

# The Fourth Sunday in Lent

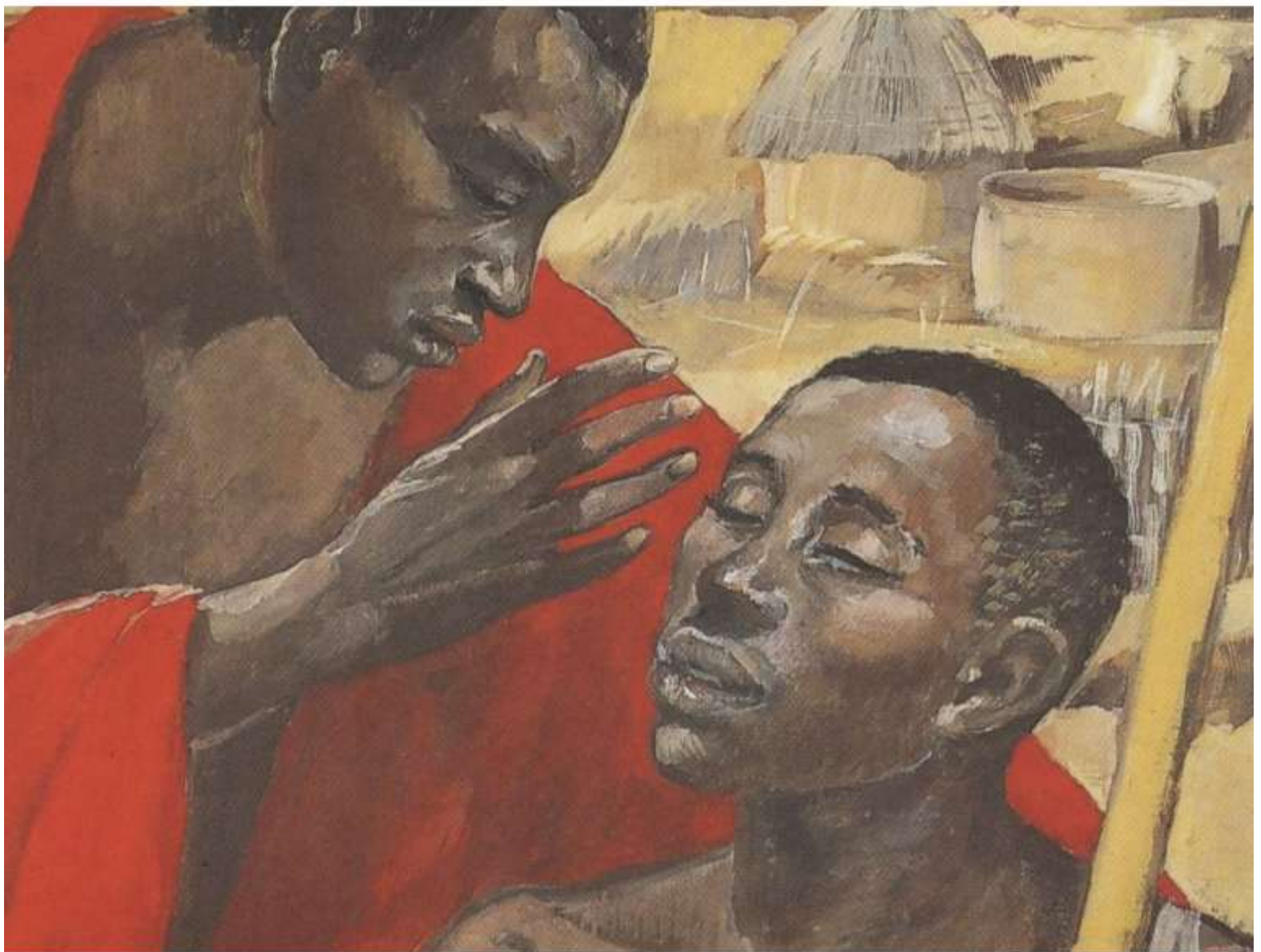
## Holy Eucharist

Sunday, March 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



## 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>.

[theredeemer.ca](http://theredeemer.ca)

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

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

**President:** Liska Stefko

## 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 "lencen" 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 *(John L. Bell)*

*Led by the Music Team*

***Be still and know that I am God.***

***Be still and know that I am God.***

### ✠ 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:* 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.

*All:* **Amen.**

### The Asperges

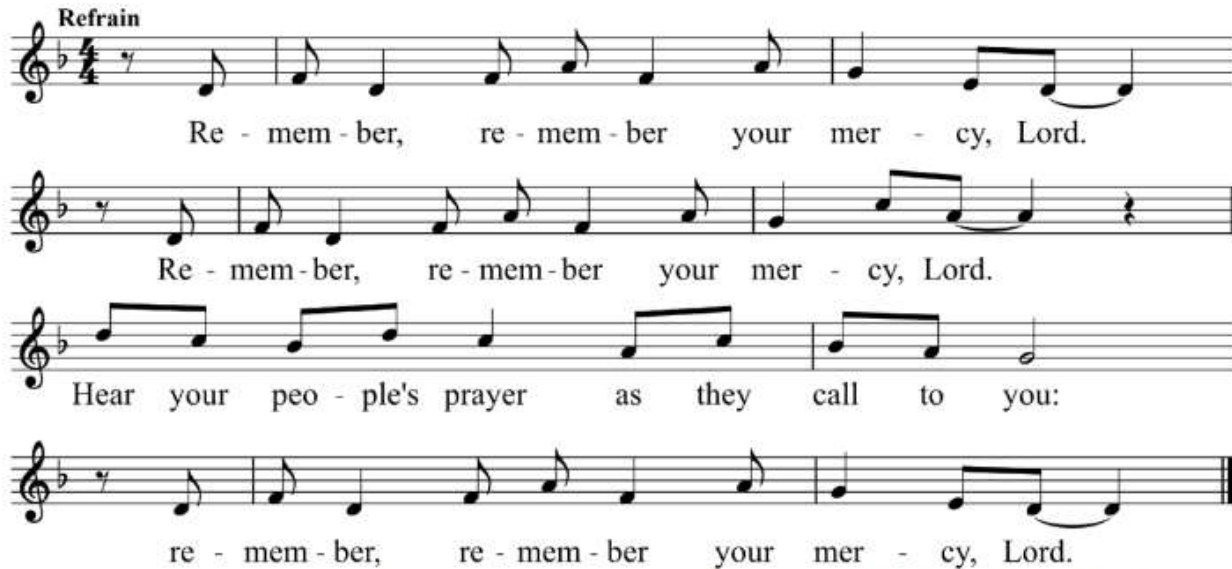
*Priest:* God our Father, your gift of water brings life and freshness to the earth; in baptism it is a sign of the washing away of our sins and the gift of life eternal. Sanctify this water, we pray. Renew the living spring of your life within us, that we may be free from sin and filled with your saving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

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

# Kyrie Eleison

Led by the Music Team

Refrain



Re - mem - ber, re - mem - ber your mer - cy, Lord.

Re - mem - ber, re - mem - ber your mer - cy, Lord.

Hear your peo - ple's prayer as they call to you:

re - mem - ber, re - mem - ber your mer - cy, Lord.

Text: Psalm 25:4-9; © 1963, The Grail, GIA Publications, Inc., agent; refrain, Paul Inwood b. 1947, © 1987. Tune: Paul Inwood, b. 1947, © 1987. Published by OCP Publications.

## The Collect of the Day

*Priest:* Holy God, in Jesus Christ you reveal yourself to the world, even when we cannot behold your grace. Open our eyes to a vision of your transforming love in our midst, so that we may see your world anew; through Jesus Christ, the saviour who shows compassion. **Amen.**

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Book of Samuel.

The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do, and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, "Do you come peaceably?" He said, "Peaceably. I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, "Surely his anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him, for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him, for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. The Lord said, "Rise and anoint him, for this is the one."

"Kyrie Eleison" comes from the Greek meaning "Christ have mercy". This phrase, usually said or sung three times, calls Jesus to be present during our service.

Pronounced "CALL-ect", the Collect of the Day is the prayer that unites or "collects" us in worship and praise.

The description of God's choice of David over his brothers is a tale of human blindness, our inability to see spiritual truth as God sees it. David is portrayed as the least likely of his brothers to be chosen for greatness, but God sees into the heart and directs Samuel to anoint David as the next king of Israel, causing the spirit of the Lord to rush upon him.

Then Samuel took the horn of oil and anointed him in the presence of his brothers, and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

*Reader:* The Word of the Lord.

1 Samuel 16.1-13

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

*A moment of silence is observed*

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

The most beloved of all the psalms, this is a song of profound trust uttered in the midst of a dire crisis. It expresses the writer's experience of God's promises to be present always and to deliver from adversity.

**Psalm 23** (*George Black*)

*All sing*

Refrain



O God, you are my shep - herd; I shall not be in want.

O God, you are my shepherd;

I shall not be in want.

You make me lie down in green pastures  
and lead me beside still waters. **Refrain**

You revive my soul

and guide me along right pathways for your name's sake.

Though I walk through the valley of the shadow of death, I shall fear no evil;  
for you are with me; your rod and your staff, they comfort me. **Refrain**

You spread a table before me in the presence of those who trouble me;  
you have anointed my head with oil, and my cup is running over.

Surely your goodness and mercy shall follow me all the days of my life,  
and I will dwell in your house, O God, for ever. **Refrain**

*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.**

As Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see.

The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the he." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the Sabbath." Others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son and that he was born blind, but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews, for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see."

They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment, so that those who do not see may see and those who do see may become blind." Some of the Pharisees who were with him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains.

*Priest:* The Gospel of Christ.

John 9.1-41

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

**Homily:** Susan Haig

*A few minutes of silence are observed.*

The figure of the man blind from birth is a fitting image for the blight of systemic or social sin. Without personal fault or responsibility the man is truly in the dark, but so are all of those around him. John tells the story of the man's cure by Jesus to reveal who it is that is truly blind – those who stubbornly refuse to accept Jesus as the light of the world. The unfolding of this story gives eloquent expression to the way individuals and communities compound their personal blindness and entrench it in belief systems and societal mores, and the liberation and new sight that Jesus brings to the world.

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.

*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.*

## 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 music features a simple, contemplative melody with a steady 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 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: #514 (Gather) "The Word of Life"

*All sing*

1. In a byre near Beth - le - hem, Passed by man - y a  
 2. By the Gal - i - le - an lake Where the peo - ple  
 3. Qui - et was Geth - sem - an - e, Cam - ou - flag - ing  
 4. On the hill of Cal - va - ry— Place to end all  
 5. In a gar - den, just at dawn, Near the grave of

wand - 'ring stran - ger,  
 flocked for teach - ing,  
 priest and sol - dier; The most pre - cious Word of Life  
 hope of liv - ing—  
 hu - man vio - lence,

Was heard gur - gling in a man - ger,  
 Fed their mouths as well as preach - ing,  
 Took the world's weight on his shoul - der, For the  
 Breathed his last and died, for - giv - ing,  
 Cleared his throat and end - ed si - lence,

good of us all. And he's here when we call him, bring - ing

health, love, and laugh - ter to life now and ev - er

af - ter, for the good of us all.

Text: John L. Bell, b. 1949. Tune: WILD MOUNTAIN THYME, Irish traditional; arr. by John L. Bell, b. 1949 © 1987, Iona Community, GIA Publications, Inc., agent.

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* God of light,  
 your Word brings to us a new vision of your glory.  
 Accept our offering of praise and thanksgiving,  
 through Jesus Christ our Lord. **Amen.**

## The Great Thanksgiving



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



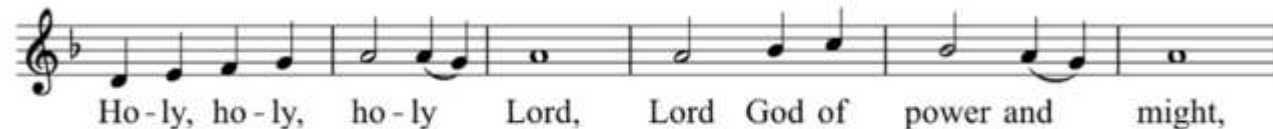
Lift up your hearts. We lift them to the Lord.



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

*Priest:* 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



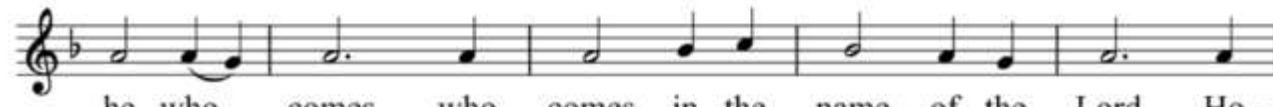
Ho - ly, ho - ly, ho - ly Lord, Lord God of power and might,



heav'n and earth are full, full of your glo - ry. Ho - san - na, ho -



san - na, ho - san - na, ho - san-na in the high - est. Bless-ed is



he who comes, who comes in the name of the Lord. Ho -



san - na, ho - san - na, ho - san - na, ho - san-na in the high - est.

Music: PICARDY, French carol (17<sup>th</sup> cent.); arr. Patrick Wedd (1948-2019) ©.

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:* 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.

*Priest:* In times of bitterness you did not abandon us, but guided us into the path of Love and light. In every age you sent angels to whisper your message of love without measure. In every age, you sent your prophets to make known your loving will for all humanity. The cry of the poor has become your own cry; and our hunger and thirst for justice is your own desire, which you have entrusted to our fragile wills and restless hearts.

In the fullness of time, you sent your son  
to preach good news to the afflicted,  
to break bread with the outcast and the despised,  
and to ransom those in bondage to prejudice and sin.

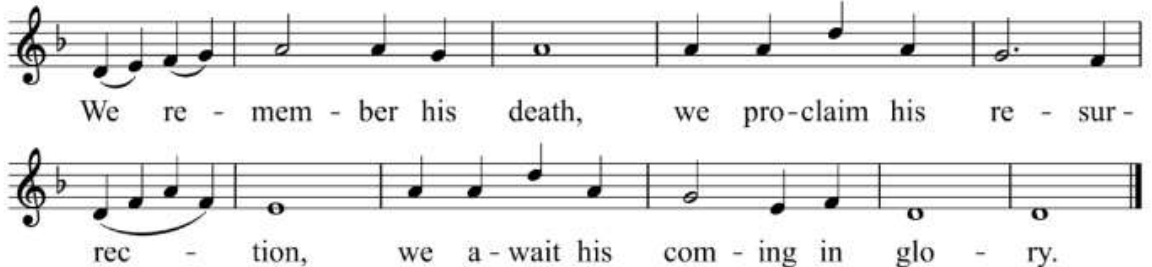
In the night in which he was betrayed,  
our Lord Jesus took bread, and gave thanks;  
broke it and gave it to his disciples, saying:  
“Take and eat; this is my body given for you.  
Do this in remembrance of me.”

After supper, he took the cup of wine, gave you thanks,  
and offered it for all, saying:

“This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.”

For as often as we eat of this bread and drink from this cup,  
we proclaim this truth:

*All:*



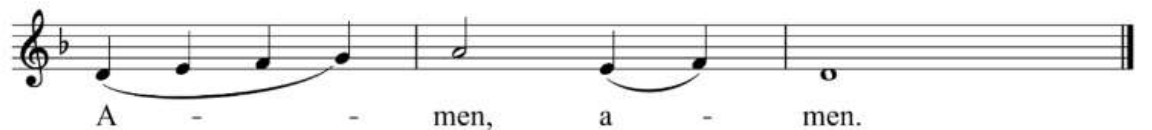
We re - mem - ber his death, we pro - claim his re - sur -  
rec - tion, we a - wait his com - ing in glo - ry.

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

*Priest:* Send your Holy Spirit, our advocate, to fill the hearts  
of all who share this bread and cup with courage and wisdom,  
to pursue love and justice in all the world.

Join our prayers and praise  
with your prophets and martyrs of every age,  
that, rejoicing in the hope of the resurrection,  
we might live in the freedom and hope of your Son.  
Through him, with him, in the unity of the Holy Spirit,  
all glory and honour is yours, almighty Father, now and forever.

*All:*



A - - men, a - - men.

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

## The Lord's Prayer

*Priest:*

*People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-losed 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.**

## Fraction Song: "Now Behold the Lamb" (Kirk Franklin)

Now behold the Lamb, the precious Lamb of God,  
who bore all my sin, that I may live again, the precious Lamb of God.

Holy is the Lamb, the precious Lamb of God.

Why you love me so, Lord, I shall never know; the precious Lamb of God.

Thank you for the Lamb, the precious Lamb of God.

Because of your grace I can finish the race; the precious Lamb of God.

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 Fraction Hymn (from the Latin "fractio" meaning "to break") is a 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:* O Christ, I believe that you are truly present in the Blessed Sacrament of the Altar. I desire to offer you praise and thanksgiving as I proclaim your resurrection. I love you above all things, and long for you in my soul.

Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

## The Communion



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

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

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

## Communion Hymn: #584 (Common Praise) "O Healing River"

1. O heal - ing riv - er, send down your  
 2. This land is parch - ing, this land is  
 3. Let the seed of free - dom, a - wake and

wa - ters, Send down your wa - ters up - on this  
 burn - ing, No seed is grow - ing in the bar - ren  
 flour - ish, Let the deep roots nour - ish, let the tall stalks

land. O heal - ing riv - er, send down your wa - ters, And wash the  
 ground. O heal - ing riv - er, send down your wa - ters, O heal - ing  
 rise. O heal - ing riv - er, send down your wa - ters, O heal - ing

blood, from off the sand.  
 riv - er, send your wa - ters down.  
 riv - er, from out of the skies.

**Motet: "Slow Me Down"**

*(Sandra McCracken, Jon Guerra, Leslie Jordan, Wendell Kimbrough, Kate Bluett, Matthew Kaemingk)*

*All sing*

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

O good shepherd, would you teach me how to rest  
I'm rushing on, will you make me to lie down  
Will you build a fold by the waters that refresh  
Will you call my name and lead me safely out?

From my anxious drive to labor on and on  
From the restless grind that has put my mind to sleep  
Will you call me back and gently slow me down  
Will you show me now what to lose and what to keep

**O Good Shepherd, O Good friend slow me down.**

When my table's bent with only greed and gold  
And my grasping hands are afraid you won't provide  
Will you pour the wine that loosens up my hold  
Set your table here with what truly satisfies

**O Good Shepherd, O Good friend slow me down.**

On the busy streets trying to make myself a name  
If the work is yours, there is nothing I can claim  
Will you home to the pastures of your peace  
The house is yours, I'm sitting at your feet

**O Good Shepherd, O Good friend slow me down.**

**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.**

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

**Concluding Hymn: #474 (Blue Gather) "From Ashes to the Living Font"**

*All rise and sing*

1. From ash - es to the liv - ing font Your  
 2. Through fast - ing, prayer, and char - i - ty Your  
 3. For thirst - ing hearts let wa - ters flow, Our  
 4. We sit be - side the road and plead, "Come,  
 5. From ash - es to the liv - ing font, Your

Church must jour - ney, Lord, Bap - tized in grace, in  
 voice speaks deep with - in, Re - turn - ing us to  
 faint - ing souls re - vive; And at the well your  
 save us, Da - vid's son!" Now with your vi - sion  
 Church must jour - ney still, Through cross and tomb to

grace re - newed By your most ho - ly word.  
 ways of truth And turn - ing us from sin.  
 wa - ters give Our ev - er - last - ing life.  
 heal our eyes, The world's true Light a - lone.  
 Eas - ter joy, In Spir - it - fire ful - filled.

Text: Alan J. Hommerding, b.1956. © 1994, 2011, World Library Publications. Tune: ST. FLAVIAN; *John's Day Psalter*, 1562; harm. based on the original faux-bourdon setting.

**Dismissal**

*Priest:* Go forth in the name of Christ.

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

**FURTHER CREDITS FOR THIS BULLETIN**

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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.

**Pray · Fast · Give**

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

**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:** Morgan  
**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 Zоргdrager

## 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](mailto:office@theredeemer.ca)





# HOLY WEEK

*at*

## CHURCH OF THE REDEEMER

### Palm Sunday

9 AM - Worship on Zoom  
10:30 AM - Procession and Holy Eucharist  
*in the church and through YouTube*  
4 PM - Rock Vespers  
*featuring the music of U2*  
*in the church*

### Monday in Holy Week

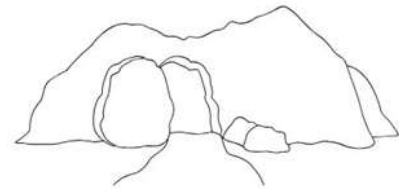
12 PM - Sung Eucharist  
*in the church and through YouTube*  
6 PM - Taizé Eucharist  
*in the church and through YouTube*

### Tuesday in Holy Week

12 PM - Sung Eucharist  
*in the church and through YouTube*  
6 PM - Taizé Eucharist  
*in the church and through YouTube*

### Wednesday in Holy Week

12 PM - Sung Eucharist  
*in the church and through YouTube*  
6 PM - Service of Darkness  
*in the church and through YouTube*



### Maundy Thursday

7:30 PM - Foot-washing,  
Holy Eucharist and Vigil  
*in the church and through YouTube*

### Good Friday

9:30 AM - Good Friday for  
All Ages  
*in the church and through YouTube*  
12 PM - Solemn Good Friday  
*in the church and through YouTube*

### The Great Vigil

9 PM - The First Eucharist of Easter  
*in the church and through YouTube*

### Easter Sunday

9 AM Worship on Zoom  
10:30 AM Holy Eucharist with  
Dramatic Retelling of the Gospel  
*in the church and through YouTube*