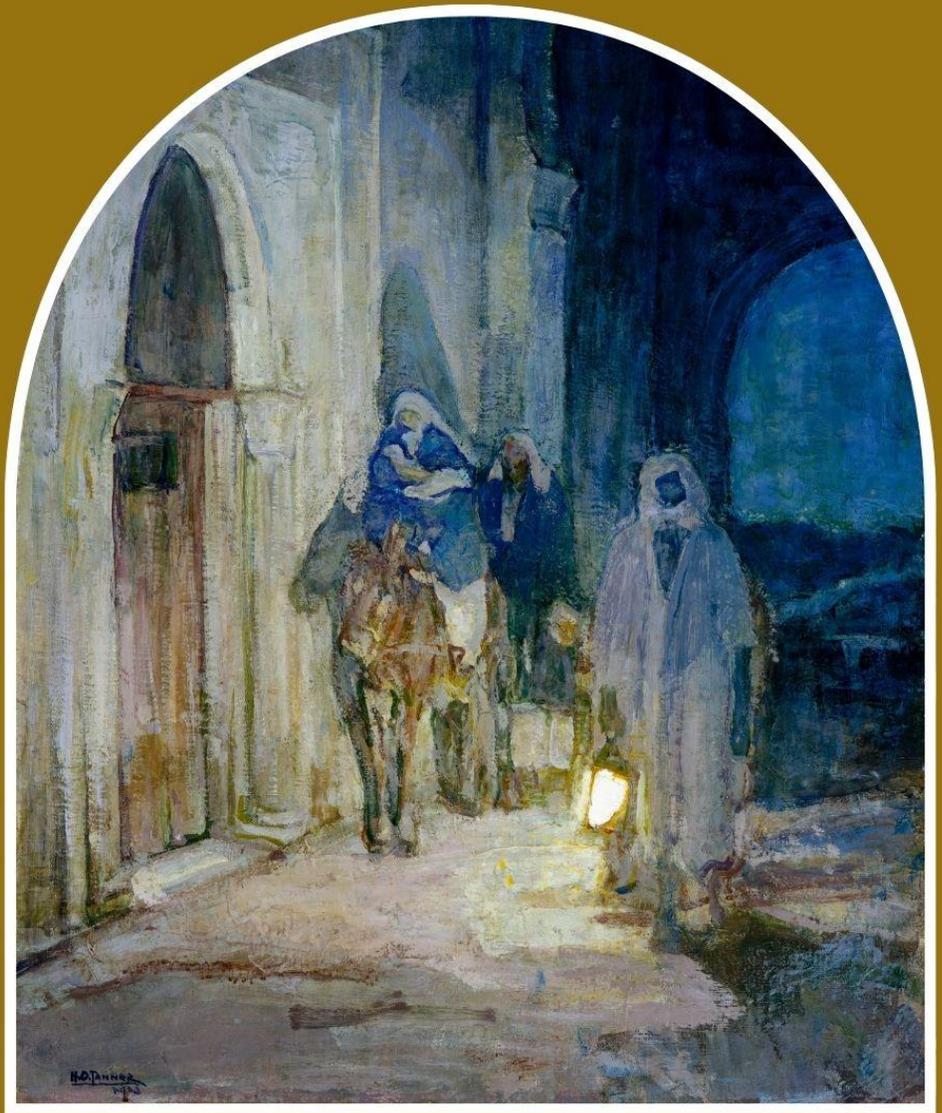


The First Sunday after Christmas Day



Holy Eucharist

Sunday, December 28, 2025
at 10:30 AM

Church of the Redeemer

162 Bloor St. West, Toronto, ON M5S 1M4
office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca



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 <https://theredeemer.ca/post-17524>.

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The season of Christmastide dates as early as 567 A.D. Beginning on the day we celebrate the birth of Jesus, it sets 12 days on the Christian calendar for a festive and sacred season. As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #143 (Common Praise) “Angels, from the Realms of Glory”

Rise as you are able and sing



1. An - gels, from the realms of glo - ry,
2. Shep - herds in the field a - bid - ing
3. Sa - ges, leave your con - tem - pla - tions;
4. Saints be - fore the al - tar bend - ing,
5. Though an in - fant now we view him,



wing your flight o'er all the earth; you who sang cre -
watch - ing o'er your flocks by night, God with us is
bright - er vis - ions beam a - far; seek the great de -
watch - ing long in hope and fear, sud - den - ly the
he shall fill the e - ter - nal throne, gath - er all the



a - tion's sto - ry, now pro - claim Mes - si - ah's birth:
now re - sid - ing; yon - der shines the in - fant Light:
sire of na - tions; you have seen his na - tal star:
Lord, de - scend - ing, in his tem - ple shall ap - pear:
na - tions to him; ev - ery knee shall then bow down:



come and wor - ship, come and wor - ship, wor - ship Christ the



new - born king.

Text: James Montgomery (1771-1854); alt. Music: REGENT SQUARE. Henry Thomas Smart (1813-1879); desc. Craig Sellar Lang (1891-1971). Desc. © 1953 Novello & Co., Ltd. Reprinted by permission of Showtee Press, Inc. (ASCAP).

✠ The Gathering of the Community

Priest: The grace of our Lord Jesus Christ,
and the love of God
and fellowship of the Holy Spirit,
be with you all.

All: **And also with you.**

Gloria: #366 (Common Praise) “Glory, in the Highest Glory”

All sing

1. Glo - ry in the high - est glo - ry,
2. Je - sus Christ, the world's Re - deem - er,
peace to all, in all their days.
Lamb of God, for sin - ners given.
Wor - ship, thanks, and praise un - ceas - ing
Word e - ter - nal, born of Ma - ry,
to the Source of all we raise:
Word made flesh, the face of heaven:
reign - ing in the sap - phire height,
ho - ly one, to you we pray,
hid - den from our mor - tal sight,
hear us in the realms of day,
now re - ceive our a - dor - a - tion,
with the Spir - it there u - nit - ed,
as we make our sup - pli - ca - tion.
and the God - head high ex - alt - ed.

Text: *Glory to God (Gloria in excelsis, Greek hymn, 200?)*; para. Paul Gibson (1932-) ©. Music: PSALM 42. Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-). Rev. © 1995 Réveil Publications.

The Gathering calls us to this sacred place as individuals, but we gather together to worship, pray, and give thanks as a community.

The “Gloria,” penned in the first century, is a timeless song of praise. It is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God.

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" us to the service.

Pronounced "sahm" the psalms are a collection of poetry, prose and song that cover every theme and emotion.

Today, the Psalmist encourages confidence in God's saving presence by remembering God's past salvific deeds. All of creation is called to praise God for the victory God has given to his people.

The Collect of the Day

Priest: God whose Word became flesh,
breathe a new song of joy and praise into the world,
so that we may bear the good news of your salvation
and proclaim your promise of peace to the ends of the earth;
through Christ the Word.

All: Amen.

✠ Proclamation of the Word

First Reading:

Please be seated

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

I will recount the gracious deeds of the LORD, the praiseworthy acts of the LORD, because of all that the LORD has done for us and the great favor to the house of Israel that he has shown them according to his mercy, according to the abundance of his steadfast love. For he said, "Surely they are my people, children who will not act deceitfully," and he became their savior in all their distress. It was no messenger or angel but his presence that saved them; in his love and pity it was he who redeemed them; he lifted them up and carried them all the days of old.

Reader: The word of the Lord.

Isaiah 63.7-9

All: Thanks be to God.

A moment of silence is observed

Psalm 148

All sing

Refrain



Hal-le - lu - jah, hal - le - lu - jah, hal-le - lu - jah, ha - le - lu - jah!

Hallelujah!

Praise God from the heavens;

sing praise in the heights.

Sing praise, all angels,

sing praise, all you heavenly host. **Refrain**

Sing praise, sun and moon;

sing praise, all you shining stars.

Sing praise, heaven of heavens,

and you waters above the heavens. **Refrain**

Let them praise your name, O God;

for you commanded, and they were created.

You made them stand fast for ever and ever;

you gave them a law which shall not pass away. **Refrain**



O praise God from the earth,
 you sea-monsters and all deeps;
 Fire and hail, snow and fog,
 tempestuous wind, doing God's will; **Refrain**

Mountains and all hills, fruit trees and all cedars:
 Wild beasts and all cattle, creeping things and flying birds;
 Rulers of the earth and all peoples,
 princes and all sovereigns of the world;
 Young men and women,
 old and young together. **Refrain**

Let them praise your name, O God,
 for your name only is exalted,
 your splendour is over earth and heaven.
 You have raised up strength for your people and praise for all your loyal servants,
 the children of Israel, a people who are near you. Hallelujah! **Refrain**

Second Reading:

Reader: A Reading from the Letter to the Hebrews.

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying, "I will proclaim your name to my brothers and sisters; in the midst of the congregation I will praise you." And again, "I will put my trust in him." And again, "Here am I and the children whom God has given me." Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might become a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

Reader: The word of the Lord.

Hebrews 2.10-18

All: Thanks be to God.

A moment of silence is observed

Jesus became a sibling to other humans in order to liberate them from the power of death.

The Sequence Hymn (Latin "sequentiae", meaning "following") is a hymn that is sung following the second reading and before the Gospel.

Sequence Hymn: #43 (SANC) "Holy Child within the Manger"

All rise, as you are able, and sing



1. Ho - ly child with - in the man - ger, long a - go yet ev - er near;
2. Once a - gain we tell the sto - ry—how your love for us was shown,
3. Ho - ly child with - in the man - ger, lead us ev - er in your way,
come as friend to ev - ery stran - ger, come as hope for ev - ery fear.
when the im - age of your glo - ry wore an im - age like our own.
so we see in ev - ery stran - ger how you come to us to - day.
As you lived to heal the bro - ken, greet the out - cast, free the bound,
Come en - light - en with your wis - dom, come and fill us with your grace.
In our lives and in our liv - ing give us strength to live as you,
as you taught us love un - spo - ken, teach us now where you are found.
May the fire of your com - pas - sion kin - dle ev - ery land and race.
that our hearts might be for - giv - ing and our spir - its strong and true.

Text and music (JOYOUS LIGHT): Marty Haugen, 1987. © 1987 GIA Publications, Inc.

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 Matthew.

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

Now after the magi had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him." Then Joseph got up, took the child and his mother by night, and went to Egypt and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son." When Herod saw that he had been tricked by the magi, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the magi. Then what had been spoken through the prophet Jeremiah was fulfilled: "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more." When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, "Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead." Then Joseph got up, took the

Joseph, Mary and the baby Jesus (like Israelites before them) find respite in Egypt and then, under God's direction, return to Israel.

How much our world needs peace! Just as Jesus, the Prince of Peace, said to his disciples, "Peace I leave with you" so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love of each other and our community, and our gratefulness for all that God has given us.

The Peace

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

All: 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, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining in worship today.

Offertory Hymn: #148 (Common Praise) "See Amid the Winter's Snow"

All sing



1. See a - mid the win - ter's snow, born for us on
 2. Lo, with - in a man - ger lies he who built the
 3. Say, ye ho - ly shep - herds, say what your joy - ful
 4. "As we watched at dead of night, lo, we saw a
 5. Sa - cred in - fant, all di - vine, what a might - y



earth be - low, see, the ten - der Lamb ap - pears,
 star - ry skies, who en - throned in height sub - lime
 news to - day; where - fore have ye left your sheep
 won - drous light; an - gels, sing - ing 'Peace on earth'
 love was thine, thus to come from high - est bliss

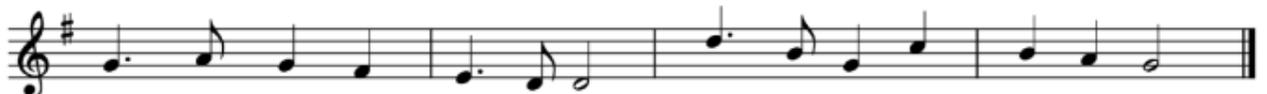


prom - ised from e - ter - nal years!
 sits a - mid the cher - u - bim.
 on the lone - ly moun - tain steep?
 told us of the Sav - iour's birth."
 down to such a world as this!

Refrain



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



Sing through all Je - ru - sa - lem: Christ is born in Beth - le - hem.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of light,
in the birth of your Son
we see your glory.
May we who share in this mystery
grow daily in your love.
This we ask 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: We give you thanks and praise, almighty God,
through your beloved son, Jesus Christ,
our Saviour and Redeemer.
He is your living Word, through whom you have created all things.
By the power of the Holy Spirit he took flesh of the Virgin Mary
and shared our human nature.
He lived and died as one of us,
to reconcile us to you, the God and Father of all.
In fulfilment of your will he stretched out his hands in suffering,
to bring release to those who place their hope in you;
and so he won for you a holy people.
He chose to bear our griefs and sorrows, and to give up his life on the cross,
that he might shatter the chains of evil and death,
and banish the darkness of sin and despair.
By his resurrection he brings us into the light of your presence.
Now with all creation we raise our voices to proclaim the glory of your name.

The Eucharist (Greek for “thanksgiving”) , also known as Communion, is a sacramental act of worship where we share the bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” As we eat the bread and drink the wine, God is present to us and reveals God’s self to us in a unique way. It is a radically open table to which all people are invited and welcome to participate.

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.

Today's Eucharistic Prayer is #2 from the Book of Alternative Services.

Sanctus

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.

Priest: Holy and gracious God, accept our praise,
 through your son our Saviour Jesus Christ;
 who on the night he was handed over to suffering and death,
 took bread and gave you thanks, saying,
 "Take, and eat, this is my body which is broken for you."
 In the same way he took the cup, saying,
 "This is my blood which is shed for you.
 When you do this, you do it in memory of me."

: Remembering, therefore, his death and resurrection,
 we offer you this bread and this cup,
 giving thanks that you have made us worthy
 to be in your presence and serve you.

We ask you to send your Holy Spirit
 upon the offering of your holy Church.

Priest: Gather into one all who share in these sacred mysteries,
filling them with the Holy Spirit
and confirming their faith in the truth,
that together we may praise you and give you glory
through your Servant, Jesus Christ.

All glory and honour are yours,
Father and Son, with the Holy Spirit in the holy Church,
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 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.

All: **Thanks be to God.**

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

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

Fraction Hymn: #125 (Common Praise) “Infant Holy, Infant Lowly”

All sing

1. In - fant ho - ly, in - fant low - ly, for his bed a
 2. Flocks were sleep - ing, shep-herds keep - ing vi - gil till the
 cat - tle stall; ox - en low - ing, lit - tle know - ing Christ the
 morn-ing new saw the glo - ry, heard the sto - ry, ti - dings
 babe is Lord of all. Swift are wing - ing an - gels
 of a gos - pel true. Thus re - joic - ing, free from
 sing - ing, no - wells ring - ing, tid - ings bring - ing: Christ the
 sor - row, prai - ses voi - cing greet to - mor - row: Christ the
 babe is Lord of all, Christ the babe is Lord of all!
 babe was born for you, Christ the babe was born for you!

Text: Polish carol; tr. Edith M.G. Reed *1885-1933). Music: POLISH CAROL (W ZLOBIE LEZY). Melody Polish trad.; harm. David High Jones (1900-1983).
 Harm. © 1955, 1983 John Ribble. Used by permission of Westminster/John Knox Press.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, 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.

Healing/Anointing

During the distribution of Holy Eucharist the ministry of anointing will be offered.

If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.

Communion Song: #127 (SANC) "A Voice was Heard in Ramah"

All sing



1. A voice was heard in Ra - mah that could not be con - soled,
2. O God, we hear the cry - ing for lit - tle ones of yours;
3. When - ev - er one is weep - ing, the whole world suf - fers too.
4. O Prince of Peace, you lead us in ways of truth and grace.



as Ra - chel wept for chil - dren she could no long - er hold.
for man - y still are dy - ing in con - flicts and in wars.
Yet, Je - sus, as we serve them, we're al - so serv - ing you.
May we be brave to prac - tice your peace in ev - ery place,



For Her - od ruled the na - tion, yet feared the in - fant King.
In ev - ery trou - bled na - tion, on ev - ery vio - lent street,
So may we not ig - nore them, nor turn our eyes a - way,
to love each fear - filled na - tion, to serve each trou - bled street.



How great the dev - as - ta - tion that fear and an - ger bring!
how great the lam - en - ta - tion when fear and an - ger meet!
but help us la - bour for them to bring a bet - ter day.
How great the cel - e - bra - tion when peace and jus - tice meet!

Text: Carolyn Winfrey Gillette, 2004. ©. Music: LLANGLOFFAN. Melody Welsh trad.; *Hymnau a Thonau*, 1865; harm. *The English Hymnal*, 1906. © Oxford University Press.

Motet: Coventry Carol (*Robert Croo*)

Lully, lulla, thou little tiny child, by by, lully lullay.

O sisters too, how may we do for to preserve this day
this poor youngling, for whom we do sing by by, lully lullay?

Herod the king, in his raging, charged he hath this day
his men of might, in his own sight, all young children to slay.

That woe is me, poor child for thee! and ever morn and day,
for thy parting neither say nor sing by by, lully lullay!

The word "anoint" comes from the Latin "unguere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

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

Prayer after Communion

Please rise as you are able

Priest: Source of truth and joy,
may we who have received the gift of divine life
always follow the way of your Son.
This we ask in the name of Jesus Christ the 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.**

Announcements

Please be seated

Departing Hymn: #154 (Common Praise) "Joy to the World"

All rise, as you are able, and sing



1. Joy to the world! The Lord is come: let earth re -
2. Joy to the earth! The Sav - iour reigns: let us glad
3. No more let wrongs and sor - rows grow, nor thorns in -
4. He rules the world with truth and grace, and makes the

ceive the King; let ev - ery heart pre - pare him
songs em - ploy, while fields and floods, rocks, hills, and
fest the ground; he comes to make his bless - ings
na - tions prove the glo - ries of his right - eous -

room, and heaven and na - ture sing, and heaven and na - ture
plains re - peat the sound - ing joy, re - peat the sound - ing
flow far as our sin is found, far as our sin is
ness and won - ders of his love, and won - ders of his

sing, and heaven and heaven and na - ture sing.
joy, re - peat, re - peat the sound - ing joy.
found, far as, far as our sin is found.
love, and won - ders, won - ders of his love.

Text: Isaac Watts (1674-1748), alt. Music: ANTIOCH. Melody George Frideric Handel (1685-1759); adapt. William Holford, Voce de Melodia, 1835; harm. Lowell Mason (1792-1872).

The Doxology (from the Greek "doxalogia" meaning "words of glory") is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

The word "Announcements" arrives in English circa 1500 AD. from Old French "Anoncier" meaning "announce, proclaim." It originates from Latin, "annuntiare, adnuntiare" meaning "make known."

The Dismissal

Priest: Let us bless the Lord. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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Prepared by the Liturgy Task Force, Faith, Worship, and Ministry Committee of the General Synod of the Anglican Church of Canada.)

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CELEBRATE CHRISTMAS WITH US

Sunday, December 28 (First Sunday after Christmas)

8:00 PM – Compline (on Zoom only)

WORSHIP WITH US

Sunday, January 4 (Epiphany of the Lord)

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

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

4:00 PM – Be Still

8:00 PM – Compline (on Zoom only)

Sunday, January 11 (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)

