



THE  
THIRD  
SUNDAY  
OF  
ADVENT

HOLY  
EUCCHARIST

SUNDAY,  
DECEMBER 17, 2023  
AT 10:30 A.M.

The Church  
of the  
Redeemer:  
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Toronto, ON  
M5S 1M4

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

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Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

Advent is the first season of the new year in the Christian calendar. Advent is a word that means "coming" - it is the time when we prepare for Jesus' birth at Christmas and look forward to the time when he shall come again.

**Presider:** Paul MacLean

*During the season of Advent, we will begin the liturgy in silence.  
Therefore, all are encouraged to offer this prayer,  
acknowledging the lands on which we dwell, before the service begins.*

### Land Acknowledgement

We acknowledge with respect that we gather today to celebrate on many traditional lands. We give thanks for those peoples whose lands are home to Redeemer: the Wendat, the Haudenosaunee and the Anishinaabe Nation, including the Mississaugas of the Credit First Nation. We pray that as we celebrate this Advent, we may help to create those things for which we wait: hope for a truthful tomorrow, a justice-filled peace, the joy of hearts and lives reconciled, and the love which binds us all as one. This we pray through Jesus Christ our Redeemer. Amen.

*The community gathers in darkness as the Advent candles are lit and carried forward.  
Please join in singing "Maranatha, maranatha. Come Lord Jesus, Come."*

### Opening Sentences

*All stand*

*Priest:* Among the poor, among the proud,  
among the persecuted,  
among the privileged,

**All: Christ is coming to make all things new.**

*Priest:* In the private house, in the public place,  
in the wedding feast,  
in the judgment hall,

**All: Christ is coming to make all things new.**

*Priest:* With a gentle touch, with an angry word,  
with a clear conscience,  
with burning love,

**All: Christ is coming to make all things new.**

*Priest:* That the Kingdom might come, that the world might believe,  
that the powerful might stumble,  
that the hidden might be revealed,

*All:* **Christ is coming to make all things new.**

*Priest:* Within us, without us, behind us, before us,  
in this place, in every place,  
for this time, for all time,

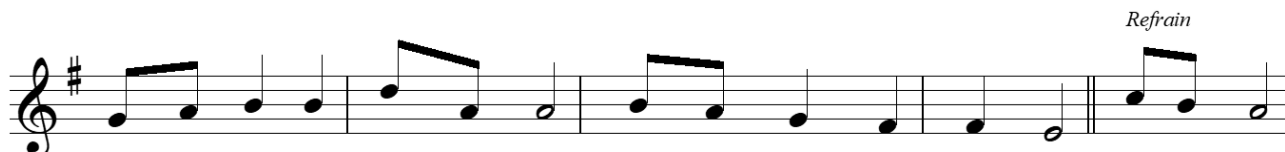
*All:* **Christ is coming to make all things new.**

**Opening Hymn: #417 (Gather, 3<sup>rd</sup> ed) "Warm the Time of Winter"**

*All sing*



1. When the wind of win-ter blows, bring - ing times of sol - i - tude,  
2. When we shiv - er in des - pair, when the chill of death comes near,  
3. When in days of fall - en snow, change con - founds or love burns low,



*Refrain*

fill the si-lent, ic - y night; be our hearts' com - pas - sion. Ho - ly Light,  
hold us, Spir - it, calm our fear, while the eve - ning deep - ens.  
from the ash - es may there rise phoe - nix of our grow - ing.



warm our night; warm the time of win-ter. Ho - ly Light, warm our night;



warm the time of win-ter.

Text: Ruth Duck, b.1947, © 1992, GIA Publications, Inc.  
Tune: Lori True, b.1961, © 2000, GIA Publications, Inc.

**The Collect of the Day**

*Priest:* God of light,  
who sent the Baptist to offer hope  
and to face the world's scorn:  
open our ears to hear the cries from the margins,  
exposing our fears, sharpening our vision  
and calling us to faith; through Jesus Christ,  
the one who is to come. **Amen.**

**✠ Proclamation of the Word**

**First Reading:** Isaiah 61.1-4, 8-11

*Please be seated*

*Reader:* A Reading from the Prophecy of Isaiah.

The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favour, and the day

Pronounced  
"CALL-ect".  
The collect of  
the day is the  
prayer we say  
together that  
unites us in  
worship and  
praise. It  
focuses on the  
theme of the  
day and  
"collects" the  
meaning  
behind the  
readings and  
offers them in  
prayer.

This section of the Book of Isaiah was written when the exile in Babylon was ending. It is a time of joy for the Israelites, as they await the fulfillment of God's promises. We hear this reading on the Third Sunday of Advent in joyful expectation of what we are celebrating: Jesus; who was born among us, who lives in our hearts, and who will come again to reconcile all things.

The theme of joy continues in this Psalm, which was probably written at the same time as the Isaiah reading we just heard. God "restoring the fortunes of Zion" likely refers to their return from exile. It begins with one of the most compelling phrases in scripture, comparing that time in the life of God's people to a dream, then going on to describe how God will fulfill our longings.

of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion - to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the Lord, to display his glory. They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. For I the Lord love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them. Their descendants shall be known among the nations, and their offspring among the peoples; all who see them shall acknowledge that they are a people whom the Lord has blessed. I will greatly rejoice in the Lord, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring up before all the nations.

*Reader:* For the Word of God in scripture,  
for the Word of God among us,  
for the Word of God within us.

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

*One minute of silence is observed*

### Psalm 126

Our God has done great things for us, and we are glad indeed.

When God restored the fortunes of Zion,  
then were we like those who dream.  
Then was our mouth filled with laughter,  
and our tongue with shouts of joy. **Refrain**

Then they said among the nations,  
"Our God has done great things for them."  
Our God has done great things for us,  
and we are glad indeed. **Refrain**

Restore our fortunes, O God,  
like the watercourses of the Negev. **Refrain**

Those who sowed with tears  
will reap with songs of joy.  
Those who go out weeping, carrying their seed,  
will come again with joy, shouldering their sheaves. **Refrain**

*One minute of silence is observed*

## Gospel Acclamation

*Please rise and sing*

*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 John.

*All:* **Glory to you, Lord Jesus Christ.**

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed and did not deny it, but confessed, "I am not the Messiah." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,'" as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, "Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?" John answered them, "I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal." This took place in Bethany across the Jordan where John was baptizing.

*Priest:* The Gospel of Christ.

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

John 1.6-8, 19-28

## Homily: Steven Mackison

*One minute of silence is observed*

We sing the Acclamation (from the Latin "acclamare," meaning "shout in approval") to prepare our hearts to receive the Gospel.

John begins the Gospel talking about how Jesus was in the beginning with God and shined in the darkness as the light of the world. The next story he tells is about John the Baptist who prepares the way for Jesus, by calling us, through our baptism, to live in a way that our lives reflect Christ's light.

Homily (from the Greek word "homilio") means "conversation." The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written,

Litany is a form of prayer that begins with the leader asking for God's aid, followed by the community responding with a common refrain, which will be sung throughout Advent. At the end of the Litany there is a long silence so that we may offer the cares and concerns that are on our hearts.

Just as Jesus said, "My peace I give you," so we share His peace with each other through a nod, a handshake, or by raising our hand in the peace symbol. Sharing the peace is a Christian tradition that we offer each other to express that we are reconciled with one another and with God.

## Litany:

*Please rise*

**Leader:** In the silences of life, O God, when feeling is beyond saying, your faithful people everywhere wait upon your Spirit. In the silence of joy – when a baby is born, when a sunset blazes, when a loved one is restored to health, when peace replaces strife –  
In our joy, we wait upon you, O God.

**All:** **Wait for the Lord, whose day is near. Wait for the Lord, be strong, take heart.**

**Leader:** In the silence of sorrow – when love is lost, when pain is too constant a companion, when time brings change that is hard to bear, when death seems victorious –  
In our sorrow, we wait upon you, O God.

**All:** **Wait for the Lord, whose day is near. Wait for the Lord, be strong, take heart.**

**Leader:** In the silence of anger – when justice is postponed until tomorrow, when violence shatters body and soul, when prejudice sets neighbor against neighbor, when no one will listen –  
In our anger, we wait upon you, O God.

**All:** **Wait for the Lord, whose day is near. Wait for the Lord, be strong, take heart.**

**Leader:** Let us put our trust where it belongs, not in our positions of power or wealth, for such things are lighter than breath.

**All:** **Wait for the Lord, whose day is near. Wait for the Lord, be strong, take heart.**

*A long silence is observed, please add your own prayers, silently or aloud*

**Leader:** In our joy, our sorrow, our anger, we trust in God's unfailing love and guidance.

**All:** **We rely upon the blessing of being a community of faith, a church universal. Siblings of many colors, ages, sexual orientations, gender identities, and abilities, we are one in Christ. Together, let us wait upon the God of our salvation. Amen.**

## The Peace

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

**People:** **And also with you.**

Offertory Hymn: #38 (Songs Of A New Creation) "Wild and Lone the Prophet's Voice"

*All sing*



1. Wild and lone the proph-et's voice ech-oes through the des-ert  
2. "Bear the fruit re-pen-tance sows: lives of jus-tice, truth, and  
3. With such preach-ing stark and bold John pro-claimed sal-va-tion



still, call-ing us to make a choice, bid-ding us to do God's  
love. Trust no oth-er claim than those; set your heart on things a-  
near, and his time-less warn-ings hold words of hope to all who



will: "Turn from sin and be bap-tized; cleanse your heart and mind and  
bove. Soon the Lord will come in power, burn-ing clean the thresh-ing  
hear. So we dare to jour-ney on, led by faith through ways un-



soul. Quit-ting all the sins you prized, yield your life to God's con-trol."  
floor: then will flames the chaff de-vour; wheat a-lone shall fill God's store."  
trod, till we come at last, like John, to be-hold the Lamb of God.

Text: Carl P. Daw, Jr., 1989. © 1989 Hope Publishing Co. Music: LA GRANGE. David Ashley White, 1996. © 1996 Selah Publishing Co., Inc.

The bread, wine and money offered at the Altar represent our lives, our work, our recreation, our families and our community. In other words, we offer to God all that we have and all that we do.

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of  
Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

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 Sanctus (from the Latin word “holy”) is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah’s vision of the greatness of God, and from Matthew, where the people called out “Hosanna!” when Jesus entered Jerusalem.

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* God of hope,  
renew in us the joy of your salvation  
and make us a living sacrifice to you,  
for the sake of Jesus Christ our Lord. **Amen.**

### The Great Thanksgiving



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



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



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

*Priest:* It is indeed right, our duty and our joy,  
that we should at all times and in all places give thanks and praise to you,  
almighty and merciful God, through our Saviour Jesus Christ.  
You comforted your people with the promise of the Redeemer,  
through whom you will also make all things new  
in the day when he comes to judge the world in righteousness.  
And so, with all the choirs of angels,  
with the church on earth and the hosts of heaven,  
we praise your name and join their unending hymn:

### Sanctus: #255 (Lift Every Voice and Sing)

*All sing*



Ho-ly, ho-ly, ho-ly, ho - ly, ho-ly Lord God of hosts.



Heav-en and earth are filled with your glo - ry. Ho - san-na



in the high-est. Bless-ed is He who comes in the name of the



Lord, of the Lord. Ho - san - na in the high-




est, ho - san-na in the high-est.



*Priest:* Holy One, the beginning and the end, the giver of life:  
Blessed are you for the birth of creation.  
Blessed are you in the darkness and in the light.  
Blessed are you for your promise to your people.  
Blessed are you in the prophet's hopes and dreams.  
Blessed are you for Mary's openness to your will.  
Blessed are you for your Son Jesus, the Word made flesh.  
In the night in which he was betrayed, our Lord Jesus took bread,  
and gave thanks; broke it, and gave it to his disciples,  
saying, Take and eat: this is my body, given for you.  
Do this for the remembrance of me.  
Again, after supper, he took the cup, gave thanks, and gave it for all to drink,  
saying: This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.

*Priest:* With this bread and cup we remember your Word  
dwelling among us, full of grace and truth.  
We remember our new birth in his death and resurrection.  
We look with hope for his coming.

*All:*   
Come, Lord Je - sus.

*Priest:* Holy God, we long for your spirit.  
Come among us. Bless this meal.  
May your Word take flesh in us. Awaken your people.  
Fill us with your light. Bring the gift of peace on earth.

*All:*   
Come, Ho - ly Spi - rit.

*Priest:* Blessing, praise and thanks to you, holy God,  
through Christ Jesus, by your Spirit, in your church, world without end.

*All:*   
A - - men, a - men.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Give to us by Jesus himself, it 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.

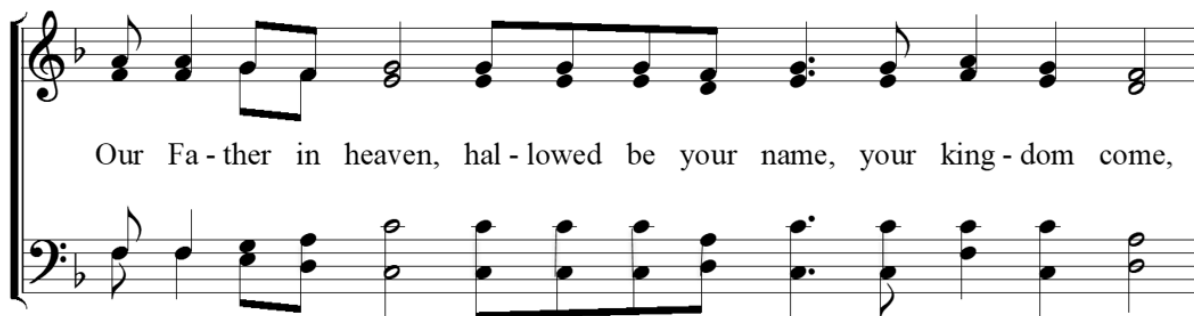
## The Lord's Prayer

*Priest:*



As our Sa-viour taught us let us pray.

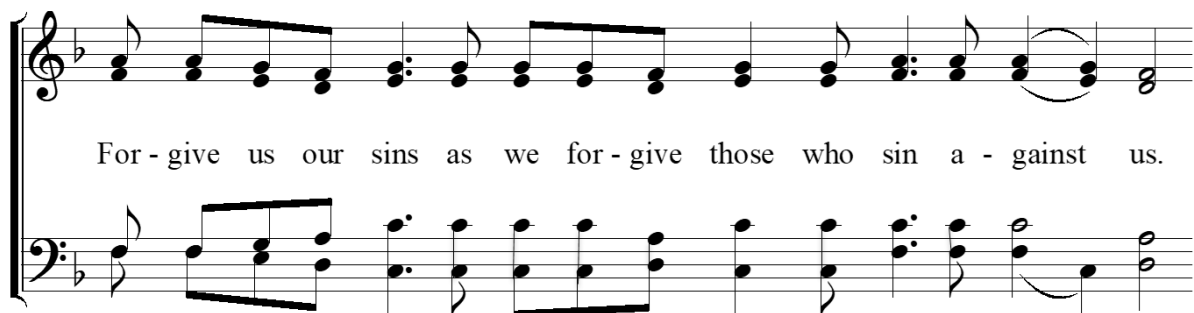
*All:*



Our Fa-ther in heaven, hal-lowed be your name, your king-dom come,



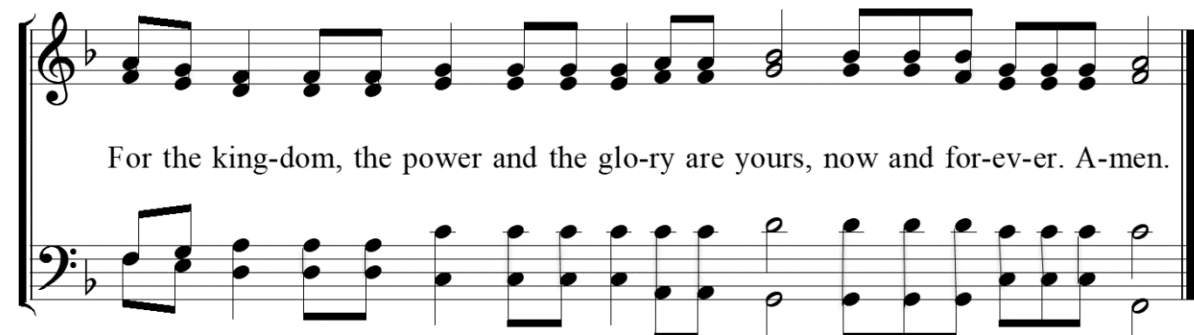
your will be done, on earth as in heaven. Give us to-day our dai-ly bread.



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 power and the glo-ry are yours, now and for-ev-er. A-men.

## The Breaking of the Bread

*Priest:* God of promise, you prepare a banquet for us in your kingdom.

*People:* **Happy are those who are called to the supper of the Lamb.**

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

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

## Fraction Hymn: #566 (Gather) "In the Lord I'll Be Ever Thankful"

*All sing*

In the Lord I'll be ev - er thank - ful, in the Lord I will re -

joice! Look to God, do not be a - fraid; lift up your voic - es, the Lord is

near; lift up your voic - es, the Lord is near.

Text: Taizé Community. Tune: Jacques Berthier (1923-1994) © 1986, 1991, Les Presses de Taizé, GIA Publications, Inc., agent.

The Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn 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:*

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.

*One:* O Christ, I believe that you are truly present in the Blessed Sacrament of the Altar. I desire to offer you praise and thanksgiving as I proclaim your resurrection. I love you above all things, and long for you in my soul. Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

### 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 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.*

### Communion Hymn: #328 (Gather) "For You, O Lord, My Soul in Stillness Waits" *All sing*

#### Refrain

For you, O Lord, my soul in still-ness waits, tru-ly my hope is in you.

1. O Lord of Light, our on - ly hope of  
 2. O Spring of Joy, rain down up - on our  
 3. O Root of Life, im - plant your seed with -  
 4. O Key of Knowl - edge, guide us in our  
 5. Come, let us bow be - fore the God who  
 6. Here we shall meet the Mak - er of the

glo - ry, your ra - diance shines in all who look to  
 spir - its, our thirst - y hearts are yearn - ing for your  
 in us, and in your ad - vent, draw us all to  
 pil - grim - age, we ev - er seek, yet un - ful - filled re -  
 made us, let ev - 'ry heart be o - pened to the  
 heav - ens, Cre - a - tor of the moun - tains and the

D.C.

you, come, light the hearts of all in dark and shad - ow.  
 Word, come, make us whole, be com - fort to our hearts.  
 you, our hope re - born in dy - ing and in ris - ing.  
 main, o - pen to us the path - way of your peace.  
 Lord, for we are all the peo - ple of his hand.  
 seas, Lord of the stars, and pres - ent to us now.

**Motet:** Canite Tuba (*Fancisco Guerrero*)

Canite tuba in Sion,  
quia prope est dies Domini.  
Ecce veniet ad salvandum nos.  
Erunt prava in directa,  
et aspera in vias planas:  
Veni, Domine, et noli tardare.

*Blow the trumpet in Zion,  
for the day of the Lord is nigh.  
Lo, He comes to our salvation.  
The crooked shall be made straight,  
and the rough ways plain.  
Come, Lord, and do not delay.*

~ Joel 2, Isaiah 40

Motet comes from the Latin "motectum" meaning movement and refers to the movement of the various voices in this form of vocal composition.

**Prayer after Communion**

*Priest:* All your works praise you, O Lord.

*All:* **And your faithful servants bless you.**

**Gracious God,  
we thank you for feeding us  
with the body and blood of your Son Jesus Christ.  
May we, who share his body, live his risen life;  
we, who drink his cup, bring life to others;  
we, whom the Spirit lights, give light to the world.  
Keep us firm in the hope you have set before us,  
so that we and all your children shall be free,  
and the whole earth live to praise your name;  
through Christ our Lord. Amen.**

This prayer replaces the Doxology, which we usually say at this time. The first two lines are from Psalm 145 and the rest of the prayer gives thanks for how we believe God nourishes us in the Eucharist and calls us to be Christ's presence in the world. It is especially appropriate for Advent because it ends where we begin in this season; "firm in the hope that is set before us."

**Concluding Hymn: #90 (Common Praise) "How the World Longs for Your Birth" *All sing***



1. How the world longs for your birth, bearing news of human worth;
2. How the earth awaits your seed, parched and barren from our greed;
3. How we ache to know your peace; wars and weapons still increase;
4. How our minds for healing long, broken bodies to be strong,
5. God, who sets your people free, God who comes, our flesh to be,
6. To our darkness bring your light; fill our longing eyes with sight.



to our labour bring your mirth: Ma-ra-na-tha, come, Lord, come.  
now to hal-low it we need: Ma-ra-na-tha, come, Lord, come.  
bid our fears and hate to cease: Ma-ra-na-tha, come, Lord, come.  
wound-ed hearts to learn your song: Ma-ra-na-tha, come, Lord, come.  
now we wait, your reign to see: Ma-ra-na-tha, come, Lord, come.  
In our lives shine ever bright: Ma-ra-na-tha, come, Lord, come.

Text: Anna Briggs (1947-) ©. Music: Melody plainsong, adapt. Johann Walther (1496-1570), alt.; harm. Johann Sebastian Bach (1685-1750).

**Dismissal**

*Priest:* Go forth in joy and serve the Lord. Alleluia!

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

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

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## FURTHER CREDITS FOR THIS BULLETIN

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The Opening Sentences and Reading Response are courtesy of the Iona Community. The Collect is from Prayers for an Inclusive Church (2009) alt. The Litany, "A Litany of Trust in God" by The Rev. Ann B. Day is excerpted from "Shaping Sanctuary". All music, not in the public domain, is reproduced under OneLicense.net #A-70706

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### WORSHIP WITH US

#### CELEBRATE CHRISTMAS WITH US

##### **Sunday, December 17 (Advent 3)**

**7 PM** - Bach Vespers Cantata 61 "Nun komm der Heiden Heiland"  
- in the Church and through YouTube

##### **Sunday, December 24 (Advent 4)**

**9 AM** - on Zoom  
**10:30 AM** - Holy Eucharist - in the Church and through YouTube

#### CELEBRATE CHRISTMAS WITH US

##### **Sunday, December 24 (Christmas Eve)**

**5 PM** - Family Nativity Story & Sung Eucharist  
- in the Church and through YouTube

**7:30 PM** - Rockin' Christmas Eve - Traditional Carols and the Rock Eucharist Band  
- in the Church and through YouTube

**10:30 PM** - Carols, Procession & Solemn Sung Eucharist  
- in the Church, and through YouTube

##### **Monday, December 25 (Christmas Day)**

**10:30 AM** - Christmas Day Holy Eucharist  
- in the Church and through YouTube