



THE TWELFTH SUNDAY AFTER PENTECOST
SUNDAY, AUGUST 20, 2023 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.

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Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

Worship is an encounter with God in community through which we begin to be opened, transformed and healed.

Once the community has gathered, the priest greets us with the exact words of Paul, known as "the Apostolic Greeting." It reminds us of God's gifts to all of us, and what we desire for each other: grace, love, and fellowship.

President: Paul Walker

Welcome

Land Acknowledgement

Opening Hymn: #373 (Common Praise) "This is the Day the Lord Hath Made"

Please rise as you are able and sing



1. This is the day the Lord hath made, its hours to
2. To - day Christ rose and left the dead, and Sa - tan's
3. Ho - san - na to the a - noint - ed King, to Da - vid's
4. Ho - san - na in the high - est strains the church on



God are known; let heaven re - jice, let earth be
em - pire fell; to - day the saints his tri - umph
ho - ly Son! Help us, O Lord; de - scend and
earth can raise; the high - est heavens in which he



glad, and praise sur - round the throne.
spread, and all his won - ders tell.
bring sal - va - tion from thy throne.
reigns shall give him no - bler praise.

Text: Isaac Watts (1674-1748), alt. Music: IRISH. *Hymns and Sacred Poems*, Dublin, 1749.

✠ **The Gathering of the Community**

Priest: The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with you all.

People: And also with you.

Glory to God

All Sing

Glory to God is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

Refrain

Glo-ry to God, glo-ry to God, glo-ry to God in the
high-est and on earth peace, on earth peace to peo-ple of good
will.

To repeat refrain | *Last time*

A - men.

1. We praise you, we bless you, we a-dore you, we
glo-ri-fy you, we give you thanks for your great glo-ry, Lord God,
D.S.
heav-en-ly King, O God, al-might-y Fa-ther.

2. Lord Je-sus Christ, On-ly Be-got-ten Son, Lord God,
Lamb of God, Son of the Fa-ther, you take a-way the
sin of the world, have mer-cy on us; you take a-way the
sin of the world, re-ceive our prayer; you are seat-ed at the
D.S.
right hand of the Fa-ther, have mer-cy on us.

3. For you a-lone are the Ho-ly One, you a-lone are the Lord,
 you a-lone are the Most High, Je - sus Christ, with the Ho - ly
 Spir - it, in the glo - ry of God the Fa - ther.

Text: ICEL, © 2010. Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

The Collect of the Day

Priest: God of the nations,
 all are invited to your table,
 for in your family no one is a stranger.
 Satisfy our hunger
 and mercifully extend to all people
 the joy of salvation and faith.
 Grant this through our Lord Jesus Christ, your Son,
 who lives and reigns with you
 in the unity of the Holy Spirit,
 God for ever and ever.

People: Amen.

✠ The Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Genesis

Then Joseph could no longer control himself before all those who stood by him, and he cried out, "Send everyone away from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's

Pronounced "CALL-ect," the collect of the day is the prayer that calls us together in worship and praise.

Joseph makes himself known to the brothers who had murderously betrayed him. He (amazingly) reinterprets his history with his brothers as the actions of God. Joseph's loyalty to the God of Israel and to the family of his father Jacob (Israel) is made plain.

children, as well as your flocks, your herds, and all that you have. I will provide for you there - since there are five more years of famine to come - so that you and your household, and all that you have, will not come to poverty.' And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honoured in Egypt, and all that you have seen. Hurry and bring my father down here." Then he fell upon his brother Benjamin's neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

Reader: Hear what the Spirit is saying to the Church. Genesis 45.1-15

All: **Thanks be to God.** *A moment of silence is observed*

Psalm 133 Paraphrase: #473 (Common Praise)

All Sing

Refrain

¡Mi-ren qué bue - no, qué bue-no es! es!

1. How pleas - ant and har - mo - nious when God's peo - ple are to - geth - er:
2. How pleas - ant and har - mo - nious when God's peo - ple are to - geth - er:
3. How pleas - ant and har - mo - nious when God's peo - ple are to - geth - er:

fra - grant as pre - cious oil when run - ning fresh on Aar - on's beard.
 fresh like the morn - ing dew that falls on Zi - on's ho - ly hill.
 there is where God be - stows the bless - ing, life for ev - er - more.

Text: Psalm 133; para. Pablo Sosa (1933-2020), alt. Music: Melody Pablo Sosa (1933-2020); arr. Darryl Nixon (1952-). Text and melody © Pablo Sosa. Arr. © Songs for a Gospel People, admin. Wood Lake Books

Second Reading

Reader: A Reading from the Letter of Paul to the Romans.

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew, for the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

Reader: Hear what the Spirit is saying to the Church Romans 11:1-2A, 29-32

All: **Thanks be to God.** *A moment of silence is observed*

Pronounced "sahm"
 The psalms are a collection of poetry, prose and song, written between 950 and 350 BC.

This Psalm may have been sung by pilgrims going up to Jerusalem. It celebrates Mt. Zion and the Jewish priestly rituals and expresses hope for the reunification of the Northern and Southern kingdoms. The Psalm recognizes the centrality of Israel to God's gift of everlasting life.

Despite the fact that he, an Israelite - and his gospel - have been rejected by his fellow Jews, Paul asserts that God has not rejected God's people - the Jews. Both Jews and Gentiles are recipients of God's mercy, and none will be rejected.

"Alleluia" comes from the Hebrew "Hallelujah" and simply means, "Praise God". We sing the Acclamation (from the Latin, *acclamare*, meaning "Shout in approval") to prepare our hearts to receive the Gospel.

A non-Jew asks Jesus to heal her daughter. When Jesus resists because she is not part of Israel, the Canaanite woman convinces him to expand his healing ministry. Jesus commends her courage and insight as faith and heals her daughter. Jesus makes a choice between a conception of his role as exclusively for Israel, and compassion for someone who is not part of Israel.

Homily is from the Greek word "homilio" which means "conversation". The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written and what they mean for us, today.

Gospel Acclamation: #198 (Gather)

All Sing



Al-le-lu - ia, al-le-lu - ia, al-le-lu - ia!

Music: Mass of Remembrance, Marty Haugen, © 1987, GIA Publications, Inc.

We turn and face the Gospel as it is processed to the midst of the gathered community.

We do this as a sign of respect and to symbolize that its message is at the centre of our lives and its truth is always before our eyes.

The Gospel

Deacon: The Lord be with you.

All: **And also with you.**

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

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

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly."

Deacon: The Gospel of Christ.

Matthew 15:21-28

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

Homily: Ann Jervis

The Prayers of the People

Please rise as you are able

Leader: We thank you Lord,
for giving sunlight to both the evil and the good,
for sending rain on the just and the unjust.

During the pause, please add your own prayers silently or aloud.

Leader: O God, you who are rich in mercy

All: **Have mercy, have mercy on us all.**

Leader: Change whatever needs to change in us:
To find harmony within our families, as did Joseph with his family,
despite the way his family had mistreated him.
To seek harmony with those with whom we are estranged, as did the
woman who pleaded with Jesus to heal her daughter.
To bring harmony in our relationship with the earth and with
Indigenous peoples.
Help us to restore the places destroyed by fire, drought and flood, here
in Canada, In Maui and throughout Africa.

During the pause, please add your own prayers silently or aloud.

Leader: O God, you who are rich in mercy

All: Have mercy, have mercy on us all.

Leader: We pray for the children of Palestine and for the elderly in Iraq,
for the devastated in Ukraine, and for homeless people on our streets.
We pray for all those cut off from the rest of us, who desire to belong.
We pray for bishops and princes and Bay St. brokers.
We pray for firefighters and personal support workers and all those
who help us to survive.
We pray for our politicians. We pray for people of influence who seek
to do good.
We pray for refugees, who struggle to retain their hope of ever finding
home.
We pray for tenants threatened with eviction and landlords who are
trying to accommodate them as best they can.

During the pause, please add your own prayers silently or aloud.

Leader: O God, you who are rich in mercy

All: Have mercy, have mercy on us all.

Leader: We pray for those who are ill, that you heal them.
We pray for those abandoned, that you bring them home.
We pray for the dying, that you draw close to them.
We pray for those who care for the ill and the dying, for strength,
wisdom, and hope.
We pray for those we love who are no longer with us.

During the pause, please add your own prayers silently or aloud.

Leader: O God, you who are rich in mercy

All: Have mercy, have mercy on us all.

Leader: But for your mercy, we cannot heal ourselves.
But for your mercy, we cannot change our hearts.
But for your mercy, we cannot right our wrongs.

During the pause, please add your own prayers silently or aloud.

Leader: O God, you who are rich in mercy

All: Have mercy, have mercy on us all. Amen.

The Peace

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

People: And also with you.

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.

When Jesus
appeared to his
disciples after the
resurrection, his first
words to them were
"Peace be with you."
We share the peace
with our neighbour
as a sign that we are
reconciled with one
another and with
God. You can share
the peace through a
nod, a handshake,
or by raising your
hand in the peace
symbol.

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 “Offertory Hymn” is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar as a symbol that in offering what sustains us, we might be a blessing to others.

Those who know this hymn will notice that we have changed the words “Sister” and “Brother” to “Sibling” and “Family”. This is an attempt to hear this hymn in a non-binary way and to be more inclusive as we ponder whom we are called to serve.

The Offering

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God’s love on our corner of Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

Offertory Hymn: #500 (Common Praise) “Sibling, Let Me Be Your Servant” *All Sing*



1. Sib - ling, let me be your ser - vant, let me be as Christ to you;
2. We are pil - grims on a jour - ney, fel - low trav - ellers on the road;
3. I will hold the Christ - light for you in the night - time of your fear;
4. I will weep when you are weep - ing; when you laugh I'll laugh with you.
5. When we sing to God in heav - en, we shall find such har - mo - ny,
6. Fam - ily, let me be your ser - vant, let me be as Christ to you;



pray that I may have the grace to let you be my ser - vant too.
 we are here to help each oth - er walk the mile and bear the load.
 I will hold my hand out to you, speak the peace you long to hear.
 I will share your joy and sor - row till we've seen this jour - ney through.
 born of all we've known to - geth - er of Christ's love and a - go - ny.
 pray that I may have the grace to let you be my ser - vant too.

Text: Richard Gillard (1953-). Music: Melody Richard Gillard (1953-); arr. Betty Carr Pulkingham (1928-2019). Text and music © 1977 Scripture in Song (a div. of Integrity Music, Inc.). All rights reserved. International copyright secured. Used by permission.

The Celebration of the Eucharist

Prayer Over the Gifts

Priest: Loving God and Father,
 you have adopted us to be your heirs.
 Accept all we offer you this day
 and give us grace to live as faithful children.
 We ask this in the name of Jesus Christ our Lord.

All: **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: Eternal God, Source of all being, we give you thanks and praise for your faithful love. You call us into friendship with you and one another to be your holy people, a sign of your presence in the world. When those we trust betray us, unfailingly you remain with us. When we injure others, you confront us in your love and call us to the paths of righteousness. You stand with the weak, and those, broken and alone, whom you have always welcomed home, making the first last, and the last first. Therefore we raise our voices with angels and archangels, forever praising you and singing.

Sanctus



Ho - ly, Ho - ly, Ho - ly Lord God of



hosts. Heav-en and earth are full of your glo - ry. Ho -



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



Bless-ed is he, bless-ed is he who comes in the name of the Lord. Ho-



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



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

The Eucharist (Greek for “Thanksgiving”) is a Christian ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

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

This is Supplementary Eucharistic Prayer 2 (S2) to the Book of Alternative Services, Anglican Church of Canada.

The climax of this story is the celebration of the Eucharist itself with Jesus and his disciples, which is followed by Christ's suffering and betrayal. We pray using Jesus' own words and follow his command to eat and drink in memory of him.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it 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.

Priest: Blessed are you, O Holy One: when Hagar was driven into the wilderness you followed her and gave her hope. When Joseph was sold into bondage, you turned malice to your people's good. When you called Israel out of slavery, you brought them through the wilderness into the promised land. When your people were taken into exile you wept with them by the river of Babylon and carried them home. At the right time you sent your Anointed One to stand with the poor, the outcast, and the oppressed. Jesus touched lepers, and the sick, and healed them. He accepted water from a woman of Samaria and offered her the water of new life. Christ knew the desolation of the cross and opened the way for all humanity into the redemption of your reconciling love. On the night he was betrayed, Jesus, at supper with his friends, took bread, gave you thanks, broke the bread, gave it to them, and said, "Take and 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." Loving and Holy One, recalling Christ's death and resurrection, we offer you these gifts, longing for the bread of tomorrow and the wine of the age to come. Therefore we proclaim our hope:

People: **Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

Priest: Pour out your Spirit on these gifts that through them you may sustain us in our hunger for your peace. We hold before you all whose lives are marked by suffering, our sisters and brothers. When we are broken and cast aside, embrace us in your love. Through Christ, with Christ, and in Christ in the unity of the Holy Spirit, all honour and glory are yours, O Source of all life, now and for ever.

People: **Amen.**

The Lord's Prayer

Priest: *People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.
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 pow - er, and the glo - ry are yours, now and for ev - er. A - men.

Music: McNeil Robinson © 1979 Theodore Presser Co.)

The Breaking of the Bread

Priest: “I am the bread which has come down from heaven,” says the Lord.

All: **Give us this bread for ever.**

Priest: “I am the vine, you are the branches.”

All: **May we dwell in him, as he lives in us.**

Priest: The gifts of God for the People of God.

All: **Thanks be to God.**

Agnus Dei

Cantor: Lamb of God, you take a-way the sin of the
All: world, have mer-cy on us. world, grant us peace.

To repeat | *Last time*

Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

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:

This hymn is called the Agnus Dei (pronounced “On-yoose Day-e”), a Latin phrase meaning “Lamb of God,” and has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus. We sing it here to remind ourselves that Jesus’ death on the cross frees us from all that alienates us from God and our neighbour.

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.

Communion Hymn: #613 (Common Praise) “We Lay Our Broken World”

All Sing



1. We lay our bro - ken world in sor - row at your feet, haunt-
 2. where hu - man life seems less than prof - it, might, and pride: though
 3. We bring our bro - ken hopes for lives of dig - ni - ty; work-
 4. We bring our bro - ken loves, friends part - ed, fam - ilies torn; then
 5. We bring our bro - ken selves, con - fused and closed and tired; then
 6. Come fill us, Fire of God, our life and strength re - new; find



ed by hun-ger, war, and fear, op-pressed by power and hate,
 to u - nite us all in you, you lived and loved and died.
 less and o - ver-worked you love, and call us to be free.
 in your life and death we see that love must be re - born.
 through your gift of heal - ing grace new pur - pose is in - spired.
 in us love and hope and trust, and lift us up to you.

Text: Anna Briggs (1947-) ©. Music: GARELOCHSIDE. Kenneth George Finlay (1882-1974). © Broomhill Church of Scotland, Glasgow.

Motet comes from the Latin “motectum” meaning movement and refers to the movement of the various voices in this form of vocal composition.

Motet: “Call to Remembrance” (Richard Farrant)

Call to remembrance, O God,
 thy tender mercies
 and thy loving kindness,
 which hath been ever of old,
 O remember not the sins and offences of my youth:
 but according to thy mercy
 think thou on me, O God,
 for thy goodness.

Prayer after Communion

Please rise as you are able

Priest: Eternal God, we have received a token of your promise.
May we who have been nourished by holy things
live as faithful heirs of your promised kingdom,
in the name of Jesus Christ our Lord. **Amen.**

The Doxology

Priest: Glory to God,
All: **whose power working in us
can do infinitely more
than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus
for ever and ever. Amen.**

Announcements

Please be seated

Departing Hymn: #82 (Sing a New Creation) "Praise the Holy One"

Please rise as you are able and sing



Praise the Ho - ly One! Praise God's ho - ly name. Al - le - lu - ia!



Praise God's ho-ly name. Al-le-lu-ia! Praise God's ho-ly name. Al-le-lu-ia!

Text: Cameroon trad. Music: Cameroon processional, arr. Ralph M. Johnson, 1994. © 1994 earthsongs.

The Dismissal

Deacon: Let us go in peace to love and serve the Lord. Alleluia!

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

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." We say this prayer to proclaim that worshipping God together has made a difference in our lives.

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

The cover image "Jesus and the Canaanite Woman" is by Ilyas Basim Khuri Bazzi Rahib, courtesy of Wikimedia Commons.
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WORSHIP WITH US

Sunday, August 27 (Proper 21A)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM – Taizé (in the Church and through YouTube)

8 PM – Compline (on Zoom only)

Sunday, September 3 (Proper 22A)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM – Taizé (in the Church and through YouTube)

8 PM – Compline (on Zoom only)

