



THE EVE OF THE NATIVITY
PROCESSION AND HOLY EUCHARIST
SUNDAY, DECEMBER 24, 2023, 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.

theredeemer.ca

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Why Christmas? Why do we gather to sing familiar carols and hear words from scripture? Why do we come forward to receive a morsel of bread and a sip of wine or a blessing? Why this moment? Sometimes we don't know what brings each of us here, now. Sometimes it is a fleeting feeling and others it is something deeply moving. Words like joy, hope, peace help to name those experiences; Words like longing, belonging, seeking to hold those feelings. Why Christmas? Because in this moment, God invites us to draw near. To see the babe born so long ago and born anew for us this night. God invites us to see Love. Love fragile and new and yet Love strong and as old as the ages. Come. Draw near. Love – Jesus – is here. For you.

May this Christmas night be a blessing to you.

Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

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.

Presider: Steven Mackison

Preludes

Voluntary: Weihnachten (*Max Reger*)

Carol: Greensleeves

Carol: The Lamb (*John Tavener*)

Introit: "Puer natus in Bethlehem" (*Michael Praetorius*)

Please rise as the altar party enters

Puer natus in Bethlehem, unde gaudet Hierusalem. Alleluia.

A child is born in Bethlehem, whence Jerusalem rejoices. Alleluia.

Singet, jubiliret, triumphiret unserm Herren dem König der Ehren.

Sing, rejoice, triumph for our Lord the King of Glory.

Reges de Saba veniunt, aurum, thus, myrrham offerunt. Alleluia. Singet...

Kings of Sheba came, offering gold, incense and myrrh. Alleluia. Sing...

Hic jacet in praesepio qui regnat sine termino. Alleluia. Singet...

Here lies in a manger he who reigns without end. Alleluia. Sing...

Mein Herzens Kindlein, mein liebstes Freundlein, O Jesu.

Child of my heart, my dearest little friend, O Jesus.

The Procession

Priest: Let us go forth in peace. Alleluia.

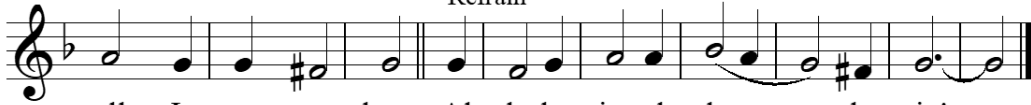
People: In the name of Christ. Amen. Alleluia.

Processional Hymn:



1. A child is born in Beth - le - hem, Beth - le - hem, the joy of
2. His moth - er is the vir - gin maid, vir - gin maid, who gave him
3. There in a low - ly man - ger lies, man - ger lies, the Lord who
4. The Fa - ther's Word on high did take, high did take, a mor - tal
5. Our fee - ble flesh and his the same, his the same, our sin - less
6. From all our sin to set us free, set us free, that we a -

Refrain



all Je - ru - sa - lem. Al - le - lu - ia, al - le - lu - ia!
birth with no man's aid.
reigns a - bove the skies.
form for mor - tals' sake.
broth - er he be - came.
gain like him might be.

Station at the Crèche

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

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

Priest: 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 also rejoice for ever
as your adopted children;
through Jesus Christ our Lord. **Amen.**



7. All filled with joy at Je - sus' birth, Je - sus' birth, we bless the Lord who
8. All praise the Ho - ly Trin - i - ty, Trin - i - ty, from now un - to e -

Refrain



came to earth. Al - le - lu - ia, al - le - lu - ia!
ter - ni - ty!

A crèche (French for "crib") is the nativity scene that we often see at Christmas, with the manger, Mary, Joseph; the three wise men are in a different part of the church awaiting their arrival on Epiphany.

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 together 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.

God works wonders. The prophecy of Isaiah points to a future kingdom in which the oppressed are liberated. While the text was originally interpreted to refer to Hezekiah then Josiah, in the Christian tradition, we interpret this text as the coming of the messianic king, Jesus.

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. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

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

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

All: Thanks be to God.

A moment of silence is observed

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



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 of Paul 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

All: Thanks be to God.

A moment of silence is observed

Grace is an ever-acting communication of love. The writer of Titus describes Jesus as God's gift of grace to the world. Having received this gift, do we live a grace-based life?

Sequence Hymn: #134 (Common Praise) "While By the Sheep We Watched at Night"

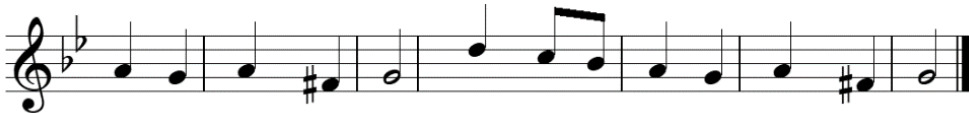


1. While by the sheep we watched at night, glad tid - ings brought an an - gel bright:
2. There shall be born, so he did say, in Beth - le - hem a child to - day.
3. There shall the child lie in a stall, this child who shall re - deem us all.
4. This gift of God we'll cher - ish well, that ev - ery joy our hearts shall fill.

Refrain



how great our joy! Great our joy! Joy, joy, joy! Joy, joy, joy! Praise we the
How great our joy! Great our joy! Joy, joy, joy! Joy, joy, joy! Praise we the
How great our joy! Great our joy! Joy, joy, joy! Joy, joy, joy! Praise we the
How great our joy! Great our joy! Joy, joy, joy! Joy, joy, joy! Praise we the



Lord in heaven on high! Praise we the Lord in heaven on high!
Lord in heaven on high! Praise we the Lord in heaven on high!
Lord in heaven on high! Praise we the Lord in heaven on high!
Lord in heaven on high! Praise we the Lord in heaven on high!

Text: German carol (17th cent.); tr. Theodore Baker (1851-1934), alt.
Music: Melody German tradl; arr. Hugo Jüngst (1853-1923).

The Sequence Hymn/Song (from the Latin sequentiae, "following") is a hymn/song that is sung after the second reading and before the reading of the Gospel.

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 Luke.

All: Glory to you, Lord Jesus Christ.

This is a love story. A story of God's love for creation. A story of a mother's love for her son. A story of our love for God.

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 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

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

Homily: Paige Souter

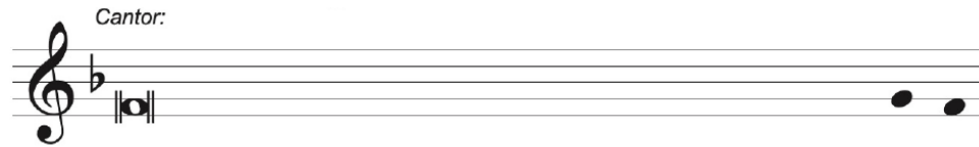
Homily is from the Greek word "homilio" which means "conversation." The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written, and what they mean for us, today.

Litany of the Incarnation:

Please rise

This form of prayer is called a litany. It begins with our requests. The person leading the prayers asks for God's aid then the community responds with a common refrain, which will be sung throughout Advent. At the end of the Litany there is a long silence so that we may offer the cares and concerns that are on our hearts.

Just as Jesus said "My peace I give you" to his disciples, so we share His peace with each other through a nod, a handshake (if you are comfortable) or by raising our hand in the peace symbol. The sharing of the peace is an ancient Christian tradition and is a gesture that we offer our neighbour to express that we are reconciled with one another and with God.



In joy and humility let us pray to the Creator of the universe, say-ing



Lord, grant us peace.



Hear us, O Lord, grant us peace.

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

By the mystery of the Word made flesh,
hear us, O **Lord, grant us peace.**

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

By the manifestation of the King of glory to the shepherds
and magi, hear us, O **Lord, grant us peace.**

By the submission of the maker of the world to Mary and
Joseph of Nazareth, hear us, O **Lord, grant us peace.**

By the baptism of the Son of God in the river Jordan,
hear us, O **Lord, grant us peace.**

Grant that the kingdoms of this world may become
the kingdom of our Lord and Saviour Jesus Christ;
hear us, O **Lord, grant us peace.**

Text: BAS. Music: George Black, used with permission.

The Peace

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

People: **And also with you.**

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.

The bread,
wine and
money offered
at the Altar
represent our
lives, our
work, our
recreation, our
families and
our
community. In
other words,
we offer to
God all that
we have and
all that we do.

Offertory Hymn: #118 (Common Prayer) "O Come All Ye Faithful"

All sing



1. O come, all ye faith - ful, joy - ful and tri -
2. God of God, Light of
3. Sing, choirs of an - gels, sing in ex - ul -
4. See how the shep - herds, sum - moned to his
5. Yea, Lord we greet thee, born this hap - py



um - phant, O come ye, O come ye to Beth - le -
Light, lo, he ab - hors not the vir - gin's
ta - tion, sing, all ye cit - i - zens of heaven a -
cra - dle, leav - ing their flocks, draw nigh with low - ly
morn - ing; Je - sus, to thee be glo - ry



hem: come and be - hold him, born the king of an - gels;
womb; ver - y God, be - got - ten not cre - a - ted:
bove; glo - ry to God in the high - est:
fear; we too will thith - er bend our joy - ful foot - steps;
given; 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.

✠ The Holy Eucharist

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 climax of this story is the celebration of the Eucharist itself, with Jesus and his disciples. We pray using Jesus' own words and following his command to eat and drink in memory of him.

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: 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:

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.

Sanctus:

All sing

Musical notation for the Sanctus, featuring a vocal line and piano accompaniment. The key signature is one flat (Bb) and the time signature is 6/8. The vocal line is written in a single treble clef staff, and the piano accompaniment is written in a grand staff (treble and bass clefs). The lyrics are: "Ho - ly, Ho - ly, Ho - ly Lord, Ho - ly God of Power and might. Heaven and Earth are full of your glo - ry, glo-ry to You O".

Ho - ly, Ho - ly, Ho - ly Lord, Ho - ly God of
Power and might. Heaven and Earth are full of your glo - ry, glo-ry to You O

Lord most high. Bless-ed is He who comes in the name of the Lord..

Ho - san - na in the high - est.

2

Tune: SUSSEX CAROL. Traditional.

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 in 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 may
 for the forgiveness of sins.
 Whenever you drink it,
 do this for the remembrance of me."

The
 Eucharistic
 Prayer today
 is Prayer 3
 from the Book
 of Alternative
 Services:
 Anglican
 Church of
 Canada

Priest: Therefore, Father, according to his command.

People: **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 for ever.

All: **Amen.**

The Lord's Prayer

Priest:

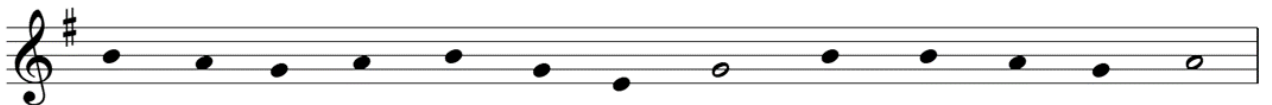
People:



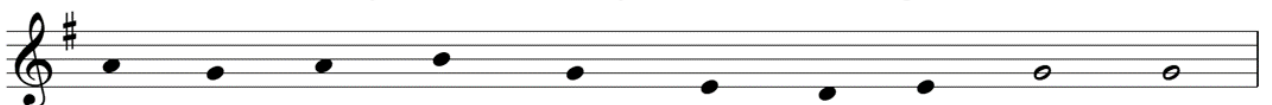
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



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.

The Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. 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.

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.**

Christmas Antiphon: “Hodie Christus natus est” (*Niels La Cour*)

Hodie Christus natus est:

Hodie Salvator apparuit:

Hodie in terra canunt Angeli,
laetantur Archangeli

Hodie exsultant justi, dicentes:

Gloria in excelsis Deo.

Alleluia.

Today Christ is born:

Today the Savior appeared:

*Today on Earth the Angels sing,
Archangels rejoice:*

Today the righteous rejoice, saying:

Glory to God in the highest.

Alleluia.

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.

The Giving and Receiving of Communion

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

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

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

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

The Communion



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

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

Communion Carol: “Ave Maria” (Franz Biebl)

All sing

Angelus Domini nuntiavit Mariae,
Et concepit de Spiritu sancto.

*The angel of the Lord declared unto Mary,
and she conceived by the Holy Spirit*

Ave Maria, gratia plena,
Dominus tecum,
Benedicta tu in mulieribus
Et benedictus fructus ventris tui, Jesus.

*Hail Mary, full of grace,
the Lord is with thee.
Blessed art thou among women
and blessed is the fruit of thy womb, Jesus.*

Et verbum caro factum est
Et habitavit in nobis.

*The Word was made flesh,
and dwelt among us.*

Ave Maria, gratia plena,
Dominus tecum,
Benedicta tu in mulieribus
Et benedictus fructus ventris tui, Jesus.

*Hail Mary, full of grace,
the Lord is with thee.
Blessed art thou among women
and blessed is the fruit of thy womb, Jesus.*

Sancta Maria, mater Dei,
Ora pro nobis peccatoribus
Nunc et in hora mortis nostrae. Amen.

*Holy Mary, Mother of God,
pray for us sinners,
now, and at the hour of our death. Amen.*

Motet: “Glory to God” (Ralph Vaughan Williams)

Glory to God in the highest!
And on earth peace, goodwill toward all!
~Excerpt from *Dona nobis pacem*

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 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.

This closing prayer is called the "Doxology," which literally means "the right words." We say this prayer to, for, and with, one another to proclaim that worshipping God together has made a difference in our lives.

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.**

Departing Hymn: #138 (Common Prayer) "Hark! The Herald Angels Sing"

All 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, thein - 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!"
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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.

The Dismissal

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

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

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.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

CELEBRATE CHRISTMAS WITH US

Monday, December 25 (Christmas Day)

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

Sunday December 31 (Epiphany of the Lord)

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

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

8:00 PM – Compline (on Zoom only)