



BAPTISM OF THE LORD – PROPER 1
RENEWAL OF BAPTISMAL VOWS AND HOLY EUCHARIST

SUNDAY, JANUARY 12, 2025, 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/post-17524>.

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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, making it more meaningful for all.

Presider: Susan Haig

Welcome

Land Acknowledgement

Opening Hymn: #45 (Common Praise) "Down Galilee's Slow Roadways" *All rise and sing*



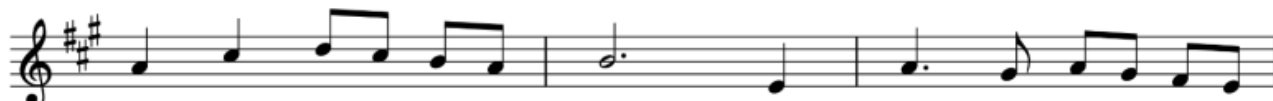
1. Down Gal - i - lee's slow road - ways, a stran - ger trav - elled
2. A - ris - ing from the riv - er, he saw the hea - vens
3. We too have found a road - way; it led us to this



on from Na - za - reth to Jor - dan to be bap - tized by
torn; it seemed the sky was o - pen to show the Spir - it's
place. We all have had to trav - el in search of hope and



John. He went down to the wa - ters with
form. The ho - ly dove de - scend - ed; he
grace. But now be - side this wa - ter a -



sol - dier, scribe, en - slaved, but there with - in the
heard a glo - rious voice; "You are my own be -
gain a voice is heard: "You are my own, my



riv - er the sign was birth and grave.
lov - ed— my child, my heart, my choice."
cho - sen, be - lov - ed of your God."

✠ The Gathering of the Community

Priest: The grace of our Lord Jesus Christ,
and the love of God
and 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.**

Gloria: #366 (Common Praise)

1. Glo - ry in the high - est glo - ry,
2. Je - sus Christ, the world's Re - deem - er,
peace to all, in all their days.
Lamb of God, for sin - ners given.
Wor - ship, thanks, and praise un - ceas - ing
Word e - ter - nal, born of Ma - ry,
to the Source of all we raise:
Word made flesh, the face of heaven:
hid - den from our mor - tal sight,
hear us in the realms of day,
now re - ceive our a - dor - a - tion,
with the Spir - it there u - nit - ed,
as we make our sup - pli - ca - tion.
and the God - head high ex - alt - ed.

Text: *Glory to God (Gloria in excelsis, Greek hymn, 200?)*; para. Paul Gibson (1932-) ©. Music: PSALM 42. Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-). Rev. © 1995 Réveil Publications.

The Gathering calls us to this sacred place as individuals, but we gather together to worship, pray, and give thanks as a community.

The opening line of the Gloria is based on the song from Luke 2:14 that the angels sang to the shepherds, announcing the birth of Jesus. It has origins dating back to the first century and praises the Father, son, and Holy Spirit.

Pronounced
"CALL-ect,"
the Collect of
the Day is the
prayer that
calls us
together in
worship and
praise.

Isaiah was a
prophet who
wrote between
740-700 BC. In
this reading,
Isaiah is
offering God's
words of hope
to those who
are in exile in
Babylon. This
passage is
read at the
celebration of
the Baptism of
Jesus because
it speaks of
redemption,
using the
image of living
water.

The Collect of the Day

Priest: Grant us, Lord, who behold your glory,
to drink from the waters of the new creation
flowing from the river of life at your baptism.
Give us the wings of the Spirit,
that we may hasten to meet you at your coming,
and praise you, with the Father and the Holy Spirit,
now and for ever.

People: Amen.

✠ Proclamation of the Word

First Reading:

Please be seated

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

But now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: Do not fear, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the Lord your God, the Holy One of Israel, your Saviour. I give Egypt as your ransom, Ethiopia and Seba in exchange for you. Because you are precious in my sight, and honoured, and I love you, I give people in return for you, nations in exchange for your life. Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you; I will say to the north, "Give them up," and to the south, "Do not withhold; bring my sons from far away and my daughters from the end of the earth everyone who is called by my name, whom I created for my glory, whom I formed and made."

Reader: This is the word that God has made known to us.

Isaiah 43.1-7

People: **Thanks be to God.**

A moment of silence is observed

Refrain

God shall give the peo - ple the bless - ing of peace.—
 God shall give the peo - ple the bless - ing of peace.—

Ascribe to the Holy One, you gods:
 Ascribe to the Holy One glory and strength.
 Ascribe to God all glory, bless God's name;
 worship God in the beauty of ho-liness. **Refrain**

The voice of the Holy One is upon the waters; the God of glory thunders:
 God is upon the mighty waters.
 The voice of God is a powerful voice;
 the voice of God is a voice of splendour. **Refrain**

The voice of the Holy One breaks the cedar trees;
 God breaks the cedars of Lebanon;
 God makes Lebanon skip like a calf,
 and Mount Hermon like a young wild ox. **Refrain**

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 trees writhe and strips the forests bare.
 And in the temple of the Holy One all are crying, "Glory!" **Refrain**

God sits enthroned above the flood;
 the Holy One sits enthroned, reigning for evermore.
 The Holy One shall give strength to all people;
 God shall give the people the blessing of peace. **Refrain**

Second Reading:

Reader: A Reading from the Acts of the Apostles.

Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit.

Reader: This is the word that God has made known to us.

People: Thanks be to God.

Acts 8:14-17

A moment of silence is observed

The Psalms are a series of Hebrew Worship Poetry that cover the range of human experience. This is called an enthronement Psalm because it focuses on God's power and majesty through the image of a storm. Note the recurring theme of water as the place where God's voice is heard.

This book was written by the same author as the Gospel of Luke, continuing the story of Jesus's followers after he returned to God. This reading is often cited to explain why Anglicans have the rite of Confirmation, the time when Bishops (successors to the apostles) lay their hands on baptised Christians, confirming the gift of the Spirit and affirming them in their faith.

The Sequence Hymn (from the Latin “sequentiae” meaning “following”) is a song that is sung following the second reading, and before the Gospel.

Sequence Hymn: #25 (Sing a New Creation) “From the Waters of Creation” *All rise and sing*

1. From the wa - ters of cre - a - tion to the
 2. From the part - ing of the wa - ters to the
 3. From the streams that A - mos vi - sioned to the

shores of Gal - i - lee, in each riv - er sweep - ing
 Jor - dan's an - cient tide, in the font, for - ev - er
 pool where Je - sus healed, in the wells we build to -

on - ward there's a prom - ise we can see. All who
 ris - ing, there's a love that will a - bide. All who
 geth - er there's a dream that is re - vealed: we will

search for life in full - ness, all who long for dig - ni - ty: come and
 yearn for gen - tle mer - cy, all who seek com - mu - ni - ty: come and
 work for hope and jus - tice; we will live in un - i - ty. Come and

drink now—don't be thirs - ty. God's grace ev - er will flow free.
 wash now—don't be lone - ly. God's grace ev - er will flow free.
 share now—don't be fear - ful. God's grace ev - er will flow free.

Text: Keri K. Wehlander, 2007, ©. Music: NETTLETON. *A Repository of Sacred Music: Part Second*, Harrisburg, 1813.

*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.

People: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to Luke.

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

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, 'I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing-fork is in his hand, to clear his threshing-floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire.'

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

Priest: The Gospel of Christ.

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

Luke 3.15-17, 21-22

A moment of silence is observed.

Homily: Steven Mackison

A moment of silence is observed.

Prayers of the People

Leader: We look in faith toward the Lord, the one on whom God's favour rests. In confidence, let us lift the prayers of our hearts to God's beloved Son, saying, hear our prayer.

For those who lead the believing community throughout the world, that they might lead us on the path of faithful discipleship.

Please add your prayers either silently or aloud.

Leader: Beloved Jesus

People: **Hear our prayer.**

Leader: For the baptized gathered in this community, that we might follow in the path of John the Baptizer and always acknowledge Jesus as the Redeemer.

Please add your prayers either silently or aloud.

Leader: Beloved Jesus

People: **Hear our prayer.**

Leader: For all those seeking God, for those preparing for baptism and for their families, that they may draw closer to the servant who is God's chosen, the light of the nations, and our light.

Please add your prayers either silently or aloud.

Leader: Beloved Jesus

People: **Hear our prayer.**

This account of the Baptism of Jesus is in Matthew and Mark's Gospel as well. Though each is slightly different, they all have the Holy Spirit descending on Jesus and God's affirmation of the Son. In this God is revealed as Trinity. We believe that as we live out our own baptisms, we become more fully who we are.

There is much in our personal lives, our community, our church, and in our world that weighs upon us. In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, naming them aloud or in our hearts.

Leader: For the healing of all who are wounded in any way, and for reconciliation among nations, races, faiths, and all that can divide us, that we may receive God's gifts of unity and peace.

Please add your prayers either silently or aloud.

Leader: Beloved Jesus

***People:* Hear our prayer.**

Leader: For all who are imprisoned, physically, spiritually, and emotionally, that they may experience consolation and support.

Please add your prayers either silently or aloud.

Leader: Beloved Jesus

***People:* Hear our prayer.**

Leader: All loving and ever-faithful God, we thank you for the gift of your Son. As his disciples, we have offered our prayers. Hear them and answer them in his name, Jesus your beloved Son and our beloved Redeemer, this day and forever.

***People:* 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.**

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.

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.**

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 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-gee-z", 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 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. This is an expression of our reconciliation with one another, and with God.

The Asperges

*The people are sprinkled with water from the font.
All sing the following, 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.

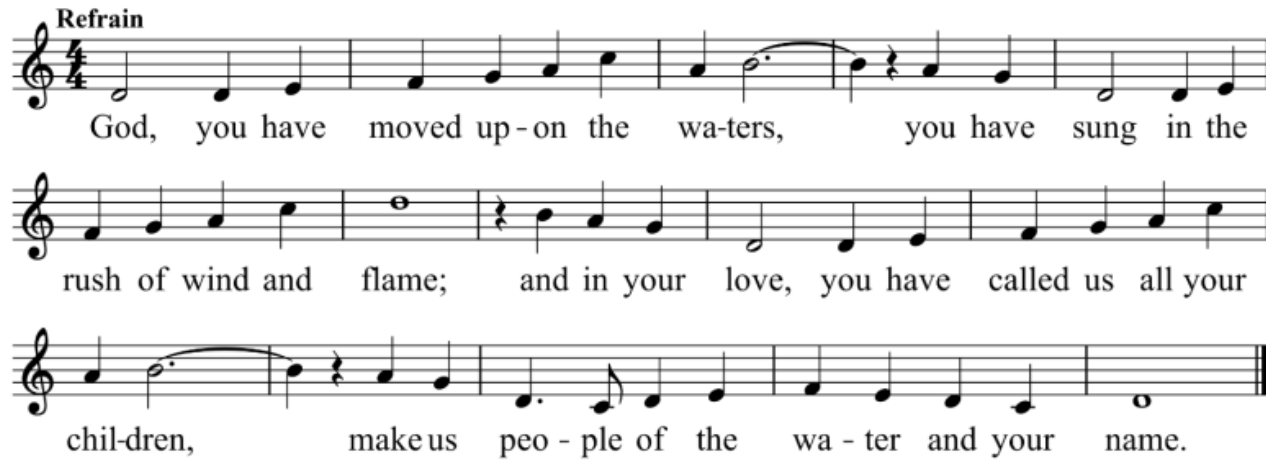


Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

Offertory Hymn: #585 (Gather) "Song over the Waters"

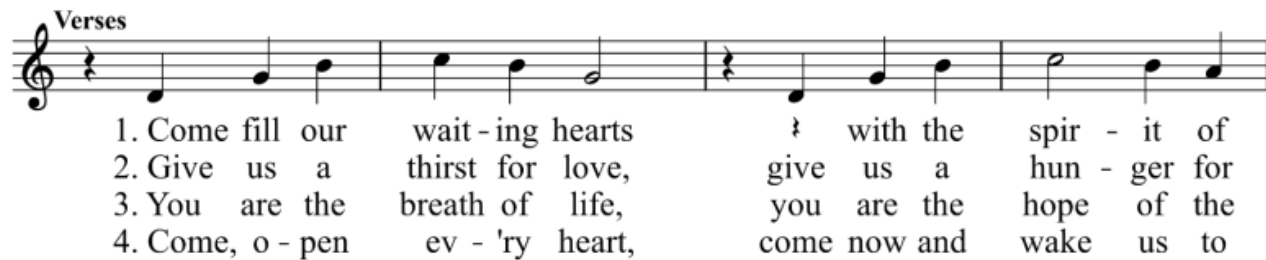
All sing

Refrain



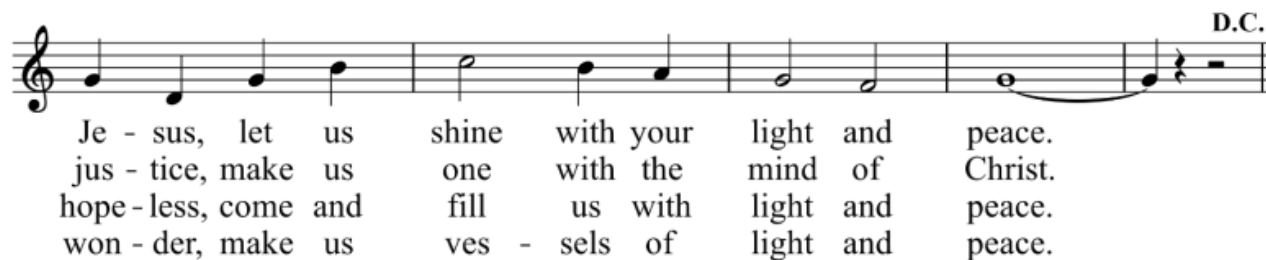
God, you have moved up-on the wa-ters, you have sung in the
rush of wind and flame; and in your love, you have called us all your
chil-dren, make us peo - ple of the wa - ter and your name.

Verses



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

D.C.



Je - sus, let us shine with your light and peace.
jus - tice, make us one with the mind of Christ.
hope - less, come and fill us with light and peace.
won - der, make us ves - sels of light and peace.

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

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.

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 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.**

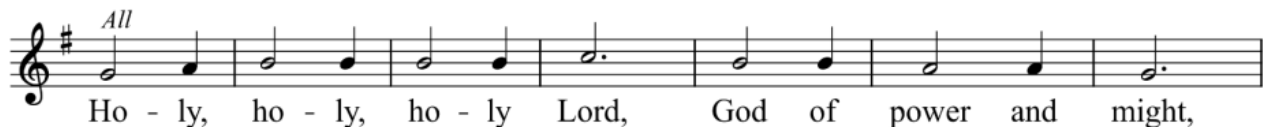
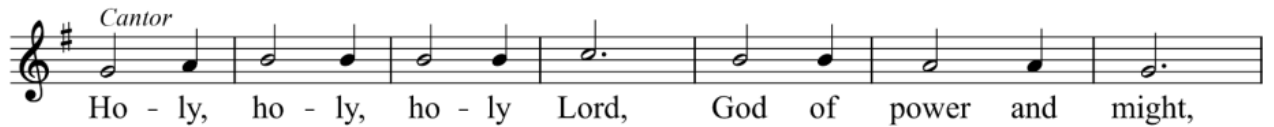


Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

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:

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.

Sanctus: #726 (Common Praise)



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 is the most well-known prayer in the world. Found in both Matthew and Luke, it captures the essence of our relationship with God and with one another. At any given time it is being prayed in countless languages and dialects around the globe.

The Lord's Prayer

Priest:

People:



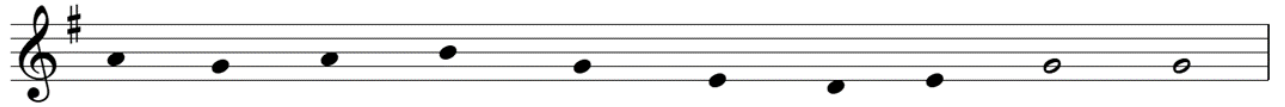
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



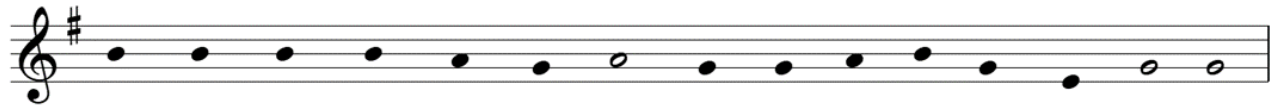
your king - dom come, your will be done, on earth as in heav - en.



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

Led by the choir

Agnus Dei (pronounced "On-yoose Day-e") is a Latin phrase meaning "Lamb of God," and has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus.

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 Song: #797 (Gather) "Covenant Hymn"

All sing



1. Wher - ev - er you go, I will fol - low, Wher -
 2. What - ev - er you dream, I am with you, When
 3. And though you should fall, you will find me, When
 4. Wher - ev - er you die, I will be there To
 5. Wher - ev - er you go, I will fol - low, Be -



ev - er you live is my home. Though
 stars call your name in the night. Though
 no oth - er friend can you claim, When
 sing you to sleep with a psalm, To
 hold! The ho - ri - zon shines clear. The



days be of bless - ing or sor - row, Though
 shad - ows and mist cloud the fu - ture, To -
 foes beat you down or be - tray you And
 soothe you with tales of our jour - ney, Your
 pos - si - ble gleams like a cit - y: To -



house be of can - vas or stone, Though
 geth - er we bear there a light. Like
 oth - ers de - sert you in shame. When
 fears and your doubts I will calm. We'll
 geth - er we've noth - ing to fear. So



E - den be lost to the past, Though
 A - bram and Sar - ah we stand, With
 home and dreams aren't e - nough, And
 live when jour - neys are done For -
 speak with words bold and true The



moun - tains be - fore us be vast, Wher -
 on - ly a prom - ise in hand. But
 you run a - way from my love, I'll
 ev - er in mem - 'ry as one. And
 mes - sage my heart speaks to you. You

ev - er you go, I am with you, I
 lead where you dream: I will fol - low. To
 raise you from where you have fall - en. 7
 we will be bur - ied to - geth - er, And
 won't be a - lone, I have prom-ised. Wher -

nev - er will leave you a - lone.
 dream with you is my de - light.
 Faith - ful to you is my name.
 wak - en to greet a new dawn.
 ev - er you go, I am here.

Text: Ruth 1:16; Rory Cooney, b.1952. Tune: Gary Daigle, b.1957 © 1993, GIA Publications, Inc.

Motet: “Am Neujahrstage” (*Felix Mendelssohn*)

Herr, Gott, du bist unsre Zuflucht für und für.
 Ehe denn die Berge worden,
 und die Erde und die Welt erschaffen worden, bist du Gott von Ewigkeit zu Ewigkeit.
 Hallelujah!

*Lord, God, you are our refuge for evermore.
 You are our God from age to age,
 from before the mountains were made, and the lands and the world were created.
 Hallelujah!*

Prayer after Communion

Please rise as you are able

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.

People: 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.

Announcements

Please be seated

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

“Doxology” 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.

Departing Hymn: #584 (Gather) "Healing River"

All rise and sing

1. O heal - ing riv - er, send down your
2. This land is parch - ing, this land is
3. Let the seed of free - dom, a - wake and

wa - ters, Send down your wa - ters up - on this
burn - ing, No seed is grow - ing in the bar - ren
flour - ish, Let the deep roots nour - ish, let the tall stalks

land. O heal - ing riv - er, send down your wa - ters, And wash the
ground. O heal - ing riv - er, send down your wa - ters, O heal - ing
rise. O heal - ing riv - er, send down your wa - ters, O heal - ing

blood, from off the sand.
riv - er, send your wa - ters down.
riv - er, from out of the skies.

Text: Fran Minkoff. Tune: Fred Hellerman; arr. by Michael Joncas, b. 1951. © 1964, Appleseed Music, Inc.

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 in peace to love and serve the Lord. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday January 12 (Baptism of the Lord, Proper 1C)

8:00 PM – Compline (on Zoom only)

Sunday January 19 (2nd 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 Eucharist (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)