



**THE SIXTH SUNDAY OF EASTER**

**SUNDAY, MAY 5, 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.

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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.

This is the last Sunday of the Easter Season. Next week we will be celebrating Ascension Day which is when we commemorate Jesus Christ's ascension into heaven.

**Presider:** Paul MacLean

### Welcome

### Land Acknowledgement

**Opening Hymn:** #370 (Common Praise) "Songs of Praise the Angels Sang"

*Please rise and sing*



1. Songs of praise the an - gels sang, heaven with al - le - lu - ias rang
2. Songs of praise a - woke the morn when the Prince of Peace was born;
3. Heaven and earth must pass a - way; songs of praise shall crown that day.
4. And shall Chris-tians fail to sing till on earth Christ come as King?
5. Saints be - low, with heart and voice, still in songs of praise re - joice,



when cre - a - tion was be - gun, when God spoke and it was done.  
songs of praise a - rose when he cap - tive led cap - ti - vi - ty.  
God will make new heavens and earth; songs of praise shall hail their birth.  
No, the church de - lights to raise psalms and hymns and songs of praise.  
learn-ing here, by faith and love, songs of praise to sing a - bove.

Text: James Montgomery (1771-1854), alt. Music: CULBACH. Melody *Heilige Seelenlust*, Breslau, 1657; adapt. and harm. William Henry Havergal (1793-1870).

### The Easter Greeting

**Priest:** Alleluia! Christ is risen.

**People:** **The Lord is risen indeed. Alleluia!**

**Priest:** He has laid down his life, in love, for us.

**People:** **That we may love one another.**

## The Gloria: #178 (Songs of a New Creation)

*All sing*



*¡Glo - ria, glo - ria, glo - ria en las al tur - as a Dios!*  
*Glo - ry, glo - ry, glo - ry, glo - ry be to God on high!*

*Y en la tie - rra paz pa-ra\_a-qué llos que\_a-ma el Se - ñor.*  
*And on earth peace to all peo-ple in whom God is well pleased.*

Text: Luke 2:14. Music: Pablo Sosa, 1988. © 1989 GIA Publications, Inc.

## The Collect of the Day

*Priest:* Merciful God,  
you have prepared for those who love you  
riches beyond imagination.  
Pour into our hearts such love toward you,  
that we, loving you above all things,  
may obtain your promises,  
which exceed all that we can desire;  
through Jesus Christ our Lord,  
who is alive and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Acts of the Apostles.

While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, “Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

*Reader:* The word of the Lord.

Acts 10.44-48

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

*A moment of silence is observed*

The “Gloria,” penned in the first century, is a timeless song of praise. It is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God.

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.

The book of Acts describes the ever-widening circle of those who were welcomed into the community of Jesus-followers. These verses describe the unexpected inclusion of non-Jews into the community.

Pronounced "sahm", the psalms are a collection of poetry, prose, and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair.

This Psalm describes the way in which not only the people, but all of creation joins together in joyful praise when the Creator God comes to bring justice and equity for all of the earth.

Written to the early followers of Jesus, the letters of John emphasize that a community shaped by the love of God is a new family, a chosen family, centred around Jesus the Messiah.

## Psalm 98

*All sing*



LET US sing a new song to God, \*  
**who has done / marvelous things.**

**With your right hand and your holy arm \*  
you have won for your- / self the victory.**

You have made known your victory; \*  
your righteousness have you openly shown  
in the sight / of the nations.

**You remember your mercy and faithfulness  
to the house of Israel, \*  
and all the ends of the earth have seen  
the victo- / ry of our God.**

Shout with joy to God, all you lands; \*  
lift up your / voice, rejoice, and sing.

**Sing to God with the harp, \*  
with the harp / and the voice of song.**

With trumpets and the sound of the horn \*  
shout with joy before our God, who / reigns in majesty.

**Let the sea make a noise and all that is in it, \*  
the lands and / those who  dwell therein.**

Let the rivers clap their hands, \*  
and let the hills ring out with Joy before their God,  
who will / come to judge the earth.

**God will judge the world in righteousness \*  
and the peo- / ples with equity.**

### Second Reading:

*Reader:* A Reading from the First Letter of John.

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God? This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.

*Reader:* The word of the Lord.

**All: Thanks be to God.**

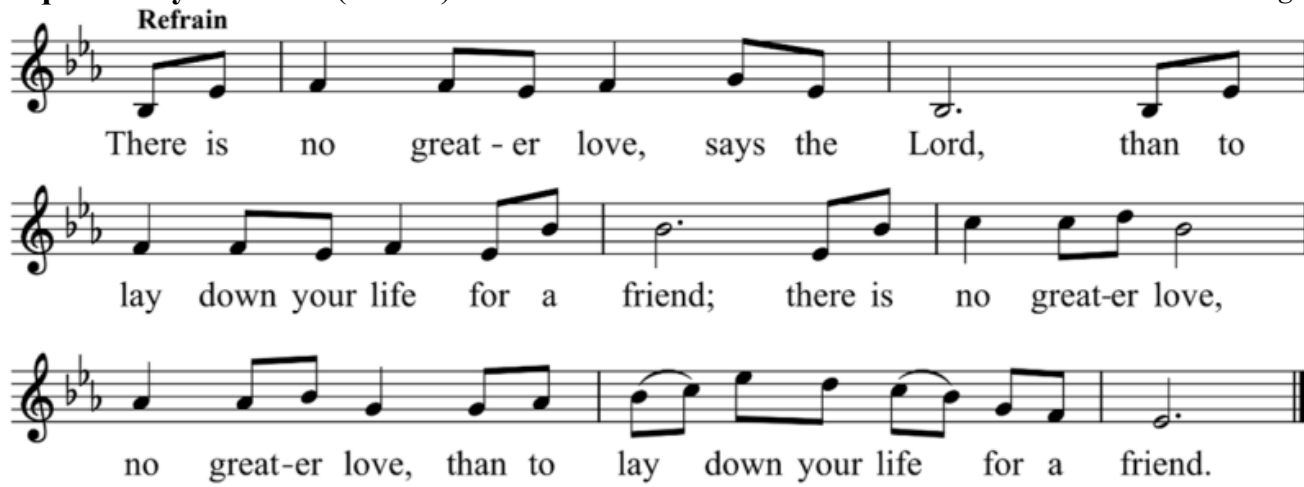
1 John 5.1-6

*A moment of silence is observed*

Sequence Hymn: #628 (Gather) "There is No Greater Love"

*Please rise and sing*

**Refrain**



There is no great-er love, says the Lord, than to  
lay down your life for a friend; there is no great-er love,  
no great-er love, than to lay down your life for a friend.

1. As the Father has loved me, so I have loved you. Live on in my love.  
You will live in my love if you keep my commands, even as I have kept my Father's.
2. All this I tell you that my joy may be yours and your joy may be complete.  
Love one another as I have loved you: This is my command.
3. You are my friends if you keep my commands; no longer servants but friends to me.  
All I heard from my Father, I have made known to you: Now I call you friends.
4. It was not you who chose me, it was I who chose you, chose you to go forth and bear fruit.  
Your fruit must endure, so you will receive all you ask the Father in my name.

Text: John 15:9-17; Michael Joncas, b.1951. Tune: Michael Joncas, b.1951 © 1988, 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 John.

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

(Jesus said) "As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another."

*Reader:* The Gospel of Christ.

John 15.9-17

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

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

During his last conversation with the disciples, knowing that their world would soon be shattered by betrayal and death, Jesus surrounded them with a vision of love: the love that surrounds them from God, and the love that they should continue to have for one another. Such love is what enables them to continue to bear fruit with joy, no matter what happens.

Homily (from the Greek word "homilio" meaning "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. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

## Homily: Sylvia Keesmaat

*A moment of silence is observed.*

### Prayers of the People

*Please rise*

The musical score is written for piano in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system contains the lyrics: "The king-dom of God is jus-tice and peace and joy in the Ho-ly". The second system contains the lyrics: "Spir - it. Come, God, and o - pen in us the gates of your king-dom." The music features a steady accompaniment in the left hand and a more melodic line in the right hand. The piece concludes with a fermata over the final chord.

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Lord God,  
Early in the morning, when the world was young,  
You made life in all its beauty and terror,  
You gave birth to all that we know.

Hallowed be your name...  
**The Kingdom of God....**

Early in the morning,  
When the world least expected it,  
A newborn child crying in a cradle  
Announced that you had come among us, that you were one of us.

Hallowed be your name...  
**The Kingdom of God....**

Early in the morning,  
Surrounded by respectable liars,  
Religious leaders, anxious statesmen and silent friends,  
You accepted the penalty for doing good, for being God:  
You shouldered and suffered the cross.

Hallowed be your name...  
**The Kingdom of God....**

Early in the morning  
A voice in a guarded graveyard and footsteps in the dew  
Proved that you had risen, that you came back  
To those and for those who had forgotten, denied and destroyed you.

Hallowed be your name...  
**The Kingdom of God....**

Early in the morning  
In the multicoloured company  
Of your Church on earth and in heaven  
We celebrate your creation,  
Your life,  
Your death and resurrection,  
Your interest in us:  
So to you we pray,

Hallowed be your name...  
**The Kingdom of God...**

Lord, bring new life where we are worn and tired,  
New love where we have turned hard-hearted,  
Forgiveness where we feel hurt and where we have wounded,  
And the joy and freedom of your Holy Spirit  
Where we are the prisoners of ourselves.

Hallowed be your name...  
**The Kingdom of God...**

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

To all and to each  
Where regret is real,  
God pronounces pardon  
And grants us the right to begin again.  
**Thanks be to God!**  
**Amen.**

### **The Peace**

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

*People:* **And also with you.**

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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.

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 "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 Eucharist (Greek for "thanksgiving") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." 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.

## Offertory Hymn: #400 (Common Praise) "Wondrous Love"

*All sing*



1. What won-drous love is this! oh, my soul! oh, my soul! What  
 2. When I was sink-ing down, sink-ing down, sink-ing down, When  
 3. To God and to the Lamb I will sing, I will sing, To  
 4. And when from death I'm free, I'll sing on, I'll sing on, And



won-drous love is this! oh, my soul! What won-drous love is this That  
 I was sink-ing down, sink-ing down, When I was sink-ing down Be-  
 God and to the Lamb I will sing; To God and to the Lamb, Who  
 when from death I'm free, I'll sing on, And when from death I'm free, I'll



caused the Lord of bliss To bear the dread-ful curse for my  
 neath God's right-eous frown, Christ laid a-side his crown for my  
 is the great I AM, While mil-lions join the theme, I will  
 sing and joy-ful be Through-out e-ter-ni-ty, I'll sing



soul, for my soul, To bear the dread-ful curse for my soul.  
 soul, for my soul, Christ laid a-side his crown for my soul.  
 sing, I will sing, While mil-lions join the theme, I will sing.  
 on, I'll sing on, Through-out e-ter-ni-ty I'll sing on.

Text: General Selection of the Newest and Most Admired Hymns and Spiritual Songs Now in Use, 1811, alt. Music: Melody William Walker (1809-1875), appendix to The Southern Harmony, New Haven, 1840 ed.

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* God of glory,  
 accept all we offer you this day,  
 and bring us to that eternal city of love and light,  
 where Christ is King. We ask this in his name. **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 truly right, and good and joyful,  
to give you thanks, all-holy God,  
source of life and fountain of mercy.  
You have filled us and all creation with your blessing  
and fed us with your constant love;  
you have redeemed us in Jesus Christ and knit us into one body.  
Through your Spirit you replenish us and call us to fullness of life.  
Therefore, joining with Angels and Archangels  
and with the faithful of every generation,  
we lift our voices with all creation as we sing:

## Sanctus: #719 (Common Praise)



Ho-ly, ho - ly, ho-ly Lord, God of power and might, heaven 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. Ho - san-na in the high-est.

Music: Land of Rest; American trad.; adapt. Marcia Pruner (1936-2013); harm. John Campbell (1950-2020) ©. Adapt. © 1980 Church Pension Fund.

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.

*Priest:* Blessed are you, gracious God, creator of the universe and giver of life.  
You formed us in your own image and called us to dwell in your infinite love.  
You gave the world into our care that we might be your faithful stewards  
and show forth your bountiful grace.  
But we failed to honour your image in one another and in ourselves;  
we would not see your goodness in the world around us;  
and so we violated your creation, abused one another, and rejected your love.  
Yet you never ceased to care for us,  
and prepared the way of salvation for all people.  
Through Abraham and Sarah you called us into covenant with you.  
You delivered us from slavery, sustained us in the wilderness,  
and raised up prophets to renew your promise of salvation.  
Then, in the fullness of time, you sent your eternal Word,  
made mortal flesh in Jesus.  
Born into the human family, and dwelling among us, he revealed your glory.  
Giving himself freely to death on the cross, he triumphed over evil,  
opening the way of freedom and life.

On the night before he died for us,  
our Saviour Jesus Christ took bread,  
and when he had given thanks to you, he broke it,  
and gave it to his friends, and said:  
“Take, eat: This is my Body which is given for you.  
Do this for the remembrance of me.”

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins.  
Whenever you drink it, do this for the remembrance of me.”  
Therefore we proclaim our hope:

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


*Priest:* Remembering his death and resurrection,  
we now present to you from your creation this bread and this wine.  
By your Holy Spirit may they be for us  
the Body and Blood of our Saviour Jesus Christ.  
Grant that we who share these gifts may be filled with the Holy Spirit  
and live as Christ’s Body in the world.  
Bring us into the everlasting heritage of the whole human family,  
that with all your saints, past, present, and yet to come,  
we may praise your name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit,  
to you be honour, glory, and praise, for ever and ever.

*All:* **Amen.**

## The Lord's Prayer

*Priest:* *People:*



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

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

## The Breaking of the Bread

*Priest:* "I am the bread of life," says the Lord. "Whoever comes to me will never be hungry; whoever believes in me will never thirst."

*All:* **Taste and see that the Lord is good; happy are they who trust in him!**

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

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

## Fraction Hymn: "Chantez à Dieu" (J.P. Sweelinck)

*Led by the choir*

Chantez à Dieu chanson nouvelle,  
Chantez, ô terre universelle,  
Chantez, et son Nom bénissez.  
Et de jour en jour annoncez  
Sa délivrance solennelle.

*Sing to our God a new song,  
Sing, all the earth,  
Sing, and bless God's Holy Name.  
And from day to day announce  
God's great salvation.*

## 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.

The Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. Found in both Matthew 6 and Luke 11, it is a prayer of beauty and simplicity, addressing all that is sacred in our relationship with God and with one another. At this moment you are praying these words in communion with more than 2.5 billion Christians around the world.

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

Sharing bread and wine is the enactment of a two thousand year old ritual instituted by Jesus through which we are reminded of these core elements of our spiritual tradition: a radically open table to which all people are invited and welcomed reminds us to be more open ourselves; 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.

*For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how. You may wish to pray quietly this prayer to help you:*

**One:** Lord, you stand at the door of my heart and knock.  
 You wait for me and only I can let you in.  
 I believe and trust in you and ask you now to fill me with your presence.  
 Feed me with your body and unite me in your blood,  
 that I may be your blessing to a world in need. Amen.

### The Communion



*All in the church are invited to come forward to receive communion. If you need a gluten-free wafer, please indicate this to the priest.*

*If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.*

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

### Communion Hymn: #402 (Common Praise) “Come and Fill Our Hearts”

*All sing*

Con - fi - te - mi - ni      Do - mi - no      quo - ni - am  
 Come and fill our hearts      with your peace.      You a - lone, O Lord, are

bo-nus.      Con - fi - te - mi - ni      Do - mi - no,      al-le-lu - ia!  
 ho-ly.      Come and fill our hearts      with your peace,      al-le-lu - ia!

Text: Latin: Psalm 118.1; Eng. para. Taizé Community (France). Music: CONFITEMINI, Jacques Bertier (1923-1994). Eng. para. and music © 1991 Les Presses de Taizé. Used by permission of GIA Publications, Inc., exclusive agent.

**Motet: "Let the River Run"** (*Carly Simon / arr. Craig Hella Johnson*)

Coming to the edge, running on the water...

Let the river run, let all the dreamers wake the nation.

Come, the new Jerusalem.

Silver cities rise; the morning lights the streets that meet them.

And sirens call them on with a song.

It's asking for the taking, trembling, shaking.

Oh, my heart is aching.

We're coming to the edge, running on the water,  
coming through the fog, your sons and daughters.

**Prayer after Communion**

*Priest:* Father,  
you restored us to life by raising your Son from death.  
May we who receive this sacrament  
always be strengthened to do your will,  
in the name of Jesus Christ the risen Lord. **Amen.**

**The Doxology**

*Priest:* Glory to God,  
*All:* **whose power working in us  
can do infinitely more  
than we can ask or imagine.  
Glory to God from generation to generation,  
in the Church and in Christ Jesus  
for ever and ever. Amen.**

**Announcements**

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

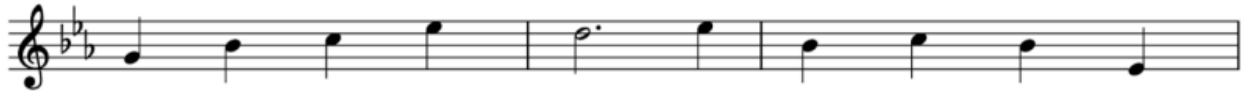
This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

**Concluding Hymn: #216 (Common Praise) “Ye Choirs of New Jerusalem”**

*All rise and sing*



1. Ye choirs of new Je - ru - sa - lem, your  
2. For Ju - dah's li - on bursts his chains, crush -  
3. De - vour - ing depths of hell their prey at  
4. Tri - um - phant in his glo - ry now to  
5. All glo - ry to the Fa - ther be, all



sweet - est notes em - ploy, the pas - chal vic - to -  
ing the ser - pent's head, and cries a - loud through  
his com - mand re - store; his ran - somed hosts pur -  
him all power is given; to him in one com -  
glo - ry to the Son; all glo - ry, Ho - ly



ry to hymn in strains of ho - ly joy.  
death's do - mains to wake the im - pris - oned dead.  
sue their way where Je - sus goes be - fore.  
mun - ion bow all saints in earth and heaven.  
Ghost, to thee, while end - less a - ges run.

Text: Fulbert of Chartres (?-1028); tr. Robert Campbell (1814-1868). Music: ST. FULBERT. Henry John Gauntlett (1805-1876).

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. Alleluia! Alleluia!

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

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## FURTHER CREDITS FOR THIS BULLETIN

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Cover image courtesy of Church of the Redeemer. The Collect of the Day is adapted from "Prayers for an Inclusive Church" (2009).

Prayers of the People are courtesy of the Iona Community.

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The flowers are dedicated to the glory of God and with gratitude from the Getting Our House in Order Team.

## WORSHIP WITH US

### EASTERTIDE

#### **Sunday May 5 (Sixth Sunday after Easter)**

**7:00 PM** – Be Still (in the Church and through YouTube)  
(Church is open from 6:30 PM)

**8:00 PM** – Compline (on Zoom only)

#### **Sunday May 12 (Ascension)**

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

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

**7:00 PM** – Be Still (in the Church and through YouTube)  
(Church is open from 6:30 PM)

**8:00 PM** – Compline (on Zoom only)