



THE SIXTH SUNDAY AFTER THE EPIPHANY: HOLY EUCHARIST
SUNDAY, FEBRUARY 12, 2023 AT 10:30 A.M.

The Church of the Redeemer:
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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to theredeemer.ca/newsletters.

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

This 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.

Welcome

Land Acknowledgement

Opening Hymn: #489 (Gather) “The Stars Declare God’s Glory”

Please rise as you are able and sing



1. The stars de - clare God's glo - ry; The vault of heav - en springs Mute
2. The dawn re - turns in splen - dour, The heav - ens burn and blaze, The
3. So shine the Lord's com - mand - ments To make the sim - ple wise; More
4. So or - der too this life of mine, Di - rect it all my days; The



wit - ness of the Mas - ter's hand In all cre - at - ed things, And
ris - ing sun re - news the race that meas - ures all our days, And
sweet than hon - ey to the taste, More rich than an - y prize, A
med - i - ta - tions of my heart Be in - no - cence and praise. My



through the si - lenc - es of space Their sound - less mu - sic sings.
writes in fire a - cross the skies God's maj - es - ty and praise.
law of love with - in our hearts, A light be - fore our eyes.
rock and my re - deem - ing Lord, In all my words and ways.

Text: Psalm 19;
Timothy Dudley-
Smith (1926-),
© 1981, Hope
Publishing Co.
Tune: David
Haas, (1957-),
© 1986, 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.

Summary of the Law

All Sing

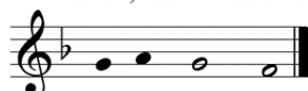


Lord, have mer-cy up-on us, and in-cline our hearts to keep this law.

Priest: You shall love the Lord your God with all your heart and with all your soul and with all your might. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself: I am the Lord.



Lord, have mer-cy up-on us, and write both these thy laws in our hearts,



we be-seech thee.

Music: John Merbecke (1510?-1585?); arr. and organ acc. Healey Willan (1880-1968). Arr. and organ acc. © Estate of Healey Willan.

The Collect of the Day

Priest: Living One,
in whose freedom creation was born as gift:
free us from the need
to possess, define and silence others,
so that we might rejoice
in the strangeness of your beauty
revealed in flesh and blood;
through Jesus Christ, our reconciliation. **Amen.**

✠ The Proclamation of the Word

First Reading

Reader: A Reading from the Book of Deuteronomy.

Please be seated

See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

Reader: The word of the Lord.

Deuteronomy 30.15-20

People: Thanks be to God.

A moment of silence is observed

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
comes from
Deuteronomy, the
5th book of the
Bible, which tells the
story of Israel's
wandering in the
wilderness. In this
reading Moses is
giving a charge to
the people of Israel
to keep steadfast to
the law of the
covenant, recounting
how God will bless
them if they follow
the law. Moses gives
this charge to the
people as they stand
on the edge of the
land that was
promised knowing
that he will not enter,
but the people he led
through the
wilderness will now
enter that land.

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.

This psalm is the longest. It takes the form of an acrostic poem beginning with the letter Aleph and going through the whole Hebrew alphabet to the letter Tav. As the psalmist works their way through the alphabet, they praise the value of the law of The God of Israel.

In the second reading, Paul is writing to the church in the city of Corinth, a church community that is experiencing divisions and quarrels. In this passage, Paul identifies Apollos, Peter, and himself as some of the leaders that people are grouping around. Here Paul is explaining that these leaders aren't the point. Instead of being split over who is the better preacher, or teacher, or apostle, Paul is calling the Corinthians to see themselves as part of something bigger that God is doing.

Psalm 119.1-8 (Plainsong)



Happy are they whose way / is blameless, *
who walk in / your lāw, O God.

**Happy are they who observe / your decrees *
and seek you / with äll their hearts!**

Who never / do any wrong, *
but always / walk in your ways.

**You laid down your / commandments, *
that we should / fully keep them.**

Oh, that my ways were / made so direct *
that I might / keep yōur statutes!

**Then I should not / be put to shame, *
when I regard all / your cōmmandments.**

I will thank you with / an unfeigned heart, *
when I have learned your / righteōus judgements.

**I will keep / your statutes; *
do not utter- / ly fōrsake me.**

Second Reading

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

And so, brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, for you are still of the flesh. For as long as there is jealousy and quarrelling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, ‘I belong to Paul’, and another, ‘I belong to Apollos’, are you not merely human?

What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labour of each. For we are God’s servants, working together; you are God’s field, God’s building.

Reader: The word of the Lord.

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

Corinthians 3.1-9

A moment of silence is observed

Sequence Song: “Every Grain of Sand” (Bob Dylan) *Please rise as you are able*

In the time of my confession, in the hour of my deepest need
When the pool of tears beneath my feet flood every newborn seed
There's a dying voice within me reaching out somewhere
Toiling in the danger and in the morals of despair

Don't have the inclination to look back on any mistake
Like Cain, I behold this chain of events that I must break
In the fury of the moment, I can see the master's hand
In every leaf that trembles, in every grain of sand

Oh, the flowers of indulgence and the weeds of yesteryear
Like criminals, they have choked the breath of conscience and good cheer
And the sun beat down upon the steps of time to light the way
To ease the pain of idleness and the memory of decay

I gaze into the doorway of temptation's angry flame
And every time I pass that way I always hear my name
Then onward in my journey, I come to understand
That every hair is numbered like every grain of sand

I have gone from rags to riches in the sorrow of the night
In the violence of a summer's dream, in the chill of a wintery light
In the bitter dance of loneliness fading into space
In the broken mirror of innocence on each forgotten face

I hear the ancient footsteps like the motion of the sea
Sometimes I turn, there's someone there, at times it's only me
I'm hanging in the balance of a perfect finished plan
Like every sparrow falling, like every grain of sand

*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

Priest: The Lord be with you.

People: **And also with you.**

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

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

‘You have heard that it was said to those of ancient times, “You shall not murder”; and “whoever murders shall be liable to judgement.” But I say to you that if you are angry with a brother or sister, you will be liable to judgement; and if you insult a brother or sister, you will be liable to the council; and if you say, “You fool”, you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. Truly I tell you, you will never get out until you have paid the last penny.

The Sequence Song (from the Latin “sequentiae” meaning “following”) is a song 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.

We return this week to the Sermon on the Mount. As Jesus explores the law by referring to several of the ten commandments, he reinterprets them in this formula:

"you have heard it said... but I say to you..." In doing so Jesus offers an interpretation under his own authority (not referring to other rabbis' interpretation). The image of this scene mirrors Moses receiving and giving the law to Israel on Mount Sinai.

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.

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 throughout the ages have expressed what they believe, so that we may discover more deeply what we believe.

'You have heard that it was said, "You shall not commit adultery." But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

'It was also said, "Whoever divorces his wife, let him give her a certificate of divorce." But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

'Again, you have heard that it was said to those of ancient times, "You shall not swear falsely, but carry out the vows you have made to the Lord." But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let your word be "Yes, Yes" or "No, No"; anything more than this comes from the evil one.

Reader: The Gospel of Christ.

Matthew 5.21-37

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

Homily: Andrew Kuhl

Please be seated

A moment of silence is observed

Statement of Faith

Please rise as you are able

Priest: We believe in God

All: **in whom is power and compassion.**

**We believe in the Creator who gave birth to the universe,
set solar systems dancing in space,
shaped molecules and mountains,
and conceived beauty beyond our imagining.**

**God's power topples tyrants,
and brings down walls of separation;
God's love embodies the tenderness of a mother and father,
encouraging and caring for each of us.**

**We believe in Jesus, born in obscurity in an occupied land;
a human being, vulnerable to hunger thirst, persecution and grief.
He understood the power of love
and confronted the powers of evil,
spoke the truth with courage and clarity,
forgave his enemies and changed lives.
In his living, dying and rising again
he showed love strong enough to save the world.**

**We believe in the Holy Spirit
who sustains, comforts and empowers us,
opens the scriptures, opens our minds,
and illuminates earth's darkness. Amen.**

The Prayers of the People

Leader: Gathered together in one spirit, let us pray to our God. We pray for the church. Holy one, whenever we wander from your calling, whenever we fall short of your will for us, and whenever we fail to keep the spirit of your law of love, forgive and transform us, so that we may walk again the path that leads to you.

Lord, show us the way of life:

All: **And help us to live it.**

Leader: We pray for the world. Merciful One, whenever nations find themselves in conflict, whenever governments are unjust towards their people, and whenever humanity exploits your creation for its own desires, speak your word of truth into our common life, so that we may mend our ways.

Lord, show us the way of life:

All: **And help us to live it.**

Leader: We pray for the sick and the suffering. Gracious One, whenever there is illness, unhappiness, injustice or fear; whenever people feel frustrated, imprisoned or trapped; give us a renewed sense of loving community, a heart to put right what we have wronged, and a willingness to stand alongside one another in our cares and sorrows.

*Please offer the names of those for whom you would like to pray,
aloud or in silence*

Leader: May all find healing and wholeness in you.

Lord, show us the way of life:

All: **And help us to live it.**

Leader: We pray for those who have died. Eternal One, whenever life has ended in tragedy or despair, and whenever people are paralyzed by grief and loss, redeem all, and prepare us for your everlasting embrace.

Lord, show us the way of life:

All: **And help us to live it.**

Leader: Holy One, we thank you for your abundant blessing in our lives. Accept these prayers for the sake of our Redeemer, 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.**

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.

Matthew 5:23-24 talks about being reconciled before making an offering at the altar. Liturgically this relates to the practice of the peace where we have an opportunity to seek reconciliation before coming to the altar in the Eucharist. The peace we extend is the reconciling love of God to one another. We share the peace with each other through a nod, a handshake (if you are comfortable) or by raising our 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: #610 (Common Praise) "Before I Take the Body of my Lord"

All Sing



1. Be - fore I take the bo - dy of my Lord, be - fore I share his
2. The words of hope I of - ten failed to give, the prayers of kind-ness
3. The nar - row - ness of vi - sion and of mind, the need for oth - er
4. Of those a - round in whom I meet my Lord, I ask their par - don
5. Lord Je - sus Christ, com - pan - ion at this feast, I emp - ty now my



life in bread and wine, I rec - og - nise the sor - ry things with-
bur - ied by my pride, the signs of care I ar - gued out of
folk to serve my will, and ev - ery word and si - lence meant to
and I grant them mine that ev - ery con - tra - dic - tion to Christ's
heart and stretch my hands, and ask to meet you here in bread and



in: these I lay down.
sight, these I lay down.
hurt, these I lay down.
peace might be laid down.
wine; which you lay down.

Prayer Over the Gifts

Eternal God,
you are the strength of the weak
and the comfort of sufferers,
receive all we offer you this day;
turn our sickness into health
and our sorrow into joy.
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 to thank you and praise you, holy and gracious God, creator of all things, ruler of heaven and earth, sustainer of life, for you are the source of all goodness, rich in mercy and abounding in love; you are faithful to your people in every generation, and your word endures for ever. Therefore with angels and archangels, with the fellowship of saints and the company of heaven, we glorify your holy name, evermore praising you and singing.

Sanctus: #218 (Sing a New Creation)

All Sing



1. Ho - ly, ho - ly, ho - ly Lord, God of power and might,
2. Bless-ed is the one who comes in the name of the Lord.



heaven and earth are full of your glo - ry, Ho - san-na in the high - est.
Ho - san - na in the high - est, ho - san-na in the high - est.

Text: English Language Liturgical Consultation, 1988, alt. © 1988 ELLC. Music: GLENFINLAS. Kenneth George Finlay, adapt. Gordon Appleton. © Broomhill Hyndland Parish Church.

Priest: We praise you, merciful Father, not as we ought, but as we are able, because in your tender love you gave the world your only Son, in order that the world might be saved through him. He made you known by taking the form of a servant, healing the sick, liberating the oppressed, reaching out to the lost. Betrayed, reviled, and nailed to the cross, he confronted the power of sin and disarmed it for ever. In his offering of himself, he became the perfect and sufficient sacrifice for the sins of the whole world. Redeemed by Christ, we have been adopted as your children; by your pardon you have made us worthy to praise you.

On the night he was betrayed, Jesus, at supper with his friends, took bread, gave you thanks, broke the bread, gave it to them, and said, "Take and 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 which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

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 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 others inspires us to see our own lives as a gift to be shared.

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.


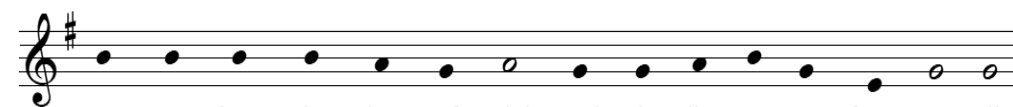
In obedience to him and with grateful hearts we approach your holy table, remembering our Saviour's sacrifice, and rejoicing in his victory. Confident in his sovereign purpose, we declare our faith:

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

Priest: Send your Holy Spirit on us that as we receive this bread and this cup we may partake of the body and blood of our Lord Jesus Christ, and feed on him in our hearts by faith with thanksgiving. May we be renewed in his risen life, filled with love, and strengthened in our will to serve others; and make of our lives, we pray, a pure and holy sacrifice, acceptable to you, knitting us together as one in your Son Jesus Christ, to whom, with you and the Holy Spirit, be all honour and glory, 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 Hymn: #228 (Sing a New Creation) "Here is the Bread"

All Sing



1. Here is the bread that is bro - ken for you. Take it and eat,
 2. Here is the cup that I of - fer to you. Take it and drink,
 3. This is the task I am giv - ing to you: be full of love,
 4. Eat this and drink in re - mem - brance of me. I am the way;

take it and eat. Here is the bread that is bro - ken for you; if you
 take it and drink. Here is the cup that I of - fer to you; come re-
 be full of love. This is the task I am giv - ing to you: love each
 I am the way. Eat this and drink in re - mem - brance of me till we

eat you will hun - ger no more.
 ceive the for-give-ness of sins.
 oth - er as I have loved you.
 eat in the king-dom of God.

Text and music: Celah K. Pence, 2002, ©.

The Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn sung during the Eucharist when the priest breaks the consecrated bread.

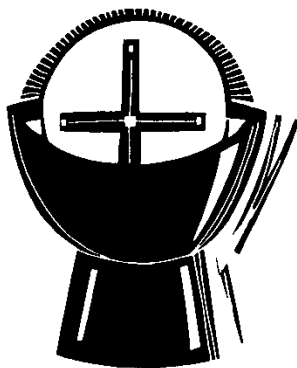
The Communion



*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: #837 (Gather) "Taste and See"

All Sing

Refrain



Taste and see, taste and see the good-ness of the Lord. Taste and see,



taste and see the good-ness of the Lord.



1. I will nev - er stop thank-ing my God with my words of praise. My
2. Join the sing-ing in praise of our God; tell the world of the Name. I
3. Look to God and be ra - dant with joy; you will nev - er know shame. The
4. God of jus - tice, rain down on the poor, giv-ing hope to their days. Come



soul will boast, will boast in the Lord. The
cried to the Lord: "Have mer - cy on me." God
weight of your bur - den is light to the Lord. With
vis - it your peo - ple, each child of the earth; come



D.C.

low - ly will hear me and be lift-ed in praise.
calmed all my fears and then set me free.
ten - der com-pas - sion God will call you by name.
vis - it us now and bring us to a new birth.

Text: Psalm 34.1-3; Francis Patrick O'Brien (1958-).
Tune: Francis Patrick O'Brien (1958-). © 1992, GIA
Publications, Inc.

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

Motet: "Os Justi" (Anton Bruckner)

Os justi meditabitur sapientiam: et lingua ejus loquetur judicium.
Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

*The mouths of the righteous utter wisdom, and their tongues speak justice.
The law of their God is in their hearts; their steps do not slip.*

Prayer after Communion

Please rise as you are able

Priest: God of tender care,
in this eucharist we celebrate your love
for us and for all people.
May we show your love in our lives
and know its fulfilment in your presence.
We ask this in the name of Jesus Christ the Lord. **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

Departing Hymn: #125 (Sing a New Creation) “Mungu ni Mwema”

Please rise as you are able and sing

Dismissal

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

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.

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

Flower Dedication

The chancel flowers are placed to the glory of God and in loving memory of Stuart Bruce Lee by Robin Lee.

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 **today** and **next 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 **February 19 at 10:30 AM**. **This week** when youth are in worship, please feel free to use some of the Youth Resources available, and if you would like to sit together in the east transept with Finn and Tom 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.

Lent at Redeemer

Last Year's Palm Branches

With Ash Wednesday less than a month away, it is time to start collecting back last year's palm branches. There is a basket at the back of the church for you to deposit them. This year, we are going to burn the palms as part of our Pancake Tuesday celebration on Tuesday, February 21.

Ash Wednesday (February 22)

We begin the journey of Lent. For those who are unable to attend a worship service on Ash Wednesday, our priests will be on the steps of the church and at nearby subway stations from 8-9 AM offering a prayer, imposition of ashes, and a blessing for all who wish to pause and observe the day. A Sung Eucharist and Imposition of Ashes will be held in the church and available through YouTube at 12:15 PM. At 6 PM, the Sung Eucharist and Imposition of Ashes will be both in the church and on Zoom.

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](mailto:akuhl@theredeemer.ca)** (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! If you would like to be part of making this party happen, please contact Steven Mackison (smackison@theredeemer.ca).

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>).

Creation Matters

Creation Matters, Redeemer's Ecospirituality group, gathers each month for prayer, discussion and support. Our next meeting is **Wednesday, February 15**, from 2-4 PM, via Zoom. If you would like to join us, please contact Grant Jahnke at creationmatters@theredeemer.ca.

Refugee Settlement Committee

Abdikadir, Asho, and their sons arrived in Toronto on Thursday, January 26. Thanks to you, the Redeemer family, for your time, talent, and treasure in support of this ministry.

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.

The Refugee Settlement Committee has been busy! You can read an article about the planning and preparations for the family's arrival here.

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 **tonight 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, 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)

Wednesday, February 22 (Ash Wednesday)

8 AM - Ashes Before Work

12:15 PM – Holy Eucharist and Imposition of Ashes
(in the Church and through YouTube)

6 PM – Holy Eucharist and Imposition of Ashes
(in the Church and on Zoom)

Sunday, February 26 (Lent 1)

9 AM – Spiritual Communion (on Zoom only)

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

8 PM – Compline (on Zoom only)

