



THE FIFTEENTH SUNDAY AFTER PENTECOST
SUNDAY, SEPTEMBER 10, 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 Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, making it more meaningful for all.

Presider: Jim Boyles

Welcome

Land Acknowledgement

Opening Hymn: #629 (Gather) "God is Love" *Please rise as you are able and sing*

Refrain



God is love, and all who live in love, live in God.



1. God is light, in God there is no dark-ness. Come live in the love of the Lord.



2. Come to the Lord, re - ceive the light, and live in the love of the Lord.



3. We are called to be God's own chil-dren, to live in the love of the Lord.



4. All of you are one, u - nit-ed in Je-sus, to live in the love of the Lord.

Text: 1 John 1:5, 3:2, 4:15, Psalm 33:6, Galatians 3:28; David Haas (1957-). Tune: David Haas (1957-). © 1987, 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.**

Kyrie Eleison

All Sing

Ky-ri - e e - le - i - son, ky-ri - e e - le - i - son, ky-ri -
O God have mer - cy, O God have mer - cy, O
e e - le - i - son, ky - ri - e e - le - i - son.
God have mer - cy, have mer - cy on us.

Words and music: traditional Guarani song, Paraguay, as taught by Pablo Sosa; arrangement: *More Voices*, 2005. Arrangement © 2007, The United Church of Canada.

The Collect of the Day

Priest: God of unity and truth,
encourage the fervent,
enlighten the doubtful
and bring back the wayward.
Gather us all together in mutual love,
so that our prayer may be pleasing to you.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
God for ever and ever.

People: **Amen.**

✠ The Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Exodus

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they

Once the community has gathered, the priest greets us with the exact words of Paul, known as "the Apostolic Greeting." It reminds us of God's gifts to all of us, and what we desire for each other: grace, love, and fellowship.

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy". This phrase, usually said or sung three times, calls Jesus to be present during our service.

Pronounced "CALL-ect," the collect of the day is the prayer that calls us together in worship and praise.

The Book of Exodus is the story of God's miraculous deliverance of Israel from slavery in Egypt. This passage tells the story of the Passover, the time when God visits the final plague on Egypt by killing all the firstborn but "passes over" the firstborn of Israel. To this day, the Passover is one of the most pivotal events in Judaism. When Christians approach the season of Easter, we identify with this story, describing Christ as "our Passover."

shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

Reader: Hear what the Spirit is saying to the Church. Exodus 12.1-14

All: **Thanks be to God.** *A moment of silence is observed*

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 read for private meditation. Their themes vary; some psalms are laments and others hymns of praise. This Psalm begins with a call to sing praises to God for the victory God has granted them over their adversaries.

Psalm 149 (George Black)

Refrain



Hallelujah!
 Sing to God a new song;
 sing praise in the congregation of the faithful.
 Let Israel rejoice in their maker;
 let the children of Zion be joyful in their king. **Refrain**

Let them praise God's name in the dance;
 let them sing praise with timbrel and harp.
 For God takes pleasure in all people
 and adorns the poor with victory.
 Let the faithful rejoice in triumph;
 let them be joyful on their beds. **Refrain**

Let the praises of God be in their throat
 and a two-edged sword in their hand;
 To wreak vengeance on the nations
 and punishment on the peoples. **Refrain**

To bind their rulers in chains
 and their nobles with links of iron;
 To inflict on them the judgement decreed;
 this is glory for all faithful people.
 Hallelujah! **Refrain**

Second Reading

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

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbour as yourself.” Love does no wrong to a neighbour; therefore, love is the fulfilling of the law. Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light.

Reader: Hear what the Spirit is saying to the Church. Romans 13.8-14

All: Thanks be to God. *A moment of silence is observed*

**Sequence Song: “Where two or three are gathered in my name,
I am there, I am there.”**

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.

All: And also with you.

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

All: Glory to you, Lord Jesus Christ.

Jesus said, “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.”

Priest: The Gospel of Christ.

Matthew 18.15-20

All: Praise to you, Lord Jesus Christ.

Romans is the first letter in the New Testament, although not the first to be written. Paul wrote it in 57AD to the church at Rome, which included both Jews and Gentiles (non-Jews). In this passage, Paul wants his listeners to understand that all the commandments they have been following are summed up in Jesus' command to “love your neighbour as yourself.”

Matthew's is the first gospel found in the New Testament, but was probably the second written (60-70 AD.) In this passage Jesus addresses conflict and how we reconcile with those against whom we are aggrieved. It sounds straightforward until Jesus says “let such a one be to you as a Gentile and a tax collector.” If this sounds harsh, remember how Jesus dealt with these outsiders, compassionately and with love. So when Jesus says, to treat the other person like a Gentile or a tax collector he is inviting us to do likewise.

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.

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.

Homily: Steven Mackison

The Prayers of the People

Please rise as you are able

Leader: Confident in God's promise that when two or three are gathered God is present, let us pray to God saying, "Loving God, hear our prayer."

Leader: Let us pray for the church and the whole People of God that we would say 'yes' to our vocational calling to be a loving and compassionate presence to our neighbours. May we, in the name of the Holy Trinity, live lives of beauty and harmony.

As we pause, you are invited to offer prayers silently or aloud.

Leader: Let us pray to God,
All: Loving God, hear our prayer.

Leader: Let us pray for those who are ill, vulnerable, hungry, who struggle with homelessness, are alone, abandoned, and isolated. We hold in prayer refugees and migrants who are fleeing war zones, climate and natural disasters, and economic inequality and hardship. May they find comfort, support, and new lives in their host countries.

As we pause, you are invited to offer prayers silently or aloud.

Leader: Let us pray to God,
All: Loving God, hear our prayer.

Leader: Let us pray for hearts to listen to your promise to renew the face of the Earth. Enlighten us with the grace to follow the Way of Christ as we learn to walk lightly upon this holy ground. May we be filled with the hope to quench the fires of injustice with the light of your healing love that sustains our common home.

As we pause, you are invited to offer prayers silently or aloud.

Leader: Let us pray to God,
All: Loving God, hear our prayer.

Leader: Let us pray for children and youth, parents and caregivers as a new school year begins. May their hearts be filled with excitement and hope and curiosity and may their worries and fears be calmed by your loving presence.

As we pause, you are invited to offer prayers silently or aloud.

Leader: Let us pray to God,
All: Loving God, hear our prayer.

Leader: We lift all of these prayers, spoken and unspoken, and all the longings in our hearts to the One who loves us more than we could ask or imagine.

All: Amen.

The Peace

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

People: **And also with you.**

The Offering

Please support the ministries of Church of the Redeemer



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

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

Thank you for joining us today.

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, 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, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

Offertory Hymn: #377 (Common Praise) "To the Name of Our Salvation"

All Sing



1. To the name of our sal - va - tion, laud and hon - our let us pay,
2. Je - sus is the name we trea - sure, name be - yond what words can tell;
3. 'Tis the name that who - so preach - es speaks like mu - sic to the ear;
4. Je - sus is the name ex - alt - ed o - ver ev - ery oth - er name;
5. There - fore we in love a - dor - ing, this most bless - ed name re - vere,



which for ma - ny a gen - er - a - tion hid in God's fore - knowl - edge lay,
name of glad - ness, name of plea - sure, ear and heart de - light - ing well;
who in prayer this name be - seech - es finds its com - fort ev - er near;
in this name, when - e'er as - sult - ed, we can put our foes to shame;
ho - ly Je - sus, thee im - plor - ing so to write it in us here



but with ho - ly ex - ul - ta - tion we may sing a - loud to - day.
name of sweet - ness pass - ing mea - sure, sav - ing us from sin and hell.
who its per - fect wis - dom reach - es, heav - en - ly joy pos - sess - es here.
strength to them who else had halt - ed, feel - ing nour - ished by his name.
that, here - af - ter heav - en - ward soar - ing, we may sing with an - gels there.

Text: Latin (*Gloriosi salvatoris*, 15th cent.); tr. John Mason Neale (1818-1866), alt. Music: Kaspar Ett (1788-1847), *Cantica Sacra*, Munich, 1840; desc. Gerald Manning (1943-) ©.

The "Offertory Hymn" is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar as a symbol that in offering what sustains us, we might be a blessing to others.

Prayer Over the Gifts

Priest: Great and holy God,
accept our offering of labour and love.
May we bring you true and spiritual worship
and be one with you.
We ask this in the name of Jesus Christ the Lord.

All: Amen.

The Great Thanksgiving

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 faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.



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: #726 (Common Praise)

All Sing

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

Cantor All

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) ©.

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."

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.

People: **Christ has died,
Christ is risen,
Christ will come again.**

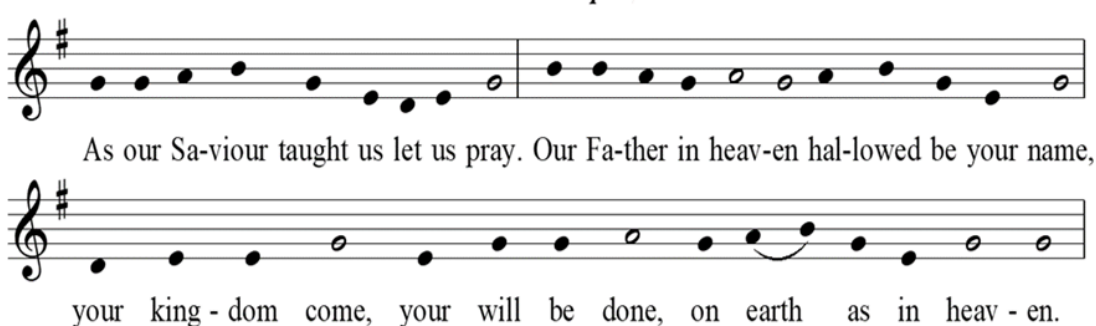
Priest: Recalling his death, proclaiming his resurrection, and looking for his coming again in glory, we offer you, Father, this bread and this cup. Send your Holy Spirit upon us and upon these gifts, that all who eat and drink at this table may be one body and one holy people, a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory is yours, almighty Father, now and for ever.

People: **Amen.**

The Lord's Prayer

Priest: *People:*

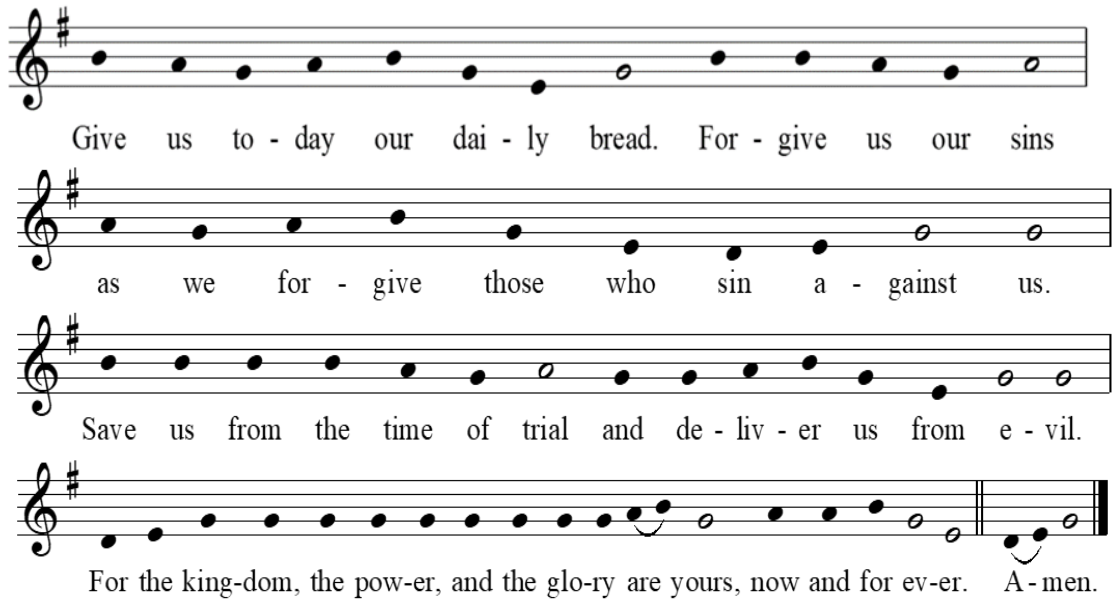


As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.

This is Supplementary Eucharistic Prayer 3 (S3). It is one of several approved prayers in addition to those found in the Book of Alternative Services, Anglican Church of Canada.

The climax of this story is the celebration of the Eucharist itself with Jesus and his disciples, which is followed by Christ's suffering and betrayal. We pray using Jesus' own words and follow his command to eat and drink in memory of him.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.



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.

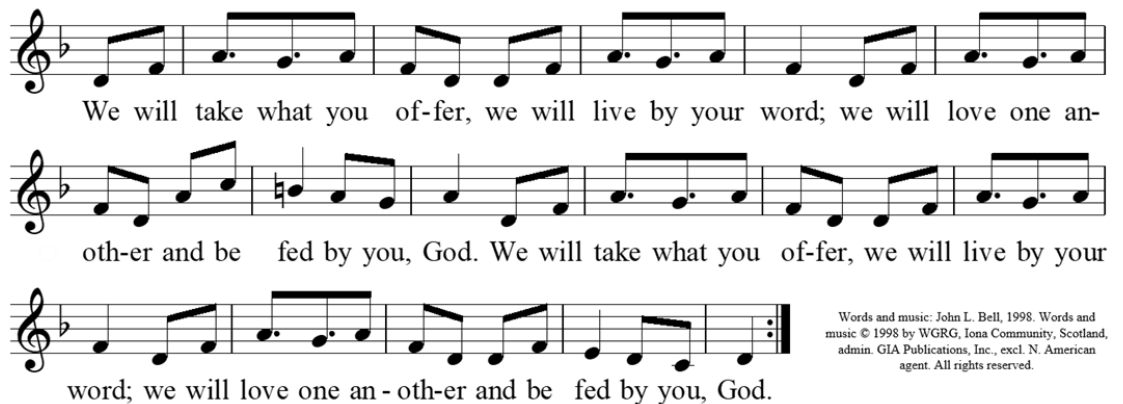
All: **We, being many, are one body, for we all share in the one bread.**

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

All: **Thanks be to God.**

Fraction Song: "We Will Take What You Offer"

All Sing



We will take what you of - fer, we will live by your word; we will love one an -
oth - er and be fed by you, God. We will take what you of - fer, we will live by your
word; we will love one an - oth - er and be fed by you, God.

Words and music: John L. Bell, 1998. Words and music © 1998 by WGRG, Iona Community, Scotland, admin. GIA Publications, Inc., excl. N. American agent. All rights reserved.

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

The Giving and Receiving of Communion

Priest: Dear friends,
I invite you in this moment, wherever you may be,
to receive Christ, in communion with the saints,
and the gathering of God's people,
unseen and yet present with us now.

For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.

There are no special words or prayers for this. All the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how. You may wish to pray quietly this prayer to help you:

One: Lord, you stand at the door of my heart and knock.
You wait for me and only I can let you in.
I believe and trust in you and ask you now
to fill me with your presence.
Feed me with your body and unite me in your blood,
that I may be your blessing to a world in need. Amen.

The Communion



*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.

Communion Hymn: “God’s Banquet”

Refrain



All is read-y; Christ in - vites us: at this ta-ble let us dine. God has



made a ban-quet read-y: rich-est food and fin-est wine!

Text: Delores Dufner, OSB (1939-).
Music: Michel Guimont (1950-).
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Motet: “Ubi duo vel tres ” (Jan Pieterszoon Sweelinck)

Ubi duo vel tres congregati fuerint in nomine meo, in medio eorum sum, dicit Dominus.

Wherever two or three are gathered together in my name, I am there in the midst of them, says the Lord.

Prayer after Communion

Please rise as you are able

Priest: Father,
your word and sacrament give us food and life.
May we who have shared in holy things
bear fruit to your honour and glory,
in the name of Jesus Christ the Lord. **Amen.**

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 "doxaloga" meaning "words of glory." We say this prayer to proclaim that worshipping God together has made a difference in our lives.

The Doxology

Priest: Glory to God,

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

Announcements

Please be seated

Back to School Blessing

We invite the children to gather with the Deacon in the centre aisle for a special blessing.

Deacon: Let us together, bless the journey of a new school year for our Redeemer children and young people.

God our teacher, you help us to understand the world around us.

All: **You have given our children minds that grow and develop in unique ways, at unique speeds, and we are astounded by that miracle.**

Inspire and help them to be curious and kind, gentle and strong, brave and loving.

We celebrate the beginning of this school year and ask for your blessings upon these children and young people and all who support them, their teachers, their families, and our Redeemer community.

Deacon: God, our friend who is always with us,

All: **Be with our children and young people as they learn and play and grow. May they know you as the friend who is always with them.**

Bless them and fill their hearts with love and wonder, and creativity and compassion. And may they be a loving presence in their schools and wherever they may be. Amen.

Departing Hymn: #487 (Common Praise) "Where Charity and Love Prevail"

Please rise as you are able and sing



1. Where char - i - ty and love pre - vail, there God is ev - er found; brought
2. With grate-ful joy and ho - ly fear his char - i - ty we learn; let
3. For - give we now each oth - er's faults as we our faults con - fess; and
4. Let strife a-mong us be un-known, let all con - ten - tion cease; be
5. Let us re - call that in our midst dwells God's be - got - ten Son; as
6. Love can ex-clude no race or creed if hon - oured be God's name; our



here to - geth - er by Christ's love, by love are we thus bound.
us with heart and mind and strength now love him in re - turn.
let us love each oth - er well in Chris - tian ho - li - ness.
his the glo - ry that we seek, be ours his ho - ly peace.
mem - bers of his bo - dy joined, we are in him made one.
com - mon life em - brac - es all whose Fath - er is the same.

Text: Latin (9th cent.); tr. Omer Westendorf (1916-1997), alt. © 1961, 1962 World Library Publications, Inc. A division of J.S. Paluch Company, Inc. Music: Attrib. Lucius Chapin (1769-1842).

The Dismissal

Deacon: Let us bless the Lord. Alleluia!

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

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.

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WORSHIP WITH US

Sunday, September 17 (Proper 24A)

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, September 24 (Proper 25A)

9 AM – Spiritual Communion (on Zoom only)

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

8 PM – Compline (on Zoom only)

