



The Nativity of the Lord

Christmas Day Holy Eucharist

Monday, December 25, 2023 at 10:30 a.m.



## 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 [theredeemer.ca/newsletters](http://theredeemer.ca/newsletters).

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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.

**Presider:** Margaret Rodrigues

### Welcome

### Land Acknowledgement

**Opening Hymn: #361 (Gather) "Twas in the Moon of Wintertime"**

*All sing*



1. 'Twas in the moon of win - ter - time, When all the birds had  
2. The ear - liest moon of win - ter - time Is not so round and  
3. Oh, chil - dren of the for - est free, The an - gel song is



fled, That God the Lord of all the earth Sent an - gel choirs in -  
fair As was the ring of glo - ry 'round The help - less in - fant  
true; The ho - ly child of earth and sky Is born this day for



stead; Be - fore their light the stars grew dim, And  
there. The chiefs from far be - fore him knelt With  
you; Come kneel be - fore the ra - diant boy, Who



wan - d'ring hunt - ers heard the hymn: Je - sus your King is born;  
gifts of fox and bea - ver pelt.  
brings you beau - ty, peace, and joy.



Je - sus is born, in ex - cel - sis glo - ri - a.

## ✠ 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.

*People:* And also with you.

*All sing*

1. Glo - ry to God in the high - est heav - en,  
2. Je - sus — Christ, on - ly Son of God, You  
3. For You a - lone are the One most Ho - ly,

Peace to you peo - ple — here on earth. Al - might-y God, we —  
take a - way the — sin of the world; Je - sus — Christ, the —  
You a - lone are the Lord most high Je - sus — Christ with the

wor - ship you, we give you — thanks and — praise your Birth.  
Lamb of God, have mer - cy on us and re - ceive our prayer.  
Ho - ly Spi - rit In the — glo - ry of God. A - men.

Glo - ri-a In ex-cel-sis De-o,

De - o.

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.

Glory to God is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

Pronounced "CALL-ect". The collect of the day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" the meaning behind the readings and offers them in prayer.

The First Reading is taken from the Old Testament. Isaiah was a prophet who wrote between 740-700 BC. Prophets were concerned more with interpreting the present than foretelling the future. In this passage, Isaiah is inviting his people to imagine the perfect freedom that God would bring the Israelites by delivering them from their captivity in Babylon and restoring them to Jerusalem. We read this passage on Christmas Day to remember that in Christ's birth we, too, have been given perfect freedom.

## 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.

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness - on them light has shined. You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. For the yoke of their burden, and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian. For all the boots of the tramping warriors and all the garments rolled in blood shall be burned as fuel for the fire. For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness from this time onward and forevermore. The zeal of the Lord of hosts will do this.

*Reader:* The word of the Lord.

Isaiah 9.2-7

**All: Thanks be to God.**

*A moment of silence is observed*

### Hymn: "God Rest You Merry Gentlemen"

*All sing*

1. God rest you mer - ry, gen - tle - men, Let noth - ing you dis -  
 2. In Beth - le - hem in Ju - dah This bless - ed babe was  
 3. From God our great Cre - a - tor A bless - ed an - gel  
 4. The shep - herds at those tid - ings Re - joic - ed much in  
 5. Now to the Lord sing prais - es, All you with - in this

may, For Je - sus Christ our Sav - iour Was  
 born, And laid with - in a man - ger Up -  
 came, And un - to cer - tain shep - herds Brought  
 mind, And left their flocks a - feed - ing In  
 place, And with true love and char - i - ty Each

born up - on this day, To save us all from  
 on this bless - ed morn: For which his moth - er  
 tid - ings of the same, How that in Beth - le -  
 tem - pest, storm, and wind, And went to Beth - le -  
 oth - er now em - brace; This ho - ly tide of



Sa - tan's power When we were gone a - stray. O tid - ings of  
 Mar - y Did noth - ing take in scorn.  
 hem was born The Son of God by name.  
 hem straight - way, The bless - ed babe to find.  
 Christ - mas All oth - ers shall re - place.

com - fort and joy, com - fort and joy; O tid - ings of com - fort and joy!

Text: English carol, 18<sup>th</sup> C. Tune: GOD REST YOU MERRY; English 18<sup>th</sup> C.; harm by John Stainer (1840-1901).

**Second Reading:**

*Reader:* A Reading from the Letter of Paul to Titus.

For the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Saviour, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

*Reader:* The word of the Lord.

Titus 2.11-14

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

*A moment of silence is observed*

**Sequence Hymn: #350 (Gather) "God's Surprise"**

*All sing*

1. Who would think that what was need - ed To trans - form and save the earth  
 2. Shep - herds watch and wise men won - der, Mon - archs scorn and an - gels sing;  
 3. Cen - tu - ries of skill and sci - ence Span the past from which we move,

Might not be a plan or ar - my, Proud in pur - pose, proved in worth?  
 Such a place as none would reck - on Hosts a ho - ly help - less thing;  
 Yet ex - pe - rience ques - tions wheth - er, With such pro - gress, we im - prove.

Who would think, de - spite de - ri - sion, That a child should lead the way?  
 Sta - ble beasts and by - passed stran - gers Watch a ba - by laid in hay:  
 While the hu - man lot we pon - der, Lest our hopes and hu - mour fray,

God sur - pris - es earth with heav - en, Com - ing here on Christ - mas Day.  
 God sur - pris - es earth with heav - en, Com - ing here on Christ - mas Day.  
 God sur - pris - es earth with heav - en, Com - ing here on Christ - mas Day.

Text: John L. Bell, b.1949. Tune: Scarlet Ribbons, English traditional; arr. by John L. Bell, b.1949. © 1987, Iona Community, GIA Publications, Inc., agent.

*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.*

Titus, mentioned in Galatians and 2 Corinthians, was one of Paul's missionary companions. Many scholars believe that this letter was not written by Paul, but only in his name, a common practice in the first century. Its vocabulary and style are different than the letters we know to be Paul's, and seem to be written at a time when the church was more established. This particular passage is a "teaching moment." In this passage, the author wants to communicate that the gift of God's Son is one of grace: undeserved, unlooked for, yet undiminished in its ability to change us in ways we cannot imagine.

## The Gospel

*Priest:* The Lord be with you.

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

*Priest:* He Shows Goodwill tells the Good Story of Creator Sets Free.

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

John's gospel is different than the others in that it starts at the moment of creation itself, naming Jesus as the Word that was in the beginning with God. We hear it today from the First Nations Version of the Bible. Notice how it describes the moment when Jesus became flesh and lived among us as Creator's Word "pitching his sacred tent among us."

Long ago, in the time before all days, before the creation of all things, the one who is known as the Word was there face to face with the Great Spirit. This Word fully represents Creator and shows us who he is and what he is like. He has always been there from the beginning, for the Word and Creator are one and the same. Through the Word all things came into being, and not one thing exists that he did not create. Creator's life shined out from the Word, giving light to all human beings. This is the true Light that comes to all the peoples of the world and shines on everyone. The Light shines into the darkness, and the darkness cannot overcome it or put it out. Into the wilderness of the Land of Promise (Judea) came a man named Gift of Goodwill (John). He was sent by the Great Spirit to tell what he knew about the Light so everyone could believe. He was not the Light but came to speak the truth about the Light. The true Light that shines on all people was coming into the darkness of this world. He came down into this world, and even though he made all things, the world did not recognize him. 11Even his own tribe did not welcome or honor him. But all who welcome and trust him receive their birthright as children of the Great Spirit. They are born in a new way, not from a human father's plans or desires, but born from above—by the Great Spirit. Creator's Word became a flesh-and-blood human being and pitched his sacred tent among us, living as one of us (a moment of silence is observed). We looked upon his great beauty and saw how honorable he was, the kind of honor held only by this one Son who fully represents his Father—full of his great kindness and truth.

*Priest:* The Gospel of Christ.

*All:* **Praise 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 overcome 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, (a moment of silence is observed) and we have seen his glory, the glory as of a father's only son, full of grace and truth.

John 1.1-14

**Homily:** Steven Mackison

## 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*

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*

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.

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

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.

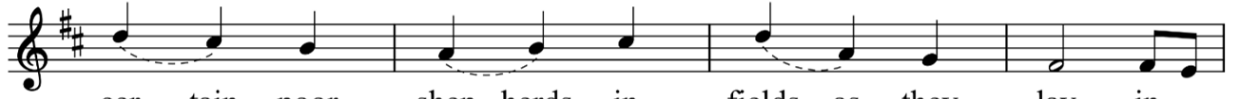
The bread, wine and money offered at the Altar represent our lives, our work, our recreation, our families and our community. In other words, we offer to God all that we have and all that we do.

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

*All sing*



1. The first no - well the an - gel did say was to  
 2. They look - ed up and saw a star, shin - ing  
 3. And by the light of that same star three  
 4. This star drew nigh to the north - west; o'er  
 5. Then en - tered in those wise men three, full  
 6. Then let us all with one ac - cord Sing



cer - tain poor shep - herds in fields as they lay, in  
 in the east, be - yond them far; and  
 wise men came from coun - try far; to  
 Beth - le - hem it took its rest, and  
 rev - erent - ly up - on their knee, and  
 prais - es to our heav - enly Lord, who



fields where they lay keep - ing their sheep on a  
 to the earth it gave great light, and  
 seek for a king was their in - tent, and to  
 there it did both stop and stay, right  
 of - fered there in his pre - sence their  
 has made heaven and earth of nought, and



cold win - ter's night that was so deep. No - well, no -  
 so it con - tin - ued both day and night.  
 fol - low the star where - ev - er it went.  
 o - ver the place where Je - sus lay.  
 gold and myrrh and frank - in - cense.  
 with his blood sal - va - tion bought.



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.



Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of  
Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

## ✠ 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.**

### 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:

A significant part of praying the Eucharist involves telling the story of God's love for his people. It begins with how God delivered the children of Israel from bondage, then moves to the love of God made known to us in Jesus' life, death, and resurrection.

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.

**Sanctus: "Sussex Carol"**

*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.

Tune: SUSSEX CAROL. Traditional.

*Priest:* We give thanks to you, Lord our God,  
 for the goodness and love  
 you have made known to us in creation;  
 in calling Israel to be your people  
 in your Word spoken through the prophets;  
 and above all in the Word made flesh, Jesus your Son.  
 For in these last days you sent him  
 to be incarnate from the Virgin Mary,  
 to be the Saviour and Redeemer of the world.

*Priest:* 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.

**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, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given 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 Lord's Prayer

<i>Priest:</i>	<i>People:</i>
	
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,	
	
your king - dom come, your will be done, on earth as in heav - en.	
	
Give us to - day our dai - ly bread. For - give us our sins	
	
as we for - give those who sin a - gainst us.	
	
Save us from the time of trial and de - liv - er us from e - vil.	
	
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.	

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.

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

## Fraction Hymn: #353 (Gather) "Away in a Manger"

All sing



1. A - way in a man-ger, no crib for a bed, The lit-tle Lord Je-sus laid  
2. The cat - tle are low-ing; the ba - by a-wakes, But lit-tle Lord Je-sus, no  
3. Be near me, Lord Je - sus; I ask you to stay Close by me for - ev - er, and



down his sweet head. The stars in the bright sky looked down where he lay, The  
cry - ing he makes. I love you, Lord Je - sus, look down from the sky, And  
love me, I pray. Bless all the dear chil-dren in your ten - der care, And



lit - tle Lord Je - sus, a - sleep on the hay.  
stay by my cra-dle till morn-ing is nigh.  
fit us for heav-en to live with you there.

Text: St.1-2, anonymous, st.3, John T. McFarland (1851-1913). Tune: MUELLER;  
James R. Murray (1841-1905); harm. by Robert J. Batastini, b.1942, © 1994, GIA  
Publications, Inc.

The Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn 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.

## 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.*

**Communion Hymn: “Jesus, Jesus, Rest Your Head”**

*(Kentucky Christmas Carol, collected and arranged by JJ Niles)*

*All sing*

Jesus, Jesus, rest your head.  
You has got a manger bed.  
All the evil folk on earth  
Sleep in feathers at their birth.  
Jesus, Jesus, rest your head.  
You has got a manger bed.

Have you heard about our Jesus?  
Have you heard about his fate?  
How his mammy went to the stable  
On that Christmas Eve so late?  
Winds were blowing, cows were lowing,  
Stars were glowing, glowing, glowing.

**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.**

This closing prayer is called the “Doxology,” which literally means “the right words.” We say this prayer to, for, and with, one another to proclaim that worshipping God together has made a difference in our lives.



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

All sing



1. Joy to the world! The Lord is come: let earth re - ceive the King; let  
2. Joy to the earth! The Sav - iour reigns: let us glad songs em - ploy, while  
3. No more let wrongs and sor - rows grow, nor thorns in - fest the ground; he  
4. He rules the world with truth and grace, and makes the na - tions prove the



ev - ery heart pre - pare him room, and heaven and na - ture  
fields and floods, rocks, hills and plains re - peat the sound - ing  
comes to make his bless - ings flow far as our sin is  
glo - ries of his right - eous - ness and won - ders of his



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

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

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

### The Dismissal

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

*People:* Thanks be to God. Alleluia!

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## **FURTHER CREDITS FOR THIS BULLETIN**

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## **WORSHIP WITH US**

### **Sunday December 31 (Feast of the Epiphany)**

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

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

**8:00 PM** – Compline (on Zoom only)

### **Sunday January 7 (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)