



FIFTH SUNDAY IN LENT

HOLY EUCHARIST

SUNDAY, APRIL 6, 2025, 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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We are now in the season of Lent (from the Middle English "lencen" meaning "springtime") where we prepare for new life in the Easter resurrection. Lent began on Ash Wednesday and covers 40 days of prayer, fasting, and almsgiving.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

President: Steven Mackison

Welcome

Land Acknowledgement

Lenten Practice

We are invited to observe a holy Lent through self-examination, penitence, prayer, fasting and alms-giving. During our Sunday morning services, we invite you to participate in the following Lenten practice which will give time and space for personal silent prayer, paying attention to how the readings and homily are resting in our hearts.

- 1. Following the homily, we are invited to take the piece of paper that is located in the bulletin, and write down the people, places, and concerns you want to hold before God.*
- 2. When it is time to come forward for communion, bring the piece of paper with you and place it in the cauldron. These prayers will be kept safe during the week so that what you offer remains between you and God.*
- 3. At the Easter Vigil, we will take all of these prayers and include them in the new fire from which we will light the Paschal candle. As the flames of that fire dance in the darkness of the night, our prayers will rise like incense, and the light will scatter the shadows of fear and doubt.*

Opening Hymn: #177 (Common Praise) "A Spendthrift Lover is the Lord" *Please rise and sing*

1. A spend - thrift lov - er is the Lord who
2. Still more is spent in blood and tears to
3. How shall we love this heart - strong God who
nev - er counts the cost or asks if heav - en
win the hu - man heart, to ov - er - come the
gives us ev - ery - thing, whose ways to us are
can af - ford to woo a world that's lost. Our
vio - lent fears that drive the world a - part. Be -
strange and odd; what can we give or bring? Ac -
lov - er toss - es coins of gold a - cross the mid - night
hold the bruised and thorn-crowned face of one who bears our
cep - tance of the match - less gift is gift e - nough to
skies and stokes the sun a - gainst the cold
scars and emp - ties out the wealth of grace
give. The ve - ry act will shake and shift
to warm us when we rise.
that's hint - ed by the stars.
the way we love and live.

Text: Thomas H. Troeger (1945-2022). © 1985 Oxford University Press, Inc. Music: Alfred V. Fedak (1953-). © 1990 Selah Publishing Co., Inc.

✠ **The Penitential Rite**

Priest: Holy God, Maker of all

People: **Have mercy on us.**

Priest: Jesus Christ, Son of Mary

People: **Have mercy on us.**

Priest: Holy Spirit, breath of life

People: **Have mercy on us.**

Priest: Let us in silence remember our own faults and failings.

Silence is kept.

Throughout
Lent, we
begin with the
Penitential
Rite
symbolizing
our need to
live more
faithfully.

"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.

The last of three contentions designed to demonstrate that God is acting to restore Zion, in this passage the prophet identifies God as the one who led Israel through the sea at the time of the Exodus. Together with a highway and water in the wilderness, these are the "former things" that provide the foundation for understanding the "new thing" that is the promised exodus from Babylon.

Priest: In the community of Christ's Church and in the presence of all God's people, I confess to God that I have sinned in thought, word and deed. I have not loved God, cared for God's people as I should. I own my responsibility and pray for God's pardon.

People: **May God forgive you, Christ befriend you, and the Spirit renew and change your life.**

Priest: Amen.

People: **In the community of Christ's Church and in the presence of all God's people, we confess to God that we have sinned in thought, word and deed. We have not loved God, cared for God's people as we should. We own our responsibility and pray for God's pardon.**

Priest: May God forgive you, Christ befriend you, and the Spirit renew and change your life.

People: **Amen.**

Kyrie Eleison

Lord have mercy. Christ have mercy. Lord have mercy.

The Collect of the Day

Priest: Creator God,
you prepare a new way in the wilderness and water the desert.
Help us to recognize your hand working miracles beyond our imagining.
Open our hearts to be transformed by the new thing you are doing,
so that our lives may proclaim the extravagance of your love for all,
and its presence in Jesus Christ.

People: **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Isaiah.

Thus says the Lord, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild animals will honour me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise.

Reader: The Word of the Lord.

Isaiah 43.16-21

People: **Thanks be to God.**

A moment of silence is observed

Psalm 126

All sing

Refrain

Our God has done great things for us, and we are glad in deed.

When God restored the fortunes of Zion,
then were we like those who dream.
Then was our mouth filled with laughter,
and our tongue with shouts of joy. **Refrain**

Then they said among the nations,
"Our God has done great things for them."
Our God has done great things for us,
and we are glad indeed. **Refrain**

Restore our fortunes, O God,
like the watercourses of the Negev. **Refrain**

Those who sowed with tears
will reap with songs of joy.
Those who go out weeping, carrying their seed,
will come again with joy, shouldering their sheaves. **Refrain**

Gospel Acclamation

**Send out your light, Lord, send your truth
to be my guide.
Then let them lead me to the place
where you reside.**

*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.*

Pronounced "sahm" the psalms are a collection of poetry, prose, and song that cover every theme and human emotion. This psalm is a community prayer for the return of all exiles and the restoration of Israel.

The Acclamation (from the Latin "acclamare," meaning "shout in approval") is sung or said to prepare our hearts to receive the Gospel.

While Judas valued nard oil as a commodity, Mary valued its healing properties. Believed to have a calming effect on the nervous system, especially when applied to the bottom of the feet, Mary prepared Jesus not only for burial, but also for his walk to his death.

The purpose of the homily (from Greek "homilio", meaning "conversation"), or sermon, is to unpack the day's readings in a way that we understand what they meant for those whom they were written, and to bring those words to life for us today.

The Gospel

Priest: The Lord be with you.

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

Priest: The Holy Gospel of our Lord Jesus Christ according to John.

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

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

Priest: The Gospel of Christ.

John 12.1-8

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

A moment of silence is observed.

Homily: Suzanne Rumsey

Homilist: It helps, now and then, to step back and take a long view.

The kingdom is not only beyond our efforts,
it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction
of the magnificent enterprise that is God's work.

Nothing we do is complete, which is a way of
saying that the Kingdom always lies beyond us.

No statement says all that could be said.

No prayer fully expresses our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No program accomplishes the Church's mission.

No set of goals and objectives includes everything.

***People:* This is what we are about.**

We plant the seeds that one day will grow.

We water seeds already planted, knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces far beyond our capabilities.

We cannot do everything, and there is a sense of liberation in realizing that.

This enables us to do something, and to do it very well.

**It may be incomplete, but it is a beginning, a step along the way,
an opportunity for the Lord's grace to enter and do the rest.**

**We may never see the end results, but that is the difference between
the master builder and the worker.**

We are workers, not master builders; ministers, not messiahs.

We are prophets of a future not our own.

A moment of silence is observed.

At this time you are invited to write down prayers for the concerns of your heart.

Prayers of the People

Leader: Seeking the deep peace that only comes from God, we lift prayers for ourselves, for our neighbours and for the world.

Radiant One, your light guides us into still and peaceful waters and into tranquil and quiet places. Help us to set aside all that weighs us down so that we may be your anointed people spreading your goodness in the world.

Please add your prayers, either silently or aloud.

Leader: God in your mercy.

All: **hear our prayer.**

Leader: We pray for all whose heart aches for wholeness. Give courage to all who seek to know you. Fill them with your unending flow of love that heals and restores. May we share your goodness with all who seek more.

Please add your prayers, either silently or aloud.

Leader: God in your mercy.

All: **hear our prayer.**

Leader: We pray for all who are oppressed. Give strength to everyone living under the authority of unjust systems. Inflame our hearts to live and work in solidarity with those who are marginalized and oppressed. May we share your goodness with all whose human dignity is denied.

Please add your prayers, either silently or aloud.

Leader: God in your mercy.

All: **hear our prayer.**

Leader: We pray for all who oppress others. Instill in them a new heart committed to following the path of life and abundance for all. Give us prophetic hearts to speak truth to power. May we share your goodness with all in authority.

Please add your prayers, either silently or aloud.

Leader: God in your mercy.

All: **hear our prayer.**

Leader: We pray for the healing of the earth. Transform the economic, political, and cultural structures that are harming the planet. Open our hearts to be agents of change in the caring for your creation. May we share your goodness with all of your creation.

Please add your prayers, either silently or aloud.

Leader: God in your mercy.

All: **hear our prayer.**

Leader: We pray for the concerns of our hearts. Be the light of hope that guides us and our loved one on the path of belonging and belovedness. Abide in us as we abide in you. May we share your goodness with all who are in need.

Please add your prayers, either silently or aloud.

With all that weighs on us in these difficult days, we offer our cares and concerns to God in the Prayers of the People. We welcome you to use the silences to express your prayers, silently or aloud.

At the Last Supper, Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In the same manner, we, as his disciples, share his peace with each other, a gesture so needed in these troubling times. We do this through a nod, a handshake, or by raising your hand in the peace symbol.

We sing the Offertory Hymn as we bring our financial gifts, along with the bread and wine, to the altar. This is an expression of thanks for all that God has given us and is a symbolic statement that in offering what sustains us, we might also be a blessing to others.

Leader: God in your mercy.

All: hear our prayer.

Leader: Radiant One, your love for us shines in the innermost parts of our heart. Hear our prayers as they are lifted to you in faith, confidence, and hope. **Amen.**

The Peace

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

People: And also with you.



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

Offertory Hymn: #180 (Common Praise) "Giver of the Perfect Gift"

All sing

1. Giv - er of the per - fect gift, on - ly hope of
 2. Though the ac - cus - ing voice with - in speaks of ma - ny a
 3. Who can save us, God, but thou? Let thy mer - cy
 4. Oh! may these our Lent - en days, blest by thee, with
 5. God the ho - ly Trin - i - ty, grant the mer - cy

hu - man race, hear the prayer our hearts up - lift,
 wrong to thee, thou canst cleanse from ev - ery sin;
 show thy power. Lo, we plead thy pro - mise now,
 thee be passed, that with pur - er, nob - ler praise
 we im - plore; God the One, all praise to thee

trem - bling at thy throne of grace.
 thou canst set the con - science free.
 now, in this the ac - cept - ed hour.
 we may keep thy feast at last.
 through the a - ges ev - er - more.

Text: Latin (11th cent. ?); tr. John Ellerton (1826-1893). Music: SONG|13. Orlando Gibbons (1583-1625), alt.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Eternal God,
 your only Son suffered death upon the cross to bring the world salvation.
 Accept the praise and thanksgiving 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, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you,
almighty and merciful God,
through our Saviour Jesus Christ.
And so, with all the choirs of angels,
with the church on earth and the all the hosts of heaven,
we praise your name
and join in their unending hymn:

Sanctus: #722 (Common Praise)



Ho - ly, ho - ly, ho - ly Lord, Lord God of power and might,



heav'n and earth are full, full of your glo - ry. Ho - san - na, ho -



san - na, ho - san - na, ho - san-na in the high - est. Bless-ed is



he who comes, who comes in the name of the Lord. Ho -



san - na, ho - san - na, ho - san - na, ho - san-na in the high - est.

Music: PICARDY; French carol (17th cent.); arr. Patrick Wedd (1948-2019) ©.

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.

Priest: God of our weary years, God of our silent tears,
you have brought us this far along our journey,
lifting us up from the dust
even when we have fallen short of your glory.

In times of bitterness you did not abandon us,
but guided us into the path of love and light.
In every age you sent angels
to whisper your message of love without measure.
In every age, you sent your prophets
to make known your loving will for all humanity.
The cry of the poor has become your own cry;
and our hunger and thirst for justice is your own desire,
which you have entrusted to our fragile wills and restless hearts.

In the fullness of time, you sent your son
to preach good news to the afflicted,
to break bread with the outcast and the despised,
and to ransom those in bondage to prejudice and sin.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it and gave it to his disciples, saying:
“Take and eat; this is my body given for you.
Do this in remembrance of me.”

After supper, he took the cup of wine, gave you thanks,
and offered it for all, saying:

“This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.”

For as often as we eat of this bread and drink from this cup,
we proclaim this truth:

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

Priest: Send your Holy Spirit, our advocate, to fill the hearts
of all who share this bread and cup with courage and wisdom,
to pursue love and justice in all the world.

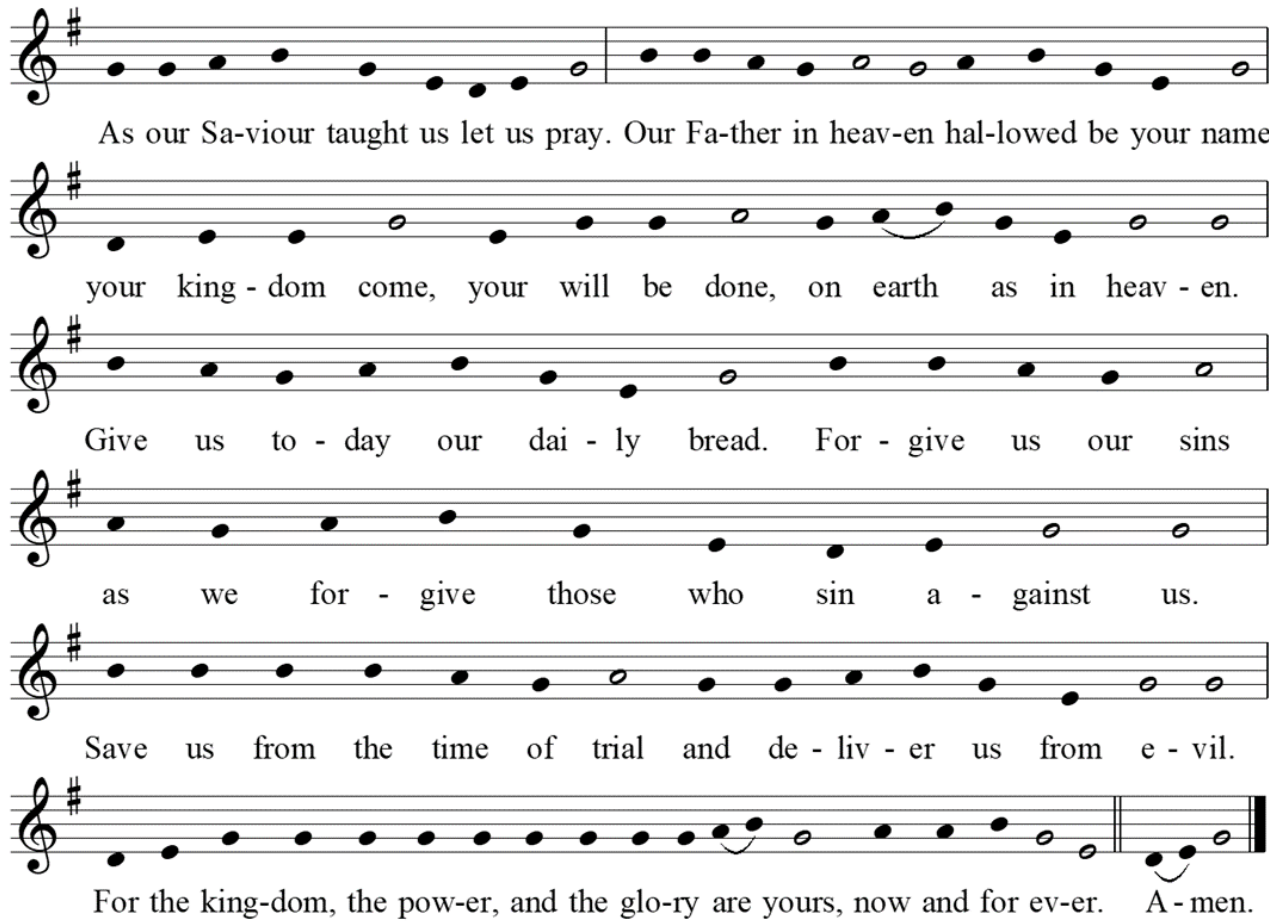
Join our prayers and praise
with your prophets and martyrs of every age,
that, rejoicing in the hope of the resurrection,
we might live in the freedom and hope of your Son.
Through him, with him, in the unity of the Holy Spirit,
all glory and honour is yours, almighty Father, now and forever.

***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.

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 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.**

The Fraction Hymn (from the Latin “fractio” meaning “to break”) is a hymn (or song) sung during the Eucharist when the priest breaks the consecrated bread.

Fraction Hymn: “This Is My Body”

All sing

This is my bod - y___ giv - en up for you,___ this is my
 blood___ poured out for you.___ This is my bod - y___ giv - en
 up for you,___ this is my blood___ poured out for you.___
 Bod - y of Christ, A - men,___ Blood of Christ,
 A - men,___ Bod - y of Christ,
 A - men,___ Blood of Christ, A - men.____

Words: From *Mary, Cause of Our Joy*. Music: Edward V. Bonnemere © Amity Music Corporation, 1475 Gaylord Terrace, Teaneck, NJ 07666.

The Giving and Receiving of Communion

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

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.*

*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 on the outside of our liturgical space.*

Communion Song: "My Sacrifice" (Scott A. Stapp / Mark T. Tremonti)

Led by the choir

Hello, my friend. We meet again
It's been a while. Where should we begin?
Feels like forever
Within my heart are memories
Of perfect love that you gave to me
Oh, I remember

When you are with me, I'm free
I'm careless, I believe
Above all the others, we'll fly
This brings tears to my eyes
My sacrifice

We've seen our share of ups and downs
Oh, how quickly life can turn around
In an instant
It feels so good to reunite
Within yourself and within your mind
Let's find peace there

'Cause when you are with me, I'm free
I'm careless, I believe
Above all the others, we'll fly
This brings tears to my eyes
My sacrifice

I just want to say "hello" again
I just want to say "hello" again

'Cause when you are with me, I'm free
I'm careless, I believe
Above all the others, we'll fly
This brings tears to my eyes

The word "anoint" comes from the Latin "ungere" 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.

'Cause when you are with me, I'm free
I'm careless, I believe
Above all the others, we'll fly
This brings tears to my eyes
My sacrifice
My sacrifice

I just want to say "hello" again
I just want to say "hello" again
My sacrifice

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

Motet: "BWV 245 Movement 40 (Chorale)" (J.S. Bach)

All sing

Ach Herr, lass dein lieb Engelein
Am letzten End die Seele mein
In Abrahams Schoß tragen,
Den Leib in sein Schlafkämmerlein
Gar sanft ohn eigne Qual und Pein
Ruhn bis am jüngsten Tage!
Alsdenn vom Tod erwecke mich,
Dass meine Augen sehen dich
In aller Freud, o Gottes Sohn,
Mein Heiland und Genadenthron!
Herr Jesu Christ, erhöre mich,
Ich will dich preisen ewiglich!

*Ah, Lord, let your dear little angel,
at my final end, take my soul
to Abraham's bosom.
Let my body, in its little sleeping chamber,
absolutely softly, without any anguish or pain,
rest until the last day!
At that day wake me from death,
so that my eyes may see you
in all joy, O Son of God,
my Savior and throne of grace!
Lord Jesus Christ, hear me,
I will praise you eternally!*

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.

Announcements

Please be seated

Concluding Hymn: #386 (Common Praise) "When I Survey the Wondrous Cross"

All rise and sing

1. When I sur - vey the won - drous cross on which the
2. For - bid it, God, that I should boast, save in the
3. See, from his head, his hands, his feet, sor - row and
4. Were the whole realm of na - ture mine, that were an

Prince of glo - ry died, my rich - est gain I count but
cross of Christ, my Lord; all the vain things that charm me
love flow min - gled down; did e'er such love and sor - row
of - fering far too small; love so a - maz - ing, so di -

loss, and pour con - tempt on all my pride.
most, I sac - ri - fice them to his blood.
meet, or thorns com - pose so rich a crown?
vine, de - mands my soul, my life, my all.

Text: Isaac Watts (1674-1748). Music: ROCKINGHAM; MELODY *Psalmody in Miniature*, Second Supplement, 1780?; harm. Edward Miller (1731-1807); desc. David R. Riley (1947-) ©.

Dismissal

Priest: Go forth in the name of Christ.

People: Thanks be to God.

In the dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday April 6 (Fifth Sunday in Lent)

8:00 PM – Compline (on Zoom only)

Sunday April 13 (Palm Sunday)

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

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

7:00 PM – Bach Vespers (Cantata BWV 227 Jesu, meine Freude)

8:00 PM – Compline (on Zoom only)