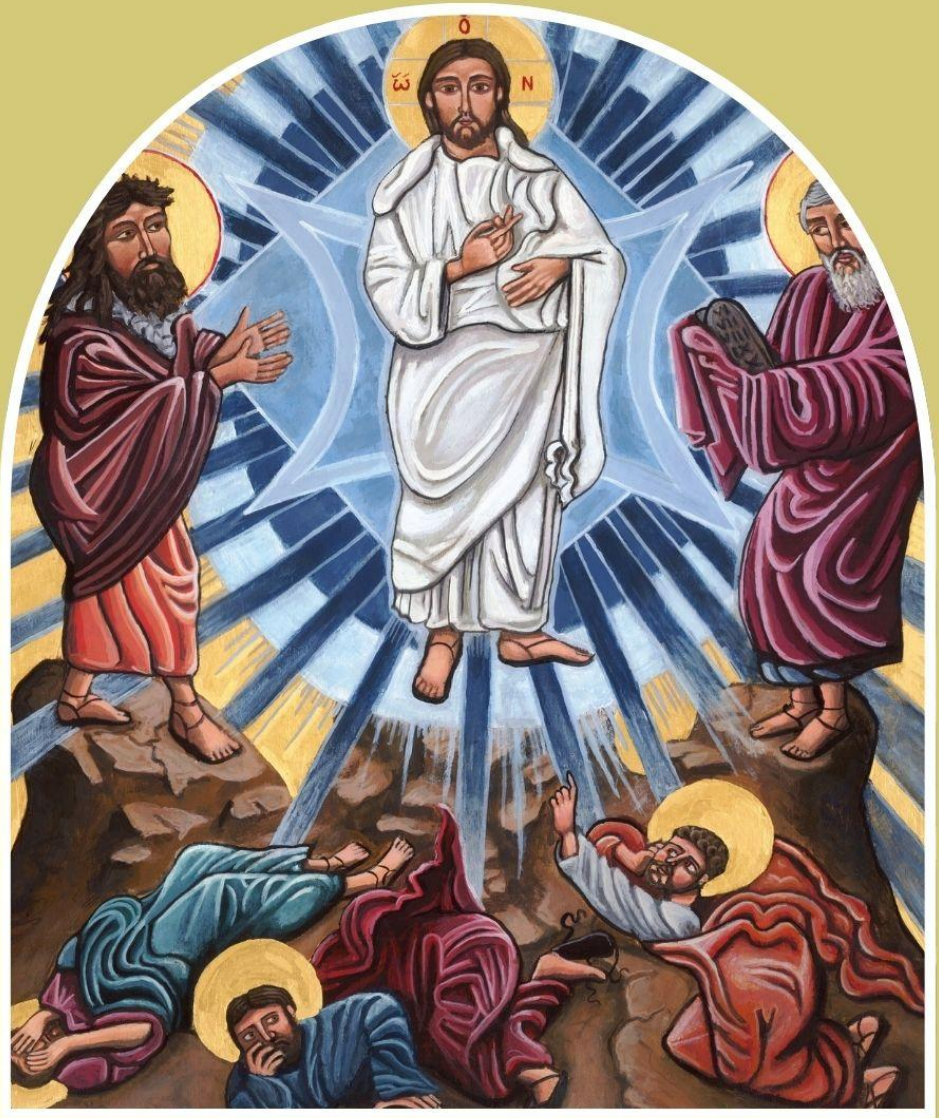


Transfiguration Sunday



Holy Eucharist
Sunday, February 15, 2026 at 10:30 AM
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 theredeemer.ca/newsletters.

theredeemer.ca

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

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Transfiguration:
"From the Latin
"trans-" (across),
and "figura" (form,
shape). The Sunday
before Lent we
commemorate the
story found in
today's reading
from Mark, where
Jesus is
accompanied by a
few disciples on a
mountaintop. The
disciples witness a
transformation in
Jesus where his
face and clothes
shine like the sun
and he becomes
radiant and glorious
as the true Son of
God. In the story, he
is seen with Moses
and Elijah,
symbolizing the Law
and the Prophets.

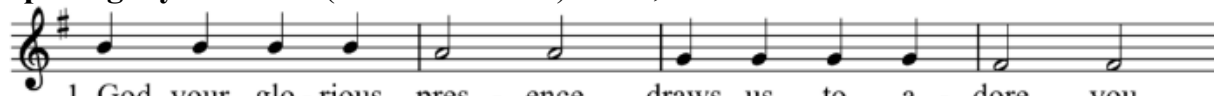
As the liturgy
unfolds, enjoy the
margin notes as a
brief explanation
and commentary,
making the words
more
understandable, and
meaningful for
worship.

Presider: Steven Mackison

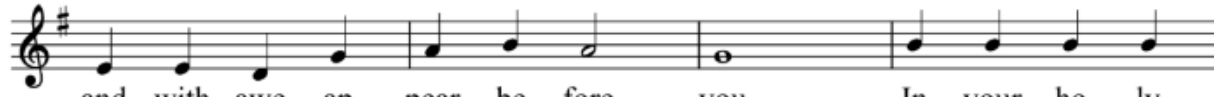
Welcome

Land Acknowledgement

Opening Hymn: #337 (Common Praise) "God, Your Glorious Presence" *Please rise and sing*



1. God, your glo - rious pres - ence draws us to a - dore you,
 2. In God's glo - rious pres - ence hear the harps re - sound - ing!
 3. Fount of end - less bless - ing, pu - ri - fy my spir - it,



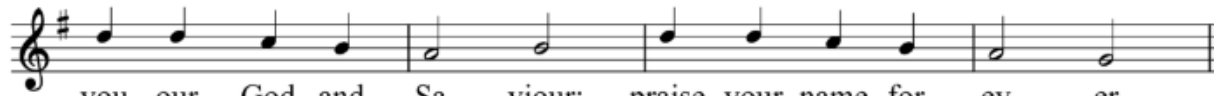
and with awe ap - pear be - fore you. In your ho - ly
 See the hosts the throne sur - round - ing! "Ho - ly, ho - ly,
 trust - ing on - ly in your mer - it. Like the ho - ly



tem - ple all keep mys - tic si - lence, pros - trate lie with
 ho - ly," hear the hymn as - cend - ing, an - gels, saints, their
 an - gels, who be - hold your splen - dour, may I cease - less



deep - est rev - erence. You a - lone God we own,
 voic - es blend - ing! Bow your ear to us here:
 wor - ship ren - der. Let yur will ev - er still



you our God and Sa - viour: praise your name for - ev - er.
 hear, O Christ, the prais - es that your church now raises.
 rule your church ter - res - trial, as the hosts ce - les - tial.

Text: Gerhard Tensteegen (1697-1769); tr. Frederick William Foster (1760-1835), John Miller (1756-1810), and William Mercer (1811-1873), alt. Music: ARNSBERG. Joachim Neander (1650-1680).

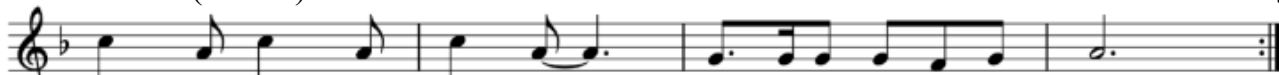
✠ The Gathering of the Community

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

All: **And also with you.**

Gloria: #178 (SANC)

All sing



¡Glo - ria, glo - ria, glo - ria en las al tur - as a Dios!



Y en la tie - rra paz pa - ra a - qué llos que a - ma el Se - ñor.

Text: Luke 2:14. Music: Pablo Sosa, 1988. © 1989 GIA Publications, Inc.

The Collect of the Day

Priest: Compassionate God, you transfigured your Son, Jesus Christ, before the eyes of your chosen witnesses and they were overcome by fear. Transfigure us so that we may turn from fear to love and reveal your compassion for all humanity; through Jesus Christ, the beloved. **Amen.**

Based on the song that the angels sang to the shepherds to announce the glorious arrival of the Son of God, the Gloria is a timeless song of praise.

Pronounced "CALL-ect", the Collect of the Day is the prayer we say that unites us in worship and praise. It focuses on the theme of the day and "collects" us to the service.

✠ Proclamation of the Word

Moses has recently led the Israelites out of the land of Egypt where they were enslaved. When they reach Mt. Sinai, Moses meets God in a cloud on the mountain to receive the law. The law essentially contains instructions on what their new community should look like.

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

This psalm is a psalm of defiance in the face of other nations that have previously enslaved Israel. We read it today because God's promise to the king: "You are my son, today I have begotten you" is echoed in both the epistle and the gospel reading.

First Reading:

Please be seated

Reader: A Reading from the Book of Exodus.

The LORD said to Moses, "Come up to me on the mountain and wait there; I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction." So Moses set out with his assistant Joshua, and Moses went up onto the mountain of God. To the elders he had said, "Wait here for us, until we come back to you. Look, Aaron and Hur are with you; whoever has a dispute may go to them." Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the LORD settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the Israelites. Moses entered the cloud and went up on the mountain. Moses was on the mountain for forty days and forty nights.

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

Exodus 24.12-18

All: **Thanks be to God.**

A moment of silence is observed

Psalm 99 (George Black)

The refrain is sung by the choir, then all repeat



Cantor: God is enthroned upon the cherubim;
let the earth shake and its people tremble.

Our God is great in Zion;
and high above all peoples.

Let them confess the Name which is great and awesome,
Our God is the Holy One. **Refrain**

Cantor: "O Mighty Sovereign, lover of justice, you have established equity;
you have executed justice and righteousness in Jacob."

Proclaim the greatness of our God, bow down in worship:
You, God, are the Holy One. **Refrain**

Cantor: Moses and Aaron among your priests, and Samuel among those who call
upon your name, they called upon you and you answered them.

You spoke to them out of the pillar of cloud,
they kept your testimonies and the decrees that you gave them. **Refrain**

Cantor: "O God, you answered them indeed;
you were a God who forgave them, yet punished them for their evil deeds."

Proclaim God's greatness; worship upon the holy hill;
for God is the Holy One. **Refrain**

A moment of silence is observed

Second Reading:

Reader: A Reading from the Second Letter of Peter.

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." We ourselves heard this voice come from heaven, while we were with him on the holy mountain. So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

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

2 Peter 1.16-21

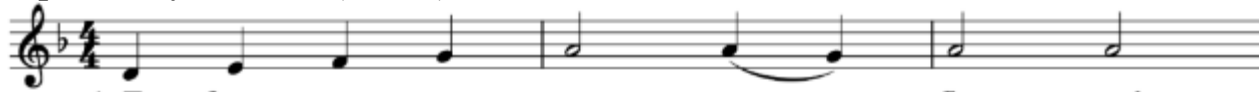
All: **Thanks be to God.**

A moment of silence is observed

The epistle of 2 Peter was written to people who felt as if they were exiles in the Roman empire. In retelling the story of the transfiguration he is hoping to strengthen their faith in the face of the temptations that surround them.

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

Please rise and sing



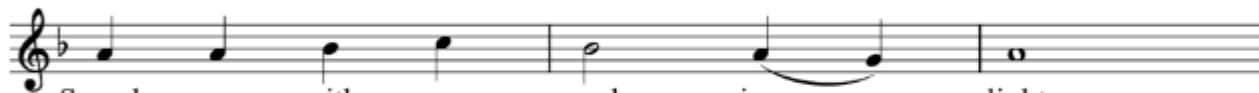
1. Trans-form us as you, trans - fig - ured,
2. Trans-form us as you, trans - fig - ured,
3. Trans-form us as you, trans - fig - ured,



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



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



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



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



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

The Sequence Hymn/Song (from the Latin sequentiae, "following") is a hymn/song that is sung after the second reading and before the reading of the Gospel.

*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 transfiguration of Jesus takes place at a pivotal moment in Matthew.

Just before he begins his walk to Jerusalem, which will end with his suffering, death and resurrection, Jesus meets with his ancestors, Moses and Elijah, who strengthen him for what is to come.

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

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.**

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became bright as light. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will set up three tents here, one for you, one for Moses, and one for Elijah."

While he was still speaking, suddenly a bright cloud overshadowed them, and a voice from the cloud said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid." And when they raised their eyes, they saw no one except Jesus himself alone. As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

Priest: The Gospel of Christ.

Matthew 17.1-9

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

Homily: Sylvia Keesmaat

A moment of silence is observed

Prayers of the People

Leader: Let us pray with confidence to the Lord, saying,

All: **Lord, hear our prayer.**

Please add your prayers silently or aloud.

Leader: O God of God and Light of Light, with shining face and dazzling raiment you revealed yourself to Peter, James, and John, giving them a glimpse of your glory. We thank you for continuing to reveal your glory to your Holy Church throughout the world. We pray that that all your servants may reflect the transfigured face of Christ in all whose lives they touch. We pray to you, Lord.

All: **Lord, hear our prayer.**

Please add your prayers silently or aloud.

Leader: O God of God and Light of Light, guide the leaders of the nations as they seek the path that leads to justice and peace and send your holy angels to protect those peoples overshadowed by violence, hunger, poverty, and despair. We pray to you, Lord.

All: **Lord, hear our prayer.**

Please add your prayers silently or aloud.

Leader: O God of God and Light of Light, be present in the lives of the sick and the suffering, the lonely and the lost. Comfort them with the assurance that nothing can ever separate them from your steadfast love. We pray to you, Lord.

All: **Lord, hear our prayer.**

Please add your prayers silently or aloud.

Leader: O God of God and Light of Light, your love shines even in the darkness of death. Grant rest eternal and life everlasting to those whom you have drawn to the light of your presence and grant to all who mourn a measure of your love, taking them into your tender care. We pray to you, Lord.

All: **Lord, hear our prayer.**

Please add your prayers silently or aloud.

Leader: O God of God and Light of Light, it is indeed good to be here in your sanctuary this day as you reveal your glory through your very body and blood. Strengthen those who partake of your Holy Sacrament this day that your love for them will flow forth in fervent love for their neighbours. We pray to you, Lord.

All: **Lord, hear our prayer.**

Please add your prayers silently or aloud

Leader: Almighty God,

All: **you have given us grace at this time with one accord to make our common supplications to you, and you have promised through your well-beloved Son that when two or three are gathered together you will hear their requests. Fulfil now our desires and petitions, as may be best for us, granting us in this world knowledge of your truth, and in the age to come eternal life; for you, Father, are good and loving, and we glorify you through your Son Jesus Christ our Lord, in the Holy Spirit, now and for ever. Amen.**

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.

In the prayers of the people we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

How much our world needs peace! Just as Jesus, the Prince of Peace, said to his disciples, "Peace I leave with you" so we share the peace with each other, through a nod, a handshake, or by raising our 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.

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: #166 (Common Praise) "We Have Come At Christ's Own Bidding" *All sing*

1. We have come at Christ's own bid - ding to this high and
 2. Light breaks in up - on our dark - ness; splen - dour bathes the
 3. Strengthened by this glimpse of glo - ry, fear - ful lest our
 ho - ly place, where we wait with hope and long - ing for some
 flesh - joined Word. Mos - es and E - li - jah mar - vel as the
 faith de - cline, we like Pe - ter find it tempt - ing to re -
 to - ken of God's grace. Here we pray for new as -
 heaven - ly voice is heard. Eyes and hearts be - hold with
 main and build a shrine. But true wor - ship gives us
 sur - ance that our faith is not in vain, search - ing
 won - der how the law and proph - ets meet; Christ, with
 cour - age to pro - claim what we pro - fess, that our
 like those first dis - ci - ples for a sign both clear and plain.
 gar - ments drenched in bright - ness, stands trans - fig - ured and com - plete.
 dai - ly lives may prove us peo - ple of the God we bless.

Text: Carl P. Daw, Jr. (1944-), © 1988 Hope Publishing Co. Music: BLAENWERN, William Penfro Rowlands (1860-1937) ©. Reprinted by permission of Mr. G.A. Gabe.

✠ The Holy Eucharist

The Prayer Over the Gifts

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

The Great Thanksgiving

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

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

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

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

Sanctus: #726 (Common Praise)

All sing

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

Music: Byzantine; arr. George Black (1931-2003) ©.

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

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

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

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

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

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

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

Priest: and we offer our sacrifice of praise and thanksgiving
to you, Lord of all; presenting to you, from your creation,
this bread and this wine.
We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament
of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.

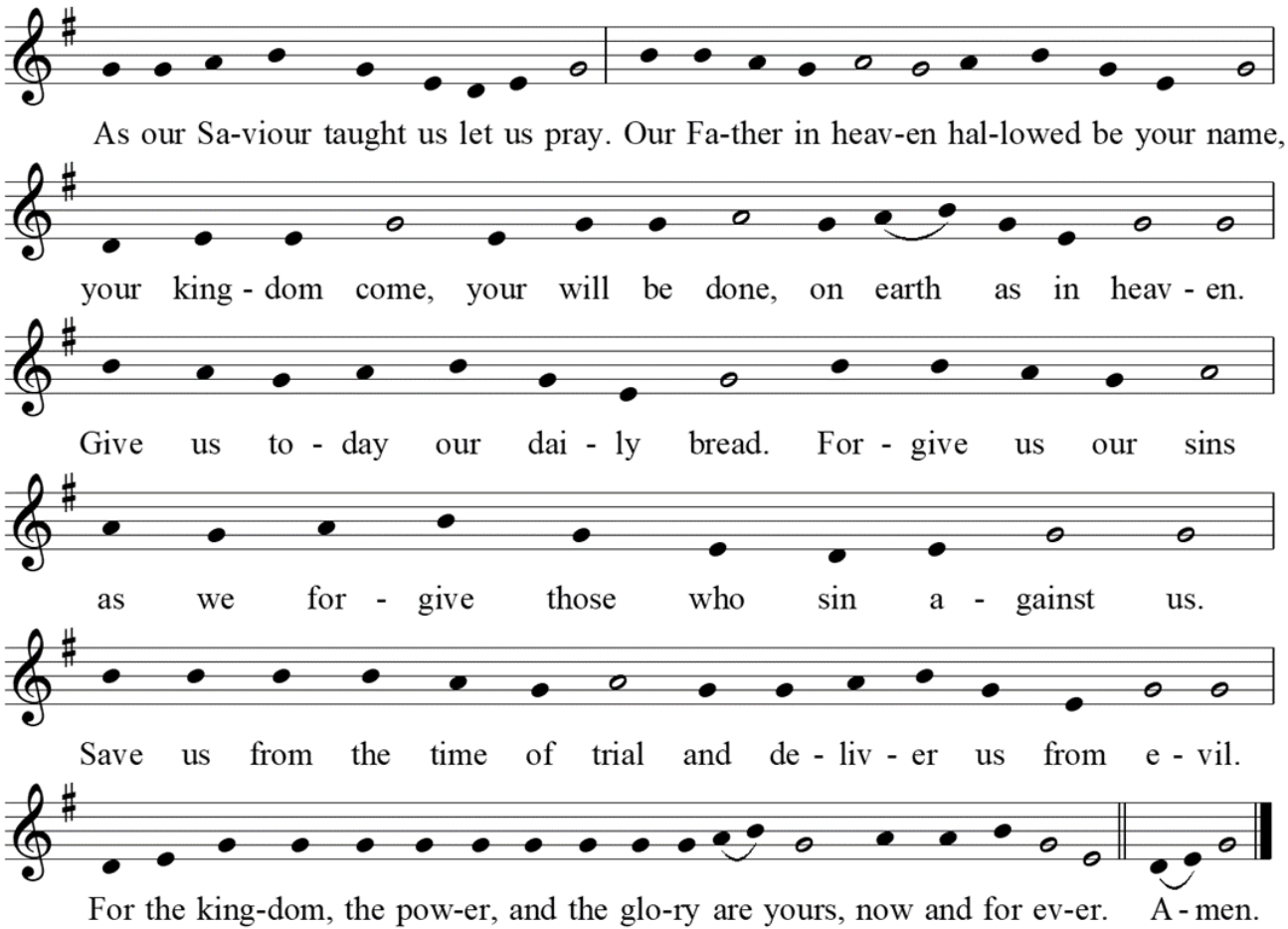
Priest: In the fullness of time,
reconcile all things in Christ,
and make them new, and bring us to that city of light
where you dwell with all your children;
through Jesus Christ our Lord,
the firstborn of all creation, the head of the Church,
and the author of our salvation;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father, now and for ever.

***All:* Amen.**

The Lord's Prayer

Priest:

People:



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

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

The Breaking of the Bread

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

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

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

All: **Thanks be to God.**

Fraction Anthem *(Glenn Burleigh)*

Do this in remembrance of me.
I hung out on a tree for thee.
Do this in remembrance of me.
Eat this in remembrance of me.
I hung out on a tree for thee.
Eat this in remembrance of me.
Drink this in remembrance of me.
I hung out on a tree for thee.
Drink this in remembrance of me.

The Fraction Anthem (from the Latin "fractio" meaning "to break") is an anthem, hymn, or song, sung during the Eucharist when the priest breaks the consecrated bread.

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 Giving and Receiving of Communion

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

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

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

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

The Communion



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

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

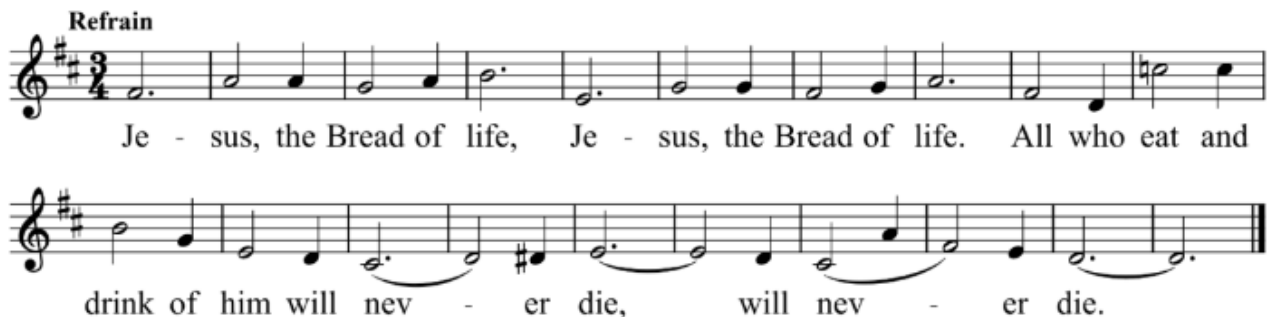
Intinction is the practice of dipping the bread or wafer into the wine when receiving communion.

This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.

Communion Hymn: #150 (Lift) "Jesus, the Bread of Life"

All sing

Refrain



Je - sus, the Bread of life, Je - sus, the Bread of life. All who eat and
drink of him will nev - er die, will nev - er die.

Text: Based on John 6:51; 14:23. Text and music © 1976, 1981, Grayson Warren Brown. Published by OCP. All rights reserved.

Motet: “My Eyes for Beauty Pine” (*Herbert Howells / Robert Bridges*)

My eyes for beauty pine,
My soul for God's grace,
No other care nor hope is mine,
To heaven I turn my face.

One splendour thence is shed
from all the stars above:
'Tis named when God's name is dais,
'Tis Love, 'tis heavenly Love.

And every gentle heart
that burns with true desire,
Is lit from eyes that mirror part
of that celestial fire.

Prayer after Communion

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

The Doxology

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

Announcements

Departing Hymn:

**I am the world's true light.
If you will follow me,
your life will reflect my brightness
and you'll never walk in the night.**

Text: Attrib. Rudolfo Ascencio; English tr. Michael Hawn, 1999. English tr. © 1999 Choristers Guild.

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

The Doxology (from the Greek “doxalogia” meaning “words of glory”) is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

All sing

The Burning of Palms

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

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

The Dismissal

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

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

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

**Sunday February 15 (The Last Sunday After the Epiphany:
Transfiguration Sunday)**

8:00 PM – Compline (on Zoom only)

Wednesday February 14 (Ash Wednesday)

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

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

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