



FIRST SUNDAY OF LENT

HOLY EUCHARIST

SUNDAY, MARCH 9, 2025, AT 10:30 A.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

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## WELCOME TO THE CHURCH OF THE REDEEMER!

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

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to <https://theredeemer.ca/post-17524>.

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

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

**Presider:** Paul MacLean

### Welcome

### Land Acknowledgement

### Lenten Practice

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

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

**Opening Hymn: #393 (Gather) "Jesus Walked This Lonesome Valley"** *Please rise and sing*



1. Je - sus	walked this lone-some val-ley;	He had to	walk it by him - self.	Oh,
2. We must	walk this lone-some val-ley;	We have to	walk it by our - selves.	Oh,
3. You must	go and stand your tri-al;	You have to	stand it by your - self.	Oh,



no-bod-y	else could walk it for him;	He had to	walk it by him - self.
no-bod-y	else can walk it for us;	We have to	walk it by our - selves.
no-bod-y	else can stand it for you;	You have to	stand it by your - self.

## ✠ The Penitential Rite

*Priest:* Holy God, Maker of all

***People:* Have mercy on us.**

*Priest:* Jesus Christ, Son of Mary

***People:* Have mercy on us.**

*Priest:* Holy Spirit, breath of life

***People:* Have mercy on us.**

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

*Silence is kept.*

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

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

*Priest:* Amen.

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

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

***All:* Amen.**

## Kyrie Eleison

**Kyrie eleison. Christe eleison. Kyrie eleison.**

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

## The Collect of the Day

*Priest:* Almighty God,  
whose Son fasted forty days in the wilderness,  
and was tempted as we are but did not sin,  
give us grace to discipline ourselves  
in submission to your Spirit,  
that as you know our weakness,  
so we may know your power to save;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever.

***People:* Amen.**

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

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy". This phrase, usually said or sung three times, calls Jesus to be present during our service.

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

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Book of Deuteronomy.

Deuteronomy is presented as Moses' last speech to the Israelites before they enter the land of Canaan, after 40 years of wandering in the wilderness. This passage describes a liturgy of offering the first fruits of the harvest to God, and includes the declaration "My father was a wandering Aramean," which their identity as a people dependent on God's liberating love.

When you have come into the land that the LORD your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the LORD your God is giving you, and you shall put it in a basket and go to the place that the LORD your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, 'Today I declare to the LORD your God that I have come into the land that the LORD swore to our ancestors to give us.' When the priest takes the basket from your hand and sets it down before the altar of the LORD your God, you shall make this response before the LORD your God: 'A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labour on us, we cried to the LORD, the God of our ancestors; the LORD heard our voice and saw our affliction, our toil, and our oppression. The LORD brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O LORD, have given me.' You shall set it down before the LORD your God and bow down before the LORD your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the LORD your God has given to you and to your house.

*Reader:* The Word of the Lord.

Deuteronomy 26.1-11

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

*A moment of silence is observed*

### Psalm 91.1-2, 9-16 (*George Black*)

*All sing*

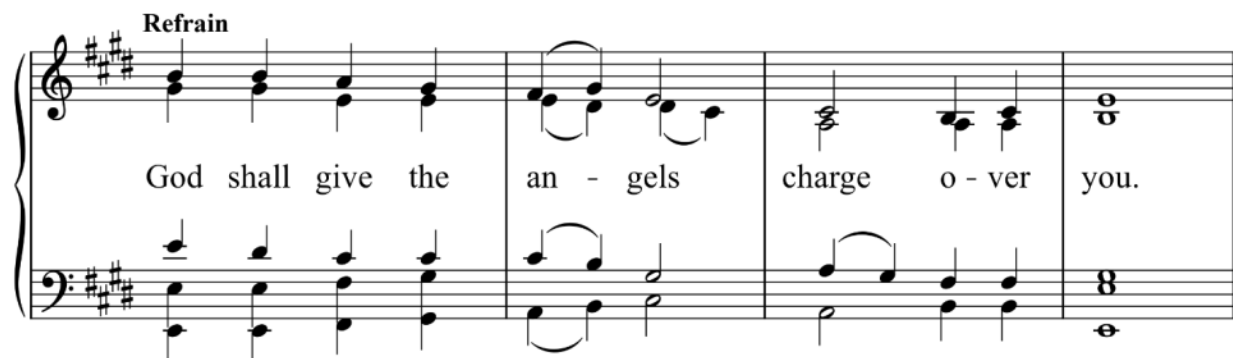
Pronounced "sahm" the psalms are a collection of poetry, prose and song, written between 950 and 350 BC. They cover every theme and human emotion, from joy and praise to lament and despair.

**Refrain**

God shall give the an - gels charge o - ver you.

Those who dwell in the shelter of the Most High,  
abide under the shadow of the Almighty  
They shall say to God,  
"You are my refuge and my stronghold,  
my God in whom I put my trust." **Refrain**

Because you have made God your refuge,  
and the Most High your habitation.  
No evil shall happen to you,  
neither shall any plague come near your dwelling. **Refrain**



For God's angels shall take care of you,  
to keep you in all your ways.  
They shall bear you in their hands,  
lest you dash your foot against a stone. **Refrain**

You shall tread upon the lion and adder,  
you shall trample the young lion and the serpent under your feet.  
Because you are bound to me in love,  
therefore I will deliver you; I will protect you, because you know my name. **Refrain**

You will call upon me, and I will answer you;  
I am with you in trouble; I will rescue you and bring you to honour.  
With long life will I satisfy you,  
and show you my salvation. **Refrain**

## Gospel Acclamation

*Led by the choir*

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

*We turn and face the Gospel as it is processed to the midst of the gathered community.  
We do this as a sign of respect and to symbolize that  
its message is at the centre of our lives and its truth is always before our eyes.*

## 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.**

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, 'If you are the Son of God, command this stone to become a loaf of bread.' Jesus answered him, 'It is written, "One does not live by bread alone."'

Here the psalmist rejoices in God's love and protection.

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

This passage from Luke takes place after Jesus' baptism, and just before he begins his public ministry. The 40 days of Lent are modelled on these 40 days of Jesus fasting in the wilderness.

Homily, from the Greek "homilio", means "conversation." The homily (also known as the sermon) gathers the themes of the readings and articulates what they meant for those about whom they were written, and what they mean for us, today.

Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, 'To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.' Jesus answered him, 'It is written, "Worship the Lord your God, and serve only him."' "

Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down from here, for it is written, "He will command his angels concerning you, to protect you", and "On their hands they will bear you up, so that you will not dash your foot against a stone."' "

Jesus answered him, 'It is said, "Do not put the Lord your God to the test."' When the devil had finished every test, he departed from him until an opportune time.

*Priest:* The Gospel of Christ.

Luke 4.1-13

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

*A moment of silence is observed.*

**Homily:** Anne Evers

*A moment of silence is observed.*

### Prayers of the People

*Leader:* In this holy season, let us with humble hearts draw near to God, lifting prayers for ourselves, our neighbours, and the world.

Gracious God, we begin our Lenten journey directing our hearts to you, hearts that long for healing, for peace, for gentleness, and for compassion. Befriend us, both followers and catechumens. Guide our inward journey so that we may be transformed by your grace.

*Please add your prayers, either silently or aloud.*

*Leader:* God, in your mercy,

*All:* **hear our prayer.**

*Leader:* We pray for all that is broken. Shower your grace on all who are suffering; those who are unhoused, are unemployed, are victims of war, are refugees, are ill, are lonely, and the suffering planet. We give thanks for Lemlem's safe arrival in Canada. Guide our hearts to be open to all in need.

*Please add your prayers, either silently or aloud.*

*Leader:* God, in your mercy,

*All:* **hear our prayer.**

*Leader:* We pray for calmness of heart and decency. Empower the followers of Jesus to be the defenders of human dignity and the dignity of the earth. Instill in us the calm passion to resist powers that seek to degrade, humiliate, and destroy. Guide our hearts to be your compassionate presence.

*Please add your prayers, either silently or aloud.*

*Leader:* God, in your mercy,

*All:* **hear our prayer.**

*Leader:* We pray for peace. Soften hearts that are filled with fear and hate and anger and pain. Transform hearts that divide into hearts that reconcile, hearts filled with gentleness, justice, and love. Guide our hearts to be agents of peace.

*Please add your prayers, either silently or aloud.*

*Leader:* God, in your mercy,

*All:* **hear our prayer.**

*Leader:* Beloved One, may we draw nearer to you, each other, and creation. May we journey through Lent as you journeyed through the wilderness, trusting in God's guidance and sustaining grace. **Amen.**

## The Peace

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

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



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

With all that weighs on us in our personal lives, our community, our church, and in our world, the Prayers of the People offer God our cares and concerns. We welcome you to use the silences to express your prayers, silently or aloud.

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

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

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.

## Offertory Hymn: #565 (Common Praise) “Guide Me, O Thou Great Redeemer”

*All sing*



1. Guide me, O thou great Re-deem-er, pil - grim through this  
 2. Op - en now the crys - tal foun-tain whence the heal - ing  
 3. When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land. I am weak, but thou art might - y;  
 stream doth flow; let the fire and cloud - y pil - lar  
 fears sub - side; death of death, and hell's des - truc - tion,

hold me with thy power - ful hand. Bread of heav - en,  
 lead me all my jour - ney through. Strong de - liv - erer,  
 land me safe on Ca - naan's side: songs of prais - es,

bread of heav - en, feed me till I want no more,  
 strong de - liv - erer, be thou still my strength and shield,  
 songs of prais - es, I will ev - er give to thee,

feed me till I want no more.  
 be thou still my strength and shield.  
 I will ev - er give to thee.

Text: William Williams (1717-1791); tr. Peter Williams (1723-1796), alt. Music: CWM RHONDDA. John Hughes (1873-1932) ©. Reprinted by permission of Ms. C.A. Webb.

## ✠ 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, our duty and our joy,  
that we should at all times and in all places  
give thanks and praise to you,  
almighty and merciful God,  
through our Saviour Jesus Christ.  
And so, with all the choirs of angels,  
with the church on earth and the all the hosts of heaven,  
we praise your name  
and join in their unending hymn:

## Sanctus



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



Heav-en and earth are filled with your glo - ry. Ho - san-na



in the high - est. Bless-ed is He who comes in the name



of the Lord, of the Lord. Ho - san - na in the



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

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

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

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

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

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

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

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

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

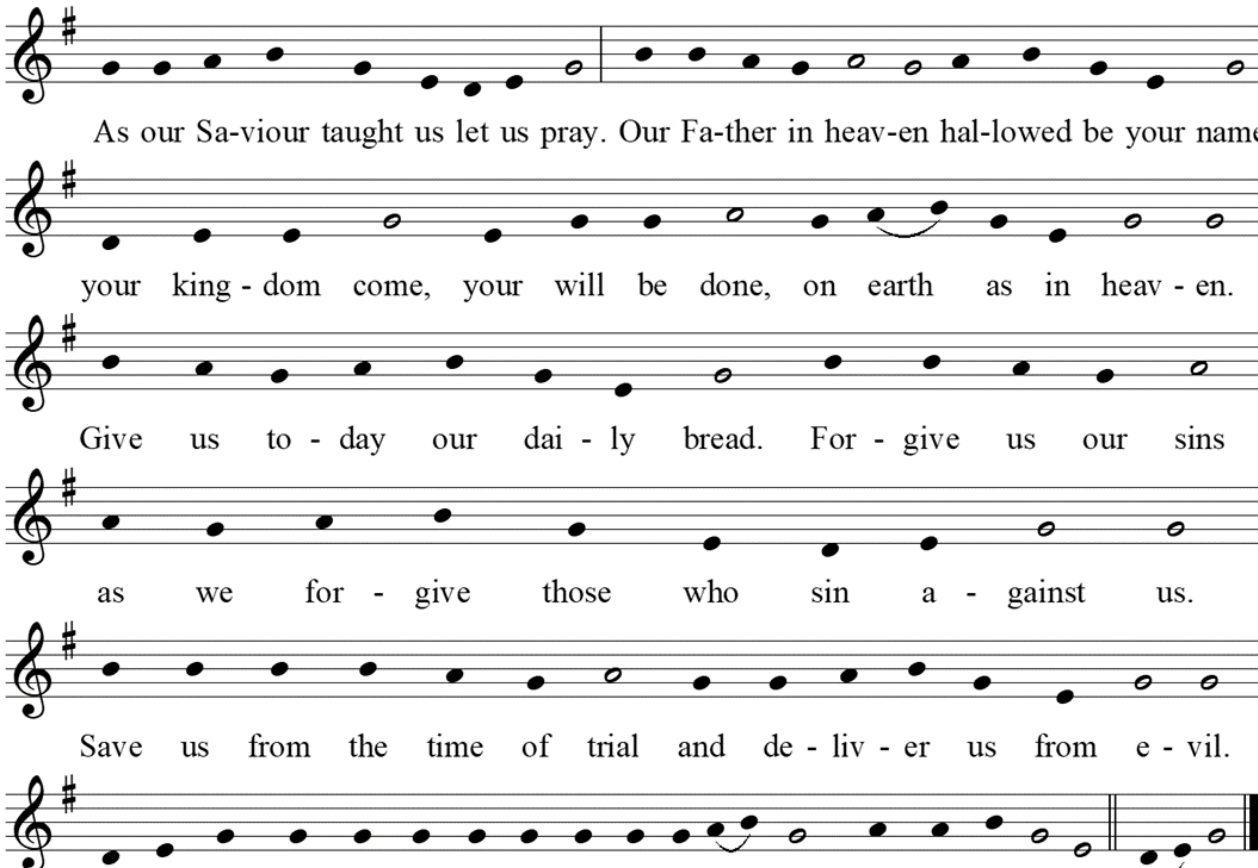
*Priest:* Send your Holy Spirit, our advocate, to fill the hearts  
of all who share this bread and cup with courage and wisdom,  
to pursue love and justice in all the world.

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

***All:* Amen.**

## The Lord's Prayer

*Priest:* *People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,  
your king - dom come, your will be done, on earth as in heav - en.  
Give us to - day our dai - ly bread. For - give us our sins  
as we for - give those who sin a - gainst us.  
Save us from the time of trial and de - liv - er us from e - vil.  
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

## 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.**

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.

Agnus Dei (pronounced "On-yoose Day-e") is a Latin phrase meaning "Lamb of God," and has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus.

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 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, placing the anointed on a bridge between Heaven and Earth.

## Agnus Dei (John Bell)

Lamb of God who takes away the sin of the world, have mercy on us.

Lamb of God who takes away the sin of the world, grant us peace.

## 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.*

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

## Healing/Anointing

*During the distribution of Holy Eucharist the ministry of anointing will be offered. If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.*

# Communion Song: #386 (Gather) "Hosea"

All sing



1. Come back to me with all your heart.  
Trees do bend, 'though straight and tall;  
2. The wil - der - ness will lead you  
In - teg - ri - ty and jus - tice,  
3. You shall sleep se - cure with peace;



1. Don't let fear keep us a - part.  
so must we to oth - ers' call.  
2. to your heart where I will speak.  
With ten - der - ness, you shall know.  
3. faith - ful - ness will be your joy. (To refrain)



Long have I wait - ed for your com - ing home to me and

D.C.



liv - ing deep - ly our new life.

Text: Based on Hosea 6:1, 3:3, 2:16,21; Joel 2:12; Gregory Norbet, b.1940. Tune: Gregory Norbet, b.1940; arr. by Mary David Callahan, b.1923  
© 1972, 1980, The Benedictine Foundation of the State of Vermont, Inc.

## Motet: "The Valley" (Jane Siberry, arr. Beth Hanson)

I live in the hills  
You live in the valleys  
And all that you know are those blackbirds  
You rise every morning  
Wondering what in the world will the world bring today  
Will it bring you joy or will it take it away  
And every step you take is guided by  
The love of the light on the land and the blackbird's cry  
You will walk in good company

The valley is dark  
The burgeoning holding  
The stillness obscured by their judging  
You walk through the shadows  
Uncertain and surely hurting  
Deserted by the blackbirds and the staccato of the staff  
And though you trust the light towards which you wend your way  
Sometimes you feel all that you wanted has been taken away  
You will walk in good company

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

I love the best of you  
 You love the best of me  
 Though it is not always easy  
 Lovely? Lonely?  
 We will walk in good company  
 The shepherd upright and flowing  
 You see

## Prayer after Communion

*Please rise as you are able*

*Priest:* All your works praise you, O Lord.

*All:* **And your faithful servants bless you.**

**Gracious God,  
 we thank you for feeding us with the body  
 and blood of your son Jesus Christ.  
 May we, who share his body, live his risen life;  
 we who drink his cup, bring life to others;  
 we, whom the Spirit lights, give light to the world.  
 Keep us firm in the hope you have set before us,  
 so that we and all your children shall be free,  
 and the whole earth live to praise your name;  
 through Christ our Lord. Amen.**

## Announcements

*Please be seated*

## Dismissal

*Priest:* Let us bless the Lord.

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

## Concluding Hymn: #178 (Common Praise) "Restore in Us, O God"

*All rise and sing*



1. Re - store in us, O God, the splen-dour of your love;
2. O Spir - it, wake in us the won - der of your power;
3. Bring us, O Christ, to share the full - ness of your joy;
4. Three - per - soned God, ful - fil the prom - ise of your grace,



re - new your im - age in our hearts, and all our sins re - move.  
 from fruit - less fears un - furl our lives like spring-time bud and flower.  
 bap - tize us in the ris - en life that death can - not des - troy.  
 that we, when all our search-ing ends, may see you face to face.

Text: Carl P. Daw, Jr. (1944- ). © Hope Publishing Co. Music: BELLWOODS. James Hopkirk (1908-1972). © The Estate of James Hopkirk.

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

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## **FURTHER CREDITS FOR THIS BULLETIN**

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## **WORSHIP WITH US**

### **Sunday March 9 (First Sunday in Lent)**

**8:00 PM** – Compline (on Zoom only)

### **Sunday March 16 (Second 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)