



THE SECOND SUNDAY IN LENT

HOLY EUCHARIST

SUNDAY, FEBRUARY 25, 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 Lent, a 40 day time of prayer, fasting, and almsgiving, that began on Ash Wednesday. During Lent we prepare ourselves for renewal and to celebrate the resurrection of Jesus at Easter.

We begin with the Penitential Rite each week to symbolize our need to live more faithfully.

Presider: Steven Mackison

Land Acknowledgement

During the season of Lent, we will begin the liturgy in silence. Therefore, all are encouraged to offer this prayer, acknowledging the lands on which we dwell before the service begins.

In this Holy time of Lent, we acknowledge with respect that we gather today in many sacred places that were home to those who have been displaced. We recognize that our church dwells on the traditional lands of the Wendat, the Haudenosaunee and the Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Holy One, help us to repent of all that we have done, and to make peace with those whom we have wronged, through Jesus Christ our Redeemer. Amen.

The Penitential Rite

Priest: The Lord be with you.

People: **And also with you.**

Priest: Let us pray. Almighty God,

All: **to you all hearts are open, all desires known,
and from you no secrets are hidden.**

**Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Priest: Blessed be God who forgives all our sins;

People: **whose mercy endures forever.**

Priest: Dear friends in Christ
as we prepare to worship almighty God,
let us with penitent and obedient hearts confess our sins,
that we may obtain forgiveness
by God's infinite goodness and mercy.

Confession and Absolution

Priest: Most merciful God,

People: **we confess that we have sinned against you
in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will, and walk in your ways,
to the glory of your name. Amen.**

Priest: Almighty God have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord.

People: **Amen.**

Act of Penitence

The Priest moves to the basin, pours the water into it, and then says,

Priest: God our Father, your gift of water brings life and freshness to the earth; in baptism it is a sign of the washing away of our sins and the gift of life eternal. Sanctify this water, we pray. Renew the living spring of your life within us, that we may be free from sin and filled with your saving health; through Christ our Lord.

All: **Amen.**

The Asperges

During the Asperges, members of the congregation are sprinkled with water.

Ky - ri - e. Ky - ri - e. Ky - ri - e el - ei - son.

Ky - ri - e. Ky - ri - e. Ky - ri - e el - ei - son.

Music © 1995 The Iona Community, GIA Publications, Inc., exclusive North American agent.

Confession is a time to let go of all that separates us from God and our neighbour.

Absolution is God's offer of unconditional forgiveness and is symbolized in the sign of the cross. This gesture reminds us that, just as the cross - a symbol of pain and death - can be redeemed through Christ's self-giving, so we can be as well.

Pronounced "Uh-SPUR-geez". Asperges is a Latin word meaning "sprinkle" - as with water. It comes from Psalm 51.7 where the author asks God to be sprinkled with water and cleansed of all that separates us from God's love.

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.

Abram was a descendant of Noah, from last week's reading. This week we hear about the second covenant (promise) that God is making with the people - to be their God and to make them ancestors of many nations. Further, this relationship is meant to change them. Abram (exalted father) becomes Abraham (father of a multitude) and Sarai (lady or princess) becomes Sarah (princess in the sense of "mother of nations").

The Collect of the Day

Priest: Faithful God,
 may we set our minds and wills to yours,
 and take up our cross,
 following Christ with confidence
 for the glory you reveal in him;
 who lives 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 Book of Genesis.

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

Reader: The word of the Lord.

Genesis 17:1-7, 15-16

All: Thanks be to God.

A minute of silence is observed

Psalm 22:23-30



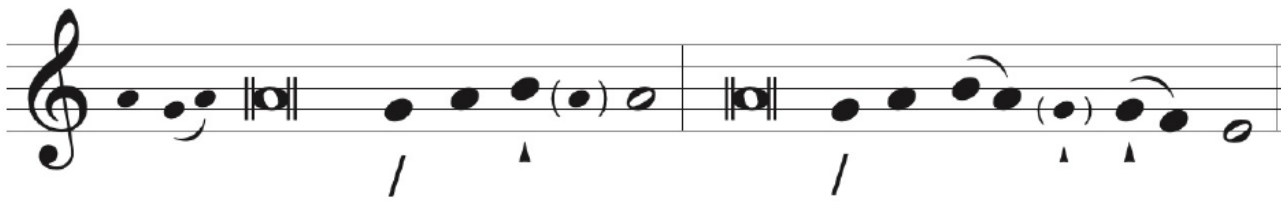
GIVE PRAISE, all / you that fear God; *

**Stand in awe, O offspring of Israel;
 all you of / Jacob's line, give glöry.**

**For you, O God, do not despise nor abhor the poor in their poverty;
 neither is your face / hidden from them; *
 but when they / cry to yöu, you hëar them.**

My praise is of you in the / great assembly; *

I will perform my vows in the presence of / those who wörship you.



The poor shall eat / and be satisfied, *
and those who seek you shall praise you:
“May / your heart live for ëver!”

O God, all the ends of the earth shall remember and / turn to you, *
 and all the families of the na- / tions shall böw before you.

For sovereignty belongs to / you, O God; *
you / rule ovër the nätions.

To you alone all who sleep in the earth bow / down in worship; *
 all who go down to the / dust fall before you.

My soul shall live for you;
my descen- / dants shall serve you; *
they shall be / known as yöurs for ëver.

They shall come and make known to a / people yet unborn *
the saving / deeds that yöu häve done.

A minute of silence is observed

Gospel Acclamation

Please rise and sing



O glo-ry to you, O Word of God, Lord Je - sus Christ, Lord Je - sus Christ.

Text: ICEL, © 1969. Music: *Unity Mass*, Norah Duncan IV, © 2010, 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 Mark.

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

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who

This psalm begins in lament with Jesus’ words form the cross “My God, why have you forsaken me.” It refers to the time when the Israelites were in exile and Babylon. In these final verses, we see their hope restored; God has brought them home.

The Alleluias have been buried under the church for Lent, but we still acclaim the Word of God through this enthusiastic introduction to the Gospel of Jesus.

This passage is about identity. He has just asked the disciples “who do people say that I am?” Peter answers: “The Messiah,” then this Gospel begins. Mark is telling us that who Jesus is has everything to do with his death and resurrection. Jesus then calls the disciples to give their lives over to God’s will by bearing their own crosses.

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.

This form of prayer is called a litany. It begins with our requests. The person leading the prayers asks for God’s aid then the community responds with a common refrain.

want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

Priest: The Gospel of Christ.

Mark 8:31-38

All: Praise to you, Lord Jesus Christ.

Incumbent’s Charge to Vestry: Steven Mackison

A minute of silence is observed

Prayers of the People

Please rise

O Lord, hear my prayer, O Lord, hear my prayer. When I call
 an - swer me. O Lord, hear my prayer, O Lord, hear my prayer.
 Come and lis - ten to me.

Text: Psalm 102; Taizé Community, 1982. Tune: Jacques Berthier (1923-1994) © 1982 Les Presses de Taizé, GIA Publications, Inc., agent.

Let us pray. Because you, God, love the world,
 because in Christ you walked it,
 we dare to pray;
 God, send your spirit:
O Lord hear my prayer...

To connect the words of ancient scripture
 to the life of the world today;
 to let the urgent summons of Jesus
 surpass our reticence to respond,
 God, send your spirit:
O Lord hear my prayer...

To awaken the minds of those in power
to the realities of those they govern;
to confront the arrogance of the privileged
with the vulnerability of the poor,
God, send your spirit:

O Lord hear my prayer...

To engage the fragile state of the planet
with those who carelessly abuse it;
to let the pain of those who are hurting
awaken the caring potential in the healthy,
God, send your spirit:

O Lord hear my prayer...

To eradicate the distance
between our convictions and commitments,
our potentials and our performance,
our prayers and our politics,
our faith and our discipleship,
God, send your spirit:

O Lord hear my prayer...

To hold before God in confidence
the ones for whom we weep,
and the ones who, in joy or sorrow weep for us;
the ones who reveal in themselves what is hidden,
and the ones who treat as precious all we confide in them,
the ones who, today, we want to pray for,
and the ones who, unmasked,
today will pray for us,
God, send your spirit:

O Lord hear my prayer...

We pause for one minute at this time to offer our prayers aloud or silently.

Convince us, gracious God,
that all is up for redemption.
And since in Jesus
you destined all to be changed and made new,
enable us to be agents of your purpose.

We pray in Jesus' name:

Amen.

We all come
to church with
cares on our
hearts; for
ourselves, for
our loved
ones, for the
world and for
all those
places where
there is
poverty, war,
and injustice.

The petitions
are meant to
inspire us to
call to mind
all those
needs and to
prepare to
offer them to
God.

Before the
final petition
there is a
lengthy pause
to collect our
thoughts. At
this time, you
are
encouraged
to pray for
people and
places that
are in need of
healing.

Some of us
will pray
silently;
others will
speak their
prayers aloud
so that all
may hear.

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. Sharing the peace is a Christian tradition that we offer each other to express that we are reconciled with one another and with God.

The Peace

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

People: **And also with you.**

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.

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.

Offertory Hymn: #525 (Common Praise) "The Church's One Foundation"

All sing



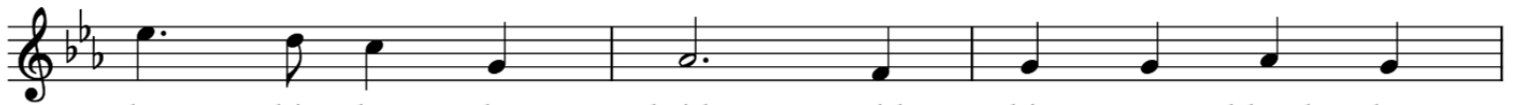
1. The chur - ch's one foun - da - tion is Je - sus Christ our
 2. E - lect from ev - ery na - tion yet one o'er all the
 3. Though with dis - may and won - der we see the church op -
 4. 'Mid toil and trib - u - la - tion and tu - mult of our
 5. Yet we on earth have u - nion with God the Three - in -



Lord; we are his new cre - a - tion by wa - ter and the
 earth, our char - ter of sal - va - tion one Lord, one faith, one
 pressed, by schis - ms rent a - sun - der, by her - e - sies dis -
 war, we wait the con - sum - ma - tion of peace for ev - er -
 One, and mys - tic sweet com - mun - ion with those whose rest is



word: from heaven he came and sought us to
 birth; one glo - rious name we hal - low, par -
 tressed: yet saints their watch are keep - ing; their
 more, till with the vi - sion glo - rious our
 won. O hap - py ones and ho - ly! Lord,



be his ho - ly bride; with his own blood he
 take one ho - ly food, and to one hope we
 cry goes up, "How long?" And soon the night of
 long - ing eyes are blessed, and the great church vic -
 give us grace that we like them, the meek and



bought us, and for our life he died.
 fol - low, with ev - ery grace en - dued.
 weep - ing shall be the morn of song.
 tor - ious shall be the church at rest.
 low - ly, on high may dwell with thee.

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 #1 from the Anglican Church of Canada.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of mercy and compassion,
your Word calls us home to faith and love.
accept all we offer you this day;
in the name of Jesus Christ the Lord. **Amen.**

The Great Thanksgiving



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



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

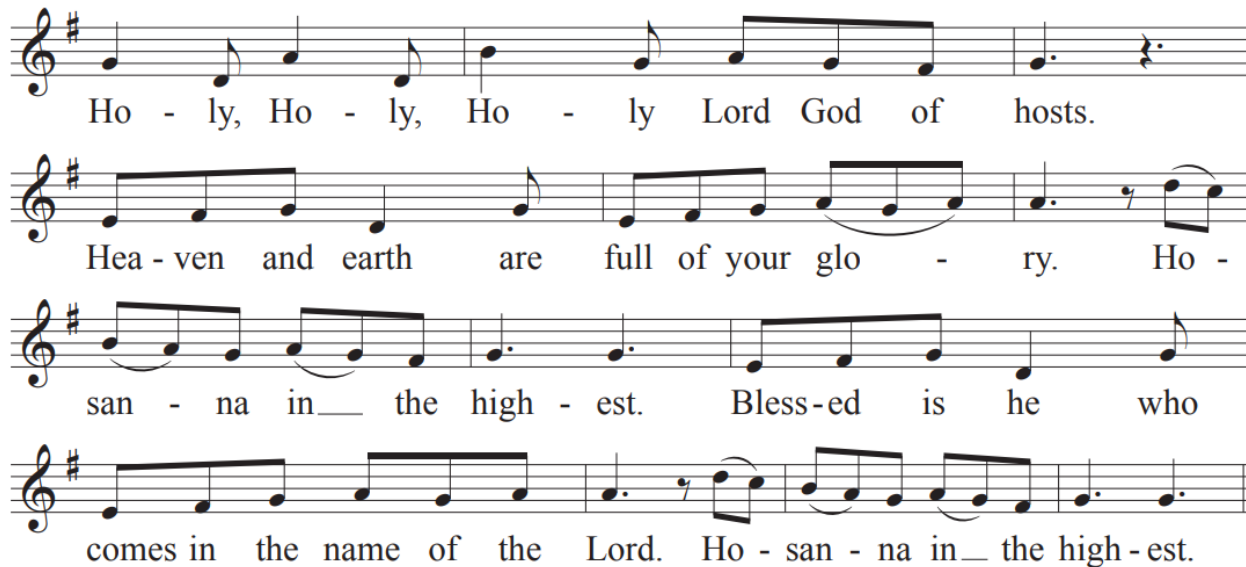


Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: It is indeed right that we should praise you, gracious God,
for you created all things.
You formed us in your own image:
in diversity you created us.
When we turned away from you in sin,
you did not cease to care for us,
but opened a path of salvation for all people.
You made a covenant with Israel,
and through your servants Abraham and Sarah
gave the promise of a blessing to all nations.
Through Moses and Miriam you led your people
from bondage into freedom;
through the prophets you renewed your promise of salvation.
Therefore, with them, and with all your saints
who have served you in every age,
we give thanks and raise our voices
to proclaim the glory of your name.

Sanctus

All sing



Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Hea - ven 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.

Text: ICEL, © 2010. Music: *Unity Mass*, Norah Duncan IV, © 2010, GIA Publications, Inc.

Priest: Holy God, source of life and goodness,
all creation rightly gives you praise.
In the fullness of time,
you sent your Son Jesus Christ,
to share our human nature,
to live and die as one of us,
to reconcile us to you,
the God and Father of all.
He healed the sick and ate and drank with outcasts and sinners;
he opened the eyes of the blind
and proclaimed the good news of your kingdom
to the poor and to those in need.
In all things he fulfilled your gracious will.

On the night he freely gave himself to death,
our Lord Jesus Christ took bread,
and when he has 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."

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah 6.3, describing the prophet's vision of the throne of God, and from Matthew 21.9, where the people called out "Hosanna!" when Jesus entered Jerusalem.

Sharing bread and wine is the enactment of a two thousand year old ritual instituted by Jesus. It reminds us of three core elements of our spiritual tradition. Firstly, a radically open table to which all people are invited and welcomed; secondly, just as Jesus lived for others, we are inspired to see our own lives as a gift to be shared; and thirdly, 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.

Priest: Gracious God,
 his perfect sacrifice
 destroys the power of sin and death;
 by raising him to life
 you give us life for evermore.
 Therefore we proclaim the mystery of faith:

All: Christ has died. Christ is Risen. Christ will come again.

Priest: Recalling his death,
 proclaiming his resurrection,
 and looking for his coming again in glory,
 we offer Father, this bread and this cup.
 Send your Holy Spirit upon us
 and upon these gifts,
 that all who eat and drink at this table
 may be one body and one holy people,
 a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ,
 in the unity of the Holy Spirit,
 all glory is yours, almighty Father,
 now and forever.

All: Amen.

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-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.	

The Breaking of the Bread

Priest: We break this bread,

People: **Communion in Christ's body once broken.**

Priest: Let your Church be the wheat which bears its fruit in dying.

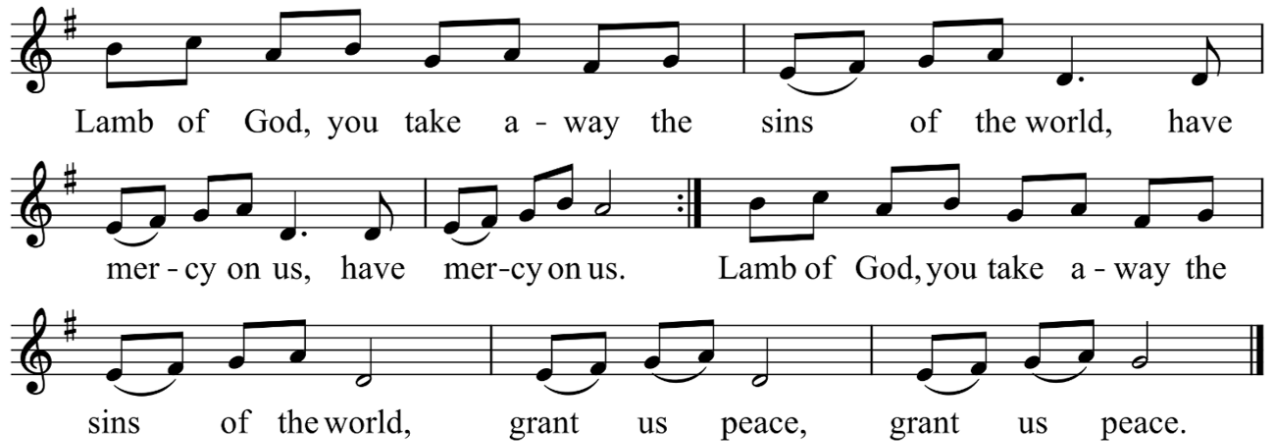
People: **If we have died with him, we shall live with him;
if we hold firm, we shall reign with him.**

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

People: **Thanks be to God.**

Lamb of God

"Lamb of God," 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.



Lamb of God, you take a - way the sins of the world, have
mer - cy on us, have mer - cy on us. Lamb of God, you take a - way the
sins of the world, grant us peace, grant us peace.

Music: *Unity Mass*, Norah Duncan IV, © 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: O Christ, I believe that you are truly present in the Blessed Sacrament of the Altar. I desire to offer you praise and thanksgiving as I proclaim your resurrection. I love you above all things, and long for you in my soul. Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. 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 Lay Anointers on the outside of our liturgical space.*

Communion Hymn: "Pilgrim" (Steve Earle)

All sing

I am just a pilgrim on this road, boys
This ain't never been my home
Sometimes the road was rocky long the way, boys
But I was never travelin alone
We'll meet again on some bright highway
Songs to sing and tales to tell
But I am just a pilgrim on this road, boys
Until I see you fare thee well
Ain't no need to cry for me, boys
Somewhere down the road you'll understand
Cause I expect to touch his hand, boys
I'll put a word in for you if I can
We'll meet again on some bright highway
Songs to sing and tales to tell
But I am just a pilgrim on this road, boys
Until I see you fare thee well
I am just a pilgrim on this road, boys
Until I see you fare thee well

Motet: Psalm 131 (Nathan Carter)

Lord, my heart is not haughty, nor mine eyes lofty:
neither do I exercise myself in great matters, or in things too high for me.
Surely I have behaved and quieted myself, as a child that is weaned of his mother
My soul is even as a weaned child.
Let Israel hope in the Lord from henceforth and for ever.

February is Black History Month. Today we highlight American composer Dr. Nathan Carter, who was a shining light in the choral community as department chair at Morgan State University, and choral composer and clinician throughout the continent. His setting of Psalm 131 is especially fitting for our Lenten journey. Dr. Carter made many contributions to community based sacred music across Christian denominations.

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.

Prayer after Communion

Please rise as you are able

Priest: All your works praise you, O Lord.

All: **And your faithful servants bless you.**

**Gracious God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
May we, who share his body, live his risen life;
we, who drink his cup, bring life to others;
we, whom the Spirit lights, give light to the world.
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.**

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: Let us bless the Lord.

People: **Thanks be to God.**

Concluding Hymn: #698 (Gather) "Take Up Your Cross"

All sing



1. Take up your cross, the Sav-our said, If you would
2. Take up your cross, let not its weight Fill your weak
3. Take up your cross, heed not the shame, And let your
4. Take up your cross, then, in his strength, And calm - ly
5. Take up your cross, and fol - low Christ, Nor think till



my dis - ci - ple be; Take up your cross with will - ing
spir - it with a - larm; His strength shall bear your spir - it
fool - ish heart be still; The Lord for you ac - cept - ed
ev - 'ry dan - ger brave: It guides you to a bet - ter
death to lay it down; For on - ly those who bear the



heart, And hum - bly fol - low af - ter me.
up, And brace your heart and nerve your arm.
death Up - on a cross, on Cal - v'ry's hill.
home And leads to vic - t'ry o'er the grave.
cross May hope to wear the glo - rious crown.

Text: Charles W. Everest (1814-1877), alt. Tune: O WALY WALY. English; harm. by Martin West b.1929, © 1983, Hope Publishing Co.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday February 25 (Second Sunday in Lent)

12:30 PM – Annual Vestry Meeting (in the Church and on Zoom)

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

8:00 PM – Compline (on Zoom only)

Sunday March 3 (Third Sunday in Lent)

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

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

7:00 PM – Rock Eucharist – Van Morrison
(in the Church and through YouTube)

Wednesdays at 12:00 PM – Mid-Week Communion