

Christmas Day

Holy Eucharist

Thursday, December 25, 2025 at 10:30 AM

Church of the Redeemer

162 Bloor St. West, Toronto, ON M5S 1M4

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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 <https://theredeemer.ca/news-events/>.

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Presider: Liska Stefko

Welcome

Land Acknowledgement

Christmas Day is the celebration of the wonderful mystery when God chose to live as one of us, chose to be close to us, and chose to bring hope of a better world through the birth of the baby Jesus.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more understandable, and meaningful for worship.

Opening Hymn: #118 (Common Praise) "O Come, All Ye Faithful"

All sing

1. O come, all ye faithful, 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.

Text: St. 1, 2, 3 and 5, John Francis Wade (1711-1786); st. 4, Étienne-Jean-François Borderies, 1822; st. 1, 2, 3 and 5, tr. Frederick Oakley (1802-1880); st. 4, tr. William T. Brooke (1848-1917).
 Music: ADESTE FIDELES. Melody attrib. John Francis Wade (1711-1786), alt.

❖ The Gathering of the Community

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

All: And also with you.

Gloria

Led by the musicians

Our worship begins with the Gathering. We come to this sacred place as individuals, but we gather together to worship, pray, and give thanks to God as a community.

Based on the song that the angels sang to the shepherds to announce the glorious arrival of the Son of God, the Gloria is a timeless song of praise.

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.

This text concludes the restoration prophecy that was written during the end of the Babylonian exile and the post-exilic period. Likely written in Israel it predicts that God's coming presence will mark the beginning of a new age of peace.

The Collect of the Day

Priest: Lord Jesus Christ,
your birth at Bethlehem
draws us to kneel in wonder at heaven touching earth:
accept our heartfelt praise as we worship you,
our Saviour and our eternal God. **Amen.**

✚ Proclamation of the Word

First Reading:

Please be seated

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

How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, 'Your God reigns.' Listen! Your sentinels lift up their voices, together they sing for joy; for in plain sight they see the return of the Lord to Zion. Break forth together into singing, you ruins of Jerusalem; for the LORD has comforted his people, he has redeemed Jerusalem. The Lord has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Reader: The word of the Lord.

Isaiah 52.7-10

All: **Thanks be to God.**

A moment of silence is observed

Carol: #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.

Second Reading:

Reader: A Reading from the Letter to the Hebrews.

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

For to which of the angels did God ever say, 'You are my Son; today I have begotten you'?

Or again, 'I will be his Father, and he will be my Son'?

And again, when he brings the firstborn into the world, he says, 'Let all God's angels worship him.'

Of the angels he says, 'He makes his angels winds, and his servants flames of fire.'

But of the Son he says, 'Your throne, O God, is for ever and ever, and the righteous sceptre is the sceptre of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.'

And, 'In the beginning, Lord, you founded the earth, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like clothing; like a cloak you will roll them up, and like clothing they will be changed. But you are the same, and your years will never end.'

Reader: The word of the Lord.

Hebrews 1.1-12

All: Thanks be to God.

A moment of silence is observed

This poetic beginning of the Letter to the Hebrews beautifully conveys the truth at the heart of our Christian faith – Jesus, who is human, is also divine. He is like God in every way.

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

Sequence Hymn: #132 (Common Praise) "Of Eternal Love Begotten"

All sing

1. Of e - ter - nal Love be - got - - ten
 2. At his Word the worlds were fram - ed.
 3. O that birth for - ev - er bless - ed,
 4. This is he whom seers in old time
 5. O ye heights of heaven, a - dore him;
 6. Christ, to thee, with God the Fa - ther,

ere the worlds be - gan to be,
 He com - mand - ed, it was done:
 when the vir - gin, full of grace,
 chant - ed of with one ac - cord,
 an - gel hosts, his prais - es sing;
 and, O Ho - ly Ghost, to thee,

he is Al - pha and O - me - ga,
 heaven and earth and depths of o - cean
 by the Ho - ly Ghost con - ceiv - ing,
 whom the voic - es of the proph - ets
 all do - min - ions, bow be - fore him,
 hymn and chant and high thanks - giv - ing,

he the source, the end - ing he,
 in their three - fold or - der one;
 bare the Sav - iour of our race,
 prom - ised in their faith - ful word;
 and ex - tol our God and king;
 and un - wear - ied prais - es be,

of the things that are and have been,
 all that grows be - neath the shin - ing
 and the babe, the world's re - deem - er,
 now he shines, the long - ex - pect - ed;
 let no tongue on earth be si - lent,
 hon - our, glo - ry, and do - min - ion

and that fu - ture years shall see,
 of the moon and burn - ing sun,
 first re - vealed his sac - red face,
 let cre - a - tion praise its Lord,
 ev - ery voice in con - cert ring,
 and e - ter - nal vic - tor - y,
 ev - er - more and ev - er - more.

Text: Aurelius Clemens Prudentius (348-413?); tr. John Mason Neale (1818-1866), alt.
 Music: DIVINUM MYSTERIUM. Melody plainsong, Mode 8 (12th cent.?) adapt. *Piae Cantiones*, 1582; harm. Healey Willan (1880-1968). Harm. © Estate of Healey Willan.

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 John.

All: Glory to you, Lord Jesus Christ.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overtake it.

There was a man sent from God whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him, yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, (*all pause for a moment of silence*) and we have seen his glory, the glory as of a father's only son, full of grace and truth.

Priest: The Gospel of Christ. John 1.1-14

All: Praise to you, Lord Jesus Christ.

Homily: Steven Mackison

A moment of silence is observed

The purpose of the homily (sermon) is to unpack the readings of the liturgy in a way that we understand what they meant for those whom they were written for, and to bring those words to life for us today.

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.

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.

Prayers of the People

Leader: Let us pray. We join with other Christians throughout the world to celebrate the birth of the Christ child. We pray for the whole church, in all its incarnations, and for all who work and worship in this place. Grant, Lord, that in the routine of our everyday lives we may never cease to glorify your name.

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

Leader: Hear us, Lord:

All: **Lord, grant us peace.**

Leader: We pray for the nations of this world; that those in authority may see the light of Christ in their own lives and that they may, in faith and humility, seek your perfect will, and so lead their people to justice, freedom, and peace.

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

Hear us, Lord.

All: **Lord, grant us peace.**

Leader: We pray for the sick and the suffering; for the homeless and the hungry; for the lonely and the lost

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

Leader: May all who know emptiness be filled with your abundant grace given to us this day in the person of your Son.

All: **Lord, grant us peace.**

Leader: We pray for those who are dying, and those who have entered into the nearer presence of God.

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

Leader: Rest eternal grant unto them, Lord.

All: **And let light perpetual shine upon them.**

Leader: May they rest in peace and rise in glory. Comfort their loved ones, assuring them of your promise of life everlasting. Hear us, Lord:

All: **Lord, grant us peace.**

Leader: Merciful Father, accept these our hearts' desires for the sake of the one who is born in our hearts, your Son, our Saviour Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: **Amen.**

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: #120 (Common Praise) "O Little Town of Bethlehem"

All sing

1. O lit - tle town of Beth - le - hem, how
2. For Christ is born of Ma - ry, and,
3. How si - silent - ly, how si - silent - ly the
4. O ho - ly child of Beth - le - hem, de -

still we see thee lie! A - bove thy deep and
gath - ered all a - bove, while mor - tals sleep, the
won - drous gift is given as love im - parts to
scand to us, we pray; cast out our sin and

dream - less sleep the si - lent stars go by; yet
an - gels keep their watch of won - dering love. O
hu - man hearts the bles - sings of God's heaven! No
en - ter in; be born in us to - day. We

in thy dark streets shi - neth the ev - er - last - ing
morn - ing stars, to - geth - er pro - claim the ho - ly
ear may hear his com - ing; but in this world of
hear the Christ - mas a - gels the great glad ti - ings

light; the hopes and fears of all the years are
birth, and prais - es sing to God the King, and
sin, where meek souls will re - ceive him, still the
tell; O come to us, a - bide with us, our

met in thee to - night. peace to all the earth.
dear Christ en - ters in.
Lord Em - man - u - el.

Text: Phillips Brooks (1835-1893), alt. Music: ST. LOUIS. Lewis Henry Redner (1831-1908).

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of peace,
your Son Jesus Christ has reconciled us to you.
May all we offer you today renew us
as members of your family.
We ask this in his name. **Amen.**

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 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 in.

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:

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

Ho - san - na in the high - est.

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 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.

All: **We remember his death,
we proclaim his resurrection,
We await his coming in glory;**

Priest: and we offer our sacrifice
of praise and thanksgiving to you, Lord of all;
presenting to you, from your creation, this bread and this wine.

We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.

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

Priest: 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.

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 Lord's Prayer

Priest:

People:



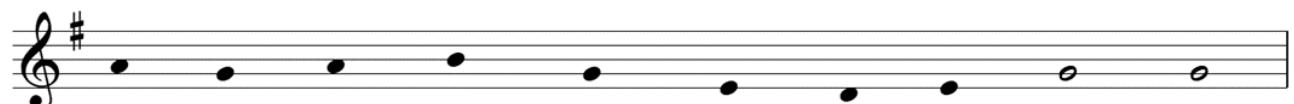
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



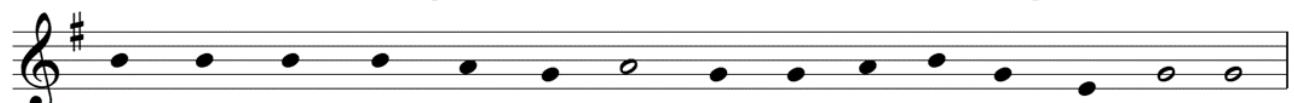
your king - dom come, your will be done, on earth as in heav - en.



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.**

Fraction Carol: #131 (Common Praise) "Love Came Down at Christmas"

All sing



1. Love came down at Christ - mas, love all love - ly, love di - vine;
2. Wor - ship we the God - head, love in - car - nate, love di - vine;
3. Love shall be our to - ken, love be yours and love be mine;



love was born at Christ - mas— star and an - gels gave the sign.
wor - ship we our Je - sus— what shall be our sa - cred sign?
love to God and neigh - bour, love for prayer and gift and sign.

Text: Christina Georgina Rossetti (1830-1894), rev. *Hymns for Today's Church*. © 1987 Hope Publishing Co.
Music: HERMITAGE. Reginald Owen Morris (1886-1948), alt.; harm. adapt. Fred Kimball Graham (1946-). *Music and harm. adapt.* © Oxford University Press.

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 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.

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 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: #128 (Common Praise) “The Virgin Mary Had a Baby Boy” *All sing*

1. The Vir - gin Ma - ry had a ba - by boy, the
2. The an - gels sang when the ba - by was born, the
3. The wise men went where the ba - by was born, the

Vir - gin Ma - ry had a ba - by boy, the
an - gels sang when the ba - by was born, the
wise men went where the ba - by was born, the

Vir - gin Ma - ry had a ba - by boy, and they
an - gels sang when the ba - by was born, and pro -
wise men went where the ba - by was born, and they

Refrain

say that his name was Je - sus. He come from the glo - ry,
claim him the Sav - iour Je - sus.
say that his name was Je - sus.

he come from the glo - rious king - dom. He come from the glo - ry,
he come from the glo - rious king - dom. O yes, be - liev - er! O

yes, be - liev - er! He come from the glo - ry, he come from the
glo - rious king - dom!

Text and music: West Indian carol, adapt. Edric Conner, *Collection of West Indian Spirituals*, 1945; arr. John Barnard (1948-). Text and music © 1945 Boosey & Co., Ltd., copyright reserved. Used by permission of Boosey & Hawkes, Inc.

Carol: “Bring A Torch, Jeanette, Isabella

* = clap

Prayer after Communion

Priest: Father of all,
the child born for us
is the Saviour of the world.
May he who made us your children
welcome us into your kingdom,
where he is alive and reigns with you
now and for ever.

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.**

The Doxology
(from the
Greek
“doxaloxia”
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.

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

All 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.

In the Dismissal (from the Latin "dimittere" meaning "to send away") 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!

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

FURTHER CREDITS FOR THIS BULLETIN

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