

The Third Sunday in Lent

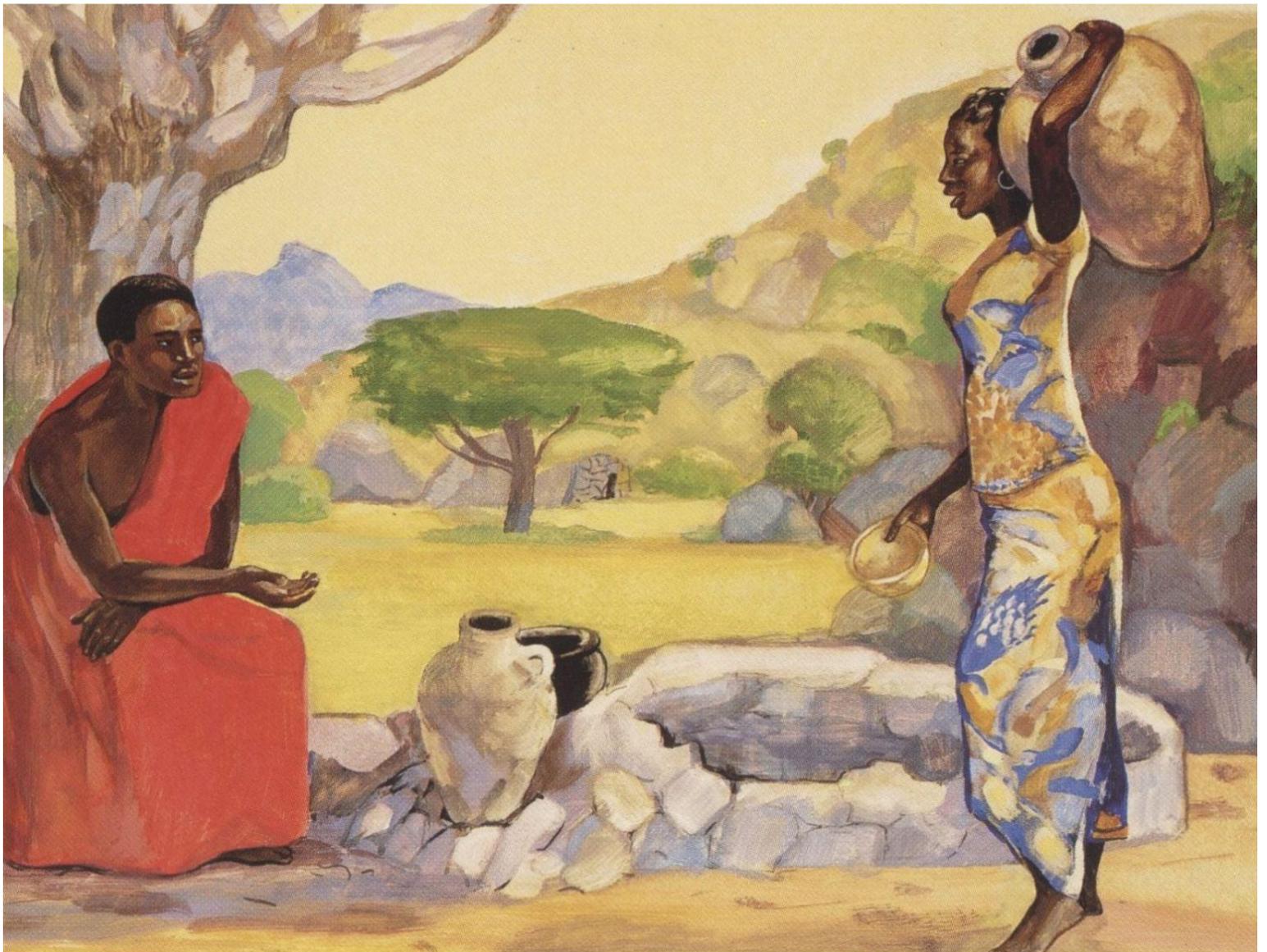
Holy Eucharist

Sunday, March 8, 2026 at 10:30 AM

Church of the Redeemer

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

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OUR VISION

Becoming the Body of Christ at the corner of Bloor & Avenue Road and beyond

Guided by commitment to our shared values, we seek to become the body of Christ, nurturing a lively faith, a persistent hope, and an ever-expanding love for God's world.

We seek to – open our doors and hearts, embracing all who seek a sacred space. We offer worship in many forms, touching the hearts of those yearning for spiritual connection, in-person or online.

We seek to – listen deeply, hearing the stories of Jesus and of one another with open minds and hearts. Through faithful questioning, reflection, and shared learning, we grow together in wisdom and grace.

We seek to – serve with generous hospitality, gathering at the table with our physical and spiritual hunger. We walk alongside one another with compassion in the seasons and conditions of life, sharing our needs and thanks.

We seek to – embody Jesus' teachings that all people are God's children, worthy of love, and that all of creation is interconnected. Where structures or attitudes threaten or diminish, we advocate for justice, peace, equity and ecological responsibility.

We seek to – reach out in-person and virtually to the world around us. We dare to love in word and action so that others see something of God in their midst.

OUR VALUES

Compassion: meeting every soul with tenderness and dignity

Openness: welcoming questions, embracing differences, and following the movement of the Spirit

Respect: honouring each person's unique story and gifts, and the inherent worth of all Creation

Inclusion: making room for all to enter, find a place, and participate fully

Stewardship: nurturing respect for our resources and partnerships for long-term vitality



Christ has no body now but ours, no hands, no feet on earth but ours.

Ours are the eyes with which he looks compassionately on this world. Ours are the feet with which he walks to do good, Ours are the hands, with which he blesses all the world.

Teresa of Avila (Adapted)

WELCOME TO THE CHURCH OF THE REDEEMER!

Who We Are

We are followers of Jesus: children, young adults, families, and seniors who come from a variety of backgrounds. We are long-time members and newcomers; people of deep faith and those still searching; people shaped by many traditions—and sometimes seeking a deeper sense of faith and community. We are not limited by ability, age, economic status, ethnicity, gender identity, personal history or sexual orientation.

Where We Stand

Dwelling on the traditional lands of the Wendat, Haudenosaunee, and Mississauga of the Credit First Nation, Church of the Redeemer stands at the crossroads, physical and virtual—of neighbourhoods and nations, of government, education, arts, culture, and commerce—in the heart of Toronto.

From this place we seek to live into our identity as the body of Christ: living our faith, offering hope, and sharing love for God's world.

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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Presider: Susan Haig

Welcome

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, or after the service, 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.*

The season of Lent (from the Middle English "lencten" meaning "springtime") is the time when we prepare for new life in the Easter resurrection. Lent begins 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.

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, just as the cross - a symbol of pain and death - can be redeemed through Christ's self-giving, so we can be as well.

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.

Opening Song *(Sol Weiss/Shirei Shmita)*

Led by the Music Team

***Give it to the water until it runs clear,
Give it to the water until it's clear.***

✠ The Penitential Rite

Please rise as you are able

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: 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.

Priest: Blessed be God who forgives all our sins;

All: **whose mercy endures forever.**

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.

All: **Amen.**

The Asperges

Priest: God our Father, your gift of water brings life and freshness to the earth; in baptism it is a sign of the washing away of our sins and the gift of life eternal. Sanctify this water, we pray. Renew the living spring of your life within us, that we may be free from sin and filled with your saving health; through Christ our Lord. **Amen.**

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

Kyrie Eleison

Led by the Music Team

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

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

"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.

The Collect of the Day

Priest: Almighty God, whose Son Jesus Christ gives the water of eternal life, may we always thirst for you, the spring of life and source of goodness; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Exodus.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water, and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do for this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

Reader: The Word of the Lord.

Exodus 17.1-7

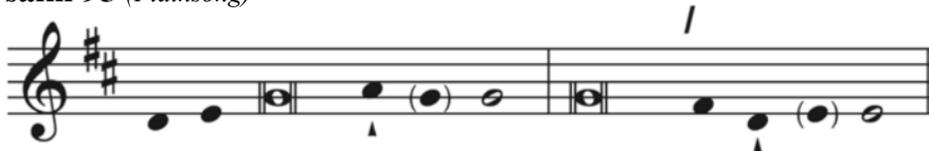
All: **Thanks be to God.**

A moment of silence is observed

In the wilderness, Israel's thirst becomes a crisis of trust as the people question whether the Lord is truly among them. Their complaint reveals the tension between memory of deliverance and fear of abandonment. Yet even in their testing, God provides water from the rock, showing mercy stronger than their doubt.

Psalm 95 (Plainsong)

All sing



COME LET us sing to our God; *

let us shout for joy to the rock of our / salvation.

Let us come before God's presence with thanksgiving *
and shout aloud with / psalms of praise.

For our God is a great God, *
and reigns a- / bove all gods.

God holds all the caverns of the earth, *
and cradles the heights / of the mountains.

The sea belongs to the One who made it, *
whose hands also have shaped / the dry land.

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

The psalm begins with joyful praise, calling the people to worship the Lord who is both Creator and Shepherd. But, its tone shifts to warning, recalling the rebellion at Meribah, and urging hearts not to harden as in the wilderness. Worship and obedience are bound together: to hear God's voice truly is to respond in trust.

At the well, Jesus meets a Samaritan woman in the heat of day and offers her living water that quenches a deeper thirst than the body's need. The conversation exposes truth without condemnation, moving her from misunderstanding to recognition, and finally to witness.

**Come, let us bow down and bend the knee, *
and kneel before / our Maker.**

For you are our God;
and we are the people of your pasture and the sheep of your hand; *
O that today we would hear- / ken to your voice!

**Harden not your hearts
as your forebears did in the wilderness, *
at Meribah, and on that day at Massah
when / they tempted me.**

They put me to the test, *
though they / had seen my works.

**Forty years long I was grieved with that generation and said, *
"This people are wayward in their hearts;
they do / not know my ways."**

So I swore in my wrath, *
"**They shall not enter / into my rest.**"

*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 John.

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

So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.)

Jesus answered her, "If you knew the gift of God and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?"

Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband."

Jesus said to her, "You are right in saying, 'I have no husband,' for you have had five husbands, and the one you have now is not your husband. What you have said is true!"

The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming and is now here when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us."

Jesus said to her, "I am he, the one who is speaking to you." Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?"

Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

Priest: The Gospel of Christ.

John 4.5-42

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

Homily: Steven Mackison

A few minutes of silence are observed.

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

Please bring them to the cauldron when you come forward to receive communion or leave them in the cauldron at the end of the service.

What begins as a private encounter becomes communal transformation, as many come to believe that Jesus is indeed the Saviour of the world.

The homily (from Greek "homilia", meaning "conversation") or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us 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.

Prayers of the People

The musical score is written for piano and voice. It consists of three systems of music. The first system has two staves (treble and bass clef) with lyrics: "O Lord, hear my prayer, O Lord, hear my prayer. When I call". The second system also has two staves with lyrics: "an - swer me. O Lord, hear my prayer, O Lord, hear my prayer." The third system has two staves with lyrics: "Come and lis - ten to me." The music is in a simple, contemplative style with a key signature of one sharp (F#) and a common time signature (C).

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 sing: 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 sing: 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 sing: 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 sing:* 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 sing:* 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 sing:* 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 us in worship today.

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 our hand in the peace symbol.

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

The Eucharist (Greek for "thanksgiving") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

Offertory Hymn: #502 (Gather) "Come to the Water"

All sing

1. O let all who thirst, let them come to the water.
 2. And let all who seek, let them come to the water.
 3. And let all who toil, let them come to the water.
 4. And let all the poor, let them come to the water.

And let all who have nothing, let them come to the Lord:
 And let all who have nothing, let them come to the Lord:
 And let all who are weary, let them come to the Lord:
 Bring the ones who are laden, bring them all to the Lord:

With-out mon-ey, with-out price. Why should you
 With-out mon-ey, with-out strife. Why should you
 All who la-bour, with-out rest. How can your
 Bring the children with-out might. Eas - y the

pay the price, ex-cept for the Lord?
 spend your life, ex-cept for the Lord?
 soul find rest, ex-cept for the Lord?
 load and light: ' come to the Lord.

Text: Isaiah 55.1,2, Matthew 11.28-30; John Foley, SJ (1939-). Tune: John Foley, SJ (1939-) © 1978, John B. Foley, SJ, and New Dawn Music.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Spring of life and Source of goodness, receive all we offer you this day, and bring us to the living water, Jesus Christ, your Son our Lord. **Amen.**

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.**

The Great Thanksgiving

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 all the hosts of heaven,
we praise your name and join in their unending hymn:

Sanctus

O ho - ly, ho - ly ho - ly God, O God of time and space.
All earth and sea and sky a - bove bear wit - ness to your grace.
Ho - san - na in the high - est heav'n, cre - a - tion sings your praise.
And bles - sed is the One who comes and bears your name al - ways.

Words: William S. Kervin and Paul Stott. Music: traditional melody, England and Ireland. Words © 2005 William S. Kervin and Paul Stott. Used by permission.

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.”

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: 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:

Sing Christ has died and Christ is ri - sen, Christ will come a - gain!

Sing Christ has died and Christ is ri - sen, Christ will come a - gain!

Words: William S. Kervin and Paul Stott. Music: traditional melody, England and Ireland. Words © 2005 William S. Kervin and Paul Stott. Used by permission.

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, O Ho - ly One! Ho - san - na and A - men!

A - men, a - men, O Ho - ly One, Ho - san - na and A - men!

Words: William S. Kervin and Paul Stott. Music: traditional melody, England and Ireland. Words © 2005 William S. Kervin and Paul Stott. Used by permission.

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.

The Lord’s Prayer

Priest:

People:

As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.
Give us to - day our dai - ly bread. For - give us our sins

as we for - give those who sin a - gainst us.

Save us from the time of trial and de - liv - er us from e - vil.

For the king - dom, the pow - er, and the glo - ry are yours, now and for ev - er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

Priest: We break this bread,
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 (Healey Willan)

<p>Agnus Dei, qui tollis peccata mundi, miserere nobis.</p> <p>Agnus Dei, qui tollis peccata mundi, dona nobis pacem.</p>	<p>Lamb of God, who takes away the sin of the world, have mercy on us.</p> <p>Lamb of God, who takes away the sin of the world, grant us peace.</p>
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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.

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.

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.

Communion Song: #541 (Common Praise) “As Longs the Hart for Flowing Streams”

All sing

1. As longs the hart for flow - ing streams, so longs my
2. My tears have fed me day and night, while oth - ers
3. Why do I mourn and toil with - in, when it is
soul for you, O God; my soul does thirst for the liv - ing
said, "Where is your God?" But I re - call, as my soul pours
mine to hope in God? I shall a - gain sing praise to
God: when shall I come to see your face?
dry, the days of praise with - in your house.
God, who is my help, who is my God.

Text: Ps 42; para. Daana Harkin. Para. © 1975 Word Music (a div. of WORD MUSIC). All rights reserved. Used by permission.
Music: O WALY, WALY. Melody English trad.; arr. Noel Tredinnick (1949 -). Arr. © 1982 Hope Publishing Co.

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

Motet: “Sicut Cervus” (G.P. Palestrina)

Sicut cervus desiderat ad fontes aquarum,
ita desiderat anima mea ad te, Deus.

*As a hart longs for the flowing streams,
so longs my soul for thee, O God.*

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: #508 (Common Praise) "I Heard the Voice of Jesus Say" *All rise and sing*



1. I heard the voice of Je - sus say, "Come un - to me and
2. I heard the voice of Je - sus say, "Be - hold, I free - ly
3. I heard the voice of Je - sus say, "I am this dark world's
rest; lay down, thou wea - ry one, lay down thy
give the liv - ing wa - ter; thirs - ty one, stoop
light; look un - to me, thy morn shall rise, and
head up - on my breast." I came to Je - sus as I was, so
down and drink and live." I came to Je - sus and I drank of
all thy day be bright." I looked to Je - sus and I found in
wea - ry, worn, and sad; I found in him a
that life - giv - ing stream; my thirst was quenched, my
him my star, my sun; and in that light of
rest - ing place, and he has made me glad.
soul re - vived, and now I live in him.
life I'll walk till trav - elling days are done.

Text: Hymnus Bonnr (1808-1889). Music: KINGSFOLD. Melody English trad.; coll. Lucy Broadwood (1858-1929);
adapt and harm. Ralph Vaughan Williams (1872-1958). Harm. © Oxford University Press.

Dismissal

Priest: Go forth in the name of Christ.

All: **Thanks be to God.**

In the Dismissal (from the Latin "dimittere" meaning "to send away") 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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Pray · Fast · Give

1	March	9 AM - Worship on Zoom 10:30 AM - Holy Eucharist <i>in the church and on YouTube</i> 4 PM - Be Still <i>in the church and on YouTube</i>
8	March	9 AM - Worship on Zoom 10:30 AM - Holy Eucharist <i>in the church and on YouTube</i> 4 PM - No Service
15	March	9 AM - Worship on Zoom 10:30 AM - Holy Eucharist <i>in the church and on YouTube</i> 4 PM - Bach Vespers <i>in the church</i>
22	March	9 AM - Worship on Zoom 10:30 AM - Holy Eucharist <i>in the church and on YouTube</i> 4 PM - Be Still <i>in the church and on YouTube</i>

Reflect · Repent

CHURCH OF THE REDEEMER LEADERSHIP

Pastoral Staff

Incumbent: Steven Mackison
Associate Priest: Liska Stefko
Children, Youth & Family Minister: Lor Maroney
Honorary Assistants: Jim Boyles, Susan Haig, Ann Jervis, Renata Koke, Paul MacLean, Margaret Rodrigues, Paul G. Walker, Katy Waugh, Andrew Welsey
Theological Intern: Bianca Mathews

Program Staff

Director of Music: Dan Norman
Assistant Director of Music: Mike Daley
Musician in Residence: Jill Daley

Common Table Staff & Leads

Director: Tom More
Outreach Worker: Jim Willis
Volunteer & Kitchen Coordinator: Beverley Galandzy
Kitchen Coordinator: Natalie Buyniak
Counsellors: Jane Brushey-Martin, Francis Martin
Art Therapy Group Lead: Katy Waugh
Fundraising Committee: Peter Burgess, David Burt, Jonathan Hines, Anne Keyes, Steven Mackison, Tom More, Dan Richards

Ministry Support

Administrative Assistant: Brianna Davies
Bookkeeper & IT Support: Nasir Qamar
Facilities Manager: Craig Martin
Communications: Ann Cope
AV & Sound Tech: M. Yew
Event Hosts: Michael Broder, Catharin Carew, Mark Rainey
Duty Custodian: Lloyd Simangan

Members of Diocesan Synod

Wesley Acheampong, Chris Ambidge, Peter Bennett, Lyn Sibley, Karen Visser, Richard Van Delft (alternate)

Board of Management

Chair: Carol Scovil
Vice-Chair: Laura Boast
Advisory Board Chair: Henry Krol
Property: Susan Graham Walker
Stewardship: Ron Waldie
Finance: James Newman
HR: Wesley Acheampong
At Large: Jonathan Batty, Sheila Crummey

Advisory Board

Chair: Henry Krol
Vice-Chair: Susanne Hunter
Board of Management Chair: Carol Scovil
Creation Matters: Grant Jahnke, Andrew Scorer
ISWG: Stephen Allen
Redeemer Explorers: David Townsend, Deb Deacon
At Large: Christina Chang, Mark Ebden, Louise Grieg, Deb Hinton, Scott MacLeod, Dawn Lee, Alanna Zorgdrager

Redeemer Ministry Leads

Accessibility Advocate: Carol Scovil
Archives: Nancy Luno
Catechesis: Georgi Georgievski
Creation Matters: Grant Jahnke, Andrew Scorer
Hospitality: Tony Crosbie
Human Resources: Tim Hadwen
Inclusion: Christina Chang
Indigenous Solidarity Working Group: Stephen Allen
Liturgy Animator: Ann Cope
Martha League: Richard Van Delft
Meditation Group: Lilian Junkin
Pastoral Care: Tony Crosbie
Property: Susan Graham Walker
Redeemer Explorers: David Townsend, Deb Deacon
Redeemer Pilgrims: Susan Haig
Refugee Settlement: Alison Colvin, Henry Krol
Stewardship: Ron Waldie
Trans Ministry: Margaret Rodrigues
Young Adults: Shirley Park
Zoom Moderators: Anne Lee

If you spot any errors or omissions, or to find out more about our ministry areas, please contact us:

office@theredeemer.ca