



PROPER 16B – HOLY COMMUNION

SUNDAY, JULY 21, 2024, AT 10:30 A.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

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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 <https://theredeemer.ca/post-17524>.

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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.

Presider: Paige Souter

Welcome

Land Acknowledgement

Opening Song: #576 (Common Praise) "For the Healing of the Nations"

All rise and sing



1. For the heal - ing of the na - tions, God we pray with
2. Lead, Cre - a - tor, in - to free - dom; from de - spair your
3. All that kills a - bun - dant liv - ing, let it from the
4. You, Cre - a - tor God, have writ - ten your great name on



one ac - cord; for a just and e - qual shar - ing
world re - lease, that, re - deemed from war and ha - tred,
earth be banned: pride of sta - tus, race or school - ing,
hu - man - kind; for our grow - ing in your like - ness,



of the things that earth af - fords. To a life of
all may come and go in peace. Show us how through
dog - mas that ob - scure your plan. In our com - mon
bring the life of Christ to mind; that by our re -



love in ac - tion help us rise and pledge our word.
care and good - ness fear will die and hope in - crease.
quest for jus - tice, may we hal - low life's brief span.
sponse and ser - vice earth its des - ti - ny may find.

✠ The Gathering of the Community

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

All: **And also with you.**

Glory to God: #686 (Common Praise)



Glo-ry to God in the high-est, and peace to all peo-ple on earth. Lord God,
heav-en-ly king, al-might-y God and Fa-ther, we wor-ship you, we give you thanks,
we praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther,
Lord God, Lamb of God, you take a-way the sin of the world: have mer-cy on us;
you are sea-ted at the right hand of the Fa-ther: re-ceive our prayer.
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. A - men.

Music: New Plainsong, David Hurd (1950-). © 1981 GIA Publications, Inc

Our worship begins with the Gathering. We come to this sacred place as individuals, but we gather together to worship, pray, and give thanks to God as a community.

The opening line of "Glory to God" is based on the song from Luke 2:14 that the angels sang to the shepherds announcing the birth of Jesus. This piece has origins dating to the first century and praises the Father, Son, and Holy Spirit.

The Collect of the Day

Priest: Compassionate God,
from far and near you gather your church into one,
safeguard the unity of your flock
through the teaching of Christ the Shepherd,
so that all your scattered children may find in him
the guidance and nourishment they seek.

All: **Amen.**

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

Oops! The prophet Nathan gets it wrong. God does not want David to build a temple, that is something that God will make happen. God is focused on building the eternal reality. It is easy to misunderstand the longings in our hearts. We can unconsciously move into action and problem solving mode thinking it is something that God is calling to us to do. Nathan's experience is a reminder that longing should lead us to seek God first.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Second Book of Samuel.

Now when the king was settled in his house and the LORD had given him rest from all his enemies around him, the king said to the prophet Nathan, "See now, I am living in a house of cedar, but the ark of God stays in a tent." Nathan said to the king, "Go, do all that you have in mind, for the LORD is with you."

But that same night the word of the LORD came to Nathan, "Go and tell my servant David: Thus says the LORD: Are you the one to build me a house to live in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, 'Why have you not built me a house of cedar?' Now therefore thus you shall say to my servant David: Thus says the LORD of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel, and I have been with you wherever you went and have cut off all your enemies from before you, and I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may live in their own place and be disturbed no more, and evildoers shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel, and I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be a father to him, and he shall be a son to me.

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

2 Samuel 7:1-14a

All: **Thanks be to God.**

A moment of silence is observed

Psalm 89 (vv. 20-37) (George Black / Nan Merrill)

All sing

Refrain

I hon-our my pledge of love, guard my co-ve-nant for ev-er.

Through the Heart of all hearts, You opened the way to Life.

Your steadfast Love came among us giving us strength.

Fear shall not overcome us, we will not give in to doubt.

For your love casts out our fear

and gives rise to forgiveness of those who would do us wrong. **Refrain**

Yes, your faithfulness and your abiding Love are with us,

and in your Name we can do all good things.

Through You is our purpose made known,

that we might know your Will and make it our own. **Refrain**

In our gratitude we cry out “You are the Beloved,”
“the Most High, our very Breath.”
Through You we are born anew, the Spirit of Truth comes to us.
Your enduring love is with us forever,
and your Covenant stands firm throughout eternity.
We will know You as Loving Companion Presence now
and in the life to come. **Refrain**

“If your children turn their backs and follow not Love’s way,
If they oppress the weak and befriend injustice,
They will separate themselves from Love,
and they will dwell in fear. **Refrain**

Even so, my steadfast Love will await their return,
my faithfulness will remain sure.
My Covenant stands true forever,
as does the Life that begets life. **Refrain**

You are all invited to holiness, to come to the fulness of your birthright.
For Love shall endure forever, and Light as the sun before us.
Like the stars, they shall be established forever;
they shall stand true while the firmament remains.” **Refrain**

A moment of silence is observed.

Gospel Acclamation

*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.**

The apostles gathered around Jesus and told him all that they had done and taught. He said to them, “Come away to a deserted place all by yourselves and rest a while.” For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd, and he had compassion for them, because they were like sheep without a shepherd, and he began to teach them many things.

When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces and begged him that they might touch even the fringe of his cloak, and all who touched it were healed.

Priest: The Gospel of Christ.

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

Mark 6:30-34, 53-56

This psalm prays for the restoration of the Davidic empire. In these verses, the psalmist names David as king and describes God’s covenant with David and his descendants as an eternal reality.

We sing the Acclamation (from the Latin “acclamare,” meaning “shout in approval”) to prepare our hearts to receive the Gospel.

The disciples long for rest. The crowds long for healing. Jesus is the soft landing for both groups. Then and now, Jesus meets us in the midst of our longings.

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 needs of the world around us, the sick, the suffering, and those whom we love but see no more.

Homily: Paige Souter

A moment of silence is observed.

Prayers of the People

Leader: As we stand in God's presence, let us pray for the hopes and needs that we carry in our hearts for ourselves and for the world.

Good and gracious God, we give you thanks for this day, for this time to gather in prayer and to enter into communion with you and with each other. We give you thanks for the blessings we see, the ones beyond our awareness, and the ones that while difficult, change our hearts.

We pray for your church throughout the world: that inspired by the Gospel, we may be a beacon of hope and a place of warm welcome for each person we encounter.

Please add your prayers silently or aloud.

Leader: Gracious God,
All: Hear our prayer.

Leader: We pray for all people who aspire to be instruments of peace: that filled with God's loving spirit, they have the courage, strength and perseverance to challenge systems of injustice as they work for peace, justice and equity.

Please add your prayers silently or aloud.

Leader: Gracious God,
All: Hear our prayer.

Leader: We pray for all people who serve and walk alongside those who are homeless, hungry, alone, and unemployed: that with compassionate hearts they will help the 'least of these' find shelter, be fed, be befriended, and find work.

Please add your prayers silently or aloud.

Leader: Gracious God,
All: Hear our prayer.

Leader: We pray for reconciliation in this broken world: that with open hearts, resilient spirits and patient dispositions, we will work, individually and as a community of faith, to acknowledge and heal the harms and wounds that exist. We pray especially for reconciliation with Indigenous Peoples of Turtle Island.

Please add your prayers silently or aloud.

Leader: Gracious God,
All: Hear our prayer.

Leader: We pray for hope: that with a shared sense of responsibility to care for God's creation, we may continue to work to heal the planet and to address environmental injustices caused by climate change. We pray especially for vulnerable and marginalized people who are most affected by the increasing temperatures.

Please add your prayers silently or aloud.

Leader: Gracious God,
All: **Hear our prayer.**

Leader: Loving God, inspire and enliven our hearts as we go forth in love to serve the community, to be your servants watching over our neighbours. We ask this through Christ our Lord.

All: **Amen.**

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 peace is mentioned several times throughout the New Testament and has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour - a nod, a handshake, or raising your hand in the peace symbol - that is meant to demonstrate that we are reconciled with one another.

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: #701 (Gather) "God It Was"

All sing

1. God it was who said to A - bra - ham, "Pack your
 2. God it was who said to Mo - ses, "Save my
 3. God it was who said to Jo - seph, "Down your
 4. Christ it was who said to Mat - thew, "Leave your
 5. In this crowd of com - mon peo - ple, once un -

bags and trav - el on!" God it was who said to
 peo - ple, part the sea!" God it was who said to
 tools and take your wife!" God it was who said to
 books and fol - low me!" Christ it was who said to
 known, whom we re - vere, God calls us to share his

Sar - ah, "Smile and soon you'll bear a son!"
 Mir - i - am, "Sing and dance to show you're free!"
 Mar - y, "In your womb I'll start my life!"
 Mar - tha, "Lis - ten first, then make the tea!"
 pur - pose Start - ing now and start - ing here.

Trav - 'ling folk and a - ged moth - ers Wan - d'ring
 Shep - herd - saints and tam - bou - rin - ists Do - ing
 Car - pen - ter and coun - try maid - en Leav - ing
 Civ - il ser - vants and house - keep - ers, Chang - ing
 So we cel - e - brate his call - ing, So we

when they thought they'd done. This is how God calls his
 what he knew they could. This is how God calls his
 town and trade and skills. This is how God calls his
 plac - es at a cost. This is how Christ calls dis -
 prize and praise his choice, As we pray that through this

peo - ple, Los - ing all be - cause of One.
 peo - ple, Do - ing what he knew they should.
 peo - ple, Mov - ing them through what he wills.
 ci - ples, Find - ing those he knew were lost.
 com - pa - ny God will act and raise his voice.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Holy God, gracious and merciful,
you bring forth food from the earth
and nourish your whole creation.
Turn our hearts toward those
who hunger in any way,
so that all may know your care;
and prepare us now to feast on the bread of life,
Jesus Christ, our Saviour and 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: 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:

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.

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

The Eucharistic Prayer today is Supplementary Eucharistic Prayer #2 from the Book of Alternative Services.

Sanctus: #689 (Common Praise)

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
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.

The musical score is written on three staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with a final cadence at the end of the third line.

Music: *New Plainsong*, David Hurd (1950-). © 1981 GIA Publications, Inc.

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.

All: **Restore us, O God, let your face shine!**

Priest: 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."

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."

Priest: 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.

All: **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 sisters and brothers.
When we are broken and cast aside, embrace us in your love.

All: **Restore us, O God, let your face shine!**

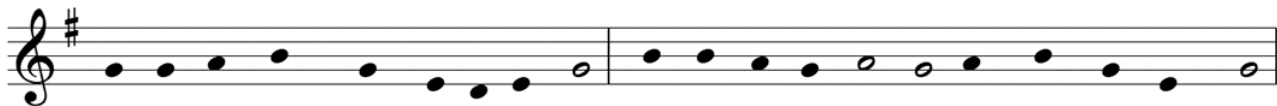
Priest: Through Christ, with Christ, and in Christ in the unity of the Holy Spirit,
all honour and glory are yours, O Source of all life,
now and for ever.

All: **Amen.**

The Lord's Prayer

Priest:

People:



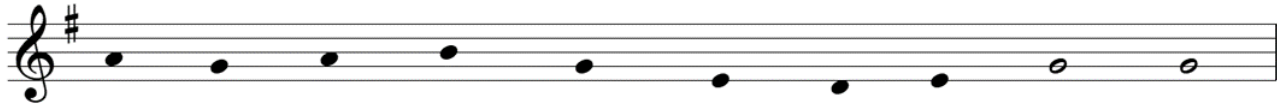
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



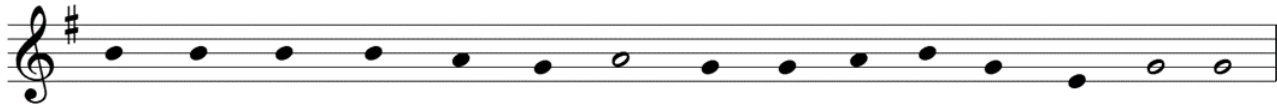
your king - dom come, your will be done, on earth as in heav - en.



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.

Given to us by Jesus himself, "The Lord's Prayer" 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 Fraction Hymn (or Song) (from the Latin “fractio” meaning “to break”) is a hymn (or song) sung during the Eucharist when the priest breaks the consecrated bread.

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.

People: **Thanks be to God.**

Fraction Anthem: “Almighty and Everlasting God” (*Orlando Gibbons*)

Almighty and everlasting God,
mercifully look upon our infirmities,
and in all our dangers and necessities
stretch forth thy right hand to help and defend us,
through Christ our Lord. Amen.

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.*

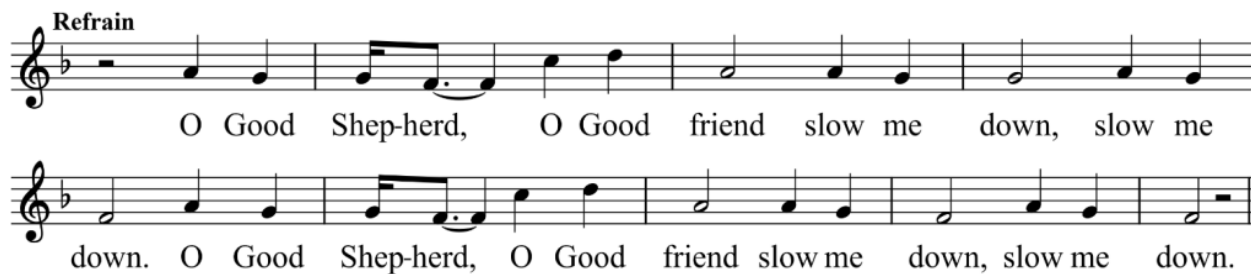
*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion.
This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer,
for health and safety reasons.*

Communion Song: "Slow Me Down"

(S. Mccracken / L. Jordan / W. Kimbrough / K. Bluett / M. Kaemingk)

All sing

Refrain



O Good Shep-herd, O Good friend slow me down, slow me
down. O Good Shep-herd, O Good friend slow me down, slow me down.

O good shepherd, would you teach me how to rest
I'm rushing on, will you make me to lie down
Will you guild a fold by the waters that refresh
Will you call my name and lead me safely out?

From my anxious drive to labour on and on
From the restless grind that has put my mind to sleep
Will you call me back and gently slow me down
Will you show me now what to lose and what to keep

O Good Shepherd, O Good friend slow me down.
O Good Shepherd, O Good friend slow me down.
When my table's bent with only greed and gold
And my grasping hands are afraid you won't provide

Will you pour the wine that loosens up my hold
Set your table here with what truly satisfies

O Good Shepherd, O Good friend slow me down.
O Good Shepherd, O Good friend slow me down.
On the busy streets trying to make myself a name
If the work is yours, there is nothing I can claim

Will you lead home to the pastures of your peace
The house is yours, I'm sitting at your feet
O Good Shepherd, O Good friend slow me down.
O Good Shepherd, O Good friend slow me down.

Prayer after Communion

Please rise as you are able

Priest: Gracious God,
in this meal you have drawn us to your heart,
and nourished us at your table with food and drink,
the body and blood of Christ.
Now send us forth to be your people in the world,
and to proclaim your truth this day and evermore,
through Jesus Christ, our Saviour and Lord.

All: Amen.

This closing prayer is called the "Doxology," which literally means "the right words." We say this prayer to, for, and with, one another 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

Concluding Hymn: #592 (Common Praise) "Where Cross the Crowded Ways of Life"

All rise and sing



1. Where cross the crowd - ed ways of life, where cries of tribe and
2. In haunts of wretch - ed - ness and need, on shad - owed thresh - olds,
3. From chil - dren's wound - ed help - less - ness, from all our sib - lings'
4. The cup of wa - ter given for you still holds the fresh - ness
5. O Jes - us from the moun - tain - side make haste to heal these
6. till all the world shall learn your love, and fol - low where your



race re - sound, a - mid the noise of self - ish strife, O
dark with fears, from paths where hide the lures of greed, we
grief and toil, from fam - ished souls, from sor - row's stress, your
of your grace; yet long the mul - ti - tudes to view the
hearts of pain. A - mong these rest - less throngs a - bide; O
feet have trod; till glor - ious from your heaven a - bove shall



Christ, your word of love is found.
catch the vi - sion of your tears.
heart has nev - er known re - coil.
strong com - pas - sion of your face.
tread the cit - y's streets a - gain.
come the cit - y of our God.

Text: Frank Mason North (1850-1935), alt. © The Sisterhood of St. John the Divine. Music: William Gardiner (1770-1853), Sacred Melodies, 1815.

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 go in peace to love and serve God. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday July 21 (Proper 16B)

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

8:00 PM – Compline (on Zoom only)

Sunday July 28 (Proper 17B)

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

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

2:00 PM – Staying Connected (on Zoom only)

8:00 PM – Compline (on Zoom only)