



THE EVE OF THE NATIVITY: PROCESSION AND HOLY EUCHARIST  
SATURDAY, DECEMBER 24, 2022 AT 10:30 P.M.

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

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

"Hodie Christus natus est" (Today Christ is born) is an antiphon for the Magnificat canticle at Christmas Vespers. It is a Gregorian chant that in this iteration was set to instrumental harmony by Benjamin Britten for his work 'A Ceremony of Carols'.

The Procession is where those who will lead us in the service, move to the back of the church (the "nave") and arrive at the front (the "chancel"). It is symbolic of our journey through this earthly life.

### Choral Recital

Carol: Canticum dei San Francesco (Franz Liszt)

Chorale: Gloria be sung to Thee now (J.S. Bach - BWV 140)

Motet: Alma redemptoris Mater (G.P. Palestrina)

**Entrance:** "Hodie Christus Natus Est!" (*arr. Benjamin Britten*)

*Please rise as you are able*

Hodie Christus natus est	Christ is born to us today
Hodie Salvator apparuit	The Saviour has appeared
Hodie in terra canunt angeli	Angels sing on earth today
Laetantur archangeli	Archangels rejoice
Hodie exultant iusti, dicentes:	Today the righteous exult, saying:
Gloria in excelsis Deo	Glory to God in the highest
Alleluia	Alleluia

### ✠ The Procession

*Priest:* Let us go forth in peace. Alleluia.

***People:* In the name of Christ. Amen. Alleluia.**




## Processional Hymn: #118 (Common Praise)

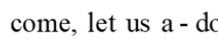
“O Come All Ye Faithful” (*vv 1-4 sung before the station*)

1. O come, all ye faith - ful, joy - ful and tri - um - phant, O come ye, O  
 2. God of God, Light of Light, lo, he ab -  
 3. Sing, choirs of an - gels, sing in ex - ul - ta - tion, sing, all ye  
 4. See how the shep - herds, sum - moned to his cra - dle, leav - ing their  
 5. Yea, Lord, we greet thee, born this hap - py morn - ing; Je - sus, to

come ye to Beth - le - hem: come and be - hold him, born the king of an - gels;  
 hors not the vir - gin's womb; ver - y God, be - got - ten not cre - a - ted:  
 cit - i - zens of heaven a - bove; glo - ry to God in the high - est:  
 flocks, draw nigh with low - ly fear; we too will thith - er bend our joy - ful foot - steps;  
 thee be all glo - ry giv'n; Word of the Fa - ther, now in flesh ap - pear - ing:

***Refrain:***


  
 O come, let us a - dore him, O come, let us a - dore him, O come, let us a - dore him,


  
 Christ, the Lord!

Text: St 1,2,3 and 5, John Francis Wade (1711-1786); *st. 4*, Étienne-Jean-François Borderies, 1822; *st. 5a* Thesaurus Animæ Christianæ, 18502; *st. 1,2,3 and 5*, tr. Frederick Oakley (1802-1880); *st. 4* and 5a, tr. William T. Brooke (1848-1917). Music: Melody attrib. John Francis Wade (1711-1786), alt., harm. The English Hymnal, 1906. Ref. desc. And altern. Harm. David Willcocks (1919-2015). Altern. Ref. setting © 1961 Oxford University Press.

## Station at the Crèche

*Priest:* The Word was made flesh and dwelt among us. Alleluia!

***People:* And we beheld his glory. Alleluia!**

*Priest:* Let us pray. Most merciful and loving God, you have made this night holy by the incarnation of your Son Jesus Christ, and by the child-bearing of the Blessed Virgin Mary: Grant that we your people may enter with joy into the celebration of this day, and may rejoice for ever as your adopted sons and daughters; through Jesus Christ our Lord.

***People:* Amen.**

*All sing verse 5 of “O Come, All Ye Faithful”*

## The Collect of the Day

*Priest:* Eternal God, this holy night is radiant with the brilliance of your one true light. As we have known the revelation of that light on earth, bring us to see the splendour of your heavenly glory; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

***People:* Amen.**

The Processional Hymn (song) is called “O Come, All Ye Faithful.” It was composed by John Francis Wade, a Roman Catholic from England, and was introduced to the world in 1743. Also known by the Latin name “Adeste Fideles” it is a timeless Christmas favourite!

A crèche (French for “crib”) is the nativity scene that we often see at Christmas, with the manger, Mary, Joseph, and the infant Jesus. The Magi (wise men) will arrive on Epiphany, which we celebrate on January 1 this year.

We pause at the Crèche to symbolize that we are making our own journey to the manger, to witness that God has dwelt among us in the flesh.

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. This passage is referring to the Assyrian domination and the hope of Israel to be set free by a coming king. It is also a passage that refers to a messianic hope; that God's Anointed one is coming as good news. We read it at Christmas because we believe that the Messiah has come, and will come again.

"Stille Nacht" (Silent Night) was composed by Joseph Mohr and Franz Xaver Gruber in 1818 in Austria. Mohr brought the poetry to Gruber to compose music to be accompanied on guitar because flooding had made the organ unplayable.

## First Reading

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

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness - on them light has shined. You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. For the yoke of their burden, and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian. For all the boots of the tramping warriors and all the garments rolled in blood shall be burned as fuel for the fire. For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness from this time onward and forevermore. The zeal of the Lord of hosts will do this.

*Reader:* The word of the Lord.

Isaiah 9.2-7

**People:** Thanks be to God.

*A moment of silence is observed*

## Hymn: #119 (Common Praise) "Silent Night"

*All sing*



1. Si - lent night! Ho - ly night! All is calm, all is bright  
2. Si - lent night! Ho - ly night! Shep - herds quake at the sight:  
3. Si - lent night! Ho - ly night! Son of God, love's pure light

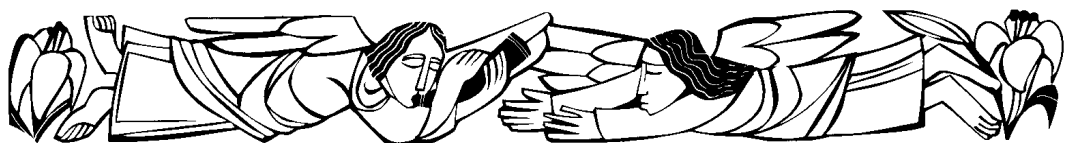


round yon vir - gin moth-er and child. Ho - ly in - fant so ten - der and mild,  
glo - ries stream from heav - en a - far, heav - enly hosts sing al - le - lu - ia,  
rad - iant beams from thy ho - ly face, with the dawn of re - deem - ing grace,



sleep in heav - en - ly peace, sleep in heav - en - ly peace.  
Christ the Sav - iour is born, Christ the Sav - iour is born.  
Je - sus, Lord, at thy birth. Je - sus, Lord, at thy birth.

Text: Joseph Mohr (1792-1848); tr.  
John Freeman Young (1820-1885).  
Music: Melody Franz Xaver Gruber  
(1787-1863), alt.; harm. Carl H.  
Reinecke (1824-1910).



## Second Reading

**Reader:** A Reading from the Letter to Titus.

For the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Saviour, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.


**Reader:** The word of the Lord.

Titus 2:11-14

**People:** Thanks be to God.

*A moment of silence is observed*

**Sequence Hymn:** #126 (CP) "Away in a Manger" *Please rise as you are able*



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

Je-sus laid down his sweet head. The stars in the bright sky looked  
Je-sus, no cry-ing he makes. I love you, Lord Je-sus - look  
ev-er and love me, I pray. Bless all the dear chil-dren in

down where he lay, the lit-tle Lord Je-sus a- sleep on the hay.  
down from on high and stay by my side un-til morn-ing is nigh.  
your ten-der care, and fit us for heav-en to live with you there.

Text:  
American  
(19<sup>th</sup> cent.).  
Music:  
William James  
Kirkpatrick  
(1838-1921),  
adapt.

## 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 those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn

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 points to the revealing of God's glory in Jesus (fully God and fully human), and how that fits God's plan for us and the intersection of how we should live based on that truth.

The Sequence Hymn is sung before the Gospel reading, and is meant to prepare our hearts to hear what it says to us. 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 verse in less than an hour.

"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.

All the events that happen in this Gospel are on the margins of history. There is a census for taxation purposes, people are forced to return to their hometowns.

An expecting couple is on their way to Bethlehem (Joseph's family is of the line of Jesse and David). Shepherds watching the sheep encounter the Glory of God. Shepherds were hired hands, labourers, not the owners of the flocks. They are 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.

son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

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.

Luke 2.1-20

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

**Homily:** Andrew Kuhl


*Please be seated*

*A moment of silence is observed*

## Prayers of the People

*Please rise as you are able*

*Cantor:* In joy and humility let us pray to the creator of the universe, singing,

*All:*   
Lord, grant us peace.

*Cantor:* By the good news of our salvation brought to Mary by the angel, hear us, O Lord.

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

*Cantor:* By the mystery of the Word made flesh, hear us, O Lord,

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

*Cantor:* By the birth in time of the timeless Son of God, hear us, O Lord.

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

*Cantor:* By the manifestation of the King of glory to the shepherds and magi, hear us, O Lord,

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

*Cantor:* By the submission of the maker of the world to Mary and Joseph of Nazareth, hear us, O Lord,

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

*Cantor:* By the baptism of the Son of God in the river Jordan, hear us, O Lord,

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

*Cantor:* Grant that the kingdoms of this world may become the kingdom of our Lord and Saviour Jesus Christ, hear us, O Lord,

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

## 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.

Thank you for joining us today.

This sung form of prayer is called a "litany" from the Greek "litaneia" meaning prayer. This litany is usually sung at Christmas. The petitions speak to the peace that we believe comes to us in God becoming one of us.

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.

The offertory 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: #148 (CP) “See Amid the Winter’s Snow”

*All Sing*



1. See a - mid the win - ter's snow, born for us on earth be - low,
2. Lo, with - in a man - ger lies he who built the star - ry skies,
3. Say, ye ho - ly shep - herds, say what your joy - ful news to - day;
4. "As we watched at dead of night, lo, we saw a won - drous light;
5. Sa - cred in - fant, all di - vine, what a migh - ty love was thine,



see, the ten - der Lamb ap - pears, prom - ised from e - ter - nal years!  
 who en - throned in height sub - lime sits a - mid the cher - u - bim.  
 where - fore have ye left your sheep on the lone - ly moun - tain steep?  
 an - gels, sing - ing 'Peace on earth' told us of the Sav - iour's birth."  
 thus to come from high - est bliss down to such a world as this!

### Refrain:



Hail, thou ev - er bless - ed morn! Hail, re - demp - tion's hap - py dawn! Sing through all Je -



ru - sa - lem: Christ is born in Beth - le - hem.

Text: Edward Caswall (1814-1878), alt. Music: John Goss (1800-1880).

## Prayer over the Gifts

*Priest:* Source of light and gladness, accept all we offer on this joyful feast. May we grow up in him who unites our lives to yours; for he is Lord now and for ever. **Amen.**

## ✠ The Celebration of the Eucharist



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



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



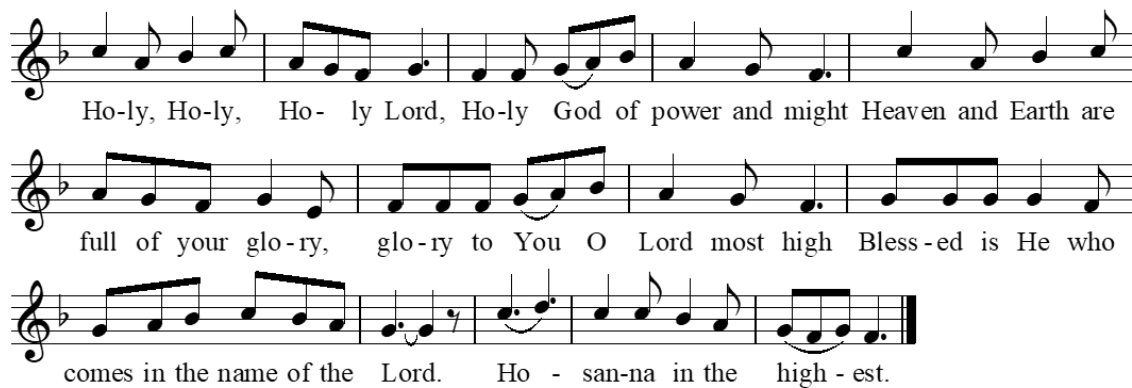
Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**



*Priest:* 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.

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.

*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 children; 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

<i>Priest:</i>	<i>People:</i>
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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.**

## Agnus Dei: Missa Nativitas (Patrick Wedd)

Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

*Lamb of God, who takes away the sins of the world, have mercy on us.*  
*Lamb of God, who takes away the sins of the world, have mercy on us.*  
*Lamb of God, who takes away the sins of the world, grant us peace.*

## 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 to the left and the priest will be pleased to offer you a blessing.*



## Communion Hymn: #436 (BG) "Wood of the Cradle" (Sung by all)



1. Wood of the cra - dle, wood of the cross, bear - ing a life - time of
2. Shep - herds lie sleep - ing, deep in their dreams; an - gels a - wak - en them,
3. Star in the heav - ens bear - ing new light, guid - ing the sag - es and
4. Come, all who hun - ger, come, all who thirst; come, all who seek him, God's



joy and of loss, who is your loved one? Who could he be,  
"What could this mean? Whom do you her - ald? Whom must we find? A  
a - ges this night: Where will you lead us? Where can he be, the  
joy on the earth. Find him a shel - ter, bright, safe, and warm;



born in a man - ger to die on a tree? This, this is Je - sus the  
child in a man - ger? Our God born in time?"  
child born of mys - t'ry who died on a tree?  
see in all peo - ple his love be - ing born.



Lord, here in the bod - y and blood out - poured. Come, come, walk in his ways.



Kneel at the man - ger and rise from the grave.

This hymn is called the Agnus Dei (pronounced "On-yoose Day-e"). It is a Latin phrase meaning "Lamb of God" and has been sung after the Eucharistic Prayer since the late seventh century. The phrase come from John 1.29 where John the Baptist refers to Jesus as the Lamb of God. We sing it here to remind ourselves that Jesus' death on the cross frees us from all that alienates us from God and our neighbour.

Text: Francis Patrick O'Brien, b.1958.  
Tune: Francis Patrick O'Brien, b.1958  
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Andreas Hammerschmidt (1611-1675) was one of Germany's most important and popular composers of the 17th century. He composed many biblical motets, a forerunner in form to the cantatas of Bach, as well as a host of organ and chamber music. This motet employs a ritornello style to highlight the joyful refrain at the close of each verse (Joy, joy upon joy! Delight, delight upon delight!). This motet for Christmastide would typically have been accompanied by strings and brass during the time of Hammerschmidt.

**Motet:** “Alleluja, freuet euch, ihr Christen alle”

(Christian Keymann / Andreas Hammerschmidt)

Freuet euch, ihr Christen alle!  
 Freue sich, wer immer kann,  
 Gott hat viel an uns getan.  
 Freuet euch mit großem Schalle,  
 Daß er uns so hoch geacht't,  
 Sich mit uns befreund't gemacht.  
 Freude, Freude ueber Freude!  
 Christus wehret allem Leide.  
 Wonne, Wonne über Wonne!  
 Er ist die Genadensonne.

Siehe, siehe, meine Seele,  
 Wie dein Heiland kommt zu dir,  
 Brennt in Liebe für und für,  
 Daß er in der Krippe Höhle  
 Harte lieget dir zugut,  
 Dich zu lösen durch sein Blut.  
 Freude, Freude ueber Freude!  
 Christus wehret allem Leide.  
 Wonne, Wonne über Wonne!  
 Er ist die Genadensonne.

Jesu, wie soll ich dir danken?  
 Ich bekenne, daß von dir  
 Meine Seligkeit herrühr'.  
 O laß mich von dir nicht wanken,

Nimm mich dir zu eigen hin,  
 So empfindet Herz und Sinn  
 Freude, Freude ueber Freude!  
 Christus wehret allem Leide.  
 Wonne, Wonne über Wonne!  
 Er ist die Genadensonne.

*Rejoice, all you Christians,  
 rejoice, whoever is able,  
 God has done so much for us,  
 rejoice most loudly,  
 that he has valued us so highly  
 that he has become our friend.  
 Joy, joy upon joy!  
 Christ protects from all suffering.  
 Delight, delight upon delight!  
 He is the son of mercy.*

*See, see, my soul,  
 how your saviour comes to you,  
 burns in everlasting love,  
 so that in the darkness of the manger  
 he has a hard bed for your benefit,  
 to redeem you through his blood.  
 Joy, joy upon joy!  
 Christ protects from all suffering.  
 Delight, delight upon delight!  
 He is the son of mercy.*

*Jesus, how shall I thank you?  
 I know well that it is from you  
 my happiness is derived.  
 May I never falter in my devotion to  
 you,  
 take me for your own,  
 and my heart and mind will feel  
 joy, joy upon joy!  
 Christ protects from all suffering.  
 Delight, delight upon delight!  
 He is the son of mercy.*



Jesu, nimm dich deiner Glieder  
Ferner in Genaden an!  
Schenke, was man bitten kann,  
Zu erquicken deine Brüder;  
Gib der ganzen Christenschar  
Frieden und ein sel'ges Jahr.  
Freude, Freude ueber Freude!  
Christus wehret allem Leide.  
Wonne, Wonne über Wonne!  
Er ist die Genadensonne.

*Jesus, take care of your members  
for the future in your mercy;  
Grant what can be asked for  
to give life to your brothers:  
give to the Christian flock  
peace and a blessed year!  
Joy, joy upon joy!  
Christ protects from all suffering.  
Delight, delight upon delight!  
He is the son of mercy.*

## **Prayer after Communion**

*Priest:* Father of all,  
tonight you have united earth and heaven  
in sending your Son to take our human nature.  
May we who have tasted heavenly things  
share in the life of his eternal kingdom.  
We ask this in the name of Jesus Christ our Lord.  
*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 Jesus,  
for ever and ever. Amen.**

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.

This hymn was written by Charles Wesley and first appeared in the 1739 collection "Hymns and Sacred Poems."

Wesley originally intended slow and solemn music for these lyrics.

In the 19th century, they were set to Felix Men-dels-sohn's joyful cantata "Festgesang an die Kunstler," which was a celebration of the 400th anniversary of Johann Gutenberg's invention of the printing press.

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.

## Closing Hymn: #138 (Common Praise) "Hark, the Herald Angels Sing" (Please rise as you are able and sing)



1. Hark! The her - ald an - gels sing, "Glo - ry to the new - born King,  
2. Christ, by high - est heaven a - dored; Christ, the ev - er - last - ing Lord;  
3. Hail, the heaven-born Prince of Peace! Hail, the Sun of Right-eous-ness!



peace on earth, and mer - cy mild, God and sin - ners rec - on - ciled."  
late in time be - hold him come, off - spring of a vir - gin's womb.  
Light and life to all he brings, risen with heal - ing in his wings.



Joy - ful, all ye na - tions, rise, join the tri - umph of the skies;  
Veiled in flesh the God - head see; hail, the in - car - nate de - i - ty,  
Mild he lays his glo - ry by, born that we no more may die,



with thean - gel - ic host pro - claim, "Christ is born in Beth - le - hem!"  
pleased as one of us to dwell, Je - sus, our Em - man - u - el!  
born to raise each child of earth, born to give us sec - ond birth.



Hark! The her-ald an-gels sing, "Glo-ry to the new-born King!"  
Hark! The her-ald an-gels sing, "Glo-ry to the new-born King!"  
Hark! The her-ald an-gels sing, "Glo-ry to the new-born King!"

Text: Charles Wesley (1701-1788), alt. Music: Felix Mendelssohn-Bartholdy (1809-1847);  
adapt. William Hayman cummings (1831-1915); altern. Harm. David Willcocks (1919-2015). Altern. Harm. © 1961 Oxford University Press.

## Dismissal

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

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

## 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](mailto:shaig@theredeemer.ca) (shaig@theredeemer.ca). From December 29, 2022-January 2, 2023, Andrew Kuhl will be available [via email](mailto:akuhl@theredeemer.ca) (akuhl@theredeemer.ca).

Do not hesitate to reach out if you are in need of some care.

## WORSHIP WITH US

### Sunday, December 25 (Christmas Day)

9 AM - on Zoom

10:30 AM - in the Church and through YouTube

### 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