



THE THIRD SUNDAY OF EASTER: HOLY EUCHARIST

SUNDAY, APRIL 23, 2023 AT 10:30 A.M.

The Church of the Redeemer:

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WELCOME TO THE CHURCH OF THE REDEEMER!

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

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to theredeemer.ca/newsletters.

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Welcome to the margin. Here we find brief commentary and explanations of our worship as it unfolds.

Worship is an encounter with God in community through which we begin to be opened, transformed and healed.

Welcome

Land Acknowledgement

Opening Hymn: "O Beautiful Gaia"

Please rise as you are able and sing

Refrain



O beau-ti-ful Gai - a, O Gai-a, call-ing us home. O beau-ti-ful Gai - a,—



call - ing us on.



1. Soil yield-ing its har - vest, O Gai-a, call-ing us home. Soil yield-ing its
2. Waves crash-ing on gran - ite, O Gai-a, call-ing us home. Waves crash-ing on
3. Pine bend-ing in wind-storm, O Gai-a, call-ing us home. Pine bend-ing in
4. Loon nest-ing in marsh-land, O Gai-a, call-ing us home. Loon nest-ing in



har - vest, — call - ing us on.
gran - ite, — call - ing us on.
wind-storm, — call - ing us on.
marsh-land, — call - ing us on.

Text: Carolyn McDade. Music: Lydia Pedersen

✠ The Easter Greeting

Priest: Alleluia! Christ is risen.

People: **The Lord is risen indeed. Alleluia!**

Priest: May his grace and peace be with you.

People: **May he fill our hearts with joy.**

Gloria: #686 (Common Praise)

Glo-ry to God in the high-est, and peace to all peo-ple on earth. Lord God,
heav-en-ly king, al-might-y God and Fa-ther, we wor-ship you, we give you thanks,
we praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther,
Lord God, Lamb of God, you take a-way the sin of the world: have mer-cy on us;
you are sea-ted at the right hand of the Fa-ther: re-ceive our prayer.
For you a-lone are the Ho-ly One, you a-lone are the Lord,
you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,
in the glo-ry of God the Fa-ther. A-men.

Music: New Plainsong, David Hurd (1950-). © 1981 GIA Publications, Inc

Alleluia comes from the Hebrew word "Hallelujah" meaning "let us praise God." This Easter Greeting expresses our joy that Christ is risen and has vanquished death.

The "Gloria," penned in the first century, is a timeless hymn of praise. It is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God.

The Collect of the Day

Priest: O God, your Son made himself known to his disciples in the breaking of bread. Open the eyes of our faith, that we may see him in his redeeming work, who is alive and reigns with you and the Holy Spirit, one God, now and forever.

People: **Amen.**

The Book of Acts records the adventures of Jesus' earliest followers as they try to figure out the meaning of his life, death and resurrection.

In this passage Peter is revealing to the people of Israel that Jesus - both Messiah and Lord, promised in Psalm 110 - is the one who was crucified. It's a lot to take in. Peter suggests that they repent - change those ways that separate them from God and their neighbour - and be baptized in Jesus' name. In Easter we celebrate the new life that comes to us through baptism, deeply aware of Christ's sacrifice.

Pronounced "sahm" the Psalms are a collection of poetry, prose and song written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair and express the cries of our hearts for God's help.

✠ The Proclamation of the Word

First Reading

Reader: A Reading from the Acts of the Apostles.

Please be seated

But Peter, standing with the eleven, raised his voice and addressed them: "Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified."

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." So those who welcomed his message were baptized, and that day about three thousand persons were added.

Reader: The word of the Lord.

Acts 2:14a, 36-41

People: Thanks be to God.

A moment of silence is observed

Psalm 116:1-3, 10-17 (George Black)

Refrain



I love you, O God, because you have heard the voice of my supplication, because you have inclined your ear to me whenever I called upon you. The cords of death entangled me; the grip of the grave took hold of me; I came to grief and sorrow.

Then I called upon your name, O God:
"My defender, I pray you, save my life." Refrain

How shall I repay you, O God,
for all the good things you have done for me?
I will lift up the cup of salvation
and call upon your name, O God. Refrain

I will fulfil my vows to you, O God,
in the presence of all your people.
Precious in your sight, O God,
is the death of your servants. Refrain

O God, I am your servant;
I am your servant and the child of your handmaid;
you have freed me from my bonds.
I will offer you the sacrifice of thanksgiving
and call upon your name, O God. Refrain

I will fulfil my vows to you, O God,
 in the presence of all your people.
 In the courts of God's house,
 in the midst of Jerusalem.
 Hallelujah! Refrain

Second Reading

Reader: A Reading from the First Letter of Peter.

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

Reader: The word of the Lord.

1 Peter 1:17-23

People: Thanks be to God.

A moment of silence is observed

Sequence Hymn: #69 (Common Praise) "We Who Live by Sound and Symbol"

Please rise as you are able and sing



1. We who live by sound and sym-bol, we who learn from sight and word, find these
 2. Not just once with spe - cial peo-ple, not just hid - den deep in time, but wher-
 3. God, our Mak - er, send your Spir - it to per - vade the bread we break. Let it



mar - ried in the per - son of the one we call our Lord. Tak - ing
 ev - er Christ is fol - lowed, earth - ly fare be - comes sub - lime. Though to
 bring the life we long for and the love which we for - sake. Bind us



bread to be his bod - y, tak - ing wine to be his blood, he let
 sound this seems a mys - tery, though to sense it seems ab - surd, yet in
 clos - er to each oth - er, both for - giv - ing and for - given; give us



thought take flesh in ac - tion; he let faith take root in food.
 faith, which seems like fol - ly, we meet Je - sus Christ our Lord.
 grace in this and all things to dis - cern the hand of heaven.

Text: Graham Maule (1958-2019), © 1989 WGRG The Iona Community (Scotland). Used by permission of GIA Publications, Inc., exclusive agent.
 Music: Melody French trad.; harm. George Black (1931-2003) ©.

The letter called 1 Peter was a circular letter, meant to be read in five churches in what is now Turkey, to communities that have been facing significant suffering as a result of following Jesus.

We see the themes of sacrifice and new life, from the Acts reading, amplified here. The author goes further to say how we should change our ways, that is "to love one another deeply from the heart." Throughout the season of Easter the readings will continue to suggest what the resurrection means, and how through baptism it changes our lives.

The Sequence Hymn (from the Latin "sequentiae" meaning "following") is a hymn that is sung following the second reading and before the reading of the Gospel.

“Gospel” is an Old-English word meaning “good news” and refers to the writings of Matthew, Mark, Luke and John, all of whom were witnesses to Jesus’ life and ministry.

This passage, commonly called “The Road to Emmaus” is only found in Luke’s Gospel. It has to do with how we, too, experience Jesus’s presence when the scriptures are opened to us and when we share in the eucharist – the breaking of bread. In a way, we walk the same road that those disciples did in our encounter with Jesus, every time we gather as church.

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.

People: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to Luke.

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

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” He asked them, “What things?” They replied, “The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.” Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

Priest: The Gospel of Christ.

Luke 24.13-35

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

Homily: Steven Mackison

Please be seated

A moment of silence is observed

The Prayers of the People

Leader: As we gather to encounter God through Jesus, let us pray.

Walk with us, Lord, on our journey of faith; open up to us the truths you long for us to understand, and inspire all who teach and encourage, that we may pass on the good news of the Easter Gospel.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Lord God:

All: Abide with us.

Leader: As we gather to feel God's presence and make it known, we pray for the world. Walk with us, Lord, down the streets of our cities, towns and villages. Meet all those who lonely and uncertain and bring them your message of hope.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Lord God:

All: Abide with us.

Leader: As we gather, remembering Earth Day, we grieve the state of life and loss on the Earth, deteriorating faster than ever before. We confess our selfish actions, taking – using – what we want, not only what we need. Change our hearts and inspire us to concerted action in the healing and restoration of the Earth.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Lord God:

All: Abide with us.

Leader: As we gather to experience healing in our midst, we pray for the sick and suffering. Walk with us, Lord, through the times of pain and suffering, alerting us to one another's needs and providing whatever is best for us.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Lord God:

All: Abide with us.

Leader: As we gather to understand your promise of life everlasting, we pray for the dead. Rest eternal grant unto them, O Lord. And let light perpetual shine upon them. May they rest in peace and rise in glory. Walk with us, Lord, through the valley of death; may our love and prayers support those who walk that journey today.

A long pause is observed. Please give voice to your prayers or offer them in silence.

Lord God:

All: Abide with us.

Homily is from the Greek word "homilio" which means "conversation". The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written and what they mean for us, today.

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

When Jesus appeared to his disciples after the resurrection, his first words to them were “Peace be with you.” The sharing of the peace is a gesture that we offer our neighbour to suggest that we are reconciled with one another and with God. You can share the peace through a nod, a handshake (if you are comfortable) or by raising your hand in the peace symbol.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory to participate in the offertory, but the opportunity is there for all who wish to express their love and gratefulness to God through the giving of monetary gifts.

Leader: Lord, we thank you for walking with us on our life’s journey. We know that you are indeed real and alive in us, with each step we take! Merciful One, accept these prayers for the sake of your Son, Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, One God, world without end.

All: **Amen.**

The Peace

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

People: **And also with you.**

The Offering

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God’s love on our corner of Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

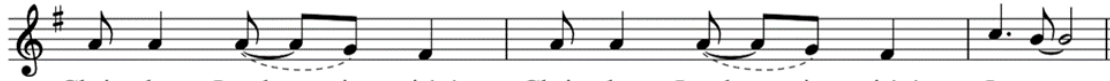
Offertory Hymn: #439 (Gather) "Christ the Lord is Risen!"

All Sing

This hymn is called an "Offertory" because it is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar and raised up as a symbol that in offering what sustains us, we might be a blessing to others.



1. Christ the Lord is ris'n! Christ the Lord is ris'n! Je-su.
2. He has con - quered death. He has con - quered death. Je-su.
3. Sin has done its worst. Sin has done its worst. Je-su.
4. He is King of kings. He is King of kings. Je-su.
5. He is Lord of lords. He is Lord of lords. Je-su.
6. All the world is his. All the world is his. Je-su.
7. Come and wor - ship him. Come and wor - ship him. Je-su.
8. Christ our Lord is ris'n! Christ our Lord is ris'n! Je-su.
9. Hal - le - lu - jah! Hal - le - lu - jah! Je-su.



Christ the Lord is ris'n! Christ the Lord is ris'n! Je-su.
He has con - quered death. He has con - quered death. Je-su.
Sin has done its worst. Sin has done its worst. Je-su.
He is King of kings. He is King of kings. Je-su.
He is Lord of lords. He is Lord of lords. Je-su.
All the world is his. All the world is his. Je-su.
Come and wor - ship him. Come and wor - ship him. Je-su.
Christ our Lord is ris'n! Christ our Lord is ris'n! Je-su.
Hal - le - lu - jah! Hal - le - lu - jah! Je-su.

Text: Tom Colvin (1925-2000). Tune: Garu, Ghanian folk song, arr. by Kevin R. Hackett. © 1969, Hope Publishing Company.

Prayer Over the Gifts

Priest: Creator of all,
you wash away our sins in water,
you give us new birth by the Spirit,
and redeem us in the blood of Christ.
As we celebrate the resurrection,
Renew your gift of life within us.
We ask this in the name of Jesus Christ the risen Lord.

People: Amen.

✠ The Celebration of the Eucharist



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 Eucharist (Greek for "Thanksgiving") is a Christian ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. 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.

Priest: It is right to give you thanks and praise, O Lord, our God, sustainer of the universe, you are worthy of glory and praise.

People: 
Glo - ry to you for-ev - er and ev - er!

Priest: At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being.

People: **Glory to you for ever and ever.**

Priest: From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill; you made us the stewards of creation.

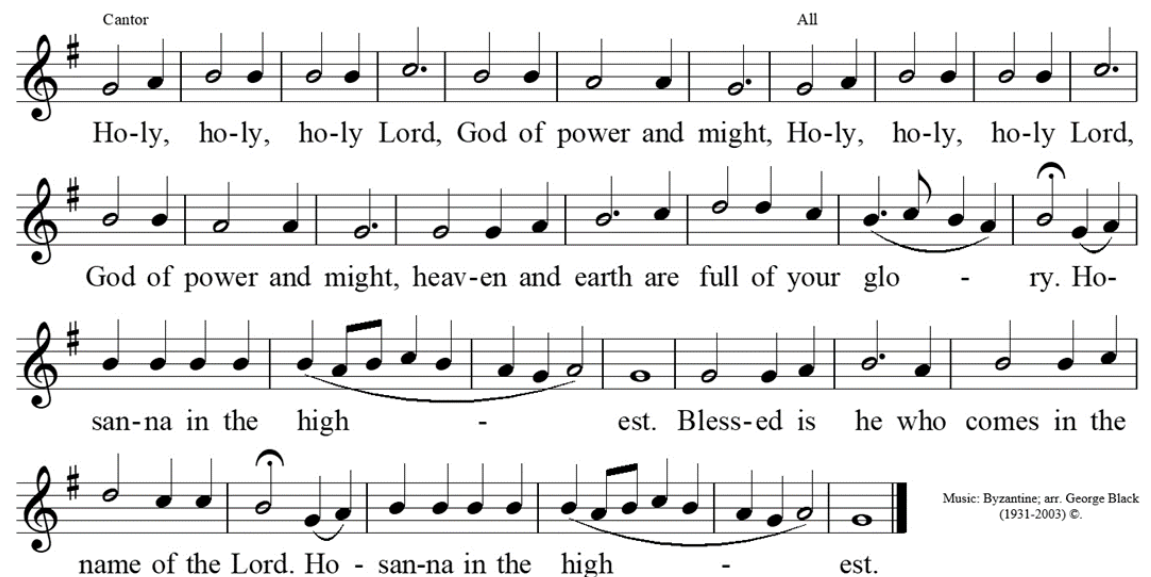
People: **Glory to you for ever and ever.**

Priest: But we turn against you, and betray your trust; and we turn against one another. Again and again you call us to return. Through the prophets and sages you reveal your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Saviour. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

People: **Glory to you for ever and ever.**

Priest: Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, with the ever blessed Virgin Mary, and all the saints and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus: #726 (Common Praise)




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

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah-6.3, describing the prophet's vision of the throne of God, and from Matthew 21.9, where the people called out "Hosanna!" when Jesus entered Jerusalem.

Priest: Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take this, and eat it: this is my body which is given for you. Do this for the remembrance of me." In the same way, after supper, he took the cup of wine; he gave you thanks, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

People: **Glory to you for ever and ever.**

Priest: Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised; through Christ, with Christ, and in Christ, all honour and glory are yours, creator of all.


People: 
 Glo-ry to you for-ev-er and ev-er! A - men.

The Lord's Prayer (McNeil Robinson © 1979 Theodore Presser Co.)


<i>Priest:</i>	<i>People:</i>
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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 climax of this story is the celebration of the Eucharist itself with Jesus and his disciples, which is followed by Christ's suffering and betrayal. We pray using Jesus' own words and follow his command to eat and drink in memory of him.

The Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. Found in both Matthew 6 and Luke 11, it is a prayer of beauty and simplicity, addressing all that is sacred in our relationship with God and with one another. At this moment you are praying these words in communion with more than 2.5 billion Christians around the world.

The Breaking of the Bread

Priest: “I am the bread which has come down from heaven,” says the Lord.

People: **Give us this bread for ever.**

Priest: “I am the vine, you are the branches.”

People: **May we dwell in him, as he lives in us.**

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

People: **Thanks be to God.**

The Giving and Receiving of Communion

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

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

*There are no special words or prayers for this, all the Church has ever thought necessary is
genuine true desire, lively faith, and genuine love. Come honestly before God the
way you know how.*

You may wish to pray quietly this prayer to help you:

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

Creation Song: “Big Yellow Taxi” (Joni Mitchell)

They paved paradise, put up a parking lot
With a pink hotel, a boutique, and a swingin' hot spot

Don't it always seem to go
That you don't know what you've got 'til it's gone
They paved paradise, put up a parking lot

They took all the trees put 'em in a tree museum
And they charged the people a dollar an' a half just to see 'em

Don't it always seem to go
That you don't know what you've got 'til it's gone
They paved paradise, put up a parking lot

Hey farmer, farmer put away that DDT now
Give me spots on my apples, but leave me the birds and the bees
Please

Don't it always seem to go
That you don't know what you've got 'til it's gone
They paved paradise, put up a parking lot

Late last night I heard the screen door slam
And a big yellow taxi took away my old man

Don't it always seem to go
That you don't know what you've got 'til it's gone
They paved paradise, put up a parking lot

The Communion



*All in the church are invited to come forward to receive communion.
If you are wearing a mask, please keep it on while the priest offers you the bread.*

After the priest serves the next person, remove your mask, eat the bread and replace your mask. If you need a gluten-free wafer, please indicate this to the priest.

If you wish to partake of the wine, remove your mask as the communion minister offers you the chalice and then replace your mask. If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the priest will be pleased to offer you a blessing.

Communion Hymn: #816 (Gather) "Let Us Be Bread"

All Sing

Refrain



Let us be bread, blessed by the Lord, bro-ken and shared, life for the world.



Let us be wine, love free-ly poured. Let us be one in the Lord.



1. I am the bread of life, bro-ken for all. Eat now and hun-ger no more. *D.C.*



2. You are my friends if you keep my com-mands, no long-er ser-vants but friends. *D.C.*



3. See how my peo-ple have noth-ing to eat, Give them the bread that is you. *D.C.*



4. As God has loved me so I have loved you. Go and live on in my love. *D.C.*

Text: Thomas J. Porter, b.1958. Tune: Thomas J. Porter, b.1958 © 1990, GIA Publications, Inc.

Song: “Light of a Clear Blue Morning” (*Dolly Parton / Craig Hella Johnson*)

It's been a long dark night
And I've been a waitin' for the morning
It's been a long hard fight
But I see a brand new day a dawning

I've been looking for the sunshine
'Cause I ain't seen it in so long
Everything's gonna work out fine
Everything's gonna be all right
It's gonna be okay.

I've been looking for the sunshine
'Cause I ain't seen it in so long
Everything's gonna work out fine
Everything's gonna be all right
It's gonna be okay.

Prayer after Communion

Please rise as you are able

Priest: Author of life divine,
in the breaking of bread we know the risen Lord.
Feed us always in these mysteries,
that we may show your glory to all the world.
We ask this in the name of Jesus Christ our Lord. **Amen.**

The Doxology

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

Announcements

Please be seated

This closing prayer is called the “Doxology”, which comes from the Greek word “doxalogia” meaning “words of glory.” We say this prayer to proclaim that worshipping God together has made a difference in our lives.

The word “Announcements” arrives in English circa 1500 AD. from Old French “Anoncier” meaning “announce, proclaim.” It originates from Latin, “annuntiare, adnuntiare” meaning “make known.”

Departing Hymn: #239 (Common Praise) "Jesus Lives, Thy Terrors Now"

Please rise as you are able and sing



1. Je - sus lives! Thy ter - rors now can no more, O death, ap - pal us.
2. Je - sus lives! Hence - forth is death but the gate of life im - mor - tal;
3. Je - sus lives! For us he died; then, a - lone to Je - sus liv - ing,
4. Je - sus lives! Our hearts know well nought from us his love shall sev - er;



Je - sus lives! By this we know thou, O grave, canst not en - thral us. Al - le - lu - ia!
this shall calm our trem - bling breath when we pass its gloom - y por - tal. Al - le - lu - ia!
pure in heart may we a - bide, glo - ry to our Sav - iour giv - ing. Al - le - lu - ia!
life, nor death, nor powers of hell tear us from his keep - ing ev - er. Al - le - lu - ia!

Text: Christian Furchtgott Gellert (1715-1769); tr. Frances Elizabeth Cox (1812-1897), alt. Music: ST. ALBINUS, Henry John Gauntlett (1805-1876).

Dismissal

Priest: Let us bless the Lord. Alleluia, alleluia!

People: **Thanks be to God. Alleluia, alleluia!**

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Flower Dedication

The chancel flowers are placed to the glory of God and in loving memory of Mary Tanner Milford by Judy Burnham.

Ministry Updates

Earth Day Prayers

Join in a service **tonight at 7 PM** that celebrates Earth Day through scripture, music and poetry. Our guest musicians are the **Cantabile Chamber Singers**.

The Rt Rev'd Walter Asbil

We were saddened to hear the news of the death of Bishop Walter Asbil, father to our former Incumbent and current Diocesan Bishop, Andrew Asbil. Bishop Walter came to Redeemer many times to be part of our celebration.

His funeral is on **Monday, April 24** at 1 PM at St. George's Anglican Church in St Catharines. The service will be available through the **St. George's YouTube channel**.

Finn Keesmaat Walsh

It was announced on Sunday, April 16 that Finn Keesmaat Walsh, who has been a youth group leader and part-time church office staff, is leaving Redeemer to take up a position at St Martin-in-the-Fields. Their last Sunday with us is April 30. We know Finn will be awesome in their new role as pastoral associate for children's ministry.

The Rev'd Susan Haig

On Sunday, March 26, it was announced that our associate priest, The Rev'd

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

Susan Haig will be retiring. Her last Sunday with us is Pentecost - May 28. While Susan won't be with us in all the ways that she has been over the past few years, later this year, she will join the ranks of our honorary assistants. We will celebrate Susan's ministry in the weeks to come and wish her a blessed retirement.

The Rev'd Andrew Kuhl

It was announced on Sunday, March 19 that our assistant curate, The Rev'd Andrew Kuhl has been appointed as the next incumbent at the parish of Craighurst and Midhurst. Andrew's last Sunday with us will be April 30 and we will celebrate his time in our midst!

Assistant Curate Appointed

The Venerable Steven Mackison is pleased to announce that Paige Souter will be joining the pastoral team on May 7 as our next assistant curate. Paige will be ordained a transitional deacon on April 30 at St James Cathedral. Please hold Paige in your prayers as she prepares for her ordination day. Welcome, Paige.

Doug Smith to be Ordained

Doug Smith, who was a member of our parish community until postulancy requirements took him to other places to serve will be ordained a transitional deacon on Sunday, April 30 at 4:30 PM at St James' Cathedral. Please hold Doug in your prayers as he prepares for his ordination day.

Lay Anointers

After months of discernment, some members of our pastoral care team will be attending a training session about becoming a lay anointer. If, after the workshop, they continue to see this as something they are willing and able to do, they will be licensed by the Bishop and work under the supervision of our priests to provide prayers for healing with anointing.

Worship and Spirituality

During the Week

Mid-day Prayer

Members of our community gather for mid-day prayer **Monday through Saturday** on Zoom at **12:15 PM**. For about 20 minutes we pause to hear scripture read and to pray for what's on our hearts and for the cares and concerns of the world. The Zoom link and list of readings are sent out each week through eNews.

Tuesday Meditation

Tuesday Meditation with Lilian Junkin gathers for 30 minutes in the chancel at **12:15 PM** for a peaceful mid-week reflection. If you have any other questions, please contact Lilian (lilian.n.junkin@gmail.com).

Prayer on Wednesday

Each Wednesday morning, a simple order for daily prayer is added to the parish website. This is an invitation to set aside time during the day to read scripture, to reflect and to offer prayers. The order of service for this coming Wednesday will be posted on the website (theredeemer.ca).

Upcoming Garden Eucharist Dates

Our Garden Eucharists at the home of Karen and Michael Visser are continuing, weather permitting. Please join us for the next one on Saturday April 29 at 2:00 PM.

More information will be forthcoming as the Garden Eucharist Saturday approaches, but we wanted you to mark your calendars now. If you have any questions, please be in touch with Susan Haig (shaig@theredeemer.ca) or Andrew Kuhl (akuhl@theredeemer.ca).

On Sunday

Sing and Joyful Be!

Join us for Eucharist as we form an open square and sing in the shape-note tradition of The Sacred Harp hymnbook. Experienced singers will be there to support us as we explore this unique music tradition. Come worship and sing! **Sunday, April 30, 7 PM.**

Children, Youth and Families

We have resources available in church for children and specific resources for Youth. All families are invited to participate in worship together. Please find these resources in the back pew on the west side of the church!

Church School happens during 10:30 service. Children are invited to go downstairs after the collect with our Church School Volunteers for a 30 minute lesson, returning at the Eucharist.

Youth Group is happening on alternating weeks with Youth participating in worship on other weeks. Weeks when youth are in worship, please feel free to use some of the Youth Resources available, and if you would like to sit together with Finn and Tom in the east transept you are very welcome!

If you have children or youth who are school aged, feel free to contact Andrew Kuhl to get on our contact list for up-to-date information! If you are a family with young children interested in programming for young families, please contact Andrew Kuhl (akuhl@theredeemer.ca).

Intercessions

In the prayers of the people each Sunday, space is left for members of the community to add a name or concern. If you have people or situations that you would like included but are not comfortable giving voice to them, there is a [prayer request form](#) on the website (theredeemer.ca). These will be offered silently by one of the priests during the appropriate petition of the intercessions.

Our Common Life

Zoom Coffee and Conversation

After the services, the connection on Zoom will be kept open for a post-service coffee time. We will pause for about five minutes to allow time to grab a cup of coffee, tea or a cool beverage and return for a time of conversation.

Coffee Time at the Church

Coffee and cookies are available **before** the 10:30 service. Why not arrive early for conversation over coffee or tea until 10:20? All who attend worship services in the church building are also invited to linger for a time of conversation and coffee in the narthex – the space at the back of the church – immediately following the service.

Easter Vigil Party – Thank You!

In Paul's Letter to the Thessalonians, he tells us to "give thanks in all circumstances". And the Redeemer Community and Pastoral Care Committee want to say a big "thank you" to all those who brought offerings of food to the Easter Vigil. Throughout the Bible, God calls us to be thankful and grateful to those who help, and we are very grateful for your support and kindness in bringing food to share and enjoy in our Easter celebration.

How We Gather: Sunday to Sunday and During the Week, and Where We Live

The present Redeemer worshipping community is made up of a number of groups of varying sizes each with its own culture and habits.

There is the 9 AM Sunday Zoom community; there are those who gather in the church or through YouTube at 10:30 AM; a small group gathers at 8 PM on Sunday evenings for Compline; the daily mid-day prayer group meeting six days a week. In addition, the Garden Eucharist community (the

only fair weather group!) meets about once a month and there are Sunday evening services at 7 PM from time to time. Even though we gather at different times, we are connected because we are part of the Redeemer community.

The list of all active members in the parish has been mapped. If you are viewing an electronic version of this bulletin, **take a look at where we call home by clicking here.**

Welcoming In

Be present to help us to open our doors. We know that when the doors are open people come in. Our small group of **Open Doors Docents** is inviting others to spend between 12 and 2 PM on Fridays with another member of the Redeemer community to:

Welcome visitors and the curious

Read a book between visitors

Get to know another fellow member of Redeemer – and solve the problems of the world!

Scheduling is flexible and you can sign up for one or more opportunities based on your own schedule.

Send an **email Susan Graham Walker**, parish operations manager to be added to the list in May.

Opportunities and Invitations

Here are some opportunities to become more involved in our community. Details on whom to contact are included with each invitation.

Technical Skills – To improve our communications we are looking for someone to advise us on multi-media streaming. **If you can assist, contact the office.**

Avenue Road Safety Coalition – Looking for a Redeemer individual interested in cycling and safe travel on our streets for pedestrians and cyclists to be our contact for the Avenue Road Safety Coalition. **Contact the office for more information.** In addition, anyone can **request to be part of the coalition** for Avenue Road Safety.

Trans Ministry - Are you interested in contributing to the development of a Trans Ministry here at Redeemer? Honorary Assistant Margaret Rodrigues would appreciate your ideas, suggestions and possibilities. Would you be interested in coming to a discussion after church one Sunday? Please **contact them by email** or by cell phone at 416-806-9720. All questions and feedback are very welcome.

ZOOM Moderators – In order to add Zoom to the 10:30 AM service we need a team of moderators. If you are interested in this please **contact the office.**

Redeemer Pilgrims - Hold these Dates!

Just as we did in 2022, the Becoming Pilgrims Committee will be hosting local pilgrimage walks during the summer of 2023. Plan to attend, and learn how to pray with your feet! We will be holding these walks on four Saturdays this summer - **May 13, June 10, July 8 and August 12**. The walk on May 13 will start at Edwards Gardens - more details to follow! Any questions? Feel free to reach out to Lee Shouldice (lee.shouldice@gmail.com).

Merton and Me: A Living Trinity

Redeemer Explorers is delighted to announce a performance of this one-act, one-man play by New York-based actor, playwright, and retreat leader Douglas Hertler. "Merton and Me: A Living Trinity" is an intimate act of personal storytelling, exploring the struggles of youth, the complexities of faith, and the universal search for meaning and identity in an increasingly chaotic and divided world.

Inspired by Doug's life-changing encounter with the writings of Cistercian monk Thomas Merton,

this performance challenges the audience to reflect on two of the most humbling and fundamental of all questions: "Who am I?" and "What am I supposed to do with my life?"

Thomas Merton's many writings on spirituality, civil rights, social, justice, nuclear war, institutional corruption, and inter-religious dialogue remain as resonant today as when he wrote over half a century ago. We are grateful to host this heartfelt theatrical encounter that brings his legacy to life in dialogue with a compelling personal voice.

Please join us for "Merton and Me" on **Wednesday, May 10** at 7:30 PM. The play is 80 minutes long with no intermission, and a question-and-answer session with Doug will follow.

Registration will be available soon. The performance is free, but we invite you to consider making a suggested donation of \$20 to the Church of the Redeemer. Details about that will be available with registration.

Refugee Settlement Committee

From living in a refugee camp in Kenya to settling in the west end of Toronto has been a major journey for Abdikadir, Asho, and their sons.

After arriving in Canada on January 26, they have gone through the initial stages of registration for banking, schools and ESL, doctors, dentists, and recreation programmes. They have discovered the joy of snow, and the shock of a cold Canadian winter, and are now beginning to see spring in their new country.

Through all these changes, both practical and cultural, they have been supported by the strong team of volunteers that make up the Refugee Settlement Committee. If you are interested in more information about the committee, its work, and volunteer opportunities, contact Alison Colvin.

If you'd like to make a **financial contribution** to welcoming this family to Canada, you can donate through CanadaHelps and the Welcome Abdikadir and Family to Canada campaign page. CanadaHelps will provide an immediate tax receipt.

Becoming of Age

Audrey Danaher, a long-time member of the Redeemer, has recently published a book, *Becoming of Age*, which explores women's experiences in the third stage of life, a time of transition with opportunity for a renewed sense of purpose and possibilities. Women can draw on their strengths and life experiences in taking charge of their lives. We begin by creating and building on our own ever-unfolding story. If you are interested in obtaining a copy of Audrey's book, you can **reach her by email** (becomingofage98@gmail.com).

Parish Resources

Parish Operations Manager On-Site

Susan Graham Walker, Parish Operations Manager, is on-site most Mondays, Tuesdays, Wednesdays and Fridays from 7:30 AM to 12 PM. Please don't hesitate to connect by email (sgwalker@theredeemer.ca) or text (647-215-8814).

How Are You Doing?

Our clergy are available to meet with you to talk and for prayer as is helpful to you. You can contact them through the church office (416-922-4948) or by email:

(Steven Mackison – smackison@theredeemer.ca, Susan Haig – shaig@theredeemer.ca, Andrew Kuhl akuhl@theredeemer.ca).

Pastoral Care Calls

Volunteers from the pastoral care team continue to call members of the Redeemer community to check in with them. Please contact Tony Crosbie (tony.crosbie@sympatico.ca) if you know someone who would benefit from a call from one of the pastoral care team.

WORSHIP WITH US

Sunday, April 30 (Easter 4A)

9 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

7 PM – Shape Note Eucharist (in the Church and through YouTube)

8 PM – Compline (on Zoom only)

Sunday, May 7 (Easter 5A)

9 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)