



SECOND SUNDAY OF LENT

HOLY EUCHARIST

SUNDAY, MARCH 16, 2025, AT 10:30 A.M.

The Church of the Redeemer:

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

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

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: Paige Souter

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: #171 (Common Praise) "What Does our God Require"

Please rise and sing



1. What does our God re - quire for praise and of - fer - ing?
2. Rul - ers of earth, give ear! Should you not jus - tice know?
3. All who gain wealth by trade, for whom the work - er toils,
4. How shall our life ful - fill God's law so hard and high?



What sac - ri - fice, de - sire, or trib - ute bid you bring?
Will God your plead - ing hear, while crime and cruel - ty grow?
think not to win God's aid, if greed your com - merce soils.
Let Christ en - due our will with grace to for - ti - fy.



Do just - ly, love mer - cy; walk hum - bly with your God.
Do just - ly, love mer - cy; walk hum - bly with your God.
Do just - ly, love mer - cy; walk hum - bly with your God.
Then just - ly, in mer - cy, we'll hum - bly walk with God.

Text: Albert Frederick Bayly (1901-1984), alt. © Oxford University Press. Music: SHARP THORNE. Erik Routley (1917-1982). © 1969 Hope Publishing Co.

✠ 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.**

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.

Kyrie Eleison

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

The Collect of the Day

Priest: Brooding Spirit,
beneath your wings there is creation and life:
accompany us on the difficult path with the disappeared, the broken and the fearful,
so that we find the way to the city of our peace
where we are all accepted as your beloved;
through the cross of Jesus Christ, our only Lord

***People:* Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

After these things the word of the LORD came to Abram in a vision, 'Do not be afraid, Abram, I am your shield; your reward shall be very great.' But Abram said, 'O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?' And Abram said, 'You have given me no offspring, and so a slave born in my house is to be my heir.' But the word of the LORD came to him, 'This man shall not be your heir; no one but your very own issue shall be your heir.' He brought him outside and said, 'Look towards heaven and count the stars, if you are able to count them.' Then he said to him, 'So shall your descendants be.' And he believed the LORD; and the LORD reckoned it to him as righteousness.

Then he said to him, 'I am the LORD who brought you from Ur of the Chaldeans, to give you this land to possess.' But he said, 'O Lord GOD, how am I to know that I shall possess it?' He said to him, 'Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtle-dove, and a young pigeon.' He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two. And when birds of prey came down on the carcasses, Abram drove them away.

As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness descended upon him.

When the sun had gone down and it was dark, a smoking fire-pot and a flaming torch passed between these pieces. On that day the LORD made a covenant with Abram, saying,

'To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites.'

Reader: The Word of the Lord.

Genesis 15.1-12,17-18

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

A moment of silence is observed

Psalm 27 (Plainsong)

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.



GOD is my light and my salvation; *
- whom then shall I fear?

God is the strength of my life; *
of whom then shall I be afraid?

When evildoers came upon me to eat up my flesh. *
it was they, my foes and my adversaries, who stumbled and fell.

Though an army should encamp against me, *
yet my heart shall not be afraid;

**And though war should rise up against me, *
yet will I put my trust in you.**

One thing have I asked of you, O God; one thing I seek; *
that I may dwell in your house all the days of my life;

**To behold your fair beauty, O God; *
and to seek you in your temple.**

For in the day of trouble you will keep me safe in your shelter; *
you will hide me in the secrecy of your dwelling and set me high upon a rock.

**Even now you lift up my head. *
above my enemies round about me.**

Therefore I will offer in your dwelling and oblation with sound of great gladness; *
I will sing and make music to my God.

**Hearken to my voice, O God, when I call; *
have mercy on me and answer me.**

You speak in my heart and say, “Seek my face.” *
You face, O God, will I seek.

**Hide not your face from me, *
nor turn away your servant in displeasure.**

You have been my helper; cast me not away; *
do not forsake me, O God of my salvation.

**Though my father and mother forsake me, *
the Most High will sustain me.**

Show me your way, O God; *
lead me on a level path, because of my enemies.



Deliver me not into the hand of my adversaries, *
for false witnesses have risen up against me, and also those who speak malice.

What if I had not believed that I should see the goodness of God. *
 in the land of the living!

O tarry and await God's pleasure; *
Be strong and your heart shall be comforted; wait patiently for God.

We sing the
 Acclamation
 (from the
 Latin
 "acclamare,"
 meaning
 "shout in
 approval") to
 prepare our
 hearts to
 receive the
 Gospel.

Gospel Acclamation

All sing



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*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.**

At that very hour some Pharisees came and said to him, 'Get away from here, for Herod wants to kill you.' He said to them, 'Go and tell that fox for me, "Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed away from Jerusalem." Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when you say, "Blessed is the one who comes in the name of the Lord." '

Priest: The Gospel of Christ.

Luke 13.31-35

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

A moment of silence is observed.

Homily: Steven Mackison

A moment of silence is observed.

At this time you are invited to write down prayers for the concerns of your heart.

Prayers of the People

Leader: With open hearts let us seek the face of the Beloved, lifting prayers for ourselves, our neighbours, and the world.

Heart of Love, draw us into you. Take from us all that is selfish, mean, and unkind and replace it with compassion, gentleness, and peace. Shower us with your grace and love.

Please add your prayers, either silently or aloud.

Leader: God, in your mercy,

All: **hear our prayer.**

Leader: We pray for faith, especially all who will be baptized and all who seek to follow you. As they draw nearer to you, may your divine light touch their deepest longing and transform their hearts and lives. Shower them with the joy of faith.

Please add your prayers, either silently or aloud.

Leader: God, in your mercy,

All: **hear our prayer.**

Leader: We pray for hope, especially for those who feel lost, alone, afraid, anxious, or stuck. For those who are facing difficult circumstances, living with war and violence, are displaced, or living in poverty. Shower them with the hope of a new day.

Please add your prayers, either silently or aloud.

Leader: God, in your mercy,

All: **hear our prayer.**

Leader: We pray for healing, especially for all who live with chronic illness, whose spirit feels broken, and who long for more in their lives. Shower them with the healing of your presence.

Please add your prayers, either silently or aloud.

Leader: God, in your mercy,

All: **hear our prayer.**

Leader: Heart of Love, it is your beauty that transforms our hearts. May we gaze upon your face and feel your love smiling within us, as we open our whole selves to you. **Amen.**

The Peace

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

People: **And also with you.**

The purpose of the homily (sermon) is to unpack the readings of the liturgy in a way that we understand what they meant for those whom they were written for, and to bring those words to life for us today.

With all that weighs on us in these difficult days, we offer our cares and concerns to God in the Prayers of the People. 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.



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.

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.

Offertory Hymn: "Mercy, O God"

All sing

Refrain

Mercy, O God, have mercy on us. Send down your mercy to set us free.

Mercy, O God, have mercy on us. Send down your mercy to set us free.

Verses

1. Gath - er the peo - ple, the chil - dren, the eld - ers;
2. Now is the hour, the day of sal - va - tion;
3. Long is the jour - ney and steep are the moun - tains,
4. Wash us a - new in your life - giv - ing wa - ter;
5. Once lost in dark - ness you did not for - sake us, but
6. Wake, O sleep - er, a - wake from your slum - ber;

come now and gath - er be - fore our God.
now is the time to re - turn to God.
come now and guide us, O grac - ious God.
come quench the thirst of our yearn - ing hearts.
called us your chil - dren and gave us light.
rise from the chains of the dark, cold tomb.

O - pen your hearts to com - pas - sion and mer - cy;
O - pen your lives to for - give - ness and mer - cy;
Show us your face, give us hope for the jour - ney;
Break through the si - lence, the fear and the long - ing; em -
O - pen our eyes, come re - move all our blind - ness.
Walk in the light of com - pas - sion and mer - cy;

O - pen your hearts to the Lord.
O - pen your lives to the Lord.
Lead us to walk in your love.
brace us with un - end - ing love.
O - pen our eyes to your love.
walk in the light of the Lord.

D.C.

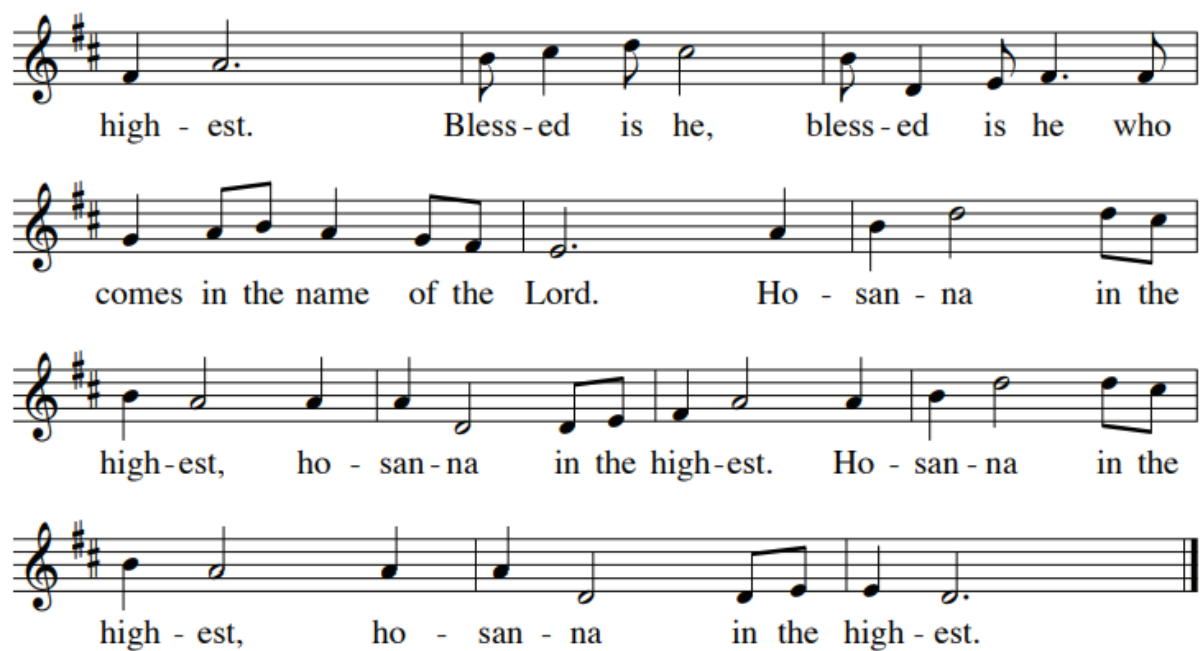
✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of grace,
receive all we offer you this day,
and sustain us through this sacred meal
as we make our pilgrimage through this holy season.
We ask this in the name of Jesus Christ, our Redeemer. **Amen.**

The Great Thanksgiving





Text: ICEL, © 2010

Music: *Mass of Joy and Peace*, Tony E. Alonso, © 2010, GIA Publications, Inc.

The
Eucharistic
Prayer today is
Evangelical
Lutheran
Church in
Canada
(ELCIC),
Prayer 8

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.”

Priest: 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.

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 Breaking of the Bread

Priest: We break this bread,

People: **Communion in Christ's body once broken.**

Priest: Let your Church be the wheat which bears its fruit in dying.

People: **If we have died with him, we shall live with him;
if we hold firm, we shall reign with him.**

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

People: **Thanks be to God.**

Agnus Dei



Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

The Giving and Receiving of Communion

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

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

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

One: O Christ,
I believe that you are truly present in the Blessed Sacrament of the Altar.
I desire to offer you praise and thanksgiving as I proclaim your resurrection.
I love you above all things, and long for you in my soul.
Since I cannot receive you in the Sacrament of your Body and Blood,
come spiritually into my heart.
Cleanse and strengthen me with your grace, Lord Jesus,
and let me never be separated from you.
May I live in you, and you in me,
in this life and in the life to come. Amen.

The Communion



*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

*If you would like to receive a blessing rather than communion, please cross
your arms as shown in the picture and the clergy will be pleased to offer you
a blessing.*

*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: #544 (Common Praise) "Can I See Another's Woe"

All sing



1. Can I see an - oth - er's woe, and not be in sor - row too?
2. Can I see a fall - ing tear, and not feel my sor - row's share?
3. Think not thou canst sigh a sigh, and thy Mak - er is not by;
4. O! God give to us your joy that our grief may be de - stroyed:



Can I see an - oth - er's grief, and not seek for kind re - lief?
Can a par - ent see a child weep, nor be with sor - row filled?
think not thou canst weep a tear, and thy Mak - er is not near.
till our pain and sor - row leave, God doth sit by us and grieve.

Text: William Blake (1757-1827). Music: BLAKE, Roland Packer (1955-) ©.

Motet: "Psalm 131" (Nathan Carter)

Lord, my heart is not haughty, nor mine eyes lofty:
neither do I exercise myself in great matters,
or in things too high for me.
Surely I have behaved and quieted myself,
as a child that is weaned from its mother:
My soul is even as a weaned child.

Let Israel hope in the Lord
from hence-forth and forever, Amen.

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.

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.

Announcements

Please be seated

Concluding Hymn: "Christ the Hen"

All rise and sing



1. O Je - sus, you long to gath - er us up
2. You stretch out your strong arms, like wings on the cross,
3. Each new day you teach us to see you re - vealed
4. O Christ, you are Won - der - ful, Coun - sel - lor, friend,
5. Our com - pass, our heart's goal and Da - vid's King,
And shel - ter us un - der your wings,
And lov - ing - ly ga - ther us in.
In sa - cra - ment, scrip - ture and life.
E - ter - nal Mak - er and God,
Re - veal - er of truth, peace, and love,
As a hen takes her brood with - in her nest,
Your heart calls to us as hens call their broods,
We re - flect on our day; we find you are there,
The Prince of Peace, and the Wis - dom of God,
A pro - phet and priest, a heal - er and hen,
Close shel - tered from dan - ger and harm.
And you shel - ter us close by your heart.
And our prayer helps en - flame our hearts.
You are our Sib - ling and Word.
Bread of Life, our Be - lov - ed and End.

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.

Text: Sr. Elizabeth Ann, SSJD, used with permission. Music: BISHOPTHORPE. Jeremiah Clarke (1673?-1707); arr. Edward Miller (1731-1807), alt.

Dismissal

Priest: Go in peace to love and serve the Lord.

People: **Thanks be to God.**

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday March 16 (Second Sunday in Lent)

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

8:00 PM – Compline (on Zoom only)

Sunday March 23 (Third Sunday in Lent)

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

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

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

8:00 PM – Compline (on Zoom only)