

THE FIFTH SUNDAY OF EASTER: HOLY EUCHARIST
SUNDAY, MAY 7, 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.


Sylvia Dunstan, born in Simcoe, Ontario, was a United Church Minister and prison chaplain. In addition to writing many songs and hymns, she was known for her passion for those in need and her love of liturgy.

Welcome


Land Acknowledgement

Opening Hymn: #820 (Gather) "All Who Hunger"


Please rise as you are able and sing



1. All who hun-ger, gath-er glad-ly; ho-ly man-na is our bread.
2. All who hun-ger, nev-er stran-gers, seek-er, be a wel-come guest.
3. All who hun-ger, sing to- geth-er; Je-sus Christ is liv-ing bread.



Come from wil-der-ness and wan-d'ring. Here, in truth we will be fed. You that
Come from rest-less-ness and roam-ing. Here, in joy, we keep the feast. We that
Come from lone-li-ness and long-ing. Here, in peace, we have been led. Blest are



yearn for days of full-ness, all a-round us is our food.
once were lost and scat-tered in com-mun-ion's love have stood.
those who from this ta-ble live their lives in grat-i-tude.

Refrain



Taste and see the grace e-ter-nal. Taste and see that God is good.

TEXT: Sylvia G. Dunstan, 1955-1993, 1991, GIA Publications, Inc. MUSIC: Bob Moore, b. 1962, 1993, GIA Publications, Inc.

✠ 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.**

Glory to God

The Collect of the Day

Priest: Almighty God, your Son Jesus Christ is the way, the truth, and the life. Give us grace to love one another and walk in the way of his commandments, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People: **Amen.**

First Reading

Please be seated

Reader: A Reading from the Acts of the Apostles.

But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. ‘Look,’ he said, ‘I see the heavens opened and the Son of Man standing at the right hand of God!’ But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, ‘Lord Jesus, receive my spirit.’ Then he knelt down and cried out in a loud voice, ‘Lord, do not hold this sin against them.’ When he had said this, he died.

Reader: The word of the Lord.

Acts 7.55-60

All: **Thanks be to God.**

A moment of silence is observed

Psalm 31.1-5, 15-16 (George Black)

Refrain



In - to your hands, O God, I com-mend my spi - rit.

In you, O God, have I taken refuge; let me never be put to shame;
deliver me in your righteousness.

Incline your ear to me;
make haste to deliver me. **Refrain**

Be my strong rock, a castle to keep me safe,
for you are my crag and my stronghold;
for the sake of your name, lead me and guide me. **Refrain**

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.

Pronounced “CALL-ect” the collect is the prayer that calls us together in worship and praise.

The cost of fidelity and steadfastness in times of adversity is now part of the story Luke tells of the early Church. Stephen follows the Way of Christ, doing great signs and wonders among the people and thus finding himself in conflict with the religious authorities. Despite the risk, he remains faithful to his Lord to the end; and as the stones are hurled, his last words echo those of Jesus on the cross.

Pronounced “sahm” The psalms are a collection of poetry, prose and song that cover every theme and emotion.

Refrain



In - to your hands, O God, I com-mend my spi - rit.

Take me out of the net that they have secretly set for me,
for you are my tower of strength.
Into your hands I commend my spirit,
for you have redeemed me, who are the God of truth. **Refrain**

"My times are in your hand;
rescue me from the hand of my enemies, and from those who persecute me.
Make your face to shine upon your servant,
and in your loving-kindness save me." **Refrain**

Second Reading

Reader: A Reading from the First Letter of Peter

This letter of Peter is a call to faithful living as these early believers experienced persecution under the Roman Empire. Peter counsels them to be nourished and strengthened by the hearing of the Word, reminding them of their great responsibility: they are the living stones that will be built into God's spiritual house here on Earth.

Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—if indeed you have tasted that the Lord is good. Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: 'See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame.' To you then who believe, he is precious; but for those who do not believe, 'The stone that the builders rejected has become the very head of the corner', and 'A stone that makes them stumble, and a rock that makes them fall.' They stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

Reader: The word of the Lord.

All: **Thanks be to God.**

1 Peter 2.2-10

A moment of silence is observed

Sequence Hymn: #577 (Gather)“Come, My Way, My Truth, My Life”

Please rise as you are able and sing



1. Come, my Way, my Truth, my Life: Such a way as gives us breath; Such a
2. Come, my Light, my Feast, my Strength: Such a light as shows a feast; Such a
3. Come, my Joy, my Love, my Heart: Such a joy as none can move; Such a



truth as ends all strife; Such a life as kill - eth death.
feast as mends in length; Such a strength as makes his guest.
love as none can part; Such a heart as joys in love.

Text: George Herbert (1593-1632). Tune: THE CALL, Ralph Vaughan Williams (1872-1958), © Stainer and Bell Publications.

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

Deacon: The Lord be with you.

All: **And also with you.**

Deacon: The Holy Gospel of our Lord Jesus Christ according to John.

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

‘Do not let your hearts be troubled. Believe in God, believe also in me. In my Father’s house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.’ Thomas said to him, ‘Lord, we do not know where you are going. How can we know the way?’ Jesus said to him, ‘I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.’

Philip said to him, ‘Lord, show us the Father, and we will be satisfied.’ Jesus said to him, ‘Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, “Show us the Father”? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.

Deacon: The Gospel of Christ.

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

John 14.1-14

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 is a continuation of Jesus’ consoling farewell to his friends shortly before his death. He reassures them they will see one another again in his Father’s house, a place to which they know the way. When asked by Thomas, “how can we know the way?”, he answers with an “I am” statement, describing himself as his Father would. They and we will find our way home to the Father’s house, by following the way and the truth and the life he has taught and modelled in his life and in his death.

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.

Homily: Susan Haig

A moment of silence is observed.

The Prayers of the People

Leader: As we are God’s dwelling place here on earth, let us pray for the church. Loving God, our life is in your hands, and we offer you all that we are, all that our past has made us, and all that we may become. Build us up by the power of your Spirit into a spiritual temple where you are glorified day after day, in all our praise and worship and in our love for one another.

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

We pray to you, risen Lord:

All: **Hear our prayer.**

Leader: As one human family, given shelter on this sacred earth, let us pray for the world. Living God, our planet, with its frenzied life on its fragile skin, is unnervingly small and vulnerable to evil. Sharpen our consciences to sense your desire for what you have created, that we may cherish all that you have entrusted to our care. Guide our leaders in the way of truth and give them the courage to act with justice and equity for all they serve.

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

We pray to you, risen Lord.

All: **Hear our prayer.**

Leader: As ones whose hearts are troubled, we pray for the sick and the suffering. We pray for those whose lives are full of disappointment, disillusion and discontent, and for all who burdened by suffering, loneliness, or loss. Lift the veils of fear and doubt from the eyes of those who long to see your unbounded love, comfort those who desire your compassionate embrace, and bring healing to all who long to be made whole.

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

We pray to you, risen Lord.

All: **Hear our prayer.**

Leader: As ones seeking the way, that we may dwell with you forever, we pray for those who have died. Rest eternal grant unto them, O Lord and let light perpetual shine upon them. May they rest in peace and rise in glory. Bless and comfort their loved ones and lead us all to our eternal home.

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

We pray to you, risen Lord.

All: **Hear our prayer.**

Leader: As ones whose hearts are grateful, we give you praise. Holy God, we thank you for showing us the Way. 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.

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, 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, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

Offertory Hymn: #622 (Gather) "Love Divine, All Loves Excelling" *All Sing*

1. Love di - vine, all loves ex - cel-ling, Joy of heav'n to earth come down!
2. Come, al - mighty to de - liv - er, Let us all your life re - ceive;
3. Fin - ish then your new cre - a - tion, Pure and spot-less, gra - cious Lord,

Fix in us your hum-ble dwell-ing, All your faith - ful mer-cies crown.
Sud-den - ly re - turn and nev - er, Nev - er more your tem-ples leave.
Let us see your great sal - va - tion Per-fect - ly in you re - stored.

Je - sus, source of all com - pas - sion, Love un - bound-ed, love all pure;
Lord, we would be al-ways bless-ing, Serve you as your hosts a - bove,
Changed from glo - ry in - to glo - ry, Till in heav'n we take our place,

Vis - it us with your sal - va - tion, Let your love in us en - dure.
Pray, and praise you with-out ceas - ing, Glo - ry in your pre-cious love.
Till we sing be - fore the al-might - y Lost in won-der, love and praise.

The "Offertory Hymn" 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 as a symbol that in offering what sustains us, we might be a blessing to others.

Text: Charles Wesley (1707-1788), alt. Tune: Rowland H. Prichard (1811-1887)

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: Gracious God,
you show us your way
and give us your divine life.
May everything we do
be directed by the knowledge of your truth.
We ask this in the name of Jesus Christ the risen Lord. **Amen.**

✠ The Celebration of the Eucharist



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



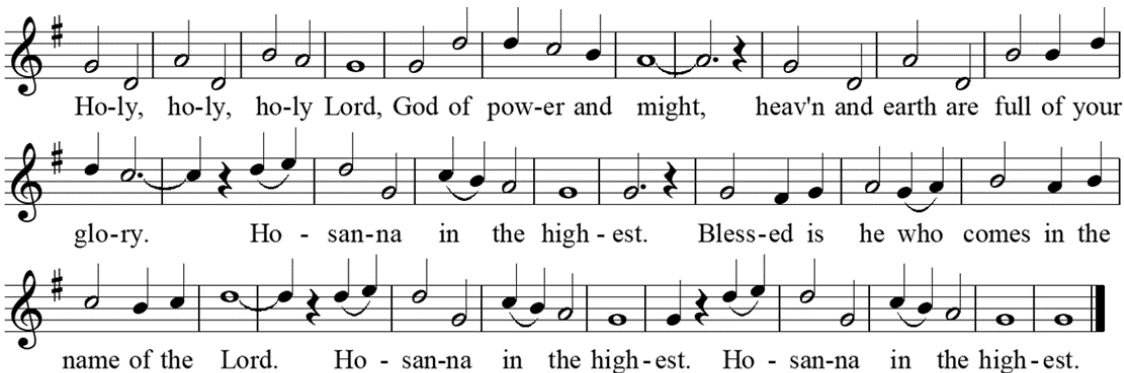
Lift up your hearts. We lift them to the Lord.



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

Priest: It is indeed right to thank you and praise you, holy and gracious God, creator of all things, ruler of heaven and earth, sustainer of life, for you are the source of all goodness, rich in mercy and abounding in love; you are faithful to your people in every generation, and your word endures for ever. Therefore with angels and archangels, with the fellowship of saints and the company of heaven, we glorify your holy name, evermore praising you and singing:

Sanctus: #201 (Gather)



Music: *Mass of Remembrance*, Marty Haugen, © 1987, GIA Publications, Inc.

Priest: We praise you, merciful Father, not as we ought, but as we are able, because in your tender love you gave the world your only Son, in order that the world might be saved through him. He made you known by taking the form of a servant, healing the sick, liberating the oppressed, reaching out to the lost. Betrayed, reviled, and nailed to the cross, he confronted the power of sin and disarmed it for ever. In his offering of himself, he became the perfect and sufficient sacrifice for the sins of the whole world. Redeemed by Christ, we have been adopted as your children; by your pardon you have made us worthy to praise you. On the night he was betrayed, Jesus, at supper with his friends, took bread, gave you thanks, broke the bread, gave it to them, and said, "Take and 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 which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." In obedience to him and with grateful hearts we approach your holy table, remembering our Saviour's sacrifice, and rejoicing in his victory. Confident in his sovereign purpose, we declare our faith.

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.

All: **Christ has died, Christ is risen, Christ will come again.**

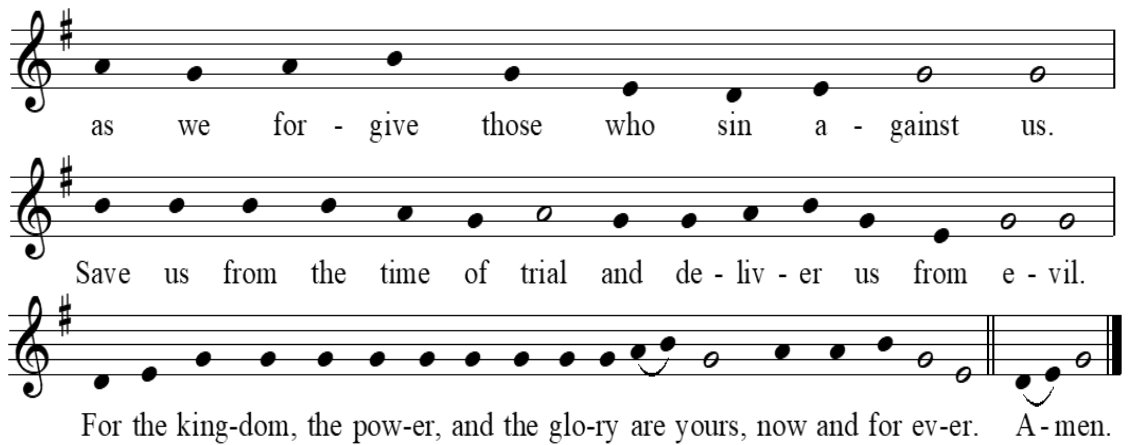
Priest: Send your Holy Spirit on us that as we receive this bread and this cup we may partake of the body and blood of our Lord Jesus Christ, and feed on him in our hearts by faith with thanksgiving. May we be renewed in his risen life, filled with love, and strengthened in our will to serve others; and make of our lives, we pray, a pure and holy sacrifice, acceptable to you, knitting us together as one in your Son Jesus Christ, to whom, with you and the Holy Spirit, be all honour and glory, now and forever.

All: **Amen.**

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

<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 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: Lord, we died with you on the cross.

All: **Now we are raised to new life.**

Priest: We were buried in your tomb.

All: **Now we share in your resurrection.**

Priest: Live in us that we may live in you.

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

People: **Thanks be to God.**

Fraction Anthem: "A New Commandment" (*Thomas Tallis*)

A new commandment I give unto you, saith the Lord,
 that ye love together, as I have loved you,
 that e'en so ye love one another.

By this shall ev'ry one know that ye are my disciples, if ye have love one to another. ~ *John 13*

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.

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

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: #837 (Gather) "Taste and See"

All Sing

Refrain



Taste and see, taste and see the good-ness of the Lord.



Taste and see, taste and see the good-ness of the Lord.



1. I will nev - er stop thank - ing my God
2. Join the sing - ing in praise of our God;
3. Look to God and be ra - diant with joy;
4. God of jus - tice, rain down on the poor,



with my words of praise. My soul will boast, will
tell the world of the Name. I cried to the Lord: "Have
you will nev - er knowshame. The weight of your bur - den is
giv - ing hope to their days. Come vis - it your peo - ple each

D.C.



boast in the Lord. The low - ly will hear me and be lift - ed in praise.
mer - cy on me." God calmed all my fears and then set me free.
light to the Lord. With ten - der com - pas - sion God will call you by name.
child of the earth; come vis - it us now and bring us to a new birth.

Text: Psalm 34.1-3; Francis Patrick O'Brien (1958-). Tune: Francis Patrick O'Brien (1958-). © 1992, GIA Publications, Inc.

Motet: "My Man on Love" (Judee Sill)

One star remains in the false darkness
Have you met my man on love?
One truth survives death's silent starkness
Have you met my man on love?

No sorrow is like yours, my friend
Though silence is your tomb
I'd take your every agony to
Save you from this doom

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

But one star remains in the false darkness
Have you met my man on love?
One truth survives death's silent starkness
Have you met my man on love?

In your eyes is an echo of
What once was passion, my friend
If I cried out loud, could you hear these words
Resurrection waits within

'Cause one star remains in the false darkness
Have you met my man on love?
One truth survives death's silent starkness
Have you met my man on love?

Most high, most high, my man on love

Prayer after Communion

Please rise as you are able

Priest: God of love,
in this eucharist we have heard your truth
and shared in your life.
May we always walk in your way,
in the name of Jesus Christ the Lord. **Amen.**

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 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.**

The word "Announcements" arrives in English circa 1500, from the Old French "Anoncier" meaning "announce, proclaim."

Announcements

Please be seated

Departing Hymn: #562 (Gather) “Halleluya! We Sing Your Praises”

Please rise as you are able and sing

Refrain



Hal-le - lu-ya! We sing your prais-es, all our hearts are filled with glad-ness. Hal-le-



lu-ya! We sing your prais-es, all our hearts are filled with glad-ness.



1. Christ the Lord to us said: I am wine, I am bread, I am

2. Now he sends us all out, strong in faith, free of doubt, strong in



wine, I am bread, give to all who thirst and hun-ger.
faith, free of doubt, to pro-claim the joy - ful Gos-pel.

Text and tune: South African. © 1984,
Utryck, Walton Music Corporation, agent.

The Dismissal

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

People: Thanks be to God. Alleluia, alleluia!

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Ministry Updates

Welcoming Paige Souter

Today we welcome The Rev'd Paige Souter as our assistant curate. Paige was ordained a transitional deacon last Sunday at St James Cathedral. Pictures from the ordination are available on the [Diocese's Facebook page](#).

1964

Dr Mike Daley, our assistant director of music, presents a lecture-concert that celebrates the music of 1964. He performs with Jill Daley and Laurel Tubman at Church of the Redeemer **on this afternoon at 3 PM** and [tickets can be ordered here](#).

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).

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 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).

Next Garden Eucharist

After several months of rainy Saturdays, the next Garden Eucharist will be held on **Saturday, May 27 at 2 PM** at the home of Michael and Karen Visser. For further information, please be in touch with Susan Haig (shaig@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.

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 to 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.**

Calling All Pilgrims

The Becoming Pilgrims Committee invites you to join them for a short, local pilgrimage on **Saturday, May 13, at 10 AM**. We will practise “praying with our feet” as we walk along the Wilket Creek Trail, beginning and ending at Edwards Gardens. We will stop halfway for coffee and treats at Charmaine Sweets at Eglinton and Laird. The loop is just under 7 kilometres and while mostly flat does involve a couple of steep hills. Please join us at 10 AM sharp at Edwards Gardens in the small garden between the parking lot and gift shop pavilion. For more information, please contact the pilgrimage leader, Susan Haig, at shaig@theredeemer.ca.

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.

Indigenous Solidarity Working Group

Valley of the Birdtail: An Indian Reserve, a White Town and the Road to Reconciliation shines a lens on Canada's relations with Indigenous peoples — from institutionalized racism through to hope for true reconciliation. Take this opportunity to join the conversation about repairing relations with First Nations and how this will impact changes to our legal framework and our future as a nation.

Meet authors and legal experts, Douglas Sanderson (Amo Binashii) and Andrew Stobo Sniderman for a wide-ranging discussion on **Saturday, June 10**, from 1 to 4 PM. **To register, please use this link** or visit the ISWG page on the Redeemer website. The session will also be live streamed on Redeemer's [YouTube channel](https://www.youtube.com/@theredeemertoronto9295) (<https://www.youtube.com/@theredeemertoronto9295>).

Redeemer Property Summit

On Saturday, April 22 members of the community joined John Sutton, chair of the property committee and Susan Graham Walker, parish administrator, for a tour of the church. They were taken to many of the nooks and crannies that we never get to see. **Pictures**, courtesy of Thomas Evers, capture a little bit of their experience.

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.

Art Exhibit

Joan Holben, a long time Redeemer member, is holding an art exhibition at Rosedale United Church, 159 Roxborough Drive from May 5 – June 25, 2023, Monday to Friday, 9 AM – 5 PM. An opening reception will take place on Sunday, May 14 from 1:30 – 4:30 PM. All are welcome. For more information, contact Joan Holben at joanholben1937@gmail.com or 416-921-8671.

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 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)

Sunday, May 21 (Ascension Sunday)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM – Taizé (in the Church and through YouTube)

8 PM – Compline (on Zoom only)