



THE NINTH SUNDAY AFTER PENTECOST
SUNDAY, JULY 30, 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.

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.

Presider: Paul Walker

Welcome

Land Acknowledgement

Opening Hymn: #756 (Gather) "Morning Has Broken"

Please rise as you are able and sing



1. Morn - ing has bro - ken Like the first morn - ing, Black - bird has
2. Sweet the rain's new fall Sun - lit from heav - en, Like the first
3. Mine is the sun - light! Mine is the morn - ing Born of the



spo - ken Like the first bird. Praise for the sing - ing! Praise for the
dew - fall On the first grass. Praise for the sweet - ness Of the wet
one light E - den saw play! Praise with e - la - tion, Praise ev - 'ry



morn-ing! Praise for them, spring-ing Fresh from the Word!
gar - den, Sprung in com - plete-ness Where his feet pass.
morn-ing, God's re - cre - a - tion Of the new day!

Text: Eleanor Farjeon (1881-1965), The Children's Bells, © David Higham Assoc., Ltd. Tune: Bunessan, Gaelic; acc. By Marty Haugen, b. 1950, © 1987, GIA Publications, Inc.

✠ **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

All Sing

% Refrain

Glo-ry to God, glo-ry to God, glo-ry to God in the
high-est and on earth peace, on earth peace to peo-ple of good

To verses *To repeat refrain* *Last time*

will. A - men.

1. We praise you, we bless you, we a - dore you, we
glo - ri-fy you, we give you thanks for your great glo-ry, Lord God,

heav - en-ly King, O God, al-might - y Fa-ther. *D.S.*

2. Lord Je - sus Christ, On-ly Be-got - ten Son, Lord God,

Lamb of God, Son of the Fa-ther, you take a-way the

sin of the world, have mer - cy on us; you take a-way the

sin of the world, re - ceive our prayer; you are seat - ed at the

right hand of the Fa-ther, have mer - cy on us. *D.S.*

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

3. For you a-lone are the Ho-ly One, you a-lone are the Lord,
 you a-lone are the Most High, Je - sus Christ, with the Ho - ly
 Spir - it, in the glo - ry of God the Fa - ther. D.S.

Text: ICEL, © 2010. Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

The Collect of the Day

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

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

The story of Jacob and Rachel's marriage is told from Jacob's perspective and focuses on his perseverance as he faces Laban's deception. The effects of the deception on Leah and Rachel are not acknowledged. Their voices are silent in this story.

Laban said to Jacob, ‘Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?’ Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah’s eyes were lovely, and Rachel was graceful and beautiful. Jacob loved Rachel; so he said, ‘I will serve you seven years for your younger daughter Rachel.’ Laban said, ‘It is better that I give her to you than that I should give her to any other man; stay with me.’ So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

Then Jacob said to Laban, ‘Give me my wife that I may go in to her, for my time is completed.’ So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, ‘What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?’ Laban said, ‘This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me for another seven years.’ Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife.

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

Genesis 29:15-28

All: **Thanks be to God.**

A moment of silence is observed

Psalm 128 (*George Black*)

Refrain



Happy are they all who revere God,
and who follow in God's ways!
You shall eat the fruit of your labour;
happiness and prosperity shall be yours. **Refrain**

Your union shall be fruitful within your house,
your children like olive shoots round about your table.
Whoever fears God
shall thus indeed be blessed. **Refrain**

May God bless you from Zion,
and may you see the prosperity of Jerusalem all the days of your life.
May you live to see your children's children;
may peace be upon Israel. **Refrain**

Second Reading

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

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

'For your sake we are being killed all day long;
we are accounted as sheep to be slaughtered.'

This psalm is part of the collection of psalms titled Songs of Ascents which were sung by pilgrims as they ascended the road to Jerusalem to attend the annual festivals. This psalm speaks of the blessings bestowed on families who follow God's ways.

Paul assures us of God's fidelity to us through his Son whose life we are called to emulate.

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Reader: Hear what the Spirit is saying to the Church. Romans 8:26-39

All: **Thanks be to God.** *A moment of silence is observed*

Sequence Hymn: #577 (Gather) “Come, My Way, My Truth, My Life”

All Sing



1. Come, my Way, my Truth, my Life: Such a way as gives us breath; Such a
2. Come, my Light, my Feast, my Strength: Such a light as shows a feast; Such a
3. Come, my Joy, my Love, my Heart: Such a joy as none can move; Such a



truth as ends all strife; Such a life as kill - eth death.
feast as mends in length; Such a strength as makes his guest.
love as none can part; Such a heart as joys in love.

Text: George Herbert (1593-1633). Tune: THE CALL; Ralph Vaughan Williams (1872-1958), © Stainer and Bell Publications.

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.**

He put before them another parable: ‘The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.’

He told them another parable: ‘The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.’

‘The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

‘Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

‘Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the

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

Parables are designed to surprise and shake us up. This collection of parables focuses on the characteristics of a community that is shaped by Jesus. The parable of leavened bread uses the wisdom of women’s work to invite us to ponder the divine feminine.

age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

‘Have you understood all this?’ They answered, ‘Yes.’ And he said to them, ‘Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.’

Deacon: The Gospel of Christ.

Matthew 13:31-33, 44-52

All: Praise to you, Lord Jesus Christ.

Homily: Paige Souter

Please be seated

The Prayers of the People

Please rise as you are able

Leader: Loving God, you have called us from places of joy and places of sorrow, from the height of our hopes, and the depths of our fears, to be a part of your family. We pray for the church around the world, tempted as it is to grasp power, and preach exclusion. Help your people bear the image of Jesus, whose sacrificial love welcomes us all.

As we pause, please add your petitions for the worldwide church.

Leader: Creator God, whose love surrounds us,

All: Grow your community in our midst.

Leader: Groaning Spirit, we pray for those parts of the world where famine, peril, and sword work to undermine your love. We pray for an end to the ongoing violence in Ukraine, Palestine, Colombia, Sudan, and those places we name now aloud or in our hearts.

As we pause, please add your own petitions.

Leader: Creator God, whose love surrounds us,

All: Grow your community in our midst.

Leader: Wounded Jesus, we pray for those in our community who suffer from hardship, distress, houselessness, or illness in mind or body. May this community be the tree grown from a small seed, that welcomes all those in need, and provides the fruit of healing, that none may be separated from your love.

As we pause, please name those in any sort of need.

Leader: Creator God, whose love surrounds us,

All: Grow your community in our midst.

Leader: Creator God, we offer our thanks for all those ways your love is manifest in our lives: friends or family that encourage us, meaningful work in the service of healing, and this faithful community that nourishes our faith, feeds our hope, and welcomes us home. May we continue to share this faith, hope, love and welcome with all whom we meet in our lives.

As we pause, please add your prayers for our community and building.

Leader: Creator God, whose love surrounds us,

All: Grow your community in our midst. Amen.

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.

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.

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.

Offertory Hymn: #549 (Gather) “You are the Voice”

All Sing

Refrain



1. Praise for the li - ght that shines through the night, from dark - ness to light, from
2. Praise for the wa - ter that springs from the sea, the seed that gives life to
3. Praise for the sing - ing and praise for the dance, with new heart and vo - ice,



death to new life, and praise to the morn - ing that brings forth the sun, to
all who be - lieve, God's love o - ver - flow - ing, our hearts know the joy to be
all raise the song of praise to cre - a - tion; all heav - en and earth, come



o - pen our eyes to the Lord! To o - pen our eyes to the Lord! For
daugh - ters and sons of the Lord! To be daugh - ters and sons of the Lord! For
sing of the glo - ry of God! Come sing of the glo - ry of God! For

Text: David Haas, b.1957. Tune: David Haas, b.1957; acc. By Jeanne Cotter, b.1964 © 1983, 1987, GIA Publications, Inc.

The Celebration of the Eucharist

Prayer Over the Gifts

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

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: We give you thanks and praise, almighty God,
for the gift of a world full of wonder,
and for our life which comes from you.
By your power you sustain the universe.

You created us to love you with all our heart,
and to love each other as ourselves,
but we reel against you by the evil that we do.

In Jesus, your Son, you bring healing to our world
and gather us into one great family.
Therefore, with all you serve you
on earth and in heaven,
we praise your wonderful name, as we sing,

Sanctus

The image shows three staves of musical notation for the Sanctus. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: 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, ho - san - na in the high - est.

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.

Bless-ed is he, bless-ed is he who comes in the name of the Lord. Ho-
san - na in the high-est, ho - san - na in the high-est. Ho -
san - na in the high-est, ho - san - na in the high-est.

Text: ICEL, © 2010. Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

Priest: We give you thanks and praise, loving Father,
because in sending Jesus, your Son, to us
you showed us how much you love us.
He cares for the poor and the hungry.
He suffers with the sick and the rejected.

Betrayed and forsaken, he did not strike back
but overcame hatred with love.

On the cross
he defeated the power of sin and death.
By raising him from the dead
you show us the power of your love
to bring new life to all your people.

On the night before he gave up his life for us,
Jesus, at supper with his friends,
took bread, gave thanks to you,
broke it, and gave it to them,
saying, "Take this, all of you, and eat it:
this is my body which is given for you."

After supper, Jesus took the cup of wine,
said the blessing, gave it to his friends,
and said gave it to them,
and said, "Drink this, all of you:
this is the cup of my blood,
the blood of the new and eternal covenant,
which is shed for you and for many,
so that sins may be forgiven.
Do this in memory of me."

Gracious God,
with this bread and wine
we celebrate the death and resurrection of Jesus,
and we offer ourselves to you in him.
Send your Holy Spirit on us and on these gifts,
that we may know the presence of Jesus
in the breaking of bread,
and share in the life
of the family of your children.

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.

Father, you call us to be your servants;
fill us with the courage and love of Jesus,
that all the world may gather in joy
at the table of your kingdom.

We sing your praise, almighty Father,
through Jesus, our Lord,
in the power of the Holy Spirit, now and forever.

People: 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.**

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.

This hymn is called the Agnus Dei (pronounced "On-yoose Day-e"), 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. We sing it here to remind ourselves that Jesus' death on the cross frees us from all that alienates us from God and our neighbour.

Agnus Dei

All Sing

Cantor: Lamb of God, you take a-way the sin of the
All: world, have mer-cy on us. world, grant us peace.

To repeat *Last time*

Music: Mass of Joy and Peace, Tony E. Alonso, © 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: 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.

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 clergy on the outside of our liturgical space.

The word "anoint" comes from the Latin "unguere" 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, and marking them as a bridge between Heaven and Earth.

Communion Hymn: #816 (Gather) "Let Us Be Bread"

All Sing

Refrain



Let us be bread, blessed by the Lord, bro-ken and shared, life for the world.



Let us be wine, love free-ly poured. Let us be one in the Lord.



1. I am the bread of life, bro-ken for all. Eat now and hun-ger no more.



2. You are my friends if you keep my com-mands, no long-er ser-vants but friends.



3. See how my peo-ple have noth-ing to eat, Give them the bread that is you.



4. As God has loved me so I have loved you. Go and live on in my love.

Text: Thomas J. Porter, b.1958. Tune: Thomas J. Porter, b.1958 © 1990, GIA Publications, Inc.

Motet: "Give Almes of Thy Goods" (Christopher Tye)

Give almes of thy goods,
and turn never thy face from any poor man,
and then the face of the Lord
shall not be turned away from thee.

Prayer after Communion

Please rise as you are able

Priest: We give you thanks, almighty God,
that you have refreshed us
through the healing power of this gift of life.
In your mercy, strengthen us through this gift,
in faith toward you and in fervent love toward one another;
for the sake of Jesus Christ our Lord.

All: **Amen.**

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

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: #562 (Gather) “Halleluya! We Sing Your Praises”

Please rise as you are able and sing

Refrain



Hal-le - lu-ya! We sing your prais-es, all our hearts are filled with glad-ness. Hal-le-



lu-ya! We sing your prais-es, all our hearts are filled with glad-ness.



1. Christ the Lord to us said: I am wine, I am bread, I am
 2. Now he sends us all out, strong in faith, free of doubt, strong in



wine, I am bread, give to all who thirst and hun-ger.
 faith, free of doubt, to pro-claim the joy - ful Gos-pel.

Text and tune: South African. © 1984, Utryck, Walton Music Corporation, agent.

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 Dismissal

Deacon: Let us go in peace to love and serve the Lord. Alleluia!

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

The Parable of the Leaven (The Parables of Our Lord and Saviour Jesus Christ) is a wood engraving (1864). The artist is Sir John Everett Millais. The image was engraved and printed by the Dalziel Brothers. The image is located at The Metropolitan Museum of Art. <https://www.metmuseum.org/art/collection/search/382267>. All Liturgical Texts unless otherwise noted 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. Further copying is prohibited.

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WORSHIP WITH US

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)

Sunday, August 13 (Proper 19A)

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)

