

WEEK of PRAYER for CHRISTIAN UNITY 2023



"Do good; seek justice"
(Isaiah 1:17)

weekofprayer.ca



HOLY EUCHARIST
SUNDAY, JANUARY 22, 2023 AT 10:30 A.M.

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WEEK OF PRAYER FOR CHRISTIAN UNITY

Since 1908, Christians have marked this week, from January 18 (Confession of St. Peter) to January 25 (Conversion of St. Paul) as a time of prayer for Christian Unity.

This year, material has been prepared by the Minnesota Council of Churches. Last year material came from Lebanon, and in 2014 from Canada, all under the auspices of the World Council of Churches. A Canadian group from the Canadian Council of Churches reviews and adapts the resources for our use.

For years, Minnesota has had some of the worst racial disparities in the U.S. Minnesota saw the largest mass execution in the history of the USA in 1862, when 38 members of the Dakota Indigenous people were hanged in Mankato, the day after Christmas, following the US-Dakota War. As they prepared to die, the 38 sang the hymn Wakantanka taku nitawa (Many and Great). More recently, Minnesota has been at the epicenter of racial reckoning. When Covid-19 shut down the world in March 2020, the murder of George Floyd, at the hands of a Minneapolis police officer, Derek Chauvin, drew people from all over the world out onto the streets in unity and righteous anger, to protest the injustice they witnessed on their television screens.

Welcome

Land Acknowledgement

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

This piece is based on an original song in Ojibway that was gifted by traditional drummer and singer Cory Campbell to Andrew Balfour and the University of Manitoba Concert Choir. Andrew has created an original composition inspired by Cory's song which uses the same text and echoes the steady rhythm of the drum, unifying the piece.

Entrance Song: "Ambe" (Cory Campbell / Andrew Balfour)

Please rise as you are able

Ambe, ambe, Anishinaabeg	Come in two-legged beings
biindigeg Anishinaabeg	come in all people
Mino-bimaadiziwin omaa	The way of a good life is here
Ambe	Come in!

✠ The Gathering of the Community

Priest: Dear Friends in Christ, we gather here in the name of the Father, of the Son, and of the Holy Spirit. By the waters of baptism, we have become members of the Body of Christ, yet our sins have caused pain and trauma to each other.

All: **We have failed to do good.
We have not sought justice in the face of grave oppression,
nor heeded God's command to care for the widow and orphan.**

Priest: As we gather, let us reflect on our actions and inactions and learn to do good and seek justice.

All: **We need God's grace to overcome our divisions
and to uproot systems and structures
that have contributed to the fracturing of our communities.**

Kyrie: #196 (Gather)



Music: *Mass of Remembrance*, Marty Haugen, © 1987, GIA Publications, Inc.

The Collect of the Day

Priest: Holy One,
We gather to pray to reinforce the unity that we have as Christians
to “open our hearts, that we may be bold in finding the riches of inclusion
and the treasures of diversity among us.
We pray in faith
through Jesus Christ, the one who makes one,
and lives and reigns with God in the Holy Spirit, now and forever. **Amen.**

Invitation to Confession and Forgiveness *(through the reading of Isaiah 1.12-18)*
Please be seated

Priest: We are invited to confess our sins with the words of the prophet Isaiah.

Reader: When you come to appear before me, who asked this from your hand?
Trample my courts no more; bringing offerings is futile; incense is an
abomination to me (12 – 13a).

**All: Forgive us Lord when we come to worship without walking humbly
before you.**

A time of silence is kept

Reader: New moon and Sabbath and calling of convocation – I cannot endure solemn
assemblies with iniquity. Your new moons and your appointed festivals my
soul hates; they have become a burden to me, I am weary of bearing them
(13b – 14).

**All: We ask forgiveness for the complicity of churches in the evils of
colonialism felt around the world.**

A time of silence is kept

Reader: When you stretch out your hands, I will hide my eyes from you; even though
you make many prayers, I will not listen; your hands are full of blood. (15)

**All: We ask forgiveness for our sins of injustice and oppression that suppress
the diverse harmony of your creation.**

A time of silence is kept

At the font, the Priest slowly pours a pitcher of water into the font during the reading.

Reader: Wash yourselves; make yourselves clean; remove the evil of your doings
from before my eyes; cease to do evil, learn to do good; seek justice, rescue
the oppressed, defend the orphan, plead for the widow. (16, 17)

**All: As we have been washed clean in the living waters of baptism, forgive us
anew and reconcile us to one another and to creation.**

A time of silence is kept

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 prophet Isaiah
delivers God’s
disappointment with
the people of Israel,
and challenges them
to do good and seek
justice. “Justice,
righteousness and
unity originate from
God’s profound love
for each of us and
are the heart of who
God is and how God
expects us to be with
one another.” (Week
of Prayer for
Christian Unity:
Introduction to the
Theme for 2023.)

Reader: Come now, let us argue it out, says the Lord: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. (18)

Priest: May God, in his mercy, free you from your sins so that you can do justice, love kindness and walk humbly with your God.

A time of silence is kept

Priest: Almighty God hears our prayers, has mercy on us and forgives our sins.

All: **Thanks be to God.**

Prayer

Priest: God of all, our hearts and bodies are thankful for this opportunity to come before you to confess our sins of injustice and divisiveness.

All: **Together we come before you, a holy family, united in the beautiful diversity of your creation: some of us are Indigenous peoples, some of us are descendants of the enslaved, some of us are descendants of the enslavers, some of us are migrants, some of us are refugees, but all of us are part of the one Body of Christ.**

Priest: We praise you that through the living waters of baptism our sins, red as scarlet, were washed away and we were healed, as we became part of the beloved community, the family of God. We offer our thanksgiving and praise to you, Creator God.

All: **Together on this journey, we celebrate with our hearts and eyes open to understanding and growing in the sacred wisdom that is shared and passed amongst all people. Help us to embrace unity with each other, and remind us that we are of one family gathered by your Holy Spirit, in the midst of your creation. Amen**

Psalm 42 (Plainsong)



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.

AS THE deer longs for the water-brooks *
so longs my / soul for you, O God.

**My soul is athirst for God, athirst for the living God; *
when shall I come to appear before the / presence of God?**

My tears have been my food day and night, *
while all day long they say to me, / "Where now is your God?"

**I pour out my soul when I think on these things: *
how I went with the multitude and led them in / to the house of God,**

With the voice of praise and thanksgiving, *
among those / who keep holy-day.

**Why are you so full of heaviness, O my soul? *
and why are you so disquiet- / ed within me?**

Put your trust in the Holy One; *
for I will yet give thanks to the One,
who is the help of my counte- / nance, and my God.

**My soul is heavy within me; *
therefore I will remember you from the land of Jordan,
and from the peak of Mizar among the / heights of Hermon.**

One deep calls to another in the noise of your cataracts; *
all your rapids and floods / have gone over me.

**You grant your loving-kindness in the daytime; *
in the night season your song is with me, a prayer to the / God of my life.**

I will say to the God of my strength, “Why have you forgotten me? *
and why do I go so heavily while the ene- / my oppresses me?”

**While my bones are being broken, *
my enemies / mock me to my face;**

All day long they mock me *
and say to me, / “Where now is your God?”

**Why are you so full of heaviness, O my soul? *
and why are you so disquiet- / ed within me?**

Put your trust in the Holy One; *
for I will yet give thanks to the One,
who is the help of my counte- / nance, and my God.

Second Reading

Reader: A Reading from the Letter of Paul to the Ephesians.

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God.

Reader: The word of the Lord.

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

Ephesians 2:13-22

A moment of silence is observed

The writer of this Psalm is discouraged. Enemies oppress him, taunt him. He feels that God has forgotten him, he longs for God. He finds deep within himself a way through it all – Hope in God.

Paul is facing divisions in the Ephesian church, where members of Jewish background felt privileged, and those of Gentile background felt second class, outsiders. Paul emphatically tells them God has broken down the dividing wall, has reconciled them, and has ended hostility. There is one body.

Sequence Hymn: #132 (Sing a New Creation) “Sisters, Let Us Walk Together”

Please rise as you are able and sing



1. Sis - ters, let us walk to - geth - er, shar - ing sad - ness, loss and grief.
2. Broth - ers, let us work to - geth - er, seek - ing jus - tice, heal - ing shame.
3. Peo - ple, let us love to - geth - er, join - ing spir - its, link - ing hands.



We will move through pain to whole-ness; bro - ken-ness transformed to peace.
Filled with hope, em - bued with cour - age, ev' - ry vio - lence we will name.
We are God's u - nique cre - a - tion; clothed with dig - ni - ty we'll stand.

Text and music: Judith Snowdon, 2004, ©.

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

“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.

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.**

In the Gospel of Matthew, we are reminded that we cannot separate our love for God from our love for others. When we care for and serve “one of the least of these,” we are caring for and serving Christ himself.

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.

‘When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?” And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.”

Reader: The Gospel of Christ.

Matthew 25:31-40

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

Homily: Jim Boyles

Please be seated

A moment of silence is observed

Prayers of the People

Please rise as you are able

Leader: With faith and confidence, we come in prayer, before God, who is Father, Son and Holy Spirit:
Creator God, today we live with the consequences of actions that have made life unsustainable for some and overabundant for others. Teach us to know how to use responsibly the resources you have given to us for the benefit of all and the respect of your creation. The groaning creation cries out to you.

All: **Teach us and show us the way.**

Leader: Compassionate God, help us repair the harm that we have inflicted upon each other and the divisions we have created among your people. Just as Christ Jesus breathed the Holy Spirit onto the disciples to birth the community of the new creation, send your grace to heal our divisions and gift us with the unity for which Jesus prayed.

All: **Teach us and show us the way.**

Leader: Christ, the way, the truth and the life, you embodied justice in your ministry on earth by the good that you did, breaking down the walls that divide and the prejudices that imprison. Open our hearts and minds to recognize that though we are many, we are one in you.

All: **Teach us and show us the way.**

Leader: Holy Spirit, you create anew the face of the earth. The summit of the mountains, the thunder of the sky, the rhythm of the lakes speak to us –

All: **Because we are connected.**

Leader: The faintness of the stars, the freshness of the morning, the dewdrops on the flower speak to us –

All: **Because we are connected.**

Leader: The voices of the poor, the oppressed and the marginalized speak to us –

All: **Because we are connected.**

Leader: Everlasting God, look upon our faces, gathered together in holy community, and send us anywhere you would have us go.

Encourage us by your Holy Spirit to continue to tell our stories, to do good, and to seek justice for the sake of your Creation through our actions.

Sustain us that we may be one, so the world may believe that you sent your only Son Jesus for the life of the world.

All: **Amen.**

The Peace

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

People: **And also with you.**

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.

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.

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.

Offertory Hymn: #133 (Sing a New Creation) "When Hands Reach Out ..."

Please rise as you are able and sing



1. When hands reach out be - yond di - vides and hope is tru - ly found, each
 2. When fear no long - er guides our steps and days of war are done, God's
 3. When race and creed blind us no more, a neigh - bour's face we'll see, and



chain of hate will fall a - way and bells of peace shall sound, and
 dream for all shall live a - new, our hearts will heal as one, our
 we shall dance the whole world round, for love will set us free, for



bells of peace, of peace shall sound, and bells of peace shall sound, each
 hearts will heal, will heal as one, our hearts will heal as one, God's
 love, yes love will set us free, for love will set us free, and



chain of hate will fall a - way and bells of peace shall sound.
 dream for all shall live a - new, our hearts will heal as one.
 we shall dance the whole world round, for love will set us free.

Text: Keri K. Wehlender, 2005 ©.
 Music: SALEM.
 Melody anon., *Southern Harmony*, 1854; arr. Melva Trefflinger Graham, 2006, ©.

Prayer over the Gifts

Priest: Giver of life,
receive all we offer you this day.
Let the Spirit you bestow on your whole Church
continue to work in the world
through the hearts of all who believe.
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.**



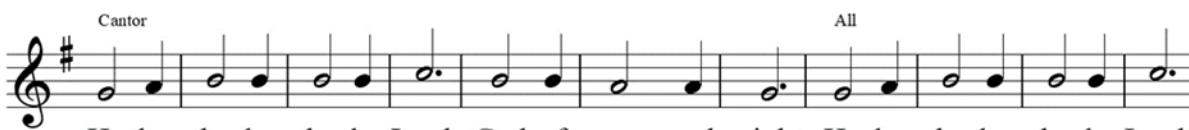
Lift up your hearts. **We lift them to the Lord.**



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

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

Sanctus: #726 (Common Praise)



Ho-ly, ho-ly, ho-ly Lord, God of power and might, Ho-ly, ho-ly, ho-ly Lord,



God of power and might, heav-en and earth are full of your glo - ry. Ho-



san-na in the high - est. Bless-ed is he who comes in the



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

Music: Byzantine; arr. George Black
(1931-2003) ©.

The Eucharist (Greek for Thanksgiving) is a Christian ritual where bread is eaten and wine is drunk as an act of remembrance of who Jesus Christ was, and the sacrifice he made for us. Also known as "Communion" it is central to our life of faith and is practiced in most Christian churches in different forms. Participation in the Eucharist enhances and deepens the communion of believers with Christ and with one another.

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.

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.

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.

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

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

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

All: **Amen.**

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.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co

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.**

Fraction Song: "Peace" (from Shaker Songs, arr. Kevin Siegfried)

Peace unto Zion.

Peace, peace to the faithful,
and a crown of rejoicing from your Heavenly Father.

When Zion shall be cleansed she shall flourish as a rose.
I will walk in her midst and will bless all those with a tenfold blessing.
And their sorrows shall cease, for I'll cry upon her walls.

Peace, peace, sweet peace.

The Fraction Song (or hymn) comes after the breaking of the bread. It come from the Latin "fractio" meaning breaking.

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: 98 (Sing a New Creation) "Take Me, O Take Me" *All sing*

Take, O take me as I am; sum-mon out what I shall be; set your seal up-on my heart and live in me.

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

Song: “Jesus See the Traveler” *(Sara Groves)*

Jesus, see the traveler
On their long hard road
See the mother, see the father
See the child, have mercy on the traveler

Lord make soft the strangest bed
Rest the weary feet
Of the mother, of the father
Of the child, have mercy on the traveler

See the mother, see the father
See the child, have mercy on the traveler
See the mother, see the father
See the child, have mercy on the traveler

Prayer after Communion

Please rise as you are able

Priest: Eternal God,
grant to your Church the unity and peace
that we have tasted in this eucharist,
the fruit of your life-giving Spirit.
We ask this in the name of Jesus Christ the Lord.

All: **Amen.**

The Doxology

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

Announcements

Please be seated

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: #575 (Common Praise) "Let Streams of Living Justice"

Please rise as you are able and sing



1. Let streams of liv - ing jus - tice flow down up - on the earth; give
2. For heal - ing of the na - tions, for peace that will not end, for
3. Your ci - ty's built to mus - ic; we are the stones you seek; your



free-dom's light to cap - tives, let all the poor have worth. The
love that makes us lov - ers, God grant us grace to mend. Weave our
har - mo - ny is lan - guage: we are the words you speak. Our



hun - gry's hands are plead - ing, the work - ers claim their rights, the
var - ied gifts to - geth - er; knit our lives as they are spun; on your
faith we find in ser - vice, our hope in other's dreams, our



mourn - ers long for laugh - ter, the blind - ed seek for sight. Make
loom of time en - roll us till our thread of life is run. O great
love in hand of neigh - bour: our home - land bright - ly gleams. In -



lib - er - ty a bea - con, strike down the ir - on power; a -
Weav - er of our fab - ric, bind church and world in one; dye our
scribe our hearts with jus - tice; your way the path un - tried; your



bol - ish an - cient ven - geance: pro - claim your peo - ple's hour.
tex - ture with your ra - diance, light our col - ours with your sun.
truth the heart of strang - er; your life the Cru - ci - fied.

Text: William Whitla
(1934-) ©. Music:
Gustav Theodore Host
(1874-1934), *The
Planets*; harm. adapt.
Hymns for Church and
School, 1964 © J.
Curwen & Sons, Ltd.
(London). Used by
permission of G.
Schirmer, Inc.

Dismissal

Priest: Go forth in the name of Christ. Alleluia!

People: Thanks be to God. Alleluia!

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.

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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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.

Advisory Board and Board of Management

Each February at Vestry, the meeting where the congregation approves our objectives and annual budget, people are elected to fill vacancies on our two boards. The Advisory Board provides input and guidance to Redeemer's ministries, programs, and activities. The Board of Management oversees and assists with administrative and financial operations. This renewal process is vital for Redeemer. If you are interested in finding out how to share your time and talents by serving on a board, please **contact Richard Van Delft** (AdvisoryBoard@theredeemer.ca) or **contact David Burt** (ManagementBoard@theredeemer.ca), the chair of each of the boards.

Staying Connected

Our next Staying Connected parish update gathering will be **next Sunday, January 29 at 2 PM** on Zoom. Watch for the link in next week's eNews.

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 **today 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

Coffee and cookies are available **before** the 10:30 service. Why not arrive early for conversation over coffee or tea until 10:20? All who attend worship services in the church building are also 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) to make arrangements.

Honorary Assistant Appointment

The Venerable Steven Mackison is pleased to announce the appointment of the **Rev'd Canon John Read** as an honorary assistant at the Church of the Redeemer. Welcome, John!

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 in January**, 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, long johns, and socks for men - all sizes and styles but most particularly large and extra-large - with you to church and let's fill the baskets to overflowing.

Upcoming Events

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.

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.

Newcomers Lunch

On **February 5, 2023** we will have a Newcomers' Lunch after the 10.30 service. This will be an opportunity for those who consider themselves new to the Redeemer to gather together and share some refreshments and fellowship. There will be an opportunity to ask the leadership questions. As a way to enter into dialogue, for those who are willing to share, come prepared to answer the following questions:

What brought you to the Redeemer?

What keeps you here?

What would you like to see at Redeemer that you don't see now?

While this is focused on Newcomers, all are welcome!

Lent at Redeemer

Catechesis 2023

Catechesis (noun): a program of religious instruction, preparing a person for baptism, confirmation or renewal of baptismal vows. Often formatted around a series Questions and Answers.

Coming for Lent our annual Catechesis program where we explore what it means to be an Anglican and what it means to be Christian today. This program will journey through Lent and can help prepare you to mark a faith transition (maybe new, deepening, or growing). Details are coming together and more will be shared in the coming weeks.

If you are interested in baptism, confirmation, reception into the Anglican Church, or renewal of baptismal vows, or just want to come along for the learning journey, keep an eye on this space or **email Andrew Kuhl** (akuhl@theredeemer.ca) for more details.

Pancake Tuesday

Save the date!

Mark your calendars for **Tuesday, February 21**, (the day before Ash Wednesday and the start of Lent), as it is typically a day for feasting with pancakes! We are dreaming up ideas and possibilities for ways we can celebrate together. Keep your eyes out for announcements for our plans.

Refugee Settlement Committee

By the time you read this, they'll be arriving in 4 days!

We picked up the keys on Sunday, January 15. On the 16th, committee members began taking supplies to the house, along with tools for minor repairs and for assembling the 6-foot dining table. The arrival of this large family is becoming a reality, and the enthusiasm is contagious. Not only did spouses of committee members show up to help set up the house, but a full complement of drivers and strong bodies volunteered for furniture move-in day, January 21.

There is background information on the [website](#), but here are the basics: Abdikadir (46) and Asho(38) and their six sons (19, 16, 13, 7, 4 ½, 10 months) have been living in Dadaab refugee camp in eastern Kenya for many years. Abdikadir fled, on his own, from his native Somalia when he was a young teenager, and has lived in refugee camps ever since. He is resilient, resourceful, fluent in English, a leader in his section of the camp.

Please hold them all in your hearts as they prepare for their journey to a new country and a new life.

Updated Needs List:

You, the Redeemer community, have been enormously generous and there are only a few last-minute needs this week. Please contact Susanna Jacob (andorrajosej@gmail.com) if you can provide:

Pillows (new, for beds, not couches)
A laundry drying rack

Contact Mary Horan (horangang@gmail.com) if you can donate **winter boots** (child size 9.5-10, boys size 13.5, youth size 1.5, adult size 5.5-6.5), as well as **snow pants for the 7-year old and rain pants for all.**

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.

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/>).

The Ordination to the Priesthood of The Rev'd Alexandra McIntosh

The Rev'd Alexandra McIntosh who was the pastoral associate for youth and young adults at the Church of the Redeemer a few years ago will be ordained to the priesthood on **Thursday, February 2 at 6:30 PM.** The service will be at Christ Church Deer Park where she is an assistant curate.

The Beatles Story

Dr Mike Daley, our assistant director of music, presents the story of The Beatles. He performs their classic songs with Jill Daley, Greg Wyard, and Joe Power at the Church of the Redeemer on Sunday, February 12 at 7:30 PM. Tickets are available on Eventbrite.

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.

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.

WORSHIP WITH US

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)

Sunday, February 5 (Presentation of the Lord)

9 AM – Spiritual Communion (on Zoom only)

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

8 PM – Compline (on Zoom only)