

# MARYSGIFT & INTERCESSION



SECOND SUNDAY AFTER EPIPHANY (PROPER 2)

HOLY COMMUNION

SUNDAY, JANUARY 19, 2025, AT 10:30 A.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

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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>.

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

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We are now in the Season of Epiphany – from the Greek “epiphaneia” meaning “manifestation or appearance. Over the next several weeks we will hear the story of how Jesus is made known to the world as the Messiah.

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

**Presider:** Steven Mackison

### Welcome

### Land Acknowledgement

### Opening Hymn: #162 (Common Praise) “Sing of God Made Manifest”

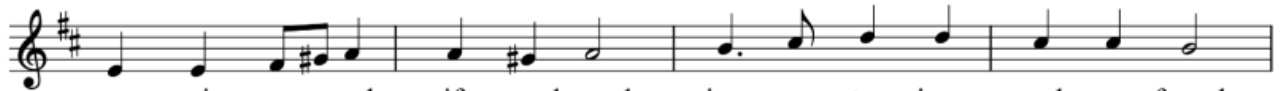
*All rise and sing*



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.

## ✠ 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:* When the song of the angels is stilled,  
when the star in the sky is gone,  
when the kings and the princes are home,  
when the shepherds are back with their flocks,  
the work of Christmas begins:

*All:* **To find the lost,  
to heal the broken,  
to feed the hungry,  
to release the prisoner,  
to rebuild the nations,  
to bring peace among people,  
to make music in the heart.**

### Gloria: #234 (Gather)

The musical score is written on ten staves of music. It begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). A '4' is written above the first staff, indicating a four-measure rest. The lyrics are printed below the notes. The score concludes with a double bar line.

Glo - ry, glo - ry to God in the high - est, and peace to all  
peo - ple on earth. Lord God, heav - en - ly King, al - mighty God and  
Fa - ther. We wor - ship you, we give you thanks, we  
praise you for your glo - ry, we praise you for your glo - ry.  
Lord, Lord Je - sus Christ on - ly Son of the Fa - ther, Lord God,  
Lamb of God, you take a - way the sin of the world, have  
mer - cy on us. You are seat - ed at the right hand of the

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

"Glory to God", penned in the first century, is a timeless song of praise. The opening line is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God.



Fa - ther, re - ceive our pray'r, re - ceive our pray'r.  
 For you a - lone are the Ho - ly One, you a - lone are the Lord.  
 You a - lone are the Most High, Je - sus Christ, with the Ho - ly  
 Spir - it in the glo - ry of God the Fa - ther. A - men. A - men.

Music: *Deutsche Messe*; Franz Schubert (1797-1828); adapt. by Richard Proulx (1937-2010), © 1985, 1989, GIA Publications, Inc.

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

### The Collect of the Day

*Priest:* O God of steadfast love,  
 at the wedding in Cana  
 your Son Jesus turned water into wine,  
 delighting all who were there.  
 Transform our hearts by your Spirit,  
 so that we may show forth the light of your love  
 as one body in Christ.

*People:* Amen.

### ✠ Proclamation of the Word

#### First Reading:

*Please be seated*

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

For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

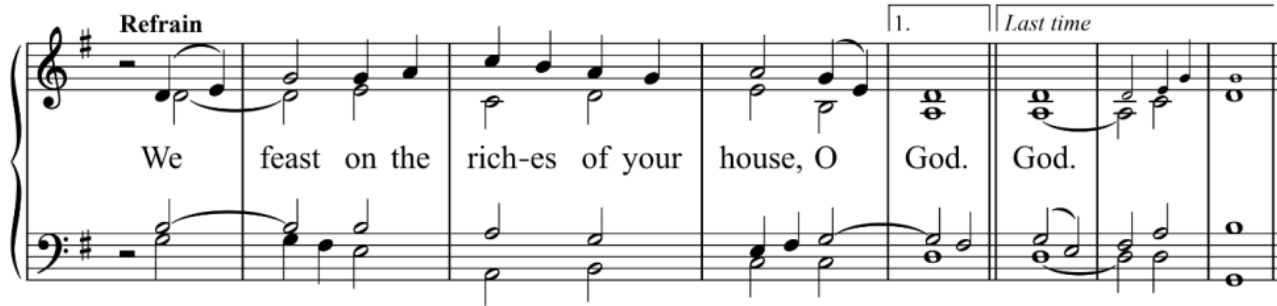
*Reader:* This is the word that God has made known to us.

Isaiah 62.1-5

*People:* Thanks be to God.

*A moment of silence is observed*

Isaiah is writing to a people who have been repeatedly traumatized by invasions, deportations, and the destruction of their land. In the midst of that, God promises to restore the people and the land so that they will be able to live faithfully together once again.



Pronounced “sahm” the psalms are a collection of poetry, prose, and song that cover every theme and emotion. Verses 1-4 of this psalm (not shown) describe a world where leaders practiced deceit and lawlessness. The verses shown describe how Creation itself bears witness to the Creator God’s love, faithfulness, justice and salvation.

Your love, O God, reaches to the heavens, and your faithfulness to the clouds.

Your righteousness is like the steep mountains,

your justice like the great deep;

you save all living things, O God. **Refrain**

How priceless is your love, O God!

your people take refuge under the shadow of your wings.

They feast on the abundance of your house;

you give them drink from the river of your delights. **Refrain**

For with you is the well of life,

and in your light we see light.

Continue your loving-kindness to those who know you,

and your favour to those who are true of heart. **Refrain**

### Second Reading:

*Reader:* A Reading from the First Letter of Paul to the Corinthians.

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says ‘Let Jesus be cursed!’ and no one can say ‘Jesus is Lord’ except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

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

1 Corinthians 12.1-11

**People:** Thanks be to God.

*A moment of silence is observed*

The Christian community at Corinth was being torn apart by arguments and division. In this passage Paul reminds the Corinthians that the entire community needs each different gift that the Spirit provides, and that these gifts are given for the common good.

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: #754 (Gather) “Now the Silence”**

*All rise and sing*

Now the si-lence, Now the peace, Now the emp-ty hands up-lift - ed;  
Now the kneel-ing, Now the plea, Now the Fa-ther's arms in wel - come;  
Now the hear-ing, Now the pow'r, Now the ves - sel brimmed for pour - ing;  
Now the bod - y, Now the blood, Now the joy - ful cel - e-bra - tion;  
Now the wed-ding, Now the songs, Now the heart for-giv - en leap - ing;  
Now the Spir - it's vis - i - ta - tion, Now the Son's e-piph - a - ny,  
Now the Fath - er's bless - ing. Now. Now. Now.

Text: Jaroslav J. Vajda (1919-2008). Tune: NOW. Carl Schalk (1929-2021). © 1969, Hope Publishing Co.

*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 John.

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

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.' Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, 'Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.' Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

*Priest:* The Gospel of Christ.

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

John 2.1-11

*A moment of silence is observed.*

## Statement of Faith

*Priest:* We believe

*All:* **that God is present in the darkness before dawn;  
in the waiting and uncertainty  
where fear and courage join hands,  
conflict and caring link arms,  
and the sun rises over barbed wire.**

**We believe in a with-us God  
who sits down in our midst to share our humanity.  
We affirm a faith that takes us beyond a safe place:  
into action, into vulnerability and onto the streets.**

**We commit ourselves to work for change  
and put ourselves on the line;  
to bear responsibility, take risks,  
live powerfully and face humiliation;  
to stand with those on the edge;  
to choose life and be used by the Spirit  
for God's new community of hope. Amen.**

**Homily:** Sylvia Keesmaat

*A moment of silence is observed.*

This story is the very first of Jesus "signs" in the gospel of John. Jesus turns water into more than 100 gallons of wine(!), a sign of the abundance that is present when God returns to live with the people.

Each week of Epiphany, we will say a different statement of faith which aligns with the readings/ theme of the day. This way we explore how Christians have expressed their belief throughout the ages, and discover more deeply what we believe. These words come from the Iona Community, a diverse Christian group living a life of justice, worship and equality.

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.

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, or by raising your hand in the peace symbol.

## Prayers of the People

*Leader:* Gathered as seekers and followers of Christ, let us open our hearts to share our needs and the needs of our neighbours, saying, O Gracious God, hear our prayer. We pray for God's gathered community, that we may always strive to live into God's abundant love and peace.

*Please add your prayers either silently or aloud.*

*Leader:* O Gracious God,  
**People:** **Hear our prayer.**

*Leader:* For all who are victims of persecution, war, violence, or prejudice, that in the midst of their suffering they may experience God's presence in abundant and life-giving ways.

*Please add your prayers either silently or aloud.*

*Leader:* O Gracious God,  
**People:** **Hear our prayer.**

*Leader:* For all affected by a warming planet and effects of wildfires, drought, flooding, and heat zones, that they may experience God's consolation and restorative power.

*Please add your prayers either silently or aloud.*

*Leader:* O Gracious God,  
**People:** **Hear our prayer.**

*Leader:* For people experiencing homelessness, food insecurity, and loneliness, that their needs be met, and they know they are God's beloved ones.

*Please add your prayers either silently or aloud.*

*Leader:* O Gracious God,  
**People:** **Hear our prayer.**

*Leader:* For our loved ones whose cares are resting in our hearts, that God may give them the grace to meet the challenges they face with courage and perseverance.

*Please add your prayers either silently or aloud.*

*Leader:* O Gracious God,  
**People:** **Hear our prayer.**

*Leader:* Holy God, hear the prayers of your faithful people. Guide our hearts and minds to be faithful witnesses to your abundant love.

**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: #503 (Gather) "Come to the Feast"

All sing

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.



1. Ho, ev - 'ry - one who thirsts:  
 and ev - 'ry - one who la - bours:  
 2. Ho, ev - 'ry - one who seeks:  
 and ev - 'ry - one who mourns:  
 3. Let all who seek their God: Come to the wa-ters!  
 the ev - er - last - ing stream:  
 4. And you who are en - slaved:  
 To all who live in fear:  
 5. And all who are op - pressed:  
 and you, the lost and bro - ken:



1. here is an end to hun - ger:  
 all you who have no mon - ey:  
 2. hear me and share the rich - es:  
 now is an end to sad - ness:  
 3. heed now the One who calls you: Come to the feast!  
 drink deep the Cup that saves you:  
 4. this is the feast of free - dom:  
 join in the feast with cour - age:  
 5. this is the feast of jus - tice:  
 this is the feast of heal - ing:



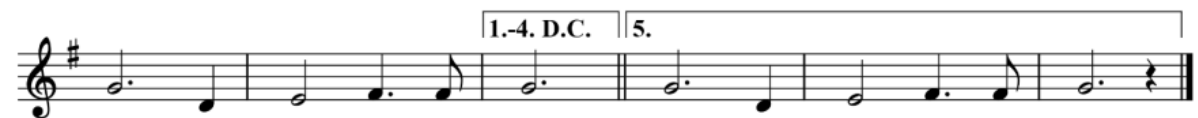
1. the wa - ters of the  
 2. the streams of joy and  
 Come to the feast! For this is life: 3. the floods that o - ver -  
 4. the wa - ters that have  
 5. to die and rise in



Jor - dan: the wa - ters of your birth:  
 glad - ness: the rains that bring you joy:  
 whelm you: For this is life: the streams of death and life:  
 freed you: the sav - ing stream of God:  
 Je - sus: to share the life of Christ:



the wa - ters that re - new you:  
 the wa - ters that re - store you:  
 For this is life: the wa - ters that sus - tain you: O come to the  
 to share a - round the ta - ble:  
 the bread and wine of jus - tice:



feast! O come to the feast! feast! O come to the feast!

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:* Living God,  
you have revealed your Son as the Messiah.  
May we hear his word and follow it,  
and live as children of light.  
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 that we should praise you, gracious God,  
for you created all things.  
You formed us in your own image:  
In diversity you created us.  
When we turned away from you in sin,  
you did not cease to care for us,  
but opened a path of salvation for all people.  
You made a covenant with Israel,  
and through your servants Abraham and Sarah  
gave the promise of a blessing to all nations.  
Through Moses and Miriam  
you led your people from bondage into freedom;  
through the prophets you renewed your promise of salvation.  
Therefore, with them, and with all your saints  
who have served you in every age,  
we give thanks and raise our voices  
to proclaim the glory of your name:

**Sanctus: #735 (Common Praise)**

Ho - ly, ho - ly, ho - ly Lord, God of power and might.

Ho - ly, ho - ly, ho - ly Lord, God of power and might,

heav - en and earth are full, full of your glo -

ry. Ho - san - na in the high - est, ho - san - na in the high - est.

Bless - ed is he who comes in the name of the Lord. Ho -

san - na in the high - est, ho - san - na in the high - est.

Music: *Deutsche Messe*, Franz Schubert (1797-1828); arr. Richard Proulx (1937-2010). Arr. © 1985, 1989 GIA Publications, Inc.

*Priest:* Holy God, source of life and goodness,  
all creation rightly gives you praise.  
In the fullness of time, you sent your Son Jesus Christ,  
to share our human nature, to live and die as one of us,  
to reconcile us to you, the God and Father of all.  
He healed the sick and ate and drank with outcasts and sinners;  
he opened the eyes of the blind  
and proclaimed the good news of your kingdom  
to the poor and to those in need.  
In all things he fulfilled your gracious will.

On the night he freely gave himself to death,  
our Lord Jesus Christ took bread,  
and when he had given thanks to you,  
he broke it, and gave it to his disciples, and said,  
“Take, eat” this is my body which is given for you.  
Do this for the remembrance of me.”

After supper he 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 shed for you and for many for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me.”

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 Prayer 1 from the Book of Alternative Services

*Priest:* Gracious God,  
his perfect sacrifice destroys the power of sin and death;  
by raising him to life you give us life for evermore.  
Therefore we proclaim the mystery of faith:

**All:** Christ has died.  
Christ is risen.  
Christ will come again.

*Priest:* Recalling his death,  
proclaiming his resurrection,  
and looking for his coming again in glory,  
we offer you, Father, this bread and this cup.  
Send your Holy Spirit upon us  
and upon these gifts, that all who eat and drink at this table  
may be one body and one holy people,  
a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ,  
in the unity of the Holy Spirit,  
all glory is yours, almighty Father,  
now and for ever.

**All:** Amen.

### The Lord's Prayer

*Priest:*

*People:*

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.

As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-losed 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.



## The Breaking of the Bread

*Priest:* "I am the bread of life," says the Lord. "Whoever comes to me will never be hungry; whoever believes in me will never thirst."

*People:* **Taste and see that the Lord is good; happy are they who trust in him!**

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

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

**Agnus Dei: #747 (Common Praise)**

*All sing*



Je - sus, Lamb of God, have mer - cy on us.  
Je - sus, bear - er of our sins, have mer - cy on us.  
Je - sus, re - deem - er, re - deem - er of the world,  
give us your peace, give us your peace.

Music: Deutsche Messe, Franz Schubert (1797-1828); arr. Richard Proulx (1937-2010). Arr. © 1985, 1989 GIA Publications, Inc.

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: #834 (Gather) "Seed, Scattered and Sown" All sing**

**Refrain**

Seed, scat-tered and sown, wheat, gath-ered and grown,  
 bread, bro-ken and shared as one, the Liv - ing Bread of God.  
 Vine, fruit of the land, wine, work of our hands, one cup that is  
 shared by all; the Liv-ing Cup, the Liv - ing Bread of God.

1. Is not the bread we break a shar-ing in our Lord?  
 2. The seed which falls on rock will with - er and will die.  
 3. As wheat up - on the hills was gath-ered and was grown,

D.C.

Is not the cup we bless the blood of Christ out - poured?  
 The seed with - in good ground will flow - er and have life.  
 So may the church of God be gath-ered in - to one.

Text: *Didache* 9. 1 Corinthians 10.16-17, Mark 4.3-6; Dan Feiten. Tune: Dan Feiten; keyboard arr. by Eric Gunnison, R.J. Miller © 1987, Ekklesia Music, Inc.

This Motet (from Latin meaning "movement" or, in music, movement of voices) refers to the three miracles, the visit of the Magi, the Baptism of Jesus, and the wedding at Cana, which are regarded as manifestations (or Epiphanies) of the divinity of Jesus. This setting was written by 16th C. Italian composer Luca Marenzio.

**Motet: "Tribus Miraculis" (Luca Marenzio)**

Tribus miraculis ornatum,  
 diem sanctum colimus:  
 Hodie stella Magos duxit ad praeseptium:  
 Hodie vinum ex aqua factum est  
 ad nuptias:  
 Hodie in Jordane a Joanne  
 Christus baptizari voluit,  
 ut salvaret nos, Alleluia.

*We observe this holy day,  
 ornamented with three miracles:  
 Today a star led the Magi to the manger;  
 Today wine was made from water  
 at the wedding;  
 Today in the Jordan  
 Christ desired to be baptised by John,  
 so that He might save us, Alleluia.*

## Prayer after Communion

*Please rise as you are able*

**Priest:** God of glory, you nourish us with bread from heaven.  
Fill us with your Holy Spirit,  
that through us your light may shine in all the world.  
We ask this in the name of Jesus Christ.

**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*

**Departing Hymn: #437 (Common Praise) "Jesus, Come, for We Invite You"** *All rise and sing*



1. Je - sus, come, for we in - vite you,  
2. Je - sus, come! Trans - form our pleas - ures,  
3. Je - sus, come, in new cre - a - tion,  
4. Je - sus, come! Sur - prise our dull - ness;

guest and rul - er, friend and God; now, as once at  
guide us in - to paths un-known; bring your gifts, com -  
heaven brought near in power di - vine; give your un - ex -  
make us will - ing to re - ceive more than we can

Ca - na's wed - ding, speak and let us hear your word:  
mand your ser - vants; let us trust in you a - lone:  
pect - ed glo - ry, chang - ing wa - ter in - to wine:  
yet im - ag - ine, all the best you have to give:

lead us through our need or doubt - ing,  
though your hand may work in se - cret,  
rouse the faith of your dis - ci - ples—  
let us find your hid - den rich - es,

hope be born and joy re - stored.  
all shall see what you have done.  
come, our first and great - est sign.  
taste your love, be - lieve and live!

“Doxology” comes from the Greek word “doxaloga” meaning “words of glory.” This expression of praise proclaims that worshipping God together has made a difference in our lives.

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:* Followers of Jesus, inspired by the Holy Spirit,  
serve the world God loves. Alleluia!

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

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### **FURTHER CREDITS FOR THIS BULLETIN**

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The Collect of the Day is from Revised Common Lectionary Prayers (2002) alt.

Prayers of the People written by Paige Souter.

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## **WORSHIP WITH US**

### **Sunday January 19 (Proper 2)**

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

**8:00 PM** – Compline (on Zoom only)

### **Sunday January 26 (Third 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** – Rock Eucharist – Featuring the music of Katy Perry  
(in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)