



## Christmas Eve



THE EVE OF THE NATIVITY  
PROCESSION AND HOLY EUCHARIST  
TUESDAY, DECEMBER 24, 2024, AT 10:30 P.M.

The Church of the Redeemer:  
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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.

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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 at 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.*

**Presider:** Steven Mackison

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.

### **Choral Recital:**

**Jesus Christ the Apple Tree** (*Traditional, arr. Elizabeth Poston*)

**Jabula Jesu** (*Traditional Zulu song, arr. Stephen Hatfield*)

**The Shepherd's Carol** (*Bob Chilcott*)

### **Welcome**

### **Land Acknowledgement**

*Please rise as the altar party enters*

## 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 1-3) *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 -



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 -



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:



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, and 3, John Francis Wade (1711-1786); st. 1, 2, and 3, tr. Frederick Oakley (1802-1880). Music: ADESTE FIDELES. Melody attrib. John Francis Wade (1711-1786), alt.

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.

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.

## 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.**

**Processional Hymn: #118 (Common Praise) “O Come All Ye Faithful” (v 4) All sing**

4. See how the shep - herds, sum-moned to his cra - dle,  
leav - ing their flocks, draw nigh with low-ly fear; we too will thith-er  
bend our joy - ful foot-steps; 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. 4, Étienne-Jean-François Borderies, 1822, tr. William T. Brooke (1848-1917). Music: ADESTE FIDELES. Melody attrib. John Francis Wade (1711-1786), alt.

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.

**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.**

**Processional Hymn: #118 (Common Praise) “O Come All Ye Faithful” (v 5) All sing**

5. Yea, Lord we greet thee, born this hap-py morn-ing; Je - sus, to  
thee be glo - ry given; Word of the Fa - ther, now in flesh ap -  
pear-ing: 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. 5, John Francis Wade (1711-1786); st. 5, tr. Frederick Oakley (1802-1880). Music: ADESTE FIDELES. Melody attrib. John Francis Wade (1711-1786), alt.

## ✠ 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*

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



1. Si - lent night! Ho - ly night! All is calm,  
2. Si - lent night! Ho - ly night! Shep - herds quake  
3. Si - lent night! Ho - ly night! Son of God,



all is bright round yon vir - gin moth - er and child.  
at the sight: glo - ries stream from heav - en a - far,  
love's pure light rad - iant beams from thy ho - ly face,



Ho - ly in - fant so ten - der and mild, sleep in heav - en - ly  
heav - enly hosts sing al - le - lu - ia, Christ the Sav - iour is  
with the dawn of re - deem - ing grace, Je - sus, Lord, at thy



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

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.

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?

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.

## 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*

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

*All Sing*



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 (17<sup>th</sup> cent.); tr. Theodore Baker (1851-1934), alt.  
Music: Melody German trad.; arr. Hugo Jüngst (1853-1923).

*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.**

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:** Steven Mackison

*A moment of silence is observed*

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.

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.

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. 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.

## Litany of the Incarnation



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.



*Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.*



# Offertory Hymn: #135 (Common Praise) "Shepherds in the Field Abiding"

All sing



1. Shep - herds in the field a - bid - ing, tell us, when the  
2. We be - held (it is no fa - ble), God in - car - nate,  
3. Chor - is - ters on high were sing - ing Je - sus and his  
4. Thanks, good shep - herds, true your sto - ry; let us go to



ser - aph bright greet - ed you with won - drous ti - ding,  
king of bliss, swathed and cra - dled in a sta - ble,  
vir - gin birth, heaven - ly bells the while a - ring - ing,  
Beth - le - hem. An - gels hymn the king of glo - ry;



what you saw and heard that night.  
and the an - gel strain was this:  
"Peace, good will to all on earth."  
car - ol we with you and them.

## Refrain



Glo - - - ri-a in ex - cel - sis De - o!



Glo - - - ri-a in ex - cel - sis De - o!

Text: French trad.; tr. George Ratcliffe Woodward (1848-1934), alt. Tr. © Mowbray (an imprint of Cassell plc., London).  
Music: IRIS. Melody French; arr. Martin Shaw (1875-1958). Arr. © Oxford University Press.

## ✠ 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 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.**

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.

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.

*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**

*All sing*

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

Ho - ly, Ho - ly, Ho - ly 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."

*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.

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

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 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.

### The Lord's Prayer

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

**Fraction Song:** “The Sleepy Song” (A Cree Lullaby) (*Sherryl Sewepagaham*)

### Nipa, kisâkihitin

*Go to sleep, I love you.*

*Composer Sherryl Sewepagaham is Cree-Dene from the Little Red River Cree Nation in Alberta. She writes 'This lullaby is inspired by one that my great-grandmother sang to my father when he was a child. While he no longer remembers the song, he speaks of the memory of being sung to as he was swung in a traditional baby swing called wîwîp'son. This lullaby was created in the spirit of my great-grandmother's lullaby to soothe the spirit. The rattles in the music represent the swishing sound heard by babies in the womb of their mother.*

## 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 Fraction Song (from the Latin “fractio” meaning “to break”) is a song sung during the Eucharist when the priest breaks the consecrated bread.

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 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.

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

## The Communion



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

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

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

### Communion Hymn: #137 (Common Praise) “What Child is This”

*All sing*



1. What child is this, who, laid to rest, on Ma-ry's lap is  
2. Why lies he in such mean es - tate where ox and ass are  
3. So bring him in - cense, gold, and myrrh; come, peas-ant, king, to



sleep - ing? Whom an - gels greet with an - thems sweet, while  
feed - ing? Good Chris - tian, fear: for sin - ners here the  
own him. The King of kings sal - va - tion brings; let



shep - herds watch are keep - ing?  
si - lent Word is plead - ing.  
lov - ing hearts en - throne him.

#### Refrain



This, this is Christ the king, whom shep-herds guard and an-gels sing;



haste, haste to bring him laud, the babe, the son of Ma - ry.

Text: William Chatterton Dix (1837-1898). Music: GREENSLEEVES. Melody English trad.; arr. Christmas Carols New and Old, 1871, alt.

### 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 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 re - con - 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 the an - 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.

### Refrain



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

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.

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.

## **The Dismissal**

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

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

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### **FURTHER CREDITS FOR THIS BULLETIN**

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## **WORSHIP WITH US**

### **CELEBRATE CHRISTMAS WITH US**

#### **Wednesday, December 25 (Christmas Day)**

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

#### **Sunday, December 29 (First Sunday after Christmas)**

**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)

#### **Sunday, January 5 (Epiphany of the Lord)**

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

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

**7:00 PM** – Be Still

**8:00 PM** – Compline (on Zoom only)