



Proper 21C
Holy Eucharist
Sunday, August 24, 2025 at 10:30 AM



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>.

theredeemer.ca

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We are in the season traditionally known as "Ordinary Times."

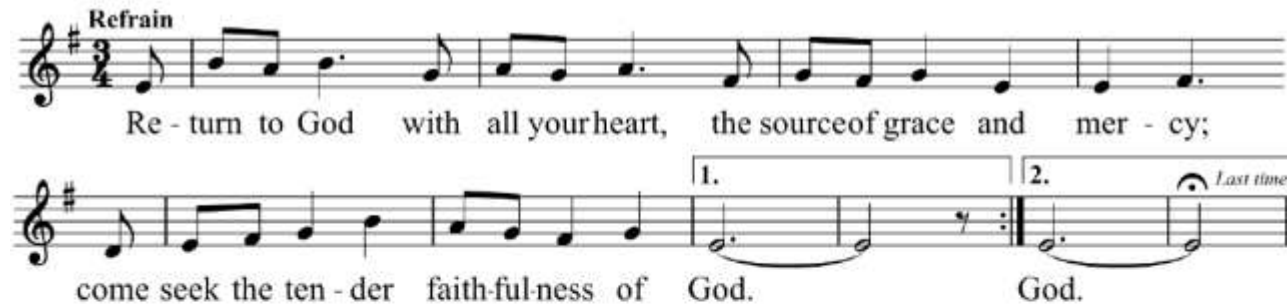
During this season we celebrate the everyday, or "ordinary" work of Jesus as he cared, healed, and loved the world around him. Along with the Apostles, we are charged with the same extraordinary privilege. As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

Presider: Cheryl Palmer

Welcome

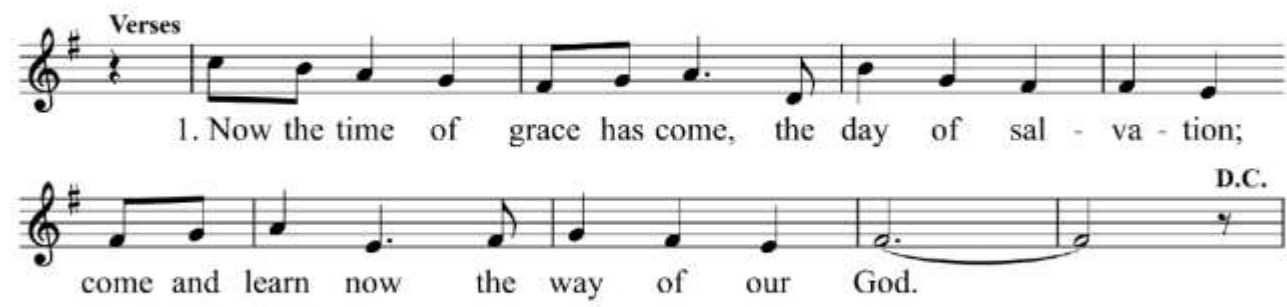
Land Acknowledgement

Refrain

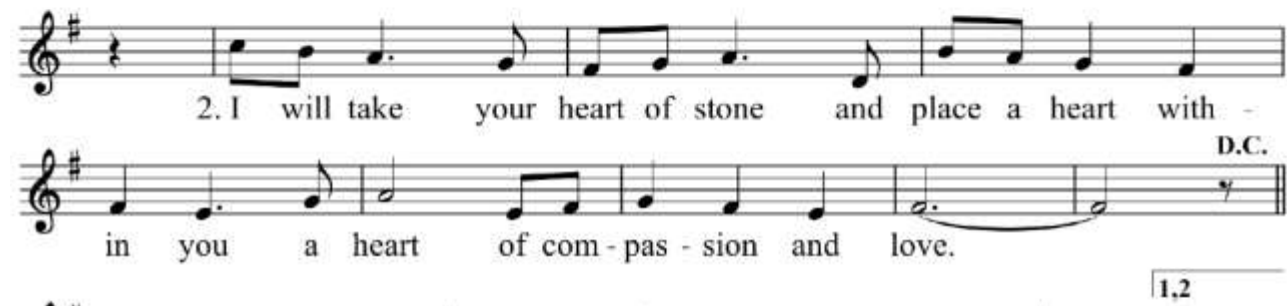


Re - turn to God with all your heart, the source of grace and mer - cy;
 come seek the ten - der faith-ful-ness of God. God.

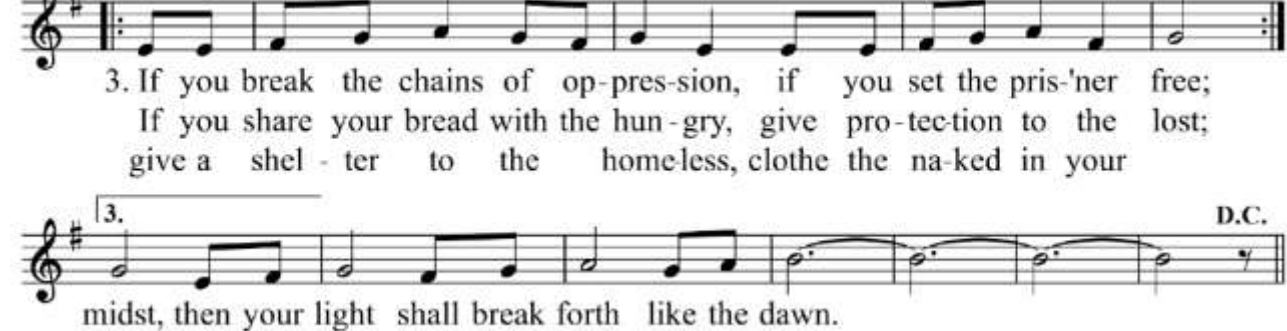
Verses



1. Now the time of grace has come, the day of sal - va - tion;
 come and learn now the way of our God. D.C.



2. I will take your heart of stone and place a heart with -
 in you a heart of com - pas - sion and love. D.C.



3. If you break the chains of op-pres-sion, if you set the pris-'ner free;
 If you share your bread with the hun-gry, give pro-tec-tion to the lost;
 give a shel - ter to the home-less, clothe the na-ked in your
 midst, then your light shall break forth like the dawn. D.C.

Text: Marty Haugen (1950-). Tune: Marty Haugen (1950-) © 1990, 1991, GIA Publications, Inc.

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.

All: And also with you.

Kyrie Eleison

Lord have mercy
 Christ have mercy
 Lord have mercy

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy." It is a chant or song calling to the Father, the Son, and the Holy Spirit.

Pronounced
"CALL-ect", the
Collect of the
Day is the prayer
we say together
that unites us in
worship and
praise. It focuses
on the theme of
the day and
"collects" us to
the service.

The Book of
Jeremiah was
written at a time
of national crisis,
as the people
faced being
conquered by the
military powers
surrounding
them. In the
midst of this
crisis, God
speaks to
Jeremiah, calling
him to proclaim
judgement on the
powers that be,
as well as the
possibility of a
new social and
cultural reality.

Collect of the Day

Priest: Living God,
you formed us in the womb
and appointed us to be prophets to the nations:
stretch out your hand to cure our infirmity and dispel our fear,
so that we may know the freedom of serving you in Christ
and proclaim the wonders you have done. **Amen.**

✠ Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Jeremiah.

Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.' Then I said, 'Ah, Lord God! Truly I do not know how to speak, for I am only a boy.' But the Lord said to me, 'Do not say, "I am only a boy"; for you shall go to all to whom I send you, and you shall speak whatever I command you. Do not be afraid of them, for I am with you to deliver you, says the Lord.' Then the Lord put out his hand and touched my mouth; and the Lord said to me, 'Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.'

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

Jeremiah 1.4-10

All: Thanks be to God.

A moment of silence is observed

Psalm 71.1-6 (George Black)

All sing

Refrain

From my mother's womb you have been my strength. strength.

In you, O God, have I taken refuge;

let me never be ashamed.

In your righteousness, deliver me and set me free;

incline your ear to me and save me. **Refrain**

Be my strong rock, a castle to keep me safe;

you are my crag and my stronghold.

Deliver me, my God, from the hand of the wicked,

from the clutches of the evildoer and the oppressor. **Refrain**

For you are my hope, O God,

my confidence since I was young.

I have been sustained by you ever since I was born;

from my mother's womb you have been my strength;

my praise shall be always of you. **Refrain**

Gospel Acclamation

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 Psalms (pronounced "sahms") are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

This Psalm contains a song, prayer, and lament of our ancestors in the faith who affirmed repeatedly that God is the one who provides refuge and hope for those suffering at the hands of the cruel and unjust.

The Acclamation (from the Latin "acclamare," meaning "shout in approval") is sung or said to prepare our hearts to receive the Gospel.

Throughout his ministry, Jesus calls the people back to their biblical roots. In this case, the healing of the bent-over woman reminds the people that the Sabbath is and has always been a day of liberation for all people and all creatures.

The homily (from Greek "homilia", meaning "conversation") or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

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

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

Now Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, 'There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.' But the Lord answered him and said, 'You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?' When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing

Priest: The Gospel of Christ.

Luke 13.10-17

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

Homily: Sylvia Keesmaat

A moment of silence is observed.

Prayers of the People

Leader: O Lord, before you formed us in our mother's womb, you have known and loved us. We are grateful for your presence and protection.

Leader: Lord, we pray that you save and rescue us

All: **Listen O Lord and set us free.**

Leader: Rescue the victims of violence throughout the world.

We pray for the family of JahVai Roy, the 8-year-old boy killed by a stray bullet. Be with them in their anguish and cries for justice, and bring an end to the gun violence that ravages our communities. We pray for people in the clutches of war and famine. Set them free from the enemies they face. As Jesus asked the Pharisees before healing the woman: "Is it not right that she be set free?" So we ask and pray: "Is it not right that those held captive in their own homeland be set free, whether in Palestine or Haiti, Sudan or Ukraine?"

Please add your prayers silently or aloud

Leader: Lord, we pray that you save and rescue us

All: **Listen O Lord and set us free.**

Leader: Lord, we pray for our leaders. We pray for the church and for us as the church, that you give us the courage to be light and salt and to stand up for justice. We pray for the leaders of government in the world, that you would transform them from being obstacles to justice and peace to those who vigorously advocate for a lasting and just peace. We pray for the leaders of industry, of business, and of the media. Help them to set aside their personal ambitions for the sake of the common good.

Please add your prayers silently or aloud

Leader: Lord, we pray that you save and rescue us

All: **Listen O Lord and set us free.**

Leader: We pray for those dying of hunger in Burkino Faso, Mali, Sudan and Gaza, that they would be fed. Help their crops to grow, help their people to work peaceably with one another, and help those in power to have hearts of compassion for the most vulnerable. Inspire us to help them with the aid they need.

Please add your prayers silently or aloud

Leader: Lord, we pray that you save and rescue us

All: **Listen O Lord and set us free.**

Leader: We pray for our neighbours, especially those who are unhoused. May they find a place of welcome in our churches and in our homes. We pray for the Common Table and other agencies providing food, support and voice to those living on our streets. Inspire businesses to do their part, to get involved, to be good to their surrounding neighbourhoods. We pray that the lonely and alienated find welcome and connection among us. Help us to care for the stranger and refugee, both inside and outside our doors.

Please add your prayers silently or aloud

Leader: Lord, we pray that you save and rescue us

All: **Listen O Lord and set us free.**

Leader: We pray for the good of our planet. Help us, O Lord, to put out the fires burning throughout North America and Europe. Help us, O Lord, for creation's sake to take our feet off the gas pedals of greed, consumerism and exploitation, and to learn instead the ways of sustainability, personal accountability and care.

Please add your prayers silently or aloud

Leader: Lord, we pray that you save and rescue us

All: **Listen O Lord and set us free.**

Leader: We pray for those who need healing, for those living with life threatening challenges, whether illness or addiction, family conflict or financial crisis. Open our eyes to see the struggles others are going through and not turn away. Help us to 'bear one another's burdens and so fulfil the law of Christ.' We pray for those on the frontlines of care. Encourage them in the good work they do and give them room and opportunity to rest. We pray for those who are dying to find peace, mercy and the assurance of your loving care.

Please add your prayers silently or aloud

There is much in our personal lives, our community, our church, and in our world that weighs upon us. In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, naming them aloud or in our hearts.

How much our world needs peace! Just as Jesus said to his disciples, "Peace I leave with you," so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love to God, and our gratefulness for all that God has given us.

Leader: Lord, we pray that you save and rescue us

All: Listen O Lord and set us free. 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.

Offertory Hymn: #469 (Common Praise) "Sing Praises Old and New"

All sing

1. Sing prais - es old and new; past and pres - ent
 2. Word, from the heart of God, cost - ly, un - ex -
 3. Great Spir - it, make us wise; doors of pro - mise
 4. Peo - ple of hope, be strong! Love is mak - ing

join in one. Old cov - e - nants re - new:
 pect - ed grace; Love, mak - ing all things good,
 op - en wide. Though e - vil's dead - ly lies
 all things new. Lift our u - nit - ed song,

new com - mit - ments have be - gun. God's soar - ing
 Light of all the hu - man race; hail, Wis - dom,
 truth and good - ness set a - side, faith nev - er
 show what faith can dream and do! Come, Pres - ence,

pur - pose spans all a - ges, lives, and lands. Christ's o - pen,
 deep and vast, shin - ing in Is - rael's past, rais - ing the
 stands a - lone, hope rolls a - way the stone, love makes your
 ev - er near, re - vive us year by year. Sing through our

wound - ed hands past and pres - ent join in one.
 least and last: cost - ly un - ex - pect - ed grace!
 pre - sence known, doors of prom - ise o - pen wide.
 joy and fear, "Love is mak - ing all things new!"

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of glory,
receive all we offer this day as a symbol of our love,
and increase in us that true and perfect gift.
We ask this in the name of Jesus Christ our 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: Blessed are you, gracious God,
creator of heaven and earth;
we give you thanks and praise
through Jesus Christ our Lord,
who on this first day of the week
overcame death and the grave,
and by his glorious resurrection
opened to us the way of everlasting life.
In our unending joy
we echo on earth the song of the angels in heaven
as we raise our voices
to proclaim the glory of your name.

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.

The Eucharistic Prayer today is from the Book of Alternative Services Eucharistic Prayer 3.

Sanctus: #214 (Sing a New Creation)



1. Ho-ly, ho-ly, ho-ly, ho-ly, ho-ly is the Lord!
2. (Ho)-san-na, ho-san-na, ho-san-na, ho-san-na, ho-san-na to the Lord!

Ho-ly, ho-ly, ho-ly, ho-ly, ho-ly is the Lord!
Ho-san-na, ho-san-na, ho-san-na, ho-san-na, ho-san-na to the Lord!

The an-gels fill the heav-ens with a song un-to the Lord.
Oh bless-ed is the one who brings a mes-sage from the Lord.

Cre-a-tion lifts its voice up in a song of gra-ti-tude. 2. Ho
The an-gels, hear them sing-ing: "Ho-ly, ho-ly is the Lord."

Text: Traditional. Music: Guatemala trad.; arr. Greg Scheer, 2008, ©

Priest: We give thanks to you, Lord our God,
for the goodness and love you have made known to us in creation;
in calling 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 Saviour and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to be in your presence.
In him, you have brought us out of error into truth,
out of sin into righteousness, out of death into life.
On the night he was handed over to suffering and death,
a death he freely accepted,
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."

Priest: Therefore, Father, according to his command,

All: **we remember his death;
we proclaim his resurrection,
we await his coming in glory;**

Priest: and we offer our sacrifice of praise and thanksgiving to you, 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, made acceptable in him, may be sanctified by the Holy Spirit.

In the fullness of time, reconcile all things in Christ,
and make them new,

and bring us to that city of light where you dwell with all your children;
through Jesus Christ our Lord,

the firstborn of all creation, the head of the Church,
and the author of our salvation;

by whom, and with whom, and in whom,

in the unity of the Holy Spirit all honour and glory are yours,
almighty Father, now and for ever.

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.

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

The Breaking of the Bread

Priest: “I am the bread of life,” says the Lord.
“Whoever comes to me will never be hungry;
whoever believes in me will never thirst.”

People: **Taste and see that the Lord is good;
happy are they who trust in him!**

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

People: **Thanks be to God.**

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.

Fraction Hymn: #78 (Common Praise) “Deck Yourself, My Soul, With Gladness” *All sing*

1. Deck your - self, my soul with glad-ness; leave the gloom-y haunts of sad-ness.
4. Je - sus, bread of life, I pray you, let me glad-ly here o - bey you;
Come in - to the day-light's splen-dour, there with joy your prais-es ren-der
nev-er to my hurt in - vit - ed, al - ways by your love de - light-ed:
to our God whose grace un - bound-ed has this roy - al ban-quet found-ed;
from this ban-quet let me meas-ure, O how vast and deep its trea-sure;
though all oth - er powers ex - cel-ling, with my soul God makes his dwell-ing.
through the gifts your hands have giv-en, let me be your guest in heav-en.

Text: Johann Franck (1618-1677); tr. Catherine Winkworth (1827-1878); rev. *Hymns for Today's Church*, © 1982 Hope Publishing Co.
Music: SCHMÜCKE DICH. Melody Johann Crüger (1598-1662); harm. *The English Hymnal*, 1906.

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.

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: 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 Hymn: #820 (Gather) "All Who Hunger"

All sing

1. All who hun-ger, gath-er glad-ly; ho-ly man-na
2. All who hun-ger, nev-er stran-gers, seek-er, be a
3. All who hun-ger, sing to-geth-er; Je-sus Christ is

is our bread. Come from wil-der-ness and wan-d'ring.
wel-come guest. Come from rest-less-ness and roam-ing.
liv-ing bread. Come from lone-li-ness and long-ing.

Here, in truth, we will be fed. You that yearn for
Here, in joy, we keep the feast. We that once were
Here, in peace, we have been led. Blest are those who

days of full-ness, all a-round us is our food.
lost and scat-tered in com-mun-ion's love havestood.
from this ta-ble live their lives in grat-i-tude.

Refrain

Taste and see the grace e-ter-nal. Taste and see that God is good.

TEXT: Sylvia G. Dunstan, 1955-1993, 1991, GIA Publications, Inc. MUSIC: Bob Moore, b. 1962, 1993, GIA Publications, Inc.

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

"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.

Motet: "Cantique de Jean Racine" (G. Faure)

Verbe égal au Très-Haut, notre unique
espérance,
jour éternel de la terre et des cieux,
de la paisible nuit nous rompons le silence;
Divin Sauveur, jette sur nous les yeux;

répands sur nous le feu de ta grâce puissante
que tout l'enfer fuie au son de ta voix.
Dissipe le sommeil d'une âme languissante
qui la conduit à l'oubli de tes lois!

O Christ sois favorable à ce peuple fidèle
pour te bénir maintenant rassemblé;
reçois les chants qu'il offer à ta gloire
immortelle,
et de tes dons qu'il retourne comblé.

*Word equal to the Most High, our sole hope,
eternal day of the earth and of the heavens,
we break the silence of the peaceful night;
Divine Saviour, cast your eyes upon us;*

*Spread out over us the fire of your mighty
grace
so that hell itself flees at the sound of your
voice.*

*Dispel the slumber of a pining soul
which drives it to forget your laws!*

*O Christ, show favor to these faithful people
now assembled to praise you.
Receive these songs that they offer to your
immortal glory,
and these full offerings returned to you.*

Prayer after Communion

Please rise as you are able

Priest: Living God,
increase in us the healing power of your love.
Guide and direct us that we may please you in all things,
for the sake 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

I wandered so aimless, life filled with sin
I wouldn't let my dear savior in
Then Jesus came like a stranger in the night
Praise the Lord, I saw the light

I saw the light, I saw the light
No more darkness, no more night
Now I'm so happy, no sorrow in sight
Praise the Lord, I saw the light

Just like a blind man, I wandered along
Worries and fears I claimed for my own
Then like the blind man that God gave back his sight
Praise the Lord, I saw the light

I saw the light, I saw the light
No more darkness, no more night
Now I'm so happy, no sorrow in sight
Praise the Lord, I saw the light

I was a fool to wander and a-stray
Straight is the gate and narrow the way
Now I have traded the wrong for the right
Praise the Lord, I saw the light

I saw the light, I saw the light
No more darkness, no more night
Now I'm so happy, no sorrow in sight
Praise the Lord, I saw the light

The Dismissal

Priest: Go in peace to love and serve the Lord. Alleluia!
All: **Thanks be to God. Alleluia!**

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

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Collect is from Revised Common Lectionary Prayers (2002) alt.

Prayer over the Gifts from Alternative Revised Common Lectionary Collects.

Prayers of the People are written by Deb and John Deacon.

Cover art image is James Tissot (Nantes, France, 1836–1902, Chenecey–Buillon, France).

The Woman with an Infirmary of Eighteen Years (La femme malade depuis dix-huit ans), 1886–1896. Brooklyn Museum

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WORSHIP WITH US

Sunday August 24 (Proper 21C)

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

8:00 PM – Compline (on Zoom only)

Sunday August 31 (Proper 22C)

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

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

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

8:00 PM – Compline (on Zoom only)