

All Saints Day

Holy Eucharist

Sunday, November 2, 2025 at 10:30 AM

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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Celebrating the lives of saints and martyrs in Christian traditions began as early as the year 270. All Saints Day remembers all the saints and martyrs of the church, recognizes the spiritual bond we have with those who have led the way before us, and honours the example of their lives. We rejoice in the continued communion with them through membership and participation in the body of Christ.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #111 (Sing a New Creation) "In a Deep, Unbounded Darkness"

All rise, as you are able, and sing

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

1. In a deep, unbound-ed dark-ness
 2. Though our world is ev-er-chang-ing,
 3. Joy trans-forms our lips to boast-ing
 4. God of Hag-ar, God of Sar-ah,
 long be-fore the first light shone,
 you are cons-tant, firm, and sure,
 on-ly in your match-less grace,
 God of no-mad A-bra-ham,
 you, O God, bey-ond all mer-it,
 faith-ful to your cov-enant prom-ise.
 send-ing Christ to dwell a-mong us,
 God of Mir-iam, God of Mos-es,
 worked a won-der faith makes known:
 Trust-ing you, we live se-cure,
 Word made flesh in time and space:
 Fier-y Pil-lar, great I AM:
 in your mer-cy, in your mer-cy,
 sing-ing prais-es, sing-ing prais-es
 Friend and Sav-iour, Friend and Sav-iour,
 lead us home-ward, lead us home-ward
 you em-braced us as your own
 long as heart and breath en-dure,
 in whose life we glimpse your face
 to the love-feast of the Lamb
 ev-er-more and ev-er-more.
 ev-er-more and ev-er-more.
 ev-er-more and ev-er-more.
 ev-er-more and ev-er-more.

Text: Anon. Chinese; trans. Francis P. Jones 1953; adapt. Mary Louise Bringle, 2012. Text © 2012 GIA Publications, Inc.
 Music: DIVINUM MYSTERIUM. Melody plainsong, Mode 8 (12th cent. ?); adapt. *Piae Cantiones*, 1582.

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
Daniel describes
the visions of
Daniel, a young
Jewish man who
had been
captured by the
Babylonians. In
this vision,
Daniel has seen
the rise and fall
of four kings—
thought to be
kings that
oppressed
Daniel's
people— as well
as the exaltation
of the “holy
ones,” those
who have been
faithful to God.

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.**

Collect of the Day

Priest: Holy God,
giver of blessing to hungry and hated,
you overturn tables of privilege and greed.
Teach us a new way of being
beyond reward,
beyond revenge,
so that we may do to others
as we would have them do to us;
through Jesus Christ, who prays for all who crucify him. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Daniel.

In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream: I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, and four great beasts came up out of the sea, different from one another. As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter: "As for these four great beasts, four kings shall arise out of the earth. But the holy ones of the Most High shall receive the kingdom and possess the kingdom forever--forever and ever."

Reader Hear what the Spirit is saying to the Church.

Daniel 7.1-3

All: **Thanks be to God.**

A moment of silence is observed

Refrain



Hallelujah! Sing to God a new song; sing praise in the congregation of the faithful.
 Let Israel rejoice in their maker; let the children of Zion be joyful in their king. **Refrain**

Let them praise God's name in the dance; let them sing praise with timbrel and harp.
 For God takes pleasure in all people and adorns the poor with victory.
 Let the faithful rejoice in triumph; let them be joyful on their beds. **Refrain**

Let the praises of God be in their throat and a two-edged sword in their hand;
 To wreak vengeance on the nations and punishment on the peoples. **Refrain**

To bind their rulers in chains and their nobles with links of iron;
 To inflict on them the judgement decreed; this is glory for all faithful people.
 Hallelujah! **Refrain**

A moment of silence is observed.

Second Reading:

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

In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory. I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may perceive what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

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

All: Thanks be to God.

Ephesians 1:11-23

A moment of silence is observed

The Psalms (pronounced "sahms") contain the songs, prayers, praises, and laments of the ancient Hebrew people. This Psalm contains praise to God for the way that God will take vengeance on the kings and elites who have oppressed the people.

Paul's letter to the Ephesians was written to Jews and Gentiles in Ephesus, a grand city and major shipping port in the Roman Empire. At the start of his letter, Paul gives thanks for the love of the Ephesian community and describes how Jesus is above all earthly rulers and powers, as head of the church.

The Sequence Hymn/Song (from Latin “sequentiae”, meaning “following”) is a hymn/ song that is sung after the second reading and before the reading of the Gospel.

Sequence Song: “For the Faithful Who Have Answered”

All rise as you are able, and sing

1. For the faith - ful who have an - swered
 2. Man - y eyes have glimpsed the prom - ise.
 3. For this cloud of faith - ful wit - ness,
 When they heard your call to serve, For the man - y
 Man - y hearts have yearned to see. Man - y ears have
 For the com - mon life we share, For the work of
 ways you led them Test - ing will and stretch - ing nerve,
 heard you call - ing Us to great - er lib - er - ty.
 peace and jus - tice, For the gos - pel that we bear,
 For their work and for their wit - ness As they strove a -
 Some have fal - len in the strug - gle. Oth - ers still are
 For the vi - sion that our home - land Is your love—deep,
 gainst the odds, For their cour - age and o - be - dience
 fight - ing on. You are not a - shamed to own us.
 high, and broad— For the dif - frent roads we trav - el
 We give thanks and praise, O God.
 We give thanks and praise, O God.
 We give thanks and praise, O God.

Text: Sylvia Dunstan (1955-1993). © 1991 GIA Publications, Inc. Tune: PLEADING SAVIOUR; *Christian Lyre*, 1830; harm. by Richard Proulx (1937-2010). © 1986, 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

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.**

Then Jesus 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 in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to 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 what their ancestors did to the false prophets. But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.”

Priest: The Gospel of Christ.

Luke 6.20-31

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

A moment of silence is observed.

Homily: Sylvia Keesmaat

A moment of silence is observed.

Prayers of the People

Leader: United in the company of all the faithful and looking for the coming of the kingdom, let us offer our prayers to God, the source of all life and holiness. Merciful God, strengthen all Christian people by your Holy Spirit, that we may live as a royal priesthood and a holy nation to the praise of Jesus Christ our Saviour.

Please add your prayers silently or aloud.

Leader: Lord, in your mercy

All: **hear our prayer.**

Leader: Bless the bishops, priests and deacons of your Church, that by faithful proclamation of your word we may be built on the foundation of the apostles and prophets into a holy temple in the Lord.

Please add your prayers silently or aloud.

Leader: Lord, in your mercy

All: **hear our prayer.**

Leader: Empower us by the gift of your holy and life-giving Spirit, that we may be transformed into the likeness of Christ from glory to glory.

Please add your prayers silently or aloud.

Leader: Lord, in your mercy

All: **hear our prayer.**

The Gospel of Luke's version of the beatitudes (from the Latin word meaning "blessed" or "happy") describe the upside down kingdom that has run like a thread through all of today's readings. Those who are normally considered to be low on the totem pole (the poor, the hungry, the mourning, the hated) will be filled and joyful, and those who are normally considered privileged (the rich, the wellfed, the happy, the popular) will be lose it all.

With all that weighs on us in our personal lives, our community, our church, and in our world, the Prayers of the People offer God our cares and concerns. We welcome you to use the silences to express your prayers, silently or aloud.

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: Give to the world and its peoples the peace that comes from above, that they may find Christ's way of freedom and life.

Please add your prayers silently or aloud.

Leader: Lord, in your mercy

All: hear our prayer.

Leader: Hold in your embrace all who witness to your love in the service of the poor and needy; all who minister to the sick and to the dying; and all who bring light to those in darkness.

Please add your prayers silently or aloud.

Leader: Lord, in your mercy

All: hear our prayer.

Leader: Touch and heal all those whose lives are scarred by sin or disfigured by pain, that, raised from death to life in Christ, their sorrow may be turned to eternal joy.

Please add your prayers silently or aloud.

Leader: Lord, in your mercy

All: hear our prayer.

Leader: Remember in your mercy all those gone before us who have been well pleasing to you from eternity; preserve in faith your servants on earth, guide us to your kingdom and grant us your peace at all times.

Please add your prayers silently or aloud.

Leader: Lord, in your mercy

All: hear our prayer.

Leader: Hasten the day when many will come from east and west, from north and south, and sit at table in your kingdom.

Please add your prayers silently or aloud.

Leader: Lord, in your mercy

All: hear our prayer.

Leader: We give you thanks for the whole company of your saints in glory, with whom in fellowship we join our prayers and praises; by your grace may we, like them, be made perfect in your love.

All: Blessing and glory and wisdom, thanksgiving and honour and power, be to our God for ever and ever. Amen.

The Peace

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

All: And also with you.

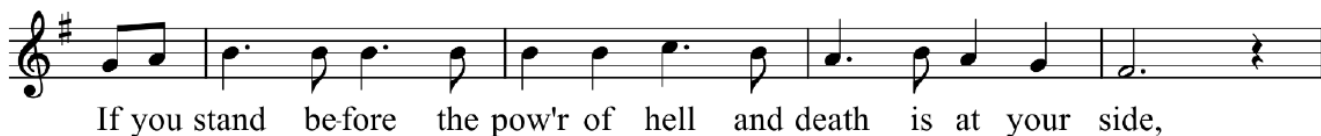
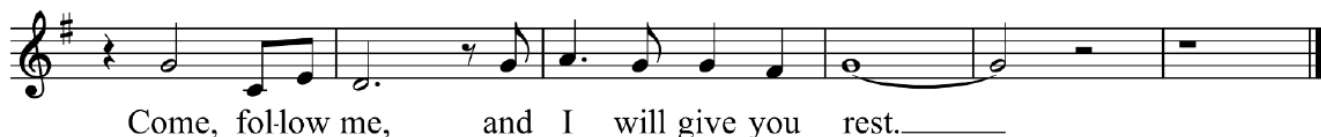
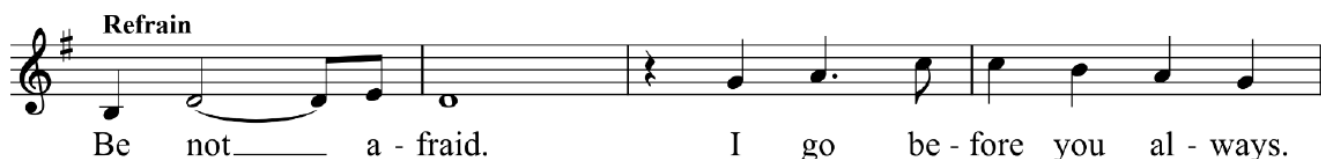


Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the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

Offertory Hymn: #608 (Gather) "Be Not Afraid"

All sing

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.



3. Blessed are your poor, for the king-dom shall be theirs.

Blest are you that weep and mourn, for one day you shall laugh.

And if wick-ed tongues in - sult and hate you all because of me,

bless-ed, _____ bless-ed _____ are you! _____ To refrain

Text: Isaiah 43:2-3, Luke 6:20ff; Bob Dufford, SJ (1943-). Tune: Bob Dufford, SJ (1943-); acc. by Sr. Theophane Hytrek, OSF (1915-1992) © 1975, Robert J. Dufford, SJ, and New Dawn Music.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Holy and mighty God,
 we give you thanks for the triumph of Christ
 in the lives of the saints.
 Receive all we offer you this day,
 and help us, like them, to run our course with faith,
 that we may come to your eternal kingdom.
 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.**

The Eucharist, also known as Communion, is a sacramental act of worship where we partake of the bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." As we eat the bread and drink the wine, God is present to us and reveals Godself to us in a unique way. It is a radically open table to which all people are invited and welcome to participate in.

Priest: Blessed are you, gracious God, creator of heaven and earth;
in the multitude of your saints you have surrounded us
with so great a cloud of witnesses, that we, rejoicing in their fellowship,
may run with patience the race that is set before us,
and together with them receive the crown of glory that never fades away.
Therefore with angels and archangels
and all who have served you in every age,
we raise our voices to proclaim the glory of your name:

Sanctus: #726 (Common Praise)

Cantor
Ho - ly, ho - ly, ho - ly Lord, God of power and might,

All
Ho - ly, ho - ly, ho - ly Lord, God of power and might,
heav - en and earth are full of your glo - ry.

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

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

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

Music: Byzantine; arr. George Black (1931-2003) ©.

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

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 stand before you.
In him, you have brought us
out of error into truth,
out of sin into righteousness,
out of death into life.

Priest: 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.”
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.

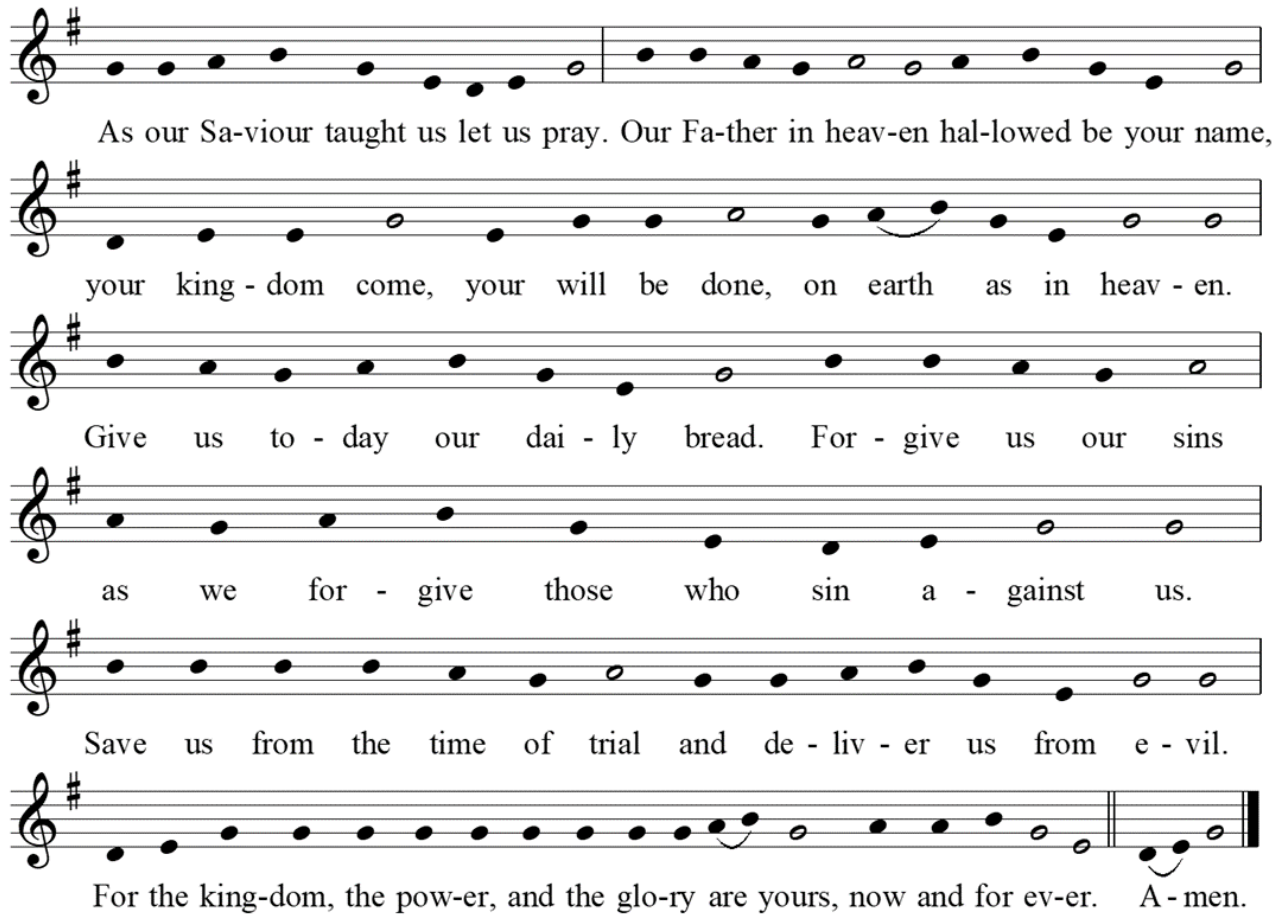
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.
In the fullness of time, reconcile all things in Christ,
and make them new, and bring us to that city of light
where you dwell with all your children;
through Jesus Christ our Lord,
the firstborn 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.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

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

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

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

All: **Thanks be to God.**

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 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: #505 (Common Praise) "Be Thou My Vision"

All sing

1. Be thou my vi - sion, O Lord of my heart;
 2. Be thou my wis - dom, and thou my true Word;
 3. Rich - es I heed not, nor the world's emp - ty praise;
 4. High King of heav - en, when vic - tory is won,
 naught be all else to me, save that thou art,
 I ev - er with thee and thou with me, Lord;
 thou mine in - her - i - tance, now and al - ways;
 may I reach heav - en's joys, bright heav - en's Sun!
 thou my best thought, by day or by night,
 thou my great Fa - ther; thine own may I be,
 thou and thou on - ly, first in my heart,
 Heart of my own heart, what - ev - er be - fall,
 wak - ing or sleep - ing, thy pres - ence my light.
 thou in me dwell - ing, and I one with thee.
 high King of heav - en, my trea - sure thou art.
 still be my vi - sion, O Rul - er of all.

Text: Irish hymn (8th cent.); tr. Mary Elizabeth Byrne (1880-1931); vers. Eleanor H. Hull (1860-1935), alt. *Vers.* © courtesy of the estate of Eleanor H. Hull and Chatto & Windus Ltd.
 Music: SLANE. Melody Irish trad.; arr. Martin Shaw (1875-1958), alt. *Arr.* © Oxford University Press.

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 Song: “Spirit of the Living God” (A. Assad / H.H. Tweeny)

Motet: “We Wait for Thy Loving Kindness, O God” (William McKie)

We wait for thy loving kindness, O God: in the midst of thy temple.
Alleluya.

O God, according to thy name, so is thy praise unto the world's end.
Thy right hand is full of righteousness: Alleluya.

We wait for thy loving kindness, O God: in the midst of thy temple.
O Lord, send us now prosperity. Amen.

Prayer after Communion

Please rise as you are able

Priest: Lord of hosts,
we praise your glory reflected in your saints.
May we who share at this table
be filled with the joy of your eternal kingdom,
where Jesus is Lord, now and for ever. **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

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

The Doxology is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together as a community has made a difference in our lives.

Departing Hymn: #165 (Sing a New Creation) "Shout for Joy!" *All rise, as you are able, and sing*



1. Shout for joy! The Lord has let us feast;
2. No more doubt - ing, no more sense - less dread;
3. Cel - e - brate with saints who dine on high,
4. Praise the Mak - er, praise the Mak - er's Son,
heaven's own fare has fed the last and least;
God's good self has graced our wine and bread;
wit - nes - ses that love can nev - er die.
praise the Spir - it— Three yet ev - er One;
Christ's own peace is shared a - gain on earth;
all the won - der heaven has kept in store
"Hal - le - lu - jah!"—thus their voic - es ring:
praise the God whose food and friends a - vow
God the Spir - it fills us with new worth.
now is ours to keep for ev - er - more.
noth - ing less in gra - ti - tude we bring.
heaven starts here! The king - dom beck - ons now!

Text: John L. Bell and Graham Maule, 1989. Music: LANSLOWNE John L. Bell, 1989. Text and music © 1989 WGRG c/o Iona Community, GIA Publications, Inc., agent.

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.

The Dismissal

Priest: Go forth in the name of Christ. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday November 2 (All Saints Day)

4:00 PM – All Souls Eucharist (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday November 9 (Proper 32C)

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

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