



THE SECOND SUNDAY OF ADVENT
SUNDAY, DECEMBER 8, 2024, AT 10:30 A.M.

The Church of the Redeemer:
162 Bloor St. West, Toronto, ON M5S 1M4
office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

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.

theredeemer.ca

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

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We are currently in the Season of Advent, the beginning of the Church Year. Advent means “coming” and over the next 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.

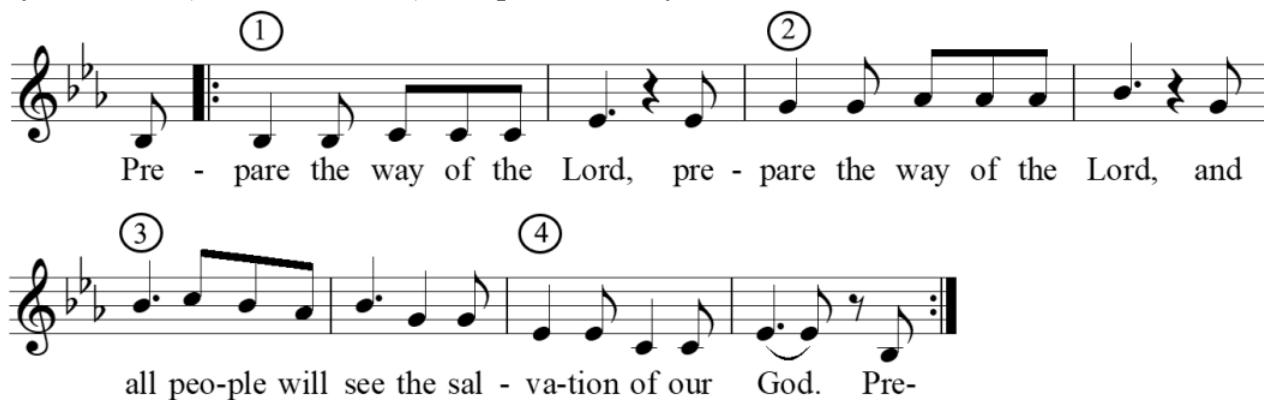
Presider: Paige Souter

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.

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



The image shows the musical notation for the hymn "Prepare the Way" in G major (one sharp) and 4/4 time. The melody is written on a single staff with a treble clef. It consists of two lines of music. The first line starts with a repeat sign and a circled 1 above the first measure. The second line starts with a circled 2 above the first measure. The lyrics are: "Pre - pare the way of the Lord, pre - pare the way of the Lord, and all peo-ple will see the sal - va-tion of our God. Pre-". The second line of music ends with a circled 4 above the first measure and a double bar line with repeat dots.

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

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.**

Opening Hymn: #101 (Common Praise) "Hail to the Lord's Anointed"



1. Hail to the Lord's a - noint - ed, great Da - vid's great - er
2. He shall come down likes show - ers up - on the fruit - ful
3. Kings shall fall down be - fore him, and gold and in - cense
4. O'er ev - ery foe vic - to - rious, he on his throne shall



Son! Hail, in the time ap - point - ed, his reign on earth be -
earth, and love, joy, hope, like flow - ers, spring in his path to
bring; all na - tions shall a - dore him, his praise all peo - ple
rest, from age to age more glo - rious, all - bless - ing and all -



gun! He comes to break op - pres - sion, to set the cap - tive
birth. Be - fore him on the moun - tains shall peace the her - ald
sing. To him shall prayer un - ceas - ing and dai - ly vows as -
blest. The tide of time shall nev - er his cov - e - nant re -



free, to take a - way trans - gres - sion, and rule in eq - ui - ty.
go, and right - eous - ness in foun - tains from hill to val - ley flow.
cend, his king - dom still in - creas - ing, a king - dom with - out end.
move. His name shall stand for - ev - er: that name to us is Love.

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

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.

Malachi is the final prophet in the Christian Old Testament before the start of the New Testament. He explains that God will rectify the corrupt state of the world by pursuing purification through the coming of the Lord Jesus.

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 your Son,
Jesus Christ, who lives and reigns with you and the Holy Spirit,
now and for ever. **Amen.**

✠ Proclamation of the Word

Please be seated

First Reading: Malachi 3.1-4

Reader: A Reading from the Book of the Prophet Malachi.

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

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

Refrain

The dawn from on high shall break up - on us.

Blessed be the Most High, the God of Israel,
 you have come to your people and set them free.
 You have raised up for us a mighty Saviour,
 born of the house of your servant David. **Refrain**

Through your holy prophets, you promised of old
 to save us from our enemies, from the hands of all who hate us,
 to show mercy to our forebears,
 and to remember your holy covenant. **Refrain**

This was the oath you swore to our father Abraham:
 to set us free from the hands of our enemies, free to worship you without fear,
 holy and righteous before you,
 all the days of our life. **Refrain**

And you, child, shall be called the prophet of the Most High,
 for you will go before God to prepare the way,
 to give God's people knowledge of salvation
 by the forgiveness of their sins. **Refrain**

In the tender compassion of our God
 the dawn from on high shall break upon us,
 to shine on those who dwell in darkness and the shadow of death,
 and to guide our feet into the way of peace. **Refrain**

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 canticle for today is the Song of Zechariah, who is prophesying about the greatness of God in sending John the Baptist, the forerunner who will announce the coming of Christ.

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 goes through the region of the Jordan River calling people to be baptised to show that they are changing their hearts and lives and want God to forgive their sins, just as it is written in the scroll of the prophet Isaiah.

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 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.**

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah, "The voice of one crying out in the wilderness: Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God."

Priest: The Gospel of Christ.

Luke 3.1-6

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

Homily: Margaret Rodrigues

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 into 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.

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 nod, a handshake, or raising of your hand in a symbol of peace. This brings us to reconciliation with one another and with God.

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 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.

Offertory Hymn: #106 (Common Praise) "There's a Voice in the Wilderness"

All sing

1. There's a voice in the wil-der-ness cry-ing, a call from the ways un-
 2. O Zi-on, give voice to good tid-ings, as-cend to the heights and
 3. But your word, O God, is faith-ful, your arm, O Lord, is
 4. There's a voice in the wil-der-ness cry-ing, a call from the ways un-

trod: pre-pare in the des-ert a high-way, a high-way for our
 sing! Pro-claim to a des-o-late peo-ple the com-ing of their
 strong; you stand in the midst of na-tions, and you will right the
 trod: pre-pare in the des-ert a high-way, a high-way for our

God! The val-leys shall be ex-alt-ed, the
 King. The works of pride all per-ish, like
 wrong. You will feed your flock like a shep-herd, and
 God! The val-leys shall be ex-alt-ed, the

lof-ty hills brought low; make straight all the crook-ed
 flowers they shall de-cay; the power and pomp of
 fold the lambs to your breast; in pas-tures of peace you'll
 lof-ty hills brought low; make straight all the crook-ed

plac-es where the Lord our God may go!
 na-tions shall pass like a dream a-way.
 lead them, and give to the wea-ry rest.
 plac-es where the Lord our God may go!

Text: Is.40.3-11; para. James Lewis Milligan (1876-1961), alt. Music: ASCENSION. Henry Hugh Bancroft (1904-1988). Used by permission of Eldred Bancroft. © Estate of Henry Hugh Bancroft.

✠ 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 -

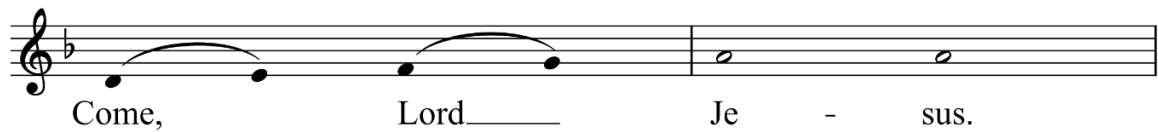


san - na, ho - san - na, ho - san - na, ho - san-na in the high - est.

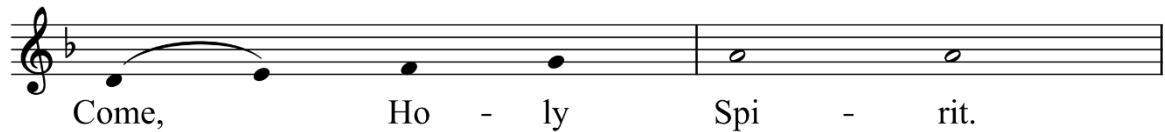
The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

Priest: 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.



The Lord's Prayer: #344 (Common Praise)

Priest: As our Sa - viour taught us let us pray. *People:* 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.

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.**

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.

Fraction Song: "Blackbird" (*John Lennon/Paul McCartney*)

Blackbird singing in the dead of night
Take these broken wings and learn to fly
All your life, you were only waiting
For this moment to arise

Blackbird singing in the dead of night
Take these sunken eyes and learn to see
All your life, you were only waiting
For this moment to be free

Blackbird fly
Blackbird fly
Into the light
Of a dark, black night

Blackbird singing in the dead of night
Take these broken wings and learn to fly
All your life, you were only waiting
For this moment to arise

You were only waiting
For this moment to arise
You were only waiting
For this moment to arise

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.

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: #38 (Sing a New Creation) "Wild and Lone the Prophet's Voice"

All sing



1. Wild and lone the proph-et's voice ech - oes through the des - ert
2. "Bear the fruit re - pen-tance sows: lives of jus - tice, truth, and
3. With such preach-ing stark and bold John pro - claimed sal - va - tion



still, call - ing us to make a choice, bid - ding us to do God's
love. Trust no oth - er claim than those; set your heart on things a-
near, and his time-less warn - ings hold words of hope to all who



will: "Turn from sin and be bap-tized; cleanse your heart and mind and
bove. Soon the Lord will come in power, burn - ing clean the thresh-ing
hear. So we dare to jour-ney on, led by faith through ways un-



soul. Quit-ting all the sins you prized, yield your life to God's con - trol."
floor: then will flames the chaff de - vour; wheat a - lone shall fill God's store."
trod, till we come at last, like John, to be-hold the Lamb of God.

Text: Carl P. Daw, Jr., 1989. © 1989 Hope Publishing Co. Music: LA GRANGE. David Ashley White, 1996. © 1996 Selah Publishing Co., Inc.

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.

Motet (from the Latin "motectum") means "movement" and refers to the movement of the voices in this form of vocal composition.

Motet: "Make Them to be Numbered" (*G.F. Handel*) (*HWV 283*)

Make them to be numbered with thy saints in glory everlasting.
O Lord, save thy people and bless thy heritage.
Govern them, and lift them up for ever.

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: "Takin it to the Streets" (*Michael McDonald*)

All sing

You don't know me but I'm your brother
I was raised here in this living hell
You don't know my kind in your world
Fairly soon, the time will tell

You telling me the things you're gonna do for me
I ain't blind and I don't like what I think I see

Takin' it to the streets

Takin' it to the streets

Takin' it to the streets

Takin' it to the streets

Take this message to my brother
You will find him everywhere
Wherever people live together
Tied in poverty's despair

You telling me the things you're gonna do for me
I ain't blind and I don't like what I think I see

Takin' it to the streets

Takin' it to the streets

Takin' it to the streets

Takin' it to the streets

The Dismissal

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

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

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.

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 8 (Advent 2)

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

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

Saturday, December 14

2:00 PM - Church of the Redeemer's annual "Christmas in the City" event to support The Common Table

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)