# All Saints Day



## Holy Eucharist

Sunday, November 1, 2026 at 10:30 AM

## Church of the Redeemer

162 Bloor St. West, Toronto, ON M5S 1M4
office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

# Our Vision

**Becoming the Body of Christ at the corner of Bloor & Avenue Road and beyond**

Guided by commitment to our shared values, we seek to become the body of Christ, nurturing a lively faith, a persistent hope, and an ever-expanding love for God's world.

We seek to – open our doors and hearts, embracing all who seek a sacred space. We offer worship in many forms, touching the hearts of those yearning for spiritual connection, in-person or online.

We seek to – listen deeply, hearing the stories of Jesus and of one another with open minds and hearts. Through faithful questioning, reflection, and shared learning, we grow together in wisdom and grace.
We seek to – serve with generous hospitality, gathering at the table with our physical and spiritual hunger. We walk alongside one another with compassion in the seasons and conditions of life, sharing our needs and thanks.

We seek to – embody Jesus' teachings that all people are God's children, worthy of love, and that all of creation is interconnected. Where structures or attitudes threaten or diminish, we advocate for justice, peace, equity and ecological responsibility.

We seek to – reach out in-person and virtually to the world around us. We dare to love in word and action so that others see something of God in their midst.

# Our Values

**Compassion:** meeting every soul with tenderness and dignity
**Openness:** welcoming questions, embracing differences, and following the movement of the Spirit
**Respect:** honouring each person's unique story and gifts, and the inherent worth of all Creation
**Inclusion:** making room for all to enter, find a place, and participate fully
**Stewardship:** nurturing respect for our resources and partnerships for long-term vitality




*Christ has no body now but ours, no hands, no feet on earth but ours.*
*Ours are the eyes with which he looks compassionately on this world.*
*Ours are the feet with which he walks to do good.*
*Ours are the hands, with which he blesses all the world.*
Teresa of Avila (Adapted)

# WELCOME TO THE CHURCH OF THE REDEEMER!

## Who We Are

We are followers of Jesus: children, young adults, families, and seniors who come from a variety of backgrounds. We are long-time members and newcomers; people of deep faith and those still searching; people shaped by many traditions—and sometimes seeking a deeper sense of faith and community. We are not limited by ability, age, economic status, ethnicity, gender identity, personal history or sexual orientation.

## Where We Stand

Dwelling on the traditional lands of the Wendat, Haudenosaunee, and Mississauga of the Credit First Nation, Church of the Redeemer stands at the crossroads, physical and virtual—of neighbourhoods and nations, of government, education, arts, culture, and commerce—in the heart of Toronto.
From this place we seek to live into our identity as the body of Christ: living our faith, offering hope, and sharing love for God's world.

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
instagram.com/TheRedeemerTO
facebook.com/TheRedeemerTO

*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, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining in worship today.*

Celebrating the lives of saints and martyrs in Christian traditions is known to be mentioned as early as the year 270. All Saints Day remembers all the saints and martyrs of the church, recognizes the spiritual bond we have with those who have led the way before us, and honours the example of their lives. We rejoice in the continued communion with them through membership and participation in the body of Christ.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more understandable, and meaningful for worship.
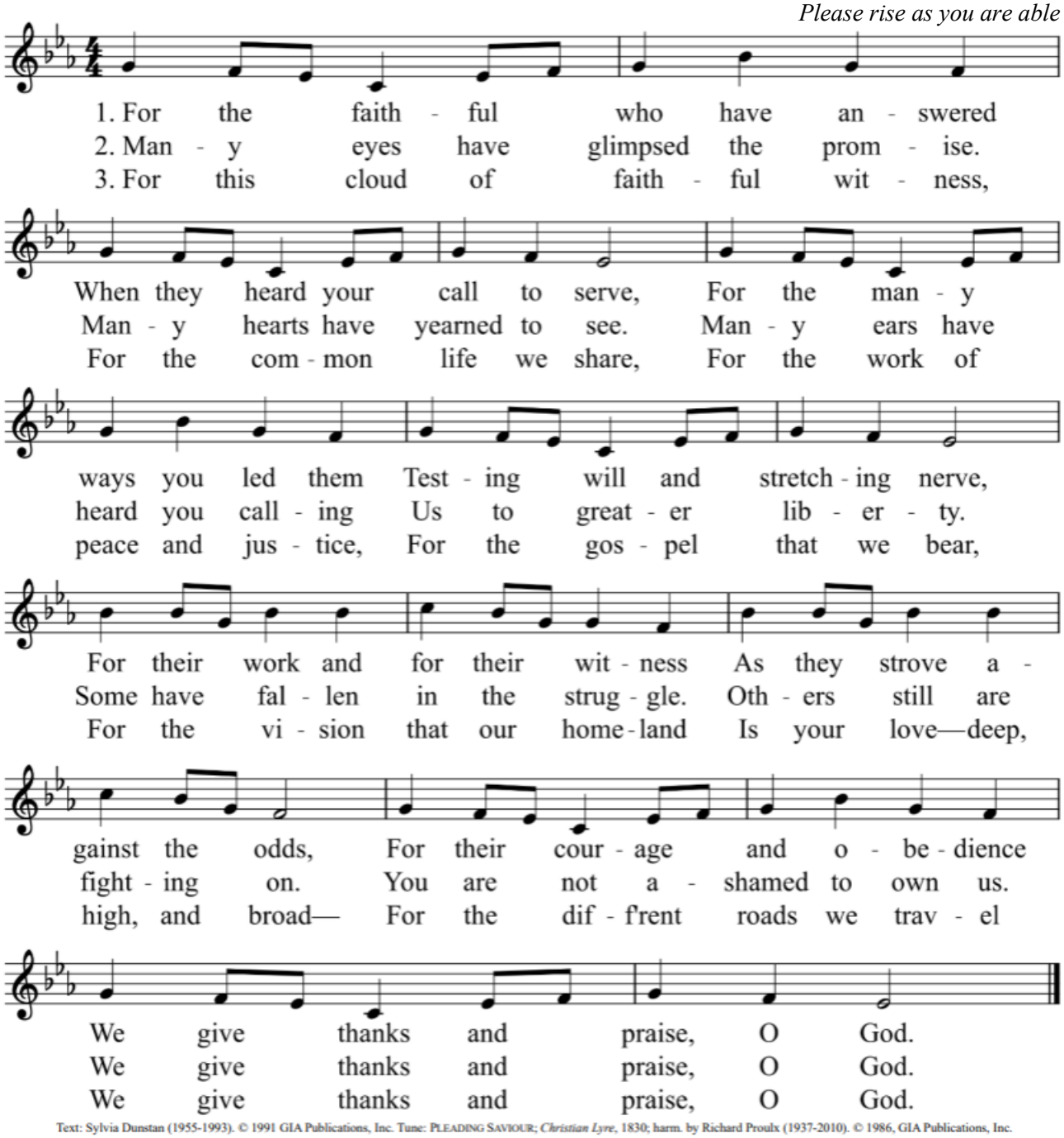
**Presider:** Steven Mackison

**Welcome**

**Land Acknowledgement**

**Opening Hymn:** "For the Faithful Who Have Answered"

*Please rise as you are able*
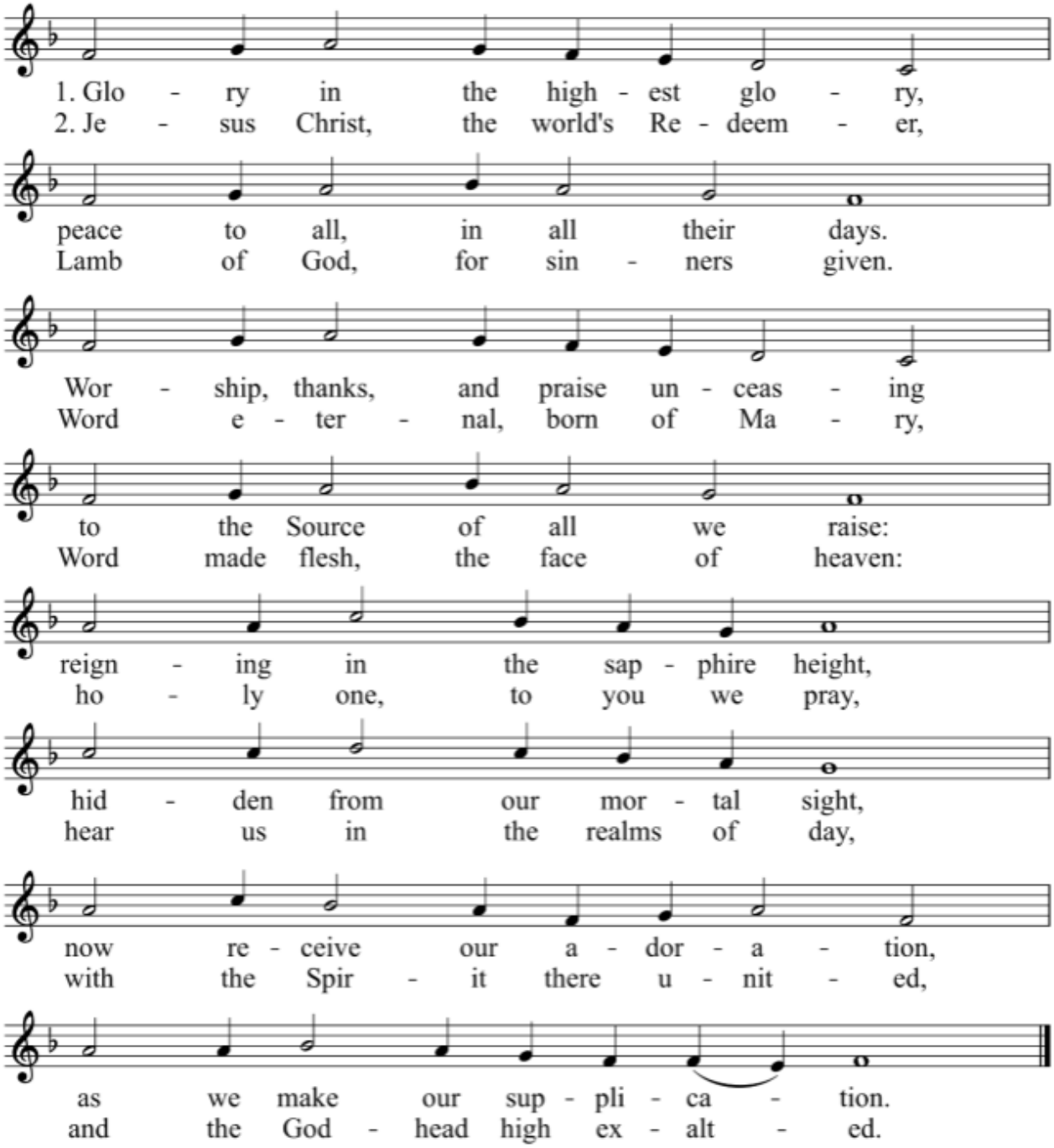



Text: Sylvia Dunstan (1955-1993). © 1991 GIA Publications, Inc. Tune: PLEADING SAVIOUR; *Christian Lyre*, 1830; harm. by Richard Proulx (1937-2010). © 1986, GIA Publications, Inc.

## ✠ 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.

***All:*** **And also with you.**

## Gloria




Text: *Glory to God* (*Gloria in excelsis*, Greek hymn, 2007); para. Paul Gibson (1932- ) ©. Music: PSALM 42. Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953- ). *Rev. © 1995 Réveil Publications.*

Penned in the first century, the "Gloria" is a timeless song of praise. It is based on the song that the angels sang to the shepherds to announce to the whole world the glorious arrival of the baby Jesus.

## Collect of the Day

*Priest:* God of all people,
from every tribe and language;
you called true witnesses
who sang your praise,
lived your grace and worked for peace.
May we share their faith
and live by their example,
so that we might be a blessing
to the hunger of your world;
through Jesus Christ, whose body we are.

***All:*** **Amen.**

Pronounced "COLL-ekt", the Collect of the Day is the prayer we say that unites us in worship and praise. It focuses on the theme of the day and "collects" us to the service.

## ✠ Proclamation of the Word

**First Reading:** *Please be seated*

*Reader:* A Reading from the Revelation of John the Divine.

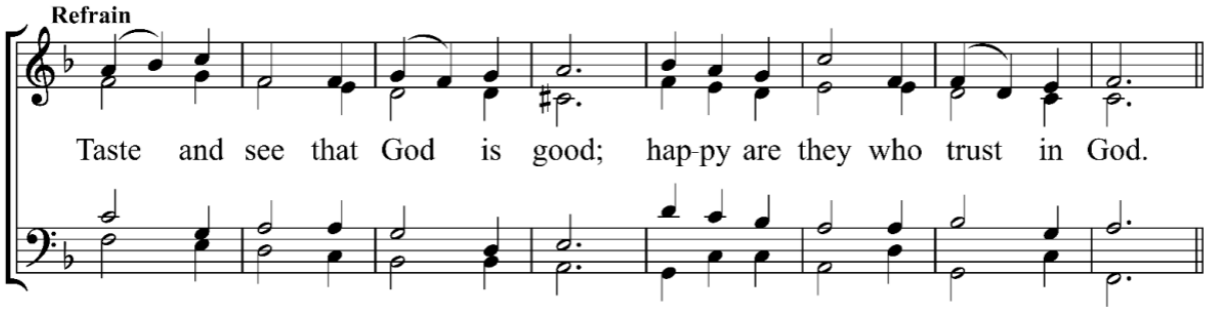
After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one who knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more and thirst no more; the sun will not strike them, nor any scorching heat, for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

*Reader:* Hear what the Spirit is saying to the Church. Revelation 7.9-17

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

Pronounced "sahmz", the Psalms are a collection of worship, poetry and prose written between 950 and 350 BC.

**Psalm 34.1-10, 22** *(George Black)* *All sing refrain*

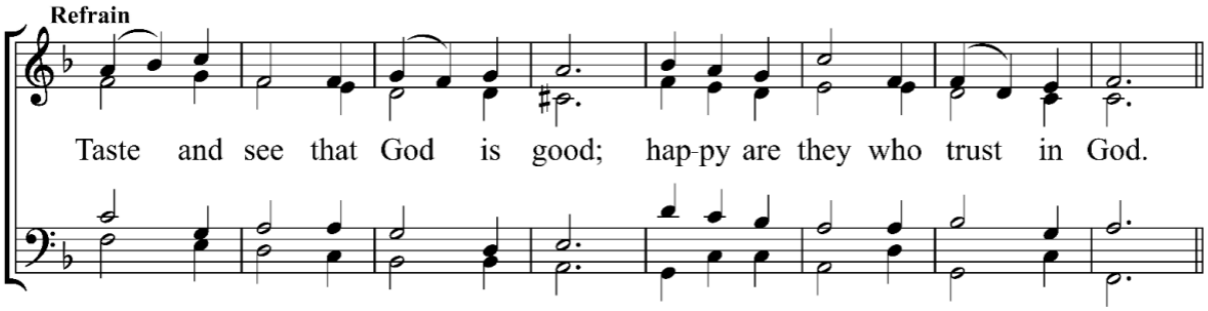



I will bless God at all times;
my mouth will always be praising my Maker.
I will glory in the Holy One;
let the humble hear and rejoice. **Refrain**

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**




Fear God, all you saints,
and you will lack nothing.
The young lions lack and suffer hunger,
but those who seek God lack nothing that is good.
You, God, ransom each faithful servant,
and none will be punished who trust in you. **Refrain**

Psalms were sung by the Israelites during worship, and read for private meditation.

They cover emotions from the lowest lament to utter joy

*A moment of silence is observed.*

**Second Reading**

*Reader:* A Reading from the First Letter of John.

See what love the Father has given us, that we should be called children of God, and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

*Reader*: Hear what the Spirit is saying to the Church. 1 John 3.1-3
***All:*** **Thanks be to God.** *A moment of silence is observed*

**Song of Praise:** "Dios de los pobres" *(Carlos Meija Godoy)* *All sing*

| | |
|---|---|
| **Vos sos el Dios de los pobres** | You are the God of the poor. |
| **El Dios humano y sencillo** | The human and simple God. |
| **El Dios que suda en la calle** | The God that sweats in the street. |
| **El Dios de rostro curtido** | The God of the sunburnt face. |
| **Por eso es que te hablo yo** | And so I can talk to you. |
| **Así como habla mi pueblo** | Like I talk to my people. |
| **Porque sos el Dios obrero** | Because you're the worker God. |
| **El Cristo trabajador** | Christ the labourer |

*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**
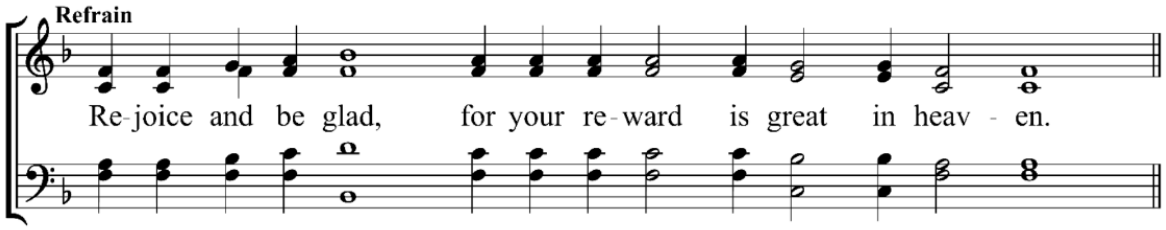
*Priest:* The Lord be with you.
***All:*** **And also with you.**

*Priest:* The Holy Gospel of our Lord Jesus Christ according to Matthew.
***All:*** **Glory to you, Lord Jesus Christ.**

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them:

*Cantors*: Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are those who mourn, for they shall be comforted.
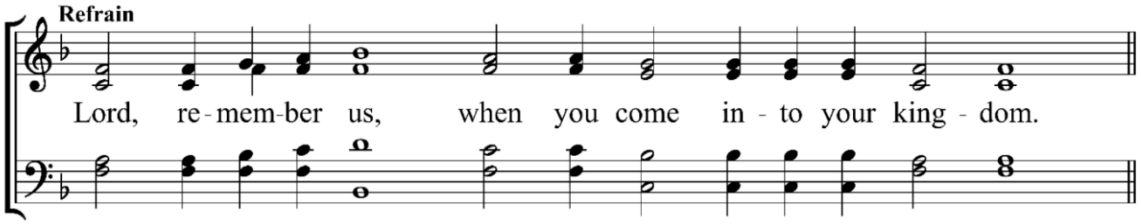
***All:***




Text: Matthew 5.3-12. Music: Russian chant; adapt. George Black (1931-2003) ©.

*Cantors*: Blessed are the gentle, for they shall inherit the earth.
Blessed are those who hunger and thirst for what is right,
for they shall be satisfied.

***All:***




Text: Matthew 5.3-12. Music: Russian chant; adapt. George Black (1931-2003) ©.

*Cantors*: Blessed are the merciful, for mercy shall be shown to them.
Blessed are the pure in heart, for they shall see God.
***All sing:*** **Rejoice and be glad, for your reward is great in heaven.**

*Cantors*: Blessed are the peace makers for they shall be called children of God.
Blessed are those who are persecuted in the cause of right
for theirs is the kingdom of heaven.
***All sing:*** **Lord, remember us, when you come into your kingdom.**

*Cantors*: Blessed are you when others revile you and persecute you,
and utter all kinds of evil against you falsely for my sake.
***All sing:*** **Rejoice and be glad, for your reward is great in heaven.**
**Lord, remember us, when you come into your kingdom.**

*Priest:* The Gospel of Christ. Matthew 5.1-12
***All:*** **Praise to you, Lord Jesus Christ.** *A moment of silence is observed.*

**Homily:** Steven Mackison

*A moment of silence is observed.*

**Prayers of the People**

*Leader*: United in the company of all the faithful
and looking for the coming of the kingdom,
let us offer our prayers to God,
the source of all life and holiness.

Through faithful proclamation of your word
may we be built on the foundation of the apostles and prophets
into a holy people.

The purpose of the homily (from Greek "homilia", meaning conversation) or sermon, is to unpack the readings in a way that we understand what they meant for those whom they were written, and to bring those words to life for us today.

*Please add your prayers either silently or aloud.*

*Leader*: Lord, in your mercy
***All:*** **hear our prayer.**

*Leader*: Give to the world and its peoples
the peace that comes from above,
that we may find the way of freedom and life.

*Please add your prayers either silently or aloud.*

*Leader*: Lord, in your mercy
***All:*** **hear our prayer.**

*Leader*: Hold in your embrace all who witness to your love in the
service of the poor and needy;
all who minister to the sick and to the dying;
and all who bring light to those in darkness.

We remember especially The Common Table,
in thanksgiving for thirty years of faithful and transformative ministry.

*Please add your prayers either silently or aloud.*

*Leader*: Lord, in your mercy
***All:*** **hear our prayer.**

*Leader*: Touch and heal all those whose lives are marked by pain and grief
that, raised from death to life in Christ,
their sorrow may be turned to eternal joy.

*Please add your prayers either silently or aloud.*

*Leader*: Lord, in your mercy
***All:*** **hear our prayer.**

*Leader*: Remember in your mercy all those gone before us
who have been well-pleasing to you from eternity;
preserve us in your faith on earth,
guide us to your kingdom
and grant us your peace at all times.

*Please add your prayers either silently or aloud.*

*Leader*: Lord, in your mercy
***All:*** **hear our prayer.**

*Leader:* We give you thanks
for the whole company of your saints in glory,
with whom in fellowship we join our prayers and praises;
by your grace may we, like them, be made perfect in your love.
***All:*** **Blessing and glory and wisdom,**
**thanksgiving and honour and power,**
**be to our God for ever and ever. Amen.**

**The Peace**

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

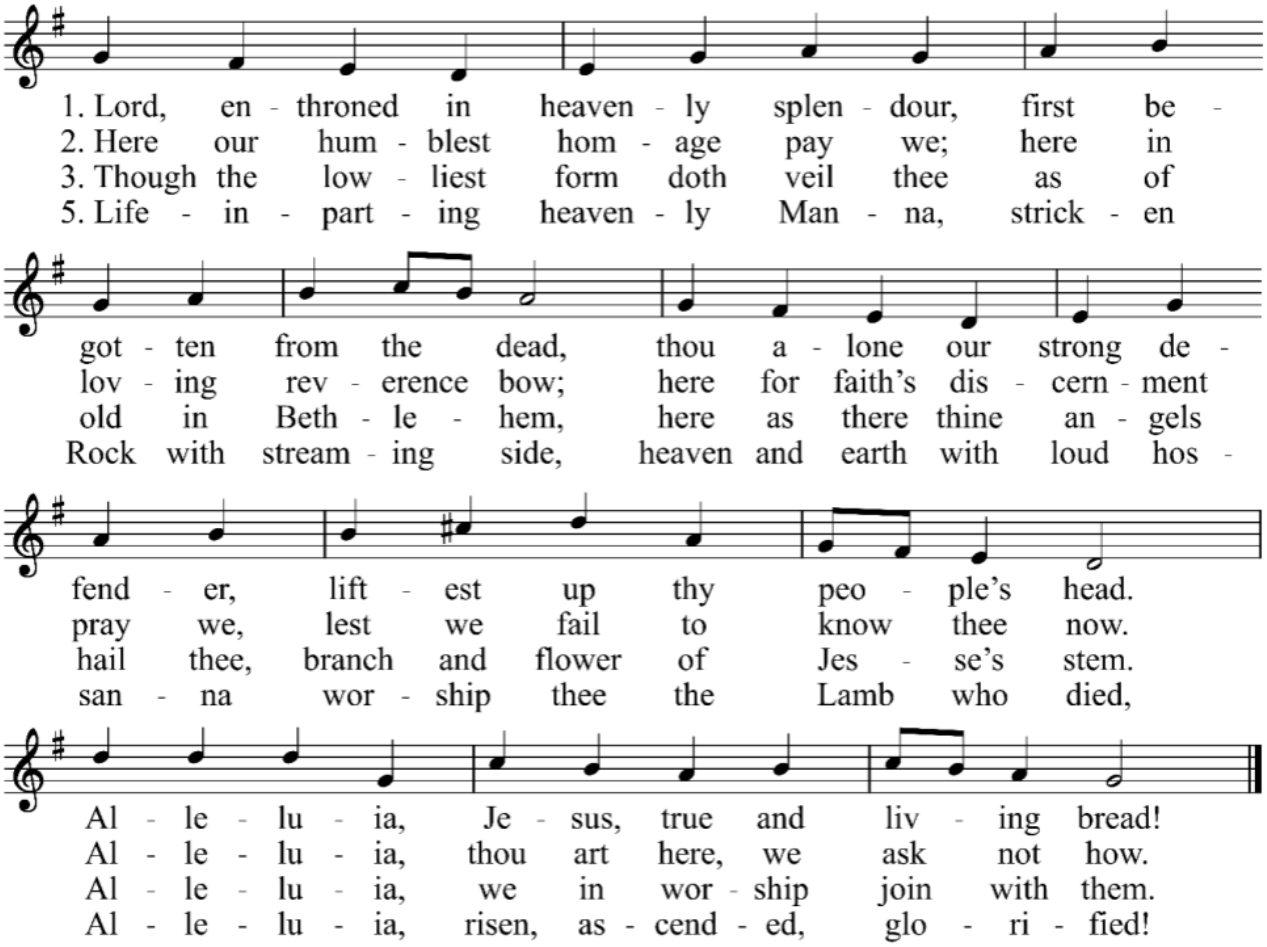
With all that weighs on us in our personal lives, our community, our church, and in our world, the Prayers of the People offer God our cares and concerns.

We welcome you to use the silences to express your prayers, silently or aloud.

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.

While singing the Offertory Hymn, we have the 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:** #84 (Common Prase) "Lord, Enthroned in Heavenly Splendour" *All sing*




Text: George Hugh Bourne (1840-1925). Music: ST. OSMUND. Healey Willan (1880-1968). © *1994 Waterloo Music Co. Ltd.*

## ✠ The Holy Eucharist
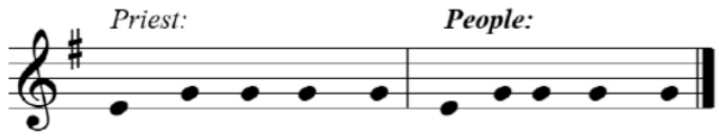
### Prayer over the Gifts

Priest: God of loving care, you spread before us the table of life, and give us the cup of salvation to drink. Keep us always in the embrace of your Son Jesus Christ, our Saviour and our guide.
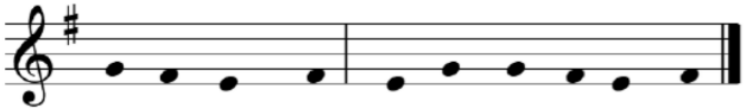
***All:*** **Amen.**

The Eucharist (Greek for "thanksgiving"), also known as Communion, is a sacramental act of worship where we share the bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." As we eat the bread and drink the wine, God is present to us and reveals God's self to us in a unique way. It is a radically open table to which all people are invited and welcome to participate.
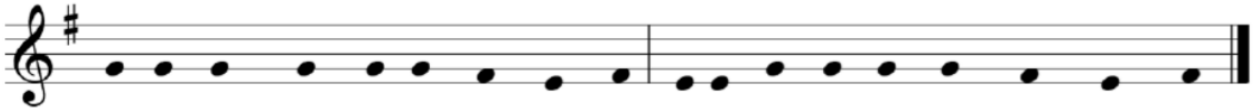
### The Great Thanksgiving




The Lord be with you. **And al-so with you.**



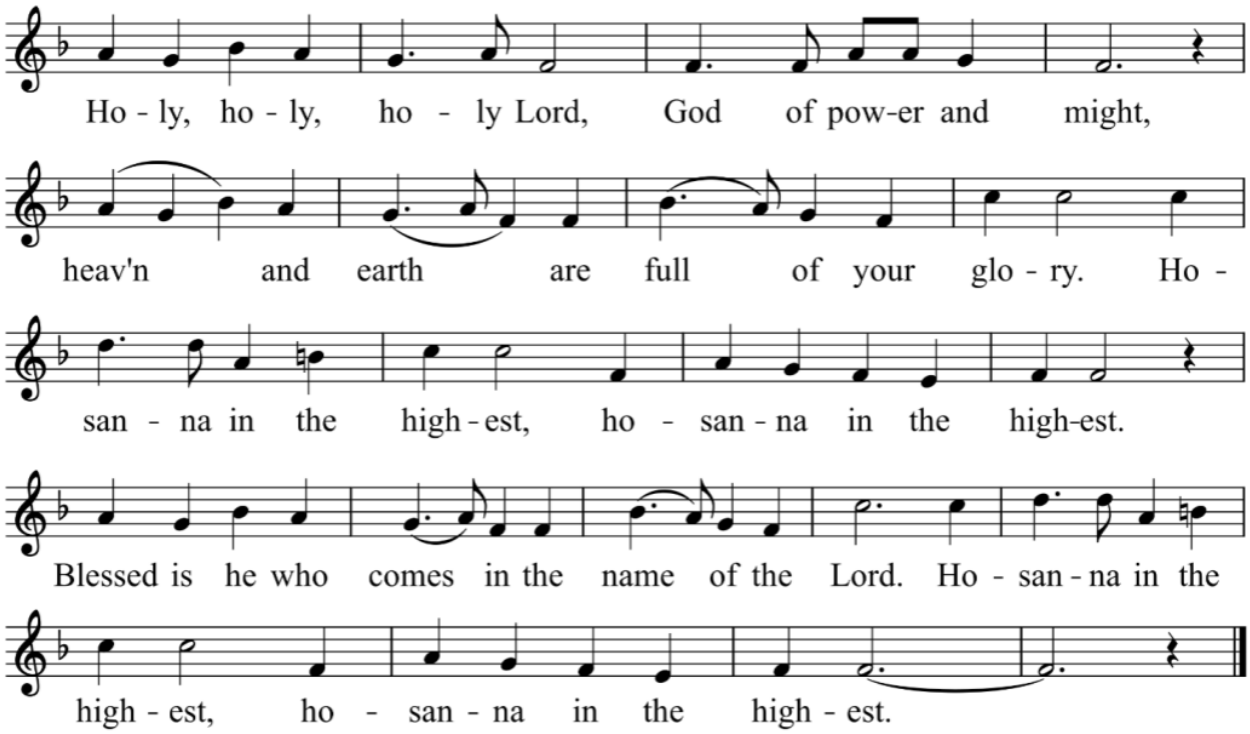
Lift up your hearts. **We lift them to the Lord.**



Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

*Priest*: Blessed are you,
gracious God,
creator of heaven and earth;
in the multitude of your saints you have surrounded us
with so great a cloud of witnesses,
that we, rejoicing in their fellowship,
may run with patience the race that is set before us,
and together with them receive the crown of glory that never fades away.
Therefore with angels and archangels
and all who have served you in every age,
we raise our voices to proclaim the glory of your name:

**Sanctus:** #732 (Common Praise)




Music: *Community Mass*, Richard Proulx (1937-2010). *© 1971, 1977 GIA Publications, Inc.*

The Sanctus (from the Latin word “holy”) is an ancient hymn that is always sung during the Eucharistic Prayer. It is from Isaiah”s description of his vision of the throne of God, and from Matthew’s telling of the people calling out “Hosanna!” when Jesus entered Jerusalem.

*Priest*: We give you thanks, Lord our God,
for the goodness and love
you have made known to us in creation;
in calling Israel to be your people,
in your Word spoken through the prophets;
and above all in the Word made flesh,
Jesus your Son.
For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us
out of error into truth,
out of sin into righteousness,
out of death into life.

The Eucharistic Prayer is Prayer 3 from the Book of Alternative Services

*Priest:* On the night he was handed over
to suffering and death,
a death he freely accepted,
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."
Therefore, Father, according to his command,

***All*:** **we remember his death,**
**we proclaim his resurrection,**
**we await his coming in glory;**
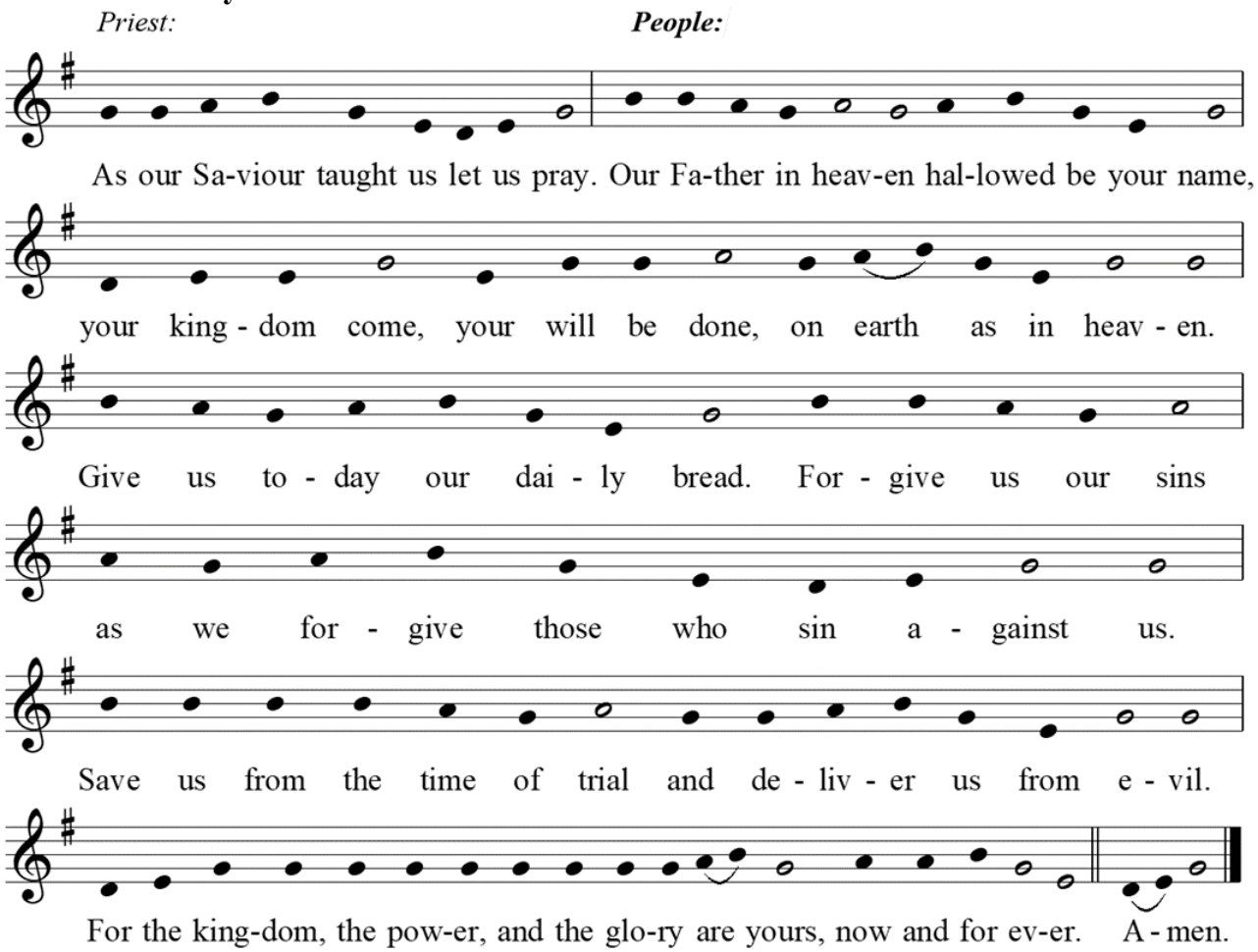
*Priest:* and we offer our sacrifice
of praise and thanksgiving
to you, Lord of all;
presenting to you, from your creation,
this bread and this wine.

We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament
of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.

In the fullness of time, reconcile all things in Christ,
and make them new, and bring us to that city of light
where you dwell with all your children;
through Jesus Christ our Lord,
the firstborn of all creation, the head of the Church,
and the author of our salvation;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father,
now and for ever.

***All*:** **Amen.**

## The Lord's Prayer




MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

## 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.**

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.

**Fraction Hymn:** "Ain-a That Good News" *(Traditional Spiritual, arr. Clayton White)*

I got a robe up in-a that kingdom, ain'-a that good news!
I'm a-gonna lay down this world, gonna shoulder up-a my cross.
Gonna take it home-a to my Jesus ain'-a that good news!

I got a crown up in-a that kingdom, ain'-a that good news!
I got a saviour up in-a that kingdom, ain'-a that good news!

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

## The Giving and Receiving of Communion

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

*A prayer for silent reflection:*

*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. Please see the youth communion ministers on either side of the priests if you need a gluten-free wafer. 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.*
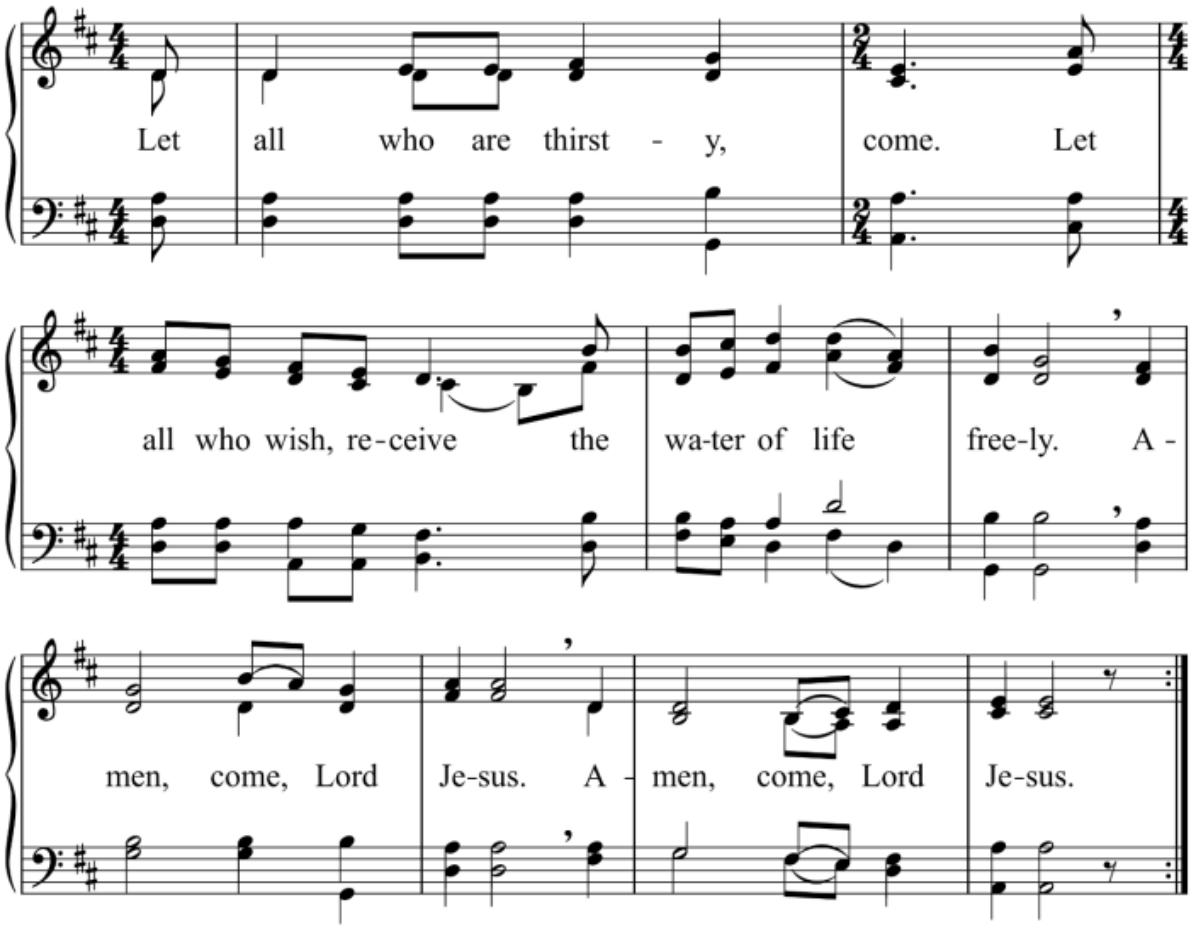
*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

## Healing/Anointing

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.

*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 Hymn:** "Let All Who Are Thirsty, Come" *(Taizé)*




Text: Taizé Community. Tune: Taizé Community © 2011, Les Presses de Taizé, GIA Publications, Inc., agent.

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

**Motet**: "Hope" *(Ysaÿe M. Barnwell)*

If we want hope to survive in this world today,
then every day we've got to pray on.
If we want peace in the world
We've got to Walk on.
We've got to Work on.
We've got to Move on.
We've got to March on.
We've got to Teach on.
We've got to Sing on.

**Prayer after Communion** *Please rise as you are able*

*Priest*: Lord of hosts,
we praise your glory reflected in your saints.
May we who share at this table
be filled with the joy of your eternal kingdom,
where Jesus is Lord, now and for ever.
***All:*** **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.**

The Doxology (from the Greek "doxalogia" meaning "words of glory") is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

**Concluding Hymn:** "When the Saints Go Marching In" *Rise as you are able & sing*

**We are travelling in the footsteps of those who've gone before**
**and we'll all be reunited on new and sunlit shore**

**Oh when the saints go marching in. Oh when the saints go marching in**
**Oh, Lord I want to be in that number When the saints go marching in**

**And when the sun begins to shine. And when the sun begins to shine**
**Oh, Lord I want to be in that number When the sun begins to shine**

**Oh, when the trumpet sounds a call. Oh, when the trumpet sounds a call**
**Oh, Lord I want to be in that number. When the trumpet sounds a call**

**Some say this world of trouble is the only one we need**
**but I'm waiting for that morning when the new world is revealed.**

**The Dismissal**

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

In the Dismissal (from the Latin "dimittere" meaning "to send away") 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.

**FURTHER CREDITS FOR THIS BULLETIN**

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Collect of the Day: Prayers for an Inclusive Church, 2009 (alt)
The Readings: New Revised Standard Version – Updated Edition
Prayers of the People: Common Worship: Times and Seasons - All Saints (adapted), Church of England
Prayer over the Gifts: Book of Alternative Services, Anglican Church of Canada (Adapted)
Eucharistic Prayer: Book of Alternative Services, Anglican Church of Canada, Prayer 3
Prayer after Communion: Book of Alternative Services, Anglican Church of Canada
Dismissal: Book of Alternative Services, Anglican Church of Canada
Cover Art: Frank Wesley 1923-2002. Blessed are the Poor, from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. https://act.library.vanderbilt.edu/artworks/59231 Original source: Estate of Frank Wesley, http://www.frankwesleyart.com/main_page.htm.

## WORSHIP WITH US

**Sunday November 1 (Proper 29A)**

**7:00 PM –** All Souls Requiem Eucharist (in the Church and Youtube)
**8:00 PM** – Compline (on Zoom only)

**Wednesday November 4**

**12:00 PM** – Mid-Week Eucharist (in the Church)

**Sunday November 8 (Proper 31)**

**9:00 AM** – Spiritual Communion (on Zoom only)
**9:00 AM** – Simple Gifts (in the Church)
**10:30 AM –** Holy Eucharist (in the Church and through YouTube)
**8:00 PM** – Compline (on Zoom only)