



THE FOURTH SUNDAY IN LENT
SUNDAY, MARCH 19, 2023 AT 10:30 A.M.

The Church of the Redeemer:
162 Bloor St. West, Toronto, ON M5S 1M4
office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

Land Acknowledgement

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

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

The Penitential Rite

Please rise as you are able

Priest: The Lord be with you.

People: **And also with you.**

Priest: Let us pray. Almighty God,

All: **to you all hearts are open, all desires known, and from you no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.**

Priest: Blessed be God who forgives all our sins;

People: **whose mercy endures forever.**

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

Confession and Absolution

Priest: O Holy One,
we call to you and name you as eternal, ever-present, and boundless in love.
Yet there are times, O God, when we fail to recognize you in the moment,
because we are so preoccupied with our daily lives.
Sometimes shame clenches tightly around our hearts, and we hide our true
feelings.
Sometimes fear makes us small, and we miss the chance to speak from our
strength.
Sometimes doubt invades our hopefulness, and we degrade our own wisdom.

People: **Holy God, in the daily round from sunrise to sunset,
remind us again of your holy presence hovering near us and in us.
Free us from shame and self-doubt.
Help us to see you in the moment-by-moment possibilities
to live honestly, to act courageously, and to speak from our convictions.
In your name we pray. Amen.**

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

People: **Amen.**

Act of Penitence

The Priest and deacon move to the basin, pour the water into it, and the Priest blesses it,

The Asperges

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

Kyrie (*Healey Willan*)

The Collect of the Day

Reading

Please be seated

Reader: A Reading from the First Book of Samuel.

The Lord said to Samuel, ‘How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.’ Samuel said, ‘How can I go? If Saul hears of it, he will kill me.’ And the Lord said, ‘Take a heifer with you, and say, “I have come to sacrifice to the Lord.” Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.’ Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, ‘Do you come peaceably?’ He said, ‘Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.’ And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, ‘Surely the LORD’s anointed is now before the Lord.’ But the Lord said to Samuel, ‘Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.’ Then Jesse called Abinadab, and made him pass before Samuel. He said, ‘Neither has the Lord chosen this one.’ Then Jesse made Shammah pass by. And he said, ‘Neither has the Lord chosen this one.’ Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, ‘The Lord has not chosen any of these.’ Samuel said to Jesse, ‘Are all your sons here?’ And he said, ‘There remains yet the youngest, but he is keeping the sheep.’ And Samuel said to Jesse, ‘Send and bring him; for we will not sit down until he comes here.’ He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, ‘Rise and anoint him; for this is the one.’ Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

Reader: The word of the Lord.

1 Samuel 16:1-13

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

A moment of silence is observed

The 23rd Psalm (*Bobby McFerrin*)

The Lord is my Shepard, I have all I need,
She makes me lie down in green meadows,
Beside the still waters, She will lead.
She restores my soul, She rights my wrongs,
She leads me in a path of good things,

And fills my heart with songs.
Even though I walk, through a dark and dreary land,
There is nothing that can shake me,
She has said She won't forsake me,
I'm in her hand.
She sets a table before me, in the presence of my foes,
She anoints my head with oil,
And my cup overflows.
Surely, surely goodness and kindness will follow me,
All the days of my life,
And I will live in her house,
Forever, forever and ever.
Glory be to our Mother, and Daughter,
And to the Holy of Holies,
As it was in the beginning, is now and ever shall be,
World, without end. Amen

*We rise and turn to 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

Reader: The Lord be with you.

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

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

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

As he walked along, Jesus saw a man blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' Jesus answered, 'Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.' When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, 'Go, wash in the pool of Siloam' (which means Sent). Then he went and washed and came back able to see. The neighbours and those who had seen him before as a beggar began to ask, 'Is this not the man who used to sit and beg?' Some were saying, 'It is he.' Others were saying, 'No, but it is someone like him.' He kept saying, 'I am the man.' But they kept asking him, 'Then how were your eyes opened?' He answered, 'The man called Jesus made mud, spread it on my eyes, and said to me, "Go to Siloam and

wash.” Then I went and washed and received my sight.’ They said to him, ‘Where is he?’ He said, ‘I do not know.’

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, ‘He put mud on my eyes. Then I washed, and now I see.’ Some of the Pharisees said, ‘This man is not from God, for he does not observe the sabbath.’ But others said, ‘How can a man who is a sinner perform such signs?’ And they were divided. So they said again to the blind man, ‘What do you say about him? It was your eyes he opened.’ He said, ‘He is a prophet.’

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, ‘Is this your son, who you say was born blind? How then does he now see?’ His parents answered, ‘We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.’ His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, ‘He is of age; ask him.’

So for the second time they called the man who had been blind, and they said to him, ‘Give glory to God! We know that this man is a sinner.’ He answered, ‘I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.’ They said to him, ‘What did he do to you? How did he open your eyes?’ He answered them, ‘I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?’ Then they reviled him, saying, ‘You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.’ The man answered, ‘Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.’ They answered him, ‘You were born entirely in sins, and are you trying to teach us?’ And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, ‘Do you believe in the Son of Man?’ He answered, ‘And who is he, sir? Tell me, so that I may believe in him.’ Jesus said to him, ‘You have seen him, and the one speaking with you is he.’ He said, ‘Lord, I believe.’ And he worshipped him. Jesus said, ‘I came into this world for judgement so that those who do not see may see, and those who do see may become

blind.’ Some of the Pharisees near him heard this and said to him, ‘Surely we are not blind, are we?’ Jesus said to them, ‘If you were blind, you would not have sin. But now that you say, “We see”, your sin remains.

Reader: The Gospel of Christ.

John 9:1-41

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

Homily: Sylvia Keesmaat

Please be seated

A moment of silence is observed

The Prayers of the People

Please rise as you are able

The response to the prayers is as follows:

Leader: God who gave water in the wilderness,

All: **Grant us your living water.**

Healing/Anointing

During the space following the prayers of the people, feel free to continue to hold the concerns of your heart in prayer, offering them silently or aloud.

For those desiring prayers for healing and the ministry of anointing, please move to one of the clergy on the outside of our liturgical space.

The Peace

During the singing of the hymn, the congregation gathers around the altar. We form two concentric circles that flow around and through the chancel (altar area) and down the steps.

If you would like to make a financial donation to the ministry of the Church of the Redeemer, please place your offering on the plate held by one of the greeters at the chancel steps or use the QR code below.



Offertory Hymn: #882 (Gather) "Healer of our Every Ill"

All sing

Refrain:



Heal - er of our ev - 'ry ill, light of each to - mor - row, give us peace be -



yond our fear, and hope be - yond our sor - row.



1. You who know our fears and sad - ness, Grace us with your
2. In the pain and joy be - hold - ing, How your grace is
3. Give us strength to love each oth - er, Ev - 'ry sis - ter,
4. You who know each thought and feel - ing, Teach us all your



peace and glad - ness, Spir - it of all com - fort: fill our hearts.
still un - fold - ing, Give us all your vi - sion: God of love.
ev - 'ry broth - er, Spir - it of all kind - ness: be our guide.
way of heal - ing, Spir - it of com - pas - sion: fill each heart.

Text: Marty Haugen, b. 1950.
Tune: Marty Haugen, b. 1950.
© 1987, GIA Publications, Inc.

The Prayer over the Gifts

The Celebration of the Eucharist

Priest: *People:*



The first line of musical notation shows a treble clef with a key signature of one sharp (F#). The melody consists of a sequence of quarter notes: G4, A4, B4, C5, B4, A4, G4. The first four notes are under the label 'Priest:' and the last four are under 'People:'. The line ends with a double bar line.

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



The second line of musical notation continues the melody with quarter notes: G4, A4, B4, C5, B4, A4, G4. It ends with a double bar line.

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



The third line of musical notation continues the melody with quarter notes: G4, A4, B4, C5, B4, A4, G4. It ends with a double bar line.

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

Sanctus: #726 (Common Praise)

Cantor *All*



The Sanctus begins with a treble clef and a key signature of one sharp (F#). The Cantor part (left) and All part (right) sing in parallel motion. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4. The line ends with a double bar line.

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



The second line of musical notation continues the melody with quarter notes: G4, A4, B4, C5, B4, A4, G4. The line ends with a double bar line.

God of power and might, heav-en and earth are full of your glo - ry. Ho-



The third line of musical notation continues the melody with quarter notes: G4, A4, B4, C5, B4, A4, G4. The line ends with a double bar line.

san-na in the high - est. Bless-ed is he who comes in the



The fourth line of musical notation continues the melody with quarter notes: G4, A4, B4, C5, B4, A4, G4. The line ends with a double bar line.

name of the Lord. Ho - san-na in the high - est.

Music: Byzantine; arr. George Black
(1931-2003) ©.

During the prayer all respond as follows:

Priest: 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.

At the end of the prayer all respond:

All: Amen.

The Lord's Prayer

Priest:

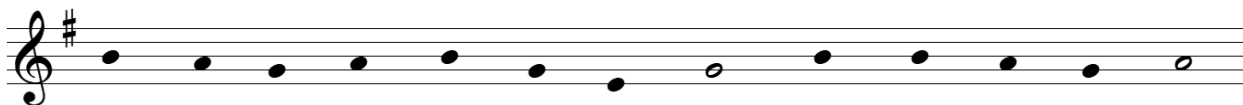
People:



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.



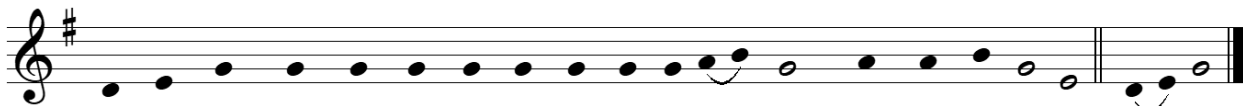
Give us to - day our dai - ly bread. For - give us our sins



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: 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.**

Agnus Dei

The Communion



*During communion, if you need a gluten-free wafer,
please let the communion minister know.
Please do not dip the bread in the wine.
If you wish to receive a blessing instead of communion,
please cross your arms as shown in the picture on the left.*

After receiving, we invite you to remain gathered around the altar for the remainder of the service until the dismissal.

Communion Hymn: #352 (Common Praise) “Amazing Grace”



1. A - maz - ing grace! How sweet the sound that saved a wretch like me! I
2. 'Twas grace that taught my heart to fear, and grace my fears re - lieved; how
3. The Lord has prom - ised good to me, his word my hope se - cures; he
4. Through man - y dan - gers, toils, and snares I have al - read - y come; 'tis
5. When we've been there ten thou-sand years, bright shin-ing as the sun, we've



once was lost, but now am found: was blind, but now I see.
pre - cious did that grace ap - pear the hour I first be - lieved!
will my shield and por - tion be as long as life en - dures.
grace that brought me safe thus far, and grace will lead me home.
no less days to sing God's praise that when we'd first be - gun.

Text: St. 1-4, John Newton (1725-1807). St. 5, *A Collection of Sacred Ballads*, Richmond, 1790. Music: *Melody Columbian Harmony*, Cincinnati, 1829; adapt. Edwin Othello Excell, (1851-1921); harm. John Campbell (1950-2020).

Song: “I’ll Be Your Mirror” (*Velvet Underground / Nico*)

I'll be your mirror
Reflect what you are, in case you don't know
I'll be the wind, the rain and the sunset
The light on your door to show that you're home

When you think the night has seen your mind
That inside you're twisted and unkind
Let me stand to show that you are blind
Please put down your hands
'Cause I see you

I find it hard to believe you don't know
The beauty you are
But if you don't, let me be your eyes
A hand to your darkness so you won't be afraid

When you think the night has seen your mind
That inside you're twisted and unkind
Let me stand to show that you are blind
Please put down your hands
'Cause I see you

I'll be your mirror (reflect what you are)
I'll be your mirror (reflect what you are)
I'll be your mirror (reflect what you are)
I'll be your mirror (reflect what you are)

Prayer after Communion

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 not in “Ministry Updates”

Closing Hymn: #395 (Gather) "Somebody's Knockin' at your Door"

All sing



Some-bod-y's knock-in' at your door; Some-bod-y's knock-in' at your door; O



sin-ner, why don't you an-swer? Some-bod-y's knock-in at your door.



1. Knocks like Je - sus, Some-bod-y's knock-in' at your door. Knocks like
2. Can't you hear him? Some-bod-y's knock-in' at your door. Can't you
3. Je - sus calls you, Some-bod-y's knock-in' at your door. Je - sus
4. Can't you trust him? Some-bod-y's knock-in' at your door. Can't you



Je - sus, Some-bod-y's knock-in' at your door. O
hear him? Some-bod-y's knock-in' at your door. O
calls you, Some-bod-y's knock-in' at your door. O
trust him? Some-bod-y's knock-in' at your door. O

sin-ner, why don't you
sin-ner, why don't you
sin-ner, why don't you
sin-ner, why don't you



an-swer? Some-bod-y's knock-in' at your door.
an-swer? Some-bod-y's knock-in' at your door.
an-swer? Some-bod-y's knock-in' at your door.
an-swer? Some-bod-y's knock-in' at your door.

Text: African-American spiritual. Tune: African-American spiritual; harm. by Richard Proulx, (1937-2010). © 1986, GIA Publications, Inc.

The Dismissal

Priest: Go forth in the name of Christ.

People: **Thanks be to God.**