

# Baptism of the Lord

## Holy Eucharist

Sunday, January 11, 2026 at 10:30 AM

## 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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Today we celebrate the moment Jesus, with all people then and now, intentionally went to be baptized. The ritual marks his rising to new life, and the beginning of his public ministry of love, justice, and mercy.

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

**Presider:** Steven Mackison

### Welcome

### Land Acknowledgement

**Opening Hymn:** #6 (Sing A New Creation) “Ho, All Who Thirst”

*All rise and sing*

*Refrain*



Ho, all who thirst, come now to the wa - ter, and  
all whose souls are parched and wear - y, come and drink!  
Ho, all who thirst, come now to the wa - ter, and  
from your heart will flow a nev - er - fail - ing spring!

1. Why for - sake the Lord, the fount of liv - ing wa - ter,  
2. For the Lamb will be our shep - herd and will guide us  
3. All who come may take this gift of liv - ing wa - ter.

*to Refrain*

choos - ing bro - ken cups that can - not be filled?  
to the well - springs of the wa - ter of life.  
They will thirst no more, for they shall be filled.

✠ 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.

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

*Priest:* There is one body and one Spirit  
*All:* **There is one hope in God’s call to us;**

*Priest:* One Lord, one faith, one baptism,  
*All:* **One God and Father of all.**

Collect of the Day

*Priest:* O God the creator of all,  
at his baptism you proclaimed Jesus your beloved  
and anointed him with the Holy Spirit.  
Make us faithful to our calling to be your children,  
and empower us with your Spirit,  
through Jesus Christ, our Saviour and Lord.  
*All:* **Amen.**

✠ Proclamation of the Word

**First Reading:** *Please be seated*

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

Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry out or lift up his voice or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be crushed until he has established justice in the earth, and the coastlands wait for his teaching. Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the LORD; I have called you in righteousness; I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the LORD; that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

*Reader:* This is the word that God has made known to us. Isaiah 42.1-9  
*All:* **Thanks be to God.** *A moment of silence is observed*

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.

Believed to have been written by “Second Isaiah” at the conclusion of the Babylonian exile, this passage is the first of four “servant songs” in which the servant represents Israel. As a covenant to the peoples and a light to the nations, Israel’s experience of punishment and restoration becomes the means by which all the nations will recognize God’s sovereignty in the world.

The Psalms (pronounced "sahms") are a series of Hebrew worship poetry that cover a range of human experience.

Today's Psalm 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.

## Psalm 29 (George Black)

*All sing*

### Refrain

God shall give the people the blessing of peace.

God shall give the people the blessing 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 blessinging of peace. **Refrain**



## Second Reading:

*Reader:* A Reading from the Acts of the Apostles.

Then Peter began to speak to them: "I truly understand that God shows no partiality, but in every people anyone who fears him and practices righteousness is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree, but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

Through Peter, the writer – believed to also be the author of the Gospel of Luke – offers a synopsis of that gospel, framing it as a message for everyone, Jews and Gentiles alike.

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

Acts 10:34-43

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

*A moment of silence is observed*

**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.

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

Jesus's baptism by John is recorded in all four gospels. In Matthew, righteousness is a central theme and means to act in accordance with the will of God. It provides the justification for the greater (Jesus) to be baptized by the lesser (John).

The purpose of the homily (sermon) is to unpack the readings of the liturgy in a way that we understand what they meant for those whom they were written for, and to bring those words to life for us today.

In the prayers of the people we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

*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.**

Then Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now, for it is proper for us in this way to fulfill all righteousness." Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw God's Spirit descending like a dove and alighting on him. And a voice from the heavens said, "This is my Son, the Beloved, with whom I am well pleased."

*Priest:* The Gospel of Christ.

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

Matthew 3.13-17

*A moment of silence is observed.*

**Homily:** Suzanne Rumsey

*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

*All:* **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

*All:* **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

*All:* **Hear our prayer.**

*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

*All:* **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

*All:* **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.

*All:* **Amen.**

### **Commissioning and Blessing of the Theological Intern**

*Please be seated*

*Priest:* Dear friends in Christ, in the river Jordan,  
the Holy spirit descended upon Jesus  
and God proclaimed him "the beloved"  
That same Spirit call us  
from the waters of baptism into lives of service,  
to proclaim good news, to teach, to learn,  
and to listen for the voice of God in all that we do.  
Today, we give thanks for that calling,  
as we commission and bless Bianca Mathews  
for ministry among us.

*The priest addresses the Theological Intern*

*Priest:* Bianca,  
You have been marked by Christ in baptism  
and called to serve Redeemer.  
You come among us to preach and teach the Gospel,  
and to learn how it is lived in this community of faith.  
Will you commit yourself to  
sharing your gifts with us in our work and worship  
so that Jesus Christ may be known more fully among us?

*Bianca:* I will, with God's help.

*The priest addresses the congregation*

*Priest:* People of God,  
Will you support Bianca as a fellow servant of the Gospel,  
pray for her, encourage her,  
and walk with her as she both teaches and learns among you?

*All:* **We will, with God's help.**

We celebrate the arrival of theological student, Bianca Matthews, into the family of the Church of the Redeemer. Using references of Jesus' baptism in the liturgy, we embrace her and her service into our community.

Through the Renewal of Baptismal Vows we recall the words of the "Apostle's Creed". It is a statement of faith that dates from the second century. These ancient words attempted to express our faith with one voice in a world, just like today's world, needing unity.

## Blessing

*Priest:* Gracious and everliving God,  
Bless and guide Bianca  
as she serves in your Church.  
May your Spirit rest upon her  
in her teaching and her learning.  
May she know that she is held in your love,  
and may her ministry draw others  
to the renewing waters of your grace.  
We ask this in the name of Jesus, the Redeemer.

*All:* **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.

*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.  
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.**

*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.**

## **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.

*All:* **Amen.**

In the Blessing of the Water, we recall the importance of water as it is used symbolically throughout the Bible.

Asperges (pronounced "Uh-SPUR-geez") from Latin "aspergere", simply means "sprinkle" as with water. We receive the sprinkling of water to recall how we have been cleansed of all that separates us from God's love through the waters of Baptism.

## The Asperges

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



Text: Ephesians 4; Taizé Community, 1984. Text: 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.

**All:** Amen.

## The Peace

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

**All:** And also with you.

How much our world needs peace! Just as Jesus, the Prince of Peace, said to his disciples, "Peace I leave with you" so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.



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## Offertory Hymn: #661 (Gather) "Song over the Waters"

**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.

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

let us shine with your light and peace.  
make us one with the mind of Christ.  
come and fill us with light and peace.  
make us ves - sels of light and peace.

**D.C.**

Text: Marty Haugen, b.1950. Tune: Marty Haugen, b.1950 © 1987, GLA Publications, Inc.

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 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.

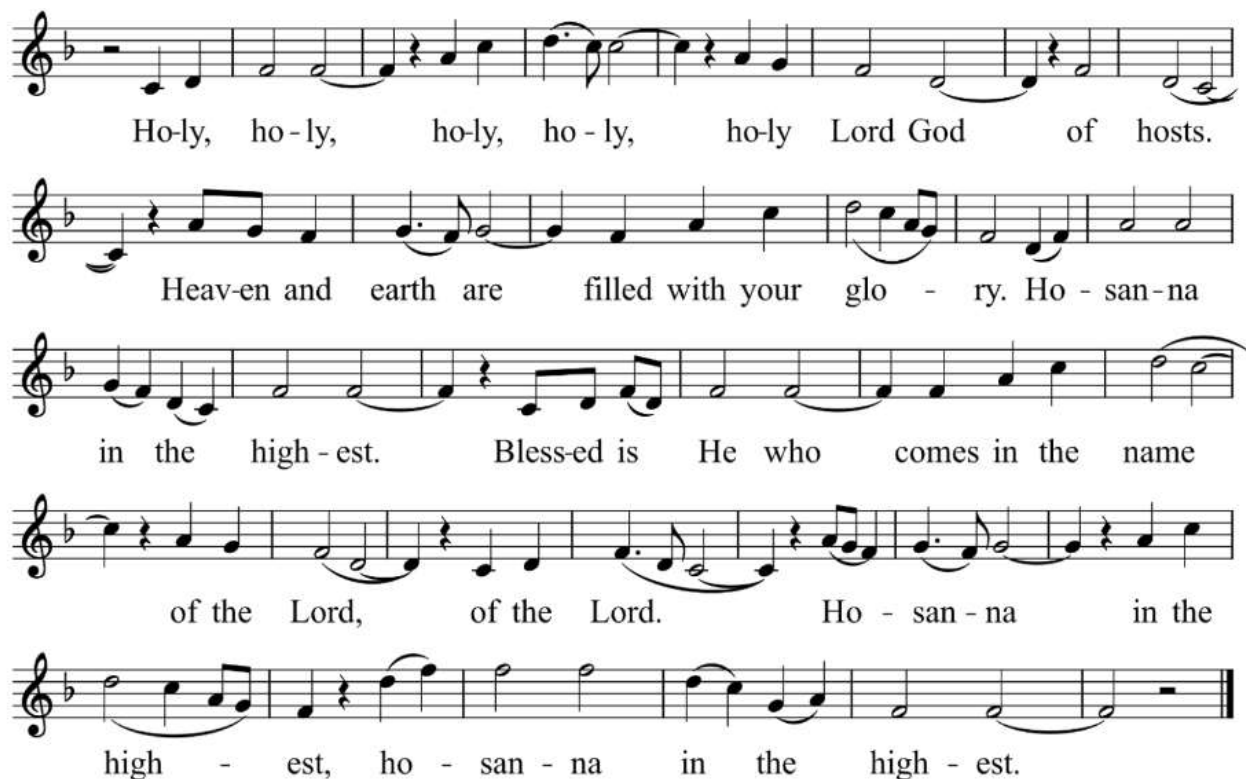


Let us give thanks to the Lord our God. It is right to give our thanks and praise.

*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:

**Sanctus: #255 (Lift Every Voice and Sing II)**

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.



Ho-ly, ho-ly, ho-ly, ho-ly, ho-ly Lord God of hosts.  
Heav-en and earth are filled with your glo - ry. Ho - san-na  
in the high - est. Bless-ed is He who comes in the name  
of the Lord, of the Lord. Ho - san - na in the  
high - est, ho - san - na in the high - est.

Music: Grayson Warren Brown (b.1948), *A Mass for a Soulful People*. © 1979 North American Liturgy Resources, 10802 N. 23rd Ave., Phoenix, AZ 85029. All Rights Reserved.

The Eucharistic Prayer today is from the Episcopal Church, *Enriching Our Worship* Prayer 1.

*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.

*Priest:* 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:

*All:* **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.**



When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

## 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.

## Breaking of the Bread

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

*Priest:* We break this bread to share in the body of Christ.  
*All:* **We, being many, are one body, for we all share in the one bread.**  
*Priest:* The gifts of God for the People of God.  
*All:* **Thanks be to God.**

The Fraction Song (from the Latin "fractio" meaning "to break") is sung during the Eucharist when the priest breaks the consecrated bread.

## Fraction Song

*Led by the choir*

What king would wade through murky streams  
and bow beneath the wave,  
ignoring how the world esteems  
the powerful and brave?

*Water, River, Spirit, Grace,  
sweep over me, sweep over me!  
Recarve the depths your fingers traced  
in sculpting me.*

Christ gleams with water brown with clay  
from land the prophets trod.  
Above him, while the clouds give way,  
descends the dove of God.

Come bow with Christ beneath the wave.  
He stands here at your side  
and raises you, as from the grave  
God raised him crucified.

## 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.

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 Communion

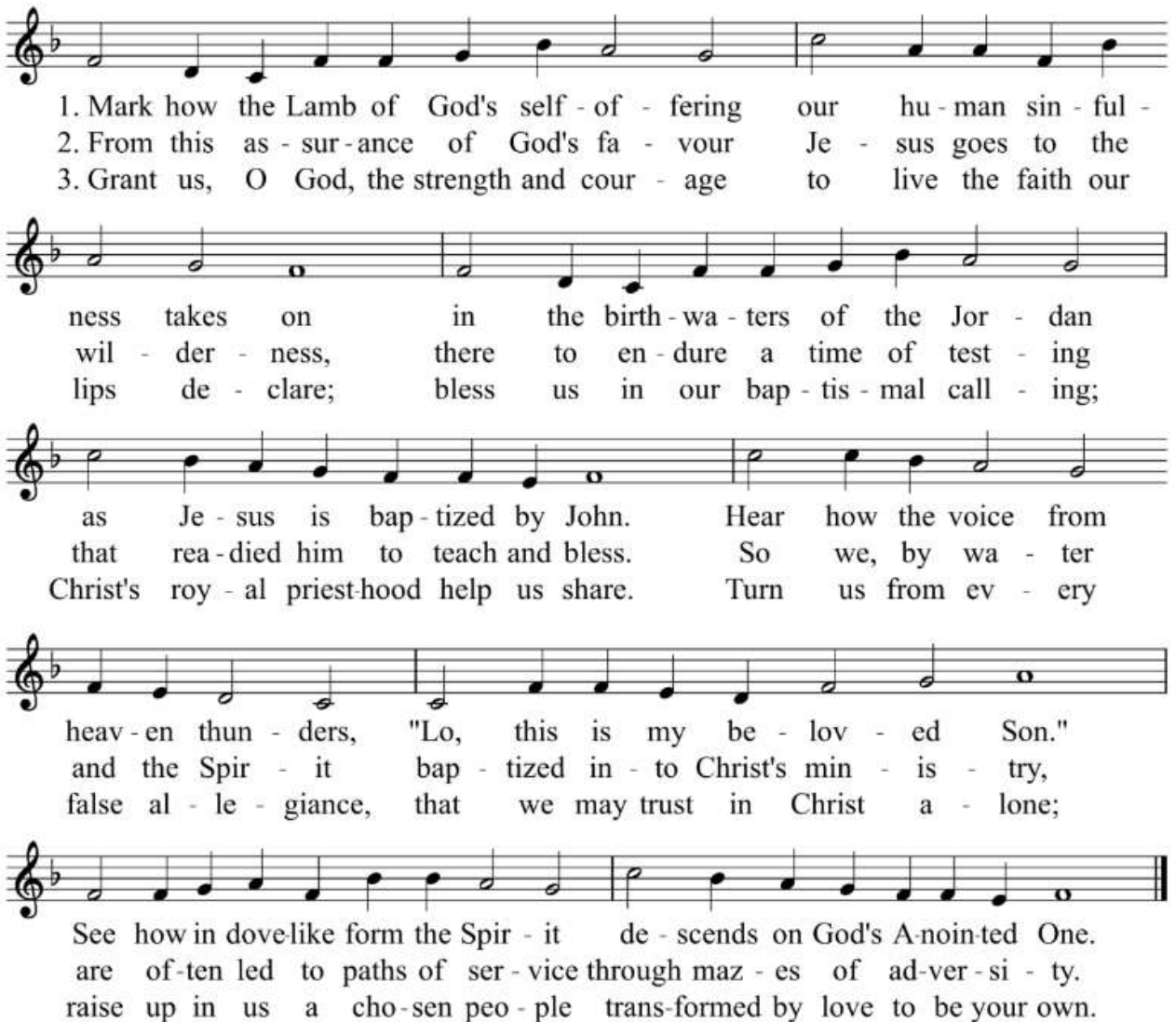


*All in the church are invited to come forward to receive communion.  
If you need a gluten-free wafer, please indicate this to the priest.  
If you would like to receive a blessing rather than communion, please cross  
your arms as shown in the picture and the clergy will be pleased to offer you  
a 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: #165 (Common Praise) Mark How the Lamb of God's Self-offering"

All sing



1. Mark how the Lamb of God's self - of - fering our hu - man sin - ful -  
 2. From this as - sur - ance of God's fa - vour Je - sus goes to the  
 3. Grant us, O God, the strength and cour - age to live the faith our

ness takes on in the birth - wa - ters of the Jor - dan  
 wil - der - ness, there to en - dure a time of test - ing  
 lips de - clare; bless us in our bap - tis - mal call - ing;

as Je - sus is bap - tized by John. Hear how the voice from  
 that rea - died him to teach and bless. So we, by wa - ter  
 Christ's roy - al priest - hood help us share. Turn us from ev - ery

heav - en thun - ders, "Lo, this is my be - lov - ed Son."  
 and the Spir - it bap - tized in - to Christ's min - is - try,  
 false al - le - giance, that we may trust in Christ a - lone;

See how in dove-like form the Spir - it de - scends on God's A - noin - ted One.  
 are of - ten led to paths of ser - vice through maz - es of ad - ver - si - ty.  
 raise up in us a cho - sen peo - ple trans - formed by love to be your own.

Text: Carl P. Daw, Jr. (1944- ). © 1990 Hope Publishing Co. Music: RENDEZ À DIEU. Melody Strusbourg, 1545; Geneva, 1551; harm. Erik Routley (1917-1982). Harm. © 1977 Hope Publishing Co.

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

## Motet: "Jesus Autem Hodie" (Peter Hallock)

*Jesus autem hodie regressus est a Jordane.*

[Jesus was on this day baptised in the Jordan.]

When Jesus Christ baptised was, the Holy Ghost descended with grace;  
 the Father's voice was heard in the place.

*Hic est filius meus, ipsum intende.* [This is my son, in whom I am pleased.]

There were Three Persons and one Lord, the Son baptised with on accord,  
 the Father said this blessed word:

*Hic est filius meus, ipsum intende.*

Now, Jesus, as thou art both God and man,  
 and were baptised in from Jordan, at our last end,  
 we pray thee, say then:

*Hic est filius meus, ipsum intende.*

## 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.

*All:* **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**

**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.**

## Announcements

*Please be seated*

The Doxology  
(from the  
Greek  
“doxalogia”  
meaning  
“words of  
glory”) is our  
closing prayer.  
We say this to,  
for, and with  
one another, to  
proclaim that  
worshipping  
God together  
has made a  
difference in  
our lives.

**Departing 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."

Text: Sylvia G. Dunstan (1955-1993), alt. © 1991 GIA Publications, Inc. Music: WIE LIEBLICH IST DER MAIEN. Melody Johann Steurlein (1546-1613);  
harm. Healey Willan (1880-1968). Harm. © 1959 Concordia Publishing House.

## The Dismissal

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

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

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.



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## **FURTHER CREDITS FOR THIS BULLETIN**

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## **WORSHIP WITH US**

**Sunday January 11 (Baptism of the Lord, Proper 1C)**

**8:00 PM** – Compline (on Zoom only)

**Sunday January 18 (2<sup>nd</sup> Sunday after Epiphany)**

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

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

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

**8:00 PM** – Compline (on Zoom only)