



THE FOURTH SUNDAY IN LENT

HOLY EUCHARIST

SUNDAY, MARCH 10, 2024 AT 10:30 A.M.

The Church of the Redeemer:

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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

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 theredeemer.ca/newsletters.

theredeemer.ca

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.

Lent (from the Middle English "lencten" meaning "springtime") is the time we prepare for new life in the Easter resurrection. Lent begins on Ash Wednesday and covers 40 days of prayer, fasting, and almsgiving.

We begin with the Penitential Rite each week to symbolize our need to live more faithfully.

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

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Presider: Margaret Rodrigues

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.

Candle Lighting

Since the days of the early church, Christians have lit candles as a symbol of hope and faith in Jesus Christ who is the Light of the World. You are invited to light a candle before and after the service, as well as during the distribution of communion.

The Penitential Rite

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 God's infinite goodness and mercy.

Confession and Absolution

Priest: Most merciful God,

People: we confess that we have sinned against you
in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will, and walk in your ways,
to the glory of your name. 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. Amen.

Act of Penitence

The Priest moves to the basin, pours the water into it, and then says,

Priest: God our Father, your gift of water brings life and freshness to the earth; in baptism
it is a sign of the washing away of our sins and the gift of life eternal.
Sanctify this water, we pray. Renew the living spring of your life within us,
that we may be free from sin and filled with your saving health;
through Christ our Lord.

All: Amen.

The Asperges

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

Choose the language you wish to use, and harmonies are encouraged.

We end the chant when together we feel the time is right.

Na - da te tur - be, na - da te es - pan - te.
Noth - ing can trou - ble, noth - ing can fright - en.

1. Quien a Dios tie - ne na - da le fal - ta. So - lo Dios bas - ta.
Those who seek God shall nev - er go want - ing. God a - lone fills us.

2.

Confession is a time to let go of all that separates us from God and our neighbour.

Absolution is God's offer of unconditional forgiveness and is symbolized in the sign of the cross. This gesture reminds us that, just as the cross - a symbol of pain and death - can be redeemed through Christ's self-giving, so we can be as well.

Pronounced "Uh-SPUR-geez". Asperges is a Latin word meaning "sprinkle" - as with water. It comes from Psalm 51.7 where the author asks God to be sprinkled with water and cleansed of all that separates us from God's love.

Gospel Acclamation

Please rise and sing



O glo-ry to you, O Word of God, Lord Je - sus Christ, Lord Je - sus Christ.

Text: ICEL, © 1969. Music: *Unity Mass*, Norah Duncan IV, © 2010, GIA Publications, Inc.

We turn and face the Gospel as it is processed to the midst of the gathered community.

We do this as a sign of respect and to symbolize that its message is at the centre of our lives and its truth is always before our eyes.

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

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

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

And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."

Priest: The Gospel of Christ.

John 3.14-21

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

Homily: Susan Haig

One minute of silence is observed

The Alleluias have been buried under the church for Lent, but we still acclaim the Word of God through this enthusiastic introduction to the Gospel of Jesus.

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.

Prayers of the People

Please rise

In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

This form of prayer is called a litany. It begins with our requests. The person leading the prayers asks for God's aid then the community responds with a common refrain.

The musical score is written for piano in G major and common time. It consists of three systems of music. The first system has four measures with lyrics: 'O Lord, hear my prayer, O Lord, hear my prayer. When I call'. The second system has four measures with lyrics: 'an - swer me. O Lord, hear my prayer, O Lord, hear my prayer.'. The third system has four measures with lyrics: 'Come and lis - ten to me.'. The piano accompaniment features a steady eighth-note bass line and chords in the right hand.

Text: Psalm 102; Taizé Community, 1982. Tune: Jacques Berthier (1923-1994) © 1982 Les Presses de Taizé, GIA Publications, Inc., agent.

Let us pray. Because you, God, love the world,
because in Christ you walked it,
we dare to pray;
God, send your spirit:
O Lord hear my prayer...

To connect the words of ancient scripture
to the life of the world today;
to let the urgent summons of Jesus
surpass our reticence to respond,
God, send your spirit:
O Lord hear my prayer...

To awaken the minds of those in power
to the realities of those they govern;
to confront the arrogance of the privileged
with the vulnerability of the poor,
God, send your spirit:
O Lord hear my prayer...

To engage the fragile state of the planet
with those who carelessly abuse it;
to let the pain of those who are hurting
awaken the caring potential in the healthy,
God, send your spirit:

O Lord hear my prayer...

To eradicate the distance
between our convictions and commitments,
our potentials and our performance,
our prayers and our politics,
our faith and our discipleship,
God, send your spirit:

O Lord hear my prayer...

To hold before God in confidence
the ones for whom we weep,
and the ones who, in joy or sorrow weep for us;
the ones who reveal in themselves what is hidden,
and the ones who treat as precious all we confide in them,
the ones who, today, we want to pray for,
and the ones who, unasked,
today will pray for us,
God, send your spirit:

O Lord hear my prayer...

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

Convince us, gracious God,
that all is up for redemption.
And since in Jesus
you destined all to be changed and made new,
enable us to be agents of your purpose.
We pray in Jesus' name:
Amen.

The Peace

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

People: **And also with you.**

Before the final petition there is a lengthy pause to collect our thoughts. At this time, you are encouraged to pray for people and places that are in need of healing.

Some of us will pray silently; others will speak their prayers aloud so that all may hear.

Just as Jesus said "My peace I give you" to his disciples, so we share His peace with each other through a nod, a handshake, or by raising our hand in the peace symbol. This is a tradition that we offer each other to express that we are reconciled with one another and with God.

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.

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Your support allows us to be witnesses to God's love on our corner of
Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

Offertory Hymn: #386 (Common Praise) “When I Survey the Wondrous Cross”

All 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-) ©.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of mercy and compassion,
your Word calls us home to faith and love.
Accept all 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 that we should praise you, gracious God,
for you created all things.
You formed us in your own image:
in diversity you created us.
When we turned away from you in sin,
you did not cease to care for us,
but opened a path of salvation for all people.
You made a covenant with Israel,
and through your servants Abraham and Sarah
gave the promise of a blessing to all nations.
Through Moses and Miriam you led your people
from bondage into freedom;
through the prophets you renewed your promise of salvation.
Therefore, with them, and with all your saints
who have served you in every age,
we give thanks and raise our voices
to proclaim the glory of your name.

The Eucharist (Greek for "Thanksgiving") is a ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. Also known as "Communion" it is central to our faith and is practiced in most churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

The Eucharistic Prayer today is Prayer #1 from the Anglican Church of Canada.

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah 6.3, describing the prophet's vision of the throne of God, and from Matthew 21.9, where the people called out "Hosanna!" when Jesus entered Jerusalem.

Sanctus

All sing

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
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.

Text: ICEL, © 1969. Music: *Unity Mass*, Norah Duncan IV, © 2010, GIA Publications, Inc.

Priest: Holy God, source of life and goodness,
all creation rightly gives you praise.
In the fullness of time,
you sent your Son Jesus Christ,
to share our human nature,
to live and die as one of us,
to reconcile us to you,
the God and Father of all.
He healed the sick and ate and drank with outcasts and sinners;
he opened the eyes of the blind
and proclaimed the good news of your kingdom
to the poor and to those in need.
In all things he fulfilled your gracious will.

On the night he freely gave himself to death,
our Lord Jesus Christ took bread,
and when he has 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."

Priest: Gracious God,
his perfect sacrifice
destroys the power of sin and death;
by raising him to life
you give us life for evermore.
Therefore we proclaim the mystery of faith

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

Priest: Recalling his death,
proclaiming his resurrection,
and looking for his coming again in glory,
we offer Father, this bread and this cup.
Send your Holy Spirit upon us
and upon these gifts,
that all who eat and drink at this table
may be one body and one holy people,
a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory 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.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Give to us by Jesus himself, it 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.

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

"Lamb of God," has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus. We sing it here to remind ourselves that Jesus' death on the cross frees us from all that alienates us from God and our neighbour.

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.**

Lamb of God

Lamb of God, you take a - way the sins of the world, have
mer - cy on us, have mer-cy on us. Lamb of God, you take a - way the
sins of the world, grant us peace, grant us peace.

Music: *Unity Mass*, Norah Duncan IV, © 2010, GIA Publications, Inc.

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: 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.

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 Hymn: #115 (Songs of a New Creation) "Long Before the Night"

All sing



1. Long be-fore the night was born from dark-ness,
 2. Long be-fore the grass spot-ted green the bare hill - side,
 3. Long be-fore a chain was forged from the hill - side,
 4. Long be-fore the name of a God was spo - ken,
 5. Wake - ful our night slum - bers our morn - ing,



long be-fore the dawn rolled un - stead - y from fire,
 long be-fore a wing un - fold - ed to wind,
 long be-fore a voice ut - tered free - dom's cry,
 long be-fore a cross was nailed from a tree,
 stub - born the grass sow - ing green wound - ed hills



long be-fore She wrapped her scar - let arm a - round the
 long be-fore She wrapped her long blue arm a - round the
 long be-fore She wrapped her bleed - ing arms a - round a
 long be-fore She laid her arm of col - ours 'cross the
 as we wrap our heal - ing arms to hold what her arms



hills there was a love; this an-cient love was born.
 sea there was a love; this an-cient love was born.
 child there was a love; this an-cient love was born.
 sky there was a love; this an-cient love was born.
 held this an - cient love; this an-cient love rolls on.

Anointing with oil is a healing ministry for those who are unwell or in distress and is based on the admonition in the book of James for the sick to call for the elders of the Church to pray over them and anoint them with oil in the name of the Lord.

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

This prayer replaces the Doxology, which we usually say at this time. The first two lines are from Psalm 145 and the rest of the prayer gives thanks for how we believe God nourishes us in the Eucharist and calls us to be Christ's presence in the world.

Motet: "They that go down to the sea in ships" (*Jared Tomlinson*)

They that go down to the sea in ships,
These men see the works of the Lord, and his wonders in the deep.
For at his word the stormy wind ariseth, which lifteth up the waves thereof.
They are carried up to the heaven, and down again to the deep:
their soul melteth away because of the trouble.
They reel to and fro, and stagger like a drunken man, and are at their wits' end.
So they cry unto the Lord in their trouble, and he delivereth them from their distress.
For he maketh the storm to cease, so that the waves thereof are still.
Then are they glad, because they are at rest.
~*Psalm 107: 23a; 24-29a (KJV)*

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.**

The Dismissal

Priest: Go forth in the name of Christ.

People: **Thanks be to God.**

Concluding Hymn: #209 (More Voices) "Go Make a Difference"

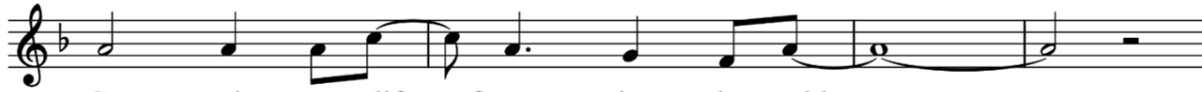
All sing

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.

Refrain



Go make a dif - frence. We can make a dif - frence.



Go make a dif - frence in the world.



Go make a dif - frence. We can make a dif - frence.



Go make a dif - frence in the world.



1. We are the salt of the earth, called to let the peo - ple
2. We are the hands of Christ reach-ing out to those in



see the love of God in you and me.
need, the face of God for all to see.



We are the light of the world, not to be hid - den but be
We are the spir - it of hope; † we are the voice of



seen. Go make a dif - frence in the world.
peace. Go make a dif - frence in the world.



3. So let your love shine on, let it shine for all to



see. Go make a dif - frence in the world.



And the spir - it of Christ will be with us as we



go. Go make a dif - frence in the world.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday March 10 (Fourth Sunday in Lent)

8:00 PM – Compline (on Zoom only)

Sunday March 17 (Fifth Sunday in Lent)

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

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

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

8:00 PM – Compline (on Zoom only)

Wednesdays at 12:00 PM – Mid-Week Communion