

Ash Wednesday

Holy Eucharist with Imposition of Ashes

Wednesday, February 18, 2026 at 12 PM

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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.

FROM ASHES TO EASTER — We begin the journey of Lent with the imposition of Ashes. In ancient times, the donning of ashes by a community member was a sign to one and all that a person was entering a spiritual place, a time of mourning, a time of penitence, a time of self-examination, a time of walking humbly with God. This spiritual journey was sometimes observed by an individual or by an entire community depending on the situation. Lent is the season when we walk humbly with God. We begin the journey with ashes and dust, the roots of life and we turn our spirits to prayer, almsgiving, fasting and penitence. We strive to let go of all that encumbers us, keeps us or enslaves us so that we may turn around and embrace the God who calls us to life. While entering into the season of Lent is a solitary experience, it is deeply a communal experience. We walk together from ashes to Easter.

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.

✠ The Gathering of the Community

Please stand as the Priests enter

Priest: The Lord be with you.

All: **And also with you.**

Priest: Almighty and everlasting God,
you despise nothing you have made
and forgive the sins of all who are penitent.
Create and make in us new and contrite hearts,
that we, worthily lamenting our sins
and acknowledging our brokenness,
may obtain of you, the God of all mercy,
perfect remission and forgiveness;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen.**

First Reading

Please be seated

Reader: A Reading from the Book of Joel.

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near - a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come. Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the Lord, your God? Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and the altar let the priests, the ministers of the Lord, weep. Let them say, "Spare your people, O Lord, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, 'Where is their God?'"

Reader: The word of the Lord.

Joel 2.1-2, 12-17a

All: **Thanks be to God.**

A moment of silence is observed

Refrain:



You, God, re-mem-ber that we are but dust.

O God, you are full of compassion and mercy,
slow to anger and of great kindness.

You will not always accuse us,
nor will you keep your anger for ever. **Refrain**

You have not dealt with us according to our sins,
nor rewarded us according to our wickedness.
For as the heavens are high above the earth,
so is your mercy great upon those who fear you. **Refrain**

As far as the east is from the west,
so far have you removed our sins from us.
As parents care for their children,
so do you care for those who love you. **Refrain**

For you yourself know whereof we are made;
you remember that we are but dust.
Our days are like the grass;
we flourish like a flower of the field;
When the wind goes over it, it is gone,
and its place shall know it no more. **Refrain**

But your merciful goodness endures for ever on those who fear you,
and your righteousness on children's children;
On those who keep your covenant
and remember your commandments and do them. **Refrain**

Second Reading

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

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you."

See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honour and dishonour, in ill repute and good repute. We are treated as impostors and yet are true; as unknown, and yet are well known; as dying, and see - we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Reader: The word of the Lord.

2 Corinthians 5.20b-6.10

All: **Thanks be to God.**

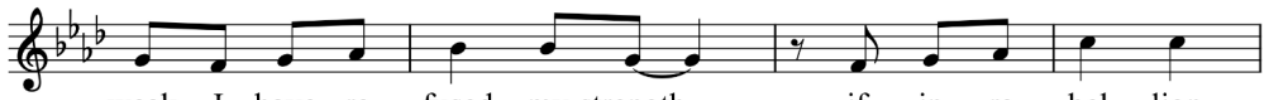
A moment of silence is observed

Sequence Hymn: #143 (Sing a New Creation) "If I Have Been the Source of Pain"

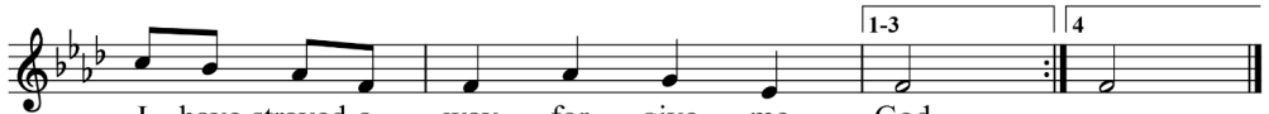
All Sing



1. If I have been the source of pain, O God, if to the
 2. If I have spo - ken words of cru - el - ty, if I have
 3. If I've in - sis - ted on a peace - ful life, far from the
 4. Re-ceive, O God, this ar - dent word of prayer and free me



weak I have re - fused my strength, if in re - bel - lion
 left some suf - fer - ing un - re - lieved, con - demn not my in -
 strug - gles that the gos - pel brings, when you pre - fer to
 from temp - ta - tion's sub - tle snare; with ten - der pa - tience



I have strayed a - way, for - give me, God.
 sen - si - tiv - i - ty; for - give me, God.
 guide me to the strife, for - give me, God.
 lead me to your care. A - men, a - - - men.

*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 Matthew.

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

Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

Priest: The Gospel of Christ.

Matthew 6.1-6, 16-21

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

Homily: Liska Stefko

Please be seated

A moment of silence is observed

✠ The Penitential Rite

Priest: Dear friends in Christ, every year at the time of the Christian Passover we celebrate our redemption through the death and resurrection of our Lord Jesus Christ. Lent is a time to prepare for this celebration and to renew our life in the paschal mystery. We begin this holy season by remembering our need for repentance, and for the mercy and forgiveness proclaimed by the Gospel of Jesus Christ. We begin our journey to Easter with the sign of ashes, an ancient sign, speaking of the frailty and uncertainty of human life, and marking the penitence of the community as a whole. I invite you therefore, in the name of the Lord, to observe a holy Lent by self-examination, penitence, prayer, fasting, and almsgiving, and by reading and meditating on the word of God. Let us kneel before our Creator and Redeemer.



Cre-ate with - in me a clean heart, O God; place at my cen-tre a new and right spir-it.



Since you want truth in my in-ner-most be-ing, teach me your wis-dom in my sec-ret heart.

Text and melody: Alison Adam, 2001, ©. Music arr. John L. Bell, 2001. Arr. © WGRG c/o Iona Community, GIA Publications, Inc., agent.

A time of silence is kept before and after the music

Litany of Penitence

All: **Most holy and merciful Father, we confess to you, to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.**

Priest: We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbours as ourselves. We have not forgiven others, as we have been forgiven.

All: **Have mercy on us, Lord.**

Priest: We have been deaf to your call to serve as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

All: **Have mercy on us, Lord.**

Priest: We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy and impatience of our lives,

All: **We confess to you, Lord.**

Priest: Our self-indulgent appetites and ways, and our exploitation of other people,
All: **We confess to you, Lord.**

Priest: Our anger at our own frustration, and our envy of those more fortunate than ourselves,

All: **We confess to you, Lord.**

Priest: Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

All: **We confess to you, Lord.**

Priest: Our negligence in prayer and worship, and our failure to commend the faith that is in us,

All: **We confess to you, Lord.**

Priest: Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,

All: **Accept our repentance, Lord.**

Priest: For all false judgements, for uncharitable thoughts toward our neighbours and for our prejudice and contempt toward those who differ from us,

All: **Accept our repentance, Lord.**

Priest: For our waste and pollution of your creation, and our lack of concern for those who come after us,

All: **Accept our repentance, Lord.**

Priest: Restore us, good Lord, and let your anger depart from us;
Hear us, Lord, for your mercy is great.

Priest: Almighty God, from the dust of the earth you have created us. May these ashes be for us a sign of our mortality and penitence, and a reminder that only by your gracious gift are we given eternal life; through Jesus Christ our Saviour.

All: **Amen.**

*Those who wish to receive ashes should come forward
when the officiating clergy have moved to their places.*

Lent Prose

All repeat the refrain, then sing as indicated



Hear us, O God, have mer-cy up-on us: for we have sinned a-gainst you.

Cantor: To you, Redeemer, on your throne of glory: lift we our eyes in penitence and sorrow. Listen, O Jesus to our supplication. **Refrain**

Cantor: O Christ, chief cornerstone, right hand of the Father, way of salvation, gate of life eternal, cleanse us, your people, in your love and mercy. **Refrain**

Cantor: God, we implore you, in your glory seated, look with compassion on our deep affliction; heal and forgive us, God of grace and pity. **Refrain**

Cantor: Sins oft committed, now we lay before you: with true contrition, now no more we veil them. Grant us, Redeemer, loving absolution. **Refrain**

Cantor: Innocent, captive, taken unresisting. falsely accused, and for us sinners sentenced. Save us, we pray you, Jesus our Redeemer. **Refrain**

Absolution

Please rise as you are able

Priest: Accomplish in us, O God, the work of your salvation,

All: **That we may show forth your glory in the world.**

Priest: By the cross and passion of your Son, our Lord.

All: **Bring us with all your saints to the joy of his resurrection.**

Priest: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

All: **Amen.**

The Peace

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

All: **And also with you.**

The Offering

Offertory Hymn: #611 (Common Praise) “O God, We Have Wandered”

All sing



1. O God, we have wan - dered and hid - den from your face;
2. And now at length dis - cern - ing the e - vil that we do,
in fool - ish - ness have squan - dered your leg - a - cy of grace.
be - hold us God, re - turn - ing with hope and trust to you.
But now, in ex - ile dwell - ing, we rise with fear and shame,
In haste you come to meet us and home re - joic - ing bring,
as, dis - tant but com - pel - ling, we hear you call our name.
in glad - ness there to greet us with feast and robe and ring.

Text: Kevin Nichols (1929-2006), alt. © 1981 International Committee on English in the Liturgy, Inc.
Music: PASSION CHORALE. Melody Hans Leo Hassler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750).

✠ The Celebration of the Eucharist

The Prayer Over the Gifts

Priest: Merciful God,
turn us from sin to faithfulness.
Accept our offering,
and prepare us to celebrate
the death and resurrection
of Christ our Saviour,
who is alive and reigns with you
now and for ever. **Amen.**

The Great Thanksgiving

Priest: *People:*



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: #722 (Common Praise)

All sing



Ho - ly, ho - ly, ho - ly Lord, Lord God of power and might,
heav'n and earth are full, full of your glo - ry. Ho - san - na, ho -
san - na, ho - san - na, ho - san - na in the high - est. Bless - ed is
he who comes, who comes in the name of the Lord. Ho -
san - na, ho - san - na, ho - san - na, ho - san - na in the high - est.

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 our hope:

All:

Dy-ing you de-destroyed our death, ris-ing you re-stored our life. Lord Je-sus,
come in glo-ry.

Music: PICARDY; French carol (17th cent.); adapt. George Black (1931-2003) ©.

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:

A - men, a - men.

Music: PICARDY; French carol (17th cent.); adapt. George Black (1931-2003) ©.

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.

Communion Hymn: #98 (SANC) “Take, O Take Me”

All sing

Musical notation for the hymn "Take, O Take Me". It consists of two staves of music in a single system. The first staff begins with a treble clef and a common time signature. The melody is written on a five-line staff. Below the first staff, the lyrics "Take, O take me as I am; sum - mon out what I shall be;" are written. The second staff continues the melody, ending with a double bar line and repeat dots. Below the second staff, the lyrics "set your seal up - on my heart and live in me." are written.

Take, O take me as I am; sum - mon out what I shall be;
set your seal up - on my heart and live in me.

Text and music: John L. Bell, 1995. © 1995 WGRG c/o Iona Community, GIA Publications, Inc., agent.

Prayer after Communion

Please stand

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.

All: 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.

Departing Hymn: #386 (Common Praise) “When I Survey the Wondrous Cross” *All sing*



1. When I sur - vey the won - drous cross on which the
2. For - bid it, God, that I should boast, save in the
3. See, from his head, his hands, his feet, sor - row and
4. Were the whole realm of na - ture mine, that were an



Prince of glo - ry died, my rich - est gain I count but
cross of Christ, my Lord; all the vain things that charm me
love flow min - gled down; did e'er such love and sor - row
of - fering far too small; love so a - maz - ing, so di -



loss, and pour con - tempt on all my pride.
most, I sac - ri - fice them to his blood.
meet, or thorns com - pose so rich a crown?
vine, de - mands my soul, my life, my all.

Text: Isaac Watts (1674-1748). Music: ROCKINGHAM; MELODY *Psalmody in Miniature*, Second Supplement, 17807; harm. Edward Miller (1731-1807); desc. David R. Riley (1947-) ©.

Dismissal

Priest: Go forth in the name of Christ.

All: Thanks be to God.

LENT AT REDEEMER

Sundays, Feb 22 – March 22

- 9:00 AM** – Spiritual Communion (on Zoom only)
10:30 AM – Holy Eucharist (in the Church and through YouTube)
4:00 PM – *Be Still (in the Church and through Youtube)
8:00 PM – Compline (on Zoom only)

Wednesdays, Feb 25 – March 25

- 12:00 PM** –Midweek Worship

Sunday, March 15

- 4:00 PM** – Bach Vespers (in the Church)

Sunday, March 29

- 4:00** – Rock Vespers (in the Church)

Sunday, March 29 (Palm 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)

*excluding March 8 + 15