



# THE EPISCOPAL CHURCH OF THE REDEEMER



*Arab women grinding coffee in Palestine,*  
from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN.

First Sunday of Advent  
Holy Eucharist, Rite II  
December 1, 2019 • 10 am



INTROIT

COMFORT, COMFORT YE MY PEOPLE

C. GAUDIMEL

PRELUDE

PIFA FROM MESSIAH

G. F. HANDEL

LITURGY OF THE WORD

ENTRANCE HYMN

H 61 "SLEEPERS, WAKE" A VOICE ASTOUNDS US

1 "Sleep - ers, wake!" A voice a - stounds us, the  
 2 Zi - on hears the watch - men sing - ing; her  
 3 Lamb of God, the heavens a - dore you; let

*Please stand as you are able for the singing of the Entrance Hymn.*

shout of ram - part - guards sur - rounds us: "A -  
 heart with joy - ful hope is spring - ing, she  
 saints and an - gels sing be - fore you, as

*Those who wish to do so bow in reverence to acknowledge God's presence as the cross passes by.*

wake, Je - ru - sa - lem, a - rise!" Mid - night's peace their  
 wakes and hur - ries through the night. Forth he comes, her  
 harps and cym - bals swell the sound. Twelve great pearls, the

cry has bro - ken, their ur - gent sum - mons clear - ly spo -  
 Bride-groom glo - rious in strength of grace, in truth vic - to -  
 ci - ty's por - tals: through them we stream to join the im - mor -

ken: "The time has come, O maid - ens wise!  
 rious: her star is risen, her light grows bright.  
 tals as we with joy your throne sur - round.

Rise up, and give us light; the Bride - groom is in  
 Now come, most wor - thy Lord, God's Son, In - car - nate  
 No eye has known the sight, no ear heard such de -

sight. Al - le - lu - ia! Your lamps pre - pare and  
 Word, Al - le - lu - ia! We fol - low all and  
 light: Al - le - lu - ia! There - fore we sing to

has - ten there, that you the wed - ding feast may share."  
 heed your call to come in - to the ban - quet hall.  
 greet our King; for ev - er let our prais - es ring.

Words: Philip Nicolai (1556-1608); tr. Carl P. Daw, Jr. (b. 1944) Copyright ©1982, Carl P. Daw, Jr. All rights reserved. Used with permission.  
 Music: *Wachet auf*, melody Hans Sachs (1494-1576); adapt. Philipp Nicolai (1556-1608); arr. and harm. Johann Sebastian Bach (1685-1750)

## OPENING ACCLAMATION

*Celebrant* Blessed be God: Father, Son, and Holy Spirit.

*People* **And Blessed be God's kingdom, now and for ever. Amen.**

*All* **Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

## INVITATION TO CHILDREN

*Children (grades 1-4) are invited to the Chapel for Children's Liturgy. Each will also receive a snack, please let us know if there are any allergies. They will return at The Peace.*

## HOLY GOD

## ST100 TRISAGION

Ho - ly God, Ho - ly and Might - y, Ho - ly Im -  
mor - tal One, Have mer - cy up - on us. Ho - ly God,  
Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy  
up - on us. Ho - ly God, Ho - ly and Might - y,  
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

*An ancient hymn of the eastern church. "Holy God, Holy and Mighty, Holy Immortal One, Have mercy upon us"*

*Trisagion is from the Greek, meaning "thrice holy." It is mentioned in the acts of the Council of Chalcedon.*

## THE COLLECT OF THE DAY

*The Collect of the Day "collects" our individual thoughts into unified prayer that we might respond to the lessons we are about to hear.*

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Let us pray. Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## FIRST LESSON

*Isaiah 2:1-5*

The word that Isaiah son of Amoz saw concerning Judah and Jerusalem. In days to come the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it. Many peoples shall come and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come, let us walk in the light of the Lord!

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

# THE RESPONSE

Psalm 122



I was glad when they said un-to me, we will go to the house of the Lord.

[Ant.]

- 1 I was glad when they said to me, \*  
"Let us go to the house of the Lord."
- 2 Now our feet are standing \*  
within your gates, O Jerusalem.
- 3 Jerusalem is built as a city \*  
that is at unity with itself;
- 4 To which the tribes go up,  
the tribes of the Lord, \*  
the assembly of Israel,  
to praise the Name of the Lord.
- 5 For there are the thrones of judgment, \*  
the thrones of the house of David.
- 6 Pray for the peace of Jerusalem: \*  
"May they prosper who love you.
- 7 Peace be within your walls \*  
and quietness within your towers.
- 8 For my brethren and companions' sake, \*  
I pray for your prosperity.
- 9 Because of the house of the Lord our God, \*  
I will seek to do you good."

[Ant.]

[Ant.]

## SECOND LESSON

*Romans 13:11-14*

You know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**



# GOSPEL SONG

# H 56 O COME, O COME, EMMANUEL

I O come, O come, Em - man - u - el, and ran - som  
I cap - tive Is - ra - el, that mourns in lone - ly ex - ile  
I here un - til the Son of God ap - pear. Re - joice! Re - joice!  
Em - man - u - el shall come to thee, O Is - ra - el!

*Please stand as you are able for the singing of the Gospel Song*

*The Gospel procession into the congregation reminds us that Jesus came among us.*

Words: Latin, ca. 9th cent.; ver *Hymnal 1940*, alt. Copyright © The Church Pension Fund. Music: *Veni, Veni, Emmanuel*, plainsong, Mode 1, *Processionale*, 15th cent.; adpt. Thomas Helmore (1811-1890); acc. Richard Proulx (b. 1937) Copyright ©1975, G.I.A. Publications, Inc. All rights reserved. Used with permission.

## THE GOSPEL

*Deacon* The Holy Gospel of our Lord Jesus Christ according to Matthew.

*People* **Glory to you, Lord Christ.**

*All face the Gospel.*

Jesus said to the disciples, "But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. For as the days of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be grinding

*Matthew 25:36-44*

meal together; one will be taken and one will be left. Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.”

*Deacon* The Gospel of the Lord.

*People* **Praise to you, Lord Christ.**

## GOSPEL SONG

H 56 O COME, O COME, EMMANUEL

2 O come, thou Wis - dom from on high, who or - derest  
all things might - i - ly; to us the path of know - ledge  
show, and teach us in her ways to go. Re - joice! Re - joice!  
Em - man - u - el shall come to thee, O Is - ra - el!

Words: Latin, ca. 9th cent.; ver *Hymnal 1940*, alt. Copyright © The Church Pension Fund. Music: *Veni, Veni, Emmanuel*, plainsong, Mode 1, *Processionale*, 15th cent.; adpt. Thomas Helmore (1811-1890); acc. Richard Proulx (b. 1937) Copyright ©1975, G.I.A. Publications, Inc. All rights reserved. Used with permission.

## THE HOMILY

*There will be a pause for silent reflection immediately following the homily.*

## THE NICENE CREED

We believe in one God, the Father, the Almighty,  
maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.

Through him all things were made.

For us and for our salvation he came down from heaven:  
by the power of the Holy Spirit he became incarnate  
from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.

On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,  
and the life of the world to come. Amen.

*The Nicene Creed is the most ancient and important corporate confession of our faith. We are joining ourselves to the great heritage of the holy (of God) catholic (universal) and apostolic (witnessing to the resurrection) church down through the centuries.*

*This heritage is vaster, richer, and more mysterious than any one individual can understand, but we, as the community of the members of the Body of Christ, share and commit ourselves to it.*

## THE PRAYERS OF THE PEOPLE

*Prayer is offered for the Universal Church, the Nation and all in authority, the welfare of the world, concerns of the local community, for those who suffer or are in any trouble, and for the departed.*

*We are reminded in worship that we are connected to a larger fellowship - the Church - the Body of Christ, on whose heart lies the cares and concerns of the world.*

*Celebrant* As we eagerly await the coming of our Lord and Savior who brings light into our weary world, we turn to you, O God, with our concerns and thanksgivings, saying,  
Comfort your people, O God.  
**Let your light shine in our hearts.**

*Leader* We pray for the church throughout the world, and for all who serve the world in Christ's name. Comfort your Church, O God.  
**Let your light shine in our hearts.**

*Leader* We pray for people everywhere, that division and hatred, poverty and ignorance may be cast out, and that where there is conflict, leaders may be strengthened and inspired to unite for peace. Comfort your Nations, O God.  
**Let your light shine in our hearts.**

*Leader* We pray that this Advent time of hopeful expectation may be for us a time of grace, reflection, and generosity. Open our hearts wide as we prepare for your coming. Comfort your World, O God  
**Let your light shine in our hearts.**

*Leader* We pray for those who are sick or frail and for those who feel alone. We pray especially for (...) and those for whom you wish to pray. Comfort your Children, O God.  
**Let your light shine in our hearts.**

*Leader* For the dying and the dead; that the souls of the departed may live in your eternal light. Comfort your Saints, O God.  
**Let your light shine in our hearts.**

*Celebrant* Comfort, comfort your people, O God. Cause a new light to shine in our hearts, and keep us in hopeful expectation that you will make yourself known to us in small and generous ways as we await the coming of Jesus Christ, your son, our Savior, who lives and reigns with you and the Holy Spirit, now and for ever.  
**Amen.**

## CONFESSION OF SIN

*Deacon* Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*All* **Most merciful God,**  
**we confess that we have sinned against you**  
**in thought, word, and deed,**  
**by what we have done,**  
**and by what we have left undone.**  
**We have not loved you with our whole heart;**  
**we have not loved our neighbors as ourselves.**  
**We are truly sorry and we humbly repent.**  
**For the sake of your Son Jesus Christ,**  
**have mercy on us and forgive us;**  
**that we may delight in your will,**  
**and walk in your ways, to the glory of your Name. Amen.**

*The Celebrant, stands and says*

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

## THE PEACE

*Celebrant* The peace of the Lord be always with you.

*People* **And also with you.**

*The Peace is an extension of Christian greeting and teaching. It symbolizes our intent to forgive as we are forgiven, to live in peace - shalom, harmony - with all persons.*

## WELCOME AND ANNOUNCEMENTS

## THE HOLY COMMUNION

*The offertory sentence reminds us that our offerings are our response to God's care and nurture.*

## OFFERTORY

ADAM LAY YBOUNDEN

LEDGER

*Please stand as  
you are able  
for the  
Presentation  
Hymn.*

PRESENTATION HYMN

H 380 (V 1, 3) DOXOLOGY

From all that dwell below the skies  
let the Creator's praise arise!  
Let the Redeemer's Name be sung  
through every land, by every tongue!  
Praise God from whom all blessings flow:  
Praise him all creatures here below;  
Praise him above ye heavenly hosts:  
Praise Father, Son and Holy Ghost. Amen.

THE GREAT THANKSGIVING

EUCHARISTIC PRAYER B

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Lift up your hearts.

*People* **We lift them to the Lord.**

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give God thanks and praise.**

*The  
Sanctus  
(Holy,  
Holy, Holy)  
exemplifies  
that the  
Eucharist  
is the  
action of  
the whole  
Church,  
even of the  
whole  
creation,  
by sharing  
the song of  
the angels  
and the  
company  
of heaven  
(Isaiah 6:1  
-3, Psalm  
118:25-26,  
Revelation  
4:8)*

*Celebrant* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you sent your beloved Son to redeemer us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*Celebrant and People*

S124 SANCTUS

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

*Celebrant* We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son.

For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

*Celebrant and People*

**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

*Celebrant* And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

*The Institution Narrative recalls the particular mighty act that is the focus of the service: the gift of Christ's body and blood to be our spiritual food and drink (1 Corinthians 11:23-26, Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20).*

*We ask that the Holy Spirit sanctify (bless or make holy) the bread and wine and also us who are to receive the sacrament of Christ's body and blood. Because it gives our assent ("So be it") to all the Eucharistic Prayer, the people's response is called The Great Amen.*

And now, as our Savior Christ has taught us, we are bold to say,

*People and Celebrant*

**Our Father, who art in heaven, hallowed be thy Name,  
thy kingdom come, thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses, as we forgive those  
who trespass against us.**

**And lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.**

## THE BREAKING OF THE BREAD

*Celebrant* Alleluia. Christ our Passover is sacrificed for us.

*People* **Therefore let us keep the feast. Alleluia.**

*The Celebrant says the following Invitation*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

## COMMUNION MUSIC

*AND THE GLORY OF THE LORD FROM MESSIAH*

HANDEL



# COMMUNION HYMN

## H 68 REJOICE! REJOICE, BELIEVERS

1 Re - joice! re - joice, be - liev - ers, and let your lights ap - pear!  
 2 See that your lamps are burn - ing, re - ple-nish them with oil;  
 3 Our hope and ex - pec - ta - tion, O Je - sus, now ap - pear;

The eve - ning is ad - vanc - ing, and dark - er night is near.  
 look now for your sal - va - tion, the end of sin and toil.  
 a - rise, thou Sun so longed for, a - bove this dark - ened sphere!

The Bride - groom is a - ris - ing, and soon he will draw nigh;  
 The mar - riage - feast is wait - ing, the gates wide o - pen stand;  
 With hearts and hands up - lift - ed, we plead, O Lord, to see

up, watch in ex - pec - ta - tion! at mid - night comes the cry.  
 rise up, ye heirs of glo - ry, the Bride - groom is at hand!  
 the day of earth's re - demp - tion, and ev - er be with thee!

*If you wish to receive the bread - the body of Christ, please come to the altar and hold out your hand to take the bread.*

*You may eat the bread immediately, and if you wish to receive the wine from the chalice, please assist the chalice to your lips for a sip of wine.*

*You may also leave the bread in your hand and dip it in the wine.*

*If you wish to receive the bread only, please know it is the historic position of the Church that receiving one of the elements is sufficient to complete communion.*

Words: Laurentius Laurenti (1660-1722); tr. Sarah B. Findlater (1823-1907), alt.  
 Music: Llangloffan, melody from *Hymnau a Thonau er Gwasanaeth yr Egbwys yng Nghymru*, 1865

## POSTCOMMUNION PRAYERS

*If a Lay  
Eucharistic  
Visitor will  
take  
communion  
to those not  
with us, the  
first post-  
communion  
prayer is  
said.*

*Celebrant* In the name of God and on behalf of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

*People* **We who are many are one body, because we all share one bread, one cup.**

*Celebrant* Let us pray.

*All* **Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

## THE BLESSING

*Following the Blessing, the people respond*

**Amen.**

# CLOSING HYMN

## H 59 HARK! A THRILLING VOICE IS SOUNDING

*Please stand as you are able for the singing of the Closing Hymn.*

*Descant*

2 Wak-ened by the sol- emn warn- ing, from earth's bond-age let us rise;  
5 Hon- or, glo- ry, might, and bless- ing to the Fa- ther and the Son,

1 Hark! a thrill- ing voice is sound- ing; "Christ is nigh," it seems to say;  
2 Wak-ened by the sol- emn warn- ing, from earth's bond-age let us rise;  
3 Lo! the Lamb, so long ex- pect- ed, comes with par- don down from heaven;  
4 so when next he comes with glo- ry, and the world is wrapped in fear,  
5 Hon- or, glo- ry, might, and bless- ing to the Fa- ther and the Son,

2 Christ, our sun, all sloth dis- pel- ling, shines up- on the morn- ing skies.  
5 with the ev- er- last- ing Spi- rit while un- end- ing a- ges run.

1 "Cast a- way the works of dark- ness, O ye child- ren of the day."  
2 Christ, our sun, all sloth dis- pel- ling, shines up- on the morn- ing skies.  
3 let us haste, with tears of sor- row, one and all to be for- given;  
4 may he with his mer- cy shield us, and with words of love draw near.  
5 with the ev- er- last- ing Spi- rit while un- end- ing a- ges run.

Words: Latin, ca. 6th cent.; tr. *Hymns Ancient and Modern*, 1861, alt. Music: *Merton*, William Henry Monk (1823-1889); desc. Alan Gray (1855-1935)  
Copyright © by permission of Cambridge University Press. All rights reserved. Used with permission.

# THE DISMISSAL

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.

*The dismissal asserts the relationship between worship and living. It is a call to mission, a call to live the baptismal and Eucharistic life in the world.*

# POSTLUDE

NUN KOMM' HEIDEN HEILAND, BWV 599

J. S. BACH

# IN THANKSGIVING & MEMORY

## WE GIVE THANKS FOR THOSE CELEBRATING:

**Birthdays** in the next week: Bob Schlanz, Armand Antommaria, Megan Johnson, Peter Merten, Jon Mills, Wes DeVaul, Harry Bextermueller, James Hard, Sarah Sanderson, Bill Culp, Nancy Mackenzie Powell, Heather Krombholz, Charles Baker, Martha Stimson.

The **FLOWERS** that beautify our worship spaces are given to the glory of God in loving memory of Elizabeth Greenwald Mapes by Anne and Tate Greenwald and in thanksgiving for Rachel Votaw by the Altar Guild.

## PARTICIPANTS IN TODAY'S WORSHIP

<i>Celebrant</i>	The Rev. Melanie Slane
<i>Preacher</i>	The Rev. Philip DeVaul
<i>Acolytes</i>	Kaitlin Goodman, Natalie Goodman, Aaron Gorz, Anna Kirk, Lilli Kirk
<i>Sacristan</i>	Liz Schildknecht
<i>Lector</i>	Peter Merten
<i>Lay Reader</i>	Brad Gough
<i>Chalicians</i>	Andrew Cole, Maggie Gough
<i>Intercessor</i>	Cindy Powell
<i>Ushers</i>	Tom Kirkwood, Polk Laffoon, Dan Walker, Ginnie Walker
<i>Greeters</i>	Carter Kemper, Kathy Krug, Louisa Adams
<i>Bankers</i>	Cynthia Walker, Ginnie Walker, Michael Staffiera (alt.)
<i>Bread Guild</i>	Cherie Wallpe, Brett Flodder, <b>Guy Byars</b>
<i>Flower Guild</i>	Kathe Kissel, Jenny Gale, Marcia Shortt, Courtney Vice
<i>Altar Guild</i>	Missy Darling, Judy Frey, Lisa Frey, Liz Schildknecht, Kelly Schleker, Sharon Smith
<i>Children's Liturgy</i>	The Rev. Melanie W. J. Slane, Kristin Theobald



## The Episcopal Church of the Redeemer

2944 ERIE AVENUE | CINCINNATI, OH 45208  
(513)321-6700 | WWW.REDEEMER-CINCY.ORG