



# THE EPISCOPAL CHURCH OF THE REDEEMER



God of Hosts. Monastery of Saint John of Rila  
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## Fourth Sunday of Advent

Holy Eucharist, Rite II

December 22, 2019 • 10 am



INTROIT

IN THE BLEAK MIDWINTER

G. T. HOLST

LITURGY OF THE WORD

ENTRANCE HYMN

H 57 LO! HE COMES, WITH CLOUDS DESCENDING



1 Lo! he comes, with clouds de - scend - ing, once for  
2 Ev - ery eye shall now be - hold him, robed in  
3 Those dear tok - ens of his pas - sion still his  
4 Yea, a - men! let all a - dore thee, high on



our sal - va - tion slain; thou - sand thou - sand  
dread - ful ma - jes - ty; those who set at  
daz - zling bo - dy bears, cause of end - less  
thine e - ter - nal throne; Sa - vior, take the



saints at - tend - ing swell the tri - umph of his  
nought and sold him, pierced, and nailed him to the  
ex - ul - ta - tion to his ran - somed wor - ship -  
power and glo - ry; claim the king - dom for thine



train: Al - le - lu - ia! Al - le - lu - ia!  
tree, deep - ly wail - ing, deep - ly wail - ing,  
ers; with what rap - ture, with what rap - ture,  
own: Al - le - lu - ia! Al - le - lu - ia!



Al - le - lu - ia! Christ the Lord re - turns to reign.  
deep - ly wail - ing, shall the true Mes - si - ah see.  
with what rap - ture gaze we on those glo - rious scars!  
Al - le - lu - ia! Thou shalt reign, and thou a - lone.

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

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

Words: Charles Wesley (1707-1788) Music: *Helmsley*, melody Augustine Arne (1710-1778); harm. Ralph Vaughan Williams (1872-1958), alt.

## 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

## STO 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. Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

***Please be seated.***

## FIRST LESSON

*Isaiah 7:10-16*

Again the Lord spoke to Ahaz, saying, Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the Lord to the test. Then Isaiah said: "Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted."

*Reader* The Word of the Lord.

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

## THE RESPONSE

Psalm 80:1-7,  
16-18



You have brought a vine out of E-gypt; you cast out the na-tions and plan-ted it.

[Ant.]

1 Hear, O Shepherd of Israel, leading Joseph like a flock; \*  
shine forth, you that are enthroned upon the cherubim.

2 In the presence of Ephraim, Benjamin, and Manasseh, \*  
stir up your strength and come to help us.

3 Restore us, O God of hosts; \*  
show the light of your countenance, and we shall be saved.

[Ant.]

4 O Lord God of hosts, \*  
how long will you be angered  
despite the prayers of your people?

5 You have fed them with the bread of tears; \*  
you have given them bowls of tears to drink.

6 You have made us the derision of our neighbors, \*  
and our enemies laugh us to scorn.

7 Restore us, O God of hosts; \*  
show the light of your countenance, and we shall be saved.

[Ant.]

16 Let your hand be upon the man of your right hand, \*  
the son of man you have made so strong for yourself.

17 And so will we never turn away from you; \*  
give us life, that we may call upon your Name.

18 Restore us, O Lord God of hosts; \*  
show the light of your countenance, and we shall be saved.

[Ant.]

## SECOND LESSON

*Romans 1:1-7*

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ, To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

*Reader* The Word of the Lord.

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



# GOSPEL SONG

H 56 O COME, O COME, EMMANUEL

O come, De - sire of na - tions, bind in one the  
7 hearts of all man - kind; bid thou our sad di - vi - sions  
7 cease, and be thy - self our King of Peace. Re - jice! Re - jice!  
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 turn toward the Gospel.**

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” All this took place to fulfill what had been spoken by the Lord through the prophet:

*Matthew 1:18-25*

“Look, the virgin shall conceive and bear a son,  
and they shall name him Emmanuel,”

which means, “God is with us.” When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

*Deacon* The Gospel of the Lord.

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

## GOSPEL SONG

H 56 O COME, O COME, EMMANUEL

8 O come, O come, Em - man - u - el, and ran - som  
8 cap - tive Is - ra - el, that mourns in lone - ly ex - ile  
8 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!

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.

***Please stand as  
you are able.***

*The Nicene  
Creed is the  
most ancient  
and  
important  
catholic  
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 under-  
stand, 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.

*Silence*

*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.**

## WELCOME AND ANNOUNCEMENTS

## THE HOLY COMMUNION

## OFFERTORY

JESUS CHRIST THE APPLE TREE

POSTON

*Having heard  
the word of God  
and having  
prayed for  
others, we are  
led to  
amendment of  
life.*

***All kneel as  
they are able***

***Please stand as  
you are able.***

*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.*

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

*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.

*The people may stand or kneel, then the Celebrant continues*

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.

***Please be  
seated until  
directed  
forward by the  
ushers.***

## COMMUNION ANTHEM

CREATOR OF THE STARS OF NIGHT

ARCHER



# COMMUNION HYMN

## H 73 THE KING SHALL COME WHEN MORNING DAWNS

1 The King shall come when morn - ing dawns and  
 2 Not, as of old, a lit - tle child, to  
 3 The King shall come when morn - ing dawns and  
 4 and let the end - less bliss be - gin, by  
 5 The King shall come when morn - ing dawns and

1 light tri - um - phant breaks; when beau - ty gilds the  
 2 bear, and fight, and die, but crowned with glo - ry  
 3 earth's dark night is past; O haste the ris - ing  
 4 wear - y saints fore - told, when right shall tri - umph  
 5 light and beau - ty brings: Hail, Christ the Lord! Thy

1 east - ern hills and life to joy a - wakes.  
 2 like the sun that lights the morn - ing sky.  
 3 of that morn, the day that e'er shall last;  
 4 o - ver wrong, and truth shall be ex - tolled.  
 5 peo - ple pray, come quick - ly, King of kings.

Words: Greek; tr. John Brownlie (1859-1925) Music: *St. Stephen*, William Jones (1726-1800), alt.

*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.*

***The people may stand or kneel.***

## 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

## COME, THOU LONG EXPECTED JESUS

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



Come, thou long - ex - pec - ted Je - sus, born to set thy peo - ple free;  
Born thy peo - ple to de - liv - er, both a child, and yet— a king,



from our fears— and sins re - lease us, let us find our rest— in thee.  
born to reign— in us for - ev - er, now thy gra - cious king - dom bring.



Is - rael's strength and con - so - la - tion, hope of all— the earth thou art:  
By thine own— e - ter - nal Spi - rit rule in all— our hearts a - lone;



dear de - sire— of ev - 'ry na - tion, joy of ev - 'ry long - ing heart.  
by— thine all - suf - fi - cient mer - it raise us to— thy glo - rious throne.

## 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

TOCCATA ON VENI EMMANUEL ANDREW CARTER

# IN THANKSGIVING & MEMORY

## WE GIVE THANKS FOR THOSE CELEBRATING:

**Birthdays** in the next week: Naomi Gerwin, Doug Zemke, Jule Schulhoff, Catherine Leopard, Elisa Timmerman, Sam Harris, Natalie Park, Winkie Upson, Holly Hankinson, Tim Webb, Bill Montgomery, Davida Gable, Krista DeVaul, Dick Adams, Kate Burroughs.

**Anniversaries** in the coming week: Jo & Alan Henning, Becky & Tom Harmon, Mary & Ron Heinlen, Jana Riess & Phil Smith, Jr.

The **GREENS** that beautify our worship spaces are given to the glory of God in loving memory of JoAnn Black by Stephanie Hughes, Magen & Christian and in thanksgiving for Leslie Martin's birthday by Carolyn and Kevin Martin.

*During the season of Advent, the Redeemer flower guild offers arrangements made exclusively of greens. Thus, we focus on the eternal nature of the evergreens on our Advent Wreath: a circular and illuminated symbol of unending life which gives hope to us in times of darkness.*

## PARTICIPANTS IN TODAY'S WORSHIP

Celebrant & Preacher

The Rev. Philip DeVaul

Deacon

The Rev. Gary Lubin

Acolytes

Drew Mills, Ryan Mills, Ceileigh Rodway, Kieran Rodway, Quinn Rodway

Sacristan

Charles Fellows

Lector

Christine Andrew

Lay Reader

Brad Gough

Chalicians

Jeanne Plunkett, Jim Vance

Intercessor

Chet Cavaliere

Ushers

Bob Boling, Ed Polaski, Dan Walker, Ginnie Walker

Greeters

Pattie Kovach, Kathy Krug, Louisa Adams

Bankers

Polly Culp, Chris Gorz, Betsy Schram (alt.)

Bread Guild

Carol Hesser, H. Paul Callard, **Brian Babb**

Flower Guild

Kathe Kissel, Christine Bennett, Marcia Shortt, Susan Wilkening

Altar Guild

Kelli Wisecup, Nip Becker, Katy Mallon, Jenny Gale, Kathe Kissel

Children's Liturgy

Tommy Kirk, Brad Gough



## The Episcopal Church of the Redeemer

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