

The Fifth Sunday in Lent

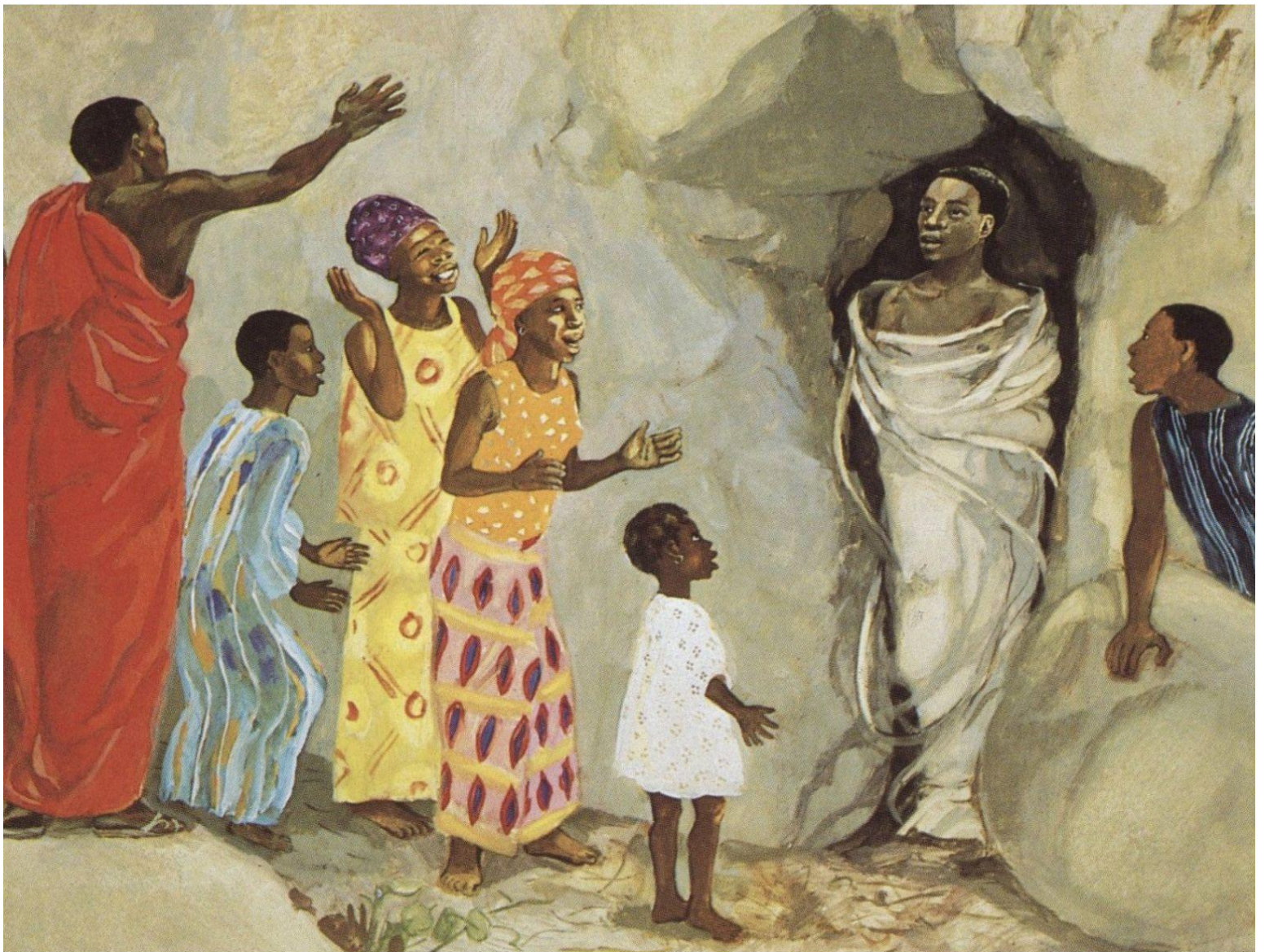
Holy Eucharist

Sunday, March 22, 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>.

theredeemer.ca

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

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President: Steven Mackison

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.

Opening Song *(Text and music: J. Berthier)*

Led by the Music Team

Dona nobis pacem Domine.

Give to us your peace, O Jesus Christ.

✠ 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

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

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

Music by Mike & Jill Daley

The Collect of the Day

Priest: God of all consolation,
your Son comforted the grieving sisters, Martha and Mary,
for your breath alone brings life to dry bones and weary souls.
Pour out your Spirit upon us,
so that we may face despair and death
with the hope of the resurrection and faith in the One
who called Lazarus forth from the grave. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Ezekiel.

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophecy to these bones and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you and will cause flesh to come upon you and cover you with skin and put breath in you, and you shall live, and you shall know that I am the Lord." So I prophesied as I had been commanded, and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them, but there was no breath in them.

Then he said to me, "Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, a vast multitude. Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy and say to them: Thus says the Lord God: I am going to open your graves and bring you up from your graves, O my people, and I will bring you back to the land of Israel. And you shall know that I am the Lord when I open your graves and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

Reader: The Word of the Lord.

Ezekiel 37:1-14

All: Thanks be to God.

A moment of silence is observed

"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.

Ezekiel's image of gathering dry bones and breathing new life into them symbolizes hope and restoration to the exiled people of Israel.

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

Psalm 130 (Plainsong)

All sing bolded text



OUT ÖF the depths have I called to you, O God;

God, hear my voice; *

let your ears consider well the voice of my supp- / licatiön.

If you were to note what is done ämiss, *

O God, / who could ständ?

For there is forgiveness with you; *

Therefore you / shall be fëared.

I wait for you, O God, my soul waits för you; *

in your word / is my höpe.

My soul waits for God,

more than sentinels for the mörning, *

more than sentinels for / the mörning.

O Israel, wait för God,

the One with whom there / is mercÿ;

With you, O God, there is plenteous redëmption, *

and you shall redeem Israel / from all their sïns.

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.**

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather, it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the people were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble because they see the light of this world. But those who walk at night stumble because the light is not in them."

After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home.

Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village but was still at the place where Martha had met him. The Jews who were with her in the house consoling her saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping and those who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So they said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go." Many, therefore, who had come with Mary and had seen what Jesus did believed in him.

Priest: The Gospel of Christ.

John 11.1-45

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

Homily: Liska Stefko

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.

The raising of Lazarus in John 11 demonstrates Jesus' power over death and life, and foreshadows his own resurrection.

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: #631 (Common Praise) "The Kingdom of God is Justice and Joy" *All sing*

1. The king-dom of God is jus-tice and joy,
 2. The king-dom of God is mer-cy and grace;
 3. The king-dom of God is chal-lenge and choice:
 4. God's king-dom is come, the gift and the goal,
 for Je-sus re-stores what sin would de-stroy.
 the cap-tives are freed, the sin-ners find place.
 be-lieve the good news, re-pent and re-joice!
 in Je-sus be-gun, in heav-en made whole.
 God's pow-er and glo-ry in Je-sus we know,
 The out-casts are wel-comed God's ban-quet to share,
 God's love for us sin-ners brought Christ to his cross,
 The heirs of the king-dom shall an-swer the call,
 and here and here - af-ter the king-dom shall grow.
 and hope is a - wak-ened in place of de - spair.
 our cris - is of judge-ment for gain and for loss.
 and all things cry "Glo - ry!" to God All - in - All.

Text: Hym Austin Rees (1911-1983). © Mrs. Olwen A. Scott. Music: PADERBORN. Melody German trad.; *Catholisch-Paderbornisches Gesangbuch*, 1765; harm. attrib. Sydney Hago Nicholson (1875-1947), *Hymns Ancient and Modern, 2nd Supplement*, 1916. Harm. © Hope Publishing Co.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Giver of life, your Son has destroyed the power of death for all those who believe in him. Accept all we offer you this day and strengthen us in faith and hope; through Jesus Christ, the Lord of all the living. **Amen.**

The Great Thanksgiving

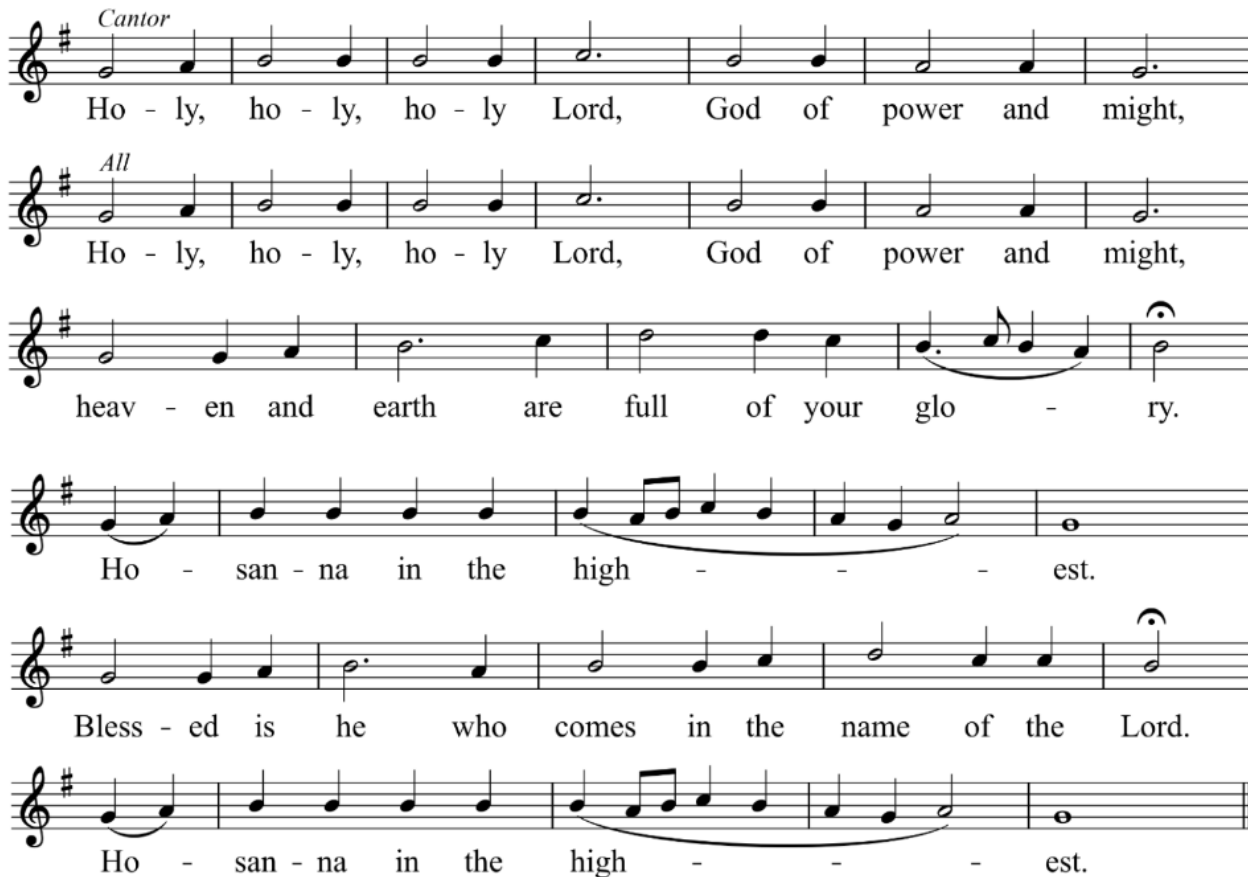
The Lord be with you. **And al-so with you.**

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



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: 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.

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

Priest: In the 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: **Christ has died. Christ is Risen. Christ will come again.**

Priest: Send your Holy Spirit, our advocate, to fill the hearts of all who share this bread and cup with courage and wisdom, to pursue love and justice in all the world. Join our prayers and praise with your prophets and martyrs of every age, that, rejoicing in the hope of the resurrection, we might live in the freedom and hope of your Son. Through him, with him, in the unity of the Holy Spirit, all glory and honour is yours, almighty Father, now and forever. **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 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: "In Paradisum" (Gabriel Fauré)

**In paradisum deducant angeli;
in tuo adventu suscipant te
martyres et perducant te in
civitatem sanctam Jerusalem.**

**Chorus angelorum te suscipiat,
et cum Lazaro, quondam
paupere, aeternam habeas
requiem.**

*May the angels lead you to
paradise; at your coming may the
martyrs receive you and bring you
to the holy city, Jerusalem.*

*May choirs of angels receive
you and with Lazarus, once a
pauper, may you have eternal
rest.*

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.

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 Song (from the Latin "fractio" meaning "to break") is a song (or hymn) 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 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: #397 (Gather) "Tree of Life"

1. Tree of Life and awe - some mys - t'ry, In your
 2. Seed that dies to rise in glo - ry, May we
 3. We re - mem - ber truth once spo - ken, Love passed
 4. Gen - tle Je - sus, might - y Spir - it, Come in -
 5. Christ, you lead and we shall fol - low, Stum - bling
 6. God of all our fear and sor - row. God who


death we are re - born, Though you die in all of
 see our - selves in you, If we learn to live your
 on through act and word, Ev - 'ry per - son lost and
 flame our hearts a - new, We may all your joy in -
 though our steps may be, One with you in joy and
 lives be - yond our death; Hold us close through each to -

his - t'ry, Still you rise with ev - 'ry morn, Still you
 sto - ry We may die to rise a - new, We may
 bro - ken Wears the bod - y of our Lord, Wears the
 her - it If we bear the cross with you, If we
 sor - row, We the riv - er, you the sea, We the
 mor - row, Love as near as ev - ery breath. Love as

rise with ev - 'ry morn.
 die to rise a - new.
 bod - y of our Lord.
 bear the cross with you.
 riv - er, you the sea.
 near as ev - ery breath.

Communion Song: "Open My Heart" (Ana Hernandez)

Choose the language you wish to use.



O - pen my heart, o - pen my heart.
A - bre mi co - ra - zon, a - bre mi co - ra - zon.
Ouv - re mon coeur, ouv - re mon coeur.

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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: #489 (Common Praise) "From the Falter of Breath"

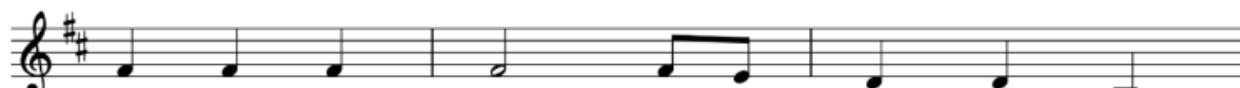
All rise and sing




1. From the fal - ter of breath, through the si - lence of
2. From frus - tra - tion and pain, through hope hard to sus -
3. From the dim - ming of light, through the dark - ness of
4. From to - day till we die, through all ques - tion - ing



death, to the won - der that's break - ing be - yond, God has
tain, to the whole - ness here prom - ised, there known, Christ has
night, to the glo - ry of good - ness a - bove, God the
why, to the place from which time and tide flow, an - gels



wo - ven a way, un - ap - par - ent by
gone where we fear and has vowed to be
Spir - it is sent to en - sure heaven's in -
tread on our dreams, and mag - nif - i - cent



day, for all those of whom heav - en is fond.
near on the jour - ney we make on our own.
tent is em - braced and com - plet - ed in love.
themes of heaven's prom - ise are ech - oed be - low.

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Music: IONA BOAT SONG. Melody Scottish trad.; arr. George Black (1931-2003) ©.

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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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

