

THIRTIETH SUNDAY AFTER PENTECOST

HOLY EUCHARIST

SUNDAY, OCTOBER 27, 2024, AT 10:30 A.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

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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 <https://theredeemer.ca/post-17524>.

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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.

We come to this sacred place as individuals, but we gather together to worship, pray, and give thanks as a community.

Presider: Andrew Wesley

Welcome

Land Acknowledgement

Opening Hymn: #547 (Common Praise) "I Sought You God"

All sing



1. I sought you God, and af - ter - ward I knew my soul was
2. Thou didst reach forth thy hand and mine en - fold; I walked and
3. I find, I walk, I love; but, oh, the whole of love is



moved to seek you, seek - ing me. It was not I that
sank not on the storm - vexed sea. 'Twas not so much that
but my an - swer, God, to thee! For thou wert long be -



found, O Sav - iour true; no, I was found of thee.
I on thee took hold as thou, dear God, on me.
fore - hand with my soul; al - ways thou lov - est me.

Text: *Holy Songs, Carols, and Sacred Ballads*, Boston, 1880, alt. Music: FAITH. J. Harold Moyer (1927-2012). © 1969 Faith and Life Press/Mennonite Publishing House.

✠ The Gathering of the Community

Priest: The grace of our Lord Jesus Christ,
and the love of God
and fellowship of the Holy Spirit,
be with you all.

People: And also with you.

Kyrie eleison

The Collect of the Day

Priest: O Jesus Christ, teacher and healer,
you heard the cry of the blind beggar
when others would have silenced him.
Teach us to be attentive to the voices others ignore,
and, by the power of the Spirit,
respond in your name to heal the afflicted
and welcome the abandoned;
for your sake and the sake of the gospel.

People: Amen.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Job.

Then Job answered the Lord: 'I know that you can do all things, and that no purpose of yours can be thwarted. "Who is this that hides counsel without knowledge?" Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. "Hear, and I will speak; I will question you, and you declare to me." I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes.'

And the Lord restored the fortunes of Job when he had prayed for his friends; and the Lord gave Job twice as much as he had before. Then there came to him all his brothers and sisters and all who had known him before, and they ate bread with him in his house; they showed him sympathy and comforted him for all the evil that the Lord had brought upon him; and each of them gave him a piece of money and a gold ring. The Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand donkeys. He also had seven sons and three daughters. He named the first Jemimah, the second Keziah, and the third Keren-happuch. In all the land there were no women so beautiful as Job's daughters; and their father gave them an inheritance along with their brothers. After this Job lived for one hundred and forty years, and saw his children, and his children's children, four generations. And Job died, old and full of days.

Reader: Hear what the Spirit is saying to the Church.

Job 42:1-6, 10-17

People: Thanks be to God.

A moment of silence is observed

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy". It is a chant or song calling to the Father, the Son, and the Holy Spirit.

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

This passage closes the book of Job. God gives the innocent sufferer Job double what was taken away from him, though God does not explain why Job had to suffer.

This Psalm praises God for deliverance from trouble and encourages complete dependence on God.

Psalm 34.1-8, 19-22 (George Black)

All sing

Refrain

Taste and see how gra-cious our God is. Taste and see!

I will bless God at all times;
my mouth will always be praising my Maker.
I will glory in the Holy One;
let the humble hear and rejoice. **Refrain**

Proclaim with me the greatness of the Most High;
let us exalt God's name forever.
I sought my God and was answered.
and delivered from all my terror. **Refrain**

Look upon God and be radiant,
and let not your faces be ashamed.
I called in my affliction and was heard
and saved from all my troubles. **Refrain**

Your angel, O God, encompasses those who fear you,
and will deliver them,
Taste and see that God is good;
happy are they who trust in the Holy One. **Refrain**

Many are the troubles of the righteous.
but you will deliver them.
You will keep safe all their bones;
not one of them shall be broken. **Refrain**

Evil shall slay the wicked,
and those who hate the righteous will be punished.
You, God, ransom each faithful servant.
and none will be punished who trust in you. **Refrain**

Second Reading:

Reader: A Reading from the Letter to the Hebrews.

Furthermore, the former priests were many in number, because they were prevented by death from continuing in office; but he holds his priesthood permanently, because he continues for ever. Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them. For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

The author gives the reason for the eternal character of Christ's priesthood.

Reader: Hear what the Spirit is saying to the Church.

Hebrews 7.23-28

People: Thanks be to God.

A moment of silence is observed

Sequence Hymn: #61 (Sing a New Creation) "Lord of Life, We Come to You"

All rise and sing

1. Lord of life, we come to you. Lord of all, our Sav-iour
2. Through the days of doubt and toil, in our joy and in our
be, come to bless and to heal with the light of your love.
pain, guide our steps in your way, make us one in your love.

Text: Catherine Walker, 1998. © St. Mungo Music, Presbytery of St. Leo the Great, Glasgow. Music: ERISKAY LOVE LILT. Melody Scottish trad.; arr. Alfred V. Fedak. © 2020 Selah Publishing Co. Inc.

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 Sequence Hymn (Latin "sequentiae", meaning "following") is a hymn that is sung following the second reading and before the Gospel.

Jesus is about to enter Jerusalem right after declaring that he came to serve and to give his life as a ransom for many. This is one of the few places in the gospel where someone Jesus heals is allowed to follow him.

In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, and those in need around us. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

The Gospel

Priest: The Lord be with you.

People: **And also with you.**

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

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

They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again." Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

Priest: The Gospel of Christ.

Mark 10. 46-52

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

A moment of silence is observed.

Homily: Ann Jervis

A moment of silence is observed.

Prayers of the People

Leader: Gracious God, open our lips as we gather together in prayer to thank you for the many gifts you have bestowed on us, just as you bestowed your gifts on Job and Bartimaeus.

Please add your prayers either silently or aloud.

Leader: O taste and see that the LORD is good;

People: **happy are those who take refuge in him.**

Leader: Open our eyes to see the wonder of your creation. Give us grateful hearts to be good stewards of your gifts.

Please add your prayers either silently or aloud.

Leader: O taste and see that the LORD is good;

People: **happy are those who take refuge in him.**

Leader: Open our minds to receive the gift of wisdom in all our relationships. You are the Prince of Peace. Bless all who strive for peace and justice in this broken world, particularly where chaos reigns.

Please add your prayers either silently or aloud.

Leader: O taste and see that the LORD is good;

People: **happy are those who take refuge in him.**

Leader: Open our ears to listen to each other. We give thanks for those whom we entrust with political and religious leadership. We pray for the people of Saskatchewan, New Brunswick, and British Columbia as they choose their leadership. We remember the people of the United States as they prepare for their election.

Please add your prayers either silently or aloud.

Leader: O taste and see that the LORD is good;

People: **happy are those who take refuge in him.**

Leader: Open our bodies and minds to receive the gift of healing. Whether we are broken in spirit or in body, bless us and restore us to good health and relationships. Give strength to all who care for others. We have the gift of touch, of listening, of walking with others. Teach us to discern and use those gifts so that together, we bring all of us to a restored relationship with You.

Please add your prayers either silently or aloud.

Leader: O taste and see that the LORD is good;

People: **happy are those who take refuge in him.**

Leader: Open us to the gift of remembrance. We are approaching the feast of All Saints, All Souls, and Remembrance Day. We remember with thanksgiving all who are dying, those whom we know and love who have died, and those who mourn.

Please add your prayers either silently or aloud.

Leader: O taste and see that the LORD is good;

People: **happy are those who take refuge in him.**

Leader: These and all our prayers we offer to You, Creator, Redeemer and Sanctifier, now and forever.

People: **Amen.**

The Peace

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

People: **And also with you.**



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

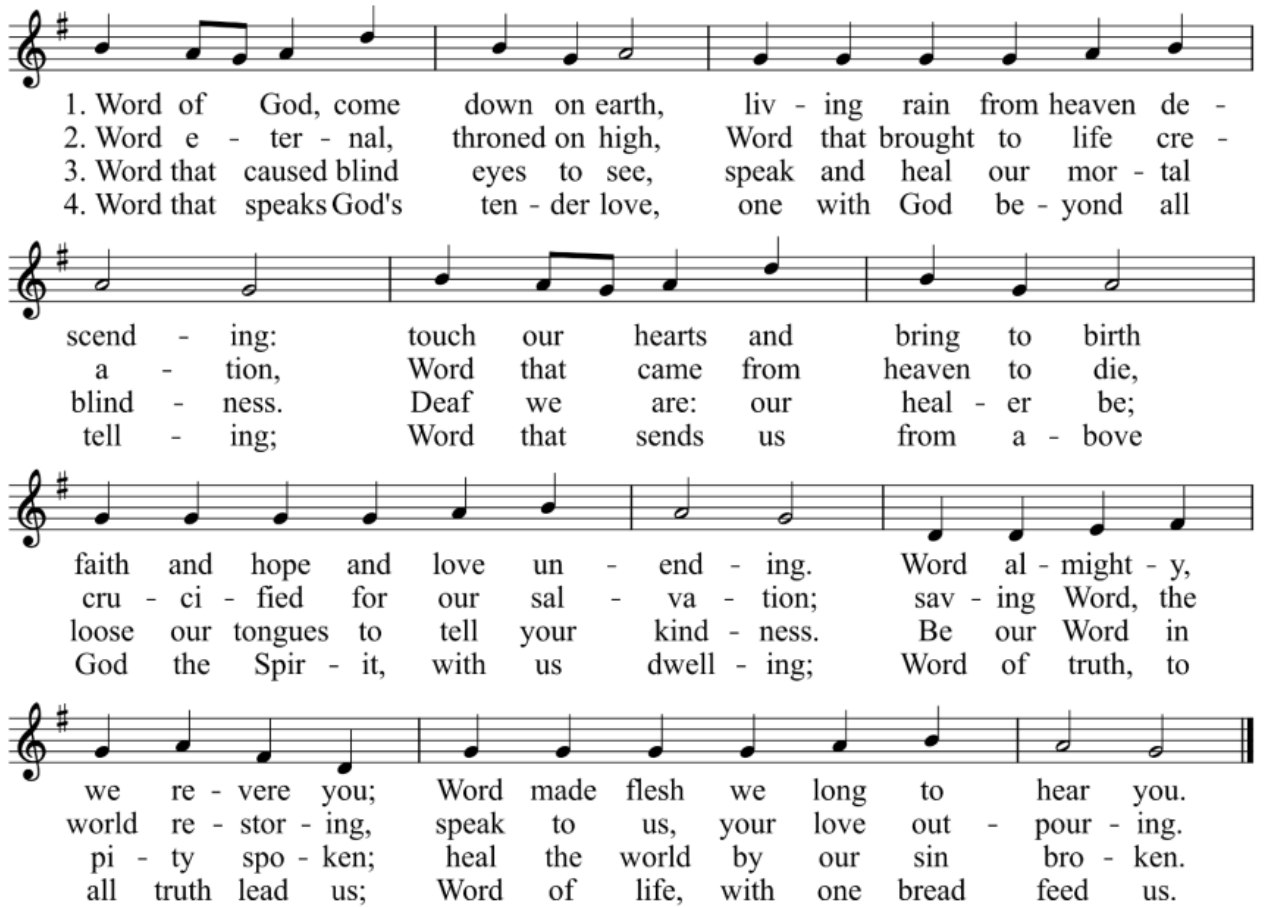
The sharing of the peace has been a part of Christian worship since the second century. It is a gesture we share through a nod, a handshake, or by raising our hand in the peace symbol, as an expression of reconciliation with one another and with God.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

The Eucharist (Greek for "thanksgiving") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." 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.

Offertory Hymn: #446 (Common Praise) "Word of God, Come Down on Earth"

All sing



1. Word of God, come down on earth, liv - ing rain from heaven de -
 2. Word e - ter - nal, throned on high, Word that brought to life cre -
 3. Word that caused blind eyes to see, speak and heal our mor - tal
 4. Word that speaks God's ten - der love, one with God be - yond all

scend - ing: touch our hearts and bring to birth
 a - tion, Word that came from heaven to die,
 blind - ness. Deaf we are: our heal - er be;
 tell - ing; Word that sends us from a - bove

faith and hope and love un - end - ing. Word al - might - y,
 cru - ci - fied for our sal - va - tion; sav - ing Word, the
 loose our tongues to tell your kind - ness. Be our Word in
 God the Spir - it, with us dwell - ing; Word of truth, to

we re - vere you; Word made flesh we long to hear you.
 world re - stor - ing, speak to us, your love out - pour - ing.
 pi - ty spo - ken; heal the world by our sin bro - ken.
 all truth lead us; Word of life, with one bread feed us.

Text: James Quinn, SJ (1919-2010) ©. Used by permission of Selah Publishing Co., Inc., North American Agent.
 Music: LIEBSTER JESU. Melody Johann Rudolph Ahle (1625-1673); harm. George Herbert Palmer (1846-1926).

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of constant love,
 you have guided your people in all times and ages.
 May we who offer you our praise today always be ready to follow where you lead;
 we ask this in the name of Jesus Christ our Lord. **Amen**

The Great Thanksgiving



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 that we should praise you, gracious God, for you created all things. You formed us in your own image: in diversity you created us. When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. You made a covenant with Israel, and through your servants Abraham and Sarah gave the promise of a blessing to all nations. Through Moses and Miriam you led your people from bondage into freedom; through the prophets you renewed your promise of salvation.

Therefore, with them, and with all your saints who have served you in every age, we give thanks and raise our voices to proclaim the glory of your name;

Sanctus: #722 (Common Praise)

Ho-ly, ho-ly, ho-ly Lord, Lord God of power and might,
 heav'n and earth are full, full of your glo - ry. Ho - san - na, ho -
 san - na, ho - san - na, ho - san-na in the high - est. Bless-ed is
 he who comes, who comes in the name of the Lord. Ho -
 san - na, ho - san - na, ho - san - na, ho - san-na in the high - est.

Music: PICARDY; French carol (17th cent.); arr. Patrick Wedd (1948-2019) ©.

Priest: Holy God, source of life and goodness,
 all creation rightly gives you praise.
 In the fullness of time, you sent your Son Jesus Christ,
 to share our human nature, to live and die as one of us,
 to reconcile us to you, the God and Father of all.
 He healed the sick and ate and drank with outcasts and sinners;
 he opened the eyes of the blind
 and proclaimed the good news of your kingdom
 to the poor and to those in need.
 In all things he fulfilled your gracious will.

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.

Priest: On the night he freely gave himself to death,
our Lord Jesus Christ 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.”

Gracious God, his perfect sacrifice destroys the power of sin and death;
by raising him to life you give us life for evermore.

Therefore we proclaim the mystery of 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. **Amen.**

The Lord's Prayer

Priest: *People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.
Give us to - day our dai - ly bread. For - give us our sins
as we for - give those who sin a - gainst us.
Save us from the time of trial and de - liv - er us from e - vil.
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

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

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

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

People: **Thanks be to God.**

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.

The Fraction Anthem (from the Latin “fractio” meaning “to break”) is a hymn (or song) sung during the Eucharist when the priest breaks the consecrated bread.

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
 take it and drink. Here is the cup that I
 be full of love. This is the task I am
 I am the way. Eat this and drink in re -



bro - ken for you; if you eat you will hun - ger no more.
 of - fer to you; come re - ceive the for-give-ness of sins.
 giv - ing to you: love each oth - er as I have loved you.
 mem-brance of me till we eat in the king-dom of God.

Text and music (HERE IS THE BREAD): Celah K. Pence, 2002, ©

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.

Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons

Healing/Anointing

During the distribution of Holy Eucharist the ministry of anointing will be offered. If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.

Communion Song: #31 (Sing a New Creation) "Beyond the Beauty and the Awe" *All sing*



1. Be - yond the beau-ty and the awe, be - yond the fear and dread, we
2. Our lives feel torn be - tween the world whose needs are grim-ly real and
3. Oh, teach us how to hear your voice de - spite the traf-fic's din; to
4. In sound or si-lence, sight or smell, may we some to - ken find that
5. Then help us live as Je - sus taught, as light and salt and yeast, that



long, O God, to hear your word, to taste your trans - formed bread.
emp - ty talk of peace and joy with dis - tant, vague ap - peal.
keep the blasts of ran - cour out and let your Spir - it in.
makes your liv - ing pres - ence known to bod - y, soul, and mind.
oth - ers may be brought to share your prom - ise and your feast.

Text: Carl P. Daw, Jr., 1994. © 1994 Hope Publishing Co. Music: MORNING SONG. Melody Sixteen Tune Settings, Philadelphia, 1812; harm. C. Winfred Douglas, 1940.

Motet: "Cantate Domino" (Hans Leo Hassler)

Cantate Domino canticum novum; cantate Domino omnis terra.

Cantate Domino, et benedicite nomini ejus; annuntiate de die in diem salutare ejus.

Annuntiate inter gentes gloriam ejus; in omnibus populis mirabilia ejus.

Sing to our God a new song; sing to God, all the whole earth.

Bless the Name of God in song; proclaim the good news of salvation from day to day.

Sing glory among the nations, God's wonders among all peoples.

The word "anoint" comes from the Latin "unguere" which means "to smear." It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit.

Motet (from the Latin "motectum") means "movement" and refers to the movement of the voices in this form of vocal composition.

Prayer after Communion

Please rise as you are able

Priest: God of peace,
you have nourished us in this sacrament
with the body and blood of Christ.
May we who have taken holy things
keep faith in our hearts and lives,
in the name of Jesus Christ the Lord.

People: 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

Concluding Hymn: #509 (Common Praise) "Precious Lord"

All rise and sing

1. Pre - cious Lord, take my hand, lead me on, let me
2. When my way grows drear, pre-cious Lord, lin - ger
3. When the dark - ness ap - pears and the night draws
stand; I am tired, I am weak, I am worn; through the
near; when my life is al - most gone, hear my
near, and the day is past and gone, at the
storm, through the night, lead me on to the light: take my
cry, hear my call, hold my hand lest I fall: take my
riv - er I stand; guide my feet, hold my hand: take my
hand, pre-cious Lord, lead me home.
hand, pre-cious Lord, lead me home.
hand, pre-cious Lord, lead me home.

TEXT: Thomas A. Dorsey (1899-1993). MUSIC: PRECIOUS LORD. Melody George Nelson Allen (1812-1877); arr. Thomas A. Dorsey (1899-1993);
Text and music © 1938 Hill & Range Songs. Copyright renewed, Unichappell Music, Inc., c/o Hal Leonard Corporation.

The Dismissal

Priest: Go in peace to love and serve the Lord. Alleluia!
People: Thanks be to God. Alleluia!

"Doxology" comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

In the Dismissal ("dismiss" is derived from the Latin "dimittere" meaning "to send away") we affirm that together in worship we are strengthened and nurtured. We are now sent away into the world to be agents of God's grace.

FURTHER CREDITS FOR THIS BULLETIN

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Prepared by the Liturgy Task Force, Faith, Worship, and Ministry Committee of the General Synod of the Anglican Church of Canada.)

Prayers of the People were prepared by Peter Bennett.

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WORSHIP WITH US

Sunday October 27 (Proper 30B)

7:00 PM – Shape-Note Eucharist (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday November 3 (All Saints Day)

9:00 AM – Spiritual Communion (on Zoom only)

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

7:00 PM – All Souls Eucharist (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)



Sunday
at
Seven
Rock
Bach
and More

November

- 3** All Souls' Requiem
- 17** Rock Eucharist:
featuring the music of Taylor Swift
- 24** Transgender Day of Remembrance
with Cantabile Chamber Singers