



The Second Sunday of Advent

Holy Eucharist

Sunday, December 7, 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.

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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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 meaningful for worship.

Presider: Steven Mackison

Land Acknowledgement

As we gather for worship on this second Sunday of Advent, we pause to acknowledge the sacred ground beneath our feet— land cherished and tended through the generations by Indigenous peoples. We honour the traditional caretakers of this land: the Wendat, the Haudenosaunee, the Anishinaabe, and the Mississaugas of the Credit First Nation.

We come together from many places— some seated within these walls, others worshipping from lands near and far. We are Indigenous, settlers, and newcomers, drawn into community by the promise of God's peace.

God of righteousness and harmony, you speak through the prophets of valleys lifted up, rough places made plain, and a peace where none shall harm or destroy. Make us a people who prepare your way with humility and courage. Teach us to honour the treaties and relationships that bind our stories to this land and to one another. May our worship strengthen us to labour for justice, reconciliation, and peace, so that all creation may flourish in your holy mountain, through Jesus Christ, the One who is our Peace. Amen.

Hymn: #41 (SANC) "Come, Come Emmanuel"

The image shows a musical score for the hymn "Come, Come Emmanuel". It is written for a single melodic line on a treble clef staff with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with the lyrics "Come, come Emmanuel. Come, Emmanuel." written below the notes. The score consists of two phrases, each ending with a double bar line and repeat dots. The first phrase is "Come, come Emmanuel." and the second is "Come, Emmanuel.".

Text and music: James J. Chepponis, 1995. © 1995, 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.

Opening Hymn: #117 (Common Praise) "Lo, How a Rose E'er Blooming"



1. Lo, how a Rose e'er bloom - ing
2. I - sai - ah 'twas fore - told it,
3. O Flower, whose fra - grance ten - der



from ten - der stem hath sprung, of Jes - se's lin - eage com - ing
the Rose I have in mind; with Ma - ry we be - hold it,
with sweet-ness fills the air, dis - pel in glo - rious splen - dour



as seers of old have sung. It came, a blos - som bright
the vir - gin moth - er kind. To show God's love a - right,
the dark-ness ev - ery-where; true man, yet ve - ry God,



a - mid the cold of win - ter, when half spent was the night.
she bore to us a Sav - iour, when half spent was the night.
from sin and death now save us, and share our ev - ery load.

Text: St. 1-2, German (15th cent.); tr. Theodore Baker (1851-1934). St. 3, Friedrich Layritz (1808-1859); tr. Harriet Reynolds Krauth Spaeth (1845-1925).
Music: ES IST EIN' ROS. Melody *Abe Catholische Kirchengesäng*, Köln, 1599; harm. Michael Praetorius (1571-1621).

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 prophet promises that new life will sprout from what appears to be dead. While we see only loss in the decay and darkness, it is, in fact, the soil where hope germinates. It is the very place where God is at work, fueling and guiding the process of renewal and rebirth.

The Collect of the Day

Priest: God of justice,
clear our lives of hatred and despair
and sow in us seeds of joy and peace;
so that shoots of hope may spring forth in us
as we await the coming of the Christ,
who with you and the Holy Spirit, lives and reigns, one God,
now and for ever. **Amen.**

✠ Proclamation of the Word

Please be seated

First Reading: Isaiah 11.1-10

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

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots.

The spirit of the LORD shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD.

His delight shall be in the fear of the LORD. He shall not judge by what his eyes see or decide by what his ears hear,

but with righteousness he shall judge for the poor and decide with equity for the oppressed of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.

Righteousness shall be the belt around his waist and faithfulness the belt around his loins. The wolf shall live with the lamb; the leopard shall lie down with the kid; the calf and the lion will feed together, and a little child shall lead them.

The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox.

The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den.

They will not hurt or destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

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



Give the king your justice, O God,
and your righteousness to the king's son;
that he may rule your people righteously
and the poor with justice;
that the mountains may bring prosperity to the people,
and the little hills bring righteousness. **Refrain**

He shall defend the needy among the people;
he shall rescue the poor and crush the oppressor.
He shall live as long the sun and moon endure,
from one generation to another.
He shall come down like rain upon the mown field,
like showers that water the earth. **Refrain**

In his time shall the righteous flourish;
there shall be abundance of peace till the moon shall be no more.
Blessed be God, the Holy One of Israel,
who alone does wondrous deeds!
And blessed be that glorious name for ever!
and may all the earth be filled with God's glory. Amen. **Refrain**

A moment of silence is observed

Gospel Acclamation

Please rise and sing

Hallelujah, hallelujah!

*Prepare the way of the Lord, make straight his paths:
all people shall see the salvation of God!*

Hallelujah, hallelujah!

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 Psalms (pronounced "sahms") are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

Today's prays for leaders who will protect the poor, deliver the vulnerable and let peace flourish like rainfall on the earth. This prayer teaches us that peace is not passivity. It is active and vigorous, practiced and incarnated in our choices, policies and relationships. The season of Advent reminds us to embody the justice for which we long and pray.

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

John the Baptizer calls us to awaken and turn back towards God. His voice cuts through the arid wilderness of our lives and hearts in order that we may be ready for the abundance of the Messiah's coming. Our wakefulness and preparation is not about predicting the future, but about a radical openness to transformation and rebirth.

The homily (from Greek "homilia", meaning "conversation") or sermon, gathers the themes of the readings and articulates what they meant for its audiences, 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.**

In those days John the Baptist appeared in the wilderness of Judea, proclaiming, "Repent, for the kingdom of heaven has come near."

This is the one of whom the prophet Isaiah spoke when he said, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord; make his paths straight.'"

Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the region around the Jordan were going out to him, and they were baptized by him in the River Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming for his baptism, he said to them, "You brood of vipers! Who warned you to flee from the coming wrath? Therefore, bear fruit worthy of repentance, and do not presume 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 ax is lying at the root of the trees; therefore every tree that does not bear good fruit will be cut down and thrown into the fire. "I baptize you with water for repentance, but the one who is coming after me is more powerful than I, and I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary, but the chaff he will burn with unquenchable fire."

Priest: The Gospel of Christ.

Matthew 3.1-12

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

Homily: Susan Haig

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!**

The Peace

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

People: **And also with you.**

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.



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.

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.

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.

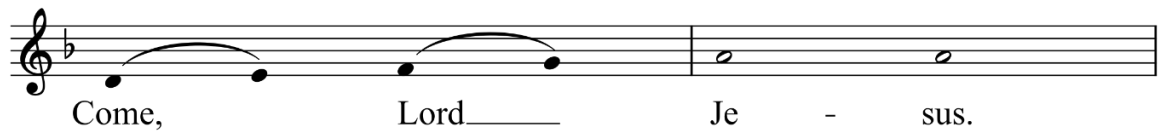
Music: PICARDY; French carol (17th cent.); arr. Patrick Wedd (1948-2019) ©.

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.

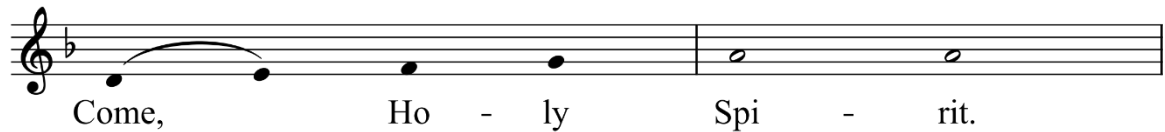
Drawing from Isaiah’s vision of the greatness of God, and from Matthew, where the people called out “Hosanna!” when Jesus entered Jerusalem, the Sanctus (from the Latin word “holy”) is an ancient hymn that is sung during the Eucharistic Prayer.

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: #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.

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: "Prepare Ye the Way of the Lord"

Refrain



Pre - pare ye the way _____ of the Lord. _____

Pre - pare ye the way _____ of the Lord. _____

Words: Isaiah 40.3-4, 9. Music: James E. Moore, Jr. Music © 1992 GIA Publications, Inc., Chicago, IL. All Rights Reserved.

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.

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: #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.

Motet: "Virga Jesse floruit" (Anton Bruckner)

Virga Jesse floruit:

**Virgo Deum et hominem genuit:
pacem Deus reddidit,
in se reconcilians
imo summis.
Alleluja.**

The branch from Jesse blooms:

***a Virgin brings forth God and man:
God restores peace,
reconciling in himself
the lowest with the highest.
Alleluia.***

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

Prayer after Communion

Priest: All your works praise you, O Lord.

All: 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.

Banns (from Middle English meaning "proclamation") are a public announcement of an impending marriage. Used since the 13th century, they are meant to give the parish time to pray for the happy couple, and give opportunity for anyone to give reason why the marriage may not lawfully take place.

Publishing of Banns

Departing Hymn: "Come, Thou Redeemer of the Earth"

All sing

1. Come, thou Re - deem - er of the earth,
 2. Be - got - ten of no hu - man will,
 4. Forth from his cham - ber go - eth he,
 7. Thy cra - dle here shall glit - ter bright,
 8. All laud, e - ter - nal Son, to thee

And ma - ni - fest thy vir - gin - birth:
 But of the Spir - it, thou art still
 That ro - yal home of pur - i - ty,
 And dark - ness breathe a new - er light,
 Whose ad - vent sets thy peo - ple free,

Let ev - 'ry age a - dor - ing fall;
 The Word of God in flesh ar - rayed;
 A giant in two - fold sub - stance one,
 Where end - less faith shall shine se - rene,
 Whom with the Fa - ther we a - dore,

Such birth be - fits the God of all.
 The pro - mised fruit to all dis - played.
 Re - joic - ing now his course to run.
 And twi - light nev - er in - ter - vene.
 And Ho - ly Ghost for ev - er - more.

Text: St. Ambrose (340?-397); tr. J.M. Neale (1818-1866), alt. Music: Traditional melody adapted by Michael Praetorius (1571-1621) arranged by David Wilcocks (1919-2015).

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 peace and serve the Lord. Alleluia!

People: **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

Saturday, December 13

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

Sunday, December 14 (Advent 3)

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

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

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 Vespers 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)

9:00 AM- Christmas Day Spiritual Communion (on Zoom only)

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

Sunday, December 28 (First Sunday in Christmas)

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