



# The Fourth Sunday of Advent

Holy Eucharist

Sunday, December 21, 2025 at 10:30 AM

Church of the Redeemer

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

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

## 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 Season of Advent marks the beginning of the Church Year. Each week in Advent (from Latin "adventus" meaning "arriving" or "coming") the themes and readings speak of Jesus' coming to us just 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.

**President:** Steven Mackison

### Land Acknowledgement

During the season of Advent, we will begin the liturgy in silence. Therefore, all are encouraged to offer this prayer, acknowledging the lands on which we dwell, before the service begins.

As we draw near to the celebration of Christ's birth, we pause on this fourth Sunday of Advent to acknowledge the land that sustains us—land cared for with devotion and wisdom by Indigenous peoples across generations.

We honour the traditional caretakers of this land: the Wendat, the Haudenosaunee, the Anishinaabe, and the Mississaugas of the Credit First Nation.

We gather from many homes and homelands—

Indigenous, settlers, and newcomers—

knit together by the love of God that draws near in flesh and promise.

Holy One,

you come to us in unexpected ways—

in the courage of Mary,

in the steadfastness of Joseph,

in the quiet unfolding of your love within the world.

As we prepare to welcome Emmanuel, God-with-us,

teach us to cherish the land where we dwell,

to honour the covenants made and broken,

and to participate in healing wherever harm has been done.

May our worship bear witness

to the reconciling love you plant among us,

made known in Jesus Christ,

Love made flesh for all creation.

Amen.

**Opening Song: #37 (SANC) "Give Us Light"**

*All sing*



Text and music (JYOTHI DHO): Charles Vas, 1990. © 1990 Christian Conference of Asia; admin. GIA Publications, Inc.

**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.

1. No wind at the win - dow, no knock on the door;  
 2. "O Mar - y, O Mar - y, don't hide from my face.  
 3. "This child must be born that the king - dom might come:  
 4. No pay - ment was prom - ised, no prom - is - es made;

no light from the lamp - stand, no foot on the floor;  
 Be glad that you're fav - oured and filled with God's grace.  
 sal - va - tion for man - y, de - struc - tion for some;  
 no wed - ding was dat - ed, no blue - print dis - played.

no dream born of tired - ness, no ghost raised by fear:  
 The time for re - deem - ing the world has be - gun,  
 both end and be - gin - ning, both mes - sage and sign;  
 Yet Mar - y, con - sent - ing to what none could guess,

just an an - gel and a wom - an and a voice in her ear.  
 and you are re - quest - ed to moth - er God's Son."  
 both vic - tor and vic - tim, both yours and di - vine."  
 re - plied with con - vic - tion, "Tell God I say 'Yes.'"

Text: John L. Bell, 1992. Music: COLUMBILLE. Melody Irish trad.; arr. John L. Bell, 1992. Text and arr. © 1992 IFGRG c/o Iowa Community, GIA Publications, Inc., agent

Pronounced "CALL-ect", the Collect of the Day is the prayer we say that unites us in worship and praise. It focuses on the theme of the day and "collects" us to the service.

### The Collect of the Day

*Priest:* God of grace, give us the faith of Joseph to see the Spirit's work where the world sees only shame; to listen to the promise and to awaken to the cry of life renewed and love reborn; through Jesus Christ, the one who is to come. **Amen.**

### ✠ Proclamation of the Word

*Please be seated*

### First Reading: Isaiah 7.10-16

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

Again the LORD spoke to Ahaz, saying, "Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven." But Ahaz said, "I will not ask, and I will not put the LORD to the test." Then Isaiah said, "Hear then, O house of David! Is it too little for you to weary mortals that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.

The prophet Isaiah promises the house of David a sign from God: a young woman will bear a child and name him Immanuel.

*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 80.1-7, 17-19**

*All sing*

**Refrain**

Show the light of your coun-ten-ance, and we shall besaved.

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

Hear, O Shepherd of Israel, leading Joseph like a flock;  
shine forth, you that are enthroned upon the cherubim.  
In the presence of Ephraim, Benjamin, and Manasseh,  
stir up your strength and come to help us.

Restore us, O God of hosts;  
show the light of your countenance, and we shall be saved. **Refrain**

O God of hosts,  
how long will you be angered despite the prayers of your people?  
You have fed them with the bread of tears;  
you have given them bowls of tears to drink. **Refrain**

You have made us the derision of our neighbours,  
and our enemies laugh us to scorn.  
Restore us, O God of hosts;  
show the light of your countenance, and we shall be saved. **Refrain**

Let your hand be upon your chosen people,  
those you have made so strong for yourself.  
And so will we never turn away from you;  
give us life, that we may call upon your name.  
Restore us, O God of hosts;  
show the light of your countenance, and we shall be saved. **Refrain**

*A moment of silence is observed*

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

## 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.*

### ***Hallelujah, hallelujah!***

*A virgin will give birth to a Son;  
his name will be Emmanuel; God is with us.*

### ***Hallelujah, hallelujah!***

## 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.**

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be pregnant from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to divorce her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins." All this took place to fulfill what had been spoken by the Lord through the prophet: "Look, the virgin shall become pregnant and give birth to a son, and they shall name him Emmanuel," which means, "God is with us." When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

Matthew presents Jesus as the fulfillment of Old Testament prophecy. In a dream, Joseph is visited by an angel who tells him that Mary will bear a child and call him Emmanuel.

*Priest:* The Gospel of Christ.

Matthew 1.18-25

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

## Homily: Liska Stefko

Homily, from the Greek "homilia", means "conversation." The homily (also known as the sermon) gathers the themes of the readings and articulates what they meant for those about whom they were written, and what they mean for us, today.

## Prayers of the People

Refrain

Wait for the Lord, whose day is near.

Wait for the Lord: be strong, take heart!

*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.

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.

*All:* 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, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining in worship today.

## Offertory Hymn: #89 (Common Praise) "O Come, O Come Emmanuel"

*All sing*

1. O come, O come, Em - man - u - el,  
 2. O come, O Wis - dom from on high,  
 3. O come, O come, great Lord of might,  
 4. O come, O Rod of Jes - se's stem,  
 5. O come, O Key of Dav - id, come,  
 6. O come, O Day - spring from on high  
 7. O come, De - sire of na - tions, bind

and ran - som cap - tive Is - ra - el,  
 who or - ders all things might - i - ly;  
 who to your tribes on Si - nai's height  
 from ev - ery foe de - liv - er them  
 and o - pen wide our heaven - ly home;  
 and cheer us by your draw - ing nigh;  
 in one the hearts of hu - man - kind;

that mourns in lone - ly ex - ile here  
 to us the path of know - ledge show,  
 in an - cient times once gave the law,  
 that trust your might - y power to save,  
 make safe the way that leads on high,  
 dis - perse the gloom - y clouds of night,  
 O bid our bit - ter con - flict cease,

un - til the Son of God ap - pear.  
 and teach us in her ways to go.  
 in cloud, and maj - es - ty, and awe.  
 and give them vic - tory o'er the grave.  
 and close the path to mis - er - y.  
 and death's dark shad - ow put to flight.  
 and be for us our Prince of Peace.

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

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* Gracious God,  
by the power of the Spirit  
who sanctified the mother of your Son,  
make holy all we offer you this day.  
We ask this in the name of Jesus Christ the Lord. **Amen.**

### The Great Thanksgiving



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



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



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

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

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.

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

*All:*

A - - men, a - - men.

The musical notation is a single staff in G major (one flat) and 4/4 time. It consists of two measures. The first measure contains a half note G4, a quarter note A4, a quarter note B4, and a half note C5. The second measure contains a half note G4, a quarter note A4, a quarter note B4, and a half note C5. The lyrics 'A - - men, a - - men.' are written below the notes, with hyphens indicating the duration of the notes.

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

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

*Priest*

As our Sa - viour taught us let us pray.

The musical notation is a single staff in G major (one flat) and 4/4 time. It consists of eight measures. The notes are: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics 'As our Sa - viour taught us let us pray.' are written below the notes.

*All*

Our Fa - ther in heaven, hal - lowed be your name, your king - dom come,

The musical notation is a single staff in G major (one flat) and 4/4 time. It consists of eight measures. The notes are: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics 'Our Fa - ther in heaven, hal - lowed be your name, your king - dom come,' are written below the notes.

your will be done, on earth as in heaven. Give us to-day our dai-ly bread.

The musical notation is a single staff in G major (one flat) and 4/4 time. It consists of eight measures. The notes are: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics 'your will be done, on earth as in heaven. Give us to-day our dai-ly bread.' are written below the notes.

For-give us our sins as we for-give those who sin a - gainst us.

The musical notation is a single staff in G major (one flat) and 4/4 time. It consists of eight measures. The notes are: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics 'For-give us our sins as we for-give those who sin a - gainst us.' are written below the notes.

Save us from the time of trial, and de - liv - er us from e - vil.

The musical notation is a single staff in G major (one flat) and 4/4 time. It consists of eight measures. The notes are: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics 'Save us from the time of trial, and de - liv - er us from e - vil.' are written below the notes.

For the king - dom, the power, and the glo - ry are yours,

The musical notation is a single staff in G major (one flat) and 4/4 time. It consists of eight measures. The notes are: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics 'For the king - dom, the power, and the glo - ry are yours,' are written below the notes.

now and for - ev - er. A - men.

The musical notation is a single staff in G major (one flat) and 4/4 time. It consists of eight measures. The notes are: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics 'now and for - ev - er. A - men.' are written below the notes.

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

### The Breaking of the Bread

*Priest:* God of promise, you prepare a banquet for us in your kingdom.

*All:* **Happy are those who are called to the supper of the Lamb.**

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

*All:* **Thanks be to God.**

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 Fraction Anthem (from the Latin “fractio” meaning “to break”) is an anthem, hymn, or song sung during the Eucharist when the priest breaks the consecrated bread.

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.

## **Fraction Anthem: Antiphon for Advent IV** *(Ephrem Feeley)*

Behold, a virgin shall conceive  
And bear a son.  
And his name shall be called  
Emmanuel,  
God-with-us.

## **The Giving and Receiving of Communion**

*Priest:* Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God's people, unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how. You may wish to pray quietly this prayer to help you:*

*One:* Lord, you stand at the door of my heart and knock.  
You wait for me and only I can let you in.  
I believe and trust in you and ask you now  
to fill me with your presence.  
Feed me with your body and unite me in your blood,  
that I may be your blessing to a world in need. Amen.

## **The Communion**



*All in the church are invited to come forward to receive communion.  
If you need a gluten-free wafer, please indicate this to the priest.*

*If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.*

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

# Communion Hymn: #36 (SANC) "O Ancient Love"

All sing

1. O an - cient love, pro - cess - ing through the a - ges;  
2. O home - less love, that dwells a - mong the stran - ger;  
3. O gen - tle love, ca - ress - ing those in sor - row;  
4. O suf - fering love, that bears our hu - man weak - ness;

O hid - den love, re - vealed in hu - man form;  
O low - ly love, that knows the might - y's scorn;  
O ten - der love, that com - forts those for - lorn;  
O bound - less love, that ris - es with the morn;

O prom - ised love, the dream of seers and sa - ges:  
O hun - gry love, that lay with - in the man - ger:  
O hope - ful love, that prom - is - es to - mor - row:  
O might - y love, con - cealed in in - fant meek - ness:

O liv - ing Love, with - in our hearts be born;

O liv - ing Love, with - in our hearts be borne.

Text and music (BEDFORD ABBEY): Michael Joncas, 1994. © 1994 GIA Publications, Inc

## Motet: "Jesus Christ the Apple Tree" (Elizabeth Poston)

The tree of life my soul hath seen,  
Laden with fruit and always green:  
The trees of nature fruitless be  
Compared with Christ the apple tree.

His beauty doth all things excel:  
By faith I know, but ne'er can tell  
The glory which I now can see  
In Jesus Christ the apple tree.

For happiness I long have sought,  
And pleasure dearly I have bought:  
I missed of all; but now I see  
'Tis found in Christ the apple tree.

I'm weary with my former toil,  
Here I will sit and rest awhile:  
Under the shadow I will be,  
Of Jesus Christ the apple tree.

This fruit doth make my soul to thrive, It keeps my dying faith alive;  
Which makes my soul in haste to be  
With Jesus Christ the apple tree.

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

## Prayer after Communion

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

*All:* And your faithful servants bless you.

**Gracious God,**

**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.**

## Publishing of Banns

**Departing Hymn: #122 (Common Praise) "In the Bleak Midwinter"**

*All sing*



1. In the bleak mid - win - ter, frost - y wind made moan,  
2. Our God, heaven can - not hold him, nor earth sus - tain;  
3. An - gels and arch - an - gels may have gath - ered there;  
4. What can I give him, poor as I am?



earth stood hard as i - ron, wa - ter like a stone;  
heaven and earth shall flee a - way when he comes to reign.  
cher - u - bim and ser - a - phim thronged the air;  
If I were a shep - herd, I would bring a lamb;



snow had fal - len, snow on snow, snow on snow  
In the bleak mid - win - ter a sta - ble place suf - ficed the  
but his moth - er on - ly in her maid - en bliss,  
if I were a wise man, I would do my part; yet



in the bleak mid - win - ter long a - go.  
Lord God al - might - y, Je - sus Christ.  
wor - shipped the be - lov - ed with a kiss.  
what I can, I give him give my heart.

Text: Christina Georgina Rossetti (1830-1894). Music: CRANHAM, Gustav Theodore Holst (1874-1934). © Oxford University Press.

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

## The Dismissal

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

*All:* 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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People written by Judy Burnham. Cover art by Yani Feng.

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## **WORSHIP WITH US**

### **Sunday, December 21 (Advent 4)**

**4:00 PM** – Quiet Christmas (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

## **CELEBRATE CHRISTMAS WITH US**

### **Wednesday, December 24 (Christmas Eve)**

**3:00 PM** – Cozy Christmas (in the Church and through YouTube)

**7:30 PM** - Rockin' Christmas Eve - Traditional Carols and the Rock Vespers Band  
(in the Church and through YouTube)

**10:30 PM** - Carols, Procession & Sung Eucharist (in the Church and through YouTube)

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

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

### **Sunday, December 28 (First Sunday in Christmas)**

**9:00 AM**- Spiritual Communion (on Zoom only)

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

## **SEASON OF EPIPHANY**

### **Sunday, January 4 (Epiphany)**

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

**4:00 PM** – Be Still (in the Church)

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