



TRANSFIGURATION SUNDAY

HOLY COMMUNION

SUNDAY, MARCH 2, 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>.

theredeemer.ca

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This Sunday's focus is the Transformation, the story where Jesus transforms as light, shining gloriously, while accompanied by Moses and Elijah, who represent the Law and the Prophets. Transfiguration comes from the Latin "trans" (across, beyond), and "figura" (form, shape).

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

Presider: Paige Souter

Welcome

Land Acknowledgement

Opening Hymn: "Shine" (*Ed Roland*)

Please rise and sing

Give me a word,
Give me a sign.
Show me where to look,
Tell me what will I find?
What will I find?

Lay me on the ground,
Or fly me in the sky.
Show me where to look,
Tell me what will I find?
What will I find?

Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down

Love is in the water,
Love is in the air.
Show me where to look,
Tell me will love be there?
Love be there?

Teach me how to speak,
Teach me how to share.
Teach me where to go,
Tell me will love be there?
Love be there?

Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down

Give me a word,
Give me a sign.
Show me where to look,
Tell me what will I find?
What will I find?

Lay me on the ground,
Or fly me in the sky.
Show me where to look,
Tell me what will I find?
What will I find?

Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down
Whoa, heaven let your light shine down

✠ The Gathering of the Community

Priest: The grace of our Lord Jesus Christ,
and the love of God
and fellowship of the Holy Spirit,
be with you all.

People: **And also with you.**

**Glory to God,
Glory in the highest!
To God be glory forever,
Alleluia, Amen!**

The Collect of the Day

Priest: God of transfiguration,
transform our hearts and minds
so that we may hear your message,
and fill the world with your glory;
through Jesus Christ, the chosen one.

People: **Amen.**

The
Gathering of
the
Community
calls us to
this sacred
place as
individuals.
Then,
together, we
worship, pray,
and give
thanks to
God.

Our worship
begins with
the
Gathering.
We are called
to this sacred
place as
individuals,
and together
as a
community
we worship,
pray, and
give thanks to
God.

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

The effect on Moses of spending extended time with God, and receiving the covenant and ten commandments, is that Moses' face radiates a fearsome light. This is one of several places where scripture describes stupendous light attending God's presence.

Pronounced "sahm" the psalms are a collection of poetry, prose, and song that cover every theme and human emotion. This Psalm focuses on God's awesome presence in the Jerusalem Temple where his love of justice is manifest and elicits praise.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Exodus.

Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. Afterwards all the Israelites came near, and he gave them in commandment all that the Lord had spoken with him on Mount Sinai. When Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

Reader: This is the word that God has made known to us.

Exodus 34:29-35

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

A moment of silence is observed

Psalm 99 (*Plainsong*)

All sing



GÖD IS enthroned upon the Cherubim; *

let the earth shake and its people tremblë.

Our God is great in Zion; *

and high above all peoplës.

Let them confess the Name which is great and awesome, *

Our God is the Holy Öne.

O mighty Sovereign, lover of justice,

you have established equity; *

you have executed justice and righteousness in Jacöb.

Proclaim the greatness of our God,

bow down in worship: *

You, God, are the Holy Öne.

Moses and Aaron among your priests,

and Samuel among those who call upon your name, *

they called upon you and you answered thëm.

You spoke to them out of the pillar of cloud, *

they kept your testimonies and the decrees that you gave thëm.



**“O God, you answered them indeed; *
you were a God who forgave them,
yet punished them for their evil dēeds.”**

Proclaim God’s greatness;
worship upon the holy hill; *
for God is the Holy Öne.

Second Reading:

Reader: A writing from the Second Letter of Paul to the Corinthians.

Since, then, we have such a hope, we act with great boldness, not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that was being set aside. But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. Indeed, to this very day whenever Moses is read, a veil lies over their minds; but when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

Therefore, since it is by God’s mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practise cunning or to falsify God’s word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God.

Reader: This is the word that God has made known to us.

2 Corinthians 3:12-4:2

People: Thanks be to God.

A moment of silence is observed

Paul claims that believers in Jesus can experience the same immediate understanding of God’s will as did Moses, and that they like Moses can witness God’s glory. Even more, believers themselves are being changed into the image of God’s glory.

The Sequence Hymn (Latin "sequentiae", meaning "following") is a hymn that is sung following the second reading and before the Gospel.

Sequence Hymn: #878 (Blue Gather) "Transform Us"

All rise and sing

1. Trans-form us as you, trans - fig - ured,
 2. Trans-form us as you, trans - fig - ured,
 3. Trans-form us as you, trans - fig - ured,

Stood a - part on Ta - bor's height.
 Once spoke with those ho - ly ones.
 Would not stay with - in a shrine.

Lead us up our sa - cred moun - tains,
 We, sur - round - ed by the wit - ness
 Keep us from our great temp - ta - tion—

Search us with re - veal - ing light.
 Of those saints whose work is done,
 Time and truth we quick - ly bind.

Lift us from where we have fall - - en,
 Live in this world as your Bod - - y,
 Lead us down those dai - ly path - - ways

Full of ques - tions, filled with fright.
 All of us, your cho - sen ones.
 Where our love is not con - fined.

Text: Sylvia Dunstan (1955-1993). © 1993, GIA Publications, Inc. Tune: PICARDY; French Carol; harm. by Richard Proulx (1937-2010)

*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.

People: **And also with you.**

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

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

Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, ‘Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah’—not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, ‘This is my Son, my Chosen; listen to him!’ When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

On the next day, when they had come down from the mountain, a great crowd met him. Just then a man from the crowd shouted, ‘Teacher, I beg you to look at my son; he is my only child. Suddenly a spirit seizes him, and all at once he shrieks. It throws him into convulsions until he foams at the mouth; it mauls him and will scarcely leave him. I begged your disciples to cast it out, but they could not.’ Jesus answered, ‘You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here.’ While he was coming, the demon dashed him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. And all were astounded at the greatness of God.

Priest: The Gospel of Christ.

Luke 9:28-43a

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

A moment of silence is observed.

Homily: Ann Jervis

A moment of silence is observed.

Statement of Faith

Priest: I believe in God,

All: **the creator of the universe,
who spoke, “Let there be light!” and there was light,
setting in motion all of creation and blessing it to this day.**

Priest: I believe in Jesus Christ,

All: **the light that shines in the darkness;
the darkness cannot overcome it.
He embodied humanity in the image of God,
and suffered for the greater good.
He atoned for our sins
and died on the cross for us,
God’s saving grace!**

Jesus has just described how essential it is to give up one’s life, and proclaimed that the kingdom of God is about to be manifested. The next event is this one – Jesus’ transfiguration. In this event not only is Jesus’ identity as God’s Son affirmed but so also is the arduous task that he has been assigned – what he must do in Jerusalem.

The Statement of Faith, sometimes called a Creed, is a proclamation of our faith, uniting us with all other Christians today and in ages past. Today’s contemporary offering was written for Transfiguration Sunday by Lutheran Pastor Andreas Wagner.

Priest: I believe in the Holy Spirit,
All: **the guiding light of God in our world.**
Through his spirit, God conquers
the darkness of human sin,
helps people grow
and become the people they are meant to be.
I believe in the power of transformation,
Here in this world and in the world to come. Amen.

Prayers of the People

Leader: We pray to you Lord because you are both Sovereign and Servant - exalted over all nations. Much of what you have given us: life, truth, and a love for the world you have made, seems to be slipping through our hands. Forgive us for our indifference and neglect. Help us to take a firm grip on all you have entrusted to our care.

Please add your prayers either silently or aloud.

Leader: For where your Spirit is, there is freedom Lord.

All: **Lord, may your freedom prevail.**

Leader: In Gaza, in Ukraine, in Myanmar and in the DRC, we lament the death of hundreds of thousands of people who never asked for war nor did anything to provoke it. We lament the families torn apart and the traumatized citizenry with no way of defending themselves. Come to their help, raise up mediators and diplomats and ambassadors for peace. Help them to not lose heart. Have mercy on them all: victim and soldier, oppressed and oppressor.

Please add your prayers either silently or aloud.

Leader: For where your Spirit is, there is freedom Lord.

All: **Lord, may your freedom prevail.**

Leader: We pray for people displaced by war, conflict, climate change, and economic uncertainty. May they find refuge in countries where safety and peace prevail. We pray especially for Lemlem as she travels to Toronto.

Please add your prayers either silently or aloud.

Leader: For where your Spirit is, there is freedom Lord.

All: **Lord, may your freedom prevail.**

Leader: We pray for our city, our province and our country. We pray for leaders with the courage in both government and business to care, for leaders of various faith communities to courageously express the best of what they believe in, to build diversity, inclusion and equity among us. May our pursuit for the truth dispel falsehood and propaganda, and build understanding and respect between people who disagree. We pray for our First Nations and for the steps we must take to reconcile with them.

Please add your prayers either silently or aloud.

Leader: For where your Spirit is, there is freedom Lord.

All: **Lord, may your freedom prevail.**

With all that weighs on us in our personal lives, our community, our church, and in our world that weighs upon us, the Prayers of the People give us the opportunity to offer to God our cares and concerns.

Leader: We pray for the Church and the ministry you have committed to us. Help us renounce secret and shameful ways, and to neither distort nor compromise your word. Open our ears to hear what the Spirit is saying to the churches.

Please add your prayers either silently or aloud.

Leader: For where your Spirit is, there is freedom Lord.

All: **Lord, may your freedom prevail.**

Leader: We pray for food for those who need it, justice for those who can't defend themselves, shelter and work for those without either. Show us what you want us to do to help those in need. We pray for those who are marginalized, desperate to be seen, heard and embraced. With help of your Spirit may they find their true calling, their unique place in the world.

Please add your prayers either silently or aloud.

Leader: For where your Spirit is, there is freedom Lord.

All: **Lord, may your freedom prevail.**

Leader: We pray for those who care for others. Through their work may your kingdom come to those who are ill and to those living in pain. We pray for those who are dying and for those in their inner circle of care. Be close to them as they journey through their dark valley. Comfort the ones who have lost a loved one, whose lives will never be the same.

Please add your prayers either silently or aloud.

Leader: For where your Spirit is, there is freedom Lord.

All: **Lord, may your freedom prevail.**

Leader: Radiant we become in speaking with you. Freedom is the path ahead when we walk by your Spirit. Where your Spirit is, there is freedom Lord.

All: **Lord, may your freedom prevail. Amen.**

Admission to Catechesis

The Priest invites those entering Catechesis to come forward with their Sponsors.

Leaders: We present <N> to be enrolled as catechumens.

The Priest then asks the following question of the group entering Catechesis.

Priest: What do you seek?

Catechumens:
Life in Christ.

Priest: Jesus said, "Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first and the great commandment. The second is like it: Love your neighbour as yourself. There is no commandment greater than these." Do you accept these commandments?

Catech.: **I do.**

Priest: Do you promise to be regular in attending the worship of God and in receiving instruction?

Catech.: **I do.**

Today we admit those individuals exploring their faith through Redeemer's program called Catechesis (from Greek meaning "Instruction by Word of Mouth"). Throughout Lent they will meet in mealtime, worship, and study. It formally ends on Easter with Baptisms, Confirmations, Receiving, and Renewal of Baptismal vows.

Priest: Will you open your ears to hear the Word of God and your heart and mind to receive the Lord Jesus?

Catech.: **I will, with God's help.**

The Priest then addresses the sponsors.

Priest: Will you who sponsor these persons support them by prayer and example and help them to grow in their knowledge and love of God?

Spons.: **I will.**

Congregation please rise. The Priest addresses the congregation.

Priest: Will you walk with prayerful intention through this season of Lent and hold these catechumens and sponsors in your prayers?

People: **We will.**

The Sponsors place a hand upon the right shoulder of the person they are sponsoring and the Priest takes the hand of each catechumen and says,

Priest: <N>, may Almighty God, our heavenly Father, who has put the desire into your heart to seek the grace of our Lord Jesus Christ, grant you the power of the Holy Spirit to persevere in this intention and to grow in faith and understanding. Amen.

Catechumens and Sponsors:

God of life, guide our footsteps through this season of Lent. Hold us on our way. Open our eyes to see, open our ears to hear, open our minds to ponder, open our hearts to love, open our souls to embrace you, our rock and our salvation. Amen.

The Peace

Catechumens and Sponsors:

The peace of the Lord be always with you.

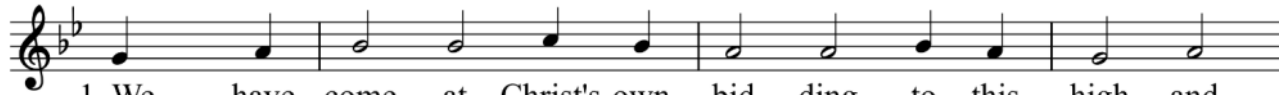
People: **And also with you.**



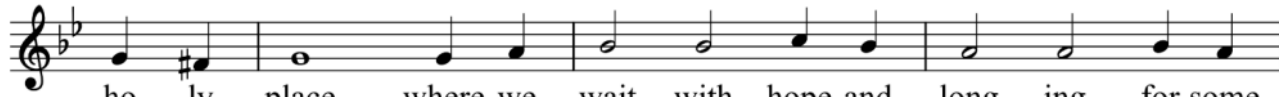
Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

The peace is mentioned several times throughout the New Testament and has been a part of Christian worship since the second century. It is a gesture that we offer our neighbour - a kiss, a hug, a handshake - that is meant to suggest that we are reconciled with one another.

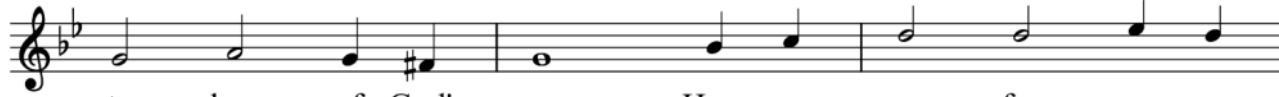
Offertory Hymn: #166 (Common Praise) "We Have Come at Christ's Own Bidding" All sing



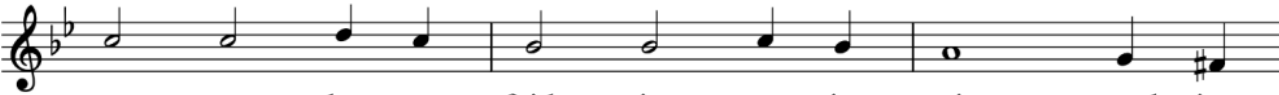
1. We have come at Christ's own bid - ding to this high and
2. Light breaks in up - on our dark - ness; splen-dour bathes the
3. Strength-ened by this glimpse of glo - ry, fear - ful lest our



ho - ly place, where we wait with hope and long - ing for some
flesh-joined Word. Mos - es and E - li - jah mar - vel as the
faith de - cline, we like Pe - ter find it tempt - ing to re -



to - ken of God's grace. Here we pray for new as -
heaven - ly voice is heard. Eyes and hearts be - hold with
main and build a shrine. But true wor - ship gives us



sur - ance that our faith is not in vain, search - ing
won - der how the law and proph - ets meet: Christ, with
cour - age to pro - claim what we pro - fess, that our



like those first dis - ci - ples for a sign both clear and plain.
gar - ments drenched in bright - ness, stands trans - fig - ured and com - plete.
dai - ly lives may prove us peo - ple of the God we bless.

Text: Carl P. Daw, Jr. (1944-). © 1988 Hope Publishing Co. Music: O MEIN JESU, ICH MUSS STERBEN, *Geistliche Volkslieder*, 1858.

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.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Holy God,
receive all we offer you this day,
and bring us to that radiant glory
which we see in the transfigured face
of Jesus Christ our Lord. **Amen.**

The Eucharist (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

The Sanctus (from the Latin word “holy”) is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah’s vision of the greatness of God, and from Matthew, where the people called out “Hosanna!” when Jesus entered Jerusalem.

The Great Thanksgiving



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



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



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

Priest: Blessed are you, gracious God,
 creator of heaven and earth;
 you have revealed your eternal plan of salvation,
 and have shown your Son Jesus Christ
 to be the light of all peoples.
 Therefore with angels and archangels
 we raise our voices in joyful praise
 to proclaim the glory of your name:

Sanctus: #732 (Common Praise)



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,



heav'n and earth are full of your glo - ry. Ho -



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



Blessed is he who comes in the name of the Lord. Ho - san - na in the



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

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

In him, you have brought us
out of error into truth,
out of sin into righteousness,
out of death into life.

On the night he was handed over
to suffering and death,
a death he freely accepted,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples, and said,
“Take, eat:
this is my body which is given for you.
Do this for the remembrance of me.”

After supper he took the cup of wine;
and when he had given thanks, he gave it to them, and said,
“Drink this, all of you:
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”
Therefore, Father, according to his command,

People: **We remember his death,
we proclaim his resurrection,
we await his coming in glory;**

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

The
Eucharistic
Prayer today is
Prayer 3 from
the Book of
Alternative
Services, The
Anglican
Church of
Canada.

Priest: We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament
of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.
In the fullness of time,
reconcile all things in Christ,
and make them new, and bring us to that city of light
where you dwell with all your children;
through Jesus Christ our Lord,
the firstborn of all creation, the head of the Church,
and the author of our salvation;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father, now and for ever.

All: Amen.

The Lord's Prayer

Priest:

People:



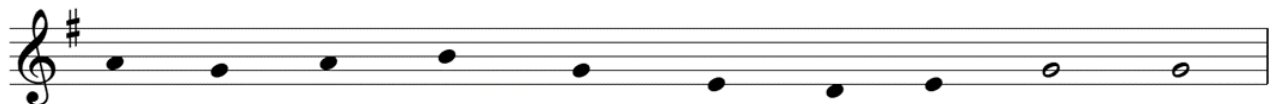
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



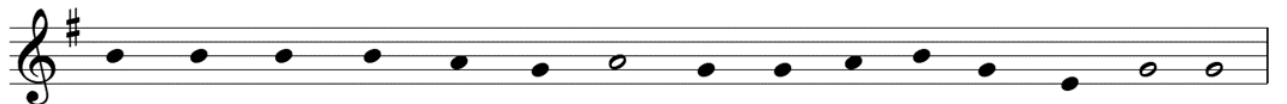
your king - dom come, your will be done, on earth as in heav - en.



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.

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: God of promise, you prepare a banquet for us in your kingdom.

People: **Happy are those who are called to the supper of the Lamb.**

Priest: The gifts of God for the People of God.

People: **Thanks be to God.**

Fraction Hymn: “Do this in remembrance of me” (*Glenn Burleigh*)

Do this in remembrance of me. I hung on a tree for thee, do this in remembrance of me.

Eat this in remembrance of me. I hung on a tree for thee, eat this in remembrance of me.

Drink this in remembrance of me. I hung on a tree for thee, drink this in remembrance of me.

The Giving and Receiving of Communion

Priest: Dear friends, I invite you in this moment, wherever you may be,
to receive Christ, in communion with the saints,
and the gathering of God’s people, unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion
– not through the physical bread and wine we can touch and taste –
but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this, all the Church has ever thought necessary is genuine true
desire, lively faith, and genuine love. Come honestly before God the way you know how.
You may wish to pray quietly this prayer to help you:*

One: Lord, you stand at the door of my heart and knock.
You wait for me and only I can let you in.
I believe and trust in you and ask you now to fill me with your presence.
Feed me with your body and unite me in your blood,
that I may be your blessing to a world in need. Amen.

The 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.*

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.

Communion Song: “Christe, Lux Mundi” (Taizé)

All sing

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

The image shows a musical score for the Communion Song "Christe, Lux Mundi" by Taizé. It is written in 4/4 time with a key signature of one flat (B-flat). The score consists of two systems of music, each with a vocal line and a piano accompaniment. The lyrics are provided in both Latin and English. The first system of music covers the first two lines of lyrics, and the second system covers the last two lines. The piano accompaniment features a steady bass line and chords that support the vocal melody.

Chri - ste, lux mun - di, qui se - qui - tur te ha -
Christ, you are light for those who fol - low you. You
be - bit lu - men vi - tae, lu - men vi - tae.
come to bring to all the light of life.

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

Motet: “O nata lux” (Thomas Tallis)

O nata lux de lumine,
Jesu redemptor saeculi,
dignare clemens supplicum
Laudes preces que sumere.
Qui carne quondam contegi
Dignatus es pro perditis.
Nos membra confer effici
Tui beati corporis.

O light born of light,
Jesus, Redeemer of the world,
mercifully deign to hear our prayers
and supplications which we raise.
You who once did accept
the covering of flesh
for the sake of the lost,
grant that we may become members
of your blessed body.

Prayer after Communion

Please rise as you are able

Priest: Holy God,
we see your glory in the face of Jesus Christ.
May we who are partakers of his table
reflect his life in word and deed,
that all the world may know
his power to change and save.
We ask this in his name.

People: Amen.

The Doxology

Priest: Glory to God,

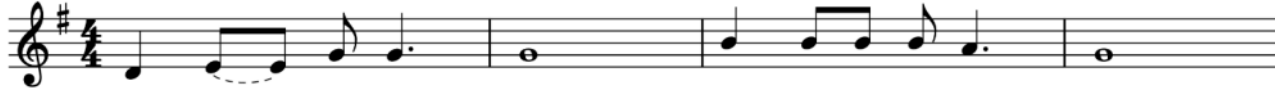
All: **whose power working in us
can do infinitely more than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus
for ever and ever. Amen.**

Announcements

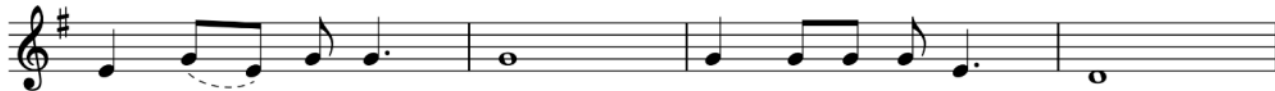
Please be seated

Departing Hymn: "This Little Light of Mine"

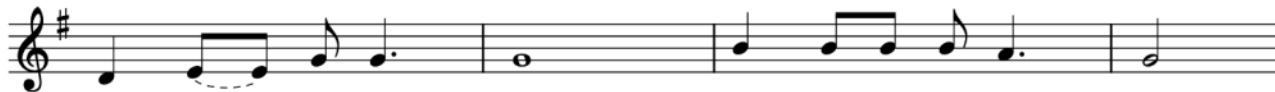
All rise and sing



1. This lit - tle light of mine, — I'm gon-na let it shine, —
2. Ev - 'ry - where I go, — I'm gon-na let it shine, —
3. Je - sus gave it to me, — I'm gon-na let it shine, —



This lit - tle light of mine, I'm gon-na let it shine; —
Ev - 'ry - where I go, I'm gon-na let it shine; —
Je - sus gave it to me, I'm gon-na let it shine; —



This lit - tle light of mine, — I'm gon-na let it shine, —
Ev - 'ry - where I go, — I'm gon-na let it shine, —
Je - sus gave it to me, — I'm gon-na let it shine, —



Let it shine, let it shine, let it shine. —
Let it shine, let it shine, let it shine. —
Let it shine, let it shine, let it shine. —

Traditional Spiritual

Burning of Palm Fronds

The congregation follows the Chancel party outside to the octagon in the corner of the church, where last year's palm fronds will be burned for use on Ash Wednesday.

Priest: We burn these branches of palm, once the herald of our Lord as Saviour,
that from their ashes, we may receive once again
the sign of our mortality, and of our need for God's forgiveness.
Let us then lay aside every weight and the sin that clings so closely,
that we may run with perseverance the race that is set before us,
looking always to Jesus, the pioneer and perfecter of our faith. **Amen.**

"Doxology" comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

In the dismissal 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.

The Dismissal

Priest: Followers of Jesus, inspired by the Holy Spirit, serve the world God loves. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday March 2 (Eighth Sunday after Epiphany)

7:00 PM – Rock Eucharist – Featuring the Music of the Rolling Stones
(in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Wednesday March 5 (Ash Wednesday)

8:00-9:00 AM – Ashes Before Work (on the steps of the church)

12:00 PM – Ash Wednesday Service (in the Church and through YouTube)

6:00 PM - Ash Wednesday Service
(in the Church, Zoom, and through YouTube)

Sunday March 9 (First Sunday in Lent)

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)