



# The First Sunday of Advent

Holy Eucharist

Sunday, November 30, 2025 at 10:30 AM

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.

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The Christian calendar begins with the Season of Advent, which simply means "coming" (from Latin, "adventus"). Over the next four weeks the themes and readings 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 understandable, and meaningful for worship.

**Presider:** Liska Stefko

### 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.

As we gather at the beginning of this Advent season, we pause to acknowledge the lands on which we dwell— territory cared for, protected, and sustained for countless generations by Indigenous peoples. We honour the traditional caretakers of this land: the Wendat, the Haudenosaunee, the Anishinaabe, and the Mississaugas of the Credit First Nation.

We recognize that we come together from many places— some gathered here in person, others joining from homes and communities near and far. We are settlers, Indigenous, and newcomers, drawn together to watch, to wait, and to pray for God's hope to dawn upon the earth.

God of light and promise,  
you call us to stay awake,  
to walk in the ways of peace,  
and to seek your justice in a restless world.  
In this season of holy waiting, teach us to tread gently upon this land,  
to honour the treaties and relationships that bind us to one another,  
and to work with steadfast hearts for reconciliation and right relationship.  
May our worship bear witness to the coming of your kingdom—  
a world restored, renewed,  
and made whole in Jesus Christ,  
our Hope and our Redeemer.  
Amen.

## Opening Song: #36 (Taizé) "The Lord is my Light"



The Lord is my light, my light and sal - va - tion: in  
God I trust, in God I trust. The

Text: Psalm 27, Taizé Community. Tune: Jacques Berthier (1923-1994) © 1982, 1983, 1984, Les Presses de Taizé, GIA Publications, Inc., agent.

### 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.

## Gathering Hymn: #599 (Common Praise) "Awake! Awake! Fling Off the Night"

*All sing*

1. A - wake! A - wake! Fling off the night for  
 2. A - wake and sing, with prais - es strong, in  
 3. Let in the light; all sin ex - pose to  
 4. Then rise as chil - dren of the light. Be  
 5. Through Christ give thanks to God, and say to

God has sent a glo - rious light, and  
 psalm and hymn and spir - it - song. Let  
 Christ, whose life no dark - ness knows. Be -  
 nei - ther proud, nor hide from sight. Be -  
 oth - er sleep - ers on the way: "A -

we who live in Christ's new day must  
 love our words and works re - new with  
 fore the cross ex - pec - tant kneel, that  
 care - ful how you live, and wise to  
 wake, and rise up from the dead that

works of dark - ness put a - way.  
 all that's good and right and true.  
 Christ may judge, and judg - ing, heal.  
 sift the truth from cun - ning lies.  
 Christ may shine on you in - stead!"

Text: J.R. Peacey (1896-1971). © 1991 Hope Publishing Co. Music: CHURCH TRIUMPHANT. James William Elliott (1833-1915).

Pronounced "CALL-ect". The collect of the day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" the meaning behind the readings and offers them in prayer.

### The Collect of the Day

*Priest:* Almighty God,  
 as your reign dawns,  
 turn us from the darkness of sin  
 to the light of holiness,  
 so that we may be ready to meet you  
 in our Lord and Savior, Jesus Christ. **Amen.**

## ✠ Proclamation of the Word

*Please be seated*

### First Reading: Isaiah 2.1-5

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

The word that Isaiah son of Amoz saw concerning Judah and Jerusalem. In days to come the mountain of the Lord's house shall be established as the highest of the mountains and shall be raised above the hills; all the nations shall stream to it. Many peoples shall come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction and the word of the LORD from Jerusalem. He shall judge between the nations and shall arbitrate for many peoples; they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more. O house of Jacob, come, let us walk in the light of the LORD!

*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.**

*A moment of silence is observed*

### Psalm 122

*All sing*



I WÄS glad when they said to me, \*  
“Let us go / to the höuse of Göd.”

Now our feet are standing \*  
within your gates, / O Jerüsalēm.

Jerusalem is built as a city \*  
that is at U- / nity with itsēlf;

To which the tribes go up, the tribes of God, \*  
the assembly of Israel, to / praise God’s höly Näme.

For there are the thrones of judgement, \*  
the thrones of the / house of Dä-vīd.

Pray for the peace of Jerusalem: \*  
“May they pros- / per who löve yöu.

Peace be withīn your walls \*  
and quiet- / ness withīn your töw’rs.

For my kindred and companions’ sake, \*  
I pray for / your prospërītĭ.

Because of the house of our God, \*  
I will / seek to dö you göod.”

*A moment of silence is observed*

Isaiah envisions a future where all nations stream to God’s mountain to learn His ways, signaling hope and peace. In Advent, this passage calls us to anticipate Christ’s coming as the fulfillment of this vision, where swords become plowshares and war gives way to harmony. It invites us to walk in God’s light now, preparing for the kingdom of peace that is near.

The Psalms are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

In today’s Psalm, the psalmist rejoices in going to the house of the Lord, longing for unity and peace in Jerusalem. During Advent, this joy mirrors our anticipation of Christ’s arrival and the ultimate gathering of God’s people in God’s presence. It reminds us to pray for peace and live as a community shaped by God’s promise of restoration.

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

Jesus warns that no one knows the day or hour of His return, urging watchfulness and readiness. In Advent, this passage underscores the tension between waiting and vigilance, calling us to live faithfully in the present while expecting Christ's coming. It challenges us to prepare our hearts, not in fear, but in hope and trust.

Homily is from the Greek word "homilio" which means "conversation." The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written, and what they mean for us, today.

## Gospel Acclamation

*Please rise and sing*

*We turn and face the Gospel as it is processed to the midst of the gathered community.*

*We do this as a sign of respect and to symbolize that its message is at the centre of our lives and its truth is always before our eyes.*

## The Gospel

*Priest:* The Lord be with you.

*All:* **And also with you.**

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

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

Jesus said "But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. For as the days of Noah were, so will be the coming of the Son of Man. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so, too, will be the coming of the Son of Man.

Then two will be in the field; one will be taken, and one will be left. Two women will be grinding meal together; one will be taken, and one will be left. Keep awake, therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

*Priest:* The Gospel of Christ.

Matthew 24.36-44

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

**Homily:** Steven Mackison

## Prayers of the People

Refrain

Wait for the Lord, whose day is near.

Wait for the Lord: be strong, take heart!

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

*Leader:* Loving and Faithful God,  
come close and draw us to yourself;  
help us to love you with our whole heart,  
and turn us to love our neighbours as ourselves.

*All:* **Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!**

*Leader:* Jesus, our Emmanuel,  
you broke into our mortal world in humility and love.  
Come to us now as our lives are marred by war, indifference, cruelty and sin.  
Give hope and wisdom to those who negotiate for peace.  
Give respite and aid to those who have lost everything  
and who, right now, live in grief and fear.  
Bring your gifts of justice and peace to all.

*All:* **Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!**

*Leader:* Lord God of the universe, creator of all that is.  
Forgive our greed and hubris  
that have led to the destruction of so much  
that is good in the natural world.  
Bless those who work to revive and protect our fragile planet.  
Turn our hearts to give us the will and the wisdom  
to do our part to heal this our good earth.

*All:* **Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!**

*Leader:* Jesus, our healer, your cross shows your faithfulness to us  
and your willingness to come along side of us in our suffering.  
Bring your healing touch to all in need;  
the sick and the friendless, the homeless and the captive,  
the weary and the depressed, and for all the cares we have on our hearts this day.

*Please add your prayers either silently or aloud.*

*Leader:* Come to us in the power of your healing love; bring health, comfort, and hope.

*All:* **Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!**

*Leader:* Jesus, the Alpha and Omega, the beginning and the end,  
we thank you for giving us the precious gift of life  
and for sustaining us day to day.  
Thank you for all the ways you reveal yourself to us;  
goodness and beauty, comfort and wholeness,  
friendship and love. Thank you for guiding us, caring for us,  
bringing us closer to you step-by-step each day until at last,  
we meet you face-to-face in your heavenly kingdom.

*All:* **Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!**

Through our  
collective  
Prayers of  
the People,  
we are drawn  
closer to  
God, closer  
to those in  
need, closer  
to our  
suffering  
world, and  
closer to  
each  
other. We  
welcome you  
to use the  
silences to  
express your  
prayers,  
silently or  
aloud.

Jesus said to his disciples, "Peace I leave with you; my peace I give to you." We, as his disciples, share his peace with each other, a gesture so needed in these troubling times. We do this through a nod, a handshake, or by raising our hand in the peace symbol.

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love of each other and our community, and our gratefulness for all that God has given us.

## The Peace

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

*People:* And also with you.



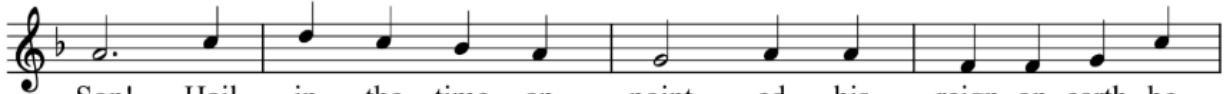
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## Offertory Hymn: #101 (Common Praise) "Hail to the Lord's Anointed"

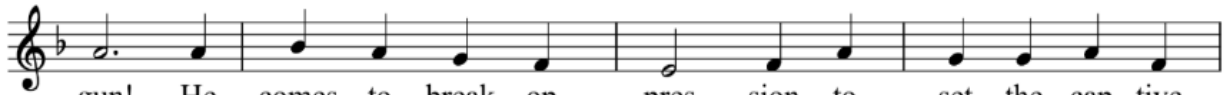
*All sing*



1. Hail to the Lord's a - noint - ed, great Da - vid's great - er  
 2. He shall come down like show - ers up - on the fruit - ful  
 3. Kings shall fall down be - fore him, and gold and in - cense  
 4. O'er ev - ery foe vic - to - rious, he on his throne shall



Son! Hail, in the time ap - point - ed, his reign on earth be -  
 earth, and love, joy, hope, like flow - ers, spring in his path to  
 bring; all na - tions shall a - dore him, his praise all peo - ple  
 rest, from age to age more glo - rious, all - bless - ing and all -



gun! He comes to break op - pres - sion, to set the cap - tive  
 birth. Be - fore him on the moun - tains shall peace the her - ald  
 sing. To him shall prayer un - ceas - ing and dai - ly vows as -  
 blest. The tide of time shall nev - er his cov - e - nant re -



free, to take a - way trans - gres - sion, and rule in eq - ui - ty.  
 go, and right - eous - ness in foun - tains from hill to val - ley flow.  
 cend, his king - dom still in - creas - ing, a king - dom with - out end.  
 move. His name shall stand for - ev - er: that name to us is Love.

Text: James Montgomery (1771-1854), alt. Music: CRÜGER. Melody Johann Crüger (1598-1662); adapt. William Henry Monk (1823-1889).

## ✠ The Holy Eucharist

### Prayer Over the Gifts

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

### The Great Thanksgiving



The Lord be with you. **And al-so with you.**



Lift up your hearts. **We lift them to the Lord.**



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

*Priest:* It is indeed right, our duty and our joy,  
that we should at all times and in all places  
give thanks and praise to you,  
almighty and merciful God,  
through our Saviour Jesus Christ.  
You comforted your people  
with the promise of the Redeemer,  
through whom you will also make all things new  
in the day when he comes to judge  
the world in righteousness.  
And so, with all the choirs of angels,  
with the church on earth and the hosts of heaven,  
we praise your name and join their unending hymn:

The Eucharist (Greek for “thanksgiving”), also known as Communion, is a sacramental act of worship where we share the bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” As we eat the bread and drink the wine, God is present to us and reveals Godself to us in a unique way. It is a radically open table to which all people are invited and welcome to participate in.

Drawing from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem, the Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer.

The Eucharistic Prayer today is Evangelical Lutheran Church in Canada Prayer 2.

## Sanctus: #722 (Common Prayer)

All sing

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

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

*Priest:* Holy One, the beginning and the end, the giver of life:  
 Blessed are you for the birth of creation.  
 Blessed are you in the darkness and in the light.  
 Blessed are you for your promise to your people.  
 Blessed are you in the prophet's hopes and dreams.  
 Blessed are you for Mary's openness to your will.  
 Blessed are you for your Son Jesus, the Word made flesh.  
 In the night in which he was betrayed, our Lord Jesus took bread,  
 and gave thanks; broke it, and gave it to his disciples,  
 saying, Take and eat: this is my body, given for you.  
 Do this for the remembrance of me.  
 Again, after supper, he took the cup, gave thanks, and gave it for all to drink,  
 saying: This cup is the new covenant in my blood,  
 shed for you and for all people for the forgiveness of sin.  
 Do this for the remembrance of me.  
 With this bread and cup we remember your Word  
 dwelling among us, full of grace and truth.  
 We remember our new birth in his death and resurrection.  
 We look with hope for his coming.

*All:* Come, Lord \_\_\_\_\_ Je - sus.

*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.

*All:* Come, Ho - ly Spi - rit.

*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.

*All:* Musical notation for the phrase 'Come, Holy Spirit'. It consists of a single staff in G major with a treble clef. The melody is: C4 (quarter), D4 (quarter), E4 (quarter), F4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), G4 (half), F4 (half). The lyrics 'Come, Ho - ly Spi - rit.' are written below the staff.

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

*All:* Musical notation for the phrase 'Amen, amen'. It consists of a single staff in G major with a treble clef. The melody is: C4 (quarter), D4 (quarter), E4 (quarter), F4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), G4 (half), F4 (half). The lyrics 'A - men, a - men.' are written below the staff.

Music: PICARDY; French carol (17<sup>th</sup> cent.); adapt. George Black (1931-2003) ©.

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

*Priest* Musical notation for the phrase 'As our Saviour taught us let us pray.' It consists of a single staff in G major with a treble clef. The melody is: C4 (quarter), D4 (quarter), E4 (quarter), F4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), G4 (half), F4 (half). The lyrics 'As our Sa - viour taught us let us pray.' are written below the staff.

*All* Musical notation for the rest of the Lord's Prayer. It consists of seven staves in G major with a treble clef. The lyrics are: '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.**

## Angus Dei “Missa Nativitas” (Patrick Wedd)

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.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

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.

Angus Dei qui tollis peccata mundi miserere nobis.

*Lamb of God who takes away the sin of the world, have mercy on us.*

Angus Dei qui tollis peccata mundi dona nobis pacem.

*Lamb of God who takes away the sin of the world, grant us peace.*

## 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.*

## Healing/Anointing

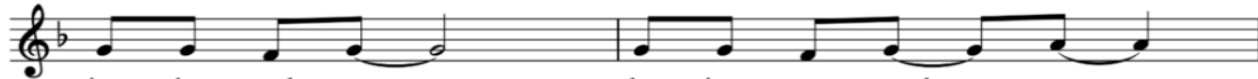
*During the distribution of Holy Eucharist the ministry of anointing will be offered. If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.*

Communion Hymn: #597 (Common Praise) "Lion and Lamb"

All sing



1. Li - on and lamb ly - ing to - geth - er,  
 2. Child and snake play - ing to - geth - er,  
 3. Rich and poor shar - ing to - geth - er,  
 4. Strong and op-pressed liv - ing as e - quals,



jus - tice and peace ly - ing to - geth - er,  
 grow - ing in love, play - ing to - geth - er,  
 en - vy is gone, shar - ing to - geth - er.  
 knowl - edge and trust, liv - ing as e - quals,



li - on and lamb;  
 child and snake; they will not hurt nor de-stroy in all  
 rich and poor;  
 strong and op-pressed;



the earth, the ho - ly moun-tain of God.



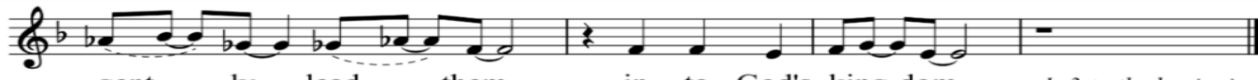
1. And a lit - tle child shall lead them,  
 2. And the Prince of Peace will guide them,  
 3. And the God of love will chal-lenge us,  
 4. And the Cru - ci - fied re - deems us,  
 5. And the earth is filled with good - ness,



and a lit - tle child shall lead them,  
 and the Prince of Peace will guide them,  
 and the God of Love will chal-lenge us,  
 and the Cru - ci - fied re - deems us,  
 and the earth is filled with good - ness,



and a lit - tle child shall lead them, lead them,  
 and the Prince of Peace will guide them, guide them,  
 and the God of love will chal-lenge us, chal-lenge us,  
 and the Cru - ci - fied re - deems us, saves us,  
 and the earth is filled with good - ness, knowl - edge,



gent - ly lead them in - to God's king-dom. 1-3: to the beginning  
 firm - ly guide them in - to God's king-dom.  
 con - stant-ly chal-lenge us, to seek her king-dom.  
 with his blood brings us in - to God's king-dom. 4: to §  
 jus - tice, free - dom, it is God's king-dom.

**Communion Song: "Let it Be" (Lennon/McCartney)**

When I find myself in times of trouble, Mother Mary comes to me  
Speaking words of wisdom, let it be  
And in my hour of darkness she is standing right in front of me  
Speaking words of wisdom, let it be  
Let it be, let it be, let it be, let it be  
Whisper words of wisdom, let it be

And when the broken hearted people living in the world agree  
There will be an answer, let it be  
For though they may be parted, there is still a chance that they will see  
There will be an answer, let it be  
Let it be, let it be, let it be, let it be  
There will be an answer, let it be  
Let it be, let it be, let it be, let it be

And when the night is cloudy there is still a light that shines on me  
Shinin' until tomorrow, let it be  
I wake up to the sound of music, Mother Mary comes to me  
Speaking words of wisdom, let it be  
And let it be, let it be, let it be, let it be  
Whisper words of wisdom, let it be  
And let it be, let it be, let it be, let it be  
Whisper words of wisdom, let it be  
And let it be, let it be, let it be, let it be  
Whisper words of wisdom, let it be

**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: #318 (Gather) "People Look East"

All sing



1. Peo - ple look East. The time is near  
 2. Fur - rows, be glad. Though earth is bare.  
 3. Birds, though you long have ceased to build,  
 4. Stars, keep the watch. When night is dim  
 5. An - gels an - nounce with shouts of mirth



Of the crown - ing of the year.  
 One more seed is plant - ed there:  
 Guard the nest that must be filled.  
 One more light the bowl shall brim,  
 Him who brings new life to earth.



Make your house fair as you are a - ble,  
 Give up your strength the seed to nour - ish,  
 E - ven the hour when wings are fro - zen  
 Shin - ing be - yond the frost - y weath - er,  
 Set ev - 'ry peak and val - ley hum - ming



Trim the hearth and set the ta - ble.  
 That in course the flow'r may flour - ish.  
 He for fledg - ing time has cho - sen.  
 Bright as sun and moon to - geth - er.  
 With the word, the Lord is com - ing.



Peo - ple look East and sing to - day:



Love the Guest is on the way.  
 Love the Rose is on the way.  
 Love the Bird is on the way.  
 Love the Star is on the way.  
 Love our God is on the way.

Text: Eleanor Farjeon (1881-1965). © David Higham Assoc. Ltd. Tune: BESANCON; French Traditional; harm. by Martin Shaw (1875-1958). © Oxford University Press.

In the Dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

The Dismissal

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

*People:* Thanks be to God. Alleluia!

If you would like a print version of select eNews announcements, please pick up a copy at the back of the church.

### FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People written by Judy Burnham. Cover art by Yani Feng.

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## Advent at Redeemer

30

November

Advent Carol Service

14

December

Bach Vespers

21

December

Quiet Christmas

**Sunday at 4 PM**

Wardens & Co.