



**THE EPIPHANY OF THE LORD:  
PROCESSION AND HOLY EUCHARIST  
SUNDAY, JANUARY 5, 2025, AT 10:30 A.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.

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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

**Welcome**

**Land Acknowledgement**

**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 Hymn: #139 (Common Praise) "The First Nowell" (v1)**

*All sing*



1. The first no - well the an - gel did say was to cer - tain poor  
shep - herds in fields as they lay, in fields where they lay keep - ing their  
sheep on a cold win - ter's night that was so deep. No - well, no -  
well, no - well, no - well, born is the King of Is - ra - el.

Text: English trad. Music: THE FIRST NOWELL. Melody English trad. (17<sup>th</sup> cent. ?), alt.; arr. John Stainer (1840-1901), alt.

## 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 Hymn: #139 (Common Praise) "The First Nowell" (vv 2-4)

*All sing*



2. They look - ed up and saw a star, shin - ing in the  
3. And by the light of that same star three wise men  
4. This star drew nigh to the north - west; o'er Beth - le -



east, be - yond them far; and to the earth it gave great  
came from coun - try far; to seek for a king was their in -  
hem it took its rest, and there it did both stop and



light, and so it con - tin - ued both day and night. No -  
tent, and to fol - low the star where - ev - er it went.  
stay, right o - ver the place where Je - sus lay.



well, no - well, no - well, no - well, born is the King of Is - ra - el.

Text: English trad. Music: THE FIRST NOWELL. Melody English trad. (17<sup>th</sup> cent.?), alt.; arr. John Stainer (1840-1901), alt.

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.

A crèche (French for “crib”) is the nativity scene that we often see at Christmas, with the manger, Mary, Joseph, and the infant Jesus.

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.

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.

## 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.

## Processional Hymn: #139 (Common Praise) “The First Nowell” (v5)

*All sing*

5. Then en - tered in those wise men three, full rev - erent - ly up -  
on their knee, and of - fered there in his pre - sence their gold and  
myrrh and frank - in - cense. No - well, no - well, no - well, no - well,  
born is the King of Is - ra - el.

Text: English trad. Music: THE FIRST NOWELL. Melody English trad. (17<sup>th</sup> cent.?), alt.; arr. John Stainer (1840-1901), alt.

## 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. **Amen.**

**Processional Hymn: #139 (Common Praise) “The First Nowell” (v6)**

*All sing*

6. Then let us all with one ac - cord Sing prais - es to our  
heav - enly Lord, who has made heaven and earth of nought, and  
with his blood sal - va - tion bought. No - well, no - well, no - well, no -  
well, born is the King of Is ra - el.

Text: English trad. Music: THE FIRST NOWELL. Melody English trad. (17<sup>th</sup> cent.?), alt.; arr. John Stainer (1840-1901), alt.

**✠ Proclamation of the Word**

**First Reading:**

*Please be seated*

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

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

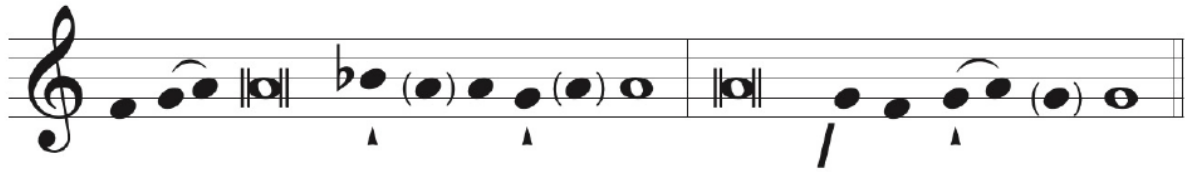
**All: Thanks be to God.**

*A moment of silence is observed*

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.

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.

## Psalm 72:1-7,10-14



GIVE THĒ 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.

**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.

**He shall come down like rain upon the mown field, \*  
like showers that water thē earth.**

In his time shall the righteous flourish; \*  
there shall be abundance of peace till the moon shall bē no more.

**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.

**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.**

## Second Reading:

*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.

Ephesians 3.1-12

*All:* **Thanks be to God.**

*A moment of silence is observed*

**Sequence Hymn: #147 (Common Praise) v3 "Break Forth, O Beauteous Heavenly Light"**

*All sing*

3. Come, dear-est child, in - to our hearts, and leave your crib be - hind you! Let  
this be where the new life starts for all who seek and find you. To  
you the hon-our, thanks and praise, for all your gifts this time of grace; come,  
con-quer and de - liv-er this world, and us, for - ev-er.

Text: Fred Pratt Green (1903-2000). © 1989 Hope Publishing Co. Music: Melody Johann Schop (1595?-1667?); harm. Johann Sebastian Bach (1685-1750).

*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.*

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.

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.

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.

## The Gospel

*Priest:* The Lord be with you.

*All:* **And also with you.**

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

*All:* **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.

*Priest:* The Gospel of Christ.

Matthew 2.1-12

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

**Homily:** Paige Souter

*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.**



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. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

**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.**

### **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 moment's pause is observed for those who wish to voice their prayers, aloud or silently*

*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 moment's pause is observed for those who wish to voice their prayers, aloud or silently*

*Leader:* Lord our God:  
**All: Lead us to light and life.**

*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.

*A moment's pause is observed for those who wish to voice their prayers, aloud or silently*

*Leader:* Shine on them, Lord, the comfort of your Word,  
and relieve them of all that brings them pain and sorrow.

*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 moment's pause is observed for those who wish to voice their prayers, aloud or silently*

*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 moment's pause is observed for those who wish to voice their prayers, aloud or silently*

*Leader:* Gracious God,  
accept these prayers for the sake of the Babe of Bethlehem,  
your Son, Jesus Christ our Redeemer,  
who lives and reigns with you and the Holy Spirit,  
one God, world without end.

*All:* **Amen.**

## **The Peace**

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

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



If you would like to support the ministry of this parish with a financial gift, scan the QR code to go to our online donation page. We thank you for your generosity.

The peace is mentioned several times throughout the New Testament and has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour - a kiss, a hug, a handshake – that is meant to suggest that we are reconciled with one another.

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: #378 (Gather) "What Star is This"

All sing



1. What star is this with beams so bright, More love - ly than the noon-day light? 'Tis
2. 'Tis now ful-filled what God de-creed, "From Ja - cob shall a star pro-ceed"; And
3. O Je - sus, while the star of grace Im - pels us on to seek your face, Let
4. To God Cre - a - tor, heav'n-ly light, To Christ, re - vealed in earth - ly night, To



sent to an-nounce a new-born king, Glad tid - ings of our God to bring.  
lo! the east-ern sag - es stand, To read in heaven the Lord's com-mand.  
not our sloth-ful hearts re - fuse The guid-ance of your light to use.  
God the Spir - it blest we raise An end-less song of thank - ful praise!

Text: *Quem stella sole pulchrior*, Charles Coffin (1676-1749); tr. by John Chandler (1806-1976), alt. Tune: PUER NOBIS, LM; adapt. by Michael Praetorius (1571-1621).

## ✠ The Holy Eucharist

### 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 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,  
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, Mary.  
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:

The Eucharistic  
Prayer today is  
Supplementary  
Prayer #3 from  
the Anglican  
Church in  
Canada.

**Sanctus:***All sing*

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.

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.

*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 many  
for the forgiveness of sins.

Whenever you drink it,  
do this for the remembrance of me."  
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:*



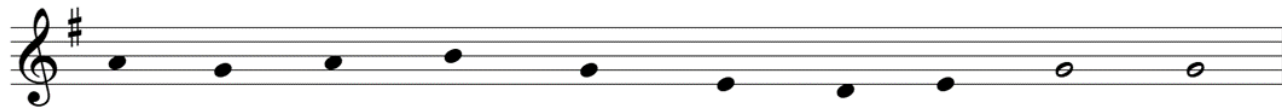
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



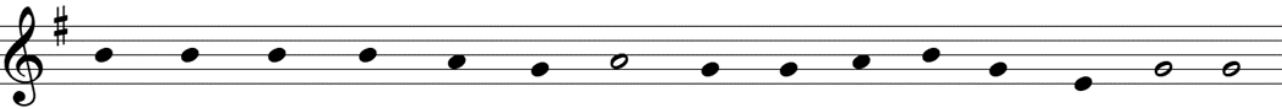
your king - dom come, your will be done, on earth as in heav - en.



Give us to - day our dai - ly bread. For - give us our sins



as we for - give those who sin a - gainst us.



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 Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Give to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

## 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.**

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

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.

## Fraction Song: “Take Us Home By Another Way” (Christopher Grundy)

All sing

**Refrain**

Spi-rit take us home, take us home by a-no-ther way, take us  
 long way 'round the ty - rants and their schemes. Give us  
 strength to walk, show us dreams of a bet-ter day, and we'll  
 pave the way with jus - tice go-ing home by a - no - ther way.

## 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 the following 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.*

*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: "Wood of the Cradle"

All sing



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.



Text: Francis Patrick O'Brien, b.1958  
Tune: Francis Patrick O'Brien, b.1958  
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Kneel at the man - ger and rise from the grave.

## Motet

### Prayer after Communion

*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.

*All:* Amen.

Motet from the Latin "motectum" means "movement" and refers to the movement of the voices in this form of vocal composition.



This closing prayer is called the "Doxology", which comes from the Greek word "doxaloga" meaning "words of glory." This expression of praise proclaims 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: #379 (Gather) "Brightest and Best"

*All sing*



1. Bright - est and best of the stars of the morn - ing,  
2. Cold on his cra - dle the dew - drops are shin - ing,  
3. Shall we then yield him, in cost - ly de - vo - tion,  
4. Vain - ly we of - fer each am - ple o - bla - tion,  
5. Bright - est and best of the stars of the morn - ing,



Dawn on our dark - ness, and lend us thine aid;  
Low lies his head with the beasts of the stall;  
O - dours of E - dom, and of - frings di - vine,  
Vain - ly with gifts would his fa - vour se - cure,  
Dawn on our dark - ness, and lend us thine aid;



Star of the east, the hor - i - zon a - dorn - ing,  
An - gels a - dore him in slum - ber re - clin - ing,  
Gems of the moun - tain, and pearls of the o - cean,  
Rich - er by far is the heart's ad - o - ra - tion,  
Star of the east, the ho - ri - zon a - dorn - ing,



Guide where our in - fant Re - deem - er is laid.  
Mak - er and Mon - arch and Sav - iour of all.  
Myrrh from the for - est, and gold from the mine?  
Dear - er to God are the pray'rs of the poor.  
Guide where our in - fant Re - deem - er is laid.



Bright - est and best of the stars of the morn - ing,



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



Star of the east, the ho - ri - zon a - dorn - ing,



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

## The Dismissal

*Priest:* Followers of Jesus, inspired by the Holy Spirit,  
serve the world God loves. 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.

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### FURTHER CREDITS FOR THIS BULLETIN

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## WORSHIP WITH US

### **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)

### **Sunday, January 12 (Baptism 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)