Proper 32A

Holy Eucharist

Sunday, November 8, 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
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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.

We are in the season known as Ordinary Time. “Ordinary ” (from Latin "ordo" meaning "order", or "series" as in numbered) because the Sundays in this season are numbered sequentially after Easter. It is also a time where we celebrate the everyday, or “ordinary” work of Jesus as he cared, healed, and loved the world around him.

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

Based on the song that the angels sang to the shepherds announcing the glorious arrival of the Son of God, the Gloria is a timeless song of praise.

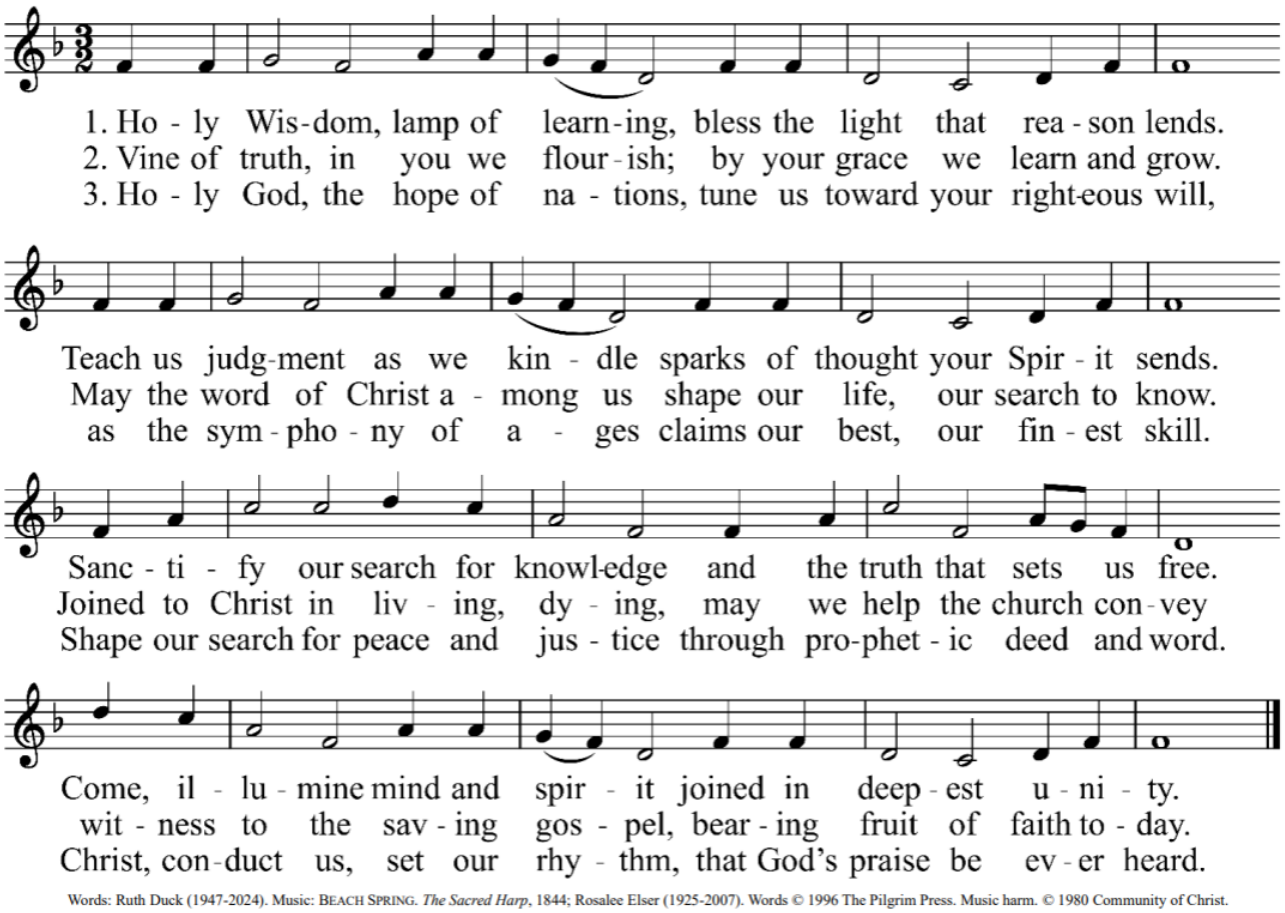
Pronounced “COLL-ekt”, the Collect of the Day is the prayer we say that unites us in worship and praise.

Presider: Susan Haig

Welcome

Land Acknowledgement

Opening Hymn: “Holy Wisdom, Lamp of Learning” *Please rise as you are able*



Words: Ruth Duck (1947-2024). Music: BEACH SPRING. *The Sacred Harp*, 1844; Rosalee Elser (1925-2007). Words © 1996 The Pilgrim Press. Music harm. © 1980 Community of Christ.

✠ 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

Gloria in excelsis Deo!
Gloria Alleluia!

Collect of the Day

Priest: Brighten your Church, O God, with the promise of your kingdom,
and waken our hearts to its light. Bid us hasten with faith undimmed
to greet the bridegroom’s return and join the wedding feast.
We ask this through our Lord Jesus Christ.

All: **Amen.**

✠ Proclamation of the Word

First Reading: *Please be seated*

Reader: A Reading from the Book of Joshua.
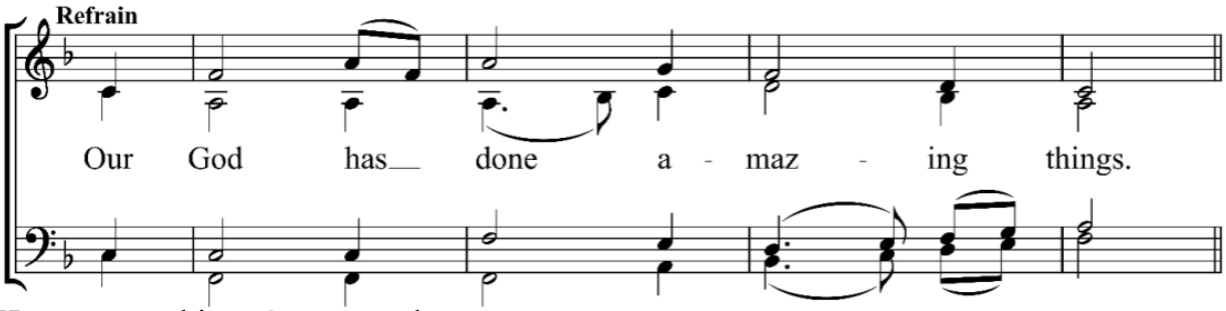
Then Joshua gathered all the tribes of Israel to Shechem and summoned the elders, the heads, the judges, and the officers of Israel, and they presented themselves before God. And Joshua said to all the people, "Thus says the Lord, the God of Israel: Long ago your ancestors—Terah and his sons Abraham and Nahor—lived beyond the Euphrates and served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan and made his offspring many.

"Now, therefore, revere the Lord and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living, but as for me and my household, we will serve the Lord." Then the people answered, "Far be it from us that we should forsake the Lord to serve other gods, for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went and among all the peoples through whom we passed, and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God." But Joshua said to the people, "You cannot serve the Lord, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins. If you forsake the Lord and serve foreign gods, then he will turn and do you harm and consume you, after having done you good." And the people said to Joshua, "No, we will serve the Lord!" Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the Lord, to serve him." And they said, "We are witnesses." He said, "Then put away the foreign gods that are among you, and incline your hearts to the Lord, the God of Israel." The people said to Joshua, "The Lord our God we will serve, and him we will obey." So Joshua made a covenant with the people that day and made statutes and ordinances for them at Shechem.

Reader: Hear what the Spirit is saying to the Church. Joshua 24.1-3a, 14-25
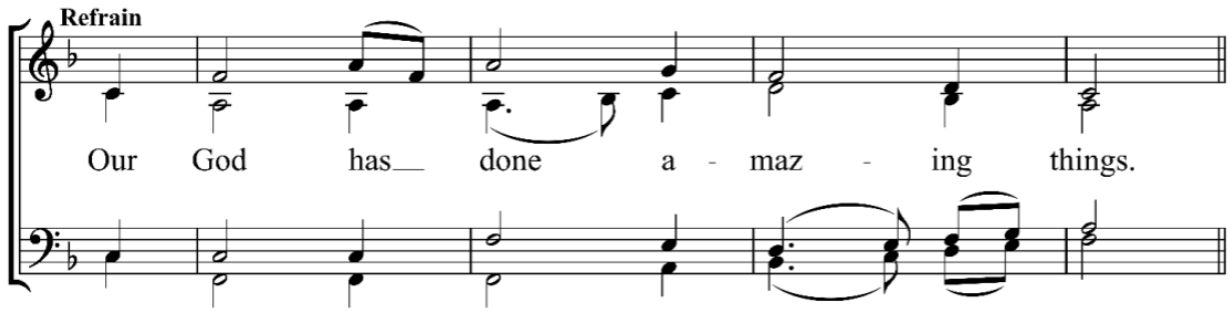
All: **Thanks be to God.** *A moment of silence is observed*

Psalm 78.1-7 *(George Black)* *All sing refrain*



Hear my teaching, O my people;
incline your ears to the words of my mouth.
I will open my mouth in a parable;
I will declare the mysteries of ancient times. **Refrain**

Pronounced "sahmz", the Psalms are a collection of worship, poetry and prose written between 950 and 350 BC. They were sung by the Israelites during worship, and read for private meditation. Th ey cover emotions from the lowest lament to utter joy.



That which we have heard and known,
and what our forebears have told us, we will not hide from their children.
We will recount to generations to come your praiseworthy deeds and your power, O God,
and the wonderful works you have done. **Refrain**

You gave your decrees to Jacob and established a law for Israel,
which you commanded them to teach their children.
That the generations to come might know, and the children yet unborn;
that they in their turn might tell it to their children.
So that they might put their trust in you, O God,
and not forget your deeds, but keep your commandments; **Refrain**

A moment of silence is observed.

Second Reading
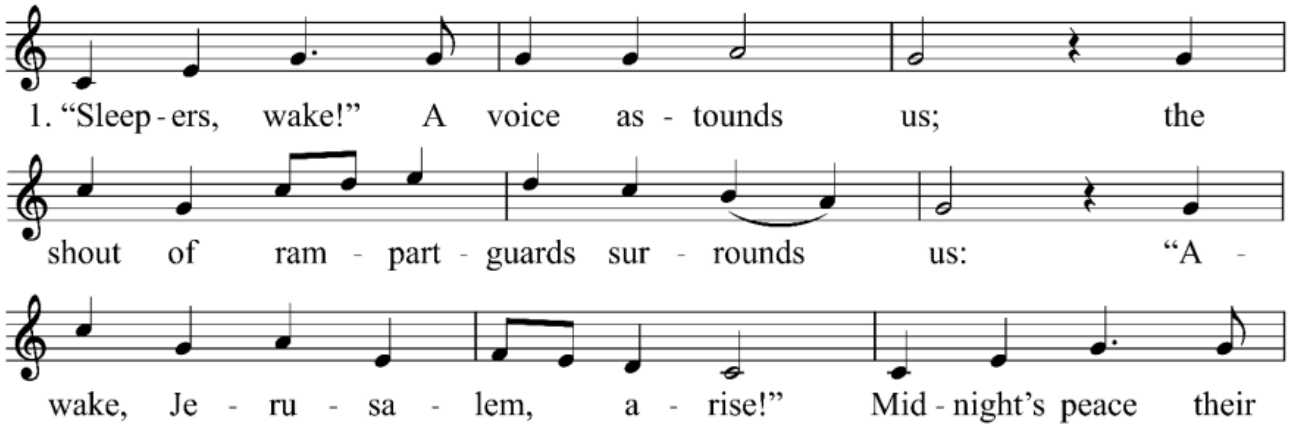
Reader: A Reading from the First Letter of Paul to the Thessalonians.
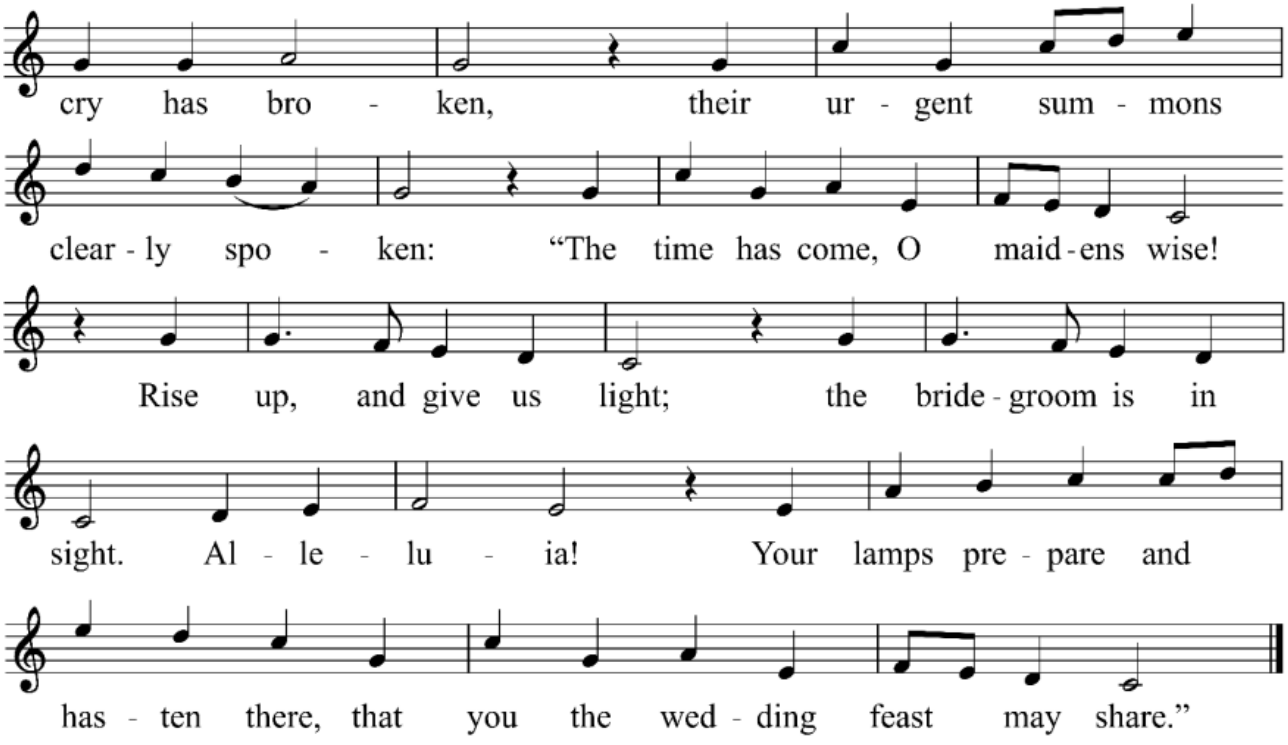
But we do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air, and so we will be with the Lord forever. Therefore encourage one another with these words.

Reader: Hear what the Spirit is saying to the Church. 1 Thessalonians 4.13-18
All: **Thanks be to God.** *A moment of silence is observed*

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

Sequence Hymn: #110 (Common Praise) "Sleepers! Wake!" *All sing*





Text: Philipp Nicolai (1566-1608); tr. Carl P. Daw, Jr. (1944-). *Tr. © 1982 Hope Publishing Co.* Music: WACHET AUF. Hans Sachs (1494-1576); adapt. Philipp Nicolai (1566-1608); adapt. and harm. Johann Sebastian Bach (1685-1750).

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.**

(Jesus said:) "Then the kingdom of heaven will be like this. Ten young women took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those young women got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet, and the door was shut. Later the other young women came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you, I do not know you.' Keep awake, therefore, for you know neither the day nor the hour.

Priest: The Gospel of Christ. Matthew 25.1-13
All: **Praise to you, Lord Jesus Christ.** *A moment of silence is observed.*

Homily: Paul MacLean

A moment of silence is observed.

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.

In the Prayers of the People, we offer to God our cares and concerns, our joys and hopes, praying for the world, the church, the sick, the suffering, and those whom we love but see no more. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

Prayers of the People

Leader: As we stand before you mighty Lord, may we catch the light of your piercing and loving gaze. Grant that we may faithfully mirror that light in our lives and in this world.

Please add your prayers either silently or aloud.

Leader: Just and loving God,
All: **Hear our prayer.**

Leader: O God, bring our nation and all nations to a sense of justice and equity, that poverty, oppression, and violence may vanish and all may know peace and plenty.

Please add your prayers either silently or aloud.

Leader: Just and loving God,
All: **Hear our prayer.**

Leader: God our creator, look upon our broken world with mercy. Free us from the greed that destroys the roots of life and guide us to live more gently on this our green earth.

Please add your prayers either silently or aloud.

Leader: Just and loving God,
All: **Hear our prayer.**

Leader: God of compassion, your cross reminds us that you stand alongside us as we suffer. We lift up to your loving care all those who are sick in mind, body and spirit. Enfold them in your loving embrace. Bring healing. Bring light.

Please add your prayers either silently or aloud.

Leader: Just and loving God,
All: **Hear our prayer.**

Leader: We commend to you, living Lord, those who have died, and all those who grieve their loss. Help us to wait in confidence for the bloom of new life which, in the darkness, we cannot always imagine.

Please add your prayers either silently or aloud.
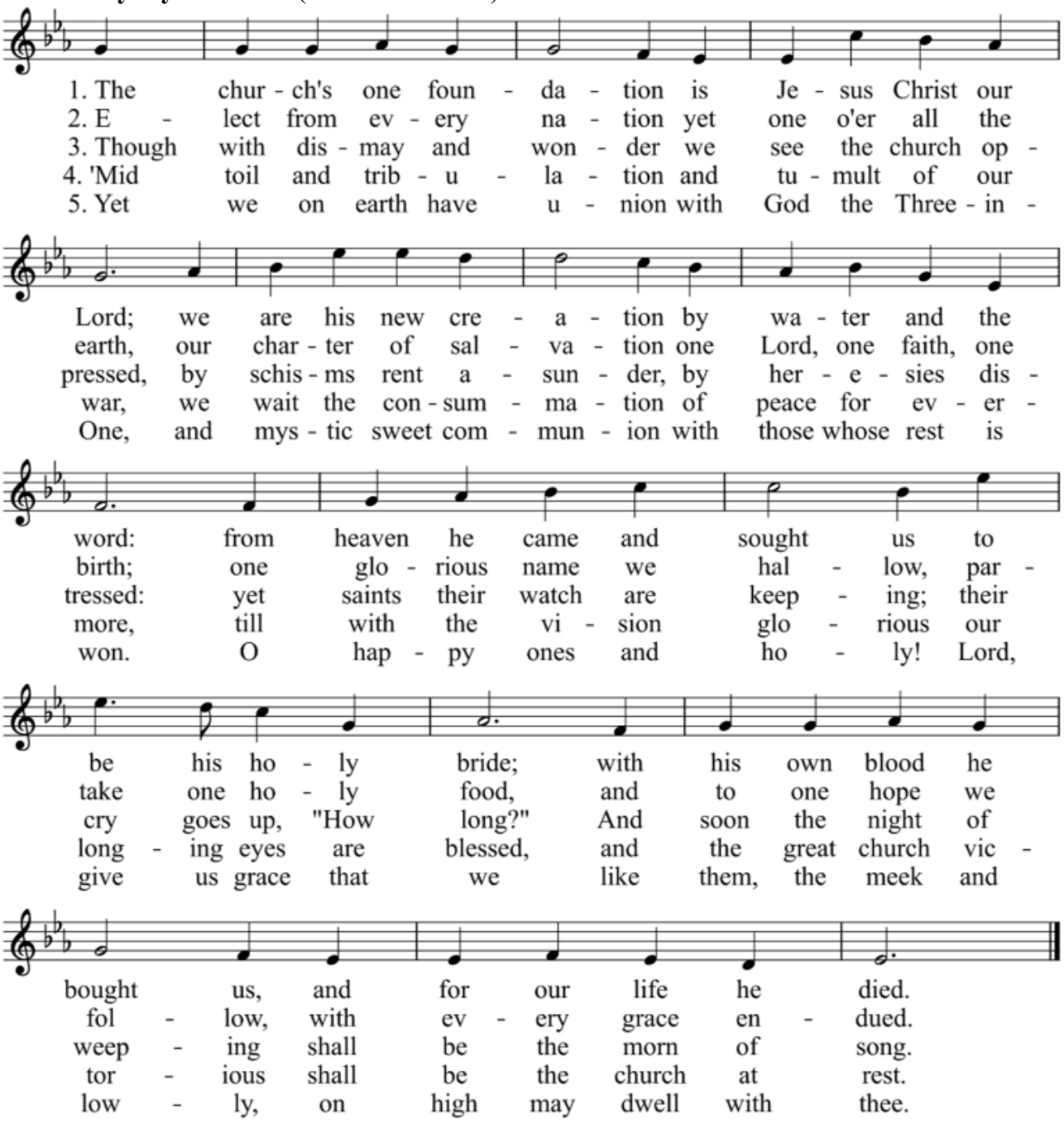
Leader: Hasten, Lord, the day when people will come from east and west, from north and south, and sit at table with you. Help us to recognize your image in ourselves and others, that we may be made whole and the world become the kingdom of our Lord and Saviour Jesus Christ.
All: **Amen.**

Just as Jesus said “My peace I give you” to his disciples, so we share His peace with each other through a nod, a handshake, or by raising a hand in the peace symbol. The Peace is an ancient Christian tradition and is a gesture that we offer our neighbour to express that we are reconciled with one another and with God.

The Peace

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

Offertory Hymn: #525 (Common Praise) "The Church's One Foundation" *All sing*



Text: Samuel John Stone (1839-1900), alt. Music: AURELIA. Samuel Sebastian Wesley (1810-1876).

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.

✠ The Holy Eucharist
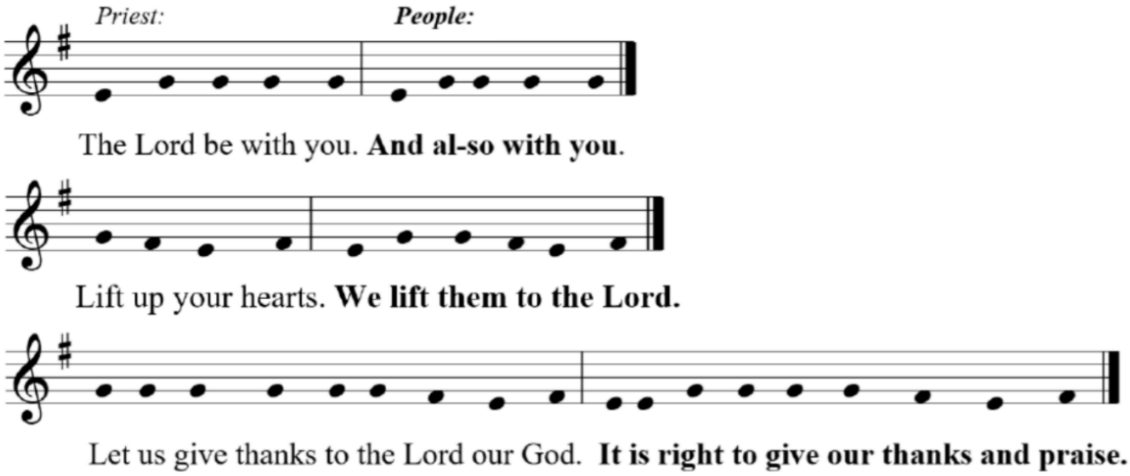
Prayer Over the Gifts

Priest: Gracious God,
your word to us is food indeed.
Receive all we offer you this day,
and let your loving-kindness be our comfort,
for the sake of Jesus Christ, your living Word.

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

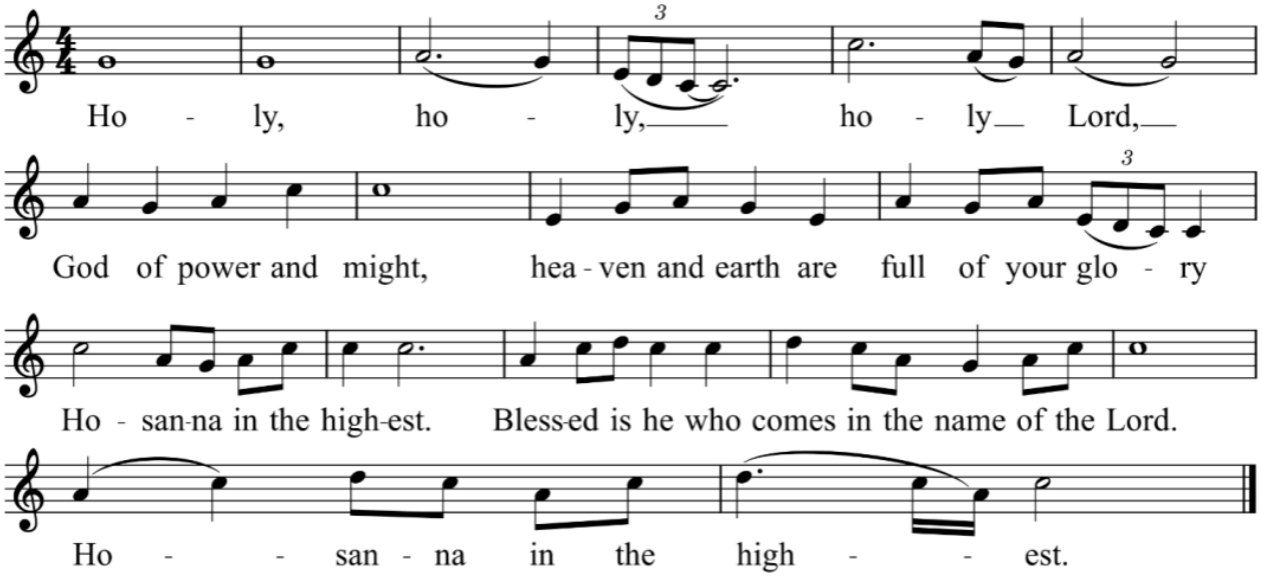


Priest: It is indeed right to thank you and praise you,
holy and gracious God,
creator of all things,
ruler of heaven and earth, sustainer of life,
for you are the source of all goodness,
rich in mercy and abounding in love;
you are faithful to your people in every generation,
and your word endures for 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 saying:

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.

Sanctus



Music: Lena McLin, *Eucharist of the Soul*. Reprinted from *Eucharist of the Soul* (GC41) Copyright © 1972 General Words and Music Co., San Diego, CA. Reprinted with permission 1993.

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."

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.
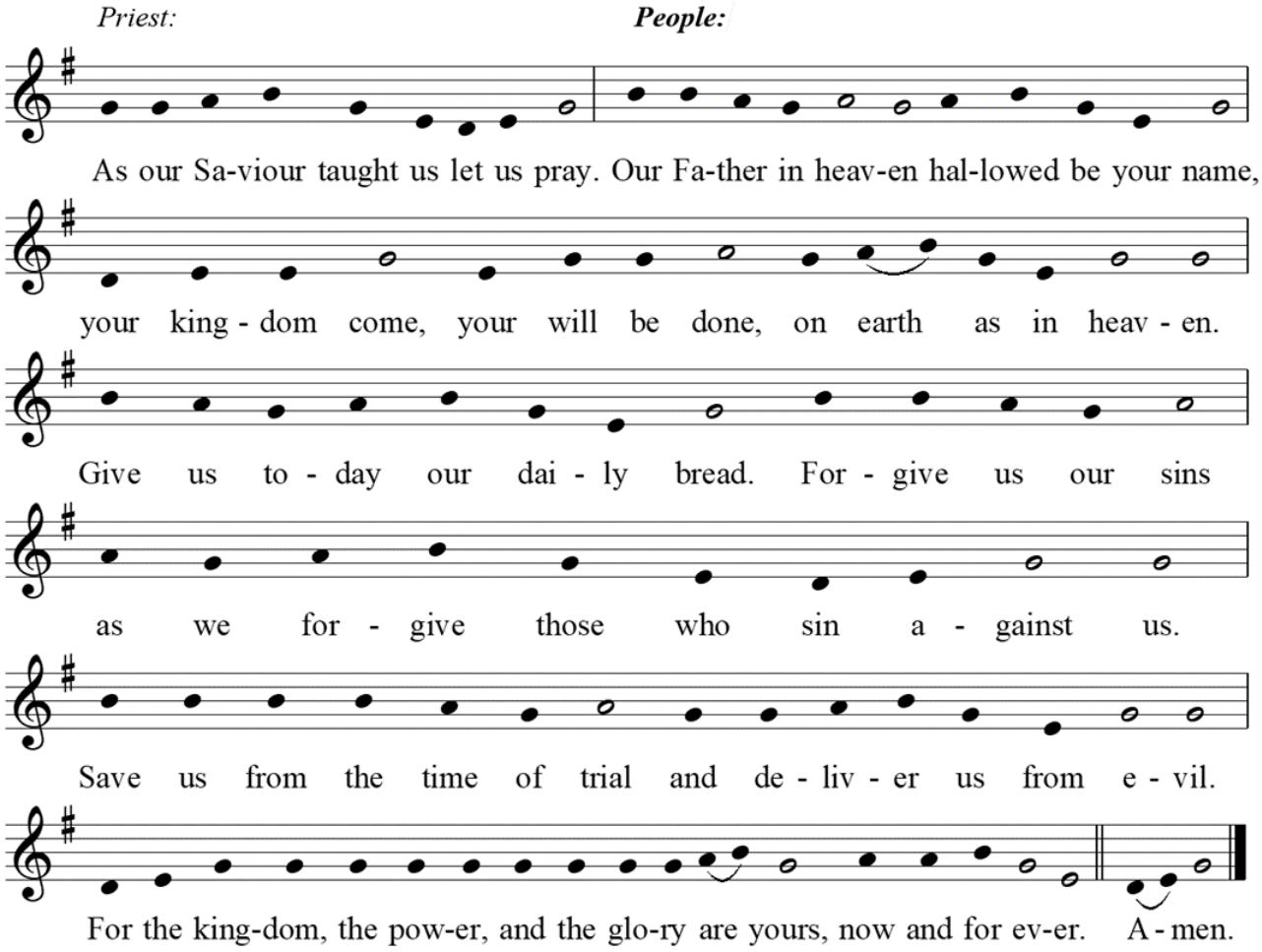
May we be renewed in his risen life,
filled with love, and strengthened in our will to serve others;
and make of our lives, we pray,
a pure and holy sacrifice, acceptable to you,
knitting us together as one in your Son Jesus Christ,
to whom, with you and the Holy Spirit,
be all honour and glory, now and forever.

All: **Amen.**

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

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.

Lord's Prayer



MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

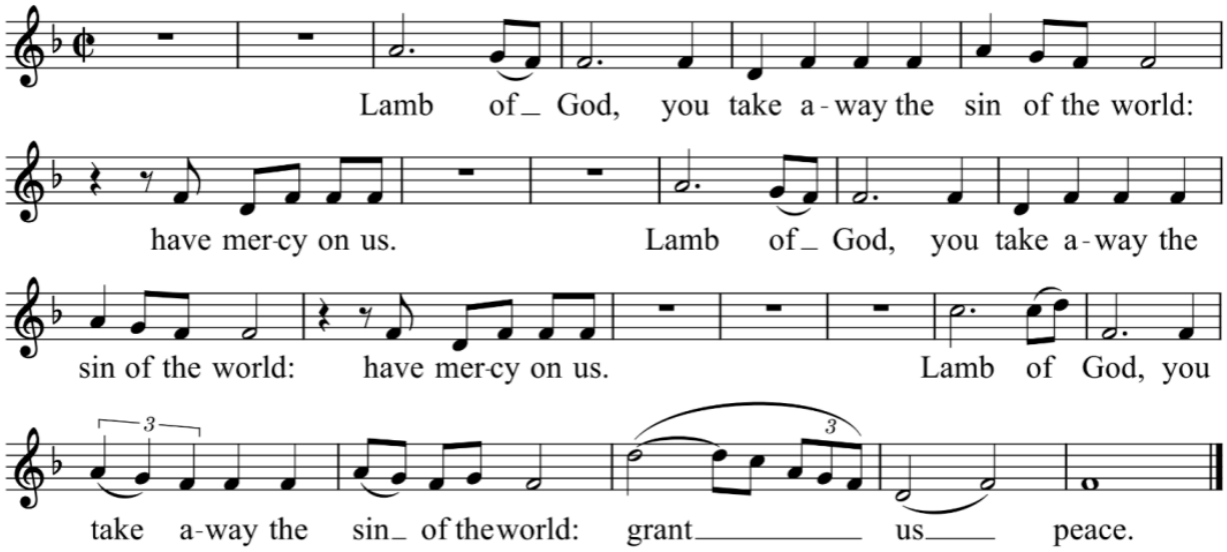
The Breaking of the Bread

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: #296 (Lift) "Lamb Of God"



Music: Lena McLin, *Eucharist of the Soul*. Reprinted from *Eucharist of the Soul* (GC41) Copyright © 1972 General Words and Music Co., San Diego, CA. Reprinted with permission 1993.

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.
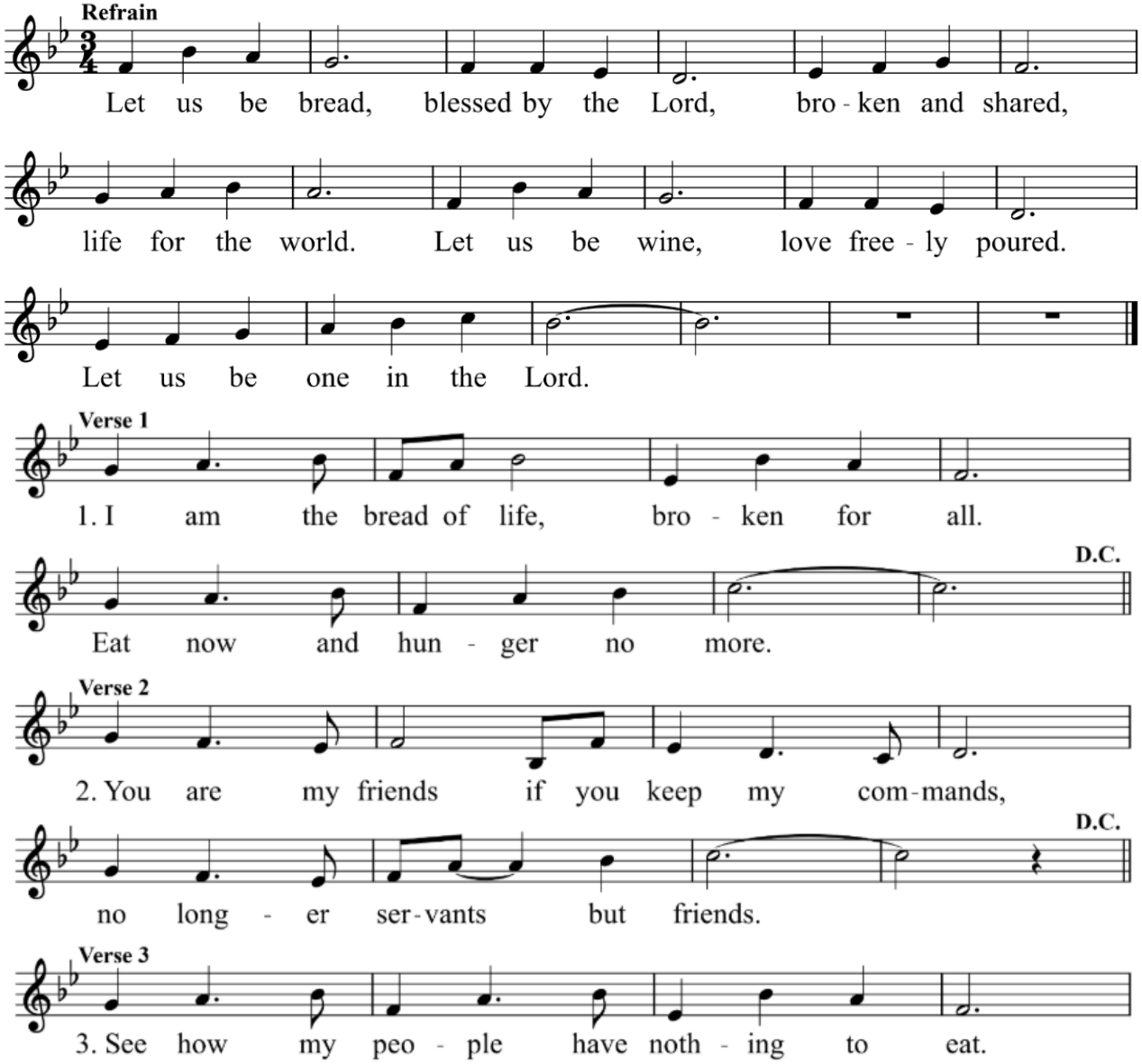
The Communion



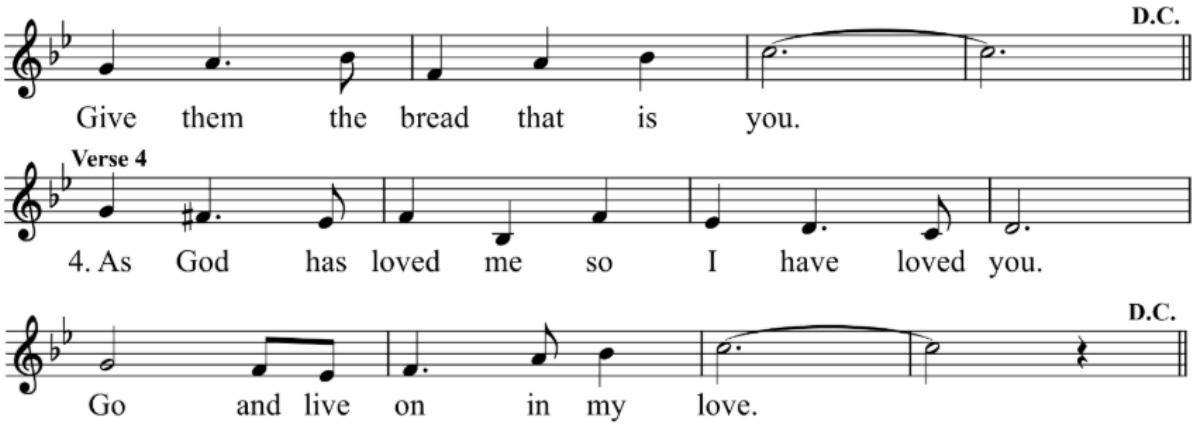
All in the church are invited to come forward to receive communion. Please see the youth communion ministers on either side of the priests if you need a gluten-free wafer.
If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will 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: #816 (Gather) "Let Us be 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.



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

Motet: "Lead, Kindly Light" *(Howard Goodall/John Henry Newman)*

Lead, kindly light, amid the encircling gloom, lead thou me on!
The night is dark, and I am far from home, lead thou me on!
Keep thou my feet; I do not ask to see the distant scene, one step enough for me.

I was not ever thus, nor prayed that thou should'st lead me on.
I loved to choose and see my path; but now lead thou me on!
I loved the garish day, and, spite of fears, pride ruled my will: remember not past years.

So long thy power hath blest me, sure it still will lead me on,
o'er moor and fen, o'er crag and torrent, till the night is gone;
and with the morn those angel faces smile which I have loved long since, and lost awhile.

Prayer after Communion *Please rise as you are able*

Priest: Living God,
in the eucharist you fill us with new hope.
May the power of your love,
which we have known in word and sacrament,
continue your saving work among us,
and bring us to the joy you promise.
We ask this in the name of Jesus Christ our Lord.

All: **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.

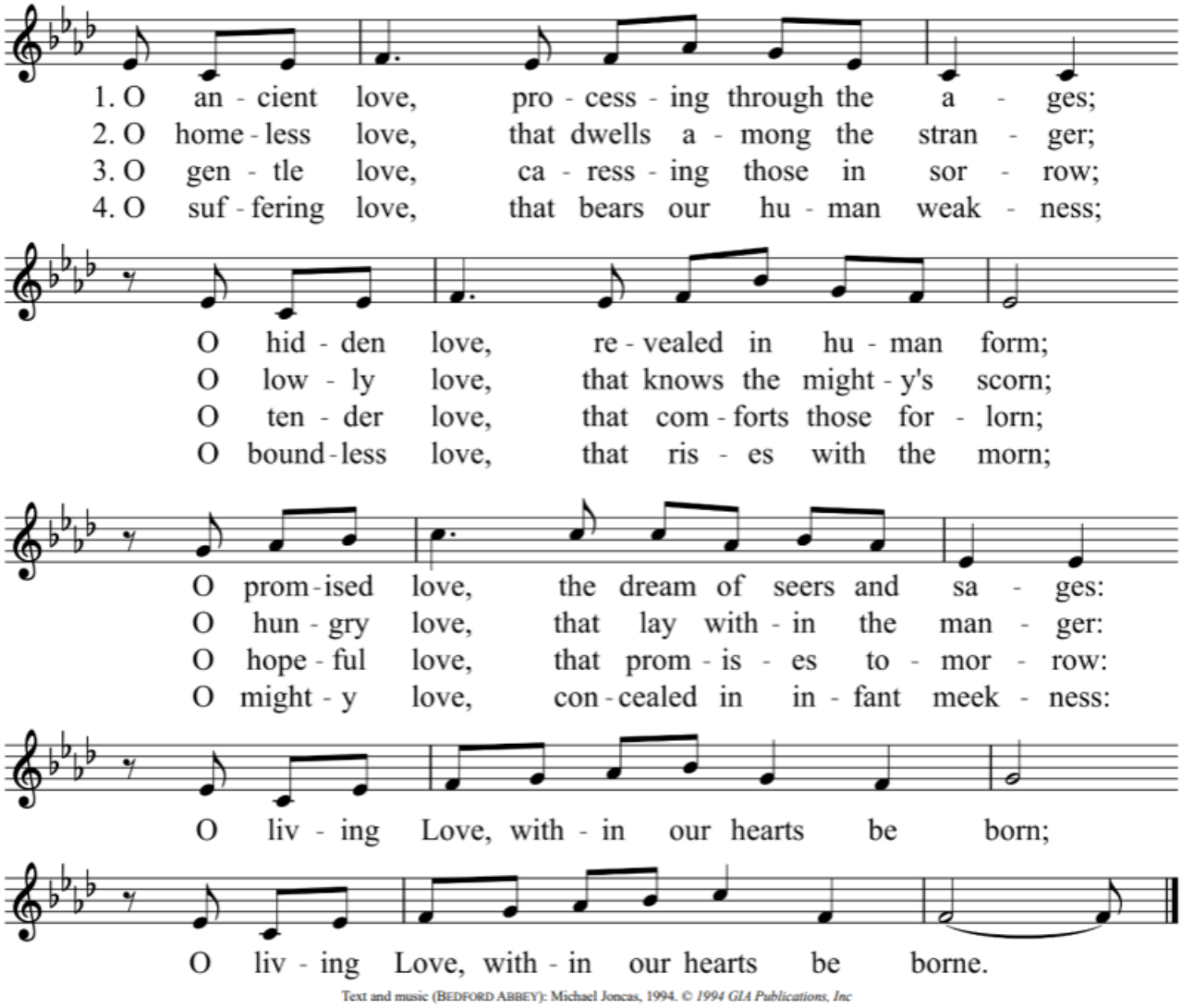
The Doxology

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: #36 (SANC) "O Ancient Love" *Rise as you are able & sing*



Text and music (BEDFORD ABBEY): Michael Joncas, 1994. © *1994 GIA Publications, Inc*

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: Alternative Collects, General Synod of the Anglican Church of Canada
The Readings: New Revised Standard Version – Updated Edition
Prayers of the People: Judy Burnham
Prayer over the Gifts: Book of Alternative Services, Anglican Church of Canada
Eucharistic Prayer: Book of Alternative Services, Anglican Church of Canada, Supplementary Prayer 3
Prayer after Communion: Book of Alternative Services, Anglican Church of Canada
Dismissal: Book of Alternative Services, Anglican Church of Canada
Cover Art: James Tissot, 1836-1902. Foolish Virgins, from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. https://act.library.vanderbilt.edu/artworks/57765. Original source: https://commons.wikimedia.org/wiki/File:Brooklyn_Museum_-_The_Foolish_Virgins_(Les_vierges_folles)_-_James_Tissot_(cropped).jpg.

WORSHIP WITH US

Sunday November 8 (Proper 32A)

8:00 PM – Compline (on Zoom only)

Wednesday November 11

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

Sunday November 15 (Proper 33)

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 – Bach Vespers (Choir & Orchestra) featuring Cantata No.73 (God, as you will, let it be done with me)
8:00 PM – Compline (on Zoom only)