



THE NATIVITY OF THE LORD  
CHRISTMAS DAY HOLY EUCHARIST  
WEDNESDAY, DECEMBER 25, 2024, AT 10:30 A.M.

The Church of the Redeemer:  
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## WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

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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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:** Paige Souter

**Welcome**

**Land Acknowledgement**

**Opening Hymn: #372 (Gather) "Once in Royal David's City"**

*All sing*

1. Once in roy - al Dav - id's cit - y Stood a  
2. He came down to earth from heav - en Who is  
3. And through all his won - drous child - hood He would  
4. For he is our child-hood's pat - tern, Day by  
5. And our eyes at last shall see him, Through his

low - ly cat - tle shed, Where a moth - er laid her  
God and Lord of all, And his shel - ter was a  
hon - our and o - bey, Love and watch the low - ly  
day like us he grew; He was lit - tle, weak, and  
own re - deem - ing love; For that child so dear and

ba - by In a man - ger for his bed. Mar - y  
sta - ble, And his cra - dle was a stall. With the  
maid - en In whose gen - tle arms he lay. Chris - tian  
help - less, Tears and smiles like us he knew: And he  
gen - tle Is our Lord in heav'n a - bove: And he

was that moth - er mild. Je - sus Christ her lit - tle Child.  
poor and mean and low - ly Lived on earth our Sav - iour ho - ly.  
chil - dren all should be Kind, o - be - dient, good as he.  
feels for all our sad - ness, And he shares in all our glad - ness.  
leads his chil - dren on To the place where he has gone.

## ✠ 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.

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.

## Gloria: #178 (Sing a New Creation)

*All sing*



Text: Luke 2:14. Music: Pablo Sosa, 1988. © 1989 GIA Publications, Inc.

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

## 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.**

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.

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.

## ✠ 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:** #363 (Gather) "O Little Town of Bethlehem"

*All sing*



1. O lit - tle town of Beth - le - hem, How still we see thee lie! A -  
 2. For Christ is born of Mar - y, And gath - ered all a - bove, While  
 3. How si - lent - ly, how si - lent - ly, The won - drous gift is giv'n! So  
 4. O ho - ly Child of Beth - le - hem! De - scend to us we pray; Cast  
 bove thy deep and dream - less sleep The si - lent stars go by; Yet  
 mor - tals sleep, the an - gels keep Their watch of won - d'ring love. O  
 God im - parts to hu - man hearts the bless - ings of his heav'n. No  
 out our sin and en - ter in, Be born in us to - day. We  
 in the dark streets shin - eth The ev - er - last - ing Light; The  
 morn - ing stars, to - geth - er Pro - claim the ho - ly birth! And  
 ear may hear his com - ing, But in this world of sin, Where  
 hear the Christ - mas an - gels The great glad tid - ings tell; O  
 hopes and fears of all the years Are met in thee to - night.  
 prais - es sing to God the King, And peace to all on earth.  
 meek souls will re - ceive him, still The dear Christ en - ters in.  
 come to us, a - bide with us, Our Lord Em - man - u - el!

Text: Phillips Brooks (1835-1893).  
 Tune: Lewis H. Redner (1831-1908).

## 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.

**All: Thanks be to God.**

Hebrews 1.1-12

*A moment of silence is observed*

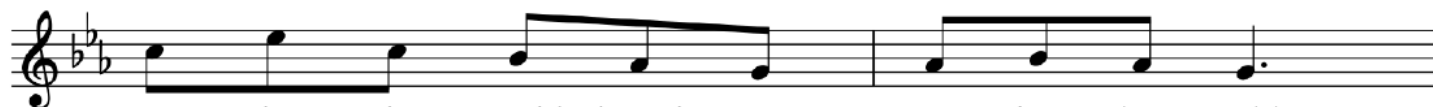
This poetic beginning of the Letter to the Hebrews beautifully conveys the truth at the heart of our Christian faith – Jesus, who is human, is also divine. He is like God in every way.



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.

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

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

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. Even 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.

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.

The FNV translation of the Gospel captures the cosmic truth of the Incarnation. In Jesus God breaks into creation to be with us. He is the Light of creation. The Light that brings unity, peace, and beauty. The Light that binds us in friendship with God.

*Priest:* The Gospel of Christ.

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

John 1.1-14

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.

**Homily:** Paige Souter

*A moment of silence is observed*

## 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.



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*All sing*

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.

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. For, lo, the days are has - tening on, By

glo - rious song of old, From an - gels bend - ing  
peace - ful wings un - furled, And still their heav'n - ly  
world has suf - fered long; Be - neath the heav'n - ly  
proph - ets seen of old, When with the ev - er -

near the earth To touch their harps of gold: "Peace  
mu - sic floats O'er all the wea - ry world: A -  
hymn have rolled Two thou - sand years of wrong; And  
cir - cling years Shall come the time fore - told, When

on the earth, good will to all From  
bove its sad and low - ly plains They  
war - ring hu - man - kind hears not The  
peace shall o - ver all the earth Its

heaven's all gra - cious King"; The world in sol - emn  
bend on hov - 'ring wing, And ev - er o'er its  
tid - ings which they bring; O hush the noise and  
an - cient splen - dours fling, And all the world give

still - ness lay, To hear the an - gels sing.  
Ba - bel sounds The bless - ed an - gels sing.  
cease your strife And hear the an - gels sing.  
back the song Which now the an - gels sing.

Text: Edmund H. Sears (1810-1876), alt. Tune: CAROL, CMD; Richard S. Willis (1819-1900)

## ✠ 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:

## Sanctus:

*All sing*

Ho - ly, Ho - ly, Ho - ly Lord, Ho - ly God of  
Power and might. Heaven and Earth are full of your glo - ry, glo - ry to You O  
Lord most high. Bless-ed is He who comes in the name of the Lord..  
Ho - san - na in the high - est.

2

Tune: SUSSEX CAROL. Traditional.

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

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

In him, you have brought us out of error into truth,  
out of sin into righteousness,  
out of death into life.

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.

*Priest:* On the night he was handed over  
to suffering and death,  
a death he freely accepted,  
our Lord Jesus Christ took bread;  
and when he had given thanks to you,  
he broke it, and gave it to his disciples,  
and said, "Take, eat:  
this is my body which is given for you.  
Do this in remembrance of me."

After supper he took the cup of wine,  
and when he had given thanks,  
he gave it to them,  
and said, "Drink this, all of you:  
this is my blood of the new covenant,  
which is shed for you and for many  
for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me."  
Therefore, Father, according to his command.

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

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

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

In the fullness of time,  
reconcile all things in Christ,  
and make them new,  
and bring us to that city of light  
where you dwell with all your children;  
through Jesus Christ our Lord,  
the firstborn of all creation,  
the head of the Church,  
and the author of our salvation;

by whom, and with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory are yours, almighty Father,  
now and for ever.

*All:* **Amen.**



## The Lord's Prayer

*Priest:* *People:*

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

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

## The 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 Carol

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 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.

## 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: #625 (Common Praise) "I Found Him Cradled"***All sing*

1. I found him cra-dled in a lamp-lit barn; his moth-er  
2. I heard him laugh-ing in the tem-ple court the day his  
3. I saw him weep-ing ov-er sin and death, the sick and

Ma-ry rocked him. The child was God they hung to-day on a  
par-ents lost him. The boy was God they hung to-day and I'll  
dy-ing round him. The man was God they hung to-day on a

big high cross and they mocked him there. One day on, the tomb is  
nev-er know what it cost him there. Two days on, the tomb is  
big high cross when I found him there. Three days on, the tomb is

si-lent; one day on, all heav-en weeps; one day  
si-lent; two days on, all heav-en weeps; two days  
o-pen! Three days on, the loud re-frain: Christ has

on, and e-ven star-light hid from Christ who sleeps.  
on, and still the star-light hid from Christ who sleeps.  
died, and Christ is ris-en, Christ will come a - gain!

Text: Paul Wigmore (1925-2014). © 1992 Hope Publishing Co. Music: THREE DAYS ON. David Iliff (1939- ). © 1992 Hope Publishing Co.

**Song: "Happy Xmas (War is Over)" (John Lennon/Yoko Ono)**

So this is Christmas  
And what have you done  
Another year over  
And a new one just begun  
And so this is Christmas  
I hope you have fun  
The near and the dear one  
The old and the young

A very Merry Christmas  
And a happy New Year  
Let's hope it's a good one  
Without any fear

And so this is Christmas (war is over)  
For weak and for strong (if you want it)  
For rich and the poor ones (war is over)  
The road is so long (now)  
And so happy Christmas (war is over)  
For black and for white (if you want it)  
For yellow and red ones (war is over)  
Let's stop all the fight (now)

A very Merry Christmas  
And a happy New Year  
Let's hope it's a good one  
Without any fear

And so this is Christmas (war is over)  
And what have we done (if you want it)  
Another year over (war is over)  
And a new one just begun (now)  
And so happy Christmas (war is over)  
We hope you have fun (if you want it)  
The near and the dear one (war is over)  
The old and the young (now)

A very Merry Christmas  
And a happy New Year  
Let's hope it's a good one  
Without any fear

War is over, if you want it  
War is over now

### **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: #128 (Common Praise) vv 1-2 “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

Vir - gin Ma - ry had a ba - by boy, the  
an - gels sang when 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 -

**Refrain**

say that his name was Je - sus. He come from the glo - ry,  
claim him the Sav - iour 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 (THE VIRGIN MARY): West Indian carol; adapt. Eric Connor, *Collection of West Indian Spirituals*, 1945; arr. John Barnard (1948- ).  
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✕ = clap

## The Dismissal

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

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

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

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

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### **WORSHIP WITH US**

#### **Sunday, January 5 (Epiphany of the Lord)**

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

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

**7:00 PM** – Be Still

**8:00 PM** – Compline (on Zoom only)

#### **Sunday, January 12 (Baptism of the Lord)**

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

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

**8:00 PM** – Compline (on Zoom only)