

# Epiphany of the Lord

## Holy Eucharist

Sunday, January 4, 2026 at 10:30 AM

## 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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Epiphany  
(from the  
Greek  
“epiphaneia”  
meaning  
“manifestation”  
or  
“appearance”)  
is when  
Christians  
commemorate  
the witness of  
the Magi to  
God coming as  
human in the  
infant  
Jesus. We are  
called to pay  
attention to the  
light of God’s  
love shining in  
the darkness.  
As the liturgy  
unfolds, enjoy  
the margin  
notes as a  
brief  
explanation  
and  
commentary,  
making the  
words more  
understandable  
and  
meaningful for  
worship.

**Presider:** Liska Stefko

**Welcome**

**Land Acknowledgement**

**The Procession**

*Please rise as you are able*

*Priest:* Let us go forth in peace. Alleluia.

*All:* **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.

*All:* **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.**

The Station (or stop, as on a route) at the Gifts is a pause to reflect on the gifts brought to Jesus by the Magi (from old Persian "magus" meaning priest or magician).

## Processional Hymn: #139 (Common Praise) "The First Nowell" (v 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.

## Station at the Crèche

*Priest:* We have seen the star in the East. Alleluia.

*All:* **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.**

The Station at the Crèche (French meaning "crib") is a pause to reflect on the journey to the most humble of places by the Magi, the shepherds, and the angels.



**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.

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.

## ✠ 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:* This is the word that God has made known to us.

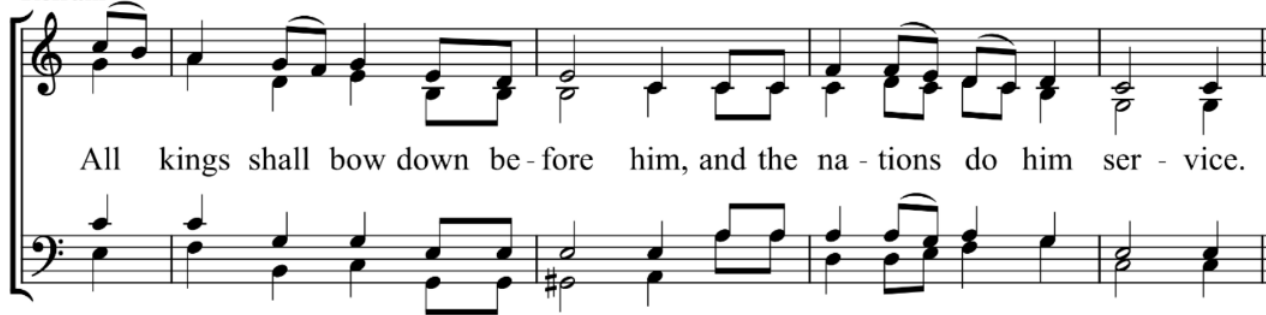
Isaiah 60.1-6

**All: Thanks be to God.**

*A moment of silence is observed*

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

#### Refrain



Give the 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. **Refrain**

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. **Refrain**

He shall come down like rain upon the mown field,  
like showers that water the earth.  
In his time shall the righteous flourish;  
there shall be abundance of peace till the moon shall be no more. **Refrain**

The kings of Tarshish and of the isles shall pay tribute,  
and the kings of Arabia and Saba offer gifts.

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. In today's reading Isaiah announces a vision of light breaking into darkness, revealing God's glory to all nations. The gathering of peoples and the wealth of nations streaming toward Jerusalem foreshadows the universal reach of God's salvation. This radiant promise is fulfilled in Christ, who shines as light for the whole world.

The Psalms (pronounced "sahms") are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

All kings shall bow down before him,  
and all the nations do him service. **Refrain**

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. **Refrain**

## 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:* This is the word that God has made known to us.

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.

Paul reveals the mystery that God's grace in Christ is for all, uniting Jews and Gentiles in one body—a truth unveiled at Epiphany. This divine plan, hidden for ages, is now made manifest through the gospel, showing God's wisdom to the world. Epiphany echoes this unveiling: Christ is the light that gathers all nations into God's family.

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.

*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.**

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:** Steven Mackison

*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.**

The Nicene Creed (pronounced "nigh-SEEN") is named after the location of the church council where it was created. This creed 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. The words we speak unite us with other Christians around the world and throughout the ages.

**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:* Let us worship the Saviour with joy  
And make our prayer to our heavenly Father.  
The magi came from the east to worship your Son:  
Grant to us the spirit of adoration

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

*Leader:* Holy One,  
**All: Hear our prayer.**

*Leader:* The infant Christ received gifts of gold, incense, and myrrh:  
Accept the offering of our hearts and minds

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

*Leader:* Holy One,  
**All: Hear our prayer.**

*Leader:* The kingdoms of this world have become  
The kingdom of our Lord and of his Christ.  
Father, grant an abundance of peace to your world...

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

*Leader:* Holy One,  
**All: Hear our prayer**

*Leader:* Your Son shared the life of his home and family at Nazareth:  
Protect in your love our neighbours,  
Our families and this community of which we are a part

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

*Leader:* Holy One,  
**All: Hear our prayer**

*Leader:* Creator of all, we rejoice in our fellowship with the shepherds, the angels, the magi, who gathered with Mary and Joseph to welcome the Christ Child.  
In your unfailing love for us and for all people, hear and answer our prayers through your Son, our Saviour Jesus Christ  
**All: Amen.**

### **The Peace**

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

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.

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.



## Offertory Hymn: #140 (Gather) "It Came Upon the Midnight Clear"

*All sing*



1. It came up - on the mid - night clear, that  
2. Still through the clo - ven skies they come with  
3. Yet with the woes of sin and strife the  
4. And you, be - neath life's crush - ing load, whose  
5. For lo, the days are hast - ening on, by

glo - rious song of old, from an - gels bend - ing  
peace - ful wings un - furled, and still their heaven - ly  
world has suf - fered long; be - neath the an - gel -  
forms are bend - ing low; who toil a - long the  
proph - ets seen of old, when with the ev - er -

near the earth to touch their harps of gold: "Peace  
mus - ic floats o'er all the wea - ry world; a -  
strain have rolled two thou - sand years of wrong; and  
climb - ing way with pain - ful steps and slow; look  
circ - ling years shall come the time fore - told: when

on the earth, to all good will from  
bove its sad and low - ly plains they  
we a - mid our wars hear not the  
now, for glad and gold - en hours come  
the new heaven and earth shall own the

heaven's most gra - cious king!" The world in sol - emn  
bend on hover - ing wing, and ev - er o'er its  
words of peace they bring; O lis - ten now, and  
swift - ly on the wing: O rest be - side the  
Prince of Peace their King, and the whole world send

still - ness lay to hear the an - gels sing.  
Ba - bel sounds the bless - ed an - gels sing.  
still your strife to hear the an - gels sing.  
wea - ry road and hear the an - gels sing.  
back the song which now the an - gels sing.

Text: Edmund Hamilton Sears (1810-1876), alt. Music: CAROL. Richard Storrs Willis (1819-1900).

## ✠ 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.**

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.

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

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.

*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.

*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."  
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.

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.**

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.

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 Song: "Take Us Home By Another Way" (Christopher Grundy)

All sing

Spirit take us home, take us home by another way,  
take us long way round the tyrants and the schemes.  
Give us strength to walk, show us dreams of a better day,  
and we'll pave the way with justice going home by another way.

The mountains and the hills laid low, the rough places made plain,  
the tyrants thrown down from their thrones 'til only love remains.

No offerings for billionaires to make them richer still,  
bring all your frankincense and myrrh that the hungry may be filled.

## 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.*

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 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.



# Communion Hymn: #371 (Gather) "The Aye Carol"

All sing



1. Who is the ba - by an hour or two old  
 2. Who is the wom - an with child at her breast,  
 3. Who is the man who looks on at the door,  
 4. Who are the peo - ple come in from the street,  
 5. Will you come with me, ev'n though I feel shy,

Looked for by shep - herds far strayed from their fold,  
 Giv - ing her milk to earth's heav - en - ly guest,  
 Wel - com - ing stran - gers, some rich but most poor,  
 Some to bring pres - ents and some just to meet,  
 Come to his cra - dle and come to his cry,

Lost in the world though more pre - cious than gold?  
 Tell - ing her mind to be calm and at rest?  
 Scan - ning the world as if some - how un - sure?  
 Join - ing their song to what an - gels re - peat?  
 Give him your nod or your "yes" or your "aye,"

This is God with us in Je - sus.  
 Mar - y, the moth - er of Je - sus.  
 Jo - seph, the fa - ther of Je - sus.  
 These are the new friends of Je - sus.  
 Give what you can give to Je - sus?

Text: John L. Bell, b. 1949. Tune: AYE CAROL; John L. Bell, b. 1949 © 1987, Iona Community, GIA Publications, Incl., agent.

## Motet: "Star in the East" (William Walker)

Hail the blest morn, see the great mediator,  
 Down from the regions of glory descend!  
 Shepherds, go worship the babe in the manger,  
 Lo, for his guard the bright angels attend.

*Brightest and best of the sons of the morning,  
 Dawn on our darkness and lend us thin aid;  
 Star in the east, the horizon a dawning,  
 Guide where our infant Redeemer was laid.*

Cold was his cradle, the dew-drops were shining;  
 Low lies his head with the beasts of the stall;  
 Angels adore him in slumbers reclining,  
 Maker, and monarch, and sovereign of all.

Say, shall we yield him, in costly devotion,

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

Odors from Eden, and offerings divine?  
Gems from the mountain, and pearls from the ocean,  
Myrrh from the forest and gold from the mine?

Vainly we offer each ample oblation,  
Vainly, with gold, we his favor secure;  
Richer, by far, is the heart's adoration,  
Dearer to God are the prayers of the poor.

## 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.

## 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: #370 (Gather) "He Came Down"

*All sing*

The musical score is written on three staves in G major (one sharp). The melody features several triplet markings. The lyrics are arranged in three parts, each corresponding to a staff. The first part of the lyrics is: '1. He came down that we may have love; He', '2. He came down that we may have peace; He', '3. He came down that we may have joy; He'. The second part is: 'came down that we may have love; He came down that we may', 'came down that we may have peace; He came down that we may', 'came down that we may have joy; He came down that we may'. The third part is: 'have love, Hal - le - lu - jah for ev - er - more.', 'have peace, Hal - le - lu - jah for ev - er - more.', 'have joy; Hal - le - lu - jah for ev - er - more.'

1. He came down that we may have love; He  
2. He came down that we may have peace; He  
3. He came down that we may have joy; He

came down that we may have love; He came down that we may  
came down that we may have peace; He came down that we may  
came down that we may have joy; He came down that we may

have love, Hal - le - lu - jah for ev - er - more.  
have peace, Hal - le - lu - jah for ev - er - more.  
have joy; Hal - le - lu - jah for ev - er - more.

Text: Cameroon traditional. Tune: Cameroon traditional; transcribed and arr. by John L. Bell, b.1949, © 1990, Iona Community, GIA Publications, Inc., agent.

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.”

## Announcements

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

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

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

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## **WORSHIP WITH US**

**Sunday, January 4 (Epiphany of the Lord)**

**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)**