



THE SECOND SUNDAY AFTER THE EPIPHANY
HOLY EUCHARIST

SUNDAY, JANUARY 14, 2024, 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 Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

We are now in the Season of Epiphany – from the Greek “epiphaneia” meaning “manifestation” or “appearance”. Over the next several weeks we will hear the story of how Jesus is made know to the world as the Messiah.

Presider: Margaret Rodrigues

Welcome

Land Acknowledgement

Opening Hymn: #587 (Common Praise) “Once to All, to Every Nation” *Please rise and sing*



1. Once to all, to ev - ery na - tion comes the mom - ent to de - cide,
2. By the light of burn - ing mar - tyrs, Christ thy bleed - ing feet we track,
3. Though the cause of e - vil pros - per, yet 'tis truth a - lone is strong;



in the strife of truth with false - hood, for the good or
toil - ing up new Cal - varies ev - er with the cross that
though her por - tion be the scaf - fold, and u - pon the



e - vil side; some great cause, God's new Mes - si - ah,
turns not back. New oc - ca - sions teach new dut - ies;
throne be wrong, yet that scaf - fold sways the fut - ure,



of - fering each the bloom or blight; and the choice goes
time makes an - cient good un - couth; they must up - ward
and, be - hind the dim un - known, stand - eth God with -



by for - ev - er 'twixt that dark - ness and that light.
still and on - ward who would keep a - breast of truth.
in the shad - ow, keep - ing watch a - bove his own.

✠ 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.

All: **And also with you.**

The Collect of the Day

Priest: Almighty God,
in Christ you make all things new:
transform the poverty of our nature
by the riches of your grace,
and in the renewal of our lives
make known your heavenly glory;
through Jesus Christ, your Son, our Lord,
who is alive and reigns with you
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

✠ Proclamation of the Word

Please be seated

Reader: A Reading from the First Book of Samuel.

Now the boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The Lord called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. The Lord called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for your servant is listening.'" So Samuel went and lay down in his place. Now the Lord came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening."

Reader: This is the word that God has made known to us.

All: **Thanks be to God.**

1 Samuel 3.1-10

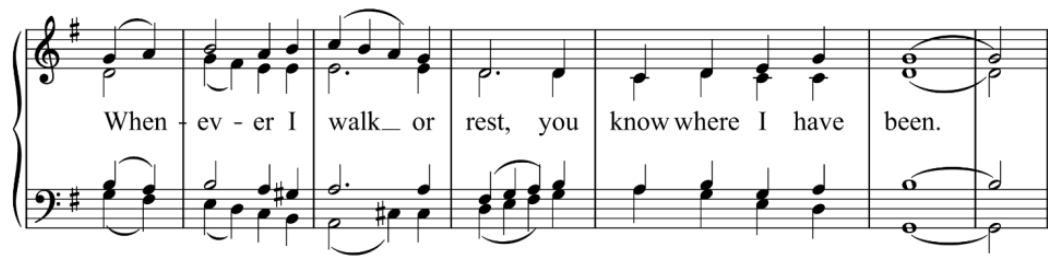
A moment of silence is observed

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" the meaning behind the readings and offers them in prayer.

1 Samuel was written between 931 and 722 B.C.E. and begins the story of Israel's monarchy. This reading retells the dramatic calling of Samuel when God whispers his name as he lies in the temple. Samuel became God's prophet to the Israelites, a listening servant who then proclaimed God's will to the people and named David as their earthly king.

Psalm 139, 1-5,12-17 (George Black)

Refrain:



This psalm is a song of praise and speaks to how deeply God knows us and loves us. The images in its beautiful poetry describe how God is with us always, and never abandons us. This explains why this Psalm is often heard at funerals, as a song of hope.

God, you have searched me out and known me;
you know my sitting down and my rising up;
you discern my thoughts from afar.
You trace my journeys and my resting-places
and are acquainted with all my ways. **Refrain**

Indeed, there is not a word on my lips,
but you, O God, know it altogether.
You press upon me behind and before
and lay your hand upon me.
Such knowledge is too wonderful for me;
it is so high that I cannot attain to it. **Refrain**

For you yourself created my inmost parts;
you knit me together in my mother's womb.
I will thank you because I am marvellously made;
your works are wonderful, and I know it well. **Refrain**

My body was not hidden from you,
while I was being made in secret
and woven in the depths of the earth.
Your eyes beheld my limbs, yet unfinished in the womb;
all of them were written in your book;
they were fashioned day by day,
when as yet there was none of them. **Refrain**

How deep I find your thoughts, O God!
how great is the sum of them!
If I were to count them, they would be more in number
than the sand;
to count them all, my life span would need to
be like yours. **Refrain**

A moment of silence is observed

Second Reading:

Reader: A Reading from the First Letter of Paul to the Corinthians.

"All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by anything. "Food is meant for the stomach and the stomach for food," and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh." But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.

Reader: This is the word that God has made known to us.

1 Corinthians 6.12-20

All: **Thanks be to God.**

A moment of silence is observed

Sequence Hymn: #509 (Common Praise) "Precious Lord"

Please rise and sing as indicated

Precious Lord, take my hand, lead me on, let me stand;
I am tired, I am weak, I am worn;
through the storm, through the night, lead me on to the light:
take my hand, precious Lord, lead me home.

When my way grows drear, precious Lord, linger near;
when my life is almost gone,
hear my cry, hear my call, hold my hand lest I fall:
take my hand, precious Lord, lead me home.

3. When the dark - ness ap - pears and the night draws near; and the

day is past and gone, at the riv - er I stand; guide my

feet, hold my hand; take my hand, pre-cious Lord, lead me home.

Corinth was a large metropolitan trading centre where a diversity of cultures, faiths, and practices converged. Paul wrote this letter to the church he established there. He is responding to questions and challenges that they are facing as they try to live the teachings of the Gospel faithfully. This passage is a response to a question about sexual practices. Some of Paul's words may sound harsh to modern ears, which is why it is important to understand the context in which he wrote them.

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

The Gospels in the Season of Epiphany begin with a focus on Jesus calling the disciples (followers). Usually we would read Mark's Gospel, but we hear John's account of Jesus calling Philip first, because it sheds light on Jesus' identity: lots of would-be-prophets and teachers had disciples, but John shows us that Jesus is unique: for Jesus is the one "about whom Moses in the law and also the prophets wrote" – in other words, the Messiah.

Throughout the season of Epiphany we will say a different statement of faith, sometimes called a "Creed", each week; one that aligns with the readings or theme of the day. We do this as a way of exploring the different ways Christians have expressed what they believe throughout the ages; so that we may discover more deeply what we believe. This contemporary offering is from the Iona Abbey in Scotland.

*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 John.

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

The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

Priest: The Gospel of Christ.

John 1.43-51

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

Homily: Steven Mackison

A moment of silence is observed

Statement of Faith

Priest: We believe

All: **that God is present in the darkness before dawn;
in the waiting and uncertainty
where fear and courage join hands,
conflict and caring link arms,
and the sun rises over barbed wire.**

**We believe in a with-us God
who sits down in our midst to share our humanity.
We affirm a faith that takes us beyond a safe place:
into action, into vulnerability and onto the streets.**

**We commit ourselves to work for change
and put ourselves on the line;
to bear responsibility, take risks,
live powerfully and face humiliation;
to stand with those on the edge;
to choose life and be used by the Spirit
for God's new community of hope. Amen.**

Prayers of the People

Please rise

Leader: Day by day, week by week, Jesus calls us to follow him. It is an invitation to be curious about what he has planned; to live in wonder as we experience his compassionate presence; and to have courage to follow the way that he unfolds before us. Let us lift our prayers to God, trusting in God's wisdom.

Compassionate One, you know the inner most longings of our heart and the fears that stop us from resting in you. Give us strength and encouragement to embrace the rich inner life that you have waiting for us.

A silence is observed, please add your own prayers, silently or aloud.

Leader: Compassionate One,
All: **Guide us on the way.**

Leader: Our community, our world, our planet are mired in turmoil and destruction. Help us to imagine and live into the peaceable reality that is possible when we place our hope and trust in you.

A silence is observed, please add your own prayers, silently or aloud.

Leader: Compassionate One,
All: **Guide us on the way.**

Leader: You know the heartache that people carry. It may come from poverty, unemployment, loneliness, family strife, a broken relationship, the loss of a loved one, illness, injustice, or violence. Inspire us to be your light in the world, your healing hands, and your restorative presence.

A silence is observed, please add your own prayers, silently or aloud.

Leader: Compassionate One,
All: **Guide us on the way.**

Leader: All loving God, guide us with your wisdom and kindle in us hearts that seek you in the world, in our neighbours, in creation, and within ourselves. Grant us grace to follow you with eagerness for your peaceable reality.

All: **Amen.**

The Peace

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

People: **And also with you.**

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.

Just as Jesus said "My peace I give you" to his disciples, so we share His peace with each other through a nod, a handshake (if you are comfortable) or by raising our hand in the peace symbol. The sharing of the peace is an ancient Christian tradition and is a gesture that we offer our neighbour to express that we are reconciled with one another and with God.

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.

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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: #505 (Common Praise) “Be Thou My Vision”

All sing



1. Be thou my vi - sion, O Lord of my heart; naught be all
 2. Be thou my wis - dom, and thou my true Word; I ev - er
 3. Rich - es I heed not, nor the world's emp - ty praise; thou mine in -
 4. High King of heav - en, when vic - tory is won, may I reach



else to me, save that thou art, thou my best thought, by
 with thee and thou with me, Lord; thou my great Fa - ther; thine
 her - i - tance, now and al - ways: thou and thou on - ly,
 heav - en's joys, bright heav - en's Sun! Heart of my own heart, what-



day or by night, wak - ing or sleep - ing, thy pres - ence my light.
 own may I be, thou in me dwell - ing, and I one with thee.
 first in my heart, high King of Heav - en, my trea - sure thou art.
 ev - er be - fall, 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: Melody Irish trad.; arr. Martin Shaw (1875-1958), alt. Arr. © Oxford University Press.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of life and freedom,
we celebrate the revelation of Jesus
as the Christ who makes all creation new.
Accept all we offer you this day and make us new in him,
who is Lord for ever and ever. **Amen.**

The Great Thanksgiving

Priest: The Lord be with you.

People: **And also with you.**

Priest: Lift up your hearts.

People: **We lift them up to the Lord.**

Priest: Let us give thanks to the Lord our God.

People: **It is right to give our thanks and praise.**

Priest: Eternal God, Source of all being,
we give you thanks and praise
for your faithful love.
You call us into friendship
with you and one another
to be your holy people,
a sign of your presence in the world.

When those we trust betray us,
unfailingly you remain with us.
When we injure others,
you confront us in your love
and call us to the paths of righteousness.
You stand with the weak,
and those, broken and alone,
whom you have always welcomed home,
making the first last, and the last first.
Therefore we raise our voices
with angels and archangels,
forever praising you and singing:

Eucharist is a Greek word that means "thanksgiving." It is a sacramental act of worship. A sacrament is "an outward and visible sign of an inward and spiritual grace." This means that Jesus is somehow present to us in this ritual act, not by "magic," but through the mystery of God's revealing himself in a unique way when we partake of this sacred meal of bread and wine.

The Eucharistic Prayer today is Prayer 2 from Supplementary Prayers, The Anglican Church of Canada.

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.

Sanctus: #726 (Common Prayer)

All sing

Cantor

All

Ho-ly, ho-ly, ho-ly Lord, God of power and might, 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) ©.

Priest: Blessed are you, O Holy One:
when Hagar was driven into the wilderness
you followed her and gave her hope.
When Joseph was sold into bondage,
you turned malice to your people's good.
When you called Israel out of slavery,
you brought them through the wilderness
into the promised land.
When your people were taken into exile
you wept with them by the river of Babylon
and carried them home.

At the right time you sent your Anointed One
to stand with the poor,
the outcast, and the oppressed.
Jesus touched lepers, and the sick, and healed them.
He accepted water from a woman of Samaria
and offered her the water of new life.
Christ knew the desolation of the cross
and opened the way for all humanity
into the redemption of your reconciling love.

On the night he was betrayed,
Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread,
gave it to them, and said, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me."

Priest: 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.”

Loving and Holy One,
recalling Christ’s death and resurrection,
we offer you these gifts,
longing for the bread of tomorrow
and the wine of the age to come.
Therefore we proclaim our hope:

People: **Dying you destroyed our death,
rising you restored our life,
Lord Jesus, come in glory;**

Priest: Pour out your Spirit on these gifts
that through them you may sustain us
in our hunger for your peace.
We hold before you
all whose lives are marked by suffering,
our siblings.
When we are broken and cast aside,
embrace us in your love.

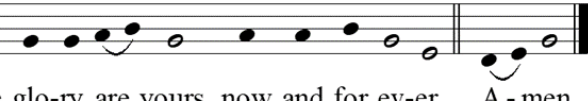
Through Christ, with Christ, and in Christ
in the unity of the Holy Spirit,
all honour and glory are yours,
O Source of all life,
now and for ever.

All: **Amen.**

The climax of this story is the celebration of the Eucharist itself, with Jesus and his disciples. We pray using Jesus’ own words and following his command to eat and drink in memory of him.

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 Lord's Prayer

<i>Priest:</i>	<i>People:</i>
	
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-losed 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.	

The Breaking of the Bread

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

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

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

People: **Thanks be to God.**

Fraction Song: "Peace" (Shaker Song) *(arr Kevin Siegfried)*

Peace unto Zion.

Peace, peace to the faithful,
and a crown of rejoicing from your Heavenly Father.

When Zion shall be cleansed she shall flourish as a rose.
I will walk in her midst and will bless all those with a tenfold blessing.
And their sorrows shall cease, for I'll cry upon her walls.

Peace, peace, sweet peace.

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.*

The Fraction Song (from the Latin "fractio" meaning "to break") is a song sung during the Eucharist when the priest breaks the consecrated bread.

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.

Jesus' life lived for and on behalf of others inspires us to see our own lives as a gift to be shared; and the resurrection affirms the counter-intuitive wisdom that it is in letting go of what we are afraid to lose that we are transformed and made new.

Communion Hymn: #686 (Gather) "Here I Am"

All sing



1. I, the Lord of sea and sky, I have heard my peo - ple cry.
2. I, the Lord of snow and rain, I have borne my peo - ple's pain.
3. I, the Lord of wind and flame, I will tend the poor and lame.



All who dwell in dark and sin My hand will save.
I have wept for love of them. They turn a - way.
I will set a feast for them. My hand will save.



I who made the stars of night, I will make their dark-ness bright.
I will break their hearts of stone, Give them hearts for love a - lone.
Fin-est bread I will pro-vide Till their hearts be sat - is - fied.



Who will bear my light to them? Whom shall I send?
I will speak my word to them. Whom shall I send?
I will give my life to them. Whom shall I send?

Refrain



Here I am, Lord. Is it I, Lord? I have heard you call-ing in the night. I will



go, Lord, if you lead me. I will hold your peo-ple in my heart.

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." This expression of praise proclaims that worshipping God together has made a difference in our lives.

The word "Announcements" arrived in English circa 1500 AD. from Old French "Anoncier" meaning "announce, proclaim." It originates from Latin, "annuntiare, adnuntiare" meaning "make known."

Motet: "O Lord, Give Thy Holy Spirit" (*Thomas Tallis*)

O Lord, give thy Holy Spirit into our hearts,
and lighten our understanding,
that we may dwell in the fear of thy Name,
all the days of our life,
that we may know thee, the only true God,
and Jesus Christ whom thou hast sent.

Prayer after Communion

Please rise

Priest: God of glory,
you nourish us with bread from heaven.
Fill us with your Holy Spirit,
that through us your light may shine in all the world.
We ask this in the name of Jesus Christ. **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
Keep us firm in the hope you have set before us,
so that we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.**

Announcements

Please be seated

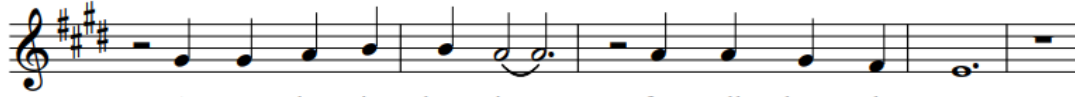
Concluding Hymn: #678 (Gather) "City of God"

Please rise and sing

Verses 1, 2



1. A - wake from your slum - ber! A - rise from your sleep!
2. We are all of the morn - ing; we are chil - dren of day.



A new day is dawn - ing for all those who weep.
The One who has loved us has bright - ened our way.

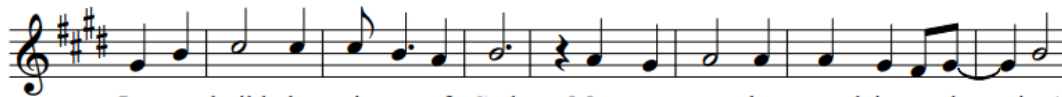


The peo - ple in dark - ness have seen a great light. The Lord of our
The God of all kind - ness has called us to be a light for all

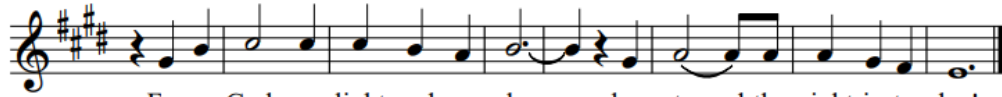


long - ing has con - quered the night.
peo - ple to set their hearts free.

Refrain



Let us build the cit - y of God. May our tears be turned in - to danc - ing!



For God, our light and our love, has turned the night in - to day!

Verse 3



3. God is light; in God there is no dark - ness. Let us walk in the



light, God's chil - dren, one and all. O com - fort my



peo - ple; make gen - tle your words. Pro - claim to my cit - y



the day of its birth.

Verse 4



4. O cit - y of glad - ness, now lift up your voice. Pro - claim the good



tid - ings that all may re - joice!

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

Priest: Followers of Jesus, inspired by the Holy Spirit, serve the world God loves. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday January 14 (Second Sunday after Epiphany)

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

8:00 PM – Compline (on Zoom only)

Sunday January 21 (Third Sunday after Epiphany)

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

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

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

8:00 PM – Compline (on Zoom only)