

La PRESENTACIÓN de SEÑOR



THE PRESENTATION OF THE LORD: CANDLEMAS

SUNDAY, FEBRUARY 5, 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.

✠ The Gathering

Please rise as you are able

Priest: Light and Peace in Jesus Christ our Lord

People: **Thanks be to God**

Priest: Dear Friends in Christ, today we gather at the temple in communion with the Holy Family, offering our sacrifices so that we may walk in the way of the one who sacrificed all for us, Jesus Christ our Lord. And just as Simeon and Anna acclaimed Jesus as the light of the world, so too, may God kindle in our hearts the desire to banish the darkness in all whose lives we touch.

Motet: #752 (Common Praise) "O Gracious Light" (*George Black*)



O gracious **Light**,
pure brightness of the everliving Father **in** heaven,
O Jesus Christ, ho-**ly** and blessed!

Now as we come to the setting of the **sun**,
and our eyes behold the ves-**per** light,
we sing your praises, O God: Father, Son and **Ho-ly** Spirit.

You are worthy at all times to be praised by happy **voices**,
O Son of God, O Giver **of** life,
and to be glorified through **all** the worlds.

*Hand-held tapers are lit from the light of the Christ candle.
Please light the candle of the person next to you.*

Priest: Let us pray.

Almighty and everliving God, you are the source of everlasting light. Pour into the hearts of your faithful people the brilliance of your eternal splendour, that we, who by these kindling flames light up this temple to your glory, may have the darkness of our souls dispelled, and so be counted worthy to stand before you in that eternal temple where you live and reign with the Son, and the Holy Spirit, God of God, Light of Light, in light and life everlasting, now and forever. **Amen.**

The Procession

Priest: Let us go forth in peace. Alleluia.

People: **In the name of Christ. Amen. Alleluia.**

Processional Hymn: #132 (Common Praise) "Of Eternal Love Begotten"

All Sing



1. Of e - ter - nal Love be - got - ten, ere the worlds be - gan to be,
2. At his Word the worlds were fram - ed. He com - mand - ed, it was done:
3. O that birth for ev - er bless - ed, when the vir - gin, full of grace,
4. This is he whom seers in old time chant - ed of with one ac - cord,
5. O ye heights of heaven a - dore him; an - gel hosts, his prais - es sing;
6. Christ, to thee with God the Fa - ther, and, O Ho - ly Ghost, to thee,



he is Al - pha and O - me - ga, he the source, the end - ing he,
heaven and earth and depths of o - cean in their three - fold or - der one;
by the Ho - ly Ghost con - ceiv - ing, bare the Sav - iour of our race;
whom the voic - es of the proph - ets prom - ised in their faith - ful word;
all do - min - ions, bow be - fore him, and ex - tol our God and king;
hymn and chant and high thanks - giv - ing, and un - wear - ied prais - es be:



of the things that are and have been, and that fu - ture years shall see,
all that grows be - neath the shin - ing of the moon and burn - ing sun,
and the babe, the world's re - deem - er, first re - vealed his sa - cred face,
now he shines, the long - ex - pect - ed; let cre - a - tion praise its Lord,
Let no tongue on earth be si - lent, ev - ery voice in con - cert ring,
hon - our, glo - ry, and do - min - ion, and e - ter - nal vic - to - ry,



ev - er - more and ev - er - more.
ev - er - more and ev - er - more.
ev - er - more and ev - er - more.
ev - er - more and ev - er - more.
ev - er - more and ev - er - more.
ev - er - more and ev - er - more.

Text: Aurelius Clemens Prudentius (348-413?); tr. John Mason Neale (1818-1866),
alt. Music: Melody plainsong, Mode 8 (12th cent.?) adapt. Piae Cantiones, 1582;
harm. Healey Willan (1880-1968). Harm. © Estate of Healey Willan.

The Procession is where those who will lead us in the service, move to the back of the church (the "narthex") and arrive at the front (the "chancel"). It is symbolic of our journey through this earthly life.

Today we are celebrating Candlemas, also known as the Presentation of the Lord. This commemorates the presentation of the baby Jesus at the Temple 40 days after his birth. The candles are a symbol of Christ, whose birth illuminated the world's darkness. On Candlemas, we pause to bless the candles we are holding.

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 book of Malachi. Malachi, which means "my messenger" lived in the 5th century BC. This passage speaks of the one who will come to the temple, an obvious connection to today's Gospel passage.

The Blessing of Candles

Priest: Jesus Christ is the Light of the World. Alleluia!

People: **A light no darkness can extinguish. Alleluia!**

Priest: Let us pray.

Almighty and everliving God, you have caused a new light to shine in our hearts in the face of your Son, Jesus Christ our Lord. Through him you give light to the world; in him, you kindle your light in our lives, by him we are guided on the paths of righteousness. Bless with your Holy Spirit these candles, that they may be to us signs of your grace in times of darkness. Enkindle in us the true faith that led Simeon to recognize you and the holy joy that led Anna to praise your name; this we ask through Jesus Christ, our Light and our Redeemer.

People: **Amen.**

The Collect of the Day

Priest: God of love,
you gave your Son
to be a light for revelation to the Gentiles
and for glory to your people Israel.
With Simeon and Anna
and all who hail redemption's happy dawn,
may we sing your praise and proclaim salvation
in Jesus Christ, your Word made flesh. **Amen.**

Please extinguish your tapers

✠ The Proclamation of the Word

First Reading

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

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.


Reader: The word of the Lord.

Malachi 3.1-4

People: **Thanks be to God.**

A moment of silence is observed

“I Love Your House” - Psalm 84 (*Douglas Cowling*)



I love your house O God, your praise my heart will
sing, the spar-row finds a home, the swal-low has a
nest where she may lay her young, and by your al-tar rest.

Happy are they who dwell with you and always sing your praise.
Happy the ones who strengthen, Lord, with hearts set on your ways.
In lonely valleys they will find a place of pools and springs,
and as they climb to Zion's heights, they see the King of Kings.

Second Reading

Reader: A Reading from the Letter to the Hebrews.

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

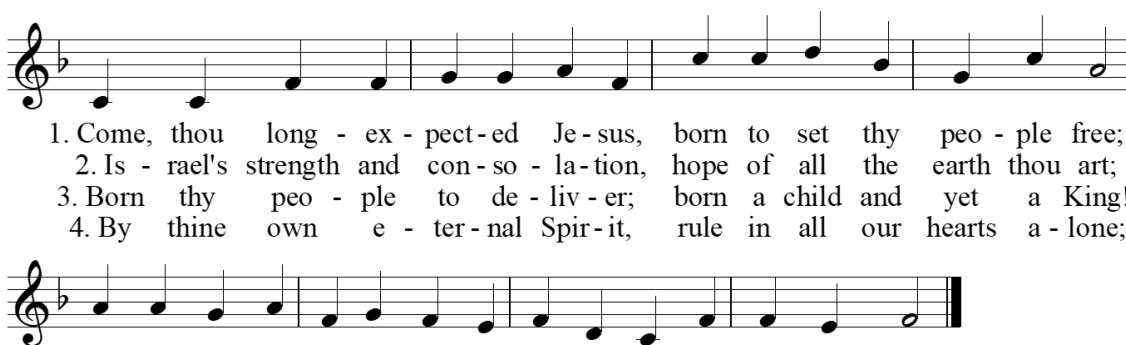
Reader: The word of the Lord.

Hebrews 2.14-18

People: Thanks be to God.

A moment of silence is observed

Sequence Hymn: #88 (Common Praise) **“Come, Thou Long-Expected Jesus”**
(Please rise as you are able and sing)



1. Come, thou long-ex-pect-ed Je-sus, born to set thy peo-ple free;
2. Is-rael's strength and con-so-la-tion, hope of all the earth thou art;
3. Born thy peo-ple to de-liv-er; born a child and yet a King!
4. By thine own e-ter-nal Spir-it, rule in all our hearts a-lone;

from our fears and sins re-lease us; let us find our rest in thee.
dear de-sire of ev-ery na-tion, joy of ev-ery long-ing heart.
born to reign in us for-ev-er: now thy grac-ious king-dom bring.
by thine all suf-fi-cent mer-it, raise us to thy glo-rious throne.

Text: Charles Wesley (1707-1788). Music: Melody *Psalmody Sacra*, Gotha, 1715; harm. William Henry Havergal (1793-1870), alt.; desc. John W. Wilson (1905-1992). Desc. © 1983 Hope Publishing Co.

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.

The author of Hebrews is unknown, and though it is called a letter, it reads more like a sermon. It is called 'Hebrews' because the language is aimed at a Jewish audience and draws its references from the Old Testament (also called the Hebrew Scriptures).

The Sequence Hymn (from the Latin “sequentiae” meaning “following”) is a hymn that is sung following the second reading and before the reading of the Gospel.

“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.

Usually we would have a reading from Matthew’s Gospel, but this story only occurs in Luke. It tells of Jesus’s presentation at the temple. This ritual involved bringing a firstborn son and redeeming him (literally “buying back”) through offering a lamb, or in the case of the poor, turtledoves or pigeons. Simeon and Anna recognize that Jesus is the one who will actually redeem God’s people.

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 Luke.

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

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, ‘Every firstborn male shall be designated as holy to the Lord’), and they offered a sacrifice according to what is stated in the law of the Lord, ‘a pair of turtle-doves or two young pigeons.’

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying, ‘Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.’

And the child’s father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, ‘This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.’

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

Reader: The Gospel of Christ.

Luke 2.22-40

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

Homily: Steven Mackison

Please be seated

A moment of silence is observed

Prayers of the People

Please rise as you are able

Leader: Let us pray to the Father through Christ our light and life.

Holy One, your Christ is acclaimed as the glory of Israel:
look in mercy on your Church, sharing his light ...

Lord, have mercy.

All: **Lord, have mercy.**

Leader: Holy One, your Christ in the Temple brings judgement on the world:

look in mercy on the nations who long for his justice ...

Lord, have mercy.

All: **Lord, have mercy.**

Leader: Holy One, your Christ, who was rich, for our sake became poor:
look in mercy on all who are in need and those who suffer with him ...

Lord, have mercy.

All: **Lord, have mercy.**

Leader: Holy One, your Christ is the one in whom faithful servants find their peace:

look in mercy on the whole Church, which glories in your salvation ...

Lord, have mercy.

All: **Lord, have mercy.**

Leader: Holy One, your Christ is the one destined for rejection:
look in mercy on us as we turn towards his passion.

Lord, have mercy.

All: **Lord, have mercy.**

The leader pauses to allow us to offer our own prayers, silently or aloud

Leader: Almighty Father,
you kept faith with Simeon and Anna,
and showed them the infant King.
Give us grace to trust your promises,
and patience to wait for their fulfilment;
through Jesus Christ our Lord.

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.

Just as Jesus said "My peace I give you" to his disciples, so we share His peace with each other through a nod, a handshake (if you are comfortable) or by raising our hand in the peace symbol. The sharing of the peace is an ancient Christian tradition and is a gesture that we offer our neighbour to express that we are reconciled with one another and with God.

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 song 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 Song: "Come On Up to the House" *(Tom Waits)*

Well, the moon is broken and the sky is cracked,
come on up to the house
The only things that you can see is all that you lack,
come on up to the house
All your crying don't do no good,
come on up to the house
Come down off the cross, we can use the wood
come on up to the house

Come on up to the house, come on up to the house
The world is not my home, I'm just a-passin' through
You've got to come on up to the house.

There's no light in the tunnel, no irons in the fire,
come on up to the house
And you're singin' lead soprano in a junkman's choir
come on up to the house
Does life seem nasty, brutish and short?
come on up to the house
The seas are stormy and you can't find a port,
come on up to the house

Come on up to the house, come on up to the house
The world is not my home, I'm just a-passin' through
You've got to come on up to the house.

There's nothin' in the world that you can do,
 come on up to the house
 And you've been whipped by the forces that are inside you
 come on up to the house
 Well, you're high on top of your mountain of woe,
 come on up to the house
 And you know you should surrender but you can't let go
 come on up to the house

Come on up to the house, come on up to the house
 The world is not my home, I'm just a-passin' through
 You've got to come on up to the house.

Prayer Over the Gifts

Priest: Almighty God,
 accept the joyful offering of your Church,
 and grant that your Son may shine in us
 as the light that lightens every nation.
 We ask this in the name of the same Jesus Christ our 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 right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendour of your radiance. Countless throngs of angels stand before you to serve you night and day, and, beholding your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify you name, as we sing:

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.

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 (from the Latin word "holy") is an ancient hymn that is always sung during the Eucharistic Prayer. 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.

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 counterintuitive wisdom that it is in letting go of what we are afraid to lose that we are transformed and made new.

Sanctus: Sussex Carol

(All sing)

Ho-ly, Ho-ly, Ho-ly Lord, Ho-ly God of power and might Heaven and Earth are full of your glo-ry, glo-ry to You O Lord most high Bless-ed is He who comes in the name of the Lord. Ho - san-na in the high - est.

Priest: We acclaim you, holy Lord, glorious in power; your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation. Father, you loved the world so much that in the fullness of time you sent your only Son to be our Saviour. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfil your purpose he gave himself up to death and, rising from the grave, destroyed death and made the whole creation new. And that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all. When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end: at supper with them, he took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my body which is given for you. Do this for the remembrance of me." After supper he 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Father, we now celebrate the memorial of our redemption. Recalling Christ's death and descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

All: We praise you, we bless you, we give thanks to you and we pray to you, Lord our God.

Priest: Father, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the body and blood of your Son Jesus Christ. Grant that all who share this bread and this cup may become one body and one spirit, a living sacrifice in Christ to the praise of your name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and all the saints who have found favour with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord. Through Christ, and with Christ, and in Christ, all honour and glory are yours, almighty God and Father, in the unity of the Holy Spirit, for ever and ever.

All: **Amen.**

The Lord's Prayer (MUSIC: McNeil Robinson © 1979, Theodore Presser Co)

<i>Priest:</i>	<i>People:</i>
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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 Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. 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 the bread of life, and that life is the light of the world.

People: **God here among us, light in the midst of us, bring us to light and life.**

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

People: **Thanks be to God.**

The Agnus Dei (pronounced "On-yoose Day-e") is a Latin phrase meaning "Lamb of God" and 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.

Agnus Dei: Missa Nativitas (Patrick Wedd)

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: #78 (Common Praise) "Deck yourself, my soul ..."

All Sing



1. Deck your - self, my soul, with glad - ness; leave the gloom - y haunts of
 2. Lord, I bow be - fore you low - ly, filled with joy most deep and
 3. Shin - ing Sun, my life you bright - en; Ra - diance, you my soul en -
 4. Je - sus, bread of life, I pray you, let me glad - ly here o -



sad - ness. Come in - to the day - light's splen - dour, there with
 ho - ly, as with tremb - ling awe and wond - er all your
 light - en. Joy, the best of all our know - ing, Foun - tain,
 bey you; nev - er to my hurt in - vit - ed, al - ways



joy your prais - es ren - der to the Lord whose grace un - bound - ed
 might - y works I pon - der - how, by mys - ter - y sur - round - ed,
 swift - ly in me flow - ing: at your feet I kneel, my Mak - er
 by your love de - light - ed: from this ban - quet let me meas - ure,



has this roy - al ban - quet found - ed; though all oth - er powers ex -
 depth no one has ev - er sound - ed, none may dare to pierce un -
 let me be a fit par - tak - er of this sac - red food from
 Lord, how vast and deep its trea - sure; through the gifts your hands have



cel - ling, with my soul he makes his dwell - ing.
 bid - den se - crets that in you are hid - den.
 heav - en, for our good, your glor - y giv - en.
 giv - en, let me be your guest in heav - en.

Text: Johann Franck (1618-1677); tr. Catherine Winkworth (1827-1878); rev. *Hymns for Today's Church*, © 1982 Hope Publishing Co. Music: SCHMÜCKE DICH. Melody Johann Crüger (1598-1662); harm. *The English Hymnal*, 1906.

Motet: “Nunc Dimittis” - Collegium Regale (*Herbert Howells*)

Lord, now lettest thou thy servant depart in peace: according to thy word.
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
To be a light to lighten the Gentiles: and to be the glory of thy people Israel.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Prayer after Communion

Please rise as you are able

Priest: God for whom we wait,
you fulfilled the hope of Simeon,
who did not die till he had welcomed the Messiah.
Complete in us your perfect will,
that we in Christ may share in your eternal kingdom;
for he is Lord for ever and ever. **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

*During announcements hand-held tapers will be lit.
Please light the candle of the person next to you.*

Departing Song: “Go Now in Peace”

Please rise as you are able and sing

Dismissal

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

Please extinguish your tapers

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

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

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.

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

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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.

Pre-Vestry Meetings - Save the Date

As is tradition, pre-vestry meetings will be held on **Sunday, February 12** and **Sunday, February 19** at 2 PM on Zoom. Information about the budget and other matters that will be coming before Vestry will be shared and there will be time to ask questions. The Zoom links will be shared in eNews in the week before each meeting.

Annual Vestry Meeting

The annual Vestry meeting will be on **Sunday, February 26** at 2 PM on Zoom.

Please register prior to the meeting. You will be asked to register with your name and email address as well as to indicate the number of voting members who are joining the meeting on your connection. If there will be more than one voting member, you will be asked for their name(s). This will help us record attendance without the benefit of passing signature sheets on clipboards around the church. After registering, you will receive a confirmation email containing information about joining the meeting. Details for those who join by phone will be shared shortly.

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**. Weeks when youth are in worship, please feel free to use some of the Youth Resources available, and if you would like to sit together with Finn and Tom in the east transept 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.

Upcoming Events

Newcomers Lunch

Today 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.

Saving Us: A Climate Scientist's Case for Hope and Healing in a Divided World

Redeemer Explorers and Creation Matters invite you to join us as we read Katherine Hayhoe's accessible but challenging book, *Saving Us: A Climate Scientist's Case for Hope and Healing in a Divided World*. We'll use our discussions together as a Lenten practice of self-examination and reflection on the choices we make from day to day. Weekly groups will begin the week of February 26. For full details **visit the Redeemer Explorers page** on the website.

Please register for the **Sunday sessions at the church** or the **Wednesday group on Zoom**.

Lent Bible Study with Bible Remixed

Join Dr Sylvia Keesmaat for a six-week Zoom bible study **Dreaming of the New Earth: Reading Revelation with Hope** on Sunday evenings from February 26 to April 2 at 7 PM.

The wild symbolism and imagery of the book of Revelation has provided fertile ground for equally wild interpretations of the future.

Deep down, however, this is a book of hope: hope for a new earth, a new kind of city, and a new Community in the face of a world that has been turned upside down. As such, it may be the perfect word of hope for our own unsettled times.

For more information, visit the Bible Remixed website (<https://www.bibleremixed.ca>).

Lent Resource

If you are looking for a Lent resource to use at home, Kate Bowler's **Bless the Lent we Actually Have** guides may be helpful. To learn more and download the guides which offer 40 daily prompts to reflect, pray and bless our imperfect days, visit her website (<https://katebowler.com>).

Refugee Settlement Committee

They're here! Abdikadir, Asho, and their family arrived on January 26, after a journey from Dadaab refugee camp in Kenya, through Nairobi, then flying to Istanbul, and finally on a long flight to Toronto. They have begun settling in to their new home, and the boys are excited about the snow, but not the cold. Through your generous donations, we've provided them with warm jackets to deal with the Canadian winter. Thank you for supporting Redeemer's refugee settlement ministry in this and many other ways.

Updated needs:

Is there a barber in the house? Or a hair cutting kit and cape?

We're still looking for laundry drying racks; this family of eight will need more than one.

Please contact Susanna Jacob (andorrajosej@gmail.com) if you can help.

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.

We'll provide ongoing updates about the family's new life in Canada, and let you know about opportunities to help welcome them to their new country.

In the Community

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.

Meet the Authors Postponed

We regret that the opportunity to meet Douglas Sanderson (Amo Binashii) and Andrew Stobo Sniderman, the authors of *Valley of the Birdtail: An Indian Reserve, a White Town and the Road to Reconciliation* yesterday had to be postponed. One of the authors wasn't available this weekend. As soon as the rescheduled date is finalized, we will post that information.

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, February 12 (Proper 6A)

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 19 (Transfiguration Sunday)

9 AM – Spiritual Communion (on Zoom only)

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

8 PM – Compline (on Zoom only)

