



THE SECOND SUNDAY OF ADVENT
HOLY EUCHARIST
SUNDAY, DECEMBER 10, 2023 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 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.

Advent is the first season of the new year in the Christian calendar. Advent is a word that means "coming" - it is the time when we prepare for Jesus' birth at Christmas and look forward to the time when he shall come again.

Presider: Paige Souter

*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.*

Land Acknowledgement

We acknowledge with respect that we gather today to celebrate on many traditional lands. We give thanks for those peoples whose lands are home to Redeemer: the Wendat, the Haudenosaunee and the Anishinaabe Nation, including the Mississaugas of the Credit First Nation. We pray that as we celebrate this Advent, we may help to create those things for which we wait: hope for a truthful tomorrow, a justice-filled peace, the joy of hearts and lives reconciled, and the love which binds us all as one. This we pray through Jesus Christ our Redeemer. Amen.

*The community gathers in darkness and silence. The choir leads us in singing:
"Come, Come Emmanuel."*

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.**

Opening Hymn: #102 (Common Praise) "Prepare the Way, O Zion"



1. Pre - pare the way, O Zi-on, your Christ is draw - ing near! Let
2. He brings God's rule, O Zi-on; he comes from heaven a - bove. His
3. Fling wide your gates, O Zi-on, your Sav - iour's rule em - brace. His



ev - ery hill and val - ley a lev - el way ap - pear. Greet one who comes in
rule is peace and free - dom, and jus - tice, truth, and love. Lift high your praise re -
tid - ings of sal - va - tion pro - claim in ev - ery place. All lands will bow be -



glo - ry, fore - told in sa - cred sto - ry. Oh, blest is Christ that came in
sound - ing, for grace and joy a - bound - ing. Oh, blest is Christ that came in
fore him, their voic - es will a - dore him. Oh, blest is Christ that came in



God's most ho - ly name.
God's most ho - ly name.
God's most ho - ly name.

Text: Frans Mikael Franzen (1772-1847); tr. composite; adapt. Charles P. Price (1920-1999) ©.
Music: Melody Then Svenska Psalmboken, 1697; harm. Koralkbok för Svenska Kyrken, 1939, alt.

The Collect of the Day

Priest: God of timeless grace,
you fill us with joyful expectation.
Make us ready for the message that prepares the way,
so that with uprightness of heart and holy joy
we may eagerly await the coming of Christ,
who reigns with you and the Holy Spirit,
now and for ever. **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.

✠ Proclamation of the Word

First Reading: Isaiah 40.1-11

Please be seated

Reader: A Reading from the Prophecy of Isaiah.

Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the Lord's hand double for all her sins. A voice cries out: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. Then the glory of the Lord shall be revealed, and all people shall see it together, for the mouth of the Lord has spoken." A voice says, "Cry out!" And I said, "What shall I cry?" All people are grass, their constancy is like the flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon it; surely the people are grass. The grass withers, the flower fades; but the word of our God will stand forever. Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear; say to the cities of Judah, "Here is your God!" See, the Lord God comes with might, and his arm rules for him; his reward is with him, and his recompense before him. He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep.

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.

One minute of silence is observed

Psalm 85:1-2, 8-13



YOU HÄVE been gracious to your land, O God, *
you have restored the good for- / tune of Jäcöb.

**You have forgiven the iniquity of your people *
and blotted / out all th~~ei~~r s~~i~~ns.**

You speak, O God and I will listen, *
for your words are peace to your faithful people
and to those who / turn their h~~ea~~rts to y~~ou~~.

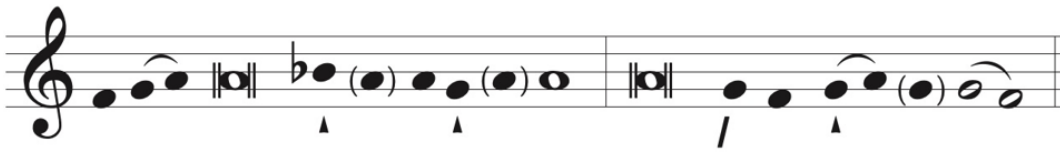
**Truly, your salvation is very near to those who fear you, *
that your glory may / dwell in öur länd.**

Mercy and truth have met together; *
righteousness and peace have / kissed each öth~~er~~.

**Truth shall spring up from the earth, *
and righteousness shall look / down from h~~ea~~v~~en~~.**

A new phase in the writings attributed to the prophet Isaiah, chapter 40 transitions from prophecies of destruction to messages of good news. Filled with a message of hope, it presents a view of God that reveals God as being tender and compassionate.

The exiles of Jerusalem have returned from Babylonia, their land and their relationship with God have been restored. And yet the people were still waiting for God's promises of peace and justice to be fulfilled. Note that "righteousness" can also be translated as "justice".



God shall indeed grant prosperity, *
and our land will / yield its increase.

Righteousness shall go before you, *
and peace shall be a / pathway for your feet.

One minute 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.*

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to Mark.

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

The beginning of the good news of Jesus Christ, the Son of God. As it is written in the prophet Isaiah, "See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight,'" John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit."

Priest: The Gospel of Christ.

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

Mark 1.1-8

Homily: Bill Ryan

One minute of silence is observed

We sing the Acclamation (from the Latin "acclamare," meaning "shout in approval") to prepare our hearts to receive the Gospel.

Mark picks up where the Old Testament ends. Mark is announcing that a new era has now arrived. John the Baptist is the link between the prophets of old and the arrival of the Messiah. He is the one who prepares of the way for God to appear in the flesh into human history.

This form of prayer is called a litany. It begins with our requests. The person leading the prayers asks for God's aid then the community responds with a common refrain, which will be sung throughout Advent. At the end of the Litany there is a long silence so that we may offer the cares and concerns that are on our hearts.

Litany:

Please rise

- Leader:* In the silences of life, O God, when feeling is beyond saying, your faithful people everywhere wait upon your Spirit. In the silence of joy – when a baby is born, when a sunset blazes, when a loved one is restored to health, when peace replaces strife –
In our joy, we wait upon you, O God.
- All:** **Wait for the Lord, whose day is near. Wait for the Lord, be strong, take heart.**
- Leader:* In the silence of sorrow – when love is lost, when pain is too constant a companion, when time brings change that is hard to bear, when death seems victorious –
In our sorrow, we wait upon you, O God.
- All:** **Wait for the Lord, whose day is near. Wait for the Lord, be strong, take heart.**
- Leader:* In the silence of anger – when justice is postponed until tomorrow, when violence shatters body and soul, when prejudice sets neighbor against neighbor, when no one will listen –
In our anger, we wait upon you, O God.
- All:** **Wait for the Lord, whose day is near. Wait for the Lord, be strong, take heart.**
- Leader:* Let us put our trust where it belongs, not in our positions of power or wealth, for such things are lighter than breath.
- All:** **Wait for the Lord, whose day is near. Wait for the Lord, be strong, take heart.**
- A long silence is observed, please add your own prayers, silently or aloud*
- Leader:* In our joy, our sorrow, our anger, we trust in God's unfailing love and guidance.
- All:** **We rely upon the blessing of being a community of faith, a church universal. Siblings of many colors, ages, sexual orientations, gender identities, and abilities, we are one in Christ. Together, let us wait upon the God of our salvation. Amen.**

The Peace

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

People: And also with you.

Offertory Hymn: #770 (Gather) "Soon and Very Soon"

All sing



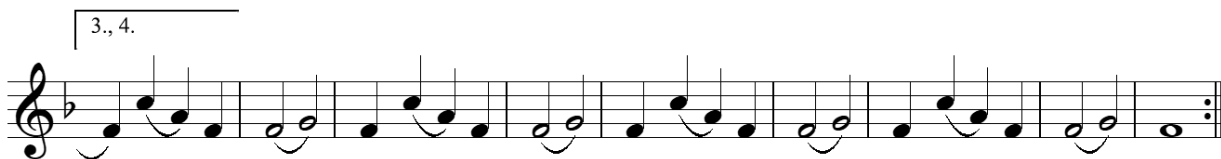
1. Soon and ver-y soon we are goin' to see the King, Soon and ver-y soon we are
2. No more cry-in' there we are goin' to see the King, No more cry-in' there we are
3. No more dy-in' there we are goin' to see the King, No more dy-in' there we are
4. Soon and ver-y soon we are goin' to see the King, Soon and ver-y soon we are



goin' to see the King, Soon and ver-y soon we are goin' to see the King, Hal-le-
goin' to see the King, No more cry-in' there we are goin' to see the King, Hal-le-
goin' to see the King, No more dy-in' there we are goin' to see the King, Hal-le-
goin' to see the King, Soon and ver-y soon we are goin' to see the King, Hal-le-



lu - jah, Hal-le - lu - jah, we're goin' to see the King!



Hal-le - lu - jah, Hal-le - lu - jah, Hal-le - lu - jah, Hal-le - lu - jah.

Text: Andraé Crouch. Tune: Andraé Crouch © 1976, Bud John Songs, Inc./Crouch Music/ASCAP

Just as Jesus said "My peace I give you" to his disciples, so we share His peace with each other through a nod, a handshake (if you are comfortable) or by raising our hand in the peace symbol. The sharing of the peace is an ancient Christian tradition and is a gesture that we offer our neighbour to express that we are reconciled with one another and with God.

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.

Eucharist is a Greek word that means “thanksgiving.” It is a sacramental act of worship. A sacrament is “an outward and visible sign of an inward and spiritual grace.” This means that Jesus is somehow present to us in this ritual act, not by “magic,” but through the mystery of God’s revealing himself in a unique way when we partake of this sacred meal of bread and wine.

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.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God our strength,
we are nothing without you.
Receive all we offer you this day
as you sustain us with your mercy;
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:

Sanctus: #722 (Common Prayer)

All sing



Ho-ly, ho-ly, ho-ly Lord, Lord God of power and might, heav'n and earth are



full, full of your glo - ry. Ho - san-na, ho - san-na, ho - san - na, ho



san-na in the high - est. Bless-ed is he who comes, who comes in the




name of the Lord. Ho - san-na, ho - san-na, ho - san - na, ho - san-na in the




high - est.

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.

Priest: 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 _____ Je - sus.

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, Ho - ly Spi - rit.


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

All: 
A - - - men, a - - - men.

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.

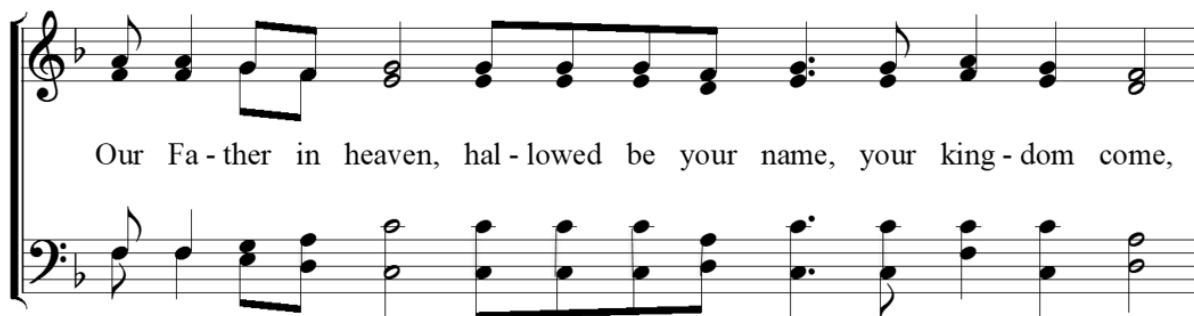
The Lord's Prayer

Priest:

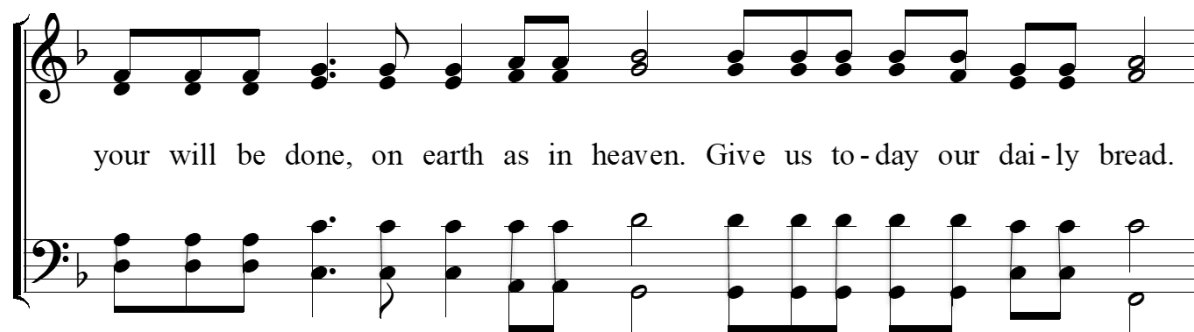


As our Sa-viour taught us let us pray.

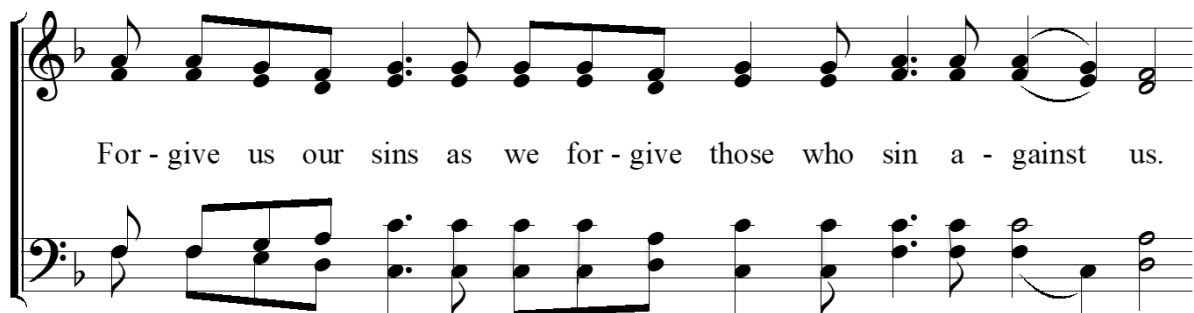
All:



Our Fa-ther in heaven, hal-lowed be your name, your king-dom come,



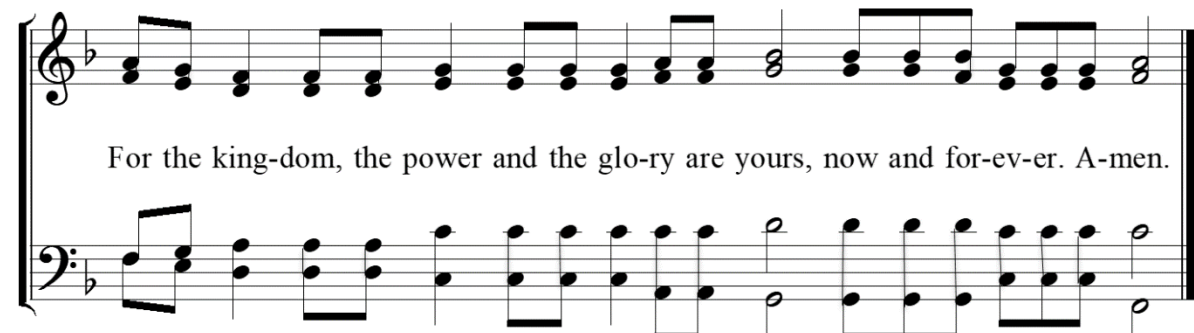
your will be done, on earth as in heaven. Give us to-day our dai-ly bread.



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.

The Breaking of the Bread

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

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

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

People: **Thanks be to God.**

Fraction Hymn: #326 (Gather) "Comfort, Comfort, O My People"



1. Com-fort, com - fort, O my peo - ple, Speak of peace, now says our God;
2. Hark, the voice of one who's cry - ing In the des - ert far and near,
3. O make straight what long was crook-ed, Make the rough - er plac - es plain;



Com-fort those who sit in dark-ness, Mourn-ing 'neath their sor-row's load.
Bid-ding all to full re - pent-ance Since the king - dom now is here.
Let your hearts be true and hum - ble, As be - fits his ho - ly reign.



Speak un - to Je - ru - sa - lem Of the peace that waits for them; Tell of all the
O that warn-ing cry o - bey! Now pre - pare for God a way; Let the val - leys
For the glo - ry of the Lord Now o'er earth is shed a - broad; And all flesh shall



sins I cov - er, And that war-fare now is o - ver.
rise to meet him And the hills bow down to greet him.
see the to - ken That his word is nev - er bro - ken.

Text: Isaiah 40.1-8; *Tröstet, tröstet, meine Lieben*; Johann Olearius (1611-1684); tr. by Catherine Winkworth (1827-1878), alt. Tune: GENEVA; *Genevan Psalter*, 1551; harm. adapt. from Claude Goudimel (1505-1572).

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:*

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.

The word "anoint" comes from the Latin "unguere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit.

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

One: O Christ, I believe that you are truly present in the Blessed Sacrament of the Altar. I desire to offer you praise and thanksgiving as I proclaim your resurrection. I love you above all things, and long for you in my soul. Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

Healing/Anointing

During the distribution of Holy Eucharist the ministry of anointing will be offered.

If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the Lay Anointers on the outside of our liturgical space.

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: #340 (Gather) "People of the Night"

All sing

1. We are your peo - ple of the night, We long to
 2. For in our win - ter we are dead, Lead us in
 3. You wait for us, you are our choice, The liv - ing
 4. Give us new faith, give us the joy, As we a -

see your new - born light, Dis - tant glim - mer; ris - ing from a -
 hope to see a - head The spring-time and the gift that is to
 word; the sav - ing voice. Break the si - lence, lis - ten to our
 wait your Son, the Lord. In our pres - ence, child born of your

far. We a - wait you, ho - ly morn-ing star.
 come. Come and save us, be God's on - ly Son.
 call. Be our an - swer, new life for us all.
 breath, Sav - iour bro - ther; life that shat - ters death.

Text: David Haas (1957-). Tune: SHEPHERD'S SONG; David Haas (1957-) © 1983, GIA Publications, Inc.

Motet: "A Tender Shoot" (Otto Goldschmidt)

A tender shoot hath started up from a root of grace,
 as ancient seers imparted from Jesse's holy race.
 It blooms without a blight,
 blooms in the cold bleak winter
 turning our darkness into light.

This shoot, Isaiah taught us, from Jesse's root should spring.
 The Virgin Mary brought us the branch of which we sing.
 Our God of endless might,
 gave her this child to save us,
 thus turning darkness into light.

~William Bartholomew

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.**

Concluding 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!

This prayer replaces the Doxology, which we usually say at this time. The first two lines are from Psalm 145 and the rest of the prayer gives thanks for how we believe God nourishes us in the Eucharist and calls us to be Christ's presence in the world. It is especially appropriate for Advent because it ends where we begin in this season; "firm in the hope that is set before us."

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 peace and serve the Lord. Alleluia!

People: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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The Opening Sentences and Reading Response are courtesy of the Iona Community. The Collect is from Revised Common Lectionary Prayers (2002) alt. The Litany, "A Litany of Trust in God" by The Rev. Ann B. Day is excerpted from "Shaping Sanctuary".

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WORSHIP WITH US

CELEBRATE CHRISTMAS WITH US

Sunday, December 10 (Advent 2)

7 PM - Taizé

Tuesday, December 12

6 PM - Blue Christmas, a service for those who live with sadness at this time of year
- in the Church and on Zoom

Saturday, December 16

1 PM - Church of the Redeemer's annual "Christmas in the City"
event to support The Common Table

Sunday, December 17 (Advent 3)

9 AM - on Zoom

10:30 AM - Holy Eucharist - in the Church and through YouTube

7 PM - Bach Vespers Cantata 61 "Nun komm der Heiden Heiland"
- in the Church and through YouTube

Sunday, December 24 (Advent 4)

9 AM - on Zoom

10:30 AM - Holy Eucharist - in the Church and through YouTube

CELEBRATE CHRISTMAS WITH US

Sunday, December 24 (Christmas Eve)

5 PM - Family Nativity Story & Sung Eucharist
- 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

Sunday, December 24 (Christmas Eve)

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

Monday, December 25 (Christmas Day)

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