



THE BAPTISM OF THE LORD:

HOLY EUCHARIST

SUNDAY, JANUARY 7, 2024, 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.

theredeemer.ca

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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

Welcome

Land Acknowledgement

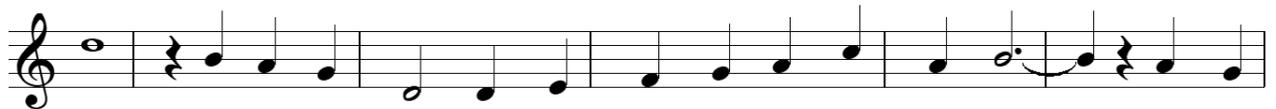
Opening Hymn: #585 (Gather) "Song Over the Waters"

All sing

Refrain



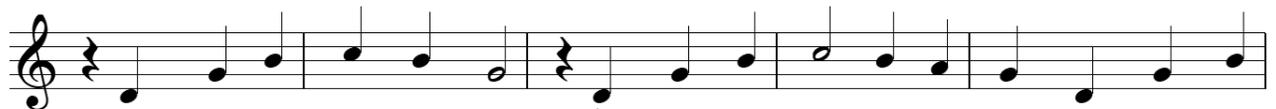
God, you have moved up-on the wa-ters, you have sung in the rush of wind and



flame; and in your love, you have called us sons and daugh-ters, make us



peo-ple of the wa-ter and your name.



1. Come fill our wait-ing hearts with the spir - it of Je - sus, let us
2. Give us a thirst for love, give us a hun-ger for jus - tice, make us
3. You are the breath of life, you are the hope of the hope-less, come and
4. Come, o - pen ev - 'ry heart, come now and wake us to won-der, make us



shine with your light and peace.
one with the mind of Christ.
fill us with light and peace.
ves - sels of light and peace.

Text: Marty Haugen (1950-). Tune: Marty Haugen (1950-) © 1987 GIA Publications, Inc.

✠ The 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.

People: **And also with you.**

Priest: There is one body and one Spirit

People: **There is one hope in God's call to us;**

Priest: One Lord, one faith, one baptism,

People: **One God and Father of all.**

The Collect of the Day

Priest: Eternal Father,
who at the baptism of Jesus
revealed him to be your Son,
anointing him with the Holy Spirit,
keep your children, born of water and the Spirit
faithful to their calling
through Jesus Christ our Lord
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Reader: The word of the Lord.

Genesis 1.1-5

All: **Thanks be to God.**

A moment of silence is observed

Psalm 29

All sing



Ascribe to the Holy One, yōu gods: *

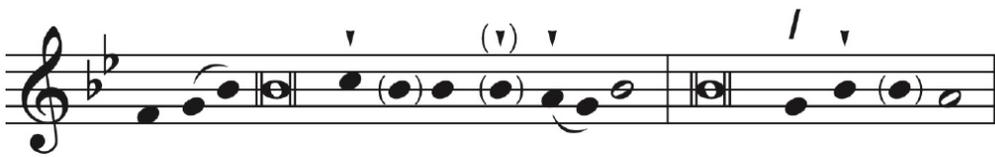
Ascribe to the Holy One / glory and strength.

Ascribe to God all glory, bless Gōd's Name; *
worship God in the beauty / of holiness.

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.

We begin at the beginning of the Biblical narrative with God bringing order out of chaos to first create light. Throughout the process of separating, ordering and naming that follows the goodness of creation is emphasized.

Believed to be a Canaanite psalm adapted by early Israel, the voice of the Lord is heard repeatedly in the powerful storm that brings life-giving rain.



The voice of the Holy One is upon the waters;
the God of glory thunders: *
God is upon the migh- / ty waters.

The voice of God is a powerful voice; *
the voice of God is a voice / of splendour.

The voice of the Holy One breaks the cedär trees; *
God breaks the cedars / of Lebanon.

God makes Lebanon skip like ä calf, *
and Mount Hermon like / a young wild ox.

The voice of the Holy One splits the flames of fire;
the voice of God shakes the wilderness; *
God shakes the wilderness / of Kadesh.

The voice of the Holy One makes the oak trëes writhe *
and strips / the forests bare.

And in the temple of the Holy One *
all are cry- / ing, "Glory!"

God sits enthroned above thë flood; *
the Holy One sits enthroned, reigning / for evermore.

The Holy One shall give strength to all pëople; *
God shall give the people the bless- / ing of peace.

Second Reading:

Reader: A Reading from the Acts of the Apostles.

While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No, we have not even heard that there is a Holy Spirit." Then he said, "Into what then were you baptized?" They answered, "Into John's baptism." Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied—altogether there were about twelve of them.

Reader: The word of the Lord.

All: Thanks be to God.

Acts 19:1-7

A moment of silence is observed

In this story from Acts, Paul baptizes twelve disciples (Christians) and distinguishes between the baptism of John – the baptism of repentance – and the baptism in the name of Jesus. This baptism includes the coming of the Holy Spirit upon the disciples through the laying on of Paul's hands.

Gospel Acclamation: "Tryin' to Get Ready" (arr. Clayton White)

All sing

Tryin' to get read - y, tryin' to get read - y, tryin' to get
read - y, Lord, Read - y to try on my long, white robe,
Read-y to try on my long, white robe. long, white robe.

African American Spiritual,
arr. Clayton White. © 2006 by
GIA Publications, Inc.

*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 Mark.

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

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit."

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

Priest: The Gospel of Christ. Mark 1.4-11

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

Homily: Suzanne Rumsey

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

Mark's account of Jesus's baptism by John offers us the answer to the question posed to John by the Pharisees in John's gospel for Advent 3: "Who are you?" In answer, John declared he was not the Messiah and spoke of "the one who is coming after me." Mark recounts who that "one" is when "a voice from heaven" publicly names and claims Jesus as "my Son, the Beloved."

Homily is from the Greek word "homilio" which 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, and what they mean for us, today.

In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, 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: O Lord, our governor, direct your holy Church, both here in this place and around the world. May we may hear afresh your call to holiness of life, and by your strength and wisdom, bring light and life to your world.

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

Leader: Lord, hear us.

All: Lord, graciously hear us.

Leader: Lord of all creation, whose glory is around and within us: open our eyes to your wonders, that we may serve you and your creation with respect and reverence.

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

Leader: Lord, hear us.

All: Lord, graciously hear us.

Leader: Stir up your mighty power, O God, and come among us; guide the leaders of our nation, and every nation; bring near the day when wars shall cease and poverty and pain shall end.

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

Leader: Lord, hear us.

Leader: Lord, graciously hear us.

Leader: Remember us, in your love, O Lord. We commend to your faithful love those who are crying from the depths; help them to watch and pray through their time of darkness, in sure hope of the dawn of your healing and redemption. We pray for the sick and the friendless, the homeless and the captive, the weary and the depressed, the anxious and afraid, the lonely and bereaved. Give us health, comfort, and hope.

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

Leader: Lord, hear us.

All: Lord, graciously hear us.

Leader: Lord Jesus Christ, you are the way, the truth and the life: let us not stray from you who are the way, nor distrust your promises who are the truth, nor rest in anything but you who are the life, for beyond you there is nothing to be desired neither in heaven nor in earth.

All: Amen.

✠ The Renewal of Baptismal Vows

- Priest:* Let us join with those who are committing themselves to Christ this day and renew our own baptismal covenant.
Do you believe in God the Father?
- All:* **I believe in God, the Father almighty, creator of heaven and earth.**
- Priest:* Do you believe in Jesus Christ, the Son of God?
- All:* **I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.**
- All:* **He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**
- Priest:* Do you believe in God the Holy Spirit?
- All:* **I believe in God the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**
- Priest:* Will you continue in the Apostles' teaching and fellowship, in the breaking of bread and in the prayers?
- All:* **I will, with God's help.**
- Priest:* Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?
- All:* **I will, with God's help.**
- Priest:* Will you proclaim by word and example the good news of God in Christ?
- All:* **I will, with God's help.**
- Priest:* Will you seek and serve Christ in all persons, loving your neighbour as yourself?
- All:* **I will, with God's help.**
- Priest:* Will you strive for justice and peace among all people, and respect the dignity of every human being?
- All:* **I will, with God's help.**
- Priest:* Will you strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?
- All:* **I will, with God's help.**

In celebrating the Baptism of the Lord we remember our own baptism, the vows we or our sponsors made to turn toward all that brings us closer to God and one another and to turn away from all that separates us.

This begins with saying what we believe. These words are taken from the Apostles' Creed - a statement of faith dating back to the 2nd century.

The Apostles' Creed affirms our belief in God as Trinity: perfect unity in diversity and perfect diversity in unity, embodied in God the Creator, Jesus the Redeemer, and the Holy Spirit who sanctifies all things.

The promises we reaffirm after this statement of faith, are intended to keep us in a holy and loving relationship with God and each other.

The last statement was added officially to these promises as a response to the Anglican Church's action on climate change.

When we celebrate baptism, we ask God's blessing on the water through the Holy Spirit. This is an ancient ritual that incorporates the symbolism in creation itself in Genesis 1.2 - in the moment when the Spirit of God was hovering over the surface of the waters.

Pronounced: "Uh-SPUR-geez", Asperges is a Latin word meaning "sprinkle" - as with water. It comes from Psalm 51.7 where the author asks God to be sprinkled with water and cleansed of all that separates us from God's love. We do this to recall how we have been cleansed through the waters of Baptism.

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 handshake, a wave, or the peace sign - that is meant to suggest that we are reconciled with one another.

The Blessing of the Water

Water is poured into the font.

Priest: The Lord be with you.

All: **And also with you.**

Priest: Let us give thanks to the Lord our God.

All: **It is right to give our thanks and praise.**

Priest: We thank you, Almighty God, for the gift of water. Over water the Holy Spirit moved in the beginning of creation. Through water you led the children of Israel out of their bondage in Egypt into the land of promise. In water your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

Priest: We thank you, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection.

Through it we are reborn by the Holy Spirit.

Therefore in joyful obedience to your Son, we celebrate our fellowship in him in faith.

Now sanctify this water by the power of your Holy Spirit,

that all who have passed through the waters of baptism

may continue for ever in the risen life of Jesus Christ our Saviour.

To him, to you, and to the Holy Spirit,

be all honour and glory, now and for ever.

People: **Amen.**

The Asperges

The people are sprinkled with water from the font.

All sing the following (#809—Gather), repeatedly:



There is one Lord, one faith, one bap-tis-m, There is one God who is Fa-ther of all.

Text: Ephesians 4. Taizé Community, 1984. Tune: Jacques Berthier (1923-1994) © 1984, Les Presses de Taizé, GIA Publications, Inc., agent.

The Priest concludes the Renewal of Baptismal Vows with the following:

Priest: God the creator, the rock of our salvation, has given us new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, through our Lord Jesus Christ.

May God keep us faithful to our calling, now and forever.

People: **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



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 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: #45 (Common Praise) "Down Galilee's Slow Roadways"

All sing



1. Down Gal - i - lee's slow road-ways, a stran-ger trav-elled on from
2. A - ris - ing from the riv - er, he saw the hea - vens torn; it
3. We too have found a road-way; it led us to this place. We



Na - za - reth to Jor - dan to be bap - tized by John. He
seemed the sky was o - pen to show the Spir - it's form. The
all have had to trav - el in search of hope and grace. But



went down to the wa - ters with sol - dier, scribe, and slave, but
ho - ly dove de - scend - ed; he heard a glo - rious voice: "You
now be - side this wa - ter a - gain a voice is heard: "You



there with - in the riv - er the sign was birth and grave.
are my own be - lov - ed, my child, my heart, my choice."
are my own, my cho - sen, be - lov - ed of your Lord."

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 life and freedom,
we celebrate the revelation of Jesus
as the Christ who makes all creation new.
Accept all we offer you this day and make us new in him,
who is Lord for ever and ever. **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 truly right, and good and joyful,
to give you thanks, all-holy God,
source of life and fountain of mercy.
You have filled us and all creation with your blessing
and fed us with your constant love;
you have redeemed us in Jesus Christ and knit us into one body.
Through your Spirit you replenish us and call us to fullness of life.
Therefore, joining with Angels and Archangels
and with the faithful of every generation,
we lift our voices with all creation as we sing:

Sanctus: #732 (Common Praise)



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



full of your glo-ry. Ho - san-na in the high-est, ho - san-na in the high-est.



Blessed is he who comes in the name of the Lord, Ho - san-na in the high-est, ho-



san-na in the high-est.

Priest: Blessed are you, gracious God, creator of the universe and giver of life.
You formed us in your own image and called us to dwell in your infinite love.
You gave the world into our care that we might be your faithful stewards
and show forth your bountiful grace.
But we failed to honour your image in one another and in ourselves;
we would not see your goodness in the world around us;
and so we violated your creation, abused one another, and rejected your love.
Yet you never ceased to care for us,
and prepared the way of salvation for all people.
Through Abraham and Sarah you called us into covenant with you.
You delivered us from slavery, sustained us in the wilderness,
and raised up prophets to renew your promise of salvation.
Then, in the fullness of time, you sent your eternal Word,
made mortal flesh in Jesus.
Born into the human family, and dwelling among us, he revealed your glory.
Giving himself freely to death on the cross, he triumphed over evil,
opening the way of freedom and life.

On the night before he died for us,
our Saviour Jesus Christ took bread,
and when he had given thanks to you, he broke it,
and gave it to his friends, and said:
“Take, eat: This is my Body which is given for you.
Do this for the remembrance of me.”

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”
Therefore we proclaim our hope:

People: **Dying you destroyed our death,
rising you restored our life,
Lord Jesus, come in glory;**

Priest: Remembering his death and resurrection,
we now present to you from your creation this bread and this wine.
By your Holy Spirit may they be for us
the Body and Blood of our Saviour Jesus Christ.
Grant that we who share these gifts may be filled with the Holy Spirit
and live as Christ’s Body in the world.
Bring us into the everlasting heritage of the whole human family,
that with all your saints, past, present, and yet to come,
we may praise your name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit,
to you be honour, glory, and praise, for ever and ever.

All: **Amen.**

The
Eucharistic
Prayer today is
from the
Episcopal
Church,
Enriching Our
Worship
Prayer 1

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

<i>Priest:</i>	<i>People:</i>
	
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,	
	
your king - dom come, your will be done, on earth as in heav - en.	
	
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 pow-er, and the glo-ry are yours, now and for ev-er. A - men.	

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: We break this bread to share in the body of Christ.

People: **We, being many, are one body, for we all share in the one bread.**

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

People: **Thanks be to God.**

Agnus Dei

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:

This hymn is called the Agnus Dei, a Latin phrase meaning "Lamb of God," and has been sung after the Eucharistic prayer since the late seventh century.

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.
 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: #502 (Gather) “Come to the Water”

All sing



1. O let all who thirst, let them come to the wa-ter.
 2. And let all who seek, let them come to the wa-ter.
 3. And let all who toil, let them come to the wa-ter.
 4. And let all the poor, let them come to the wa-ter.



And let all who have noth-ing, let them come to the Lord:
 And let all who have noth-ing, let them come to the Lord:
 And let all who are wea-ry, let them come to the Lord:
 Bring the ones who are lad-en, bring them all to the Lord:



With-out mon-ey, with-out price. Why should you pay the price,
 With-out mon-ey, with-out strife. Why should you spend your life,
 All who la-bour, with-out rest. How can your soul find rest,
 Bring the chil-dren with-out might. Eas-y the load and light:



ex-cept for the Lord?
 ex-cept for the Lord?
 ex-cept for the Lord?
 come to the Lord.

Text: Isaiah 55.1,2, Matthew 11.28-30; John Foley, SJ (1939-). Tune: John Foley, SJ (1939-) © 1978, John B. Foley, SJ, and New Dawn Music.

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

Motet: The Baptism of Jesus (*Peter Hallock*)

Jesus autem hodie regressus est a Jordane
Today Jesus returned from the Jordan

When Jesus Christ baptised was,
the Holy Ghost descended with grace;
the Father's voice was heard in the place:

Hic est filius meus, ipsum intende.
This is my Son, listen to him.

There were three Persons and one Lord,
the Son baptised with one accord,
the Father said this blessed word:

Hic est filius meus, ipsum intende. *This is my Son, listen to him.*
Now, Jesus, as thou art both God and man,
and were baptised in from Jordan.
At one last end, we pray thee, say then:

Hic est filius meus, ipsum intende. *This is my Son, listen to him.*

Prayer after Communion

Priest: Gracious God, lover of all,
by this sacrament you make us one family in Christ your Son,
one in the sharing of his body and blood,
one in the communion of his spirit.
Help us to grow in love for one another
and come to the full maturity
of the Body of Christ.
We ask this in his name. **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.**

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

Concluding Hymn: #162 (Common Praise) "Sing of God Made Manifest"

All sing



1. Sing of God made man-i - fest in a child ro - bust and blest,
2. Sing of God made man-i - fest when at Jor - dan John con - fessed,
3. Sing of God made man-i - fest when Christ came as wed - ding - guest
4. Sing of God made man-i - fest on the cloud - capped moun - tain's crest,



to whose home in Beth - le - hem where a star had guid - ed them,
"I should be bap - tized by you, but your bid - ding I will do."
and at Ca - na gave a sign, turn - ing wa - ter in - to wine;
where both voice and vi - sion waned un - til Christ a - lone re - mained:



ma - gi came and gifts un - bound, signs mys - ter - ious and pro - found:
Then from heaven a dou - ble sign, dove - like Spir - it, voice di - vine,
fur - ther still was love re - vealed as he taught, for - gave and healed,
glimpse of glo - ry, pledge of grace, given as Je - sus set his face



myrrh and frank - in - cense and gold grave and God and king fore - told.
hailed the true A - noint - ed One: "This is my be - lov - ed Son."
bring - ing light and life to all who would lis - ten to God's call.
towards the wait - ing cross and grave, sign of hope that God would save.

Text: Carl P. Daw, Jr. (1944-). © 1990 Hope Publishing Co. Music: Melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750).

The Dismissal

Priest: Followers of Jesus, inspired by the Holy Spirit,
serve the world God loves. 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.

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People written by Judy Burnham, and the source of the closing prayer Erasmus-1536

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WORSHIP WITH US

Sunday January 7 (Baptism of the Lord)

7:00 PM – No service

Sunday January 14 (Second Sunday after Epiphany)

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

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

7:00 PM – Taizé (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)