



CELEBRATING BLACK HISTORY
HOLY COMMUNION

SUNDAY, FEBRUARY 16, 2025, AT 10:30 A.M.

The 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 <https://theredeemer.ca/post-17524>.

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Today's service is the Church of the Redeemer's inaugural Black History celebration. As we worship we join in the work of the national church and dioceses here in Canada and across the Anglican Communion, to address the racism and prejudice that continues to exist in institutions, including the church, in society, and in our own hearts. We honour the experiences and the contributions of people of African Heritage and we walk in solidarity with them.

As we sing this ancient text acknowledging God's love all around us, we recognize the role that we, and our church, have played and continue to play in racist actions. We strive to embrace the levelling inclusive love of Christ; helping us to move forward together.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #487 (Common Praise) "Where Charity and Love Prevail"

All rise and sing



1. Where char - i - ty and love pre - vail, there God is ev - er found; brought
2. With grate-ful joy and ho - ly fear his char - i - ty we learn; let
3. For - give we now each oth - er's faults as we our faults con - fess; and
4. Let strife a - mong us be un-known, let all con - ten - tion cease; be
5. Let us re - call that in our midst dwells God's be - got - ten Son; as
6. Love can ex-clude no race or creed if hon-oured be God's name; our



here to - geth - er by Christ's love, by love are we thus bound.
us with heart and mind and strength now love God in re - turn.
let us love each oth - er well in Chris-tian ho - li - ness.
yours the glo - ry that we seek, be ours the ho - ly peace.
mem-bers of his bo - dy joined, we are in him made one.
com-mon life em - brac - es all whose Mak - er is the same.

Text: Latin (9th cent.); tr. Omer Westendorf (1916-1997), alt. © 1961, 1962 World Library Publications, Inc. A division of J.S. Paluch Company, Inc.
Music: TWENTY-FOURTH (PRIMROSE). Atrib. Lucius Chapin (1769-1842).

✠ The Gathering of the Community

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

People: **And also with you.**

Priest: It is a long walk to freedom.
A walk filled with sorrow, injustice, and fear.
And it is a walk of hope, of protest, of rising up.

All: **We need Jesus to walk with us,
to lead us
to befriend us,
to comfort us.
We need Jesus to walk with us.**

Kyrie

All sing

Kyrie eleison, Christe eleison, Kyrie eleison
(*Lord have mercy, Christ have mercy, Lord have mercy*)

The Collect of the Day

Priest: God of All,
you sent your son Jesus Christ to set us on the path of justice.
Give us generous hearts as we work to end racism
and build your kingdom where freedom reigns and where all flourish.
Anoint us to be your loving agents of justice:
through your Son Jesus Christ our Redeemer,
lives and reigns with you, in the unity of the Holy Spirit,
one God, now and for ever.

People: **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

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

I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them, and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like water and righteousness like an ever-flowing stream.

Reader: Hear what the Spirit is saying to the Church.

Amos 5:21-24

People: **Thanks be to God.**

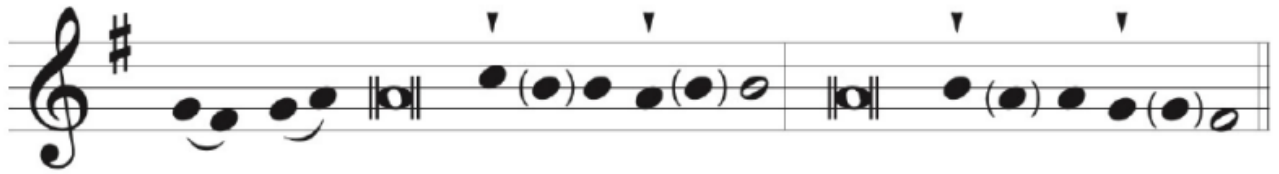
A moment of silence is observed

Our worship begins with the Gathering. We are called to this sacred place as individuals, and together as a community we worship, pray, and give thanks to God.

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy." This phrase, usually said or sung three times, calls Jesus to be present during our service.

Writing in the 8th century BCE, the prophet Amos expressed concern for the social and political ills plaguing Israel. In this text Amos exposes the hypocrisy of religious practice that makes things right with God without an ethic of working for justice.

Pronounced “sahm” the psalms are a collection of poetry, prose, and song that cover every theme and human emotion. In this psalm, God is the psalmist’s refuge and bastion of safety. With complete trust, they turn to God in the midst of attack, waiting for God to act.



BLËSSËD are you, O God! *

for you have shown me the wonders of your love in a besieged city.

Yet I said in my alarm,

“I have been cut off from the sight of your eyes.” *

**Nevertheless, you heard the sound of my entreaty
when I cried out to you.**

All you who worship God; *

love the One who protects the faithful,
but repays to the full those who act haughtily.

Be strong and let your heart take courage, *

all you who wait for God.

Second Reading:

Reader: A writing from Cole Arthur Riley.

Justice is becoming one of those words that hurts on the way out of me. To petition and hope for justice in a society predicated on corruption can feel futile and naïve. Lately, it’s felt almost embarrassing – or is that shame? . . . On April 20, 2021, when police officer Derek Chauvin was found guilty of murdering George Floyd, I felt nothing. I had prepared myself for an acquittal but hadn’t considered what coping would still be necessary in the event he was found guilty. . . . When the verdict was announced, I felt no relief. It didn’t feel triumphant. I felt no release in my chest which had grown tight against my heartbeat. I felt no resolve. . . . Sometimes I wonder if we lack imagination for any form of justice apart from punishment of the perpetrator. I think justice can contain this, but if this is all justice is, is it worth marching at all? Maybe so. But I want justice that is just as concerned with rectifying the systems that allowed the injustice to take place. . . . Justice alone is not the destination. Becoming human is. This is liberation. We want no need for gavels, no need for sit-ins or philanthropy. No need for food drives or keys clenched between knuckles at night. We want more for ourselves. But until then, we speak. We organize. We create. We hold hope for one another on the edge of despair, our voices sustained in the collective. Whether they listen or fail to listen, our mouth is ours. There is meaning in that.

Reader: This is the word that God has made known to us.

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

Letter XV

A moment of silence is observed

Cole Arthur Riley is an American writer and poet who explores the connection between spirituality and being a Black person. Today’s reading is from her book, *Black Liturgies*. In this text she challenges us to see beyond justice as judicial to justice that is the freedom to be human.

Sequence Hymn: "I Want Jesus to Walk with Me"

All rise and sing



1. I want Je - sus _____ to walk with me; _____
2. In my tri - als, _____ Lord, walk with me; _____
3. In my sor - rows, _____ Lord, walk with me; _____



I want Je - sus _____ to walk with me; _____
In my tri - als, _____ Lord, walk with me; _____
In my sor - rows, _____ Lord, walk with me; _____



All a - long my _____ pil - grim jour - ney, _____
When the shades of _____ life _____ are fall - ing, _____
When my heart with - in _____ is ach - ing, _____



Lord, I want Je - sus _____ to walk with me. _____
Lord, I want Je - sus _____ to walk with me. _____
Lord, I want Je - sus _____ to walk with me. _____

Words and music: Traditional Spiritual

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.*

We try to imagine the fear, anger, and exhaustion of the enslaved peoples who created and sang this song, truly giving over their trust and whole self to God. What would this text mean to us when it is all we have? We remember the roots of this song as we ponder our own journey with Christ, and with each other.

The Beatitudes, both Matthew's version and here in Luke, is the summary of all Jesus' teachings. This is a subversive text that privileges not only those who are on the margins but ignites our imaginations of what it is like being in the kingdom of God.

The purpose of the homily (sermon) is to unpack the readings of the liturgy in a way that we understand what they meant for those whom they were written for, and to bring those words to life for us today.

The Gospel

Priest: The Lord be with you.

People: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to Luke.

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

He came down with them and stood on a level place with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases, and those who were troubled with unclean spirits were cured. And everyone in the crowd was trying to touch him, for power came out from him and healed all of them.

Then he looked up at his disciples and said:

“Blessed are you who are poor,
for yours is the kingdom of God.

“Blessed are you who are hungry now,
for you will be filled.

“Blessed are you who weep now,
for you will laugh.

“Blessed are you when people hate you and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice on that day and leap for joy, for surely your reward is great in heaven, for that is how their ancestors treated the prophets.

“But woe to you who are rich,
for you have received your consolation.

“Woe to you who are full now,
for you will be hungry.

“Woe to you who are laughing now,
for you will mourn and weep.

“Woe to you when all speak well of you, for that is how their ancestors treated the false prophets.

Priest: The Gospel of Christ.

Luke 6:17-26

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

A moment of silence is observed.

Homily: Paige Souter

A moment of silence is observed.

Prayers of the People

Leader: With hearts committed to building God's kingdom of justice and freedom, let us lift our prayers to the One who empowers and enlivens us for this work.

God of all peoples, whose Son reached across the ethnic boundaries between Samaritan, Roman and Jew, help us to break down the barriers in our communities, enable us to see the reality of racism and bigotry, and free us to challenge and uproot it from ourselves, our society and our world.

Please add your prayers either silently or aloud.

Leader: Lord, in your mercy,

All: **Hear our prayer.**

Leader: We pray for all victims of racial hatred and discrimination, and we seek your protection for those affected in our churches, our schools, our places of work and our communities.

Please add your prayers either silently or aloud.

Leader: Lord, in your mercy,

All: Hear our prayer.

Leader: We pray for all in our world, of whatever race, who suffer the horrors of modern slavery. Your Son came to bring good news to the poor and freedom for the oppressed. We pray for all working to combat modern slavery and to end human trafficking: for governments and agencies, for Church and other faith leaders, for businesses, charities and individuals.

Please add your prayers either silently or aloud.

Leader: Lord, in your mercy,

All: Hear our prayer.

Leader: We pray for ourselves. May we be voices against oppression and channels of the transforming power of the gospel. Open our hearts to all who suffer in our midst but out of sight. Help us to work for a world where human beings are valued, where no one is enslaved, and no one used against their will for another's pleasure or need.

Please add your prayers either silently or aloud.

Leader: Lord, in your mercy,

All: Hear our prayer.

Leader: We pray that we may know the power of reconciliation. Wherever there is division between us and others, because of our race or ethnicity, we pray that we may all be led to reconciliation. We pray for all who work to bring communities together in ways that are just and equal for all.

Please add your prayers either silently or aloud.

Leader: Lord, in your mercy,

All: Hear our prayer.

Leader: As we pray for reconciliation, we pray also for restoration. We pray for those whose spirits and communities have been weighed down by racism. Guide us as we strive to ensure everyone has equal dignity. Lord, in your mercy,

Please add your prayers either silently or aloud.

Leader: Lord, in your mercy,

All: Hear our prayer. Amen.

With all that weighs on us in our personal lives, our community, our church, and in our world that weighs upon us, the prayers of the people offer God our cares and concerns. These Prayers of the People and the Prayer of Lament have been especially adapted for Black History Month.

Prayer of Lament

Priest: Merciful God,

All: **We come with humble hearts,
confessing that we have inherited a faith
that was used to justify the enslavement of your people.
Touch hearts that have been shrivelled
by generations of suppressed empathy
and eyes that have lost the ability to see
siblings who suffer from systemic injustice.
Grant us courage to work for justice for all people.
As we unlearn the habits of racism, discrimination, and prejudice,
give us grace to draw deeply
from the prophetic witness of those who resisted injustice
by the power of your Spirit.
Give us grace to follow them to freedom. Amen.**

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.

As the hymnwriter states; we must question our inherited church and take nothing for granted. Continually asking, learning, and rising from the dead.

The Peace

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

People: **And also with you.**



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

Offertory Hymn: #584 (Common Praise) "The Church of Christ in Every Age"

All sing



1. The church of Christ in ev - ery age, be - set by change but Spir - it led, must
2. A - cross the world, a - cross the street, the vic-tims of in - jus - tice cry for
3. Then let the ser - vant church a - rise, a car-ing church that longs to be a
4. For he a - lone, whose blood was shed, can cure the fe - ver in our blood, and
5. We have no mis - sion but to serve in full o - be-dience to our God: to



claim and test its her - i - tage and keep on ris - ing from the dead.
shel - ter and for bread to eat, and nev - er live un - til they die.
part - ner in Christ's sac - ri - fice, and clothed in Christ's hu - man - i - ty.
teach us how to share our bread and feed the starv - ing mul - ti - tude.
care for all, with - out re - serve, and spread the lib - er - at - ing word.

Text: Fred Pratt Green (1903-2000). © 1971 Hope Publishing Co. Music: HERONGATE. Melody Essex trad.; adapt. and arr. Ralph Vaughan Williams (1872-1958). Arr. © Oxford University Press.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of mercy and grace,
the eyes of all wait upon you,
and you open your hand in blessing.
Fill us with good things at your table,
so that we may come to the help of all in need,
through Jesus Christ, our redeemer and 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.**



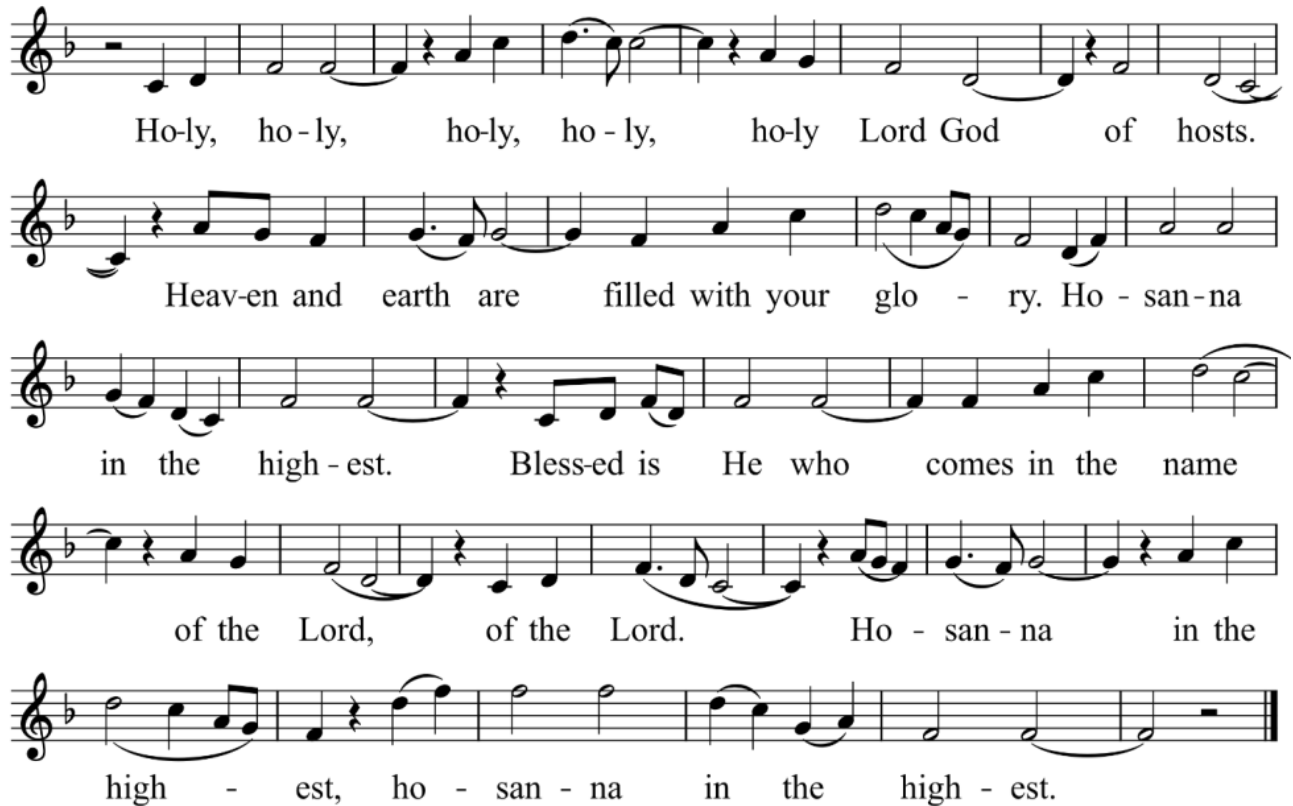
Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: It is truly right, and good and joyful, to give you thanks,
all-holy God,
source of life and fountain of mercy.
Because in the mystery of the Word made flesh,
you have caused a new light to shine in our hearts,
to give the knowledge of your glory
in the face of your Son Jesus Christ our Lord.
Therefore, joining with Angels and Archangels
and with the faithful of every generation,
we lift our voices with all creation as we sing:

The Eucharist (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

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.

Sanctus



Ho-ly, ho-ly, ho-ly, ho-ly, ho-ly Lord God of hosts.
Heav-en and earth are filled with your glo - ry. Ho - san-na
in the high - est. Bless-ed is He who comes in the name
of the Lord, of the Lord. Ho - san - na in the
high - est, ho - san - na in the high - est.

Music: Grayson Warren Brown (b.1948), *A Mass for a Soulful People*. © 1979 North American Liturgy Resources, 10802 N. 23rd Ave., Phoenix, AZ 85029. All Rights Reserved.

Priest: Blessed are you, gracious God,
creator of the universe and giver of life.
You formed us in your own image
and called us to dwell in your infinite love.
You gave the world into our care
that we might be your faithful stewards
and show forth your bountiful grace.

But we failed to honour your image
in one another and in ourselves;
we would not see your goodness in the world around us;
and so we violated your creation,
abused one another,
and rejected your love.
Yet you never ceased to care for us,
and prepared the way of salvation for all people.

Through Abraham and Sarah
you called us into covenant with you.
You delivered us from slavery,
sustained us in the wilderness,
and raised up prophets
to renew your promise of salvation.
Then, in the fullness of time,
you sent your eternal Word,
made mortal flesh in Jesus.

Priest: Born into the human family,
and dwelling among us,
he revealed your glory.
Giving himself freely to death on the cross,
he triumphed over evil,
opening the way of freedom and life.

On the night before he died for us,
Our Savior Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his friends, and said:
“Take, eat:
This is my Body which is given for you.
Do this for the remembrance of me.”

As supper was ending, Jesus 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 poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

All: **Christ has died.
Christ is risen.
Christ will come again.**

Priest: Remembering his death and resurrection,
we now present to you from your creation
this bread and this wine.
By your Holy Spirit may they be for us
the Body and Blood of our Savior Jesus Christ.
Grant that we who share these gifts
may be filled with the Holy Spirit
and live as Christ’s Body in the world.
Bring us into the everlasting heritage of your children,
that with all your saints, past, present, and yet to come,
we may praise your Name for ever.

Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honour, glory, and praise,
for ever and ever.

People: **Amen.**

The
Eucharistic
Prayer today is
Prayer 1 from
Enriching Our
Worship 1 of
the Episcopal
Church. The
Preface is
taken from
from
Washington
National
Cathedral
HBCU
(Historically
Black and
Coloured
Universities)
Sunday
Service
February 11
2024.

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 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: We break this bread to share in the body of Christ.

People: **We, being many, are one body, for we all share in the one bread.**

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

People: **Thanks be to God.**

Fraction Hymn: "Let Us Break Bread Together"

All sing

The Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn or song sung during the Eucharist when the priest breaks the consecrated bread.

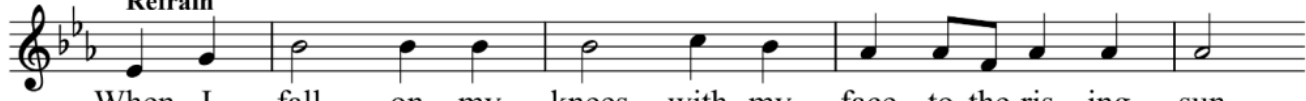


1. Let us break bread to - geth-er on our knees; _____
2. Let us drink wine to - geth-er on our knees; _____



Let us break bread to - geth-er on our knees. _____
Let us drink wine to - geth-er on our knees. _____

Refrain



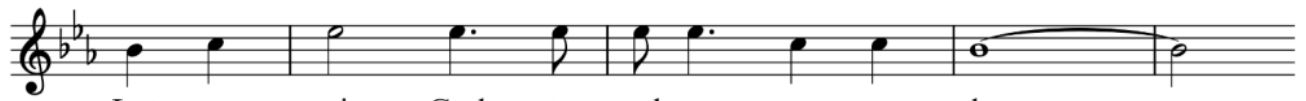
When I fall on my knees, with my face to the ris - ing sun,



Oh _____ Lord, have mer-cy on me. _____

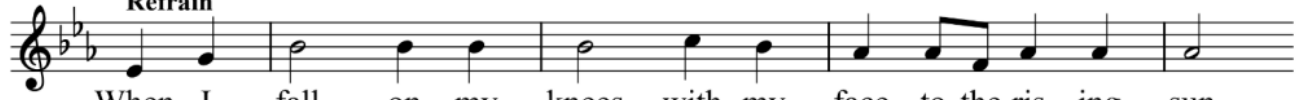


3. Let us praise God to - geth-er on our knees; _____



Let us praise God to - geth-er on our knees. _____

Refrain



When I fall on my knees, with my face to the ris - ing sun,



Oh _____ Lord, have mer-cy on me. _____

Traditional Spiritual, arr. Carl Haywood. 2017 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:*

Marques L.A. Garrett is an African American composer, conductor, singer, and professor at the University of North Texas. He was drawn to this "Sonnet" of James Weldon Johnson, especially the closing poetry. Johnson was an African American writer, activist, and a leader of the National Association for the Advancement of Colored People (the NAACP). Of this piece, and Johnson's poetry, Garrett writes "In the midst of discrimination, our heart—the core of our being—must lead us into rightful change. And as we continue doing right, the principles of honesty, love, and justice will give us the power to strive for what is due all of humanity."

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 Song: "Hymn to Freedom" (Oscar Peterson / Harriette Hamilton)

All sing

When every heart joins every heart
and together yearns for liberty
that's when we'll be free.

When every hand joins every hand
and together molds our destiny,
that's when we'll be free.

Any hour, any day, the time soon will come
when all will live in dignity,
that's when we'll be free.

When everyone joins in our song
and together singing harmony,
that's when we'll be free.

Motet: "My heart be brave" (Marques L.A. Garrett / James Weldon Johnson)

My heart be brave, and do not falter so,
Nor utter more that deep, despairing wail.
Thy way is very dark and drear I know,
But do not let thy strength and courage fail;
For certain as the raven-winged night
Is followed by the bright and blushing morn,
Thy coming morrow will be clear and bright;
'Tis darkest when the night is furthest worn.
Look up, and out, beyond, surrounding clouds,
And do not in thine own gross darkness grope,
Rise up, and casting off thy hind'ring shrouds,
Cling thou to this, and ever inspiring hope:
Tho' thick the battle and tho' fierce the fight,
There is [a] power [in] making for the right.

Prayer after Communion

Please rise as you are able

Priest: Gracious God,
in this meal you have drawn us to your heart,
and nourished us at your table with food and drink,
the body and blood of Christ.
Now send us forth to be your people in the world,
and to proclaim your truth this day and evermore,
through Jesus Christ, our Saviour and Lord.

People: 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: #484 (Common Praise) "In Christ There is No East or West"

All rise and sing



1. In Christ there is no east or west, in
2. In Christ shall true hearts ev - ery - where their
3. Join hands, dis - ci - ples of the faith, what -
4. In Christ now meet both east and west, in



Christ no south or north, but one great fel - low -
high com - mun - ion find, whose ser - vice is the
e'er your race may be; who serves my God in
Christ meet south and north; all faith - ful souls are



ship of love through - out the whole wide earth.
gold - en cord close - bind - ing hu - man kind.
truth and love is sure - ly kin to me.
joined in one through - out the whole wide earth.

Text: John Oxenham (1852-1941), alt., © Reprinted by permission of Desmond Dunkerley.
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The Dismissal

Priest: Let us go into the world to build God's kingdom. Alleluia!

People: Thanks be to God. Alleluia!

"Doxology" comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

In the dismissal we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday February 16 (Sixth Sunday after Epiphany)

12:30 PM – Pre-Vestry Meeting (Zoom)

7:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday February 23 (Seventh Sunday after Epiphany)

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

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

12:30 PM – Vestry Meeting (in the Church and on Zoom)

7:00 PM – Taizé Eucharist (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)