



THE NATIVITY OF THE LORD

Christmas Day Holy Eucharist

Sunday, December 25, 2022 at 10:30 a.m.

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 theredeemer.ca/newsletters.

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Welcome to the margin. Here we find brief commentary and explanations of our worship as it unfolds.

This hymn was originally called “Martin Luther’s Cradle Song.” We don’t know who penned the first two verses, but the third was crafted by John T McFarland. After being shown the hymn, he was inspired to write the third in less than an hour.

This greeting is called the “Apostolic Greeting” and is an amalgam of phrases that the Apostle St. Paul wrote in his letters to the various Christian communities he visited. They were intended as a blessing, words of reassurance to those who were struggling with the same issues each of us face on our own journey.

Opening Hymn: #353 (Gather) “Away in a Manger”

Please rise as you are able and sing



1. A - way in a man-ger, no crib for a bed, The lit-tle Lord Je-sus laid
2. The cat - tle are low-ing; the ba - by a-wakes, But lit-tle Lord Je-sus, no
3. Be near me, Lord Je - sus; I ask you to stay Close by me for - ev - er, and

down his sweet head. The stars in the bright sky looked down where he lay, The
cry - ing he makes. I love you, Lord Je - sus, look down from the sky, And
love me, I pray. Bless all the dear chil - dren in your ten - der care, And

lit - tle Lord Je - sus, a - sleep on the hay.
stay by my cra - dle till morn - ing is nigh.
fit us for heav - en to live with you there.

Text: St.1-2, anonymous, st.3, John T. McFarland (1851-1913); Tune: MUELLER;
James R. Murray (1841-1905); harm. by Robert J. Batastini, b.1942, © 1994, GIA
Publications, Inc.

✠ The Gathering of the Community

Priest: The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with you all.

People: And also with you.

The Collect of the Day

Priest: Almighty God,
you wonderfully created
and yet more wonderfully restored our human nature.
May we share the divine life of your Son Jesus Christ,
who humbled himself to share our humanity,
and now lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

First Reading

Please be seated

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

Upon your walls, O Jerusalem, I have posted sentinels; all day and all night they shall never be silent. You who remind the Lord, take no rest and give him no rest until he establishes Jerusalem and makes it renowned throughout the earth. The Lord has sworn by his right hand and by his mighty arm: I will not again give your grain to be food for your enemies, and foreigners shall not drink the wine for which you have laboured; but those who garner it shall eat it and praise the Lord, and those who gather it shall drink it in my holy courts. Go through, go through the gates, prepare the way for the people; build up, build up the highway, clear it of stones, lift up an ensign over the peoples. The Lord has proclaimed to the end of the earth: Say to daughter Zion, "See, your salvation comes; his reward is with him, and his recompense before him." They shall be called, "The Holy People, The Redeemed of the Lord"; and you shall be called, "Sought Out, A City Not Forsaken."

Reader: The word of the Lord.

Isaiah 62.6-12

People: **Thanks be to God.**

A moment of silence is observed

Pronounced "CALL-ect" the collect of the day is the prayer we say that calls us together in worship and praise. It focuses on the theme of the day and prepares our hearts for the scripture readings and the homily.

The First Reading is taken from the Old Testament, and tonight is from the book of Isaiah. Isaiah was a prophet who wrote between 740-700 BC. Prophets were concerned more with interpreting the present than foretelling the future. Isaiah is writing this in the context of the Israelites experience of being exiled in Babylon. The passage conveys God's promise of freedom and a new identity for God's chosen people.



Carols are festive songs, often religious, that may or may not be sung during services of worship. They are always associated with a season, like Christmas. This Carol was inspired by the author's journey from Jerusalem to Bethlehem on Christmas Eve where he assisted with the midnight service.

Carol: #363 (Gather) "O Little Town of Bethlehem"

(All Sing)

1. O lit - tle town of Beth - le - hem, How still we see thee lie! A -
 2. For Christ is born of Mar - y, And gath - ered all a - bove, While
 3. How si - lent - ly, how si - lent - ly, The won - drous gift is giv'n! So
 4. O ho - ly Child of Beth - le - hem! De - scend to us we pray; Cast

bove thy deep and dream-less sleep The si - lent stars go by; Yet
 mor - tals sleep, the an - gels keep Their watch of won - d'ring love. O
 God im - parts to hu - man hearts the bless - ings of his heav'n. No
 out our sin and en - ter in, Be born in us to - day. We

in the dark streets shin - eth The ev - er - last - ing Light; The
 morn - ing stars, to - geth - er Pro - claim the ho - ly birth! And
 ear may hear his com - ing, But in this world of sin, Where
 hear the Christ - mas an - gels The great glad tid - ings tell; O

hopes and fears of all the years Are met in thee to - night.
 prais - es sing to God the King, And peace to all on earth.
 meek souls will re - ceive him, still The dear Christ en - ters in.
 come to us, a - bide with us, Our Lord Em - man - u - el!

Text: Phillips Brooks (1835-1893).
Tune: Lewis H. Redner (1831-1908).

Second Reading

Reader: A Reading from the Letter of Paul to Titus.

When the goodness and loving kindness of God our Saviour appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Saviour, so that, having been justified by his grace, we might become heirs according to the hope of eternal life.

Reader: The word of the Lord.

Titus 3.4-7

People: Thanks be to God.

A moment of silence is observed

The Second Reading comes from the letters in the New Testament. Tonight's reading is the apostle Paul's letter to an assistant, named Titus, who was continuing the work of Paul's ministry. This passage emphasizes God's grace in taking on our flesh and becoming one of us and God's mercy in forgiving us of all that separates us from God's love.



Sequence Song: “What Songs Were Sung” (*John Jacob Niles*)

We cannot tell, we do not know
What stars shone down so long ago,
When Mary birthed her own sweet Son
And peace and love became as one.

The Son of God, as scriptures said,
Was virgin born, in a tiny shed,
Where simple shepherds stood hard by
While heavenly sound filled up the sky.

Now let us stand, uncovered all,
Before this crèche in lowly stall,
Where kings and angels dignify God's gift,
His Son, in humility.

We do not know, we cannot tell
What songs were sung, what starlight fell,
Or why the holy mystery stands
For so many years in so many lands.

The Gospel

Priest: The Lord be with you.

People: And also with you.

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

People: Glory to you, Lord Jesus Christ.

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, ‘Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.’ And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, ‘Glory to God in the highest heaven, and on earth peace among those whom he favours!’ When the angels had left them and gone into heaven, the shepherds said to one another, ‘Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.’ So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

Priest: The Gospel of Christ.

People: Praise to you, Lord Jesus Christ.

Luke 2.8-20

The Sequence Song is sung before the Gospel reading, and is meant to prepare our hearts to hear what it says to us.

John Jacob Niles (1892-1980) was an American composer who researched folk songs and ballads. He published books and recorded albums throughout the first half of the 20th century outlining the history of ballads and folk music in the United States. He famously wrote the song 'I wonder as I wander', based on a song fragment collected by Niles during his research.

“Gospel” is an Old-English word meaning “good news” and refers to the writings of Matthew, Mark, Luke and John, all of whom were witnesses to Jesus’ life and ministry.

In this Christmas Gospel, shepherds watching the sheep encounter the Glory of God. Shepherds being hired hands, labourers, not the owners of the flocks end up bring the ones who gather for the birth of Jesus. These outsiders would not normally attend the birth of a king.

Luke draws our attention to these edges to see where God is at work in history.

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.

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.

Peace is mentioned several times throughout the New Testament and the sharing of the peace has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour that is meant to suggest that we are reconciled with one another and with God. You can share the peace through a nod, a handshake (if you are comfortable) or by raising your hand in the peace symbol.

Homily: Susan Haig

Please be seated

A moment of silence is observed

The Prayers of the People

Please rise as you are able

Leader: Let us pray. We join with other Christians throughout the world to celebrate the birth of the Christ child. We pray for the whole church, in all its incarnations, and for all who work and worship in this place. Grant, Lord, that in the routine of our everyday lives we may never cease to glorify your name. Hear us, O Lord:

All: **Lord, grant us peace.**

Leader: We pray for the nations of this world; that those in authority may see the light of Christ in their own lives and that they may, in faith and humility, seek your perfect will, and so lead their people to justice, freedom, and peace. Hear us, O Lord.

All: **Lord, grant us peace.**

Leader: We pray for the sick and the suffering; for the homeless and the hungry; for the lonely and the lost. I invite your prayers for those whose cares weigh heavily on your heart this Christmas Day, spoken aloud, or offered in the sanctity of silence.

A moment's pause is observed for those who wish to voice their prayers

May all who know emptiness be filled with your abundant grace given to us this day in the person of your Son.

All: **Lord, grant us peace.**

Leader: We pray for those who are dying, and those who have entered into the nearer presence of God. Rest eternal grant unto them, O Lord.

All: **And let light perpetual shine upon them.**

May they rest in peace and rise in glory. Comfort their loved ones, assuring them of your promise of life everlasting. Hear us, O Lord:

All: **Lord, grant us peace.**

Leader: Merciful Father, accept these our hearts' desires for the sake of the one who is born in our hearts, this day, your Son, our Saviour Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: **Amen.**

The Peace

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

People: **And also with you.**

The Offering

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of Bloor and Avenue Road—now, and in the future.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory to participate in the offertory, but the opportunity is there for all who wish to express their love and gratefulness to God through the giving of monetary gifts.



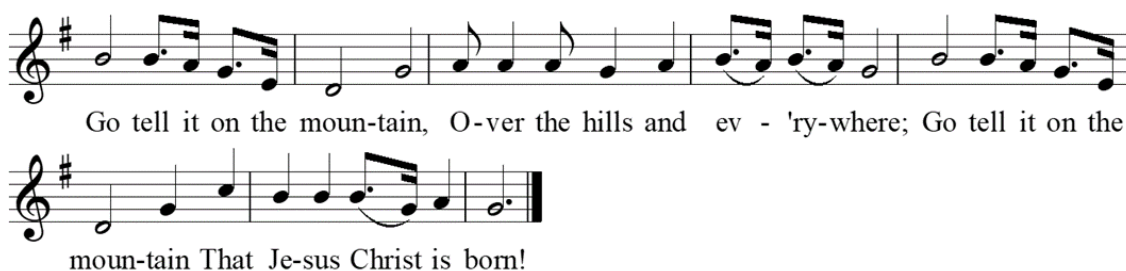
This hymn is called an “Offertory” because it is sung when we offer our gifts to God for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar and raised up as a symbol that in offering what sustains us, we might be a blessing to others.

The Eucharist, also known as Communion, is a sacramental act of worship where we partake of the bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” This means that Jesus is somehow present to us in this ritual act, not by “magic,” but through the mystery of God’s revealing Godself in a unique way when we partake of the bread and wine.

This is a two thousand year old ritual, instituted by Jesus at the Last Supper with his disciples. It is a radically open table to which all people are invited and welcome to participate in.

Offertory Hymn: #359 (Gather) “Go Tell It On The Mountain” (*All Sing*)

Refrain:



1. While shep-herds kept their watch-ing O'er si - lent flocks by night, Be-
2. The shep-herds feared and trem-bled When lo! a - bove the earth Rang
3. Down in a low - ly man - ger The hum-ble Christ was born, And



hold through-out the heav-ens There shone a ho - ly light.
out the an-gel cho-rus That hailed our Sav-iour's birth.
God sent us sal - va - tion That bless - ed Christ-mas morn.

Text: African-American spiritual; adapt. by John W. Work, Jr. (1871-1925), © Mrs. John W. Work III.
Tune: African-American spiritual; harm. by Paul Sjölund, b. 1935, © Walton Music Corp.

The Prayer over the Gifts

Priest: God of peace,
your Son Jesus Christ has reconciled us to you.
May all we offer you today renew us
as members of your family.
We ask this in his name. **Amen.**

✠ The Celebration of the Eucharist

Priest: The Lord be with you.

People: **And also with you.**

Priest: Lift up your hearts.

People: **We lift them to the Lord.**

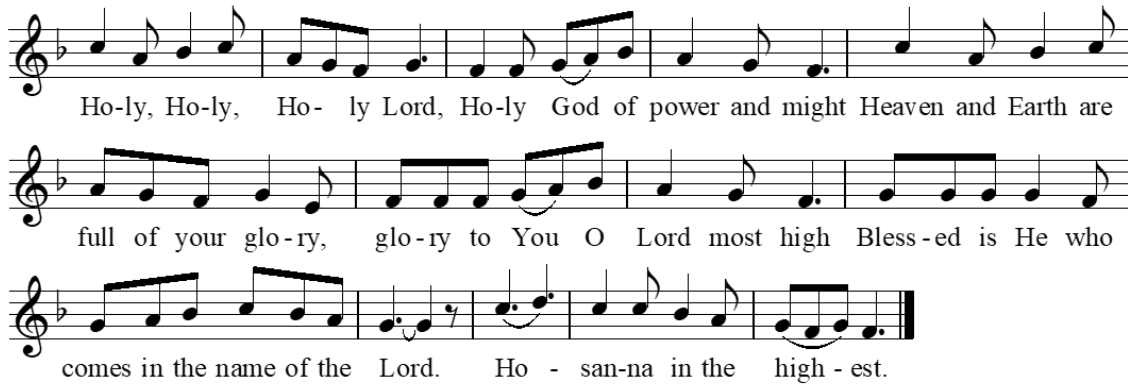
Priest: Let us give thanks to the Lord our God.

People: **It is right to give our thanks and praise.**

Priest: Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, who in the mystery of his incarnation was made perfect man of the flesh of the Virgin Mary his mother; in him we have seen a new and radiant vision of your glory. Therefore with all the angels of heaven, we lift our voices and sing our joyful hymn of praise to proclaim the glory of your name.

Sanctus: Sussex Carol

(All sing)



Priest: We give thanks to you, Lord our God, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world.

In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night he was handed over to suffering and death, a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said,

"Take, eat: this is my body which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, Father, according to his command,

All: **we remember his death;
we proclaim his resurrection,
we await his coming in glory;**

Priest: and we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant.

The Sanctus is an ancient hymn that is always sung during the Eucharistic Prayer. It comes from the Latin word meaning "holy." It is adapted from Isaiah 6.3, describing the prophet's vision of the throne of God, and from Matthew 21.9, where the people called out "Hosanna!" when Jesus entered Jerusalem. It is a hymn of adoration and praise that we sing to express our confidence that God is with us in the eucharist, and that we look to God in hope that our world and our lives will be transformed.

Priest: Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit.

In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you dwell with all your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation;

by whom, and with whom, and in whom, in the unity of the Holy Spirit all honour and glory are yours, almighty Father, now and for ever.

All: **Amen.**

The Lord's Prayer

Priest:

People:



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.
Give us to - day our dai - ly bread. For - give us our sins
as we for - give those who sin a - gainst us.
Save us from the time of trial and de - liv - er us from e - vil.
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: We break the bread of life, and that life is the light of the world.

People: **God here among us,
light in the midst of us,
bring us to light and life.**

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

People: **Thanks be to God.**

The Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. It can be found in both Matthew 6 and Luke 11. It is a prayer of beauty and simplicity, addressing all that is sacred in our relationship with God and with one another. At this moment you are praying these words in communion with more than 2.5 billion Christians around the world.

Carol: #42 (Sing a New Creation) "What Shall We Give to the Child"

All sing



1. What shall we give to the child in the man-ger? What shall we give him that
2. What shall we give to the first-born of Mar - y? Things that will nour-ish a
3. This child must grow to in - her - it a king-dom, bloss - om and rip - en like
4. What shall we give to the child in the man-ger? What shall we give him that



he will en - joy? Milk and wild hon - ey for this lit - tle stran - ger,
new life be - gun: fruits of the for - est and figs from the fig tree,
fields of good corn bear - ing a seed that will fall and lie bur - ied,
he will en - joy? Give of the best to the one who will save us,



Text: Stephen Dean, 1995. Music: CATALAN CAROL. CATALAN
TRAD., arr. Stephen Dean, 1995. Text and arr. © 1995 Stephen Dean.
Published by OCP Publications.

food to give strength to a new lit - tle boy.
nur-tured in soil and rip - ened by sun.
spring-ing up new in the bright Eas-ter morn.
food to give strength to this man still a boy.

The Communion

All in the church are invited to come forward to receive communion.

If you are wearing a mask, please keep it on while the priest offers you the bread.

After the priest serves the next person, remove your mask, eat the bread and replace your mask.

If you need a gluten-free wafer, please indicate this to the priest.

If you wish to partake of the wine,

remove your mask as the communion minister offers you the chalice and then replace your mask.


If you would like to receive a blessing rather than communion,

*please cross your arms as shown in the picture below
and the priest will be pleased to offer you a blessing.*



Communion Hymn: #369 (Gather) "Carol at the Manger"

All sing



1. Ho - ly Child with-in the man-ger, Long a - go yet ev - er near; Come as
2. Once a - gain we tell the sto - ry, How your love for us was shown, When the
3. Ho - ly Child with-in the man-ger, Lead us ev - er in your way. So we

friend to ev - 'ry stran - ger, Come as hope for ev - 'ry fear. As you
Im - age of your glo - ry Wore an im - age like our own. Come, en-
see in ev - 'ry stran - ger How you come to us to - day. In our

lived to heal the bro - ken, Greet the out - cast, free the bound, As you
light - en with your wis - dom, Come, and fill us with your grace, May the
lives and in our liv - ing Give us strength to live as you, That our

taught us love un - spo - ken, Teach us now where you are found.
fire of your com - pas - sion Kin - dle ev - 'ry land and race.
hearts might be for - giv - ing And our spir - its strong and true.

Text: Marty Haugen, b.1950. Tune: JOYOUS LIGHT, Marty Haugen, b.1950 © 1987, GIA Publications, Inc.

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." We say this prayer to proclaim that worshipping God together has made a difference in our lives.

Prayer After Communion

Please rise as you are able

Priest: Father of all,
the child born for us
is the Saviour of the world.
May he who made us your children
welcome us into your kingdom,
where he is alive and reigns with you
now and for ever. **Amen.**

The Doxology

Priest: Glory to God,
All: whose power working in us,
can do infinitely more
than we can ask or imagine.
Glory to God
from generation to generation,
in the Church and in Christ Jesus,
for ever and ever. Amen.

Closing Hymn: #360 (Gather) “Rise Up, Shepherd, and Follow”

Please rise as you are able and sing



1. There's a star in the East on Christ-mas morn, Rise up, shep-herd, and
2. If you take good heed to the an - gel's words, Rise up, shep-herd, and



fol - low, It will lead to the place where the Christ was born,
fol - low, You'll for - get your flocks, you'll for - get your herds,

Refrain



Rise up, shep-herd, and fol - low. Fol - low, fol - low, Rise up, shep-herd, and
Rise up, shep-herd, and fol - low.



fol - low, Fol-low the Star of Beth-le-hem, Rise up shep-herd and fol - low.

Text: Traditional. Tune: African-American spiritual.

Dismissal

Priest: Go forth in the name of Christ. Alleluia!

People: Thanks be to God. Alleluia!

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Worship is an encounter with God in community through which we begin to be opened, transformed and healed.

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.



Notices

Mask-wearing

The diocese is strongly recommending as much as possible that we all wear a mask when in indoor settings, including our church building.

Christmas Flowers

The flowers in the church are placed to the Glory of God and in loving memory of their parents, Myrtle and Malcolm Finlayson and Dorothy and William Horan, by Mary and Bill Horan.

Christmas Communion

It may not be possible for some of our members to be present for our Christmas celebrations due to illness or physical difficulty. If you are aware of anyone who may wish to receive home Communion, please speak to one of the clergy or call the Church Office (416-922-4948).

Pastoral Care During the Christmas Season

Pastoral Care will still be available during the Christmas season. From December 25-28, 2022, please get in touch with Susan Haig **via email** (shaig@theredeemer.ca). From December 29, 2022-January 2, 2023, Andrew Kuhl will be available **via email** (akuhl@theredeemer.ca). Do not hesitate to reach out if you are in need of some care.

WORSHIP WITH US

Sunday, January 1 (Epiphany)

9 AM - on Zoom

10:30 AM - in the Church and through YouTube

Sunday, January 8 (The Baptism of the Lord)

9 AM - on Zoom

10:30 AM - in the Church and through YouTube



