



**THE FOURTH SUNDAY OF ADVENT**  
SUNDAY, DECEMBER 22, 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 <https://theredeemer.ca/news-events/>

[theredeemer.ca](https://theredeemer.ca)

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We are currently in the Season of Advent, the beginning of the Church Year. Advent means “coming” and over the 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:** Paige Souter

### 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.

**Opening Song:** #41 (Sing a New Creation) “Come, Come Emmanuel”

The image shows a musical score for the hymn "Come, Come Emmanuel". It is written for a single voice and piano accompaniment. The key signature is one sharp (F#), and the time signature is common time (C). The melody is in the treble clef, and the piano accompaniment is in the bass clef. The lyrics are: "Come, come Emmanuel. Come, Emmanuel." The score includes a repeat sign at the end of the first phrase.

Text and music: James J. Chepponis, 1995. © 1995, GIA Publications, Inc.

*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: #117 (Common Praise) "Lo, How a Rose E'er Blooming"



1. Lo, how a Rose e'er bloom - ing  
2. I - sai - ah 'twas fore - told it,  
3. O Flower, whose fra - grance ten - der



from ten - der stem hath sprung, of Jes - se's lin - eage com - ing  
the Rose I have in mind; with Ma - ry we be - hold it,  
with sweet-ness fills the air, dis - pel in glo - rious splen - dour



as seers of old have sung. It came, a blos - som bright  
the vir - gin moth - er kind. To show God's love a - right,  
the dark-ness ev - ery-where; true man, yet ve - ry God,



a - mid the cold of win - ter, when half spent was the night.  
she bore to us a Sav - iour, when half spent was the night.  
from sin and death now save us, and share our ev - ery load.

Text: St. 1-2, German (15<sup>th</sup> cent.); tr. Theodore Baker (1851-1934). St. 3, Friedrich Layritz (1808-1859); tr. Harriet Reynolds Krauth Spaeth (1845-1925).  
Music: ES IST EIN' ROS. Melody *Alte Catholische Geistliche Kirchengesäng*, Köln, 1599; harm. Michael Praetorius (1571-1621).

## The Collect of the Day

*Priest:* God of promise,  
you look with favour on the lowly,  
you scatter the proud and you fill the hungry.  
May we, like Mary, respond to your call  
and be obedient to your will;  
through Jesus Christ who is to come. **Amen.**

## ✠ Proclamation of the Word

*Please be seated*

### First Reading: Micah 5:2-5a

*Reader:* A Reading from the Book of the Prophet Micah.

But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days. Therefore he shall give them up until the time when she who is in labour has brought forth; then the rest of his kindred shall return to the people of Israel. And he shall stand and feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they shall live secure, for now he shall be great to the ends of the earth; and he shall be the one of peace.

*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*

Micah was the last of the eighth-century prophets. Times are bad for his people: Assyria has captured Damascus and Samaria. Jerusalem has been besieged. But Micah sees hope, prophesying a messiah who will arise out of Bethlehem, bringing prosperity and peace. We hear these words today to set the tone for what will be revealed in the rest of today's scripture; that in the least likely places and people, God makes God's presence known.

**Canticle: #401 (Common Praise)**

“My Life Flows On in Endless Song (How Can I Keep from Singing)”

*All sing*



1. My life flows on in end-less song a-bove earth's lam-en-ta-tion. I  
2. Through all the tum-ult and the strife, I hear that mus-ic ring-ing; it  
3. What though the temp-est 'round me roar, I hear the truth it liv-eth. What  
4. When ty-rants trem-ble, sick with fear, and hear their death knells ring-ing; when  
5. The peace of Christ makes fresh my heart, a foun-tain ev-er spring-ing. All



hear the real though far-off hymn that hails a new cre-a-tion.  
sounds and ech-oes in my soul; how can I keep from sing-ing?  
though the dark-ness 'round me close, songs in the night it giv-eth.  
friends re-joice both far and near, how and I keep from sing-ing?  
things are mine since I am his; how can I keep from sing-ing?

**Refrain**



No storm can shake my in-most calm, while to that Rock I'm cling-ing. Since



Love is lord of heaven and earth, how can I keep from sing-ing?

Text: Robert Lowry (1826-1899); adapt. with additional text by Doris Plenn. © 1957 (renewed) Sanga Music, Inc. All rights reserved. Used by permission.  
Music: HOW CAN I KEEP FROM SINGING. Attrib. Robert Lowry (1826-1899), alt.

In place of the Psalm we sometimes sing a canticle – a piece of scripture set to music. This is a paraphrase of the most famous canticle of all time, the Magnificat (anima mea) ...which means “my soul magnifies.” These were the first words Mary spoke after today’s Gospel reading, when Elizabeth acclaims Mary as the one who will bear the Son of God. Pious legend has it that she sang these words. Whether or not that’s true, since we have come to know that God is among us in Jesus, how can we keep from singing?

*One minute of silence is observed*

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

The angel Gabriel has given Mary two startling revelations that seem impossible: that she (a virgin) will bear a child who will be called Son of God; and that her relative, Elizabeth (who was barren), will also bear a child, John the Baptist, who will prepare the way for Jesus. This is a lot for anyone to take in, let alone two peasant women. Luke wants us to believe Gabriel's words of encouragement to Mary: nothing will be impossible with God.

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.

## 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.**

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child leapt in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leapt for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord.'

And Mary said, "my soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants for ever."

*Priest:* The Gospel of Christ.

Luke 1.39-55

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

**Homily:** Steven Mackison

## Prayers of the People:

*Leader:* As we continue 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 seekers who come to Redeemer, either online or in person.

*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 sharing of the peace has been a part of Christian worship since the second century. It is a gesture we share through a nod, a handshake, or by raising our hand in the peace symbol, as an expression of reconciliation with one another and with God.



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: #328 (Gather) "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.

Text: Psalm 95 and "O" Antiphon; Marty Haugen (1950-). Tune: Marty Haugen (1950-) © 1982 GIA Publications, Inc.

**✠ 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*

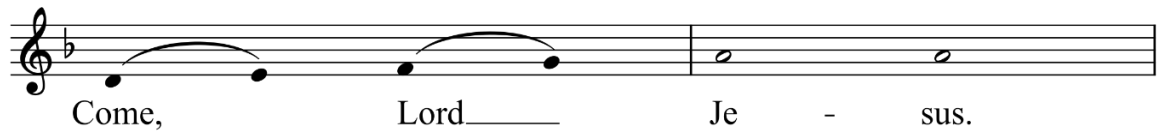
Ho-ly, ho-ly, ho-ly Lord, Lord God of power and might,  
heav'n and earth are full, full of your glo - ry. Ho - san - na, ho -  
san - na, ho - san - na, ho - san-na in the high - est. Bless-ed is  
he who comes, who comes in the name of the Lord. Ho -  
san - na, ho - san - na, ho - san - na, ho - san-na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

Music: PICARDY; French carol (17<sup>th</sup> cent.); arr. Patrick Wedd (1948-2019) ©.

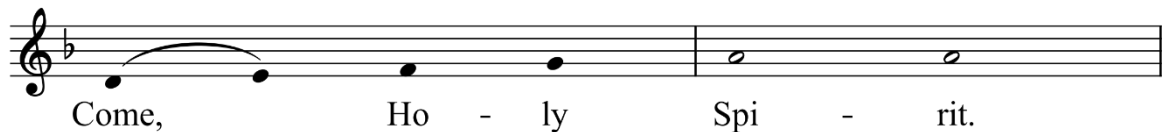
The Eucharist (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In 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.

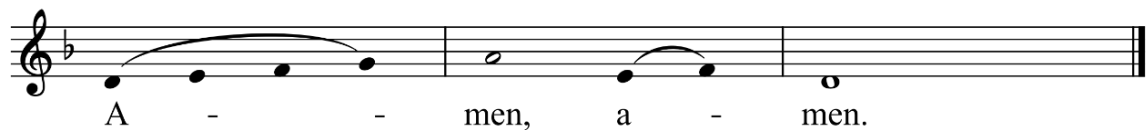
*Priest:* Holy One, the beginning and the end, the giver of life:  
Blessed are you for the birth of creation.  
Blessed are you in the darkness and in the light.  
Blessed are you for your promise to your people.  
Blessed are you in the prophet's hopes and dreams.  
Blessed are you for Mary's openness 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.



*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.



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



## The Lord's Prayer: #744 (Common Praise)

*Priest:* As our Sa - viour taught us let us pray. *People:* 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.

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

Given to us by Jesus himself, The Lord's Prayer 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 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.**

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.

**Fraction Anthem: Antiphon for Advent IV** (*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:* 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.



## 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.*

*You may also light a candle if you wish.*

## 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: #350 (Gather) "God's Surprise"

*All sing*



1. Who would think that what was need-ed To trans-form and  
2. Shep-herds watch and wise men won-der, Mon-archs scorn and  
3. Cen-tu-ries of skill and sci-ence Span the past from



save the earth Might not be a plan or ar-my,  
an-gels sing; Such a place as none would reck-on  
which we move, Yet ex-pe-rience ques-tions wheth-er,



Proud in pur-pose, proved in worth? Who would think, de-  
Hosts a ho-ly help-less thing; Sta-ble beasts and  
With such pro-gress, we im-prove. While the hu-man



spite de-ri-sion, That a child should lead the way?  
by-passed stran-gers Watch a ba-by laid in hay: God sur-  
lot we pon-der, Lest our hopes and hu-mour fray,



pris-es earth with heav-en, Com-ing here on Christ-mas Day.

Text: John L. Bell, b.1949. Tune: SCARLET RIBBONS, English traditional; arr. by John L. Bell, b.1949. © 1987, Iona Community, GIA Publications, Inc., agent.

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. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

**Motet: "O Magnum Mysterium"** (*Tomas Luis de Victoria*)

O magnum mysterium	<i>O great mystery and wonderful sacrament,</i>
et admirabile sacramentum,	<i>that even the animals</i>
ut animalia viderent Dominum natum	<i>should see the new-born Lord</i>
jacentem in praesepe.	<i>lying in a manger!</i>
O beata Virgo, cujus viscera meruerunt	<i>O blessed is the Virgin, whose womb</i>
portare Dominum Jesum Christum.	<i>was worthy to bear Christ the Lord.</i>
Alleluia!	<i>Alleluia!</i>

**Prayer after Communion**

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

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

*Priest:* Gracious God,

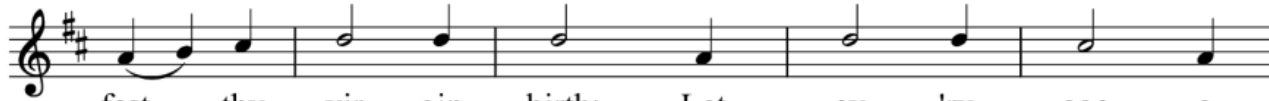
***All:* we thank you for feeding us  
with the body and blood of your Son Jesus Christ.  
May we, who share his body, live his risen life;  
we, who drink his cup, bring life to others;  
we, whom the Spirit lights, give light to the world.  
Keep us firm in the hope you have set before us,  
so that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

## Departing Hymn: "Come, Thou Redeemer of the Earth"

All sing



1. Come, thou Re - deem - er of the earth, And ma - ni -  
2. Be - got - ten of no hu - man will, But of the  
3. Forth from his cham - ber go - eth he, That ro - yal  
4. From God Cre - a - tor he pro - ceeds, To God the  
5. Thy cra - dle here shall glit - ter bright, And dark - ness  
6. All laud, e - ter - nal Christ, to thee Whose ad - vent



fest thy vir - gin birth: Let ev - 'ry age a -  
Spi - rit thou art still The Word of God in  
home of pur - i - ty, A giant in two - fold  
Ho - ly One he speeds; His course he runs to  
breathe a new - er light, Where end - less faith shall  
sets thy peo - ple free, Whom with the Source do



dor - ing fall; Such birth be - fits the God of all.  
flesh ar - rayed, The pro - mised fruit to us dis - played.  
sub - stance one, Re - joi - cing now his course to run.  
death and hell, Re - turn - ing on God's throne to dwell.  
shine se - rene, And twi - light nev - er in - ter - vene.  
we a - dore, and Ho - ly Ghost for ev - er - more.

Text: St. Ambrose (340?-397); tr. J.M. Neale (1818-1866), alt. Music: PUER NOBIS NASCITUR. Melody Trier MS (15<sup>th</sup> cent.); adapt. Michael Praetorius (1571-1621).

In the Dismissal ("dismiss" is derived from the Latin "dimittere" meaning "to send away"), we affirm that together in worship we are strengthened and nurtured. We are now sent away into the world to be agents of God's grace.

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

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## **WORSHIP WITH US**

### **Sunday, December 22 (Advent 4)**

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

**8:00 PM** – Compline (on Zoom only)

## **CELEBRATE CHRISTMAS WITH US**

### **Tuesday, 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)

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

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

### **Sunday December 29 (First Sunday after Christmas)**

**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)

### **Sunday January 5 (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)