



THE EPIPHANY OF THE LORD:
PROCESSION AND HOLY EUCHARIST
SUNDAY, JANUARY 1, 2023 AT 10:30 A.M.

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

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.

During a procession, we stop to highlight something significant in the celebration. On Epiphany, we pause at the gifts that the Magi brought to the Holy Family. It is a moment to reflect on those gifts and what they mean for us in our life of faith.

The Procession

Please rise as you are able

Priest: Let us go forth in peace. Alleluia.

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

Processional Song: “Star in the East” v. 1 (*William Walker/Reginald Heber*)

All sing

1. Hail the blest morn, see the great Me - di - a - tor,
Down from the re - gions of glo - ry de - scend!
Shep - herds, go wor - ship the babe in the man - ger,
Lo, for his guard the bright an - gels at - tend.
Bright - est and best of the sons — of the morn - ing,
Dawn on our dark - ness and lend — us thine aid;
Star in the east, the ho - ri - zon a - dor - ning,
Guide where our in - fant Re - deem - er was laid.

Station at the Gifts

Priest: The rulers of Sheba and Saba bring gifts. Alleluia.

People: **Gold, frankincense and myrrh. Alleluia.**

Priest: O God, who by the shining of a star guided the magi to behold your Son, our Lord: Show us your heavenly light, and give us grace to follow until we find him, and finding him, rejoice. And grant that as they presented gold, frankincense, and myrrh, we now may bring him the offering of a loving heart, an adoring spirit, and an obedient will; for his honour, and for your glory, O God most high. **Amen.**

Processional Song: "Star in the East" v. 2,3 (William Walker/Reginald Heber)

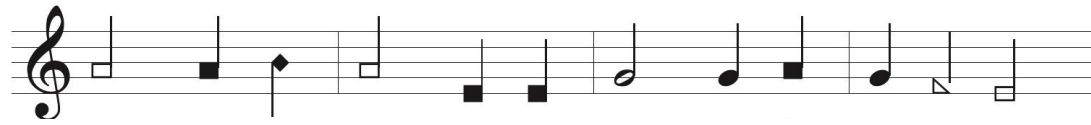
All sing



2. Cold was his cra - dle, the dew - drops were shin - ing;
3. Say, shall we yield him, in cost - ly de - vo - tion,



Low lies his head with the beasts of the stall;
O - dors from E - den, and of - ferings di - vine?



An - gels a - dore him in slum - bers re - cli - ning,
Gems from the moun - tain, and pearls from the o - cean,



Mak - er, and Mon - arch, and Sov - ereign of all.
Myrrh from the fo - rest and gold from the mine?



Bright - est and best of the sons — of the morn - ing,



Dawn on our dark - ness and lend — us thine aid;



Star in the east, the ho - ri - zon a - dor - ning,



Guide where our in - fant Re - deem - er was laid.

Station at the Crèche

Priest: We have seen the star in the East. Alleluia.

People: **And have come to worship. Alleluia.**

Priest: O God the Son, highest and holiest, you humbled yourself to share our birth and our death: bring us with the shepherds and magi to kneel before your lowly cradle, that we may come to sing with the angels your glorious praises in heaven, where you live and reign, world without end. **Amen.**

Brightest and Best was a hymn text composed in 1811 by Anglican Bishop Reginald Heber. It has been set to several different melodies. This instance (renamed Star in the East) was arranged by William Walker and was widely used for shape-note singing. Shape note singing employs different shapes instead of rounded note-heads depending on the pitch. This helped to facilitate those who could not read music, connecting a certain sound or scale degree to a certain shape. This type of singing was typically done unaccompanied in a four square formation.

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. As with the Magi, we come to realize that what we give pales in comparison to the blessings we receive.

The Procession concludes when the service leaders take their places in the chancel and the priest who is presiding prepares to offer the opening prayer.

Processional Song: “Star in the East” v. 4 (*William Walker/Reginald Heber*)

All sing

4. Vain - ly we of - fer each am - ple o - bla - tion,
 Vain - ly, with gold, we his fa - vour se - cure;
 Rich - er, by far, is the heart's a - do - ra - tion,
 Dear - er to God are the prayers of the poor.
 Bright - est and best of the sons — of the morn - ing,
 Dawn on our dark - ness and lend — us thine aid;
 Star in the east, the ho - ri - zon a - dor - ning,
 Guide where our in - fant Re - deem - er was laid.

The Collect of the Day

Priest: Eternal God,
 who by a star led wise men to the worship of your Son.
 Guide by your light the nations of the earth,
 that the whole world may know your glory;
 through Jesus Christ our Lord,
 who lives and reigns with you and the Holy Spirit,
 one God, now and for ever.

People: **Amen.**

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” the meaning behind the readings and offers them in prayer.

First Reading

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

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. For darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn. Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms. Then you shall see and be radiant; your heart shall thrill and rejoice, because the abundance of the sea shall be brought to you, the wealth of the nations shall come to you. A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the LORD.

Reader: The word of the Lord. *Isaiah 60.1-6*

People: **Thanks be to God.** *A moment of silence is observed*

Psalm 72:1-7, 10-14 (*George Black*)

Refrain:



All kings shall bow down before him, and the nations do him service.

Give the king your justice, O God,
and your righteousness to the king's son;
That he may rule your people righteously
and the poor with justice;
That the mountains may bring prosperity to the people,
and the little hills bring righteousness. **Refrain**

He shall defend the needy among the people;
he shall rescue the poor and crush the oppressor.
He shall live as long as the sun and moon endure,
from one generation to another. **Refrain**

He shall come down like rain upon the mown field,
like showers that water the earth.
In his time shall the righteous flourish;
there shall be abundance of peace till the moon
shall be no more. **Refrain**

The kings of Tarshish and of the isles shall pay tribute,
and the kings of Arabia and Saba offer gifts.
All kings shall bow down before him,
and all the nations do him service. **Refrain**

For he shall deliver the poor who cries out in distress,
and the oppressed who has no helper.
He shall have pity on the lowly and poor;
he shall preserve the lives of the needy.
He shall redeem their lives from oppression and violence,
and dear shall their blood be in his sight. **Refrain**

The First Reading is taken from the Old Testament. Today it is taken from the book of Isaiah. Isaiah was a prophet who wrote between 740-700 BC. The passages from Isaiah that we have been hearing during Christmas were written when the Israelites were still in exile in Babylon. Today's reading is from the third section, when they have returned from their captivity and are looking to God in hopes of restoration. The references to rejoicing in the light and "the wealth of the nations" coming make this an appropriate passage to hear on Epiphany.

Pronounced "sahm"
The Psalms are a collection of worship poetry and prose written between 950 and 350 BC. They were sung by the Israelites during worship and recited for private meditation. Their themes vary; some psalms are laments and others hymns of praise.

This psalm praises God's justice and expresses the confidence that Israel will prevail over her enemies. Again, the reference to the kings bowing down before God and other nuances make this Psalm rife with Epiphany themes.

This letter of Paul was written from prison, probably in Rome. The Bible indicates that it was written to the church at Ephesus, but most scholars believe that it was a circular letter, sent to a number of churches. If so, it introduced a new idea into letter writing because we know of no other circular letters from this period. This particular passage speaks of Paul spreading the word of God to the Gentiles, a central theme of the season of Epiphany.

“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.

This story is only mentioned in Matthew’s Gospel. Matthew is establishing Jesus’ legitimacy as the rightful ruler or shepherd of Israel. Notice how this is contrasted with King Herod who seeks to discover Jesus’s whereabouts. This sets the stage for the slaughter of the Holy Innocents that Herod will perpetrate on the young children of Bethlehem.

Second Reading

Please be seated

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

This is the reason that I Paul am a prisoner for Christ Jesus for the sake of you Gentiles— for surely you have already heard of the commission of God’s grace that was given me for you, and how the mystery was made known to me by revelation, as I wrote above in a few words, a reading of which will enable you to perceive my understanding of the mystery of Christ. In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: that is, the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel.

Of this gospel I have become a servant according to the gift of God’s grace that was given me by the working of his power. Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places.

This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, in whom we have access to God in boldness and confidence through faith in him.

Reader: The word of the Lord.

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

Ephesians 3.1-12

A moment of silence is observed

Gospel Acclamation

Please rise as you are able

The Gospel

Priest: The Lord be with you.

***People:* And also with you.**

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

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

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, “Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.” When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, “In Bethlehem of Judea; for so it has been written by the prophet:

‘And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.’”

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, “Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage.” When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was.

When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

Reader: The Gospel of Christ.

Matthew 2.1-12

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

Homily: Susan Haig

Please be seated

A moment of silence is observed

The Nicene Creed

Please stand

Priest: Let us confess our faith as we say,

All: **We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven, and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

The Prayers of the People

Leader: Father of glory, your Son has brought the light of life to those who sat in darkness and in the shadow of death. Grant to your Church throughout the world boldness to share that good news with all people.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Leader: Lord our God:

All: **Lead us to light and life.**

Leader: Lord of the nations, remember in your kindness all those entrusted with earthly government. We pray that the leaders of the nations may find peace. Give them wisdom to exercise their authority for the good of those they serve. Inspire us to discern and to be faithful to your will for all that you have created.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Leader: Lord our God:

All: **Lead us to light and life.**

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.

The Nicene Creed is named after the location of the church council where it was created and is meant to be a statement of what Christians believe. The words we speak unite us with other Christians around the world and throughout the ages. This statement of faith dates from the fourth century, and was the early church's attempt to speak the faith with one voice amidst many conflicting thoughts and ideas. You are welcome to participate as you feel you are able

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.

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.

Leader: All-compassionate One, in your never-failing mercy receive the pleas of all who are in need. Remember the imprisoned, those persecuted for the faith, the home-bound, the hospitalized, the lonely and the suffering. Shine on them, Lord, the comfort of your Word, and relieve them of all that brings them pain and sorrow.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Leader: Lord our God:

All: **Lead us to light and life.**

Leader: Giver of life everlasting, we pray for those who are dying, and those whom you have welcomed home. Rest eternal grant unto them, O Lord. And let light perpetual shine upon them. May they rest in peace and rise in glory. Meet those they love in the midst of their grief and hold them in your embrace.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Leader: Lord our God:

All: **Lead us to light and life.**

Leader: Gracious God, by light you led the magi to behold your incarnate Son. May your light lead us to discover your presence in the world and in our lives.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Leader: Gracious God, accept these prayers for the sake of your Son, Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and forever.

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.

Offertory Hymn

Led by the Music Team

Prayer over the Gifts

Priest: Gracious God, accept the offering of your Church, the hearts of your people joined in praise and thanksgiving, in the name of Jesus Christ the Lord. 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, all that you have made proclaims your glory. Blessed are you for when you willed to perfect what you had created from the beginning You chose from your creatures servants to be your witnesses: From the heavens, a star; from the angels, Gabriel; from the waters, the Jordan; from the human race, the Virgin. Blessed are you, for you have called us in Christ, the firstborn of your new creation, to bear witness that in him all things are now made new. Therefore, we join with all those in every age who have so borne witness and with all the company of heaven who forever sing this hymn to proclaim the glory of your name.

Sanctus: #722 (Common Praise)

All sing



Ho-ly, ho-ly, ho-ly Lord, Lord God of pow'r and might, heav'n and earth are



full, full of your glo - ry. Ho - san-na, ho - san-na, ho - san - na, ho-



- san-na in the high - est. Bless-ed is he who comes, who comes in the name of the



Lord. Ho - san-na, ho - san-na, ho - san - na, ho - san-na, in the high - est.

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 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.

Eucharist is a Greek word that means "thanksgiving." It is a sacramental act of worship. 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 in a magical way, but through the mystery of God's revealing himself in a unique way when we partake of this sacred meal of bread and wine. Anglicans believe that this act of receiving is central to our life in faith.

Sharing bread and wine is the enactment of a two thousand year old ritual instituted by Jesus through which we are reminded of these core elements of our spiritual tradition: a radically open table to which all people are invited and welcomed reminds us to be more open ourselves; Jesus' life lived for and on behalf of others inspires us to see our own lives as a gift to be shared; and the resurrection affirms the counter-intuitive wisdom that it is in letting go of what we are afraid to lose that we are transformed and made new.

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.

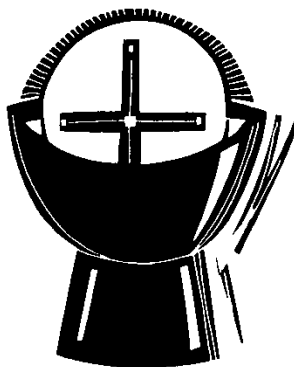
On the night he was handed over to suffering and death, a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my body which is given for you. Do this for the remembrance of me." After 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.

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 forever.

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.

The Breaking of the Bread

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

All: **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 (Plainsong)

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.

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.

This Agnus Dei (pronounced "On-yoose Day-e") 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.

Communion Hymn: #151 (CP) "All Poor Folk and Humble"

All sing



1. All poor folk and hum-ble, all lame folk who stum-ble, come
 2. The Christ child will lead us, the good Shep-herd feed us, and



haste ye, and be not a-fraid; for Je-sus, our trea-sure, whose love pass-es
 with us a-bide till his day. Then ha-tred he'll ban-ish, then sor-row will



mea-sure, in low-ly poor man-ger was laid. Though wise men who
 van-ish, and death and des-pair flee a-way. And he shall reign



found him laid rich gifts a-round him, yet ox-en they gave him their hay; and
 ev-er and noth-ing shall sev-er from us the great love of our King. His



Je-sus in beau-ty ac-cept-ed their du-ty: con-ten-ted in man-ger he lay.
 peace and his pi-ty shall bless his fair cit-y; his prais-es we ev-er shall sing.

Refrain



Then haste we to show him the prais-es we owe him; our ser-vice he ne'er can de-



spise, whose love still is a-ble to show us that sta-ble where soft-ly in



man-ger he lies.

Text: St.1, Katharine E. Roberts (1877-1962), alt.; st.2 William Thomas Pennar Davies (1911-1996). St.1 © 1928 Oxford University Press.
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Prayer after Communion

Please rise as you are able

Priest: God of all the nations of the earth,
guide us with your light.
Help us to recognize Christ
as he comes to us in this eucharist
and in our neighbours.
May we welcome him with love
for he is Lord 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.**

Announcements

Please be seated

Closing Hymn: #368 (Common Praise) "He Came Down"

Please rise as you are able & sing



1. He came down that we may have love; he came down that we may have love; he
2. He came down that we may have peace; he came down that we may have peace; he
3. He came down that we may have joy; he came down that we may have joy; he



came down that we may have love, hal-le - lu-jah for ev-er-more.
came down that we may have peace, hal-le - lu-jah for ev-er-more.
came down that we may have joy, hal-le - lu-jah for ev-er-more.

Text: African trad. Music: Melody African; arr. John L. Bell (1949-). Arr. © 1990 WGRG The Iona Community (Scotland).
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Dismissal

Priest: Go forth in the name of Christ. Alleluia!
People: **Thanks be to God. Alleluia!**

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.

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.

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Ministry Updates

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 29, 2022-January 2, 2023, Andrew Kuhl will be available **via email** (akuhl@theredeemer.ca).

WORSHIP WITH US

Sunday, January 8 (The Baptism of the Lord)

9 AM - on Zoom

10:30 AM - in the Church and through YouTube

Sunday, January 15 (Proper 2A)

9 AM - on Zoom

10:30 AM - in the Church and through YouTube