



THE FOURTH SUNDAY OF ADVENT
HOLY EUCHARIST
SUNDAY, DECEMBER 24, 2023, AT 10:30 A.M.

The Church of the Redeemer:
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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to 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.

Presider: Steven Mackison

*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 and silence as the Advent candles are lit and carried forward.
Please join us in singing: "The Lord is my light, my light and salvation. In God I trust, in God I trust."*

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: #132 (Common Praise) "Of Eternal Love Begotten"



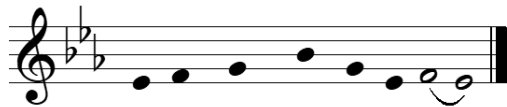
1. Of e - ter - nal Love be - got - ten, ere the worlds be - gan to be,
2. At his Word the worlds were fram - ed. He com - mand - ed, it was done:
3. O that birth for ev - er bless - ed, when the vir - gin, full of grace,
4. This is he whom seers in old time chant - ed of with one ac - cord,
5. O ye heights of heaven a - dore him; an - gel hosts, his prais - es sing;
6. Christ, to thee with God the Fa - ther, and, O Ho - ly Ghost, to thee,



he is Al - pha and O - me - ga, he the source, the end - ing he,
heaven and earth and depths of o - cean in their three - fold or - der one;
by the Ho - ly Ghost con - ceiv - ing, bare the Sav - iour of our race;
whom the voic - es of the proph - ets prom - ised in their faith - ful word;
all do - min - ions, bow be - fore him, and ex - tol our God and king;
hymn and chant and high thanks - giv - ing, and un - wear - ied prais - es be:



of the things that are and have been, and that fu - ture years shall see,
all that grows be - neath the shin - ing of the moon and burn - ing sun,
and the babe, the world's re - deem - er, first re - vealed his sa - cred face,
now he shines, the long - ex - pect - ed; let cre - a - tion praise its Lord,
Let no tongue on earth be si - lent, ev - ery voice in con - cert ring,
hon - our, glo - ry, and do - min - ion, and e - ter - nal vic - to - ry,



ev - er - more and ev - er - more.
ev - er - more and ev - er - more.
ev - er - more and ev - er - more.
ev - er - more and ev - er - more.
ev - er - more and ev - er - more.
ev - er - more and ev - er - more.

Text: Aurelius Clemens Prudentius (348-413?); tr. John Mason Neale (1818-1866),
alt. Music: Melody plainsong, Mode 8 (12th cent.?) adapt. Piae Cantiones, 1582;
harm. Healey Willan (1880-1968). Harm. © Estate of Healey Willan.

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.

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.

King David, newly installed on the throne, asks the prophet Nathan whether he should build a temple for God. The response is surprising: God has only ever lived in a tent with this people and does not want a temple (or a house). Rather, God promises to establish David's "house"—that is, his descendants on the throne.

The Collect of the Day

Priest: O God of Elizabeth and Mary,
you visited your servants with news
of the world's redemption
in the coming of the Saviour.
Make our hearts leap with joy
and fill our mouths with songs of praise,
so that we may announce glad tidings of peace
and welcome your Christ into our midst. **Amen.**

✠ Proclamation of the Word

First Reading: 2 Samuel 7.1-11, 16

Reader: A Reading from the Second Book of Samuel.

Now when the king was settled in his house, and the Lord had given him rest from all his enemies around him, the king said to the prophet Nathan, "See now, I am living in a house of cedar, but the ark of God stays in a tent." Nathan said to the king, "Go, do all that you have in mind; for the Lord is with you." But that same night the word of the Lord came to Nathan: Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?" Now therefore thus you shall say to my servant David: Thus says the Lord of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel; and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover the Lord declares to you that the Lord will make you a house. Your house and your kingdom shall be made sure forever before me; your throne shall be established forever.

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

Canticle: "Daughter of God"

1. O God, whose all - re - deem - ing love Crowns
2. In joy - ful praise our songs as - cend, For
3. A - mong the blest, in rad - iant peace, Yet
4. Once, she had known temp - ta - tion sharp, The
6. As - sist us in our stumb - ling walk And

ev - ery saint in light, On this your ser - vant's
this most lov - ing grace: Your daugh - ter stands a -
still a ser - vant true, Her strength and beau - ty
doubts that shake the mind, Yet la - boured still in
aid each hum - ble vow, For you are speak - ing

fes - tal day, We sing with heart's de - light.
mong the blest, With - in the heav - en - ly place.
per - fec - ted, Her vi - sion ev - er new.
love and prayer E - ter - nal life to find.
through your saints In ag - es past, and now.

Sr. Thelma-Anne, Sr. Rosemary Ann, SSJD. Used by permission.

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 Luke.

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

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

This is the only gospel that records the story of the angel Gabriel coming to Mary with the announcement that she will give birth to a son who will be called the Son of God. In spite of the fact that she is a virgin, Mary accepts this calling to bear the child, Jesus.

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favoured one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

Priest: The Gospel of Christ.

Luke 1.26-38

All: Praise to you, Lord Jesus Christ.

Homily: Sylvia Keesmaat

One minute of silence is observed

Litany:

Please rise

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.

Wait for the Lord, whose day is near.

Wait for the Lord: be strong, take heart!

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.**

Please support the ministries of Church of the Redeemer



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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 peace is mentioned several times throughout the New Testament and has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour - a kiss, a hug, a handshake – that is meant to suggest that we are reconciled with one another.

The offering is our 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: #89 (Common Prayer) "O Come O Come Emmanuel"

All sing



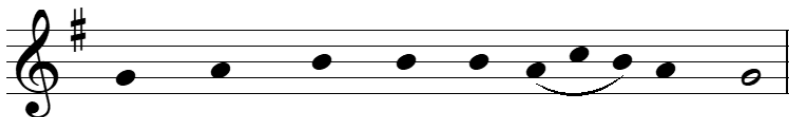
1. O come, O come, Em - man - u - el,
 2. O come, O Wis - dom from on high,
 3. O come, O come, great Lord of might,
 4. O come, O Rod of Jes - se's stem,
 5. O come, O Key of Dav - id, come,
 6. O come, O Day - spring from on high
 7. O come, De - sire of na - tions, bind



and ran - som cap - tive Is - ra - el,
 who or - ders all things might - i - ly;
 who to your tribes on Si - nai's height
 from ev - ery foe de - liv - er them
 and o - pen wide our heaven - ly home;
 and cheer us by your draw - ing nigh;
 in one the hearts of hu - man - kind;



that mourns in lone - ly ex - ile here
 to us the path of know - ledge show,
 in an - cient times once gave the law,
 that trust your might - y power to save,
 make safe the way that leads on high,
 dis - perse the gloom - y clouds of night,
 O bid our bit - ter con - flict cease,



un - til the Son of God ap - pear.
 and teach us in her ways to go.
 in cloud, and maj - es - ty, and awe.
 and give them vic - tory o'er the grave.
 and close the path to mis - er - y.
 and death's dark shad - ow put to flight.
 and be for us our Prince of Peace.

Text: Latin (9th cent.?): tr. John Mason Neale (1818-1866), alt. Music: Plainsong, *Mide 1*, *Processionale* (15th cent.); arr. Healey Willan (1880-1968), alt. ref. desc. and altern. harm. David Willcocks (1919-2015). Arr. © 1996 Concordia Publishing House. Used with permission. Ref. desc. and altern. harm. © 1970 Oxford University Press.

Refrain



Re-joyce! Re-joyce! Em-man - u-el shall come to you, O Is - ra-el.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Gracious God,
by the power of the Spirit
who sanctified the mother of your Son,
make holy all we offer you this day.
We ask this in the name of Jesus Christ the 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: #722 (Common Prayer)

All sing



Ho-ly, ho-ly, ho-ly Lord, Lord God of power and might, heav'n and earth are



full, full of your glo - ry. Ho - san-na, ho - san-na, ho - san - na, ho-



san-na in the high - est. Bless-ed is he who comes, who comes in the

From the Latin word meaning "holy" it reminds us that God in our lives is something in which we rejoice.

name of the Lord. Ho - san-na, ho - san-na, ho - san - na, ho - san-na in the
high - est.

Music: Picardy; French carol (17th cent.); arr. Patrick Wedd (1948-2019) ©.

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.

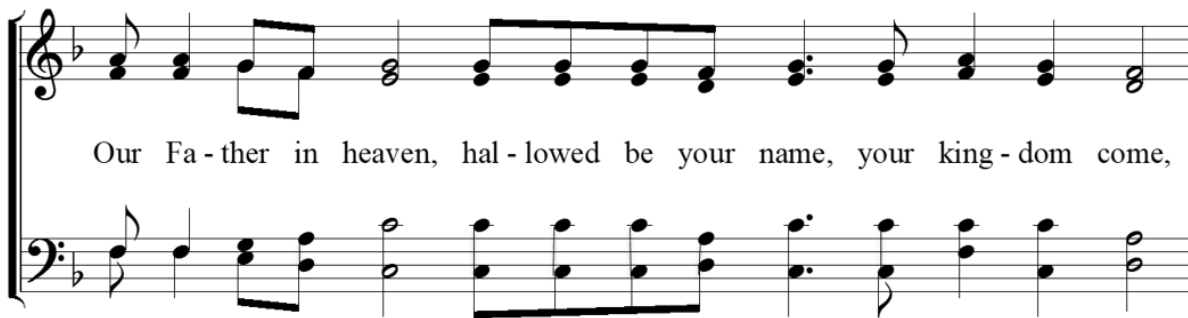
The Lord's Prayer

Priest:



As our Sa-viour taught us let us pray.

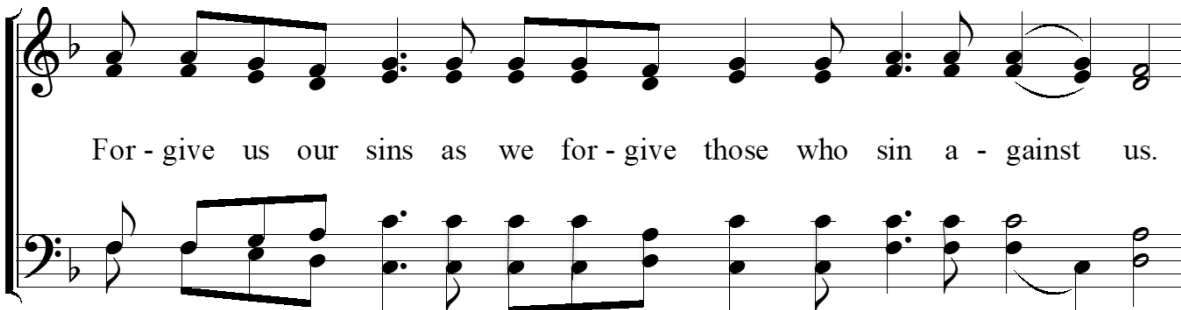
All:



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



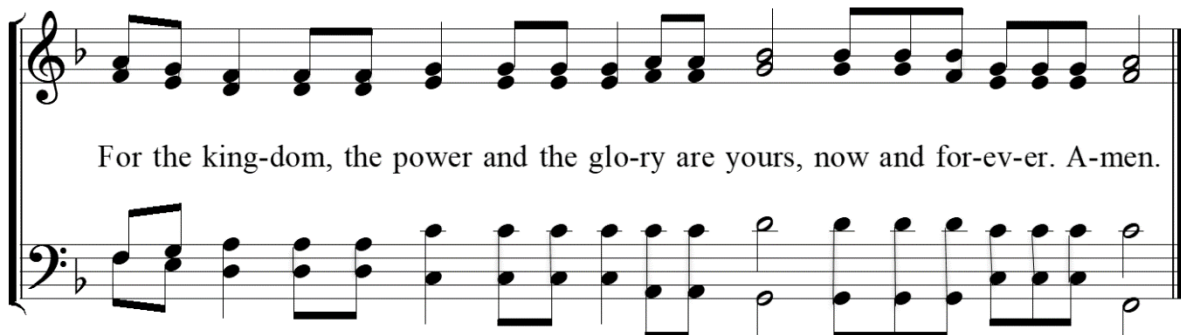
your will be done, on earth as in heaven. Give us to-day our dai-ly bread.



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 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.

Sharing bread and wine is the enactment of a two thousand year old ritual instituted by Jesus. It reminds us of three core elements of our spiritual tradition. Firstly, a radically open table to which all people are invited and welcomed; secondly, just as Jesus lived for others, we are inspired to see our own lives as a gift to be shared; and thirdly, the resurrection affirms the counter-intuitive wisdom that it is in letting go of what we are afraid to lose that we are transformed and made new.

The Breaking of the Bread

Priest: This is the bread which has come down from heaven.

People: **Those who eat this bread will live for ever.**

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

People: **Thanks be to God.**

Advent Antiphon: “A Virgin shall conceive” (*Ephrem Feeley*)

Behold, a virgin shall conceive

And bear a son.

And his name shall be called Emmanuel,

God-with-us.

The Giving and Receiving of Communion

Priest: Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God’s people, unseen and yet present with us now.

For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.

There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how.

You may wish to pray quietly this prayer to help you:

One: 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.

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.

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.

Communion Hymn: Common Praise #117 "Lo, How a Rose E'er Blooming" *All sing*



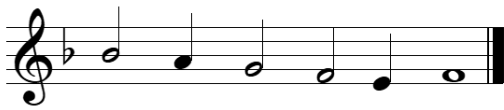
1. Lo, how a Rose e'er bloom - ing from ten - der stem hath sprung,
2. I - sai - ah 'twas fore - told it, the Rose I have in mind;
3. O Flower, whose fra - grance ten - der with sweet - ness fills the air,



of Jes - se's lin - eage com - ing as seers of old have sung.
with Ma - ry we be - hold it, the vir - gin moth - er kind.
dis - pel in glo - rious splen - dour the dark - ness ev - ery - where;



It came, a blos - som bright a - mid the cold of win - ter,
To show God's love a - right, she bore to us a Sav - iour,
true man, yet ve - ry God, from sin and death now save us,



when half spent was the night.
when half spent was the night.
and share our ev - ery load.

Text: St. 1-2, German (15th cent.); tr. Theodore Baker (1851-1934). St. 3, Friedrich Layritz (1808-1859);
tr. Harriet Reynolds Krauth Spaeth (1845-1925). Music: Melody Alte Catholische Geistliche Kirchen
gesang, Köln, 1599; harm. Michael Praetorius (1571-1621).

The word "anoint" comes from the Latin "ungere" 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, and marking them as a bridge between Heaven and Earth.

Motet: "Thou Shalt Know Him" (*Mark Sirett*)

Thou shalt know Him when he comes
not by any din of drums,
Nor his manners nor his airs,
nor by anything he wears.

Thou shalt know him when he comes,
not by his crown or by his gown,
But his coming known shall be
by the holy harmony which his coming makes in thee.
Thou shalt know him when he comes. 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."

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.

Prayer after Communion

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. **Amen.**

Departing Hymn: #36 (Songs of a New Creation) "O Ancient Love"

All sing



1. O an - cient love, pro - cess - ing through the a - ges; O hid - den
 2. O home - less love, that dwells a - mong the stran - ger; O low - ly
 3. O gen - tle love, ca - ress - ing those in sor - row; O ten - der
 4. O suf - fer - ing love, that bears our hu - man weak - ness; O bound - less



love, re - vealed in hu - man form; O prom - ised love, the dream of seers and
 love, that knows the might - y's scorn; O hun - gry love, that lay with - in the
 love, that com - forts those for - lorn; O hope - ful love, that prom - is - es to
 love, that ris - es with the morn; O might - y love, con - cealed in in - fant



sa - ges; O liv - ing Love, with - in our hearts be born; O liv - ing
 man - ger; O liv - ing Love, with - in our hearts be born; O liv - ing
 mor - row; O liv - ing Love, with - in our hearts be born; O liv - ing
 meek - ness; O liv - ing Love, with - in our hearts be born; O liv - ing



Love, with-in our hearts be borne.
 Love, with-in our hearts be borne.
 Love, with-in our hearts be borne.
 Love, with-in our hearts be borne.

Text and music: Michael Joncas, 1994. © 1994 GIA Publications, Inc.

The Dismissal

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

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

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

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

Sunday, December 31 (Feast of the Epiphany)

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

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

8:00 PM – Compline (on Zoom only)