



**PROPER 17B – HOLY EUCHARIST**

SUNDAY, JULY 28, 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:** Steven Mackison

### Welcome

### Land Acknowledgement

**Opening Song:** #755 (Gather) "Today I Awake"

*All rise and sing*



1. To - day I a-wake and God is be - fore me. At  
2. To - day I a - rise and Christ is be - side me. He  
3. To - day I af-firm the Spir-it with - in me At  
4. To - day I en-joy the Trin-i - ty round me, A -



night, as I dreamt, he sum-moned the day; For  
walked through the dark to scat - ter new light. Yes,  
wor - ship and work, in strug - gle and rest. The  
bove and be-neath, be - fore and be - hind; The



God nev - er sleeps but pat - terns the morn - ing With  
Christ is a - live, and beck - ons his peo - ple To  
Spir - it in-spires all life which is chang - ing From  
Mak - er, the Son, the Spir - it to - geth - er They



slith - ers of gold or glo - ry in gray.  
hope and to heal, re - sist and in - vite.  
fear - ing to faith, from bro - ken to blest.  
called me to life and call me their friend.

## ✠ 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.**

### Kyrie eleison (Lord, have mercy)

## The Collect of the Day

*Priest:* In your compassionate love, O God,  
you nourish us with words of life and bread of blessing.  
Grant that Jesus may calm our fears,  
and move our hearts to praise your goodness  
by sharing our bread with others.

*All:* **Amen.**

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Second Book of Samuel.

In the spring of the year, the time when kings go out to battle, David sent Joab with his officers and all Israel with him; they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem.

It happened, late one afternoon when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. David sent someone to inquire about the woman. It was reported, "This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite." So David sent messengers to get her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house. The woman conceived, and she sent and told David, "I am pregnant."

So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David. When Uriah came to him, David asked how Joab and the people fared and how the war was going. Then David said to Uriah, "Go down to your house and wash your feet." Uriah went out of the king's house, and there followed him a present from the king. But Uriah slept at the entrance of the king's house with all the servants of his lord and did not go down to his house. When they told David, "Uriah did not go down to his house," David said to Uriah, "You have just come from a journey. Why did you not go down to your house?" Uriah said to David, "The ark and Israel and Judah remain in booths, and my lord Joab and the servants of my lord are camping in the open field; shall I then go to my house to eat and to drink and to lie with my wife? As you live and as your soul lives, I will not do such a thing." Then David said to Uriah, "Remain here today also, and tomorrow I will send you back." So Uriah remained in Jerusalem that day. On the next day, David invited him to eat and drink in his presence and made him drunk, and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.

The Gathering calls us to this sacred place as individuals, but we gather together to worship, pray, and give thanks as a community.

"Kyrie Eleison" comes from the Greek, meaning "Christ have mercy." This phrase, usually said or sung three times, calls Jesus to be present during our service.

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

Unlike much heroic literature, the book of Samuel describes the failings of the Kings as well as their achievements. In this story we see how, in spite of being chosen by God, King David has begun to use his power for sexual predation and murder.

In the morning David wrote a letter to Joab and sent it by the hand of Uriah. In the letter he wrote, "Set Uriah in the forefront of the hardest fighting, and then draw back from him, so that he may be struck down and die."

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

2 Samuel 11:1-15

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

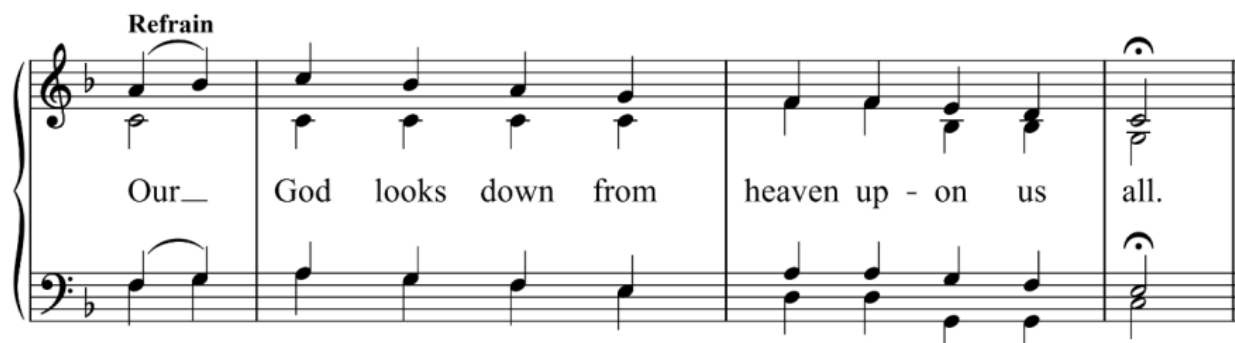
*A moment of silence is observed*

The Psalms repeatedly describe the ways in which those who are unjust prey upon the vulnerable, at the same time remembering that God is on the side of the poor and will one day act on their behalf.

**Psalm 14** (George Black / Nan Merrill)

*All sing*

**Refrain**



Our God looks down from heaven up - on us all.

The hearts of fools say,

"There is no power in Love."

They live in illusion; they torture themselves and others;

They walk alone in utter darkness calling it light. **Refrain**

Love looks into the heart of every person,

to see if any act with wisdom, if any seek to walk with Love.

Many there are who have gone astray,

who are ruled by greed and power.

Is there one who is wise and kind? **Refrain**

Have they no knowledge, all the ignorant, who devour people and nations

as if they were bread, and never call upon Love?

One day terror will reign in their hearts;

for Love's friend is Truth

and in Truth will those who seek Love's way be set free. **Refrain**

O that the hearts of all Love's children might call upon their angels!

O that all people, all nations might know that harmony and beauty reside in diversity,

that we are all One in Love Consciousness!

O that we may rejoice in Life

in the abundance of Love's gifts created and given to all! **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.*

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

## 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.**

After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" He said this to test him, for he himself knew what he was going to do. Philip answered him, "Two hundred denarii would not buy enough bread for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" Jesus said, "Make the people sit down." Now there was a great deal of grass in the place, so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world."

When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

When evening came, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. The sea became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. But he said to them, "It is I; do not be afraid." Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

*Priest:* The Gospel of Christ.

John 6:1-21

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

*A moment of silence is observed.*

**Homily:** Sylvia Keesmaat

*A moment of silence is observed.*

## Prayers of the People

*Leader:* Knowing that God hears our prayers, we pray with humble and faithful hearts for the church, the world, and creation.

Those who live justly will live in the presence of God. We pray for the church that its structures promote justice, its laws foster integrity of heart, and its ministry model compassion.

*Please add your prayers silently or aloud.*

*Leader:* O Gracious God,

*All:* **Hear our prayer.**

The stories about Jesus feeding a large crowd of people and walking on water have often been interpreted as "proof" of his divinity, John makes clear, however, that these are "signs" that God is present with them. When God's new community has come, no one goes hungry and nature is no longer a threat.

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.

*Leader:* We pray for our world that we will be freed from the hypocrisy which lurks in our hearts, when we seek the assurance from the world external over our faithful confidence in you.

*Please add your prayers silently or aloud.*

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

*Leader:* We pray for the hungry to be feed, in a hungry world that does not know how to feed one another, and seems powerless to act when it hears the cries of the poor and hungry.

*Please add your prayers silently or aloud.*

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

*Leader:* We pray for the protection of creation, as climate change threatens the world's food supply, damages crops and soils and decreases food production.

*Please add your prayers silently or aloud.*

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

*Leader:* We pray for all who are in need, with hearts alert to the presence of Christ in them and ready to reach out in love.

*Please add your prayers silently or aloud.*

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

*Leader:* All just and merciful God, you know our wants, and you know our true needs. Hear our prayers, direct our hearts in the way of justice and mercy, and enlighten our minds that we may know your holy will. We ask this through the just one, Jesus Christ, your servant and our Lord.

*All:* **Amen.**

### **The Peace**

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

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

Peace is mentioned several times throughout the New Testament and the sharing of the peace has been a part of Christian worship since the second century. It is a gesture that we share through a nod, a handshake, or by raising your hand in the peace symbol, offering our neighbour reconciliation with one another and with God.

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: #441 (Common Praise) "Thee Will I Love, My Strength, My Tower"**

*All sing*



1. Thee will I love, my strength, my tower; thee will I love, my joy, my  
2. I thank thee, un - cre - a - ted Sun, that thy bright beams on me have  
3. Up - hold me in the doubt - ful race, nor suf - fer me a - gain to  
4. Thee will I love, my joy, my crown; thee will I love, my all, my



crown; thee will I love with all my power, in all thy works, and  
shined; I thank thee, who has o - ver - thrown my foes, and healed my  
stray; strength - en my feet with stea - dy pace still to press for - ward  
God; thee will I love, be - neath thy frown or smile, thy scep - tre



thee a - lone; thee will I love till sa - cred fire fills my whole  
wound - ed mind; I thank thee, whose en - liv - ening voice bids my freed  
in thy way; that all my powers, with all their might, in thy sole  
or thy rod; what though my flesh and heart de - cay, thee shall I



soul with pure de - sire.  
heart in thee re - joice.  
glo - ry may u - nite.  
love in end - less day.

Text: Johann Scheffler (1624-1677); tr. John Wesley (1703-1791).  
Music: SURREY. Henry Carey (1687?-1743), alt.

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 Holy Eucharist

### Prayer Over the Gifts

*Priest:* God of all creation,  
 all you have made is good,  
 and your love endures forever.  
 You bring forth bread from the earth  
 and fruit from the vine.  
 Nourish us with these gifts,  
 so that we might for the world  
 signs of your gracious presence in 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:* Blessed are you, gracious God,  
 creator of heaven and earth;  
 you are the source of light and life for all your creation,  
 you made us in your image,  
 and call us to new life in Jesus Christ our Saviour.  
 Therefore we praise you,  
 joining our voices to proclaim the glory of your name.

### Sanctus: #201 (Gather)

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



*Priest:* We give thanks to you, Lord our God,  
for the goodness and love  
you have made known to us in creation;  
in calling Israel to be your people;  
in your Word spoken through the prophets;  
and above all in the Word made flesh,  
Jesus your Son.  
For in these last days you sent him  
to be incarnate from the Virgin Mary,  
to be the Saviour and Redeemer of the world.  
In him, you have delivered us from evil,  
and made us worthy to stand before you.  
In him, you have brought us  
out of error into truth,  
out of sin into righteousness,  
out of death into life.

On the night he was handed over  
to suffering and death,  
a death he freely accepted,  
our Lord Jesus Christ took bread;  
and when he had 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."

Therefore, Father, according to his command,

***All:* we remember his death,  
we proclaim his resurrection,  
we await his coming in glory.**

*Priest:* and we offer our sacrifice  
of praise and thanksgiving  
to you, Lord of all;  
presenting to you, from your creation,  
this bread and this wine.

Today we are  
using  
Eucharistic  
Prayer #3 from  
the Book of  
Alternative  
Services.

*Priest:* We pray you, gracious God,  
to send your Holy Spirit upon these gifts,  
that they may be the sacrament of the body of Christ  
and his blood of the new covenant.  
Unite us to your Son in his sacrifice,  
that we, made acceptable in him,  
may be sanctified by the Holy Spirit.

In the fullness of time,  
reconcile all things in Christ,  
and make them new,  
and bring us to that city of light where you dwell with all of your children;  
through Jesus Christ our Lord,  
the firstborn of all creation,  
the head of the Church,  
and the author of our salvation;

by whom, and with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory are yours, almighty Father,  
now and for ever.

*All:* Amen.

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 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.

*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 Hymn: #64 (Common Praise) “Author of Life Divine”

*All sing*

1. † Au - thor of life di - vine, who hast a ta - ble spread, †  
2. Our need - y souls sus - tain with fresh sup - plies of love, till  
fur - nished with mys - tic wine and ev - er - last - ing bread, pre -  
all thy life we gain and all thy ful - ness prove, and,  
serve the life thy - self hast given, pre - serve the life thy -  
strength - ened by thy per - fect grace, and, strength - ened by thy  
self hast given, and feed and train us up for heaven.  
per - fect grace, be - hold with - out a veil thy face.

Text: John Wesley (1703-1791). Music: RHOSYMEDRE. John David Edwards (1806-1885).

## 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 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 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.*

## 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 in the East Transept.*

The word "anoint" comes from the Latin "unguere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

## Communion Song: #514 (Gather) "For the Good of Us All"

*All sing*

1. In a byre near Beth-le - hem, Passed by man - y a wand - 'ring  
2. By the Gal - i - le - an lake Where the peo - ple flocked for  
stran-ger, The most pre-cious Word of Life Was heard gur - gling  
teach-ing, The most pre-cious Word of Life Fed their mouths as  
in a man - ger, For the good of us all. And he's here  
well as preach-ing, For the good of us all. And he's here  
when we call him, bring-ing health, love, and laugh-ter to life  
when we call him, bring-ing health, love and laugh-ter to life  
now and ev - er af - ter, for the good of us all.  
now and ev - er af - ter, for the good of us all.

Text: John L. Bell, b.1949. Tune: WILD MOUNTAIN THYME; Irish traditional; arr. by John L. Bell, b.1949 © 1987, Iona Community, GIA Publications, Inc., agent.



**Motet:** Ubi caritas (*Maurice Durufle*)

Ubi caritas et amor, Deus ibi est.  
Congregavit nos in unum Christi amor.  
Exultemus, et in ipso iucundemur.  
Timeamus, et amemus Deum vivum.  
Et ex corde diligamus nos sincero. Amen.

*Where charity and love are, God is there.  
Christ's love has gathered us into one.  
Let us rejoice and be pleased in him.  
Let us fear, and let us love the living God.  
And may we love each other with a sincere heart. Amen.*

**Prayer after Communion**

*Please rise as you are able*

*Priest:* O God,  
we give you thanks  
that you have set before us this feast,  
the body and blood of your Son.  
By your Spirit strengthen us to serve all in need  
and to give ourselves away as bread for the hungry,  
through Jesus Christ our Lord.

*All:* 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**

*Please be seated*

Motet (from the Latin "motectum") means "movement" and refers to the movement of the voices in this form of vocal composition.

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.

**Concluding Hymn: #499 (Gather) "Sing Out, Earth and Skies"**

*All rise and sing*



1. Come, O God of all the earth: Come to us, O Right-eous One;
2. Come, O God of wind and flame: Fill the earth with right-eous-ness;
3. Come, O God of flash-ing light: Twin-king star and burn-ing sun;
4. Come, O God of snow and rain: Show-er down up-on the earth;
5. Come, O Jus-tice, Come, O Peace: Come and shape our hearts a-new;



Come, and bring our love to birth: In the glo-ry of your Son.  
Teach us all to sing your name: May our lives your love con-fess.  
God of day and God of night: In your light we all are one.  
Come, O God of joy and pain: God of sor-row, God of mirth.  
Come and make op-pres-sion cease: Bring us all to life in you.

**Refrain**



Sing out, earth and skies! Sing of the God who loves you! Raise your joy-ful cries!



Dance to the life a-round you!

Text: Marty Haugen, b.1950. Tune: Sing Out; Marty Haugen, b.1950  
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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!**

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## FURTHER CREDITS FOR THIS BULLETIN

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## WORSHIP WITH US

### **Sunday July 28 (Proper 17B)**

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

**8:00 PM** – Compline (on Zoom only)

### **Sunday August 4 (Proper 18B)**

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

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

**8:00 PM** – Compline (on Zoom only)

*'Be Still' will return August 11*