

The First Sunday in Lent

Holy Eucharist

Sunday, February 22, 2026 at 10:30 AM

Church of the Redeemer

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WELCOME TO THE CHURCH OF THE REDEEMER!

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

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

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We are now in the season of Lent (from the Middle English "lencten" 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: Steven Mackison

Land Acknowledgement

During the season of Lent, we will begin the liturgy in silence. Therefore, all are encouraged to offer this prayer, acknowledging the lands on which we dwell before the service begins.

In this Holy time of Lent, we acknowledge with respect that we gather today in many sacred places that were home to those who have been displaced. We recognize that our church dwells on the traditional lands of the Wendat, the Haudenosaunee and the Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Holy One, help us to repent of all that we have done, and to make peace with those whom we have wronged, through Jesus Christ our Redeemer. Amen.

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 Song

*Jesus before me, Jesus beside me,
Jesus behind me, Jesus surround me.
Circle me Lord, circle me Lord,
All of my days, circle me Lord.*

Text and music: Amy Moss

✠ The Penitential Rite

Priest: The Lord be with you.

All: **And also with you.**

Priest: Let us pray. Almighty God,

All: **to you all hearts are open, all desires known,
and from you no secrets are hidden.
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Priest: Blessed be God who forgives all our sins;

All: **whose mercy endures forever.**

Priest: Dear friends in Christ

as we prepare to worship almighty God,
let us with penitent and obedient hearts confess our sins,
that we may obtain forgiveness
by God's infinite goodness and mercy.

Confession and Absolution

Priest: Most merciful God,

All: **we confess that we have sinned against you
in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will, and walk in your ways,
to the glory of your name. Amen.**

Priest: Almighty God have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord. **Amen.**

The Asperges

During the Asperges, members of the congregation are sprinkled with water.

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

Confession is a time to let go of all that separates us from God and our neighbour. Absolution is God's offer of unconditional forgiveness and is symbolized in the sign of the cross. This gesture reminds us that through the cross, a symbol of pain and death, we all can be redeemed through Christ's self-giving.

Asperges (pronounced "Uh-SPUR-geez") from Latin "aspergere", simply means "sprinkle" as with water. We receive the sprinkling of water to recall how we have been cleansed of all that separates us from God's love through the waters of Baptism.

Please rise as you are able

Kyrie Eleison

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

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

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

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.

***All:* Amen.**

Humanity is
placed in a
garden of
abundance and
freedom,
entrusted
with care and
bound by a
single command
that marks the
limits of
creaturely life
before God.
Temptation
enters as a
distortion of
trust, recasting
God's generosity
as restriction and
inviting grasping
rather than
gratitude. The
turning away
brings not
wisdom but
shame, exposing
the fragility that
follows when
relationship with
God is
fractured.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'" The woman said to the serpent, "We may eat of the fruit of the trees in the garden, but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die, for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together and made loincloths for themselves.

Reader: The Word of the Lord.

Genesis 2.15-17; 3.1-7

***All:* Thanks be to God.**

A moment of silence is observed

Psalm 32 (Plainsong)

All sing



Happy are they whose transgressions are forgiven, *
and whose sin is put away!

Happy are they to whom God imputes nö guilt, *
and in whose spirit there is no guile!

While I held my tongue, my bones withered away, *
because of my groaning all day long.

**For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.**

Then I acknowledged my sin to you, *
and did not conceal my guilt.

**I said, "I will confess my transgressions to God." *
Then you forgave me the guilt of my sin.**

Therefore all the faithful will make their prayers to you in time of trouble;
when the great waters overflow, they shall not reach them.

**You are my hiding-place; you preserve me from trouble;
you surround me with shouts of deliverance.**

"I will instruct you and teach you in the way that you should go, *
I will guide you with my eye.

**Do not be like horse or mule, which have no understanding; *
who must be fitted with bit and bridle, or else they will not stay near you."**

Great are the tribulations of the wicked; *
but mercy embraces those who trust in God.

**Be glad, you righteous, and rejoice in God; *
shout for joy, all who are true of heart.**

*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.**

Then Jesus was led up by the Spirit into the wilderness to be tested by the devil. He fasted forty days and forty nights, and afterward he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'"

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'" Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'" Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory, and he said to him, "All these I will give you, if

The Psalms (pronounced "sahms") are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

This psalm proclaims the deep blessing of forgiveness and the freedom that comes when sin is no longer hidden. Silence and denial weigh heavily on the soul, but confession opens the way to mercy and restoration. God is revealed as a refuge who instructs, guides, and surrounds the repentant with steadfast love.

Jesus enters the wilderness to face temptation, standing where Israel and Adam faltered, yet remaining faithful in trust and obedience to God. Each temptation seeks to turn Jesus from reliance on God toward self-sufficiency, power, or spectacle, but he answers with Scripture rooted in covenant faithfulness.

Emerging from the wilderness, Jesus reveals a path of life shaped by trust, humility, and worship of God alone.

The Vestry is the annual general meeting of a parish congregation, typically held in January or February, where parishioners are invited to have a voice and a vote. The word "vestry" originates from 15th century Middle English, referring to the room where church vestments and property were stored, and where later on church business meetings took place.

you will fall down and worship me." Then Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God, and serve only him.'" Then the devil left him, and suddenly angels came and waited on him.

Priest: The Gospel of Christ.

Matthew 4.1-11

All: Praise to you, Lord Jesus Christ.

A moment of silence is observed.

Incumbent's Charge to Vestry: Steven Mackison

A moment of silence is observed.

Prayers of the People

The musical score is written for piano in G major and 4/4 time. It consists of three systems of music. The first system contains the lyrics: "O Lord, hear my prayer, O Lord, hear my prayer. When I call". The second system contains: "an - swer me. O Lord, hear my prayer, O Lord, hear my prayer." The third system contains: "Come and lis - ten to me." The melody is simple and hymn-like, with a steady accompaniment in the bass line.

Text: Psalm 102, Taizé Community, 1982. Tune: Jacques Berthier (1923-1994) © 1982 Les Presses de Taizé, GIA Publications, Inc., agent.

Leader: Let us pray. Because you, God, love the world,
because in Christ you walked it, we dare to pray;

Please add your prayers, either silently or aloud.

Leader: God, send your spirit:

All: **O Lord hear my prayer.**

Leader: To connect the words of ancient scripture to the life of the world today; to let the urgent summons of Jesus surpass our reticence to respond, God, send your spirit: to awaken the minds of those in power to the realities of those they govern; to confront the arrogance of the privileged with the vulnerability of the poor,

Please add your prayers, either silently or aloud.

Leader: God, send your spirit:

All: **O Lord hear my prayer.**

Leader: To engage the fragile state of the planet with those who carelessly abuse it;
to let the pain of those who are hurting awaken the caring potential in the healthy,

Please add your prayers, either silently or aloud.

Leader: God, send your spirit:

All: **O Lord hear my prayer...**

Leader: To eradicate the distance between our convictions and commitments,
our potentials and our performance, our prayers and our politics,
our faith and our discipleship,

Please add your prayers, either silently or aloud.

Leader: God, send your spirit:

All: **O Lord hear my prayer.**

Leader: To hold before God in confidence the ones for whom we weep,
and the ones who, in joy or sorrow weep for us;
the ones who reveal in themselves what is hidden,
and the ones who treat as precious all we confide in them,
the ones who, today, we want to pray for,
and the ones who, unasked, today will pray for us,

Please add your prayers, either silently or aloud.

Leader: God, send your spirit:

All: **O Lord hear my prayer.**

Leader: Convince us, gracious God,
that all is up for redemption.
And since in Jesus
you destined all to be changed and made new,
enable us to be agents of your purpose.
We pray in Jesus' name:

Leader: God, send your spirit:

All: **O Lord hear my prayer.**

The Peace

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

All: **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, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. 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.

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

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.

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love of each other and our community, and our gratefulness for all that God has given us.

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.



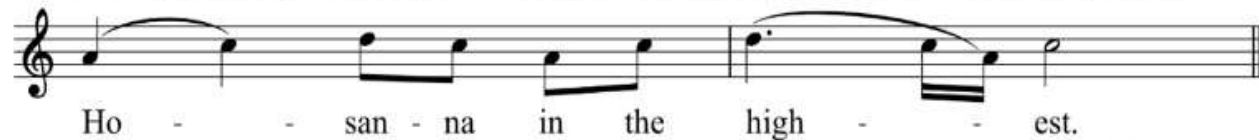
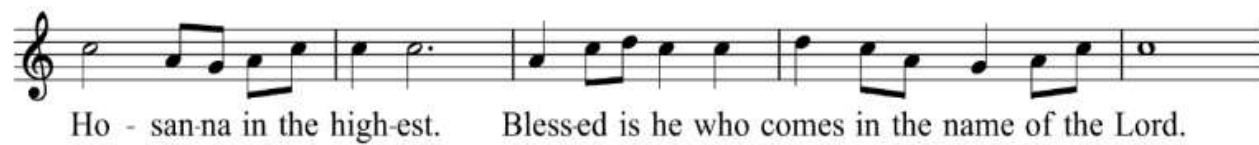
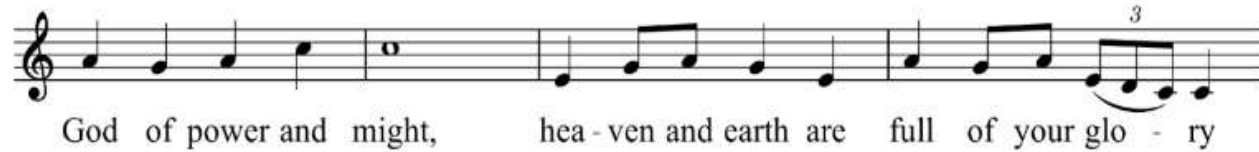
Lift up your hearts. We lift them to the Lord.



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



Music: Lena McLin, *Eucharist of the Soul*. Reprinted from *Eucharist of the Soul* (GC41) Copyright © 1972 General Words and Music Co., San Diego, CA. Reprinted with permission 1993.

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.

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.

Priest: 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.

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

Lord's Prayer

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

The Breaking of the Bread

Priest: We break this bread,

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

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

All: **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.

All: **Thanks be to God.**

Agnus Dei: "Lamb of God" (Lena McLin)

Lamb of God, you take a-way the sin of the world:
have mercy on us. Lamb of God, you take a-way the
sin of the world: have mercy on us. Lamb of God, you
take a-way the sin of the world: grant us peace.

Music: Lena McLin, *Eucharist of the Soul*. Reprinted from *Eucharist of the Soul* (GC41) Copyright © 1972 General Words and Music Co., San Diego, CA. Reprinted with permission 1993.

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.

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 originally 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 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 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.

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)

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: “My Song in the Night” (*Southern Folk Hymn arr. Paul Christiansen*)

O Jesus my Saviour, my song in the night,
Come to us with thy tender love, my soul's delight.
Unto thee, O Lord in affliction I call,
my comfort by day and my song in the night.

O why should I wander, an alien from thee,
or cry in the desert thy face to see,
my comfort and joy, my soul's delight,
O Jesus, my Saviour, my song in the night.

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.

Concluding Hymn: #564 (Common Praise) “Lead us, God of Heaven, Lead Us”

All rise and sing

1. Lead us God of heav - en lead us o'er the world's tem -
2. Sav - iour breathe for - give - ness o'er us; all our weak - ness
3. Spir - it of our God, de - scend - ing, fill our hearts with
pes - tuous sea; guard us, guide us, keep us, feed us,
thou dost know; thou didst tread this earth be - fore us,
heaven - ly joy, love with ev - ery pas - sion blend - ing,
for we have no help but thee; yet pos - sess - ing
thou didst feel its keen - est woe; lone and drea - ry,
plea - sure that can nev - er cloy; thus pro - vid - ed,
ev - ery bless - ing if our God our Sav - iour be.
faint and wear - y, through the des - ert thou didst go.
par - doned, guid - ed, noth - ing can our peace de - stroy.

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.

Dismissal

Priest: Let us bless the Lord.

All: **Thanks be to God.**

FURTHER CREDITS FOR THIS BULLETIN

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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)

*excluding March 8 + 15