader: Faithful and loving God:

All: **We want to know you more.**

Leader: Light to the Nations, we have darkened your world with war and violence. We pray for all who are fleeing their homelands and seeking freedom and peace. We have squandered the gift of this world which you have entrusted to our care. Help us to recover our reverence and awe for all that you have made, that we may love all creation as ourselves and be reconciled with all that is.

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

Leader: Faithful and loving God:

All: **We want to know you more.**

Leader: Lord God, we pray for people who are going through distressing, painful, and worrying times. We reach out to them now as we offer their names in prayer. May we comfort them as they seek their healing in you.

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

Leader: Faithful and loving God:

All: **We want to know you more.**

Throughout the season of Epiphany we will say a different statement of faith each week; one that aligns with the readings or theme of the day. We do this as a way of exploring the different ways Christians have expressed what they believe throughout the ages; so that we may discover more deeply what we believe. This contemporary offering is from the Iona Abbey in Scotland.

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.

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 your 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.

Leader: Lord God, in every moment of our lives there are those journeying through death. We pray for them now and give thanks for all who have joined you in eternity. May they rest in peace and rise in glory. Bless and comfort their loved ones, and bring us all to share life everlasting with you.

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

Leader: Faithful and loving God:
All: **We want to know you more.**

Leader: Lord God, we are grateful for this day and we thank you for all those who have helped us to know you better. 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 Peace

Priest: The peace of the Lord be always with you.
People: **And also with you.**

The Offering

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

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

Thank you for joining us today.

Offertory Hymn: #560 (Common Praise) "God, Whose Almighty Word"

All Sing



1. God, whose al - might - y Word cha - os and dark - ness heard, and took their flight:
2. Sav - iour, who came to bring on your re - deem - ing wing heal - ing and sight,
3. Spir - it of truth and love, life - giv - ing, ho - ly Dove, speed on your flight!
4. Gra - cious and ho - ly Three, glo - ri - ous Trin - i - ty, wis - dom, love, might,



hear us, we hum - bly pray, and where the gos - pel day sheds not its health to the sick in mind, sight to the in - ly blind: now for all Move on the wa - ter's face bear - ing the lamp of grace, and in earth's bound - less as o - cean's tide roll - ing in full - est pride: through the world



glo - rious ray, let there be light!
hu - man - kind let there be light!
dark - est place let there be light!
far and wide let there be light!

Text: John Marriott (1780-1825), alt. Music: Felice de Giardini (1716-1796); adapt. Hymns Ancient and Modern, 1875; desc. Craig Sellar Lang (1891-1971). Desc. © 1953 Novello & Co., Ltd. Reprinted by permission of Shawnee Press, Inc. (ASCAP).

Prayer Over the Gifts

Priest: Living God,
You have revealed your Son as the Messiah.
May we hear his word and follow it,
and live as children of light.
We ask this in the name of Jesus Christ the Lord. **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 (Greek for Thanksgiving) is a Christian ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. Also known as "Communion" it is central to our life of faith and is practiced in most Christian churches in different forms. The Eucharist is an act of remembrance in which, by eating bread and drinking wine, the church recalls who Jesus Christ was, and the sacrifice he made for us. Participation in the Eucharist enhances and deepens the communion of believers with Christ and with one another.

The 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.

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.

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.

Priest: We give you thanks and praise, almighty God, through your beloved son, Jesus Christ, our Saviour and Redeemer. He is your living Word, through whom you have created all things. By the power of the Holy Spirit he took flesh of the Virgin Mary and shared our human nature. He lived and died as one of us, to reconcile us to you, the God and Father of all. In fulfilment of your will he stretched out his hands in suffering, to bring release to those who place their hope in you; and so he won for you a holy people. He chose to bear our griefs and sorrows, and to give up his life on the cross, that he might shatter the chains of evil and death, and banish the darkness of sin and despair. By his resurrection he brings us into the light of your presence. Now with all creation we raise our voices to proclaim the glory of your name.

Sanctus: #719 (Common Praise)

Ho-ly, ho - ly, ho-ly Lord, God of power and might, heaven 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: Land of Rest; American trad.; adapt. Marcia Pruner (1936-2013); harm. John Campbell (1950-2020) ©. Adapt. © 1980 Church Pension Fund

Priest: Holy and gracious God, accept our praise, through your son our Saviour Jesus Christ; who on the night he was handed over to suffering and death, took bread and gave you thanks, saying, "Take, and eat" this is my body which is broken for you." In the same way he took the cup, saying, "This is my blood which is shed for you. When you do this, you do it in memory of me."

Remembering, therefore, his death and resurrection, we offer you this bread and this cup, giving thanks that you have made us worthy to be in your presence and serve you. We ask you to send your Holy Spirit upon the offering of your holy Church. Gather into one all who share in these sacred mysteries, filling them with the Holy Spirit and confirming their faith in the truth, that together we may praise you and give you glory through your Servant, Jesus Christ.

All glory and honour are yours, Father and Son, with the Holy Spirit in the holy Church, now and for ever .

All: Amen.

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

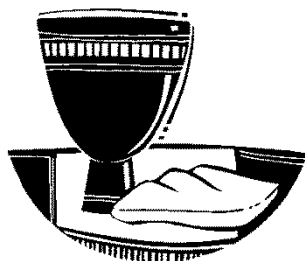
The Breaking of the Bread

Priest: "I am the bread of life," says the Lord. "Whoever comes to me will never be hungry; whoever believes in me will never thirst."

People: **Taste and see that the Lord is good;
happy are they who trust in him!**

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

People: **Thanks be to God.**



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 counterintuitive 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.

“All the Nasties” is a song about coming out, and a song about reinvention. Will Reid selected this for his last day with us as a reminder of our need to live out the radical welcoming that Jesus spoke of in the context of our diverse neighbourhood and worshipping community.

Song: “All the Nasties” (Elton John)

If it came to pass that they should ask
What could I tell them
Would they criticize behind my back?
Maybe I should let them
Oh, if only then and only then
They would understand
They'd turn a full-blooded city boy
Into a full-blooded city man

If they could face it
I could take it in their eyes, I know I'd make it
The tiny minds
And sacred cows just fake it
Oh if only then and only then
They could understand
They'd turn a full-blooded city boy
Into a full-blooded city man

But I know the way they want me
In the way they publicize
If they could turn their focus off
To the image in their eyes
Maybe it could help them, help them understand
Maybe it could help them, help them understand
Maybe it could help them, help them understand
That a full-blooded city boy is now a full-blooded city man

Oh my soul, oh my soul, oh my soul

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.

Song: “Solsbury Hill” (Peter Gabriel)

Climbing up on Solsbury Hill
I could see the city light
Wind was blowing, time stood still
Eagle flew out of the night

He was something to observe
Came in close, I heard a voice
Standing, stretching every nerve
I had to listen, had no choice

I did not believe the information
Just had to trust imagination
My heart going "Boom-boom-boom"
"Hey", he said,
"Grab your things, I've come to take you home"
Hey, back home

To keep in silence, I resigned
My friends would think I was a nut
Turning water into wine
Open doors would soon be shut

So I went from day to day
Though my life was in a rut
'Til I thought of what I'd say
Which connection I should cut

I was feeling part of the scenery
I walked right out of the machinery
My heart going "Boom-boom-boom"
"Hey", he said,
"Grab your things, I've come to take you home"
Hey, back home

When illusion spin her net
I'm never where I wanna be
And liberty, she pirouette
When I think that I am free

Watched by empty silhouettes
Who close their eyes but still can see
No one taught them etiquette
I will show another me

Today I don't need a replacement
I'll tell them what the smile on my face meant
My heart going "Boom-boom-boom"
"Hey" I said,
"You can keep my things, they've come to take me home"

Prayer after Communion

Please rise as you are able

Priest: God of glory,
you nourish us with bread from heaven.
Fill us with your Holy Spirit,
that through us your light may shine in all the world.
We ask this in the name of Jesus Christ. **Amen.**

'Solsbury Hill' was a hit single on Peter Gabriel's debut solo album after leaving Genesis. Gabriel wrote the song after having a spiritual experience atop Solsbury Hill in Somerset, and describes the meaning as being prepared to lose something you have in exchange for what might be. This is offered in the context of Will Reid's last day of worship with us.

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

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

Farewell to Will Reid

Departing Hymn: #584 (Gather) "O Healing River"

Please rise as you are able

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

1. O heal - ing riv - er, send down your
 2. This land is parch - ing, this land is
 3. Let the seed of free - dom, a - wake and

wa - ters, Send down your wa - ters up - on this
 burn - ing, No seed is grow - ing in the bar - ren
 flour - ish, Let the deep roots nour - ish, let the tall stalks

land. O heal - ing riv - er, send down your
 ground. O heal - ing riv - er, send down your
 rise. O heal - ing riv - er, send down your

wa - ters, And wash the blood from off the sand.
 wa - ters, O heal - ing riv - er, send your wa - ters down.
 wa - ters, O heal - ing riv - er, from out of the skies.

Text: Fran Minkoff. Tune: Fred Hellerman; arr. by Michael Joncas, b. 1951. © 1964, Appleseed Music, Inc

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.

Dismissal

Priest: Go forth in the name of Christ. Alleluia!
People: **Thanks be to God. Alleluia!**

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Ministry Updates

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.

Generosity Report - Our Sustaining Ministries Giving Goal Has Been Exceeded!

Thank you to all who supported Redeemer's ongoing ministries through your financial contributions during 2022. We are finalizing our revenue accounting - and are delighted to report that our \$750,000 Sustaining Ministries giving goal has been exceeded by about \$ 15,000! It was your generous response to the invitation for year-end donations that have enabled us to move forward into 2023 in a strong financial position - thank you!

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 specific resources for Youth. 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. 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.

Youth Group is happening on alternating weeks with Youth participating in worship on other weeks. Youth Group is gathering Sunday, January 22 at 10:30 AM. On the weeks where youth are in worship please feel free to use some of the Youth Resources available and if you would like to sit together you are very welcome!

If you have children or youth who are school aged, feel free to contact Andrew Kuhl to get on our contact list for up to date information! 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.

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 \(gabraham@theredeemer.ca\)](mailto: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!

Farewell Gifts for Will and Nate

If you would like to contribute to a farewell gift for either Will Reid or Nate Wall, please [send an e-transfer](#) to the treasurer, or put an envelope with cash or a cheque on the offering plate. Please note on the envelope to whose gift the contribution should be directed. Contributions are non-receiptable.

Undies Sunday

For some members of our Common Table community, being able to get new underwear or long johns is not easy. We have an opportunity to help the Common Table program have a supply to distribute as needed.

On **Sunday, January 15 and 22**, laundry hampers and baskets will be in the welcome area of the church for us to show our care with underwear!

Bring your donations of new underwear for men - all sizes and styles - with you to church and let's fill the baskets to overflowing.

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 **today 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.

Creation Matters

Creation Matters, Redeemer's Eco spirituality group, gathers each month for prayer, discussion and support. Our next meeting is Wednesday, January 18, from 2-4pm, via Zoom. If you would like to join us, please contact Grant Jahnke at creationmatters@theredeemer.ca.

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 & clicking "Spirit Garden". Thank you from your ISWG.

Refugee Settlement Committee

Only 10 Days (Actually 11) Until Arrival!

January 26 is when Abdikadir, Asho, and their family will land in Toronto. They'll be met at the airport and taken to their new home west of downtown. When the announcement was made that housing for their first year in Canada had finally been found, the congregation burst into applause. That's the kind of support that Redeemerites give to worthwhile endeavours.

It's not, however, the only support you provide to this ministry. Furniture, household supplies, laptops, phone costs for the year, financial donations, assistance with moving – all generously donated by so many of you. It takes a community to raise a child; it takes a congregation to help newcomers settle into their new home, and you have been doing that. Thank you.

Updated Needs List:

Strong backs for moving day, Saturday January 21. Please contact [Susanna Jacob](mailto:Susanna.Jacob@toronto.anglican.ca) (andorrajosej@gmail.com) if you can help.

Contact [Mary Horan](mailto:horangang@gmail.com) (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.

Watch for further updates about the family's arrival, and for opportunities to participate in making the family welcome in their new country.

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

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/).

WORSHIP WITH US

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)

Sunday, January 29 (Proper 4A)

9 AM – Spiritual Communion (on Zoom only)

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

8 PM – Compline (on Zoom only)



Thanks for everything, Will!