



# The Third Sunday of Advent

Holy Eucharist

Sunday, December 14, 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.

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The Season of Advent marks the beginning of the Church Year. Each week in Advent (from Latin "adventus" meaning "arriving" or "coming") the themes and readings speak of Jesus' coming to us just as he first did in Bethlehem, as he does in our hearts, and as he will at the end of time.

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

**Presider:** Susan Haig

### Land Acknowledgement

During the season of Advent, we will begin the liturgy in silence. Therefore, all are encouraged to offer this prayer, acknowledging the lands on which we dwell, before the service begins.

On this third Sunday of Advent,  
as we light the candle of joy,  
we pause to acknowledge the land on which we gather—  
a place upheld in wisdom and care  
by Indigenous peoples since time immemorial.

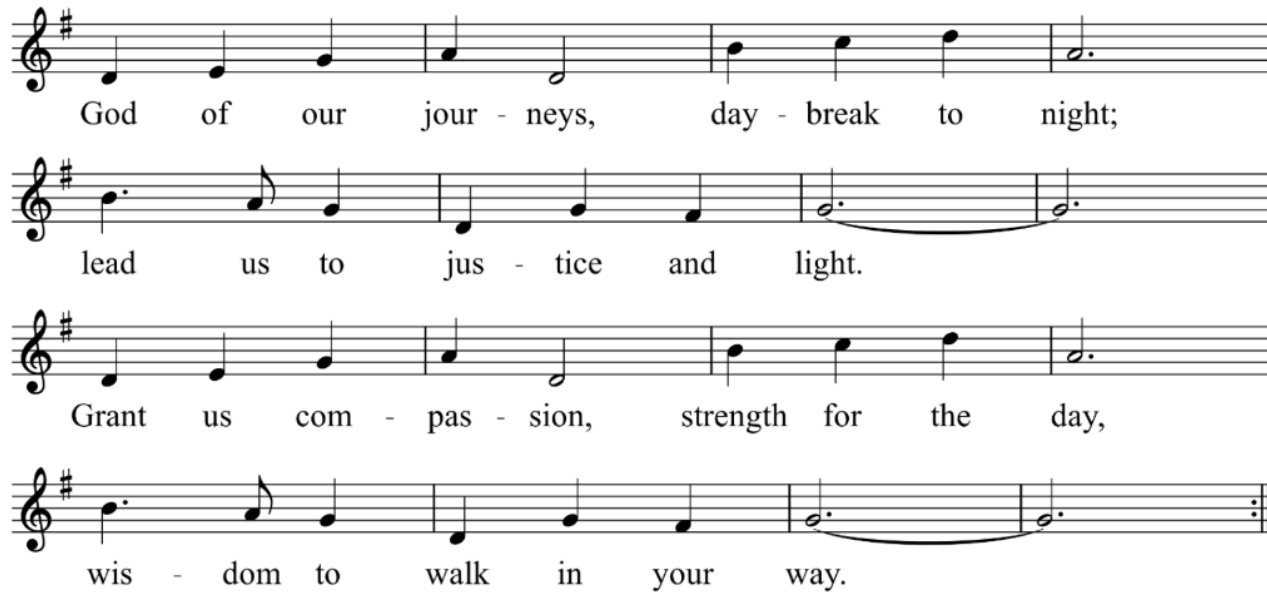
We honour the traditional caretakers of this territory:  
the Wendat, the Haudenosaunee, the Anishinaabe,  
and the Mississaugas of the Credit First Nation.

We worship today as a dispersed yet united community—  
Indigenous, settlers, and newcomers—  
each of us bringing our own hopes, sorrows, and expectations  
into God's presence.

Joyful Creator,  
you promise that the desert shall rejoice and blossom,  
that the weak shall be strengthened,  
and that sorrow shall flee away.  
In this season when we watch for signs of your renewing grace,  
teach us to recognize the sacredness of this land  
and the beauty woven into its hills, waters, and winds.  
Guide us in fostering relationships of respect,  
solidarity, and healing.

May our worship awaken in us  
the joy of your restoring love,  
revealed in Jesus Christ,  
the One who brings good news to the poor.  
Amen.

## Opening Song: #33 (SANC)



Text and music (NOW IN THIS BANQUET): Marty Haugen, 1986. © 1986 GIA Publications, Inc.

## Opening Sentences

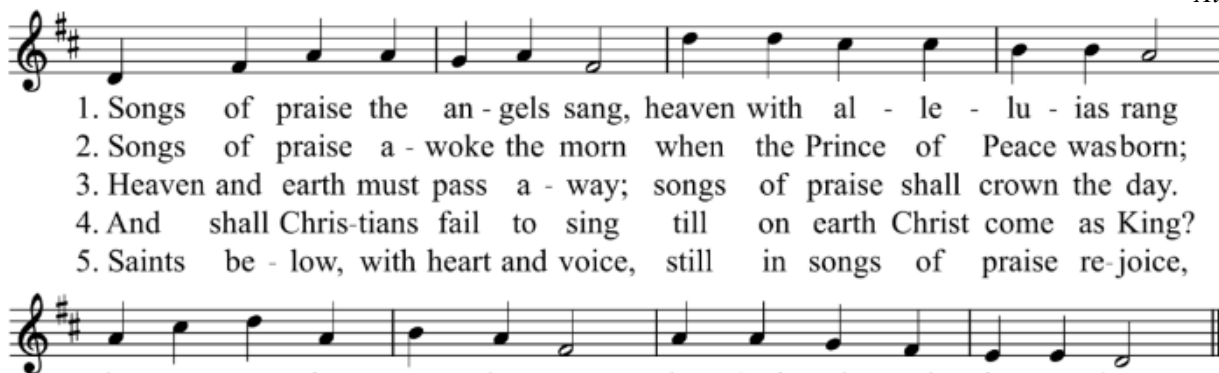
- Priest:* Among the poor,  
among the proud,  
among the persecuted,  
among the privileged,
- All:* **Christ is coming to make all things new.**
- Priest:* In the private house,  
in the public place,  
in the wedding feast,  
in the judgment hall,
- All:* **Christ is coming to make all things new.**
- Priest:* With a gentle touch,  
with an angry word,  
with a clear conscience,  
with burning love,
- All:* **Christ is coming to make all things new.**
- Priest:* That the Kingdom might come,  
that the world might believe,  
that the powerful might stumble,  
that the hidden might be revealed,
- All:* **Christ is coming to make all things new.**
- Priest:* Within us, without us,  
behind us, before us,  
in this place, in every place,  
for this time, for all time,
- All:* **Christ is coming to make all things new.**

The Opening Sentences come from the Iona Community, a diverse Christian group basing itself on a life of justice, worship and equality.




## Gathering Hymn: #370 (Common Praise) "Songs of Praise the Angels Sang"

*All sing*



1. Songs of praise the an - gels sang, heaven with al - le - lu - ias rang  
2. Songs of praise a - woke the morn when the Prince of Peace was born;  
3. Heaven and earth must pass a - way; songs of praise shall crown the day.  
4. And shall Chris-tians fail to sing till on earth Christ come as King?  
5. Saints be - low, with heart and voice, still in songs of praise re-joice,



when cre - a - tion was be - gun, when God spoke and it was done.  
songs of praise a - rose when he cap - tive led cap - ti - vi - ty.  
God will make new heavens and earth; songs of praise shall hail their birth.  
No, the church de - lights to raise psalms and hymns and songs of praise.  
learn-ing here, by faith and love, songs of praise to sing a - bove.

Text: James Montgomery (1771-1854), alt. Music: CULBACH, Melody *Heilige Seelenlust*, Breslau, 1657; adapt. and harm. William Henry Havergal (1793-1870).

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.

### The Collect of the Day

*Priest:* God of glory and compassion,  
at your touch the wilderness blossoms.  
Grant perseverance and patience  
to all who long for your Son's return,  
so that we may announce in word and deed  
the good news of the kingdom.  
We ask this through Christ whose day draws near. **Amen.**

### ✠ Proclamation of the Word

*Please be seated*

#### First Reading: Isaiah 35.1-10

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

The wilderness and the dry land shall be glad; the desert shall rejoice and blossom; like the crocus it shall blossom abundantly and rejoice with joy and shouting. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God. Strengthen the weak hands and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you." Then the eyes of the blind shall be opened, and the ears of the deaf shall be opened; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness and streams in the desert; the burning sand shall become a pool and the thirsty ground springs of water; the haunt of jackals shall become a swamp; the grass shall become reeds and rushes. A highway shall be there, and it shall be called the Holy Way; the unclean shall not travel on it, but it shall be for God's people; no traveler, not even fools, shall go astray. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

This passage  
from Isaiah  
paints a  
picture of  
hope for those  
who had been  
taken and  
enslaved in  
Babylon,  
showing that  
the renewal of  
the community  
and the  
renewal of  
creation are  
always linked  
to each other.

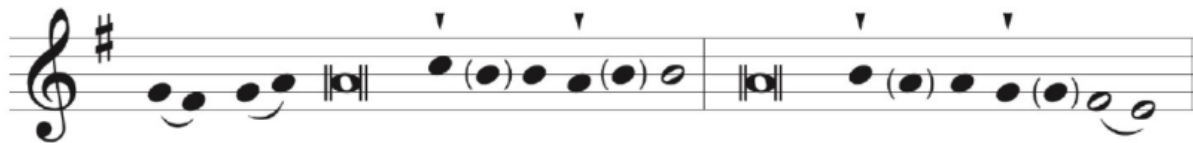
*Reader:* For the Word of God in scripture,  
for the Word of God among us,  
for the Word of God within us.

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

*A moment of silence is observed*

## Psalm 146.4-9

*All sing*



**HÄPPY** are they who have the God of Jacob for their help! \*  
**whose hope is in the Most High,**

**Who made heaven and earth, the seas, and all that is in them; \***  
**whose promise abides for evër.**

Who gives justice to those who are oppressed, \*  
and food to those who hungër.

**It is God who sets the prisoners free; \***  
**who opens the eyes of the blind and lifts up those who are bowed döwn;**

God loves the righteous and cares for the stranger, \*  
sustains the orphan and widow, but frustrates the way of the wickëd.

**The Most High shall reign for evër, \***  
**your God, O Zion, throughout all generations.**  
**Hallelujäh!**

*A moment of silence is observed*

## Gospel Acclamation

*Please rise and sing*

*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.*

**Hallelujah, hallelujah!**

*The Spirit of the Lord is upon me,  
God sent me to bring good news to the poor.*

**Hallelujah, hallelujah!**

The Psalms are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

Some people have described this Psalm of praise as God's job description. The Creator of all is also the one cares for the most vulnerable and brings justice for the oppressed.

The Acclamation (from the Latin "acclamare," meaning "shout in approval") is sung or said to prepare our hearts to receive the Gospel.

John the Baptist has been arrested and as he hears about Jesus' ministry he has second thoughts about whether Jesus is the one that he had been hoping will bring the kingdom. Jesus reassures him with words that echo Isaiah's promises about the coming of the Servant of the Lord.

Homily, from the Greek "homilia", means "conversation." The homily (also known as the sermon) gathers the themes of the readings and articulates what they meant for those about whom they were written, and what they mean for us, today.

## 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.**

When John heard in prison what the Messiah was doing, he sent word by his disciples and said to him, "Are you the one who is to come, or are we to wait for another?"

Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight, the lame walk, those with a skin disease are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offense at me." As they went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? What, then, did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. What, then, did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written, 'See, I am sending my messenger ahead of you, who will prepare your way before you.' "Truly I tell you, among those born of women no one has arisen greater than John the Baptist, yet the least in the kingdom of heaven is greater than he.

*Priest:* The Gospel of Christ.

Matthew 11:2-11

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

**Homily:** Sylvia Keesmaat

## Prayers of the People

**Refrain**

Wait for the Lord, whose day is near.

Wait for the Lord: be strong, take heart!

Text: Psalm 31.24 and Psalm 130.5; para. Taizé Community (France). Music: Wait for the Lord. Jacques Berthier (1923-1994). Para. and music © 1991 Les Presses de Taizé. Used by permission of GIA Publications, Inc., exclusive agent.

*Leader:* Loving and Faithful God,  
come close and draw us to yourself;  
help us to love you with our whole heart,  
and turn us to love our neighbours as ourselves.

*All:* **Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!**

*Leader:* Jesus, our Emmanuel,  
you broke into our mortal world in humility and love.  
Come to us now as our lives are marred by war, indifference, cruelty and sin.  
Give hope and wisdom to those who negotiate for peace.  
Give respite and aid to those who have lost everything  
and who, right now, live in grief and fear.  
Bring your gifts of justice and peace to all.

*All:* **Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!**

*Leader:* Lord God of the universe, creator of all that is.  
Forgive our greed and hubris  
that have led to the destruction of so much  
that is good in the natural world.  
Bless those who work to revive and protect our fragile planet.  
Turn our hearts to give us the will and the wisdom  
to do our part to heal this our good earth.

*All:* **Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!**

*Leader:* Jesus, our healer, your cross shows your faithfulness to us  
and your willingness to come along side of us in our suffering.  
Bring your healing touch to all in need;  
the sick and the friendless, the homeless and the captive,  
the weary and the depressed, and for all the cares we have on our hearts this day.

*Please add your prayers either silently or aloud.*

*Leader:* Come to us in the power of your healing love; bring health, comfort, and hope.

*All:* **Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!**

*Leader:* Jesus, the Alpha and Omega, the beginning and the end,  
we thank you for giving us the precious gift of life  
and for sustaining us day to day.  
Thank you for all the ways you reveal yourself to us;  
goodness and beauty, comfort and wholeness,  
friendship and love. Thank you for guiding us, caring for us,  
bringing us closer to you step-by-step each day until at last,  
we meet you face-to-face in your heavenly kingdom.

*All:* **Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!**

Through our  
collective  
Prayers of  
the People,  
we are drawn  
closer to  
God, closer  
to those in  
need, closer  
to our  
suffering  
world, and  
closer to  
each other.

Jesus said to his disciples, "Peace I leave with you; my peace I give to you." We, as his disciples, share his peace with each other, a gesture so needed in these troubling times. We do this through a nod, a handshake, or by raising our hand in the peace symbol.

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

## The Peace

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

*All:* And also with you.



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining in worship today.

## Offertory Hymn: #656 (Gather) "Thy Kingdom Come"

*All sing*



1. O you who taught the mud to dream  
Did spin like tops the stars in space,
2. Like seed and rain your word goes out,  
The blooms that grow there shall re - main,
3. From hearts of stone, O Lord, you drew, O  
And won your King - ship with that sword,
4. And ev - 'ry heart that's sick with sin,  
The wound - ed spir - it he shall dress,
5. And when the skies you break at last,  
Then shall there be a joy - ful noise:



Lord, thy king - dom come.

1. And make the world with  
Did guide their paths with
2. In gar - dens of the  
their scent the sign of your
3. The sword of sin that  
That cut you down, O
4. The Heal - er King has  
With balms of love and
5. Your king - dom come to  
Your king - dom praise you



1. life to teem,  
age - less grace.
2. heart to sprout.  
ho - ly reign.
3. ran them through. O Lord, thy king - dom come.  
pre - cious Lord.
4. come to win.  
ten - der - ness.
5. take at last.  
with one voice.



**Refrain**

We wait in joy, we wait in joy,  
we wait in joy, like flow - ers wait the sun,  
We wait in joy, we wait in joy, we wait in  
joy and the spir - it, Lord, thy king - dom come! **D.C.**

Text: Rory Cooney (1952- ). Tune: Rory Cooney (1952- ) © 1984, North American Liturgy Resources.

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 Godself to us in a unique way. It is a radically open table to which all people are invited and welcome to participate in.

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* God of love and power,  
your word stirs within us  
the expectation of the coming of your Son.  
Accept all we offer you this day,  
and sustain us with your promise of eternal life.  
We ask this in the name of Jesus Christ our Lord. **Amen.**

### The Great Thanksgiving

The Lord be with you. **And al-so with you.**

Lift up your hearts. **We lift them to the Lord.**

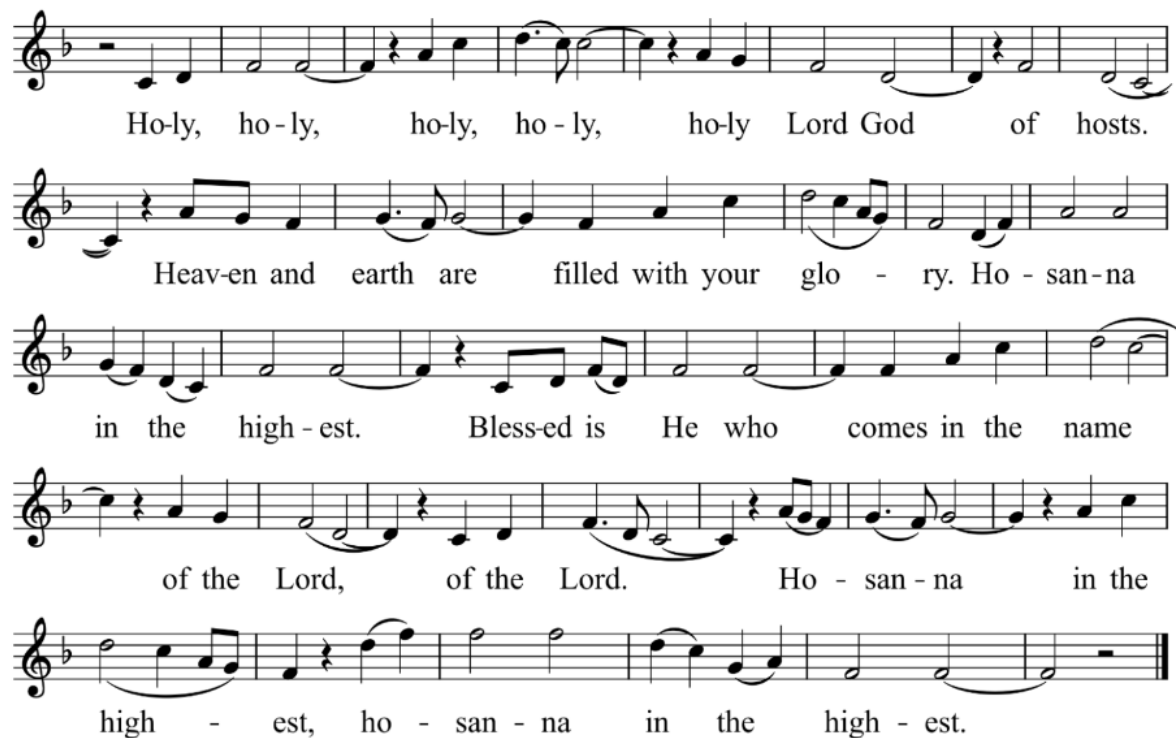
Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**  
*Priest:* It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Saviour Jesus Christ. You comforted your people with the promise of the Redeemer, through whom you will also make all things new in the day when he comes to judge the world in righteousness. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

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

The Eucharistic Prayer today is Evangelical Lutheran Church in Canada Prayer 2.

## Sanctus

*All sing*



Ho-ly, ho-ly, ho-ly, ho-ly, ho-ly Lord God of hosts.  
 Heav-en and earth are filled with your glo - ry. Ho - san-na  
 in the high - est. Bless-ed is He who comes in the name  
 of the Lord, of the Lord. Ho - san - na in the  
 high - est, ho - san - na in the high - est.

Music: Grayson Warren Brown (b.1948), *A Mass for a Soulful People*. © 1979 North American Liturgy Resources, 10802 N. 23<sup>rd</sup> Ave., Phoenix, AZ 85029. All Rights Reserved.

*Priest:* Holy One, the beginning and the end, the giver of life:  
 Blessed are you for the birth of creation.  
 Blessed are you in the darkness and in the light.  
 Blessed are you for your promise to your people.  
 Blessed are you in the prophet's hopes and dreams.  
 Blessed are you for Mary's openness to your will.  
 Blessed are you for your Son Jesus, the Word made flesh.  
 In the night in which he was betrayed, our Lord Jesus took bread,  
 and gave thanks; broke it, and gave it to his disciples,  
 saying, Take and eat: this is my body, given for you.  
 Do this for the remembrance of me.  
 Again, after supper, he took the cup, gave thanks, and gave it for all to drink,  
 saying: This cup is the new covenant in my blood,  
 shed for you and for all people for the forgiveness of sin.  
 Do this for the remembrance of me.  
 With this bread and cup we remember your Word  
 dwelling among us, full of grace and truth.  
 We remember our new birth in his death and resurrection.  
 We look with hope for his coming.

*All:* **Come, Lord Jesus.**

*Priest* Holy God, we long for your spirit. Come among us.  
 Bless this meal. May your Word take flesh in us.  
 Awaken your people. Fill us with your light. Bring the gift of peace on earth.

*All:* **Come, Holy Spirit.**

*Priest:* Blessing, praise and thanks to you, holy God, Christ Jesus, by your Spirit, in your church, world without end.

*All:* **Amen.**

## The Lord's Prayer: #744 (Common Praise)

*Priest*

As our Sa - viour taught us let us pray.

*All*

Our Fa - ther in heaven, hal - lowed be your name, your king - dom come,  
your will be done, on earth as in heaven. 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 power, and the glo - ry are yours,  
now and for - ev - er. A - men.

Text: Matthew 6.9-13. Tr. © 1989 English Language Liturgical Consultation. Music: Nicholas Rimsky-Korsakov (1844-1908); arr. George Black (1931-2003) ©.

Given to us by Jesus himself, The Lord's Prayer 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 Breaking of the Bread

*Priest:* God of promise, you prepare a banquet for us in your kingdom.

*All:* **Happy are those who are called to the supper of the Lamb.**

*Priest:* The gifts of God for the People of God.

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

## Fraction Song: "Karitas Habundat" (*Hildegard von Bingen*)

Karitas habundat in omnia, de imis  
excellantissima super sidera atque  
amantissima in omnia,  
quia summo regi osculum pacis dedit.

*Love abounds in all, from the depths  
exalted and excelling over every star,  
and most beloved of all,  
for to the highest King the kiss of peace  
she gave.*

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

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

## The Giving and Receiving of Communion

*Priest:* Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God's people, unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how. You may wish to pray quietly this prayer to help you:*

*One:* Lord, you stand at the door of my heart and knock.  
You wait for me and only I can let you in.  
I believe and trust in you and ask you now  
to fill me with your presence.  
Feed me with your body and unite me in your blood,  
that I may be your blessing to a world in need. Amen.

## The Communion



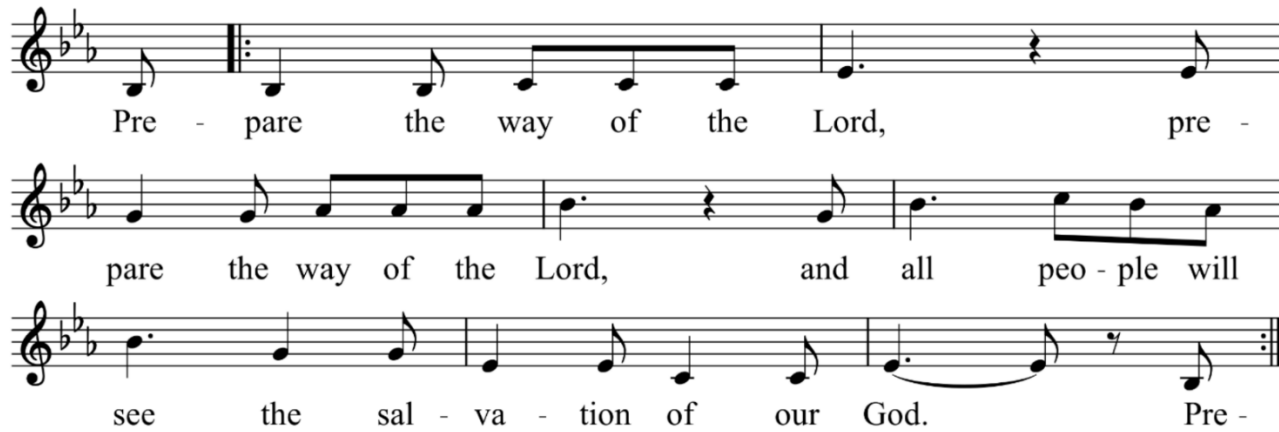
*All in the church are invited to come forward to receive communion.  
If you need a gluten-free wafer, please indicate this to the priest.*

*If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.*

*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: #107 (Common Praise) “Prepare the Way”

*All sing*



Text: Luke 3.4,6; para. Taizé Community (France). Music: PREPARE THE WAY. Jacques Berthier (1923-1994). Para. and music © 1982, 1983, 1984, Les Presses de Taizé. Used by permission of GIA Publications, Inc., exclusive agent.

## Prayer after Communion

*Priest:* All your works praise you, O Lord.

*All:* And your faithful servants bless you.

**Gracious God,**

**we thank you for feeding us**

**with the body and blood of your Son Jesus Christ.**

**May we, who share his body, live his risen life;**

**we, who drink his cup, bring life to others;**

**we, whom the Spirit lights, give light to the world.**

**Keep us firm in the hope you have set before us,**

**so that we and all your children shall be free,**

**and the whole earth live to praise your name;**

**through Christ our Lord. Amen.**

## Publishing of the Banns



**Departing Hymn: #109 (Common Praise) “When the King Shall Come Again”**

*All sing*



1. When the King shall come a - gain, all his power re - veal - ing,  
2. In the des - ert, trees take root, fresh from God's cre - a - tion;  
3. Strength - en fee - ble hands and knees; faint - ing hearts, be cheer - ful!  
4. There God's high - way shall be seen where no roar - ing li - on,  
splen - dour shall an - nounce his reign, life and joy and heal - ing;  
plants and flowers and sweet - est fruit join the cel - e - bra - tion;  
God, who comes for such as these, seeks and saves the fear - ful.  
noth - ing e - vil or un - clean, walks the road to Zi - on:  
earth no long - er in de - cay, hope no more frus - tra - ted,  
riv - ers spring up from the earth, bar - ren lands a - dorn - ing.  
Deaf ears, hear the sil - ent tongues sing a - way their weep - ing;  
ran - somed peo - ple home - ward bound all your prais - es voic - ing,  
this is God's re - demp - tion day long - ing - ly a - wait - ed.  
Val - leys, this is your new birth; moun - tains, greet the morn - ing!  
blind eyes, see the life - less ones walk - ing, run - ning, leap - ing!  
see your Lord with glo - ry crowned, share in his re - joic - ing!

Text: Christopher Idle (1938 - ). © 1982 Hope Publishing Co. Music: TEMPUS AD EST FLORIDUM. Melody: Pius Costantini, 1582.

In the Dismissal (from the Latin "dimittere" meaning "to send away"), we affirm that together in worship we are strengthened and nurtured. We are now sent away into the world to be agents of God's grace.

**Dismissal**

*Priest:* Go forth in joy and serve the Lord. Alleluia!

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

If you would like a print version of select eNews announcements, please pick up a copy at the back of the church.

**FURTHER CREDITS FOR THIS BULLETIN**

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Prayers of the People written by Judy Burnham. Cover art by Yani Feng.

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## **WORSHIP WITH US**

### **Sunday, December 14 (Advent 3)**

**4:00 PM** - Bach Vespers Magnificat (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

### **Sunday, December 21 (Advent 4)**

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

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

**4:00 PM** – Quiet Christmas (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

## **CELEBRATE CHRISTMAS WITH US**

### **Wednesday, December 24 (Christmas Eve)**

**3:00 PM** – Cozy Christmas (in the Church and through YouTube)

**7:30 PM** - Rockin' Christmas Eve - Traditional Carols and the Rock Eucharist Band  
(in the Church and through YouTube)

**10:30 PM** - Carols, Procession & Sung Eucharist (in the Church and through YouTube)

### **Thursday, December 25 (Christmas Day)**

**10:30 AM** - Christmas Day Holy Eucharist (in the Church and through YouTube)

### **Sunday, December 28 (First Sunday in Christmas)**

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

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

## **SEASON OF EPIPHANY**

### **Sunday, January 4 (Epiphany)**

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

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