



THIRD SUNDAY IN LENT

HOLY EUCHARIST

SUNDAY, MARCH 23, 2025, 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 <https://theredeemer.ca/post-17524>.

[theredeemer.ca](http://theredeemer.ca)

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

[facebook.com/TheRedeemerTO](https://www.facebook.com/TheRedeemerTO)

We are now in the season of Lent (from the Middle English "lencen" meaning "springtime") where we prepare for new life in the Easter resurrection. Lent began on Ash Wednesday and covers 40 days of prayer, fasting, and almsgiving.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

**President:** Steven Mackison

### Welcome

### Land Acknowledgement

### Lenten Practice

*We are invited to observe a holy Lent through self-examination, penitence, prayer, fasting and alms-giving. During our Sunday morning services, we invite you to participate in the following Lenten practice which will give time and space for personal silent prayer, paying attention to how the readings and homily are resting in our hearts.*

- 1. Following the homily, we are invited to take the piece of paper that is located in the bulletin, and write down the people, places, and concerns you want to hold before God.*
- 2. When it is time to come forward for communion, bring the piece of paper with you and place it in the cauldron. These prayers will be kept safe during the week so that what you offer remains between you and God.*
- 3. At the Easter Vigil, we will take all of these prayers and include them in the new fire from which we will light the Paschal candle. As the flames of that fire dance in the darkness of the night, our prayers will rise like incense, and the light will scatter the shadows of fear and doubt.*

## Opening Hymn: #584 (Gather) "Come to the Water"

*Please rise and sing*



1. O let all who thirst, let them come to the water.  
2. And let all who seek, let them come to the water.  
3. And let all who toil, let them come to the water.  
4. And let all the poor, let them come to the water.

And let all who have noth-ing, let them come to the Lord:  
And let all who have noth-ing, let them come to the Lord:  
And let all who are wea-ry, let them come to the Lord:  
Bring the ones who are lad-en, bring them all to the Lord:

With-out mon-ey, with-out price. Why should you  
With-out mon-ey, with-out strife. Why should you  
All who la-bour, with-out rest. How can your  
Bring the chil-dren with-out might. Eas - y the

pay the price, ex-cept for the Lord?  
spend your life, ex-cept for the Lord?  
soul find rest, ex-cept for the Lord?  
load and light: ' come to the Lord.

Text: Isaiah 55:1,2, Matthew 11:28-30; John Foley, SJ, b.1939. Tune: John Foley, SJ, b.1939 © 1978, John B. Foley, SJ, and OCP.

## ✠ The Penitential Rite

*Priest:* Holy God, Maker of all

*People:* **Have mercy on us.**

*Priest:* Jesus Christ, Son of Mary

*People:* **Have mercy on us.**

*Priest:* Holy Spirit, breath of life

*People:* **Have mercy on us.**

*Priest:* Let us in silence remember our own faults and failings.

*Silence is kept.*

*Priest:* In the community of Christ's Church and in the presence of all God's people, I confess to God that I have sinned in thought, word and deed. I have not loved God, cared for God's people as I should. I own my responsibility and pray for God's pardon.

*People:* **May God forgive you, Christ befriend you,  
and the Spirit renew and change your life.**

*Priest:* Amen.

Throughout Lent, we begin with the Penitential Rite symbolizing our need to live more faithfully.



"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.

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

Find life and riches in the generous sharing of food! Discover that God's promises made so long ago to David are being brought to pass even now! God is transcendent, yet cares deeply for humanity. God desires a change of heart and an end to wicked actions so that God can rain down mercy and pardon and bring fruitfulness to the earth and its peoples.

**People:** In the community of Christ's Church and in the presence of all God's people, we confess to God that we have sinned in thought, word and deed. We have not loved God, cared for God's people as we should. We own our responsibility and pray for God's pardon.

**Priest:** May God forgive you, Christ befriend you, and the Spirit renew and change your life.

**People:** Amen.

## Kyrie Eleison

**Kyrie eleison. Christe eleison. Kyrie eleison.**

*Lord have mercy. Christ have mercy. Lord have mercy.*

## The Collect of the Day

**Priest:** God of infinite goodness,  
throughout the ages you have persevered  
in claiming and reclaiming your people.  
Renew for us your call to repentance,  
surround us with witnesses to aid us in our journey,  
and grant us the time to fashion our lives anew;  
through Jesus Christ our Saviour  
who lives and reigns with you and the Holy Spirit,  
one God, now and forever.

**People:** Amen.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

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

Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labour for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. See, I made him a witness to the peoples, a leader and commander for the peoples. See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the Lord your God, the Holy One of Israel, for he has glorified you. Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.'

**Reader:** The Word of the Lord.

**People:** Thanks be to God.

Isaiah 55.1-9

*A moment of silence is observed*



O God, you are my God; eagerly I seek you;  
 My soul thirsts for you,  
 my flesh faints for you,  
 as in a barren and dry land where there is no water.  
 Therefore I have gazed upon you in your holy place,  
 that I might behold your power and your glory. **Refrain**

For your loving-kindness is better than life itself;  
 my lips shall give you praise.  
 So will I bless you as long as I live  
 and lift up my hands in your name.  
 My soul is content, as with marrow and fatness,  
 and my mouth praises you with joyful lips. **Refrain**

When I remember you upon my bed,  
 and meditate on you in the night watches.  
 For you have been my helper,  
 and under the shadow of your wings I will rejoice.  
 My soul clings to you;  
 your right hand holds me fast. **Refrain.**

## Gospel Acclamation

All sing



Text: ICEL, © 1969. Music: *Unity Mass*, Norah Duncan IV, © 2010, GIA Publications, Inc.

Pronounced "sahm" the psalms are a collection of poetry, prose, and song that cover every theme and human emotion.

How do we satisfy our deepest longings for God? Or where? It is in the gathering of God's people and acts of praise. It is alone as darkness falls and we call to mind the presence, protection and steadfast friendship of God in our lives.

We sing the Acclamation (from the Latin "acclamare," meaning "shout in approval") to prepare our hearts to receive the Gospel.

*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.*

What do we make of this parable of the fig tree? On the one hand it is a message of compassion. We are the unfruitful fig tree and we are given another chance. On the other hand, we have a responsibility: the time we have is not unlimited. We are offered life giving nutrients and we are expected to respond with fruitful and loving lives.

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.**

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, “Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them — do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish as they did.” Then he told this parable: “A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, ‘See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?’

He replied, ‘Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.’”

*Priest:* The Gospel of Christ.

Luke 13.1-9

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

*A moment of silence is observed.*

**Homily:** Paul MacLean

*A moment of silence is observed.*

*At this time you are invited to write down prayers for the concerns of your heart.*

## Prayers of the People

*Leader:* During this time of prayer, we are drawn closer to God’s heart, lifting prayers for ourselves, our neighbours and the world.

Gracious God, as you draw us closer to you, you draw us closer to each other, to those in need, and to a suffering world. Give us hearts to bare the burdens of the world, being beacons of your hope.

*Please add your prayers, either silently or aloud.*

*Leader:* God in your mercy,

*All:* **hear our prayer.**

*Leader:* We pray for diplomacy. Give to all nations and leaders, hearts eager to listen, eager to resolve strife through dialogue, and eager to serve the common good. Give them open hearts to hear your call for harmony and peace.

*Please add your prayers, either silently or aloud.*

*Leader:* God in your mercy,

*All:* **hear our prayer.**

*Leader:* We pray for resilience. Instill in us the strength, patience, and insight to withstand the challenges of this moment in time, including economic challenges, toxic rhetoric, and the mistreatment of migrants. Give us open hearts to hear your call to protect human dignity.

*Please add your prayers, either silently or aloud.*

*Leader:* God in your mercy,

*All:* **hear our prayer.**

*Leader:* We pray for this Redeemer community. Inspire us as we seek to hear your voice calling us to ministry in this neighbourhood, to be a place of belonging. Give us open hearts to hear your call to be companions on the journey.

*Please add your prayers, either silently or aloud.*

*Leader:* God in your mercy,

*All:* **hear our prayer.**

*Leader:* We pray for our needs and for those of our neighbours. Gift to each person your abundant grace that heals, restores, and enlivens. Give us open hearts to hear your call to hear to be a loving presence.

*Please add your prayers, either silently or aloud.*

*Leader:* God in your mercy,

*All:* **hear our prayer.**

*Leader:* Gracious God, we lift these prayers to you knowing that you hold them in your heart, transforming them into new life. Be with us in our time of need, now and for ever. **Amen.**

## **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.*

With all that weighs on us in these difficult days, we offer our cares and concerns to God in the Prayers of the People. We welcome you to use the silences to express your prayers, silently or aloud.

At the Last Supper, Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In the same manner, we, as his disciples, share his peace with each other, a gesture so needed in these troubling times. We do this through a nod, a handshake, or by raising your hand in the peace symbol.

We sing the Offertory Hymn as we bring our financial gifts, along with the bread and wine, to the altar. This is an expression of thanks for all that God has given us and is a symbolic statement that in offering what sustains us, we might also be a blessing to others.

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.

## Offertory Hymn: #533 (Common Praise) "Jesus, Lover of My Soul"

*All sing*



1. Je - sus, lov - er of my soul, let me to thy bos - om fly,  
 2. Oth - er ref - uge have I none; hangs my help-less soul on thee.  
 3. Thou, O Christ, art all I want; more than all in thee I find!  
 4. Plen-teous grace with thee is found, grace to cov - er all my sin;  
 while the near - er wa - ters roll, while the tem-pest still is high.  
 Leave, ah! leave me not a - lone; still sup-port and com-fort me.  
 Raise the fal - len, cheer the faint, heal the sick, and lead the blind.  
 let the heal-ing streams a-bound; make and keep me pure with - in.  
 Hide me, O my Sav-iour, hide, till the storm of life is past;  
 All my trust on thee is stayed, all my help from thee I bring;  
 Just and ho - ly is thy name; I am all un - righ - teous-ness;  
 Thou of life the foun-tain art; free - ly let me take of thee;  
 safe in - to the ha - ven guide; O re - ceive my soul at last.  
 cov - er my de - fence-less head with the shad-ow of thy wing.  
 false and full of sin I am; thou art full of truth and grace.  
 spring thou up with - in my heart; rise to all e - ter - ni - ty.

Text: Charles Wesley (1707-1788). Music: ABERYSTWYTH. Joseph Parry (1841-1903).

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* Gracious God,  
 we know your power to triumph over weakness.  
 May we who ask forgiveness be ready to forgive one another,  
 in the name of Jesus the Lord. **Amen.**



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.

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

Ho - san - na in the high - est.

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.

*Priest:* God of our weary years, God of our silent tears,  
you have brought us this far along our journey,  
lifting us up from the dust  
even when we have fallen short of your glory.

In times of bitterness you did not abandon us,  
but guided us into the path of love and light.  
In every age you sent angels  
to whisper your message of love without measure.  
In every age, you sent your prophets  
to make known your loving will for all humanity.  
The cry of the poor has become your own cry;  
and our hunger and thirst for justice is your own desire,  
which you have entrusted to our fragile wills and restless hearts.

In the fullness of time, you sent your son  
to preach good news to the afflicted,  
to break bread with the outcast and the despised,  
and to ransom those in bondage to prejudice and sin.

In the night in which he was betrayed,  
our Lord Jesus took bread, and gave thanks;  
broke it and gave it to his disciples, saying:  
“Take and eat; this is my body given for you.  
Do this in remembrance of me.”

After supper, he took the cup of wine, gave you thanks,  
and offered it for all, saying:

“This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.”

For as often as we eat of this bread and drink from this cup,  
we proclaim this truth:

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

*Priest:* Send your Holy Spirit, our advocate, to fill the hearts  
of all who share this bread and cup with courage and wisdom,  
to pursue love and justice in all the world.

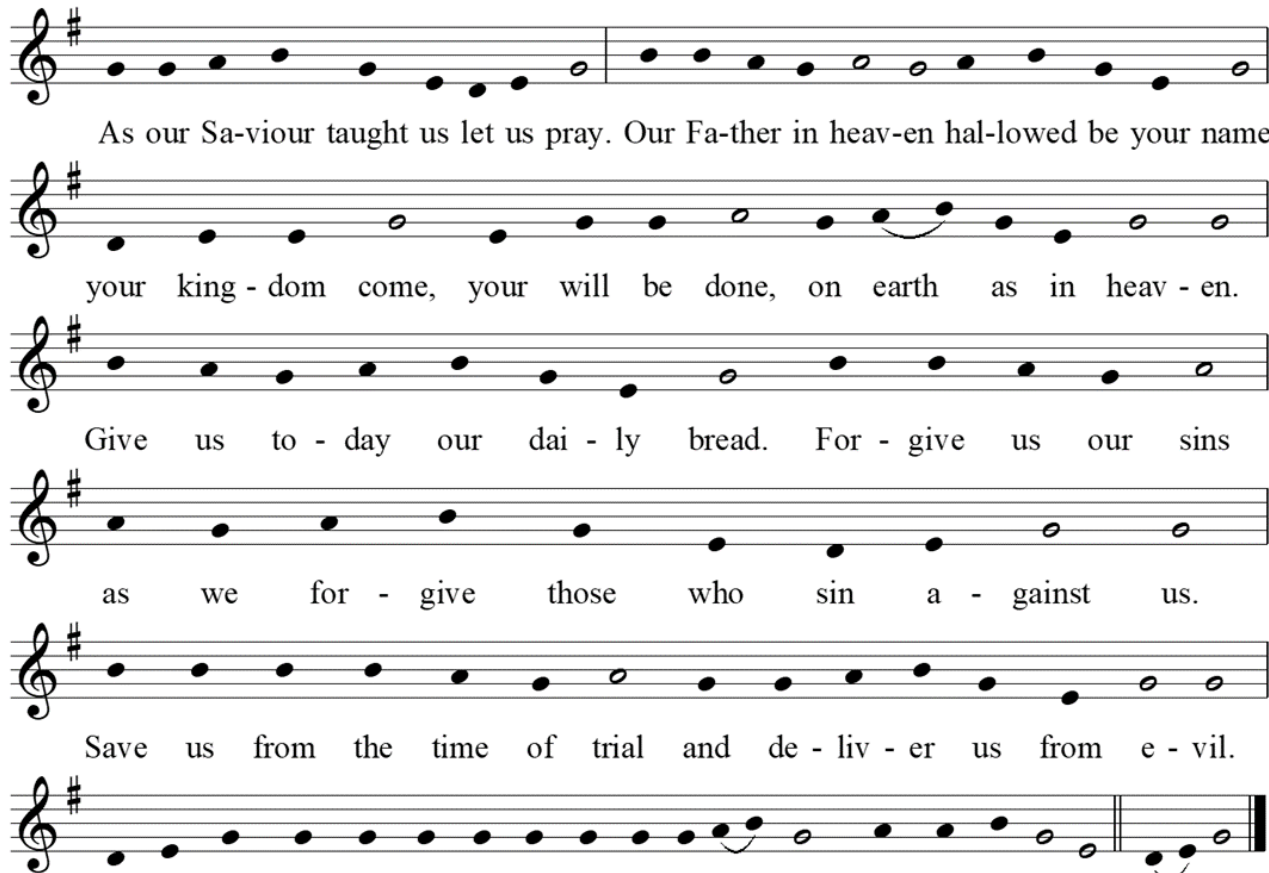
Join our prayers and praise  
with your prophets and martyrs of every age,  
that, rejoicing in the hope of the resurrection,  
we might live in the freedom and hope of your Son.  
Through him, with him, in the unity of the Holy Spirit,  
all glory and honour is yours, almighty Father, now and forever.

***All:* 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:* We break this bread,

*People:* **Communion in Christ's body once broken.**

*Priest:* Let your Church be the wheat which bears its fruit in dying.

*People:* **If we have died with him, we shall live with him;  
if we hold firm, we shall reign with him.**

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

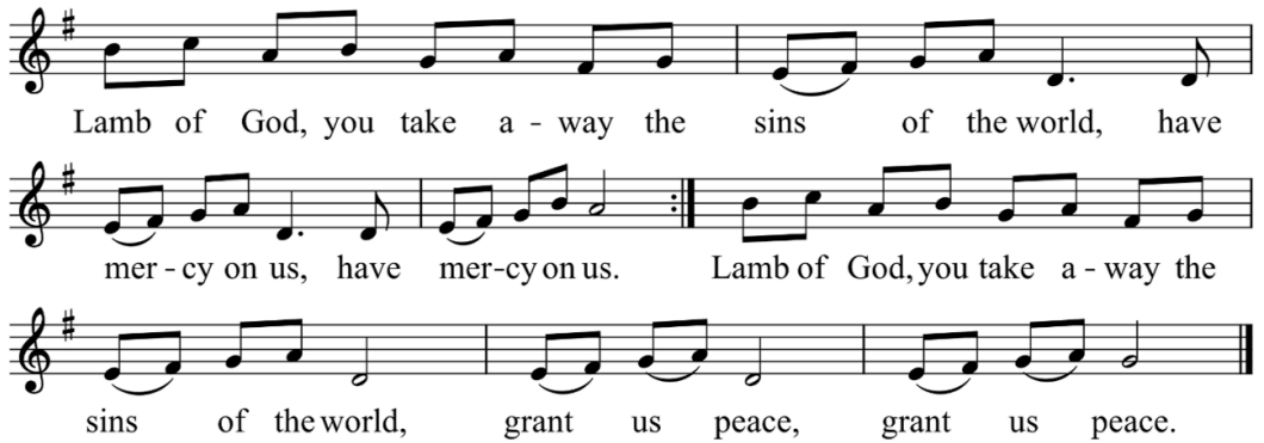
*People:* **Thanks be to God.**

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.

Agnus Dei (pronounced "On-yoose Day-e") is 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.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

## Agnus Dei



Music: *Unity Mass*, Norah Duncan IV, © 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:*

**One:** O Christ,  
I believe that you are truly present in the Blessed Sacrament of the Altar.  
I desire to offer you praise and thanksgiving as I proclaim your resurrection.  
I love you above all things, and long for you in my soul.  
Since I cannot receive you in the Sacrament of your Body and Blood,  
come spiritually into my heart.  
Cleanse and strengthen me with your grace, Lord Jesus,  
and let me never be separated from you.  
May I live in you, and you in me,  
in this life and in the life to come. 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.*

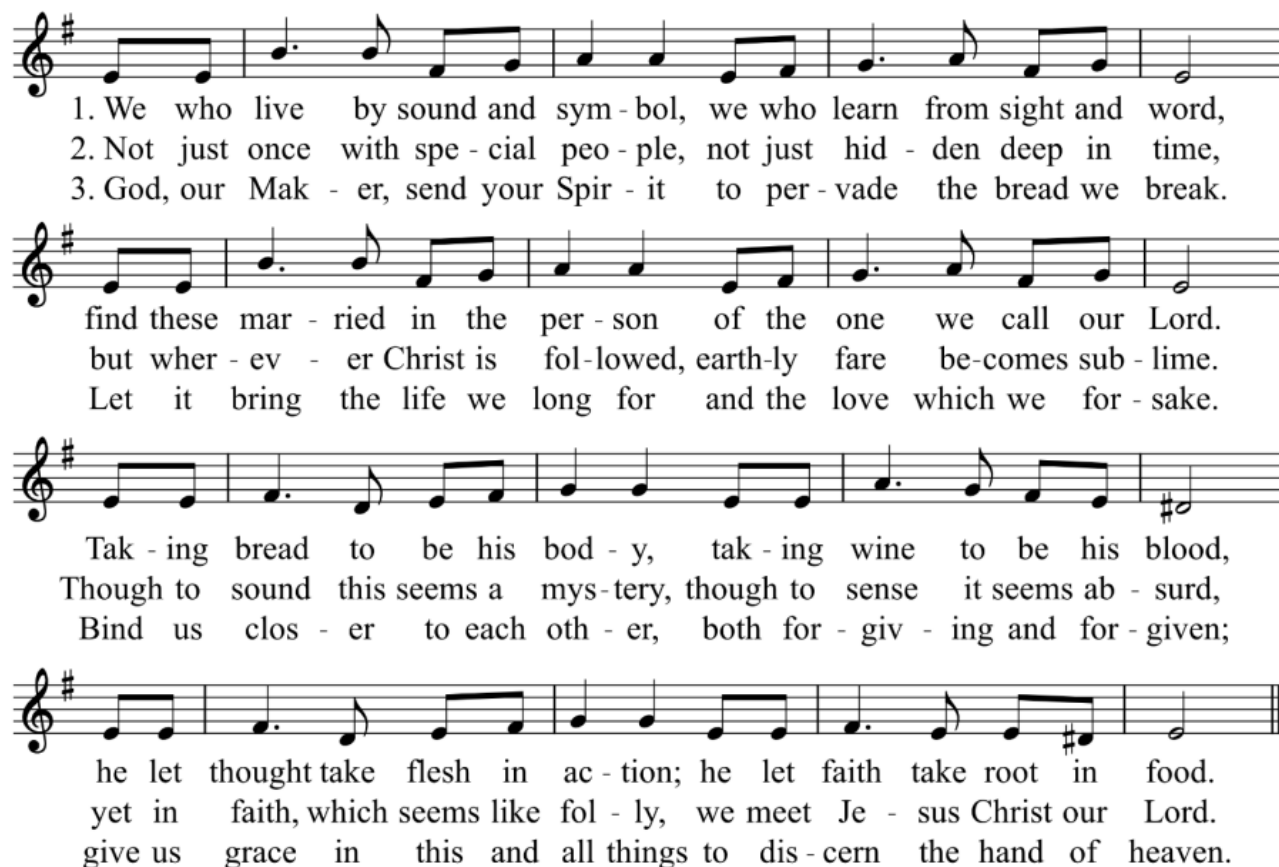
*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

## Healing/Anointing

*During the distribution of Holy Eucharist the ministry of anointing will be offered.*

*If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.*

### Communion Song: #69 (Common Praise) “We Who Live by Sound and Symbol” *All sing*



1. We who live by sound and sym - bol, we who learn from sight and word,  
2. Not just once with spe - cial peo - ple, not just hid - den deep in time,  
3. God, our Mak - er, send your Spir - it to per - vade the bread we break.

find these mar - ried in the per - son of the one we call our Lord.  
but wher - ev - er Christ is fol - lowed, earth - ly fare be - comes sub - lime.  
Let it bring the life we long for and the love which we for - sake.

Tak - ing bread to be his bod - y, tak - ing wine to be his blood,  
Though to sound this seems a mys - tery, though to sense it seems ab - surd,  
Bind us clos - er to each oth - er, both for - giv - ing and for - given;

he let thought take flesh in ac - tion; he let faith take root in food.  
yet in faith, which seems like fol - ly, we meet Je - sus Christ our Lord.  
give us grace in this and all things to dis - cern the hand of heaven.

Text: Graham Maule (1958-2019), © 1989 WGRG The Iona Community (Scotland). Used by permission of GIA Publications, Inc., exclusive agent.  
Music: CHARTRES. Melody French trad.; harm. George Black (1931-2003) ©.

### Motet: “Homeward Bound” (Marta Keen, arr. Althouse)

In the quiet misty morning when the moon has gone to bed  
When the sparrows stop their singing and the sky is clear and red  
When the summer’s ceased its gleaming when the corn is past its prime  
When adventure’s lost its meaning I’ll be homeward bound in time

**Bind me not to the pasture; chain me not to the plow -- Set me free  
To find my calling and I’ll return to you somehow**

If you find it’s me you’re missing, if you’re hoping I’ll return  
To your thoughts I’ll soon be listening, in the road I’ll stop and turn  
Then the wind will set me racing as my journey nears its end  
And the path I’ll be retracing when I’m homeward bound again

**Bind me not to the pasture; chain me not to the plow---Set me free  
To find my calling and I’ll return to you somehow**

The word "anoint" comes from the Latin "ungere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

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



## Prayer after Communion

*Please rise as you are able*

**Priest:** All your works praise you, O Lord.

**All:** And your faithful servants bless you.

**Gracious God,**

**we thank you for feeding us with the body and blood of your son Jesus Christ.**

**May we, who share his body, live his risen life;**

**we who drink his cup, bring life to others;**

**we, whom the Spirit lights, give light to the world.**

**Keep us firm in the hope you have set before us,**

**so that we and all your children shall be free,**

**and the whole earth live to praise your name;**

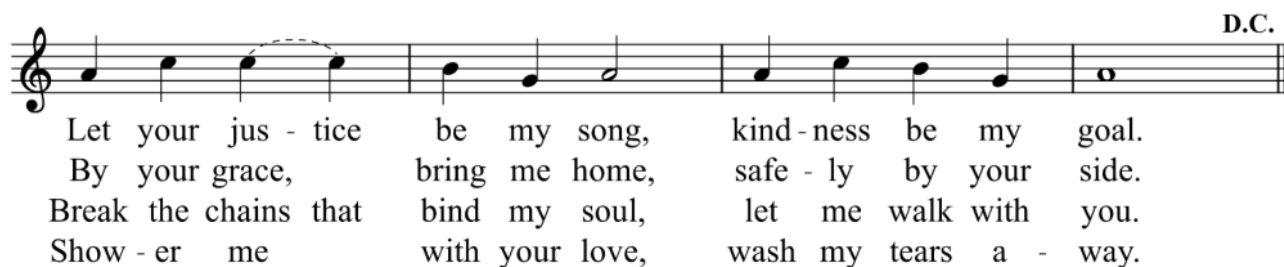
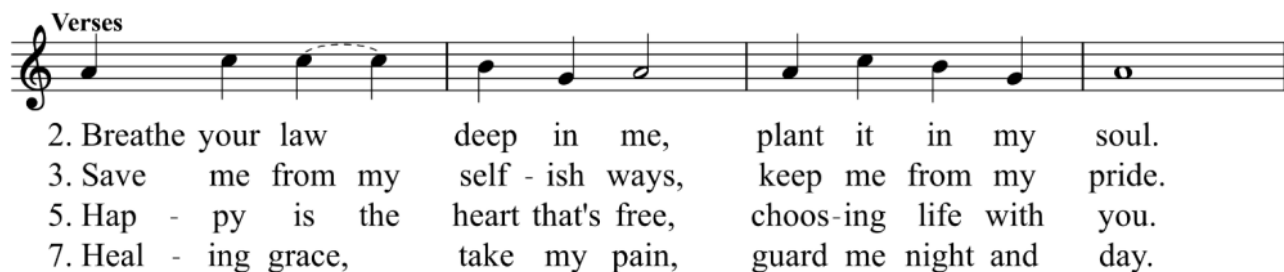
**through Christ our Lord. Amen.**

## Announcements

*Please be seated*

## Concluding Hymn: "Quietly, Peacefully"

*All rise and sing*



**D.C.**

Text: Lori True, b.1961, © 2007, GIA Publications, Inc. Tune: Antonin Dvořák (1841-1904); adapt. by Lori True, b.1961, © 2007, GIA Publications, Inc.

## Dismissal

**Priest:** Go forth in the name of Christ.

**People:** Thanks be to God.

In the dismissal (from the Latin "dimittere" meaning "to send away") 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**

Unless stated otherwise, all liturgical texts are excerpted from the Book of Alternative Services © 2004 by the General Synod of the Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a ministry of the General Synod of the Anglican Church of Canada, from Anglican Liturgical Library. Prayers of the People by Paige Souter.

Cover art is Tissot, James, 1836-1902. Vine Dresser and the Fig Tree, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. Original Source: Brooklyn Museum

All music, not in the public domain, is reproduced under OneLicense.net #A-707061.

## **WORSHIP WITH US**

### **Sunday March 23 (Third Sunday in Lent)**

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

**8:00 PM** – Compline (on Zoom only)

### **Sunday March 30 (Fourth Sunday in Lent)**

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

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

**12:30 PM** - Come and See: Redeemer Discernment Gathering  
(in the Church only)

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

**8:00 PM** – Compline (on Zoom only)