

THE FIFTH SUNDAY IN LENT
HOLY EUCHARIST
SUNDAY, MARCH 17, 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.

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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.

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.

Presider: Steve Mackison

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.

People: **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.

The musical notation consists of two staves in G major (one sharp) and 4/4 time. The first staff, marked with a circled 'A', contains the lyrics: "Da pa - cem cor - di - um. Da pa - cem cor - di - um. Da Give peace to ev - 'ry heart. Give peace to ev - 'ry heart. Give". The second staff, marked with a circled 'B' and a circled 'C', contains the lyrics: "pa - - - - - cem. Da pa - - - - - cem. Da Give peace, _____ Lord. Give peace, _____ Lord. Give". The melody is simple and repetitive, with a final cadence.

Text: Taizé Community. Tune: Jacques Berthier (1923-1994) © 1991 Les Presses de Taizé, GIA Publications, Inc., agent.

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.

Pronounced "CALL-ect". The collect of the day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" the meaning behind the readings.

Jeremiah prophesies about a radical new future involving a renewed covenant between God and God's people. In the context of that renewed covenant, God's law will become so ingrained – written "on their hearts" – that its teaching will no longer be necessary.

The longest of the psalms in the Bible, Psalm 119 is an elaborate acrostic made up of twenty-two stanzas of eight lines each, with each stanza beginning with a successive letter of the Hebrew alphabet. The Lord's teaching as a guide for every moment of our lives is its focus, with this second stanza focusing on teaching that will guide young people.

The Collect of the Day

Priest: Most merciful God,
by the death and resurrection
of your Son Jesus Christ,
you created humanity anew.
May the power of his victorious cross
transform those who turn in faith
to him who lives and reigns with you
and the Holy Spirit,
one God, now and for ever. **Amen.**

✠ Proclamation of the Word

Please be seated

Reader: A Reading from the Book of Jeremiah.

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt--a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

Reader: The word of the Lord.

Jeremiah 31:31-34

All: Thanks be to God.

A minute of silence is observed

Psalm 119.9-16 (George Black)

Refrain

In - struct me in your sta - tutes, O God.

How can the young walk purely?
By keeping to your words.
With my whole heart I seek you;
let me not stray from your commandments. **Refrain**

I treasure your promise in my heart,
that I may not sin against you.
Blessed are you, O God;
instruct me in your statutes. **Refrain**

With my lips will I recite
all the judgements of your mouth.
I have taken greater delight in the way of your decrees
than in all manner of riches. **Refrain**

I will meditate on your commandments
and give attention to your ways.
My delight is in your statutes;
I will not forget your word. **Refrain**

A minute of silence is observed

Gospel Acclamation

Please rise and sing



Text: ICEL, © 2010. 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.**

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.

“Now my soul is troubled. And what should I say – ‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” Jesus answered, “This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the kind of death he was to die.

Priest: The Gospel of Christ.

John 12.20-33

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

Homily: Suzanne Rumsey

A 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.

Today's reading contains Jesus' final public teaching in John's Gospel, and it is delivered to a group of both Jews and Gentiles: "The hour has come so that the Son of Man might be glorified." He is the seed who will fall, die, and yet produce much fruit and he is the one who will give up his life on behalf of others in obedience to God. And it is through his death that the peoples of the world will be gathered in.

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.

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.

Prayers of the People

Please rise

The musical score is written for piano and voice. It consists of three systems of music. Each system has a vocal line and a piano accompaniment. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me." The piano accompaniment features a steady, rhythmic pattern of chords and single notes.

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.**

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.

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 (if you are comfortable) or by raising our hand in the peace symbol. Sharing the peace is a Christian tradition that we offer each other to express that we are reconciled with one another and with God.

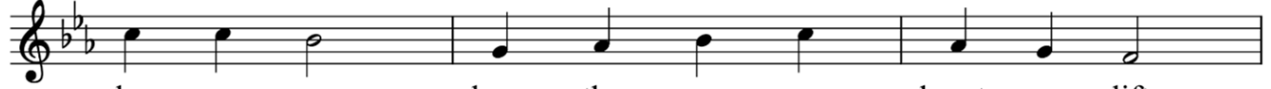
The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

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

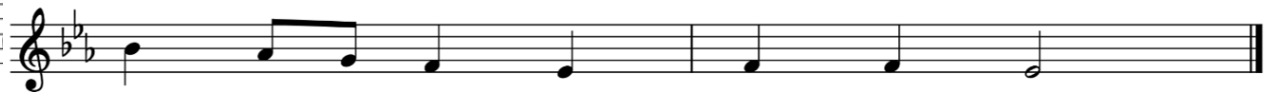
All sing



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 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 Holy Eucharist

Prayer Over the Gifts

Priest: God our refuge and our strength,
 receive all we offer you this day,
 and through the death and resurrection of your Son
 transform us to his likeness.
 We ask this in his name. **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.

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.

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."

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.

Priest: 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."

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. Given 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.

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.

"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 to remind ourselves that Jesus' death on the cross frees us from all that alienates us from God and our neighbour.

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.

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.

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, and marking them as a bridge between Heaven and Earth.

Verse 1



1. Un-less a grain of wheat falls to the earth, falls to the earth and dies, it re-



mains on-ly a grain of wheat and nev-er the blade shall rise.

Refrain



For the grain of wheat pro - duc-es much fruit, but on-ly if it dies. Un-less a



grain of wheat falls to the earth, nev-er the blade shall rise.

Verse 2



2. The one who loves the world-ly life los-es the life so lived, while the



one who hates the life in this world pre-serves it to life e - ter-nal.

Verse 3



3. If an-y-one would serve me, come and fol-low me; come and fol-low me;



where I am, there will my ser-vant be.

Motet: “Ach Herr, lass dein lieb Engelein” (*J.S. Bach*)

Ach Herr, lass dein lieb Engelein
Am letzten End die Seele mein
In Abrahams Schoß tragen,
Den Leib in seim 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!
~BWV 245

*Ah Lord, let your dear angels
at my final hour carry my soul
to Abraham's bosom,
while my body in its small sleeping chamber
gently without pain or torment
rests until the last day.
Wake me then from death,
so that my eyes see you
in all joy, O Son of God,
my Saviour and throne of mercy
Lord Jesus Christ, hear me,
I shall praise you eternally!*

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

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.**

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.

The Dismissal

Priest: Let us bless the Lord.
People: **Thanks be to God.**

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.

Concluding Hymn: #772 (Gather) "We Shall Rise Again"

All sing

1. Come to me, all you wea - ry,
2. Though we walk through the dark - ness,
3. We de - pend on God's mer - cy,

with your bur - dens and pain. Take my yoke on your
e - vil we do not fear. You are walk - ing be -
mer - cy which nev - er fades. We re - mem - ber our

shoul - ders and learn from me.
side us with your rod and your staff.
cov - e - nant and the prom - ise Je - sus made:

I am gen - tle and hum - ble, and your soul will find
On - ly good - ness and kind - ness fol - low us all our
If we die with Christ Je - sus, we shall live with

rest. For my yoke is eas - y and my
lives. We shall dwell in the Lord's house for so
him, And if we are faith - ful, we shall

bur - den is light. We shall rise a - gain on the
man - y years to come!
reign with him!

last day with the faith - ful, rich and poor. Com - ing

to the house of Lord Je - sus, we will find an o - pen

door there, we will find an o - pen door.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday March 24 (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 (in the Church and through YouTube)
- 8:00 PM – Compline (on Zoom only)

HOLY WEEK

Monday March 25

- 12:00 PM – Midday Eucharist (in the Church and through YouTube)
- 6:00 PM – Taizé Eucharist (in the Church and through YouTube)

Tuesday March 26

- 12:00 PM – Midday Eucharist (in the Church and through YouTube)
- 6:00 PM – Taizé Eucharist (in the Church and through YouTube)

Wednesday March 27

- 12:00 PM – Midday Eucharist (in the Church and through YouTube)
- 6:00 PM – Service of Darkness (in the Church and through YouTube)

Thursday March 28 (Maundy Thursday)

- 7:30 PM - Holy Eucharist and Garden Watch (in the Church and through YouTube)

Friday March 29 (Good Friday)

- 9:30 AM – Liturgy for All Ages (in the Church and through YouTube)
- 12:00 PM - Good Friday (in the Church and through YouTube)

Saturday March 30

- 9:00 PM – The Great Vigil (in the Church and through YouTube)

Sunday March 31 (Easter Sunday)

- 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)