



THIRD SUNDAY AFTER EPIPHANY (PROPER 3)  
HOLY COMMUNION

SUNDAY, JANUARY 26, 2025, AT 10:30 A.M.

The Church of the Redeemer:

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

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

## 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>.

[theredeemer.ca](https://theredeemer.ca)

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We are now in the Season of Epiphany – from the Greek “epiphaneia” meaning “manifestation or appearance. Over the next several weeks we will hear the story of how Jesus is made known to the world as the Messiah.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

**Presider:** Steven Mackison

**Welcome**

**Land Acknowledgement**

## Opening Hymn: #631 (Common Praise) "The Kingdom of God is Justice and Joy"

*All rise and sing*



1. The king-dom of God is jus - tice and joy, for  
2. The king-dom of God is mer - cy and grace; the  
3. The king-dom of God is chal - lenge and choice: be -  
4. God's king-dom is come, the gift and the goal, in

Je - sus re - stores what sin would de - stroy. God's  
cap - tives are freed, the sin - ners find place. The  
lieve the good news, re - pent and re - joice! His  
Je - sus be - gun, in heav - en made whole. The

pow - er and glo - ry in Je - sus we know, and  
out - casts are wel - comed God's ban - quet to share, and  
love for us sin - ners brought Christ to his cross, our  
heirs of the king - dom shall an - swer his call, and

here and here - af - ter the king - dom shall grow.  
hope is a - wak - ened in place of de - spair.  
cris - is of judge - ment for gain and for loss.  
all things cry "Glo - ry!" to God All - in - All.

Text: Byrn Austin Rees (1911-1983). © Mrs. Olwen A. Scott. Music: PADERBORN. Melody German trad.; *Catholisch-Paderbornisches Gesangbuch*, 1765; harm. attrib. Sydney Hugo Nicholson (1875-1947), *Hymns Ancient and Modern*, 2<sup>nd</sup> Supplement, 1916. Harm. © Hope Publishing Co.

## ✠ 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.**

**Priest:** When the song of the angels is stilled,  
when the star in the sky is gone,  
when the kings and the princes are home,  
when the shepherds are back with their flocks,  
the work of Christmas begins:

**All:** **To find the lost,  
to heal the broken,  
to feed the hungry,  
to release the prisoner,  
to rebuild the nations,  
to bring peace among people,  
to make music in the heart.**

The  
Gathering  
calls us to  
this sacred  
place as  
individuals,  
but we  
gather  
together to  
worship,  
pray, and  
give thanks  
as a  
community.

"Glory to God," penned in the first century, is a timeless song of praise. The opening line is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God.

# Gloria: #249 (Gather)

*All sing*

**Refrain**



Give glo - ry to God in the high - est, and  
peace to all peo - ple on earth.

**Verses**

1. Lord God, heav-en-ly King, al-might-y God and Fa-ther, we  
D.C.  
wor-ship you, we give you thanks, we praise you for your glo-ry.

2. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God,  
Lamb of God, you take a - way the sin of the world: have mer-cy  
up - on us; you are seat-ed at the right hand of the Fa-ther:  
D.C.  
re - ceive our prayer.

3. You a - lone are the Ho-ly One, you a - lone are the Lord,  
you a - lone are the Most High, Je - sus Christ, with the Ho-ly  
D.C.  
Spir-it, in the glo - ry of God the Fa - ther.

Music: John B. Foley, S. J. © 1978, and New Dawn Music.

**The Collect of the Day**

*Priest:* God of all mercy,  
your Son proclaimed good news to the poor,  
release to the captives,  
and freedom to the oppressed:  
anoint us with your Holy Spirit,  
so that all people may be free to praise you  
in Christ our Lord.

*People:* Amen.

**✠ Proclamation of the Word**

**First Reading:**

*Please be seated*

*Reader:* A Reading from the Book of Nehemiah.

All the people gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the Lord had given to Israel. Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the Lord, the great God, and all the people answered, ‘Amen, Amen’, lifting up their hands. Then they bowed their heads and worshipped the Lord with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, ‘This day is holy to the Lord your God; do not mourn or weep.’ For all the people wept when they heard the words of the law. Then he said to them, ‘Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength.’

*Reader:* This is the word that God has made known to us.

Nehemiah 8.1-3, 5-6, 8-10

*People:* Thanks be to God.

*A moment of silence is observed*

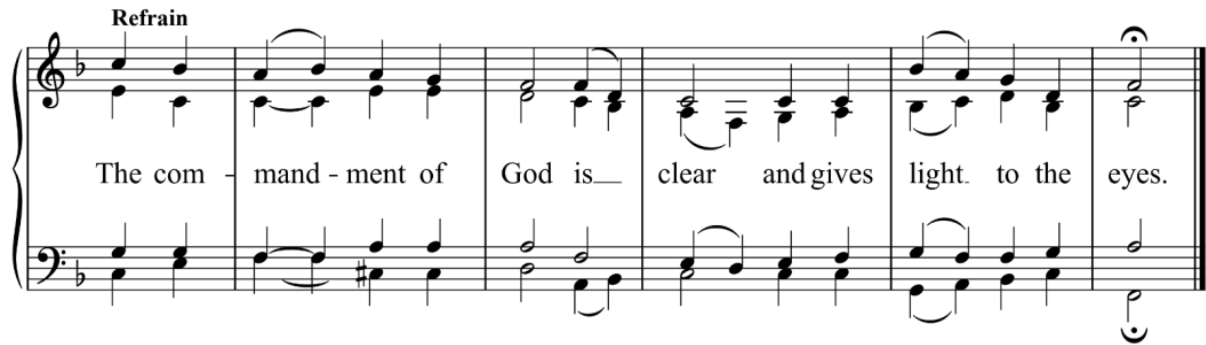
Pronounced “CALL-ect,” the Collect of the Day is the prayer that calls us together in worship and praise.

After months of hard work rebuilding the walls of Jerusalem, it was time to party! The people headed home to celebrate with their choice meats and sweet drinks – and they included those who couldn’t make it.

Pronounced "sahm," the psalms are a collection of poetry, prose, and song that cover every theme and emotion. All of creation shouts out the good news of the glory of God. The power of experiencing good news is that it changes how we live.

## Psalm 19 (George Black)

*All sing*



The heavens declare your glory, O God,  
and the firmament shows your handiwork.  
One day tells its tale to another,  
and one night imparts knowledge to another. **Refrain**

Although they have no words or language,  
and their voices are not heard,  
their sound has gone out into all lands,  
and their message to the ends of the world. **Refrain**

In the deep you have set a pavilion for the sun;  
it comes forth like a bridegroom out of his chamber,  
and rejoices like a champion to run its course.  
It goes forth from the uttermost edge of the heavens  
and runs about to the end of it again;  
nothing is hidden from its burning heat. **Refrain**

The law of God is perfect and revives the soul;  
the testimony of our God is sure and gives wisdom to the innocent.  
The statutes of our God are just and rejoice the heart;  
the commandment of God is clear and gives light to the eyes. **Refrain**

The fear of God is clean and endures for ever;  
the judgments of our God are true and righteous altogether.  
More to be desired are they than gold, more than much fine gold,  
sweeter far than honey, than honey in the comb.  
By them also is your servant enlightened,  
and in keeping them there is great reward. **Refrain**

How can I tell how often I offend?  
cleanse me from my secret faults.  
Above all, keep your servant from presumptuous sins; let them not get dominion over me;  
then shall I be whole and sound, and innocent of a great offence.  
Let the words of my mouth and the meditation of my heart be acceptable in your sight,  
O God, my strength and my redeemer. **Refrain**

## Second Reading:

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

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honourable we clothe with greater honour, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honour to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it. Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

*Reader:* This is the word that God has made known to us.

1 Corinthians 12.12-31a

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

*A moment of silence is observed*

We each have been empowered with a unique gift and role. We are to use that gift to serve each other and in so doing, we glorify God.

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

## Sequence Hymn: #676 (Gather) “You Have Anointed Me”

*All rise and sing*

**Verse 1**



1. To bring glad tid - ings to the low-ly, to heal the bro-ken heart,



You have a - noint - ed me. To pro - claim lib-er-ty to



cap-tives, re - lease to pris-on - ers, You have a - noint - ed me.

**Refrain §**



Your Spir - it, O God, is up - on me,



You have a - noint - ed me.

**Verse 2**



2. To an - nounce a year of fa - vour, to



com - fort those who mourn, You have a - noint - ed me. To



give to them the oil of glad-ness, and share a man-tle of joy,



You have a - noint - ed me. D.S.

Text: Mike Balhoff, b.1946, Gary Daigle, b.1957, Darryl Ducote, b.1945. Tune: Mike Balhoff, b.1946, Gary Daigle, b.1957, Darryl Ducote, b.1945; acc. by Gary Daigle, b.1945 © 1981, Damean Music. Distributed by GIA Publications, 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 Gospel

*Priest:* The Lord be with you.  
*People:* **And also with you.**  
*Priest:* The Holy Gospel of our Lord Jesus Christ according to Luke.  
*People:* **Glory to you, Lord Jesus Christ.**

Then, Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.” And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

*Priest:* The Gospel of Christ. Luke 4.14-21  
*People:* **Praise to you, Lord Jesus Christ.** *A moment of silence is observed.*

**Homily:** Bill Ryan

*A moment of silence is observed.*

Statement of Faith

*Priest:* We believe  
*All:* **in the God of Abraham and Isaac and Jacob,  
who journeys with us through life,  
and leads us to new beginnings.**

**We believe in the God of Moses,  
who frees us from oppression  
and guides us through desert, wilderness, and sin  
to the Promised Land.**

**We believe in the God of the prophets,  
who asks for justice in our land,  
and cares for the poor.**

**We believe in Jesus Christ,  
who brought the Gospel to us,  
who celebrated God’s unconditional love for everyone.**

**We believe in the Holy Spirit,  
who forms and molds us into God’s image,  
who sends us out to serve God and people,  
who leads us to everlasting life. Amen.**

What was fulfilled that day when Jesus read from the prophet Isaiah, continues to be fulfilled by us who are empowered by the same spirit. We too are anointed to bring good news to the poor.

Each week of Epiphany we will say a different statement of faith which aligns with the readings/the message of the day. This way we explore how Christians have expressed their belief throughout the ages, and discover more deeply what we believe.

There is much in our personal lives, our community, our church, and in our world that weighs upon us. In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, naming them aloud or in our hearts.

## Prayers of the People

*Leader:* You sent your son to bring good news to the poor, sight to the blind, freedom to the captives, and salvation to your people. Equip us by your spirit and use us, unworthy as we are, to do our part to bring in your kingdom. In our own community we give thanks for the many volunteers and staff who facilitate our shared ministry, and we ask that we might hear your voice as we envision our future ministries.

*Please add your prayers here either silently or aloud.*

*Leader:* Father, by your spirit

**All: Bring in your kingdom**

*Leader:* God our sovereign, we pray for reconciliation among nations, races, and faiths. Come to us in pity and power to help all who suffer in war, and in the collapse of good government. We remember for good all those who work for peace; for all who work to alleviate the suffering of the hungry, the homeless and the dispossessed. Uphold all refugees and migrants in your loving embrace and inspire the world to give them respite and shelter.

*Please add your prayers here either silently or aloud.*

*Leader:* Father, by your spirit

**All: Bring in your kingdom**

*Leader:* God our Maker, we pray for our work. May we each learn to use the particular gifts and talents you have given us. Help all those whose work is unfulfilling, stressful or fraught with danger. Uphold in your mercy, all who are unemployed, that they might find hope for the future, and practical and emotional support in the present. Give rest and respite to all who are weary.

*Please add your prayers here either silently or aloud.*

*Leader:* Father, by your spirit

**All: Bring in your kingdom**

*Leader:* Great Physician, stretch out your hand to bring comfort, wholeness and peace to all who suffer. We pray that you will sustain all those who are lonely, oppressed and anxious; all those in pain or chronic illness; and be with those who are dying. Lift up all those who work to bring healing and bring care to those in need.

*Please add your prayers here either silently or aloud.*

*Leader:* Father, by your spirit

**All: Bring in your kingdom**

*Leader:* Creator of all, open our eyes to beauty, open our minds to wonder, open our hearts to you. Give us the wisdom to see you in your creation and lead us to bring healing and wholeness to the whole earth.

*Please add your prayers here either silently or aloud.*

*Leader:* Father, by your spirit

**All: Bring in your kingdom**

*Leader:* Compassionate God. We commend ourselves, and all for whom we pray, to your mercy and protection. **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.

### Offertory Hymn: #451 (Common Praise) "King of Love, O Christ, We Crown You"

*All sing*

1. King of love, O Christ, we crown you  
2. King of life, you have cre - a - ted  
3. King of mer - cy, you have saved us  
4. King tri - um - phant, King vic - to - rious,

Rul - er of our thought and will, each de - mand of  
wheat in gold - en har - vest spread: make your ser - vants  
from the haunt - ing sense of loss, nail - ing in your  
take your throne our hearts with - in, lest the might of

your high chal - lenge ded - i - cat - ed to ful - fil;  
strong to serve you by the gift of dai - ly bread.  
vast com - pas - sion sin's in - dict - ment to the cross.  
fierce temp - ta - tion snare us in - to dead - ly sin.

we with you by grace co - work - ers, till, where hu - man  
Feed us with your bod - y bro - ken, with your blood out -  
Those who love, by your sore ang - uish, from the past you  
By the Spir - it's rich a - noint - ing, grant us strength life's

foot has trod, peo - ples, kings, do - min - ions, rac - es,  
poured sus - tain, that our souls di - vine - ly strength - ened  
cleanse and free, breath - ing words of ab - so - lu - tion  
race to run, till the power of sin be van - quished,

own the em - pire of our God.  
may the life e - ter - nal gain.  
throned and reign - ing from the tree.  
till the prize of God be won.

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.

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.

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* Loving God,  
before the world began you called us.  
Make holy all we offer you this day,  
and strengthen us in that calling.  
We ask this in the name of Jesus Christ the 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 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: #213 (Sing a New Creation)**



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

*Music: Mass of the City of Light, Brigid Coult, 1990, ©.*

*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 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.

The Eucharistic Prayer today is Supplementary Eucharistic Prayer 3 from the Anglican Church of Canada.

*Priest:* 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

Given to us by  
Jesus himself,  
The Lord's  
Prayer 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.

<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.	

## 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: Taizé #27 “Blessing and Praise”

*All sing*

*Choose the language you wish to use, and harmonies are encouraged*

Be - ne - di - ctus qui ve - nit, be - ne - di - ctus qui ve - nit, in  
Bless - ing and praise be giv - en, bless - ing and praise be giv - en to

no - mi - ne, in no - mi - ne, in no - mi - ne Do - mi - ni.  
Christ who comes, who comes for us, comes in the name of the Lord.

Text: *Blessed is he who comes*, Taizé Community. Tune: Jacques Berthier (1923-1994) © 1978, 1980, 1981 Les Presses de Taizé, GIA Publications, Inc., agent.

The Fraction Hymn (from the Latin “fractio” meaning “to break”) is a hymn or song 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

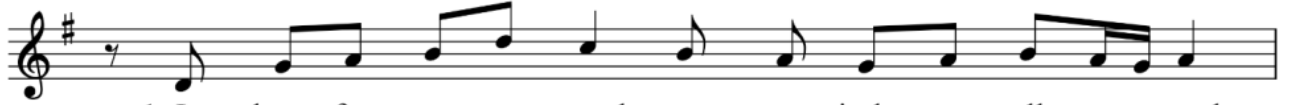


*All in the church are invited to come forward to receive communion.  
If you need a gluten-free wafer, please indicate this to the priest.*

*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.*

*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.*

**Communion Song: #107 (Sing a New Creation) "I Long for Your Commandments" *All sing***



1. I long for your com-mand-ments; your judg-ments all are good.  
 2. With-out your lamp to guide me I wan-der from the way.  
 3. Oh, how I love your know-ledge, more prec-ious than pure gold.



With-in your word is wis-dom; your teach-ings un-der-stood  
 With-out your laws and pre-cepts I stum-ble in the dark.  
 It sat-is-fies like hon-ey, a sweet-ness on my tongue.



are com-fort to my spir-it's need and in the night my  
 Your un-der-stand-ings are my hope that I may run in  
 It leads me to sal-va-tion's door where you have spread your



so-lace. Your stat-utes are my song.  
 free-dom. Your ways are my re-lease.  
 ta-ble. O, lead me to your home.

Text: Jean Janzen, 1991, ©. Music: WOHL DENEN, DIE DA WANDELN. Heinrich Schütz, 1628.

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

"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.

**Motet: "Beati quorum via" (C.V. Stanford)**

Beati quorum via integra est:  
 qui ambulant in lege Domini.  
*Happy are they whose way is blameless,  
 who walk in your law, O God.*

**Prayer after Communion**

*Please rise as you are able*

**Priest:** Gracious God,  
 our hands have taken holy things;  
 our lives have been nourished by the body of your Son.  
 May we who have eaten at this holy table  
 be strengthened for service in your world.  
 We ask this 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*

**Blessing of Bill Ryan**



1. Thu-ma mi - na, Thu - ma mi - na, Thu - ma  
Je - sus, send me, Je - sus, send me,  
Je - sus, lead me, Je - sus, lead me,  
Je - sus, fill me, Je - sus, fill me,

mi - na So - man - dla. 2. Send me,  
Je - sus, send me, Lord. 3. Lead me,  
Je - sus, lead me, Lord. 4. Fill me,  
Je - sus, fill me, Lord.

1.-3. 4.

Text: South African. Tune: THUMA MINA, South African © 1984 Utryck

The Dismissal

*Priest:* Followers of Jesus, inspired by the Holy Spirit,  
serve the world God loves. Alleluia!

*People:* Thanks be to God. Alleluia!

In the Dismissal (from the Latin "dimittere" meaning "to send away"), we affirm that having worshipped together, we are strengthened and nurtured. We are now sent away into the world to be agents of God’s grace.

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## **FURTHER CREDITS FOR THIS BULLETIN**

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The Collect of the Day is from Common Worship Additional Collects (2004)

Prayers of the People written by Judy Burnham.

Cover art is James Tissot (Nantes, France, 1836–1902, Chenecey–Buillon, France). Jesus Unrolls the Book in the Synagogue (Jésus dans la synagogue déroule le livre), 1886–1894. Brooklyn Museum

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## **WORSHIP WITH US**

### **Sunday January 26 (Third Sunday after Epiphany)**

**7:00 PM** – Rock Eucharist – Featuring the music of Katy Perry  
(in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

### **Sunday February 2 (Presentation of the Lord)**

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

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

**8:00 PM** – Compline (on Zoom only)