Proper 29A - Refugee Sunday

Holy Eucharist

Sunday, October 18, 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.

The Old Testament frequently reminds the people of Israel to welcome and care for the strangers and the foreigners amongst them, because they were once strangers in a foreign land. Even Jesus and his family were refugees in Egypt, escaping the terror of King Herod. Today, on Refugee Sunday, we raise awareness, pray for, and support the many displaced people around us and in the world.

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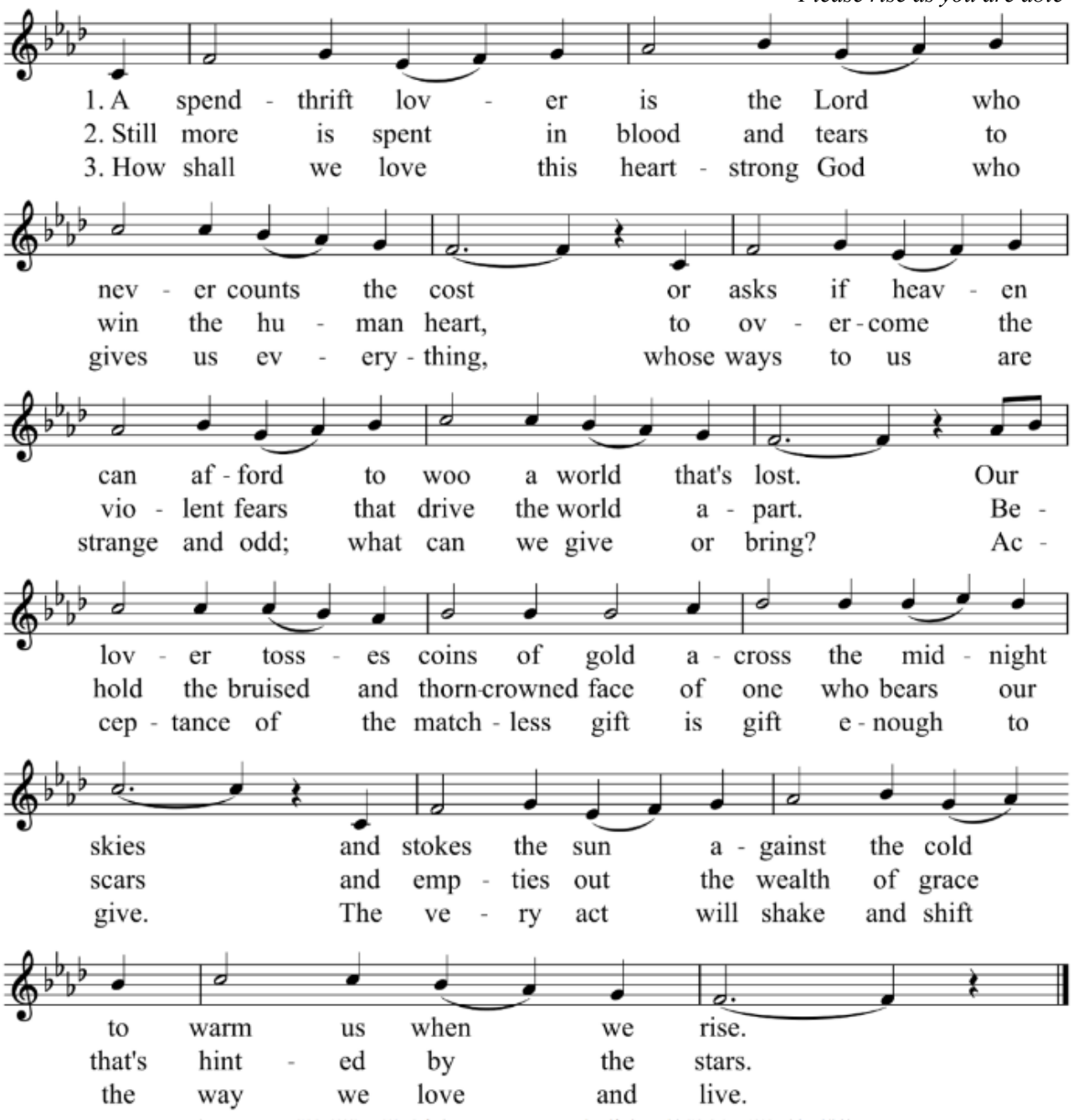
Presider: Liska Stefko

Welcome

Land Acknowledgement

Opening Hymn: #177 (Common Praise) "A Spendthrift Lover is the Lord"

Please rise as you are able



Text: Thomas H. Troeger (1945-2022). © *1985 Oxford University Press, Inc.* Music: Alfred V. Fedak (1953-). © 1990 Selah Publishing Co., 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.**

Priest: Here in this place, there are no foreigners,
***All*:** **for the love of God welcomes us all.**

Priest: Here in this place, there are no outsiders,
***All*:** **for the love of God embraces us all.**

Priest: Here in this place, there are no strangers,
***All*:** **for the love of God unites us all.**
Priest: Come, let us worship God in unity and love.

Glory to God

Glory to God is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

Collect of the Day

Priest: God of all who wander in the wilderness,
you go before us as beacon and guide.
Lead us through all danger,
sustain us through all desolation,
and bring us home to the land
you have prepared for us.
All: **Amen.**

Pronounced "CALL-ect", 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 Book of Exodus.
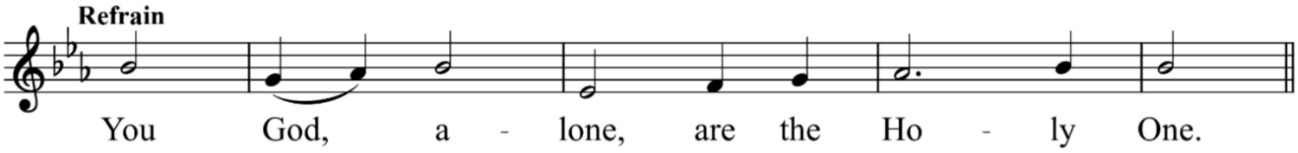
Moses said to the Lord, "See, you have said to me, 'Bring up this people,' but you have not let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.' Now if I have found favor in your sight, please show me your ways, so that I may know you and find favor in your sight. Consider, too, that this nation is your people." He said, "My presence will go with you, and I will give you rest." And he said to him, "If your presence will not go, do not bring us up from here. For how shall it be known that I have found favor in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth."

The Lord said to Moses, "I will also do this thing that you have asked, for you have found favor in my sight, and I know you by name." Moses said, "Please show me your glory." And he said, "I will make all my goodness pass before you and will proclaim before you the name, 'The Lord,' and I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy. But," he said, "you cannot see my face, for no one shall see me and live." And the Lord continued, "See, there is a place by me where you shall stand on the rock, and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back, but my face shall not be seen."

Reader: Hear what the Spirit is saying to the Church. Exodus 33.12-23
All: **Thanks be to God.** *A moment of silence is observed*

The Psalms (pronounced "sahms") are a collection of the joys, sorrows, and longings of the ancient people of Israel.

Psalm 99 *(George Black)* *All sing refrain*



God is enthroned upon the cherubim;
let the earth shake and its people tremble.
Our God is great in Zion;
and high above all peoples.
Let them confess the Name which is great and awesome,
Our God is the Holy One. **Refrain**

"O Mighty Sovereign, lover of justice, you have established equity;
you have executed justice and righteousness in Jacob."
Proclaim the greatness of our God, bow down in worship:
You, God, are the Holy One. **Refrain**

Moses and Aaron among your priests, and Samuel among those who call upon your name,
they called upon you and you answered them.
You spoke to them out of the pillar of cloud,
they kept your testimonies and the decrees that you gave them. **Refrain**

"O God, you answered them indeed;
you were a God who forgave them, yet punished them for their evil deeds."
Proclaim God's greatness; worship upon the holy hill;
for God is the Holy One. **Refrain**

A moment of silence is observed.

Second Reading

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

Paul, Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace.

We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy from the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia but in every place your faith in God has become known, so that we have no need to speak about it. For they report about us what kind of welcome we had among you and how you turned to God from idols to serve a living and true God and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath.

Reader: Hear what the Spirit is saying to the Church. 1 Thessalonians 1.1-10
All: **Thanks be to God.** *A moment of silence is observed*

Sequence Song: "There is One Among Us" *(John Bell)* *All sing*

There is one among us whom we do not know;
host of highest heaven present here below.

We turn and face the Gospel as it is processed to the midst of the gathered community.
We do this as a sign of respect and to symbolize that
its message is at the centre of our lives and its truth is always before our eyes.

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

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.**

Then the Pharisees went and plotted to entrap Jesus in what he said. So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one, for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to Caesar or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this and whose title?" They answered, "Caesar's." Then he said to them, "Give therefore to Caesar the things that are Caesar's and to God the things that are God's." When they heard this, they were amazed, and they left him and went away.

Priest: The Gospel of Christ. Matthew 22.15-22
All: **Praise to you, Lord Jesus Christ.** *A moment of silence is observed.*

The homily (from Greek "homilia", meaning "conversation") or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

Homily: Paul MacLean

A moment of silence is observed.

Prayers of the People

Leader: God our refuge, we pray for those who flee their homes seeking safety in a new place; for those living in refugee camps as they wait for resettlement. May all nations and peoples be filled with compassion and grace to be places of protection and opportunity.

Please add your prayers either silently or aloud.

Leader: Loving God,
All: **Hear and have mercy.**

Leader: God our refuge, we pray for all offering humanitarian relief and resettlement resources. May the agencies working to meet these needs be sustained, encouraged, and strengthened.

Please add your prayers either silently or aloud.

Leader: Loving God,
All: **Hear and have mercy.**

There is much in our world, our communities, the church, and in our personal lives that weighs heavily upon us. In the Prayers of the People, we can offer our cares and concerns to God, along with our joys and hopes, using the pauses to name these aloud or in our hearts.

Leader: God our refuge, we pray for an end to the causes of displacement and migration that have led to the refugee crises in our world: climate change, war, economic disparity, and repressive regimes. May we be advocates for peace, acting with courage and strength to be people of compassion and justice.

Please add your prayers either silently or aloud.

Leader: Loving God,
All: **Hear and have mercy.**

Leader: God our refuge, we pray for the adults and children who have died after leaving their homelands. May we remember that, while their graves bear no names, they have been known, loved and cherished by you.

Please add your prayers either silently or aloud.

Leader: Loving God,
All: **Hear and have mercy.**

Leader: God our refuge, help us to be the instruments of your love and peace in the world. May we continue to be a hospitable and compassionate community welcoming and supporting refugees and all in need.
All: **Amen.**
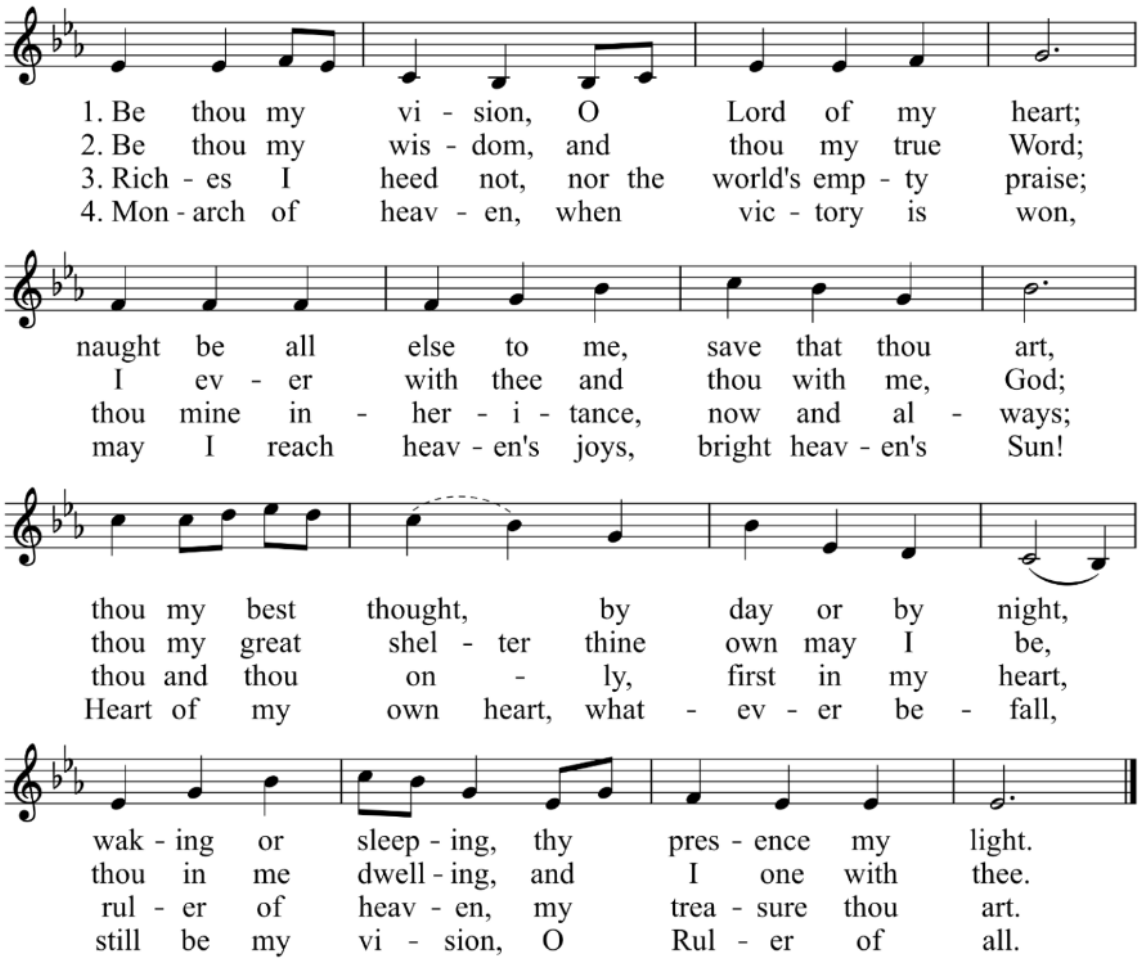
Jesus said to his disciples, "Peace I leave with you, my peace I give to you." In these troubling times, we share his peace with each other through a nod, a handshake, or by raising our hand in the peace symbol.

The Peace

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

While singing the Offertory Hymn, we have the opportunity to worship God by giving back out of the abundance from which we have received.

Offertory Hymn: #505 (Common Praise) "Be Thou My Vision" *All sing*



Text: Irish hymn (8th cent.); tr. Mary Elizabeth Byrne (1880-1931); vers. Eleanor H. Hull (1860-1935), alt. *Vers. © courtesy of the estate of Eleanor H. Hull and Chatto & Windus Ltd.*
Music: SLANE. Melody Irish trad.; arr. Martin Shaw (1875-1958), alt. *Arr. © Oxford University Press.*
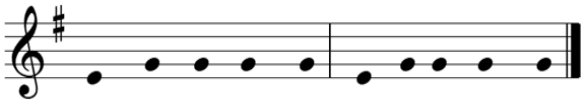
✠ The Holy Eucharist

Prayer Over the Gifts
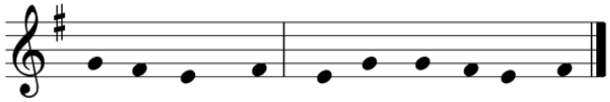
Priest: God of the widows and orphans,
of immigrants and refugees,
you have promised food for the hungry
and relief to all who bear heavy burdens.
May we who hunger for your justice
find the nourishment we need to do your will.
This we pray in Jesus' name.

All: **Amen.**
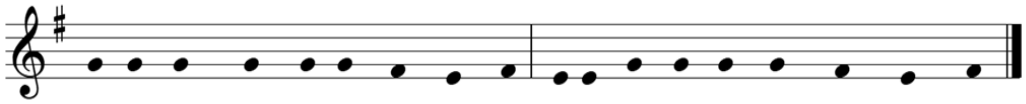
The Great Thanksgiving



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



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



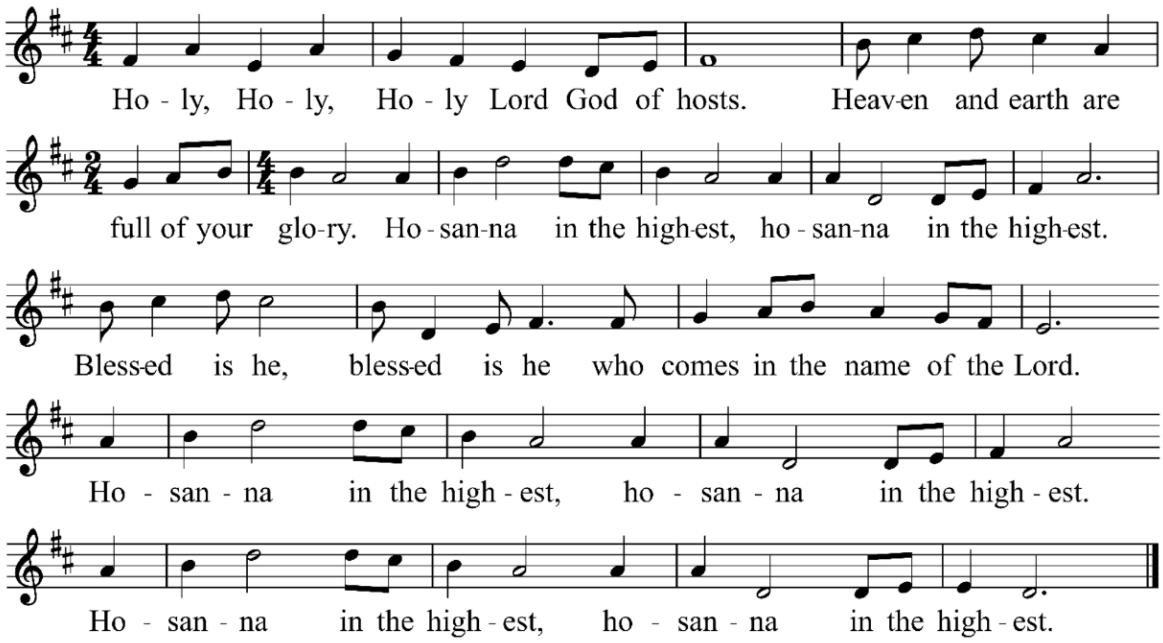
Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: It is indeed right that we should praise you,
gracious God, for you created all things.
You formed us in your own image:
in diversity you created us.
When we turned away from you in sin,
you did not cease to care for us,
but opened a path of salvation for all people.
You made a covenant with Israel,
and through your servants Abraham and Sarah
gave the promise of a blessing to all nations.
Through Moses and Miriam
you led your people from bondage into freedom;
through the prophets you renewed your promise of salvation.
Therefore, with them, and with all your saints
who have served you in every age,
we give thanks and raise our voices
to proclaim the glory of your name.

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."

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.

Sanctus



Text: ICEL, © 2010. Music: *Mass of Joy and Peace,* Tony E. Alonso, © 2010, GIA Publications, Inc.

The Eucharistic Prayer is Prayer 1 from the Book of Alternative Services.

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

On the night he freely gave himself to death,
our Lord Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his disciples, and said,
“Take, eat: this is my body, which is given for you.
Do this for the remembrance of me.”

After supper he took the cup of wine;
and when he had given thanks, he gave it to them, and said,
“Drink this, all of you: this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”

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

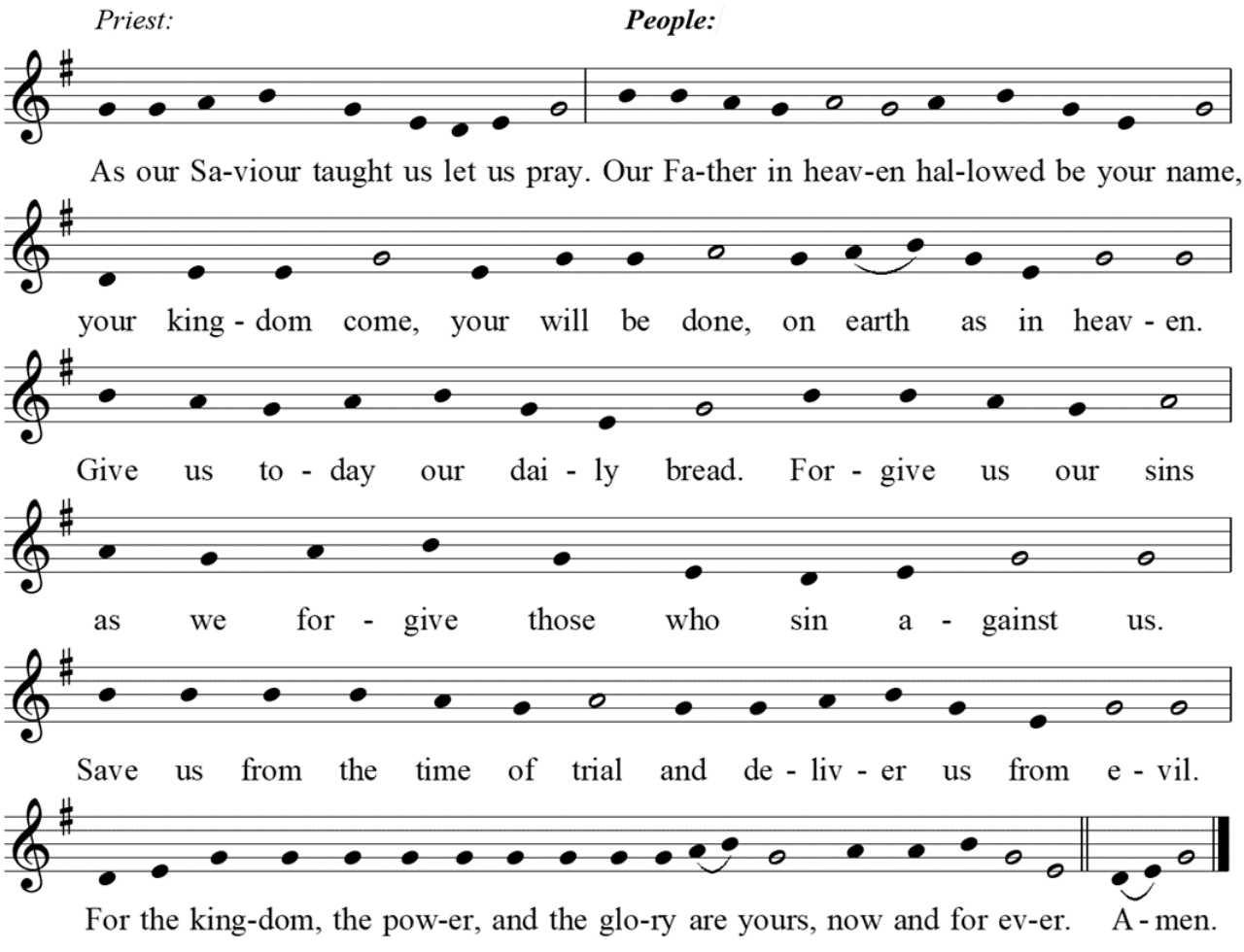
All: **Christ has died.**
Christ is risen.
Christ will come again.

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

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

The Lord's Prayer

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.



MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

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

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

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

All: **Thanks be to God.**

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

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.

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.

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

Fraction Song: "Love Transcends All Borders" *(Suba Sankaran)*

I was told...
I was born...
I found out...
I lived and loved...
Love transcends all borders.

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.

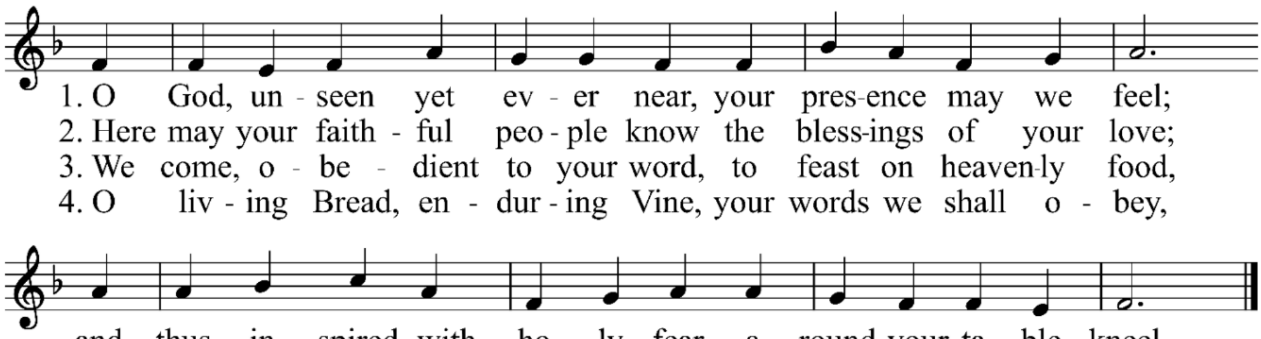
The Communion



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.

Communion Hymn: #52 (Common Praise) "O God, Unseen Yet Ever Near"



Text: Edward Osler (1798-1863); rev. *Hymns for Today's Church*. © *1982 Hope Publishing Co.* Music: ST. FLAVIAN. John Day (1522-1584), *Psalmes*, 1562.

Motet: "O Sacrum convivium" *(Olivier Messiaen)*

O sacrum convivium,	*O sacred banquet,*
In quo Christus sumitur,	*in which Christ is received,*
Recolitur memoria passionis eius;	*the memory of his Passion is renewed,*
Mens impletur gratia,	*the mind is filled with grace,*
Et futurae gloriae, nobis pignus datur.	*and a pledge of future glory is given us.*
Alleluia.	*Alleluia.*

Prayer after Communion *Please rise as you are able*

Priest: Almighty God,
you have taught us through your Son
that love is the fulfilling of the law:
grant that we may love you with our whole heart
and our neighbours as ourselves;
through Jesus Christ our Lord.

All: **Amen.**

The Doxology

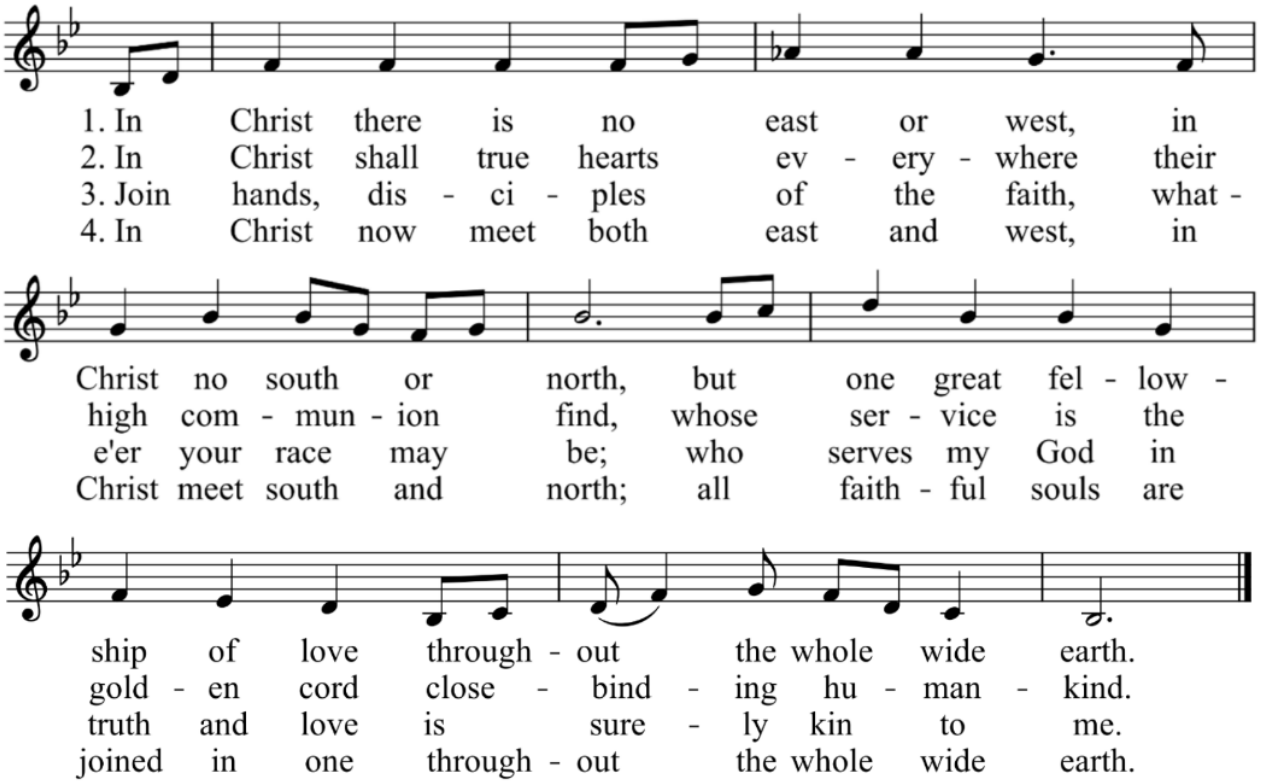
Priest: Glory to God,

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.

Announcements *Please be seated*

Concluding Hymn: #484 (Common Praise) "In Christ There Is No East or West"

Please rise as you are able and sing



Text: John Oxenham (1852-1941), alt., © *Reprinted by permission of Desmond Dunkerley.*
Music: McKee. Melody: African American spiritual; adapt. Henry Thacker Burleigh (1866-1949). Adapt. © *Estate of Henry Thacker Burleigh.*

The Dismissal

Priest: Go in peace to love and serve the Lord. Alleluia!

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

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.

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: Revised Common Lectionary Prayers © 2002 Consultation on Common Texts admin. Augsburg Fortress. Used with permission.

The Readings: New Revised Standard Version – Updated Edition

Prayers of the People: Adapted from Canadian Lutheran World Relief, Worship Resources for World Refugee Day.

Statement of Faith: The Rev'd Jose Luis Casal

Eucharistic Prayer: Book of Alternative Services, Anglican Church of Canada, Prayer 1

Prayer after Communion: Common Worship, Church of England

Dismissal: Book of Alternative Services, Anglican Church of Canada

Cover Art: Jacek Malczewski, 1854-1929. The Tribute Money, from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. https://act.library.vanderbilt.edu/artworks/55994

Original source: http://commons.wikimedia.org/wiki/File:Malczewski_Jacek_Grosz_czynszowy.jpg.

WORSHIP WITH US

Sunday October 18 (Proper 29A)

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)
4:00 PM – Rock Vespers featuring the music of Dolly Parton (in the Church and Youtube)
8:00 PM – Compline (on Zoom only)

Wednesday October 14

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

Sunday October 25 (Proper 30A)

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)
4:00 PM – Be Still (in the Church and Youtube)
8:00 PM – Compline (on Zoom only)

CHURCH OF THE REDEEMER LEADERSHIP

Pastoral Staff

Incumbent: Steven Mackison
Associate Priest: Liska Stefko
Children, Youth & Family Minister: Lor Maroney
Honorary Assistants: Jim Boyles, Susan Haig, Ann Jervis, Renate Kok, Paul MacLean, Margaret Rodrigues, Paul G. Walker, Katy Waugh, Andrew Wesley

Program Staff

Director of Music: Dan Norman
Assistant Director of Music: Mike Daley
Musician-in-Residence: Jill Daley

Common Table Staff & Leads

Director: Tom More
Outreach Worker: Jim Willis
Volunteer & Kitchen Coordinator: Beverley Galandzy
Kitchen Coordinator: Natalie Buyniak
Counsellors: Jane Brushey-Martin, Francis Martin
Art Studio Lead: Katy Waugh
Fundraising Committee: Peter Burgess, David Burt, Jonathan Hines, Anne Keyes
Steven Mackison, Tom More, Dan Richards

Ministry Support

Administrative Assistant: Brianna Davies
Bookkeeper & IT Support: Nasir Qamar
Facilities Manager: Craig Martin
Communications: Ann Cope
AV & Sound Tech: Morgan
Duty Custodian: Lloyd Simangan

Members of Diocesan Synod

Wesley Acheampong, Chris Ambidge, Peter Bennett, Lyn Sibley, Karen Visser, Richard Van Delft (alternate)

If you spot any errors or omissions, or to find out more about our ministry areas, please contact us: office@theredeemer.ca

Board of Management

Chair: Carol Scovil
Vice-Chair: Laura Boast
Advisory Board Chair: Henry Krol
Property: Susan Graham Walker
Stewardship: Ron Waldie
Finance: James Newman
HR: Wesley Acheampong
At Large: Jonathan Batty, Sheila Crummey

Advisory Board

Chair: Henry Krol
Vice-Chair: Susanne Hunter
Board of Management Chair: Carol Scovil
Creation Matters: Grant Jahnke, Louise Grieg
ISWG: Stephen Allen
Redeemer Explorers: David Townsend, Deb Deacon
At Large: Christina Chang, Mark Ebden, Louise Greig, Deb Hinton, Scott MacLeod, Dawn Lee, Alanna Zorgdrager, Salome Pinto

Redeemer Ministry Leads

Accessibility Advocate: Carol Scovil
Archives: Nancy Luno
Catechesis: Georgi Georgievski
Creation Matters: Grant Jahnke, Louise Grieg, Susanna Jacob
Hospitality: Tony Crosbie
Human Resources: Tim Hadwen
Indigenous Solidarity Working Group: Stephen Allen
Liturgy Animator: Ann Cope
Martha League: Richard Van Delft
Meditation Group: Lilian Junkin
Pastoral Care: Tony Crosbie
Property: Susan Graham Walker
Redeemer Explorers: David Townsend, Deb Deacon
Redeemer Pilgrims: Susan Haig
Refugee Settlement: Alison Colvin, Henry Krol
Stewardship: Ron Waldie
Trans Ministry: Margaret Rodrigues
Zoom Moderators: Anne Lee