



THE FIRST SUNDAY OF ADVENT
SUNDAY, DECEMBER 1, 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.

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Today we launch into the Season of Advent, the beginning of the Church Year. Advent means “coming” and over the next four weeks the themes and readings are meant to speak of Jesus’ coming to us: as he first did in Bethlehem, as he does in our hearts and as he will at the end of time.

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

Presider: Steven Mackison

Land Acknowledgement

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.

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.

Hymn: #94 (Common Praise) “Wait for the Lord, Whose Day Is Near”

The image shows a musical score for a hymn. It consists of two systems of music, each with a treble and bass staff joined by a brace. The key signature is one sharp (F#), and the time signature is common time (C). The lyrics are written below the notes. The first system contains the lyrics: 'Wait for the Lord, whose day is near.' The second system contains the lyrics: 'Wait for the Lord: be strong, take heart!'. The music is simple, using mostly whole and half notes with some rests.

Text: Psalm 31.24 and Psalm 130.5; para. Taizé Community (France). Music: WAIT FOR THE LORD. Jacques Berthier (1923-1994).
Para. and music © 1991 Les Presses de Taizé. Used by permission of GIA Publications, Inc., exclusive agent.

All rise at the sound of the bell

Opening Sentences

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.**

The Opening Sentences come from the Iona Community, a diverse Christian group basing itself on a life of justice, worship and equality.

Opening Hymn: #91 (Common Praise) "People, Look East! The Time is Near"

1. Peo - ple, look east! The time is near of the
2. Fur - rows, be glad! Though earth is bare, one more
3. Birds, though you long have ceased to build, guard the
4. Stars, keep the watch: when night is dim one more
5. An - gels, an - nounce with shouts of mirth Christ who
crown - ing of the year. Make your house fair as you are
seed is plant - ed there: give up your strength the seed to
nest that must be filled; e - ven the hour when wings are
light the bowl shall brim shin - ing be - yond the frost - y
brings new life to earth. Set ev - ery peak and val - ley
a - ble, trim the hearth and set the ta - ble. Peo - ple look
nour - ish, that in course the flower may flour - ish. Peo - ple look
fro - zen God for fledg - ing time has cho - sen. Peo - ple look
weath - er, bright as sun and moon to - geth - er. Peo - ple look
humm - ing with the word, the Lord is com - ing. Peo - ple look
east and sing to - day: Love, the guest, is on the way.
east and sing to - day: Love, the rose, is on the way.
east and sing to - day: Love, the bird, is on the way.
east and sing to - day: Love, the star, is on the way.
east and sing to - day: Love, the Lord, is on the way.

Text: Eleanor Farjeon (1881-1965). © David Higham Associates, Ltd. Music: BESANÇON. Melody French trad.; harm. Martin Shaw (1875-1958), alt. Harm. © Oxford University Press.

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.

The Collect of the Day

Priest: God of justice and peace,
from the heavens you rain down mercy and kindness.
Raise our heads in expectation,
so that we may yearn for the coming day of the Lord
and stand without blame before your Son, Jesus Christ,
who lives and reigns for ever and ever. **Amen.**

✠ Proclamation of the Word

Please be seated

First Reading: Jeremiah 33.14-16

Reader: A Reading from the Book of the Prophet Jeremiah.

The days are surely coming, says the Lord, when I will fulfil the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: "The Lord is our righteousness."

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 25.1-9 (*George Black*)



To you, O God, I lift up my soul; my God, I put my trust in you;
let me not be humiliated, nor let my enemies triumph over me.
Let none who look to you be put to shame;
let the treacherous be disappointed in their schemes. **Refrain**

Show me your ways, O God, and teach me your paths.
Lead me in your truth and teach me,
for you are the God of my salvation; in you have I trusted all the day long. **Refrain**

Remember, O God, your compassion and love, for they are from everlasting.
Remember not the sins of my youth and my transgressions;
remember me according to your love
and for the sake of your goodness, O God. **Refrain**

Gracious are you and upright, O God;
therefore you teach sinners in your way.
You guide the humble in doing right and teach your way to the lowly.
Your paths, O God, are love and faithfulness
to those who keep your covenant and your testimonies. **Refrain**

One minute of silence is observed

Jeremiah was a priest and prophet during one of the most challenging times in the biblical history of the Jewish people: the destruction of Jerusalem and the Temple of Solomon, and the Babylonian exile. This text is an excerpt from Jeremiah's second set of oracles concerning restoration which includes the fulfillment of the Davidic dynasty.

Pronounced "sahm" the psalms are a collection of poetry, prose, and song that cover every theme and emotion. Today's Psalm resembles wisdom literature. The psalmist seeks the right path leading to truth, forgiveness, and love.

The Acclamation (from the Latin “acclamare,” meaning “shout in approval”) is sung or said to prepare our hearts to receive the Gospel.

We begin Advent, the season of waiting, reflecting on the coming of the Son of Man and the kingdom of God. Who is the being we are waiting for and for what are we waiting.

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.

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.**

“There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see ‘the Son of Man coming in a cloud’ with power and great glory. Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near.”

Then he told them a parable: “Look at the fig tree and all the trees; as soon as they sprout leaves you can see for yourselves and know that summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly I tell you, this generation will not pass away until all things have taken place. Heaven and earth will pass away, but my words will not pass away.

“Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day does not catch you unexpectedly, like a trap. For it will come upon all who live on the face of the whole earth. Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man.”

Priest: The Gospel of Christ.

Luke 21.25-36

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

Homily: Paige Souter

Prayers of the People:

Leader: As we begin our Advent journey, may we open our minds and hearts to welcome Jesus in new and deeper ways into our lives and into the world.

Emmanuel, help us to keep a holy Advent. As we wait for your coming anew into our midst, help us to draw closer to you and to each other. Help us to see the blessings of your presence.

Please add your prayers either silently or aloud.

Leader: With open hearts, we pray,

People: **Come, Lord Jesus**

Leader: With tear-stained cheeks, we see the suffering and pain in our communities. We pray for comfort and strength and healing for all in need. We hold close to our hearts refugees and displaced peoples, victims of violence, war, racism, and gender-based violence. May we be a community of welcome and rest.

Please add your prayers either silently or aloud.

Leader: With open hearts, we pray,

People: **Come, Lord Jesus**

Leader: With hope filled hearts, we seek your peace and justice. We pray for an end to war and strife, for the protection of civilians, for soldiers, and for all who have died in conflicts. We pray for healing for the planet that is in peril. May we be advocates for peace and kin of creation.

Please add your prayers either silently or aloud.

Leader: With open hearts, we pray,

People: **Come, Lord Jesus**

Leader: With faith-filled spirits, we pray for our Redeemer Community and the Common Table. We pray for vision, faith, courage, and perseverance. May our community and ministry be a beacon of hope for all who walk through our doors.

Please add your prayers either silently or aloud.

Leader: With open hearts, we pray,

People: **Come, Lord Jesus**

Leader: With wearied souls, we pray for all those close to our hearts. We pray for those who are ill, isolated, homeless, afraid. May we be a source of comfort and care.

Please add your prayers either silently or aloud.

Leader: With open hearts, we pray,

People: **Come, Lord Jesus**

Leader: Emmanuel we long for you. We long for your kingdom. Come, Lord Jesus, Come.

People: **Amen.**

The Peace

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

People: **And also with you.**

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.

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 nod, a hug, a handshake - that is meant to suggest that we are reconciled with one another.




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 or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship 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: #89 (Common Praise) "O Come, O Come Emmanuel"

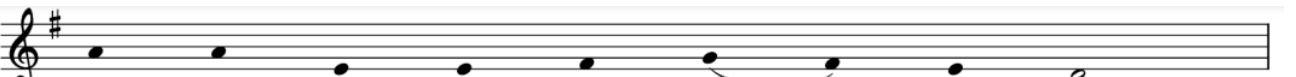
All sing




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.

Refrain



Re-joice! Re-joice! E - man - u - el shall come to you, O Is - ra - el.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of love and power,
your word stirs within us
the expectation of the coming of your Son.
Accept all we offer you this day,
and sustain us with your promise of eternal life.
We ask this in the name 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:

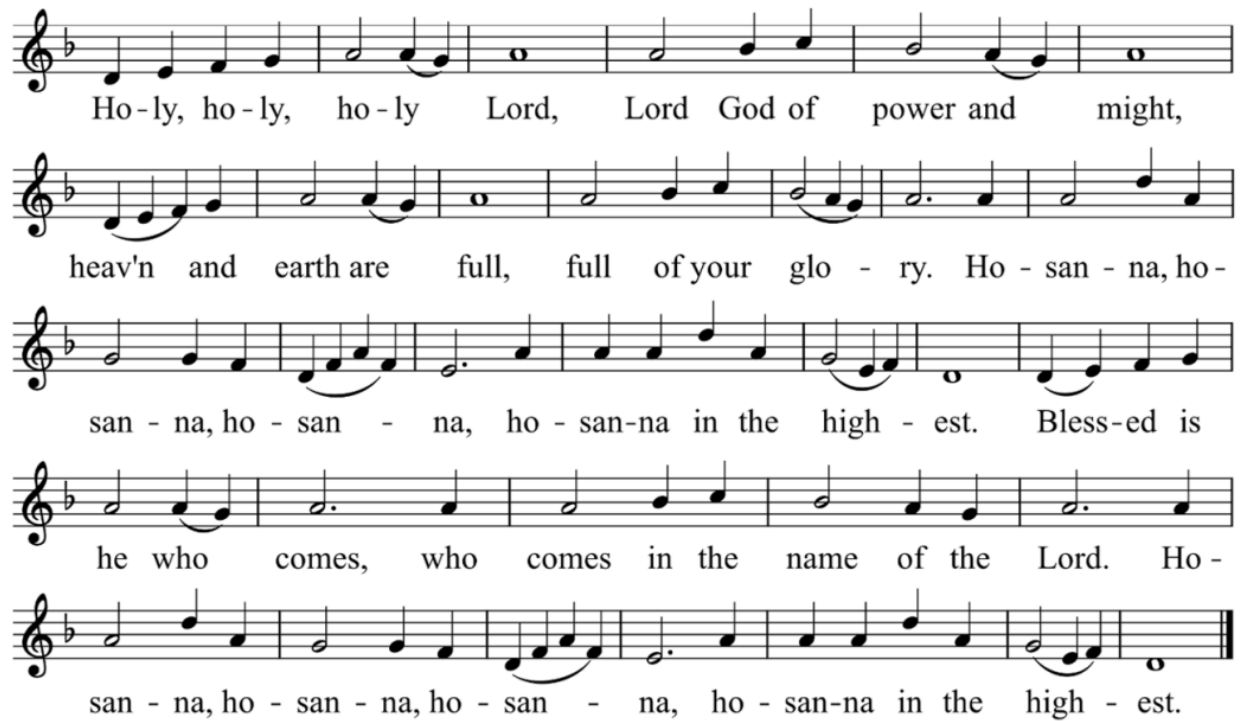
Eucharist is a Greek word that means "thanksgiving." It is a sacramental act of worship. A sacrament is "an outward and visible sign of an inward and spiritual grace." This means that Jesus is somehow present to us in this ritual act, not by "magic," but through the mystery of God's revealing himself in a unique way when we partake of this sacred meal of bread and wine.

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 Eucharistic Prayer today is ELCIC Prayer 2.

Sanctus: #722 (Common Prayer)

All sing

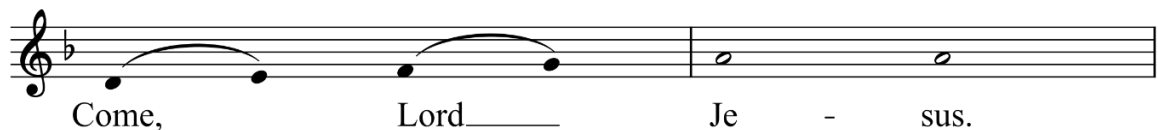


Ho - ly, ho - ly, ho - ly Lord, Lord God of power and might,
 heav'n and earth are full, full of your glo - ry. Ho - san - na, ho -
 san - na, ho - san - na, ho - san - na in the high - est. Bless - ed is
 he who comes, who comes in the name of the Lord. Ho -
 san - na, ho - san - na, ho - san - na, 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.

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.



Come, Lord _____ Je - sus.

Come, Ho - ly Spi - rit.

A musical staff in G major (one sharp) and 4/4 time. The melody consists of a half note G4, a half note A4, a half note B4, and a half note C5. The lyrics 'A - - men, a - men.' are written below the staff, with hyphens indicating the duration of the notes.

Text: Matthew 6.9-13. Tr. © 1989 *English Language Liturgical Consultation*. Music: Nicholas Rimsky-Korsakov (1844-1908); arr. George Black (1931-2003) ©.

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

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 Song:

On God alone I wait silently;

God my deliverer,

God my strong tower.

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: 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.

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: #408 (Blue Gather) “Like a Bird”

All sing



1. Like a bird that spreads her wings to gath - er in her young,
2. From the ends of earth you call your bless - ed chil-dren home,
3. For the na - tions you pre - pare and spread a splen-did feast,
So you o - pen wide your arms to gath - er in your
Say - ing "Gath - er now from far and near, my peo - ple
Gath - er ev - 'ry tribe and race, the great - est to the
own. For our free re-sponse you wait, Ear - ly morn-ing, noon, and
come." For our sim-ple trust you yearn Till, at last in love we
least. For one fam-'ly, how you long; 'Round your ta - ble, vast the
late.
turn. Come and wake us, come and wake us, come and wake us to your
throng.
wel - come. Ma - ra - na - tha, come.

Text: Delores Dufner, OSB, b.1939. Tune: WAKE US, Michael Joncas, b.1951 © 2011, GIA Publications, Inc.

Motet: “A Tender Shoot” (Goldschmidt)

A tender shoot has started up from a root of grace,
as ancient seers imparted from Jesse's holy race:
It blooms without a blight, blooms in the cold bleak winter,
turning our darkness into light.

This shoot Isaiah taught us, from Jesse's root should spring;
The Virgin Mary brought us the branch of which we sing;
Our God of endless might gave her this child to save us,
Thus turning darkness into light.

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

Prayer after Communion

Priest: All your works praise you, O Lord.

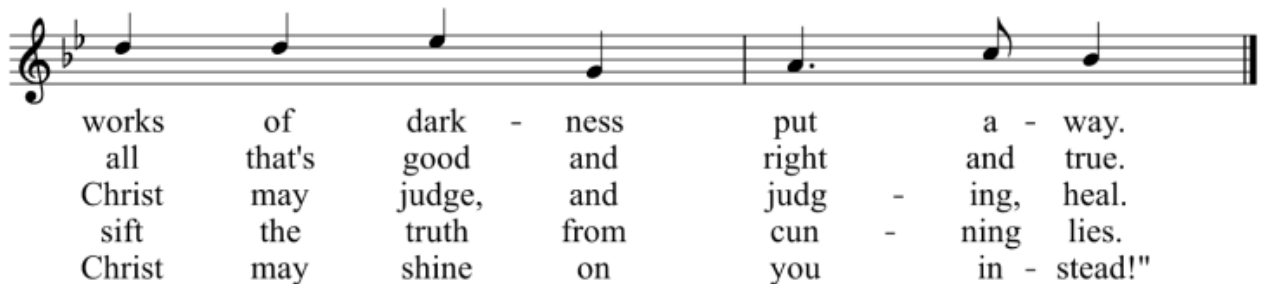
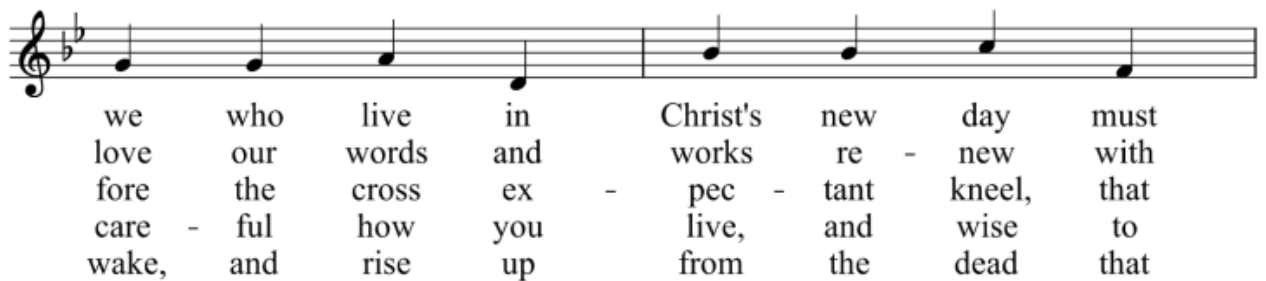
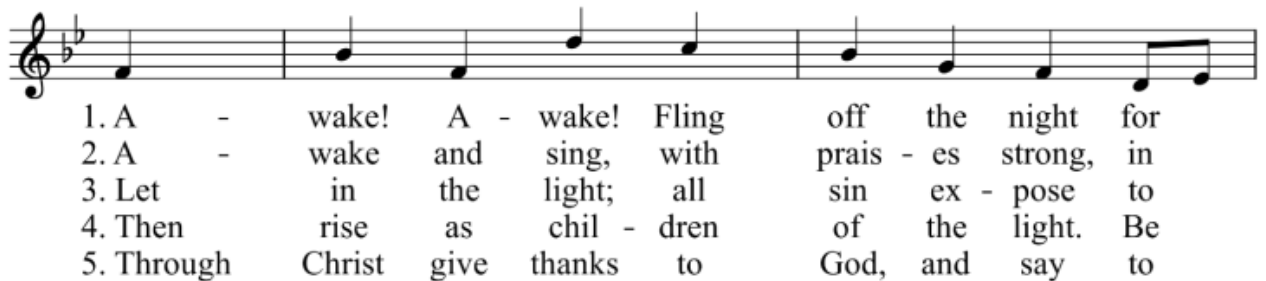
All: **your faithful servants bless you.**

Priest: Gracious God,

All: **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.**

Departing Hymn: #599 (Common Prayer) "Awake! Awake!"

All sing



The Dismissal

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

People: Thanks be to God. Alleluia!

A graphic for Advent at 7PM. It features a dark background with a glowing blue star in the upper left and a lit white candle in the lower center. The text "Advent at 7PM" is written in a blue serif font to the right of the star.

December

- 1 Advent Carol Service
- 15 Bach Vespers *featuring Cantata 191*
Gloria in Excelsis Deo
- 22 Blue Christmas
a service for when Christmas is hard

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People written by Paige Souter. Cover art by Yani Feng.

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WORSHIP WITH US

Sunday, December 8 (Advent 2)

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

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

Saturday, December 14

2:00 PM - Church of the Redeemer's annual "Christmas in the City" event to support The Common Table

Sunday, December 15 (Advent 3)

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

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

7:00 PM - Bach Vespers Cantata 191 (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday, December 22 (Advent 4)

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

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

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

8:00 PM – Compline (on Zoom only)

CELEBRATE CHRISTMAS WITH US

Sunday, December 24 (Christmas Eve)

3:00 PM – Cozy Christmas (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)

Sunday, December 25 (Christmas Day)

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