



THE FOURTH SUNDAY OF EASTER: HOLY EUCHARIST
SUNDAY, APRIL 30, 2023 AT 10:30 A.M.



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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: #214 (Common Praise) "The Lamb's High Banquet ..."

Please rise as you are able and sing



1. The Lamb's high ban - quet called to share, ar - rayed in gar - ments
2. Up - on the al - tar of the cross, his bod - y hath re -
3. Pro - tect - ed in the pas - chal night from the de - stroy - ing
4. Now Christ our pass - o - ver is slain, the Lamb of God with -
5. O all - suf - fic - ient sac - ri - fice, be - neath thee hell de -
6. We hymn thee ris - ing from the grave, from death re - turn - ing
7. All praise be thine, O ris - en Lord, from death to end - less



white and fair, the Red Sea past, we long to sing to Je - sus
deemed our loss; and, tast - ing of his pre - cious blood, our life is
an - gel's might, in tri - umph went the ran - somed free from Phar - oah's
out a stain; his flesh, the true un - leavened bread, is free - ly
feat - ed lies; thy cap - tive peo - ple are set free, and end - less
strong to save; thine own right hand the ty - rant chains, and par - a -
life re - stored; all praise to God the Fa - ther be and Ho - ly



our tri - umphant king.
hid with him in God.
cru - el tyr - an - ny.
of - fered in our stead.
life re - stored in thee.
dise for us re - gains.
Ghost e - ter - nal - ly.

Text: Latin (*Ad cenam Agni*, 6th cent.); tr. John Mason Neale (1818-1866), alt. Music: Melody *Antiphoner*, Rouen, 1728; harm. Michael Fleming (1928-2006). Harm. © Hope Publishing Co.

✠ 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 in excelsis deo! Gloria, alleluia!

The Collect of the Day

Priest: O God,
whose Son is the good shepherd,
send us out as shepherds to seek the lost,
to heal the injured and to nurture all with grace and compassion;
through Jesus, who calls each by name
and lives and reigns with you and the Holy Spirit,
one God, now and forever. **Amen.**

✠ The Proclamation of the Word

First Reading

Reader: A Reading from the Acts of the Apostles

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

Reader: The word of the Lord.

All: **Thanks be to God.**

Acts 2.42-47

A moment of silence is observed

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 book of Acts describes the evolution of the early Church. After reading through Peter's sermon to the crowd these last few weeks, we now have Luke's description of the practices of the believers – following the apostles' teaching and fellowship, the breaking of bread, and the prayers. It is a beautiful picture of the early Church community.

Pronounced “sahm”
The psalms are a collection of poetry, prose and song that cover every theme and emotion. This psalm is one of the most well-known and well-loved psalms. Many of us learn it by heart and it connects deeply to our spiritual journeys.

The First letter of Peter is a call to faithful living as these early Christians experienced persecution under the Roman Empire. This section begins in verse 18 (which is omitted) with an instruction to enslaved Christians. The misuse of this text has caused harm and we need to repent of those interpretations and learn to read this text carefully and in context.

The Sequence Song (from the Latin “sequentiae” meaning “following”) is a song that is sung following the second reading and before the reading of the Gospel.

Psalm 23 (Paraphrase): #519 (Common Praise) “The Lord’s My Shepherd”

All Sing



1. The Lord's my shep - herd, I'll not want: he makes me down to
2. My soul he doth re - store a - gain, and me to walk doth
3. Yea, though I walk through death's dark vale, yet will I fear no
4. My ta - ble thou hast fur - nish - ed in pres - ence of my
5. Good - ness and mer - cy all my life shall sure - ly fol - low



lie in pas - tures green; he lead - eth me the qui - et wa - ters by.
make with - in the paths of right - eous - ness, even for his own name's sake.
ill; for thou art with me, and thy rod and staff me com - fort still.
foes; my head thou dost with oil a - noint, and my cup ov - er - flows.
me, and in God's house for ev - er - more my dwell - ing place shall be.

Text: Psalm 23; para. Scottish Psalter, 1650. Music: Melody Jessie Seymour Irvine (1836-1887); harm. Thomas C. L. Pritchard (1885-1960). Harm. © Oxford University Press.

Second Reading

Reader: A Reading from the First Letter of Peter

For it is to your credit if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, where is the credit in that? But if you endure when you do right and suffer for it, you have God’s approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

‘He committed no sin, and no deceit was found in his mouth.’ When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

Reader: The word of the Lord.

1 Peter 2.19-25

All: **Thanks be to God.**

A moment of silence is observed

Sequence Song: “Slow Me Down” (The Porters Gate/Jon Guerra/Sandra McCracken)

Refrain



O Good Shep-herd, O Good friend slow me down, slow me



down. O Good Shep-herd, O Good friend slow me down, slow me down.

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

From my anxious driven to labour 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.
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.
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 lead 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.
O Good Shepherd, O Good friend slow me down.

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.**

'Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.' Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, 'Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

Priest: The Gospel of Christ.

John 10.1-10

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

Homily: Andrew Kuhl

A moment of silence is observed

"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.

In this gospel reading John emphasizes the significance of the passage by beginning with the phrase "Very truly, I tell you..." Here Jesus identifies himself as the gate, by which we enter into the life of the flock, and head out. This reading is part of a longer passage where Jesus states that He is the Good Shepherd (verse 11). This same theme of the Shepherd and the flock is found in our psalm for today.

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.

The Prayers of the People

Leader: Let us pray to our Good Shepherd, that we may hear God's voice.

Gracious One, we pray for the whole church, incarnate beyond the confines of buildings and gathered together in uncertain and turbulent times. Help us to hear your voice amidst the clamour of fear and uncertainty. Guide us that we may speak words of hope to all who follow you and to those who seek a faith they cannot find.

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

Leader: The Lord is my shepherd:

All: **I shall want for nothing.**

Leader: We pray for the world we inhabit: being mindful of the world which we have inherited and intentional about the world that we will leave for our children. Sovereign One, teach us to cherish all that you have given into our care, that we may share our resources more freely and work together to ease the world's suffering. Guide the leaders of the nations that they may learn the ways of sacrifice, serving and supporting all whom they call their own.

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

Leader: The Lord is my shepherd:

All: **I shall want for nothing.**

Leader: We pray for the sick and the suffering, for the vulnerable and the weak. We pray for those who depend on others for their needs. Merciful One, you show us the way to care for one another. As we see human need growing in the midst of crisis, give us the courage and grace to respond with the depth of compassion you have shown to us.

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

Leader: The Lord is my shepherd:

All: **I shall want for nothing.**

Leader: We pray for those who have died and those who mourn. Eternal One, we commend all who have walked through the valley of the shadow of death into your endless care. We pray for those who grieve a loss this day. In their moments of despair fill them with a holy and certain hope, that they may be reunited with those they love in life-everlasting with you.

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

Leader: The Lord is my shepherd:

All: **I shall want for nothing.**

Leader: Holy One, we give you thanks that you sent your son that we may have life, and have it abundantly. Accept these prayers for the sake of our Redeemer Jesus Christ, 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



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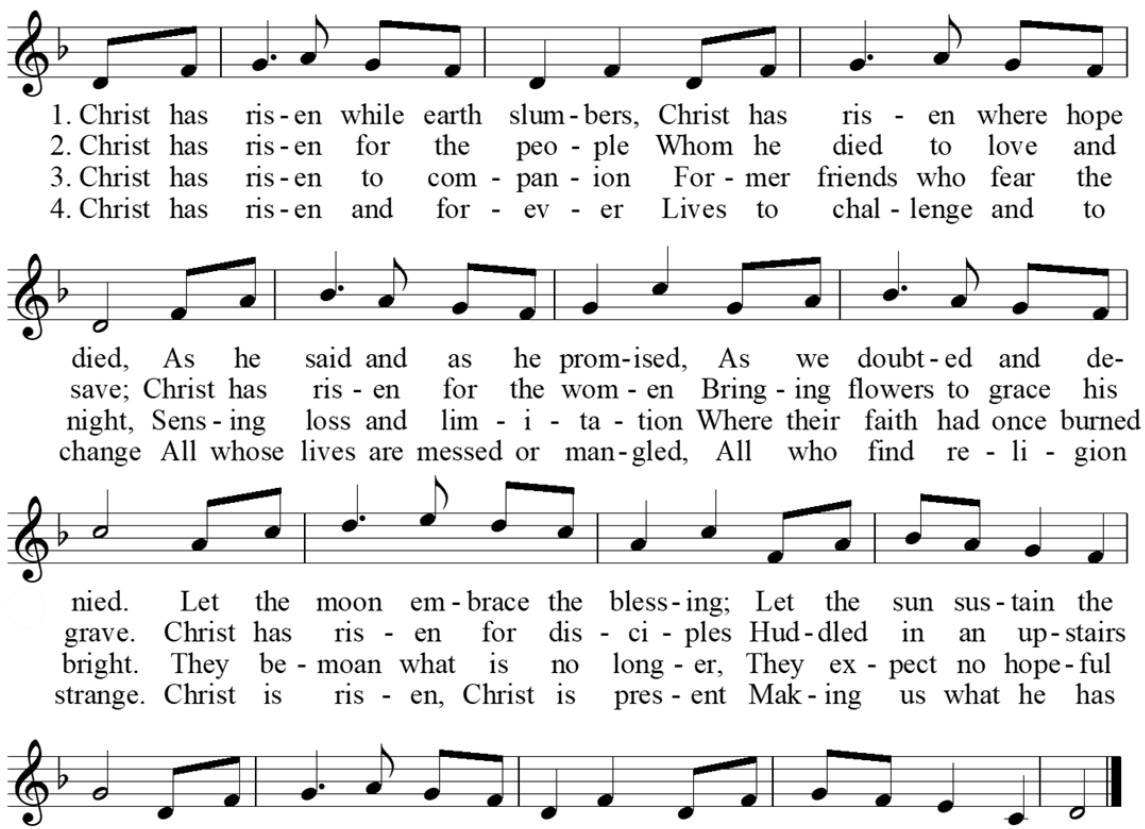
Your support allows us to be witnesses to God's love on our corner of Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

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.

Offertory Hymn: #451 (Gather) "Christ has Risen"

All Sing



1. Christ has ris-en while earth slum-bers, Christ has ris-en where hope
2. Christ has ris-en for the peo-ple Whom he died to love and
3. Christ has ris-en to com-pan-ion For-mer friends who fear the
4. Christ has ris-en and for-ev-er Lives to chal-lenge and to

died, As he said and as he prom-ised, As we doubt-ed and de-
save; Christ has ris-en for the wom-en Bring-ing flowers to grace his
night, Sens-ing loss and lim-i-ta-tion Where their faith had once burned
change All whose lives are messed or man-gled, All who find re-li-gion

nied. Let the moon em-brace the bless-ing; Let the sun sus-tain the
grave. Christ has ris-en for dis-ci-ples Hud-dled in an up-stairs
bright. They be-moan what is no long-er, They ex-pect no hope-ful
strange. Christ is ris-en, Christ is pres-ent Mak-ing us what he has

cheer; Let the world con-firm the ru-mour; Christ is ris-en, God is here!
room. He whose word in-spired cre-a-tion Can't be si-lenced by the tomb.
sign Till Christ ends their con-ver-sa-tion, Break-ing bread and shar-ing wine.
been Ev-i-dence of trans-for-ma-tion In which God is known and seen.

Text: John L. Bell (1949-). Tune: TRANSFORMATION; John L. Bell (1949-). © 1988, Iona Community, GIA Publications, Inc., agent.

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.

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.

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.

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.

Prayer over the Gifts

Priest: God of loving care,
you spread before us the table of life,
and give us the cup of salvation to drink.
Keep us always in the fold of your Son Jesus Christ,
our Saviour and our shepherd. **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.

Priest: It is indeed right that we should praise you, gracious God, for you created all things. You formed us in your own image: in diversity you created us. When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. You made a covenant with Israel, and through your servants Abraham and Sarah gave the promise of a blessing to all nations. Through Moses and Miriam you led your people from bondage into freedom; through the prophets you renewed your promise of salvation. Therefore, with them, and with all your saints who have served you in every age, we give thanks and raise our voices to proclaim the glory of your name.

Sanctus: #732 (Common Praise)



Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might, heav'n and earth are



full of your glo-ry. Ho - san-na in the high-est, ho - san-na in the high-est.




Blessed is he who comes in the name of the Lord, Ho - san-na in the high-est, ho-



san-na in the high-est.

Music: Community Mass, Richard Proulx (1937-2010). © 1971, 1977 GIA Publications, Inc.

Priest: Holy God, source of life and goodness, all creation rightly gives you praise. In the fullness of time, you sent your Son Jesus Christ, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator of all. He healed the sick and ate and drank with outcasts and sinners; he opened the eyes of the blind and proclaimed the good news of your kingdom to the poor and to those in need. In all things he fulfilled your gracious will. On the night he freely gave himself to death, our Lord Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Gracious God, his perfect sacrifice destroys the power of sin and death; by raising him to life you give us life for evermore. Therefore we proclaim the mystery of faith:

All: 

Christ has died; Christ is ris-en; Christ will come a - gain.

Music: Community Mass, Richard Proulx (1937-2010). © 1971, 1977 GIA Publications, Inc.

Priest: Recalling his death, proclaiming his resurrection, and looking for his coming again in glory, we offer you, Father, this bread and this cup. Send your Holy Spirit upon us and upon these gifts, that all who eat and drink at this table may be one body and one holy people, a living sacrifice in Jesus Christ, our Lord. Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory is yours, almighty Father, now and for ever.

All: 

A-men, a - men, a - men.

Music: Community Mass, Richard Proulx (1937-2010). © 1971, 1977 GIA Publications, Inc.

The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
	
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	

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.

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.

McNeil Robinson © 1979 Theodore Presser Co.

The Breaking of the Bread

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

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

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

All: **Thanks be to God.**

Fraction Hymn: #473 (Common Praise) "Miren qué Bueno"

Refrain

¡Mi-ren qué bue - no, qué bue-no es! es!

1. How pleas - ant and har - mo - nious when God's peo - ple are to - geth - er:
2. How pleas - ant and har - mo - nious when God's peo - ple are to - geth - er:
3. How pleas - ant and har - mo - nious when God's peo - ple are to - geth - er:

fra-grant as pre-cious oil when run-ning fresh on Aar-on's beard.
fresh like the morn-ing dew that falls on Zi-on's ho - ly hill.
there is where God be-stows the bless-ing, life for ev - er - more.

Text: Psalm 133; para. Pablo Sosa (1933-2020), alt. Music: Melody Pablo Sosa (1933-2020); arr. Darryl Nixon (1952-). Text and melody © Pablo Sosa. Arr. © Songs for a Gospel People, admin. Wood Lake Books

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.

A hymn or song is sung during the fraction (from the Latin "fractio" meaning "to break") when the priest breaks the consecrated bread.

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

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

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

The Communion



*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.
If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the priest will be pleased to offer you a blessing.*

Communion Hymn: #630 (CP) "You, Lord, Both Lamb and Shepherd" *All Sing*



1. You, Lord, are both lamb and shep-herd. You, Lord, are both prince and slave.
2. Clothed in light up - on the moun-tain, stripped of might up - on the cross,
3. You, who walk each day be - side us, sit in pow - er at God's side.
4. Wor - thy is our earth - ly Je - sus! Wor - thy is our cos - mic Christ!



You, peace-mak - er and sword - bring - er of the way you took and gave.
shin - ing in e - ter - nal glo - ry, beg-gared by a sold - ier's toss,
You, who preach a - way that's nar - row, have a love that reach - es wide.
Wor - thy your de - feat and vic - tory. Wor - thy still your peace and strife.



You, the ev-er- last-ing in-stant; you, whom we both scorn and crave.
you, the ev-er- last-ing in-stant; you, who are both gift and cost.
You, the ev-er- last-ing in-stant; you, who are our pil - grim guide.
You, the ev-er- last-ing in-stant; you, who are our death and life.

Text: Sylvia G. Dunstan (1955-1993), alt. © 1991 GIA Publications, Inc. Music: John R. Van Maanen (1958-) ©.

Motet: Psalm 23 (*Herbert Howells*)

Motet comes from the Latin "motectum" meaning movement and refers to the movement of the various voices in this form of vocal composition.

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.

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.

Prayer after Communion

Please rise as you are able

Priest: God of steadfast love,
watch over the church redeemed by the blood of your Son.
May we who share in these holy mysteries
come safely to your eternal kingdom,
where there is one flock and one shepherd.
We ask this in the name of Jesus Christ the risen 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

Farewell to Andrew Kuhl and Finn Keesmaat Walsh

Departing Hymn: #100 (Sing a New Creation) “Listen, God is Calling”

Please rise as you are able and sing

The musical notation is for the hymn "Listen, God is Calling" (Hymn #100). It is written in G major (one sharp) and 4/4 time. The first staff is for the Leader, and the second staff is for the All. The lyrics are: "Lis-ten, lis-ten, God is call-ing, through the Word in - vit-ing, of-fer-ing for-give-ness, com-fort, and joy. (Lis-ten)".

Text: Tanzanian trad.; trans. Howard S. Olson, 1968. Trans. © Makumira University College, admin. Augsburg Fortress. Music: Tanzanian trad.; arr. C. Michael Hawn, 2001, ©.

The Dismissal

Priest: Go forth in the name of Christ. Alleluia, alleluia!
People: **Thanks be to God. Alleluia, alleluia!**

Ministry Updates

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 **tonight at 7 PM!**

The Rev'd Andrew Kuhl

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 is **today** as we celebrate his time in our midst!

Finn Keesmaat Walsh

Finn Keesmaat Walsh, who has been a youth group leader and part-time church office staff, is leaving Redeemer **today** to take up a position at St Martin-in-the-Fields. 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 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.

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 **today** at St James Cathedral. Please hold Paige in your prayers as she prepares for her ordination. 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 **today** at 4:30 PM at St James' Cathedral. Please hold Doug in your prayers as he prepares for his ordination day. **Details about the service are available here.**

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).

On Sunday

Upcoming Sunday Evening 7 PM Services

Join us for:

Rock Eucharist (May 14), featuring the music of Neil Young.

Taizé (May 21), fashioned after services of a community of brothers who live in an ecumenical community in the village of Taizé of southern France. Singing, silence, scripture and prayers make up the worship service. It draws from more contemplative roots where silence and reflection are central to worship and mantra-like music allows the participants to centre their thought on the adoration of God.

Bach Vespers (May 28), Cantata No. 4, “Christ lag in Todesbanden”, featuring the combined choirs of Church of the Redeemer and St. Paul’s Bloor Street. Our Bach Vespers series explores the music and poetry of a Bach cantata woven into a Vespers service that draws on rich Lutheran hymnody and traditions.

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 Tom in the east transept you are very welcome!

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.

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. **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 is open on the Redeemer website ([Redeemer Explorers page](#)). The performance is free, but we invite you to consider making a suggested donation of \$20 to the Church of the Redeemer.

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).

Homeless Union Information Session

Any who are or have been homeless and are interested in establishing a homeless organization or union are invited to an information session. The gathering will take place at All Saints, Sherbourne on **Tuesday, May 2 from 5 to 7 PM**. Dinner will be provided. Please register by phone (text or call) or by email: torontohomelessorganize@gmail.com / 437-238-3424. Please share this with anyone you think may be interested, including the registration information.

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).

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, May 7 (Easter 5A)

9 AM – Spiritual Communion (on Zoom only)

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

8 PM – Compline (on Zoom only)

Sunday, May 14 (Easter 6A)

9 AM – Spiritual Communion (on Zoom only)

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

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

Featuring the music of Neil Young

8 PM – Compline (on Zoom only)