



THE EIGHTH SUNDAY AFTER PENTECOST

SUNDAY, JULY 23, 2023 AT 10:30 A.M.

The Church of the Redeemer:

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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 theredeemer.ca/newsletters.

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Welcome to the margin. Here we find brief commentary and explanations of our worship as it unfolds.

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

Welcome

Land Acknowledgement

Opening Hymn: #631 (CP) "The Kingdom of God is Justice and Joy"

Please rise as you are able and sing



1. The king-dom of God is jus-tice and joy, for Je-sus re-
2. The king-dom of God is mer-cy and grace; the cap-tives are
3. The king-dom of God is chal-lenge and choice: be-lieve the good
4. God's king-dom is come, the gift and the goal, in Je-sus be-



stores what sin would de-stroy. God's pow-er and glo-ry in
freed, the sin-ners find place. The out-casts are wel-comed God's
news, re-pent and re-joice! His love for us sin-ners brought
gun, in heav-en made whole. The heirs of the king-dom shall



Je-sus we know, and here and here-af-ter the king-dom shall grow.
ban-quet to share, and hope is a-wak-ened in place of de-spair.
Christ to his cross, our cris-is of judge-ment for gain and for loss.
an-swer his call, and all things cry "Glo-ry!" to God All-in-All.

Text: Byrn Austin Rees (1911-1983). © Mrs. Olwen A. Scott. Music: Melody German trad.; Catholisch-Paderbornisches Gesangbuch, 1765; harm. Attrib. Sydney Hugo Nicholson (1975-1947).
Hymns Ancient and Modern, 2nd Supplement, 1916. Harm © Hope Publishing Co.

✠ The Gathering of the Community

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

People: **And also with you.**

Glory to God

The Collect of the Day

Priest: Almighty God,
your Son has opened for us
a new and living way into your presence.
Give us pure hearts and constant wills
to worship you in spirit and truth;
through Jesus Christ our Lord,
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 Genesis

Jacob left Beer-sheba and went towards Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, 'I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.' Then Jacob woke from his sleep and said, 'Surely the Lord is in this place—and I did not know it!' And he was afraid, and said, 'How awesome is this place! This is none other than the house of God, and this is the gate of heaven.'

So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel; but the name of the city was Luz at the first.

Reader: Hear what the Spirit is saying to the Church. Genesis 28.10-19a

All: Thanks be to God.

A moment of silence is observed

Our worship begins with the Gathering. We come to this sacred place as individuals, and here we gather as a community in worship, in prayer, and in thankfulness to God.

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

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

Jacob encounters the Lord in a dream, and hears God's blessing and assurance of God's presence with him. He awakes, is awestruck, and names the place "the house of God, the gate to heaven".

Psalm 139 (Paraphrase)

All Sing



1. O God, you search me and you know me. All my
2. You know my rest - ing and my ris - ing. You dis -
3. Be - fore a word is on my tongue, Lord, You have
4. Al - though your Spir - it is up - on me, Still I
5. For you cre - at - ed me and shaped me, Gave me



thoughts lie o - pen to your gaze. When I walk or lie down you are be -
cern my pur - pose from a - far. And with love ev - er - last - ing you be -
known its mean - ing through and through. You are with me be - yond my un - der -
search for shel - ter from your light. There is no - where on earth I can es -
life with - in my moth - er's womb. For the won - der of who I am, I



fore me: Ev - er the mak - er and keep - er of my days.
sieve me: In ev - 'ry mo - ment of life or death, you are.
stand - ing: God of my pres - ent, my past and fu - ture, too.
scape you: E - ven the dark - ness is ra - diant in your sight.
praise you: Safe in your hands, all cre - a - tion is made new.

Text: Based on Psalm 139;
Bernadette Farrell, b. 1957.
Tune: Bernadette Farrell, b.
1957 © 1992, Bernadette
Farrell. Published by OCP.

God is everywhere,
and we cannot hide.
The writer's prayer is
asking the Lord to
lead him in the way
that is everlasting.

Second Reading

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

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

Those led by the
Spirit are proclaimed
children of God.
Creation has been
groaning, waiting for
redemption. In hope
we are saved.

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

Romans 8.12-25

All: **Thanks be to God.**

A moment of silence is observed

Gospel Acclamation: #198 (Gather)



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

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

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

We do this as a sign of respect and to symbolize that

its message is at the centre of our lives and its truth is always before our eyes.

The Gospel

Deacon: The Lord be with you.

All: **And also with you.**

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

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

Jesus put before them another parable: ‘The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, “Master, did you not sow good seed in your field? Where, then, did these weeds come from?” He answered, “An enemy has done this.” The slaves said to him, “Then do you want us to go and gather them?” But he replied, “No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.” ’

Then he left the crowds and went into the house. And his disciples approached him, saying, ‘Explain to us the parable of the weeds of the field.’ He answered, ‘The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!

Deacon: The Gospel of Christ.

Matthew 13.24-30, 36-43

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

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

Another parable from a rural, farm setting. Weeds are threatening the wheat crop. The master advises his workers to let them grow, for trying to remove them now risks damaging the crop. A message of patience. Later, he explains the parable to the disciples. The weeds are the evil people, who at harvest time – the day of judgment - will be thrown into the fire (where there will be weeping and gnashing of teeth.)

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

In the prayers of the people we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

Homily: Jim Boyles

Please be seated

The Prayers of the People

Please rise as you are able

Leader: As we gather in prayer, you are invited to add your petitions and thanksgivings, silently or aloud.

Repeating the words of the psalmist who wrote, 'Lord you go on before us', we respond with, 'we follow you with hope in our hearts.'

As your children led by your Spirit, help us to do good, thwart evil and care for your good earth.

All of creation longs for your freedom from death and decay. Thinking of the love you have for all you have made, we commit ourselves to be good stewards of your creation, learning from those who were here before us.

As we pause, please add your petitions silently or aloud.

Leader: Lord you go on before us

All: We follow you with hope in our hearts.

Leader: We pray for the war-torn places thinking particularly of Sudan and Ukraine, Syria and Afghanistan, Mexico and Iraq. Raise up peacemakers wherever there is conflict, people who are committed to bring healing and peace, fuelled and inspired by the example of your son Jesus Christ.

As we pause, please add your petitions silently or aloud.

Leader: Lord you go on before us

All: We follow you with hope in our hearts.

Leader: We pray for the growing number of refugees on our streets. Open our hearts and homes to welcome them and all those with no home of their own. Bless the ministry of the Common Table and other agencies of care to provide for both their physical and spiritual needs. Inspire our politicians at all levels of government to tackle the issue of homelessness head on, and help those who speak on behalf of homeless people to be heard with favour and compassion.

As we pause, please add your petitions silently or aloud.

Leader: Lord you go on before us

All: We follow you with hope in our hearts.

Leader: We pray for our church that our own needs be met - both structural and spiritual. We pray that you would draw others into this community, people looking to apply their faith to the growth of your kingdom among us. Help us to be a Welcoming Place.

As we pause, please add your petitions silently or aloud.

Leader: Lord you go on before us

All: We follow you with hope in our hearts.

Leader: We pray for those who are ill. They are not hidden from you. You know them by name. Be present with them, using our hands to guide them and support them.

As we pause, please add your petitions silently or aloud.

Leader: Lord you go on before us

All: We follow you with hope in our hearts.

Leader: We give thanks for the life and witness of dear family and friends who have died, thankful they are in your care.

As we pause, please add your petitions silently or aloud.

Leader: Remembering them we confess:

Lord you go on before us

All: We follow you with hope in our hearts.

Leader: We are overwhelmed and exceedingly grateful that despite knowing everything about us, you love us and your Spirit is ever present where we are.

As we pause, please add your petitions silently or aloud.

Leader: Lord you go on before us

All: We follow you with hope in our hearts. Amen.

The Peace

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

People: And also with you.

The Offering

Please support the ministries of Church of the Redeemer



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

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

Thank you for joining us today.

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

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

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

Offertory Hymn: #638 (Gather) "Eye Has Not Seen"

All Sing

Refrain



Eye has not seen, ear has not heard what God has read-y for those who love him;



Spir-it of love, come, give us the mind of Je-sus, teach us the wis-dom of God.



1. When pain and sor-row weigh us down, be near to us, O Lord, for-
2. Our lives are but a sin - gle breath, we flow-er and we fade, yet
3. To those who see with eyes of faith, the Lord is ev - er near, re-



give the weak-ness of our faith, and bear us up with - in your peace-ful
all our days are in your hands, so we re-turn in love what love has
flect-ed in the fac - es of all the poor and low - ly of the



word.
made.
world.



4. We sing a mys-t'ry from the past in halls where saints have trod, yet



ev-er new the mu-sic rings to Je-sus, Liv-ing Song of God

Text and tune: Marty Haugen, b.1950. © 1982, GIA Publications, Inc.

The Celebration of the Eucharist

Prayer Over the Gifts

Priest: O God,
accept our praise and thanksgiving.
Help us in all we do
to offer ourselves as a true and living sacrifice;
through Jesus Christ our Lord.

All: Amen.

The Great Thanksgiving



The Lord be with you. **And al-so with you.**



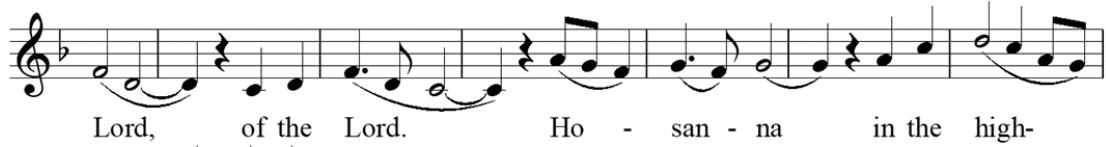
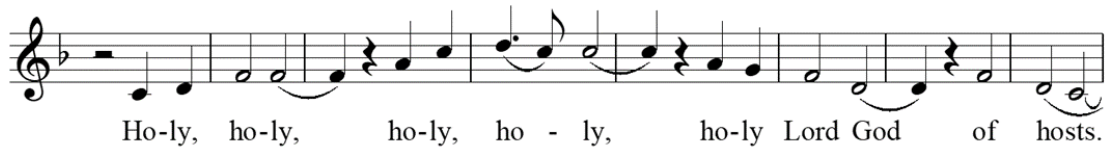
Lift up your hearts. **We lift them to the Lord.**



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

Priest: Blessed are you,
gracious God, creator of heaven and earth;
you are the source of light and life for all your creation,
you made us in your own image,
and call us to new life in Jesus Christ our Saviour.
Therefore we praise you,
joining our voices to proclaim the glory of your name.

Sanctus



Music: Grayson Warren Brown (b.1948), *A Mass for a Soulful People*. © 1979
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The Eucharist (Greek for “Thanksgiving”) is a Christian ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

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

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

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.

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,
 and head of the Church,
 and 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.

People: Amen.

The Lord's Prayer

<p><i>Priest:</i></p> 	<p><i>People:</i></p> 
<p>As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,</p>	
 <p>your king - dom come, your will be done, on earth as in heav - en.</p>	
 <p>Give us to - day our dai - ly bread. For - give us our sins</p>	
 <p>as we for - give those who sin a - gainst us.</p>	
 <p>Save us from the time of trial and de - liv - er us from e - vil.</p>	
 <p>For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.</p>	

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

The Breaking of the Bread

Priest: “I am the bread which has come down from heaven,” says the Lord.
All: **Give us this bread forever.**

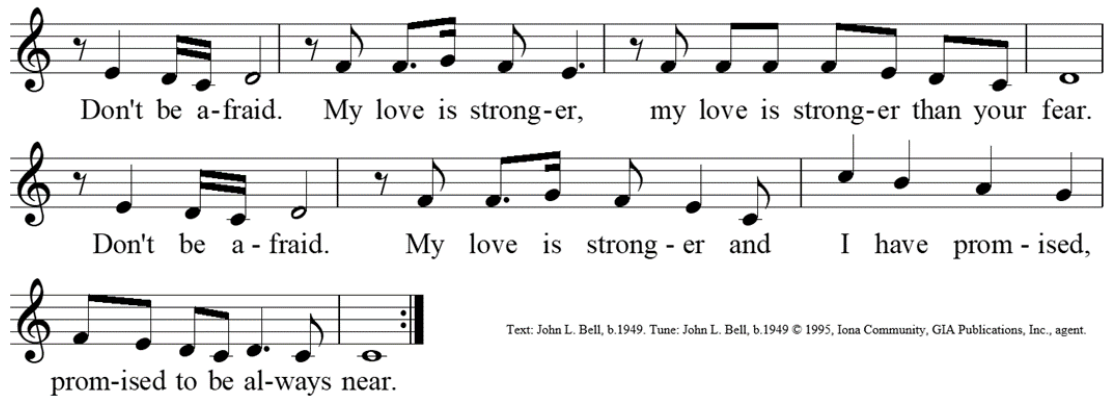
Priest: “I am the vine, you are the branches.”
All: **May we dwell in him, as he lives in us.**

Priest: The gifts of God for the People of God.
All: **Thanks be to God.**

Fraction Song: “Don’t Be Afraid”

All Sing

The Fraction Song (from the Latin “fractio” meaning “to break”) is music sung during the Eucharist when the priest breaks the consecrated bread.



Don't be a-fraid. My love is strong-er, my love is strong-er than your fear.
Don't be a - fraid. My love is strong - er and I have prom - ised,
prom-ised to be al-ways near.

Text: John L. Bell, b.1949. Tune: John L. Bell, b.1949 © 1995, Iona Community, GIA Publications, Inc., agent.

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.

Communion Hymn: #69 (CP) “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, find these
2. Not just once with spe - cial peo-ple, not just hid - den deep in time, but wher-
3. God, our Mak - er, send your Spir - it to per - vade the bread we break. Let it



mar - ried in the per - son of the one we call our Lord. Tak - ing
ev - er Christ is fol - lowed, earth - ly fare be - comes sub - lime. Though to
bring the life we long for and the love which we for - sake. Bind us



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



thought take flesh in ac - tion; he let faith take root in food.
faith, which seems like fol - ly, we meet Je - sus Christ our Lord.
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: Melody French trad.; harm. George Black (1931-2003) ©.

Motet: “Hide Not Thou Thy Face” (Richard Farrant)

Hide not thou thy face from us, O Lord
And cast not off thy servant in thy displeasure;
For we confess our sins unto thee
And hide not our unrighteousness
For thy mercy's sake
Deliver us from all our sins

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

Prayer after Communion

Please rise as you are able

Priest: O God,
as we are strengthened in these holy mysteries,
may our lives be a continual offering,
holy and acceptable in your sight;
through Jesus Christ our Lord.

All: Amen.

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

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: #658 (Gather) “Bring Forth the Kingdom”

Please rise as you are able and sing



1. You are salt for the earth, O peo-ple: Salt for the King-dom of God!
2. You are a light on the hill, O peo-ple: Light for the Cit - y of God!
3. You are a seed of the Word, O peo-ple: Bring forth the King-dom of God!
4. We are a blest and a pil-grim peo-ple: Bound for the King-dom of God!



Share the fla-vour of life, O peo - ple: Life in the King-dom of God!
 Shine so ho - ly and bright, O peo - ple: Shine for the King-dom of God!
 Seeds of mer-cy and seeds of jus - tice, Grow in the King-dom of God!
 Love our jour-ney and love our home-land: Love is the King-dom of God!

Refrain



Bring forth the King-dom of mer-cy, Bring forth the King-dom of peace;



Bring forth the King-dom of jus-tice, Bring forth the Cit-y of God!

Text: Marty Haugen, b. 1950. Tune: Marty Haugen, b. 1950. © 1986, GIA Publications, Inc.

The Dismissal

Deacon: Let us go in peace to love and serve the Lord. Alleluia!
People: **Thanks be to God. Alleluia!**

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

The cover image is *Jacob’s Dream*, by Jusepe de Ribera, 1639. The painting is located in Museo del Prado, Madrid. <https://www.museodelprado.es/en/the-collection/art-work/jacobs-dream/c84dbc72-af49-4a7c-88df-a66046bc88cd>.

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WORSHIP WITH US

Sunday, July 30 (Proper 17A)

9 AM – Spiritual Communion (on Zoom only)

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

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

8 PM – Compline (on Zoom only)

Sunday, August 6 (Proper 18A)

9 AM – Spiritual Communion (on Zoom only)

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

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

8 PM – Compline (on Zoom only)

