



THE THIRD SUNDAY OF ADVENT

SUNDAY, DECEMBER 15, 2024, AT 10:30 A.M.

The 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.

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/>

theredeemer.ca

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We are currently in the Season of Advent, the beginning of the Church Year. Advent means “coming” and over the four weeks the themes and readings are meant to speak of Jesus’ coming to us: 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 meaningful for worship.

Presider: Steven Mackison

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.

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.

Opening Song

Refrain

Pre-prepare! Pre-prepare the way of the Lord. Pre-prepare! Pre-prepare the way of the Lord, oh, Pre-prepare! Pre-prepare the way of the Lord. The Lord our God is coming soon. Oh,

Text: Stephen Pishner. Tune Stephen Pishner © 2007, GIA Publications, Inc.

All rise at the sound of the bell

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,

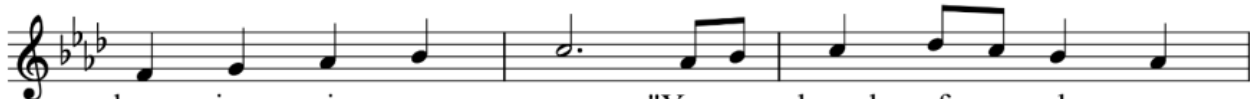
All: **Christ is coming to make all things new.**

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

Opening Hymn: #105 (Common Praise) "Where Jordan Cuts the Wilderness"



1. Where Jor - dan cuts the wil - der - ness, a
2. There comes a day of har - vest - ing the
3. The her - i - tage of A - bra - ham means
4. Ex - ploit - ers of the poor and weak with
5. With wa - ter I bap - tize you now in



burn - ing voice now warns: "You brood of snakes, you
fruit of faith and love: the use - less culled, the
less than des - ert stones un - less we share our
rage and theft be done. Pre - pare the way of
read - i - ness for one whose Spir - it bathes, whose



hy - po - crites, pre - pare! Mes - si - ah comes.
e - vil purged, Pre - pare! Mes - si - ah comes.
need and wealth. Pre - pare! Mes - si - ah comes.
ho - li - ness, pre - pare! Mes - si - ah comes.
fire re - fines— pre - pare! Mes - si - ah comes."

Joy and rejoicing are mentioned 12 times in Paul's letter to the Philippians: joy in the continued advancement of the Gospel (even because of his imprisonment), in his partnership with the Philippians, in the recovery of Epaphroditus from illness, in his anticipation of 'the day of Christ.' This joy spills over into an exhortation to the Philippians (and to us) to 'rejoice in the Lord always.'

"Canticle" (from the Latin, "canticulum") means "little song."

This is a song of praise to God, anticipating the return of exiles, scattered to lands such as Egypt and Assyria. (Sennacherib's Assyrian Annals say that 200,000 Jews were deported in 701 BCE. This is just one of many displacements, and something all too familiar in our present times.)

The Collect of the Day

Priest: God for whom we watch and wait,
you sent John the Baptist to prepare the way of your Son:
give us courage to speak the truth,
to hunger for justice,
and to suffer for the cause of right,
with Jesus Christ our Lord. **Amen.**

✠ Proclamation of the Word

Please be seated

First Reading: Philippians 4. 4-7

Reader: A Reading from Paul's letter to the Philippians.

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

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

Canticle: Song of Thanksgiving (#361, Common Praise)

All sing

1. Sure - ly it is God who saves me; I shall trust and
2. Make God's deeds known to the peo - ples; tell out his ex -

have no fear. For the Lord de - fends and shields me and his
alt - ed name. Praise the Lord who has done great things; all his

sav - ing help is near. So re - joice as you draw wa - ter
works God's might pro - claim. Zi - on, lift your voice in sing - ing;

from sal - va - tion's heal - ing spring; in the day of your de -
for with you has come to dwell, in your ve - ry midst, the

liv - erance thank the Lord, his mer - cies sing.
great and Ho - ly One of Is - ra - el.

Text: Song of Thanksgiving (Isaiah 12.2-6); par. Carl P. Daw, Jr. (1944-). Para. © 1982 Hope Publishing Co. Music: ECCE, DEUS, Alfred V. Fedak (1953-). © 1990 Selah Publishing Co., Inc.

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 Luke.

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

John said to the crowds that came out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits worthy of repentance. Do not begin to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones to raise up children to Abraham. Even now the axe is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.” And the crowds asked him, “What then should we do?” In reply he said to them, “Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.” Even tax-collectors came to be baptized, and they asked him, “Teacher, what should we do?” He said to them, “Collect no more than the amount prescribed for you.” Soldiers also asked him, “And we, what should we do?” He said to them, “Do not extort money from anyone by threats or false accusation, and be satisfied with your wages.”

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, “I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing-fork is in his hand, to clear his threshing-floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire.” So, with many other exhortations, he proclaimed the good news to the people.

Priest: The Gospel of Christ.

Luke 3.7-18

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

Homily: Paul MacLean

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’s radical and uncompromising message of the need for repentance doesn’t immediately strike us as ‘good news to the people.’ But perhaps there is a connection between repentance and our capacity to receive and practice God’s reconciling love. Perhaps acknowledging our own failings and complicity, and repenting, will indeed prepare us for receiving Jesus more fully and becoming his disciples more truly.

The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written, and what they mean for us.

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 sharing of the peace has been a part of Christian worship since the second century. It is a gesture we share through a nod, a handshake, or by raising our hand in the peace symbol, as an expression of reconciliation with one another and with God.

Prayers of the People:

Leader: As we continue our Advent journey, may we open our minds and hearts to welcome Jesus in new and deeper ways into our lives and into the world.

Emmanuel, help us to keep a holy Advent. As we wait for your coming anew into our midst, help us to draw closer to you and to each other. Help us to see the blessings of your presence.

Please add your prayers either silently or aloud.

Leader: With open hearts, we pray,

People: **Come, Lord Jesus**

Leader: With tear-stained cheeks, we see the suffering and pain in our communities. We pray for comfort and strength and healing for all in need. We hold close to our hearts refugees and displaced peoples, victims of violence, war, racism, and gender-based violence. May we be a community of welcome and rest.

Please add your prayers either silently or aloud.

Leader: With open hearts, we pray,

People: **Come, Lord Jesus**

Leader: With hope filled hearts, we seek your peace and justice. We pray for an end to war and strife, for the protection of civilians, for soldiers, and for all who have died in conflicts. We pray for healing for the planet that is in peril. May we be advocates for peace and kin of creation.

Please add your prayers either silently or aloud.

Leader: With open hearts, we pray,

People: **Come, Lord Jesus**

Leader: With faith-filled spirits, we pray for our Redeemer Community and the Common Table. We pray for vision, faith, courage, and perseverance. May our community and ministry be a beacon of hope for all seekers who come to Redeemer, either online or in person.

Please add your prayers either silently or aloud.

Leader: With open hearts, we pray,

People: **Come, Lord Jesus**

Leader: With wearied souls, we pray for all those close to our hearts. We pray for those who are ill, isolated, homeless, afraid. May we be a source of comfort and care.

Please add your prayers either silently or aloud.

Leader: With open hearts, we pray,

People: **Come, Lord Jesus**

Leader: Emmanuel we long for you. We long for your kingdom. Come, Lord Jesus, Come.

People: **Amen.**

The Peace

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

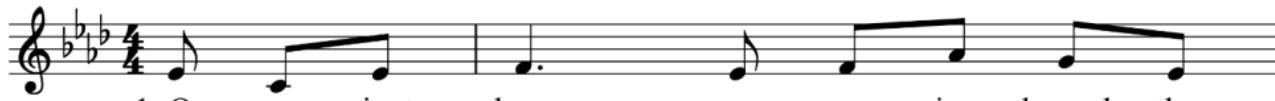
People: **And also with you.**



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 or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

Offertory Hymn: #329 (Gather) "Within Our Hearts Be Born"

All sing



1. O an - cient love, pro - cess - ing through the
 2. O home - less love, that dwells a - mong the
 3. O gen - tle love, car - ess - ing those in
 4. O suf - fring love, that bears our hu - man



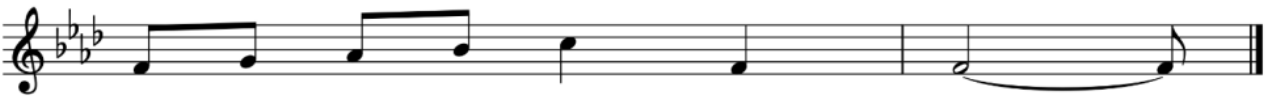
a - ges: O hid - den love, re - vealed in hu - man
 stran - ger: O low - ly love, that knows the might - y's
 sor - row: O ten - der love, that com - forts those for -
 weak - ness: O bound - less love, that ris - es with the



form: O prom - ised love, the dream of seers and
 scorn: O hun - gry love, that lay with - in a
 lorn: O hope - ful love, that prom - is - es to -
 morn: O might - y love, con - cealed in in - fant



sa - ges:
 man - ger: O liv - ing Love, with - in our hearts be born, O liv - ing
 mor - row:
 meek - ness:



Love, with - in our hearts be borne.

Text: Michael Joncas, b. 1951. Tune: BEDFORD ABBEY; Michael Joncas, b. 1951 © 1994, GIA Publications, Inc.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of hope,
 renew in us the joy of your salvation
 and make us a living sacrifice to you,
 for the sake of Jesus Christ our Lord. **Amen.**

The Eucharist (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

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 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:

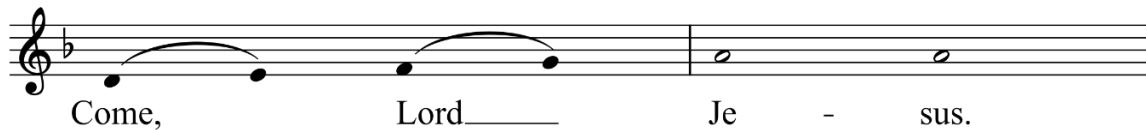
Sanctus: #722 (Common Prayer)

All sing

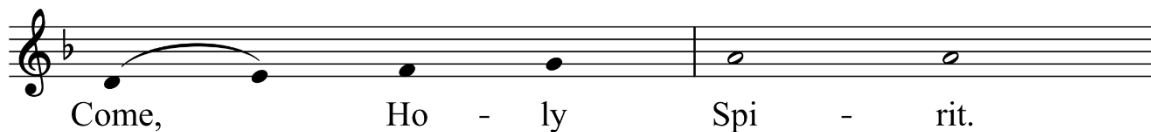
Ho - ly, ho - ly, ho - ly Lord, Lord God of power and might,
heav'n and earth are full, full of your glo - ry. Ho - san - na, ho -
san - na, ho - san - na, ho - san-na in the high - est. Bless-ed is
he who comes, who comes in the name of the Lord. Ho -
san - na, ho - san - na, ho - san - na, ho - san-na 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.

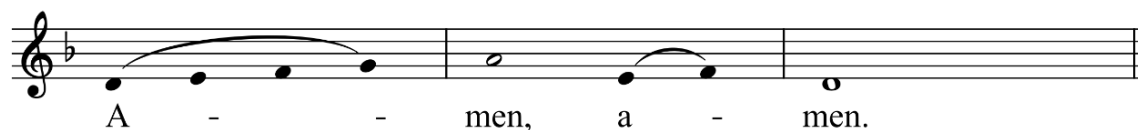
With this bread and cup we remember your Word
dwelling among us, full of grace and truth.
We remember our new birth in his death and resurrection.
We look with hope for his coming.



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.



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



Music: PICARDY; French carol (17th cent.); adapt. 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 Lord's Prayer: #744 (Common Praise)

Priest: *People:*

As our Sa - viour taught us let us pray. 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) ©.

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 Song: "Come Sing a Song With Me"



1. Come sing a song with me— Come sing a song with me—
2. Come dream a dream with me— Come dream a dream with me—
3. Come walk in rain with me— Come walk in rain with me—



Refrain

Come sing a song with me that I might know your mind— And
Come dream a dream with me that I might know your mind—
Come walk in rain with me that I might know your mind—



I'll bring you hope when hope is hard to find and I'll—



bring a song of love and a rose in the win - ter time—

Words and music by Carolyn McDade

The Fraction Song (from the Latin "fractio" meaning "to break") is a hymn or 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 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. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

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.
You may also light a candle if you wish.*

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

All sing



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. *Koralbok för Svenska Kyrken*, 1939, alt.

Motet: “Abendfeier in Venedig” (*Clara Schumann / Emanuel von Geibel*)

Ave Maria! Meer und Himmel ruh'n,
Von allen Türmen hallt der Glocken Ton,
Ave Maria! Laßt vom ird'schen Tun,
Zur Jungfrau betet, zu der Jungfrau Sohn,

*Ave Maria! Sea and heaven are resting,
From every tower echoes the sound of bells,
Ave Maria! Leave off your earthly endeavours,
Pray to the Virgin, to the Virgin's son,*

Des Himmels Scharen selber knieen nun
Mit Lilienstäben vor des Vaters Thron,
Und durch die Rosenwolken wehn die Lieder
Der sel'gen Geister feierlich hernieder.

*The hosts of Heaven themselves are now kneeling
With staves of lilies before the Father's throne,
And through the rosy clouds the songs
Of the blessed spirits waft solemnly down toward earth.*

O heil'ge Andacht, welche jedes Herz
Mit leisen Schauern wunderbar durchdringt!
O sel'ger Glaube, der sich himmelwärts
Auf des Gebetes weißem Fittig schwingt!

*Oh holy devotion, which marvellously penetrates
Every heart with a quiet shiver!
Oh holy faith that soars toward heaven
On the white wings of prayer!*

In milde Tränen löst sich da der Schmerz,
Indes der Freude Jubel sanfter klingt.
Ave Maria! Wenn die Glocke tönet,
So lächeln Erd' und Himmel mild versöhnet.

*There pain dissolves into mild tears,
While the rejoicing of happiness rings out more gently.
Ave Maria! When the bell sounds,
Earth and heaven smile, reconciled.*

Prayer after Communion

Priest: All your works praise you, O Lord.

All: **your faithful servants bless you.**

Priest: Gracious God,

All: **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.**

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

All sing



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



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

In the Dismissal ("dismiss" is derived 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.

The Dismissal

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

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

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People written by Paige Souter. Cover art by Yani Feng.

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WORSHIP WITH US

Sunday, December 15 (Advent 3)

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

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

7:00 PM - Bach Vespers Cantata 191 (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday, December 22 (Advent 4)

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

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

7:00 PM – Blue Christmas (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

CELEBRATE CHRISTMAS WITH US

Tuesday, 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 & Solemn Sung Eucharist (in the Church and through YouTube)

Wednesday, December 25 (Christmas Day)

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