

SEVENTH SUNDAY AFTER EPIPHANY (PROPER 7): VESTRY SUNDAY  
HOLY COMMUNION

SUNDAY, FEBRUARY 23, 2025, 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 <https://theredeemer.ca/post-17524>.

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

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We are in the Season of Epiphany, from the Greek “epiphaneia” meaning “manifestation or appearance.” During this season 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: #60 (Common Praise) “I Come with Joy”**

*All rise and sing*



1. I come with joy, a child of God, for -  
2. I come with Chris - tians far and near to  
3. As Christ breaks bread and bids us share, each  
4. The spir - it of the ris - en Christ, un -  
5. To - geth - er met, to - geth - er bound, by



giv - en, loved and free, the life of Je - sus  
find, as all are fed, the new com - mu - ni -  
proud di - vi - sion ends. The love that made us  
seen, but ev - er near, is in such friend - ship  
all that God has done, we'll go with joy, to



to re - call, in love laid down for me.  
ty of love in Christ's com - mu - nion bread.  
makes us one, and strang - ers now are friends.  
bet - ter known, a - live a - mong us here.  
give the world the love that makes us one.

## ✠ 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:

*People:* **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.**

**Kyrie eleison** (*Tune: "Feuilles-Oh" Haitian Traditional, arr. Andrew Donaldson*)

*Led by the choir*

Kyrie eleison, Christe eleison, Kyrie eleison  
*Lord have mercy, Christ have mercy, Lord have mercy*  
Sauvez-moi la vie, O Jésus, je vous prie!  
*Save my life, O Jesus, I implore you*

## The Collect of the Day

*Priest:* God of mercy,  
keep before us the love you have revealed in your Son,  
who prayed even for his enemies.  
In our words and actions help us to follow his example,  
so that we may transform hatred into love and selfishness into generosity;  
through Jesus Christ, our great reward.

*People:* **Amen.**

Our worship begins with the Gathering. We are called to this sacred place as individuals, and together as a community we worship, pray, and give thanks to God.

"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.

Genesis is the first book of the Bible and tells the story of how God's relationship with us began. God makes a covenant with Abraham and his descendants. In this passages, Jacob's twelve children come together in this teary reconciliation. Joseph forgives his brothers and brings them into the abundance with which God has blessed him

Pronounced "sahm" the psalms are a collection of poetry, prose and song that cover every theme and emotion. This Psalm is about trusting in God in the face of the unrighteous who seem to prosper. God's promise is that the righteous who trust in God will always find deliverance.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

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

Joseph said to his brothers, 'I am Joseph. Is my father still alive?' But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, 'Come closer to me.' And they came closer. He said, 'I am your brother Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither ploughing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, "Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come - so that you and your household, and all that you have, will not come to poverty." And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

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

Genesis 45.3-11, 15

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

*A moment of silence is observed*

### Psalm 37. 1-12, 41-42 (George Black)

*All sing*

Refrain

Trust in God and do good, set - tle down and be at peace.

Do not fret yourself because of evildoers;

do not be jealous of those who do wrong.

For they shall soon wither like the grass,

and like the green grass fade away.

Put your trust in God and do good;

dwelt in the land and feed on its riches.

Take delight in God, who will give you your heart's desire. **Refrain**

Commit your way to God and put your trust in the Holy One,

and God will surely bring it to pass.

God will make your righteousness as clear as the light

and your just dealing as the noonday. **Refrain**

**Refrain**

Trust in God and do good, set-tle down and be at peace.

Be still before the Most High and wait patiently for God.  
 Do not fret yourself over the one who prospers,  
 the one who succeeds in evil schemes.  
 Refrain from anger, leave rage alone;  
 do not fret yourself; it leads only to evil. **Refrain**

For evildoers shall be cut off,  
 but those who wait upon God shall possess the land.  
 In a little while the wicked shall be no more;  
 you shall search out their place, but they will not be there.  
 But the lowly shall possess the land;  
 they will delight in abundance of peace. **Refrain.**

But their deliverance of the righteous comes from God;  
 who is their stronghold in time of trouble.  
 God will help them and rescue them;  
 save them from the wicked and deliver them,  
 because they seek refuge in the Most High. **Refrain**

**Second Reading:**

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

But someone will ask, ‘How are the dead raised? With what kind of body do they come?’  
 Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not  
 sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God  
 gives it a body as he has chosen, and to each kind of seed its own body.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is  
 imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised  
 in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body,  
 there is also a spiritual body. Thus it is written, ‘The first man, Adam, became a living being’;  
 the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the  
 physical, and then the spiritual. The first man was from the earth, a man of dust; the second  
 man is from heaven. As was the man of dust, so are those who are of the dust; and as is the  
 man of heaven, so are those who are of heaven. Just as we have borne the image of the man  
 of dust, we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of  
 God, nor does the perishable inherit the imperishable.

*Reader:* This is the word that God has made known to us. 1 Corinthians 15.35-38, 42-50

**People: Thanks be to God.**

*A moment of silence is observed*

Paul wrote two letters to the Church in Corinth. This cosmopolitan city had a diversity of faiths and beliefs. In this reading, Paul is trying to explain to the people the significance of the resurrection of Jesus. Using the image of a seed, Paul reminds his readers that new life in Christ involves letting go of ways and patterns that keep us from being all that God intends for us.

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

This radical teaching about loving our enemies comes right after the blessings and woes we heard last week. It speaks of transforming not just our expectations – how the hungry will be filled – but also our actions. In the kingdom of God, where mercy governs our actions, the righteous are those who love their enemies.

In place of a sermon, the "incumbent" (the leading priest) speaks to the vestry (the congregation) about the hopes and challenges of the coming year through the lens of today's readings.

**Sequence Hymn: "Goodness is Stronger than Evil"** (John Bell / Desmond Tutu) *All rise and sing*

Good-ness is stron-ger than e - vil; love is stron-ger than hate;  
 light is stron-ger than dark - ness; life is stron-ger than death.  
 Vic - tory is ours, vic - tory is ours  
 through him who loved us. us.

Words: From *An African Prayer Book*, Selected by Desmond Tutu (1931-2021) © 1995 Desmond Tutu (Admin. Doubleday, a div. of Random House, Inc.).  
 Music: GOODNESS IS STRONGER. John L. Bell (1949-) © 1997 WGRG The Iona Community (Admin. GIA Publications)

*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.**

Jesus said, 'but I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

'If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

'Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back.'

*Priest:* The Gospel of Christ.

Luke 6.27-38

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

*A moment of silence is observed.*

**Incumbent's Charge to Vestry:** Steven Mackison

*A moment of silence is observed.*

## Statement of Faith

**All:** I believe in Christ's humble spirit  
giving birth to the holy, apostolic and universal church,  
which is among us and beyond us,  
before us and after us.  
I believe in a church comprised of sinners and saints,  
imperfect and in need of grace, yet blessed - the body of Christ.  
I believe in the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

## Prayers of the People

**Leader:** Magnificent and glorious creator God. May your name be praised in heaven and on earth. We thank you for this day; for your generosity in meeting our needs; and for all that is beautiful and gracious in the world and in our lives.

*Please add your prayers either silently or aloud.*

**Leader:** Loving Lord,

**All:** We turn to you.

**Leader:** We pray for our vocations. Lead us to fulfil your purpose in our lives and bring us safely into your loving embrace at our journey's end.

*Please add your prayers either silently or aloud.*

**Leader:** Loving Lord,

**All:** We turn to you.

**Leader:** Lord, by your spirit you fill all things; you are the giver of all life. Establish your kingdom in our hearts. Teach us to forgive our enemies.

*Please add your prayers either silently or aloud.*

**Leader:** Loving Lord,

**All:** We turn to you.

**Leader:** Lord of creation, we pray for the natural world. We pray all those who work to protect our green earth and ask that we might be given the will and the wisdom to do our part.

*Please add your prayers either silently or aloud.*

**Leader:** Loving Lord,

**All:** We turn to you.

**Leader:** Just and loving God, hear our prayer for all who suffer at the hands of others. Remember for good all who are the victims of war and oppression. Help us to care for refugees and all who suffer. Bring reconciliation to those in discord and peace to those in distress.

*Please add your prayers either silently or aloud.*

**Leader:** Loving Lord,

**All:** We turn to you.

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

With all that weighs on us in our personal lives, our community, our church, and in our world that weighs upon us, the Prayers of the People give us the opportunity to offer to God our cares and concerns.

*Leader:* Bring your joy into all families; watch over children and guide the young. Help and comfort the lonely, and the bereaved. Bind up the broken hearted. Restore the sick and raise up all who have fallen.

*Please add your prayers either silently or aloud.*

*Leader:* Loving Lord,  
*All:* **We turn to you.**

*Leader:* Christ beside us  
Christ before us  
Christ behind us  
Christ beneath us  
Christ above us  
Christ in quiet  
Christ in danger  
Christ in the hearts of all who love us  
Christ in face of  
friend and stranger  
We will go forth in peace thankful to you.

*All:* **Amen**

### **The Peace**

*Priest:* The peace of the Lord be always with you.  
*People:* **And also with you.**

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.



*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: #716 (Gather) "Let Justice Roll Like a River"

All sing

We sing the Offertory Hymn as we bring our financial gifts, along with the bread and wine, to the altar. This is an expression of thanks for all that God has given us and is a symbolic statement that in offering what sustains us, we might also be a blessing to others.

**Refrain**

Let jus-tice roll like a river, and wash all op-pression a-way;  
 Come, O God, and take us, move and shake us, Come now, and  
 make us a-new, that we might live just-ly like you.

**Verse 1**

1. Take from me your ho-ly feasts, all your of-frings and your music;  
 Let jus-tice flow like wa-ters, and in-teg-ri-ty like an ev-er-flowing  
 stream. **D.C.**

**Verse 2**

2. How long shall we wait, O God, for the day of your  
 mer-cy to dawn, the day we beat our swords in-to  
 ploughs, when your peace reigns o-ver the earth? **D.C.**

**Verse 5**

5. You have been told the way of life, the way of jus-tice and peace;  
 to act just-ly, to love gen-tly, and walk hum-bly with God. **D.C.**

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* Merciful God,  
accept all we offer you this day.  
Lead us to love you with all our heart,  
and to love all people with your perfect love.  
We ask this in the name of Jesus Christ. **Amen.**

### The Great Thanksgiving

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 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:* Worship and praise belong to you,  
maker of light and darkness.  
Your wisdom draws beauty from chaos,  
brings a harvest out of sorrow  
and leads the exiles home.  
In Christ your Son enemies are reconciled,  
debts forgiven and strangers made welcome.  
Your Spirit frees us to live as children in our Father’s house.  
We who by Christ’s power follow the way of the Cross,  
sharing the joy of his obedience, now offer you our praise,  
with angels and archangels and the whole company of heaven  
singing the hymn of your unending glory:

**Sanctus: #214 (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, ©.

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:* Glory and thanksgiving be to you, most loving Father,  
for Christ in whom the world is reconciled.  
Lifted on the Cross, his suffering and forgiveness  
spanned the gulf our sins had made.  
Through that dark struggle  
death was swallowed up in victory,  
that life and light might reign.

Before he was given up to suffering and death,  
recalling the night of Israel's release,  
the night in which the sons of Egypt died,  
your Chosen One, himself the First-Born, freely offered his life.

At supper with his disciples  
he took bread and offered you thanks.  
He broke the bread, and gave it to them, saying:  
"Take, eat. This is my Body: it is broken for you."

After supper, he took the cup,  
he offered you thanks, and gave it to them saying:  
"Drink this, all of you. This is my Blood of the new covenant;  
it is poured out for you and for all, that sins may be forgiven.  
Do this in remembrance of me."  
We now obey your Son's command.

The  
Eucharistic  
Prayer today is  
from the  
Episcopal  
Church of  
Scotland.

*Priest:* We recall his blessed passion and death,  
his glorious resurrection and ascension;  
and we look for the coming of his Kingdom.  
Made one with him,  
we offer you these gifts and with them ourselves,  
a single, holy, living sacrifice.

Hear us, most merciful Father,  
and send your Holy Spirit upon us  
and upon this bread and this wine,  
that, overshadowed by his life-giving power,  
they may be the Body and Blood of your Son,  
and we may be kindled with the fire of your love  
and renewed for the service of your Kingdom.

Help us, who are baptized into the fellowship of Christ's Body  
to live and work to your praise and glory;  
may we grow together in unity and love until at last,  
in your new creation, we enter into our heritage  
in the company of the Virgin Mary, the apostles, and prophets,  
and of all our brothers, sisters, and siblings living and departed.

Through Jesus Christ our Lord,  
with whom, and in whom, in the unity of the Holy Spirit,  
all honour and glory be to you, Lord of all ages, world without end.

*All:* **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,



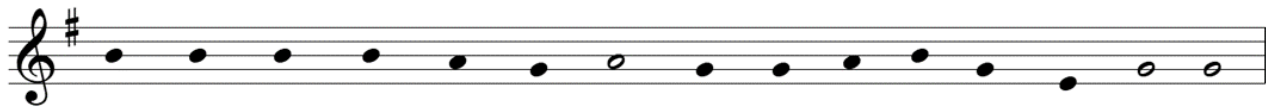
your king - dom come, your will be done, on earth as in heav - en.



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:* 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.

**Fration Hymn: "Christ has No Body Now but Yours"**

*All sing*

**Christ has no body now but yours, no hands but yours.**

**Here on this earth, yours is the work, to serve with the joy of compassion.**

No hands but yours to heal the wounded world, no hands but yours to soothe all its suffering, no touch but yours to bind the broken hope of the people of God.

Through every gift, give back to those in need: as Christ has blessed, so now be his blessing, with every gift a benediction, be to the people of God.

Text: St. Teresa of Avila, adapted Steven C. Warner. 2003. World Library Publications.

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.

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.*

## 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.*

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. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

# Communion Song: #472 (Common Praise) "Eternal God, Lord of All Space and Time"

All sing



1. E - ter - nal God, Lord of all space and time,  
2. We thank thee, Lord, for love's deep fount of joy,  
3. For love u - nique - ly makes us one with thee,  
4. Fixed deep - er than the source of hu - man strife,



the source of truth and right - eous - ness and grace,  
for in - ward peace that nev - er can be told,  
re - mould - ing us ac - cord - ing to thy will,  
may we in love a stead - fast an - chor find;



we thank thee that thy maj - es - ty sub - lime thou  
for com - rade - ship no chang - es can de - stroy, for  
en - a - bling us in true hu - man - i - ty the  
do thou, un - chang - ing through the stress of life, to



dost re - veal in ev - ery hu - man face.  
faith and hope that all our days en - fold.  
pur - pose of thy king - dom to ful - fil.  
thine own love our hearts for - ev - er bind.

Text: Robert Dobbie (1901-1995), alt. © Estate of Robert Dobbie. Music: MAGDA. Ralph Vaughan Williams (1872-1958). © Oxford University Press.

## Motet: "To Sit and Dream" (Rosephayne Powell / Langston Hughes)

To sit and dream, to sit and read,  
To sit and learn about the world  
Outside our world of here and now--  
Our problem world--  
To dream of vast horizons of the soul  
Of dreams made whole,  
Unfettered, free--help me!  
All you who are dreamers, too,  
Help me make our world anew.  
I reach out my hands to you.

"To Sit and Dream" is excerpted from the Langston Hughes poem "To You". To You describes, in part, the hopes and realities of black life in America. Hughes was a black American writer, poet, playwright, and activist, who spent much of his life in Harlem. Rosephayne Powell is a contemporary composer, conductor, singer, and educator. In this composition she sought to "paint Hughes's poignant poetry with jazz harmonic colours, rhythmic syncopation, and improvised speech". Consider how we can reach out our own hands at Redeemer, to end divides and realize dreams.

## Prayer after Communion

*Please rise as you are able*

*Priest:* Gracious God,  
in the eucharist we celebrate your love  
for us and for all people.  
Grant that strengthened by these holy gifts,  
we may show your love in our lives,  
and know its fulfilment in your presence.  
We ask this in the name of Jesus Christ our 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*

“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.



Departing Hymn: #575 (Common Praise) "Let Streams of Living Justice" *All rise and sing*

1. Let streams of liv - ing jus - tice flow down up - on the earth; give  
2. For heal - ing of the na - tions, for peace that will not end, for  
3. Your ci - ty's built to mu - sic; we are the stones you seek; your  
free - dom's light to cap tives, let all the poor have worth. The  
love that makes us lov - ers, God grant us grace to mend. Weave our  
har - mo - ny is lan - guage: we are the words you speak. Our  
hun - gry's hands are plead - ing, the work - ers claim their rights, the  
var - ied gifts to - geth - er; knit our lives as they are spun; on your  
faith we find in ser - vice, our hope in oth - er's dreams, our  
mourn - ers long for laugh - ter, the lost ones seek the light. Make  
loom of time en - roll us till our thread of life is run. O great  
love in hand of neigh - bour: your spir - it bright - ly gleams. In -  
lib - er - ty a bea - con, strike down the ir - on power; a -  
Weav - er of our fab - ric, bind church and world in one; dye our  
scribe our hearts with jus - tice; your way—the path un - tried; your  
bol - ish an - cient ven - geance: pro - claim your peo - ple's hour.  
tex - ture with your ra - diance, light our col - ours with your sun.  
truth—the heart of strang - er; your life—the Cru - ci - fied.

Text: William Whitla (1934-) ©. Music: THAXTED. Gustav Theodore Host (1874-1934), *The Planets*; harm. adapt. *Hymns for Church and School*, 1964 © J. Curwen & Sons, Ltd. (London).  
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In the dismissal we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

### The Dismissal

*Priest:* Let us bless the Lord. Alleluia!

*People:* Thanks be to God. Alleluia!

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## FURTHER CREDITS FOR THIS BULLETIN

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### WORSHIP WITH US

**Sunday February 23 (Seventh Sunday after Epiphany)**

**12:30 PM** – Vestry Meeting (in the Church and on Zoom)

**7:00 PM** – Taizé Eucharist (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

**Sunday March 2 (Eighth Sunday after Epiphany)**

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

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

**7:00 PM** – Rock Eucharist – Featuring the Music of the Rolling Stones  
(in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)