



THE SIXTH SUNDAY OF EASTER: HOLY EUCHARIST

SUNDAY, MAY 14, 2023 AT 10:30 A.M.



The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

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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: #242 (Common Praise) "This is the Feast of Victory ..."

Please rise as you are able and sing

Refrain



1-4

Last time



2. Pow - er, rich - es, wis - dom, and strength and
3. Sing with all the peo - ple of God, and
4. Bless - ing, hon - our, glo - ry, and might be to
5. For the Lamb who was slain has be -



- hon - our, bless - ing and glo - ry are his.
join in the hymn of all cre - a - tion.
God and the Lamb for - ev - er. A - men.
gun his reign. Al - le - lu - ia!

To refrain

Text: Song to the Lamb (Rev.4.11; 5.9-10, 13); para. John W. Arthur (1922-1980). Music: Richard Hillert (1923-2010). Para. and music © 1978 Lutheran Book of Worship. Reprinted by permission of Augsburg Fortress.

✠ The Easter Greeting

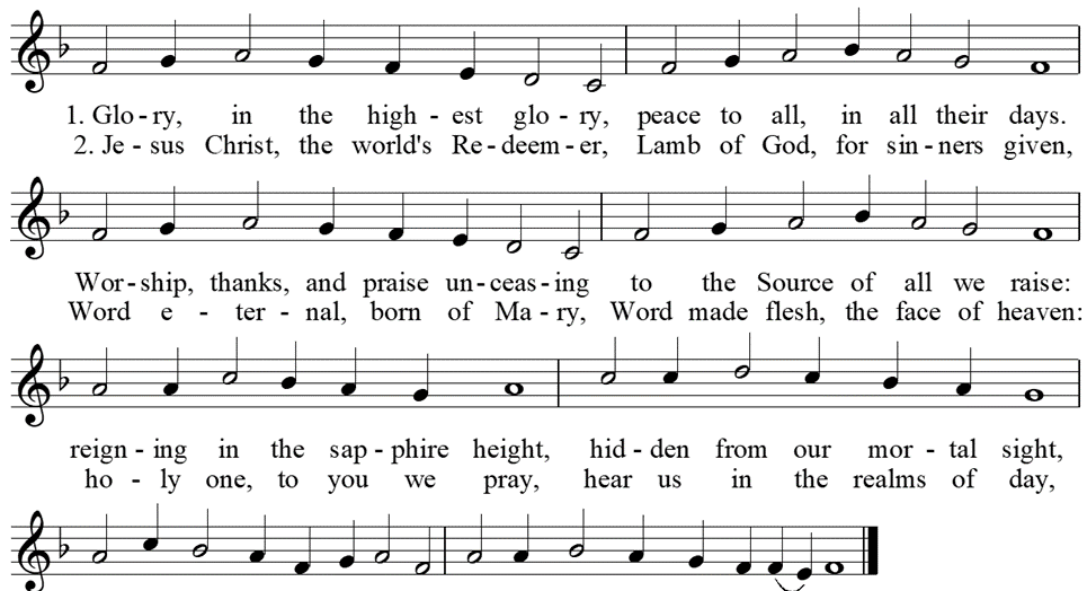
Priest: Alleluia! Christ is risen.

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: #366 (Common Praise)



1. Glo - ry, in the high - est glo - ry, peace to all, in all their days.
2. Je - sus Christ, the world's Re - deem - er, Lamb of God, for sin - ners given,
Wor - ship, thanks, and praise un - ceas - ing to the Source of all we raise:
Word e - ter - nal, born of Ma - ry, Word made flesh, the face of heaven:
reign - ing in the sap - phire height, hid - den from our mor - tal sight,
ho - ly one, to you we pray, hear us in the realms of day,
now re - ceive our a - dor - a - tion, as we make our sup - pli - ca - tion.
with the Spir - it there u - nit - ed, and the God - head high ex - alt - ed.

Text: Glory to God (Gloria in excelsis, Greek hymn, 2007); para. Paul Gibson (1932-) ©. Music: Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-).
Rev. © 1993 Réveil Publications.

The Collect of the Day

Priest: God of love,
you invite us to abide in you.
May we follow the Spirit of truth,
so that through us your commanding love
may speak to the heart of the world;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

✠ The Proclamation of the Word

First Reading

Reader: A Reading from the Acts of the Apostles.

Please be seated

Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown God.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is

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 is a short hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

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

Luke describes Paul preaching in Athens. Paul starts from the Athenians' own understanding of divinity to proclaim the significance of Christ's resurrection.

he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him - though indeed he is not far from each one of us. For 'In him we live and move and have our being'; as even some of your own poets have said, 'For we too are his offspring.' Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead."

Reader: The word of the Lord.

Acts 17:22-31

People: **Thanks be to God.**

A moment of silence is observed

Pronounced "sahm"

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

Psalm 66.8-20 (*Plainsong*)



LET ALL peoples bless you, O God; *
make the voice of your praise resound.

You hold our souls in life, *
and will not allow our feet to slip.

For you, O God, have proved us, *
you have tried us just as silver is tried.

You have brought us into the snare; *
you laid heavy burdens upon our backs.

You let enemies ride over our heads;
we went through fire and water; *
but you brought us out into a place of refreshment.

**I will enter your house with burnt-offerings
and will pay you my vows, *
which I promised with my lips
and spoke with my mouth when I was in trouble.**

I will offer you sacrifices of fat beasts
with the smoke of rams; *
I will give you oxen and goats.

Let all who fear you come to me, *
and I will tell them what you have done for me.

I called out to you with my mouth, *
and your praise was on my tongue.

If I had found evil in my heart, *
you, God, would not have heard me;

But in truth you have heard me; *
and have attended to the voice of my prayer.

Praise to you, O God,
you have not rejected my prayer, *
nor withheld your love from me.

Second Reading

Reader: A Reading from the First Letter of Peter.

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defence to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

Reader: The word of the Lord.

1 Peter 3:13-22

All: Thanks be to God.

A moment of silence is observed

This letter is written to persecuted Christians. Here Peter encourages his audience to see that their suffering is a sharing in Christ's suffering which results in victorious, imperishable life for Christ, and for all who recognize Christ's cosmic victory – even those who have died long before Christ's human sojourn.

Sequence Hymn: #400 (Common Praise) "What Wondrous Love Is This"

Please rise as you are able and sing

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.



1. What won - drous love is this, O my soul, O my soul! What
2. When I was sink - ing down, sink - ing down, sink - ing down, when
3. To God and to the Lamb I will sing, I will sing; to
4. And when from death I'm free, I'll sing on, I'll sing on; and

won-drous love is this, O my soul! What won-drous love is this that
I was sink - ing down, sink - ing down, when I was sink - ing down be-
God and to the Lamb I will sing; to God and to the Lamb, who
when from death I'm free, I'll sing on; and when from death I'm free, I'll

caused the Lord of bliss to bear the dread-ful curse for my soul, for my
neath God's right- eous frown, Christ laid a - side his crown for my soul, for my
is the great I AM, while mil-lions join the theme, I will sing, I will
sing his love for me, and through e - ter - ni - ty I'll sing on, I'll sing

soul, to bear the dread-ful curse for my soul!
soul, Christ laid a - side his crown for my soul.
sing, while mil-lions join the theme, I will sing.
on; and through e - ter - ni - ty I'll sing on.

Text: General Selection of the Newest and Most
Admired Hymns and Spiritual Songs Now in Use,
1811, alt. Music: Melody William Walker (1809-
1875), appendix to The Southern Harmony, New
Haven, 1840 ed.; harm. The New Century Hymnal,
1995. Harm. © 1993 The Pilgrim Press.

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.

Jesus speaks to his disciples after he has washed their feet and recognized that one of them will betray him. Here he promises that after he is taken from them, they will not be orphaned but will have the Spirit, and he asks them to keep his commandments to love others as he has loved them.

*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.

Jesus said, "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them."

Deacon: The Gospel of Christ.

John 14.15-21

All: Praise to you, Lord Jesus Christ.

Homily: Ann Jervis

Please be seated

A moment of silence is observed.

The Prayers of the People

Please rise as you are able

Leader: As we gather in the company of the living God, let us pray for the church.

Please add your prayers for the church silently or aloud

God of all, we pray that the church may be alive with your risen life, refreshed and revived by the breath of your Spirit, and purified and refined like gold and silver, so that we may offer your saving love to a searching world.

You are the one true God:

All: And we long to worship you.

Leader: As we gather in this land we call home, let us pray for the world.

Please add your prayers for the world silently or aloud.

Lord of life, we pray for the places we work, study, and serve. May we witness to your presence in our lives in the midst of all that we do. We pray for all in authority, may they follow in the way of your Son, loving you and those they serve as themselves. We pray for your creation that we may restore what has been lost and cherish what remains .

You are the one true God:

All: And we long to worship you.

Leader: As we gather to intercede for one another, let us pray for the sick and the suffering, the lonely and the lost.

Please add your prayers for those in need silently or aloud.

Living God, we pray for those who are anxious and afraid, and for those who feel out of their depth. Bring healing and wholeness to all who are wounded and broken.

You are the one true God:

All: And we long to worship you.

Leader: As we gather to give thanks for the new life that awaits us, we pray for those who have died.

Please add your prayers for those who have died silently or aloud.

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 reunite us all in your everlasting peace.

You are the one true God:

All: And we long to worship you.

Leader: Lord of life, even in our disobedience you reveal the depth of your love for us.

Please add your prayers of thanksgiving silently or aloud.

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.” 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.

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.

Holy God, 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: #231 (Common Praise) “That Eastertide with Joy ... “



1. That Eas - ter - tide with joy was bright; the sun shone out with fair - er light, al-le-
2. He bade them see his hands, his side, where yet the glo - rious wounds a - bide; al-le-
3. From ev - ery weap-on death can wield thine own re-deemed for ev - er shield: al-le-
4. Je - sus, the king of gen - tle - ness, do thou thy - self our hearts pos-sess, al-le-



lu-ia, al-le - lu-ia! when, to their long - ing eyes re-stored, the a-pos-tles saw their ris - en
lu-ia, al-le - lu-ia! the to-kens true which made it plain their Lord in-deed was risen a -
lu-ia, al-le - lu-ia! O Lord of all, with us a - bide in this our joy - ful Eas - ter -
lu-ia, al-le - lu-ia! that we may give thee all our days the tri-bute of our grate-ful



Lord. al-le - lu-ia, al-le - lu-ia, al-le - lu-ia, al-le - lu-ia, al-le - lu - ia!
gain. al-le - lu-ia, al-le - lu-ia, al-le - lu-ia, al-le - lu-ia, al-le - lu - ia!
tide. al-le - lu-ia, al-le - lu-ia, al-le - lu-ia, al-le - lu-ia, al-le - lu - ia!
praise. al-le - lu-ia, al-le - lu-ia, al-le - lu-ia, al-le - lu-ia, al-le - lu - ia!

Text: Latin (*Aurora lucis rutilat*, part 3, 5th cent. ?); tr. John Mason Neale (1818-1866), alt. Music: LASST UNS ERFREUEN: Melody *Geistliche Kirchengesänge*, Köln, 1623; adapt. Ralph Vaughan Williams (1872-1958), © Oxford University Press; harm. Derek Holman (1931-2019) ©.

Prayer Over the Gifts

Priest: God of glory,
accept all we offer you this day,
and bring us to that eternal city of love and light,
where Christ is King.
We ask this in his name. **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: Holy God, Lover of creation, we give you thanks and praise for in the ocean of your steadfast love you bear us and place the song of your Spirit in our hearts. When we turn from your love and defile the earth, you do not abandon us. Your Spirit speaks through Huldah and Micah, through prophets, sages, and saints in every age, to confront our sin and reveal the vision of your new creation. Joining in the song of the universe we proclaim your glory singing:

Sanctus: #284 (Gather)

All Sing



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



full of your glo-ry. Ho - san-na in the high-est. Bless-ed is he who



comes in the name of the Lord. Ho - san-na in the high-est, ho - san-na



in the high - est.

Music: Mass of Creation, Marty Haugen. © 1984, GIA Publications, Inc.

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.

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.

Priest: Gracious God, in the fullness of time you sent Jesus the Christ to share our fragile humanity. Through Jesus' life, death, and resurrection you open the path from brokenness to health, from fear to trust, from pride and conceit to reverence for you. Rejected by a world that could not bear the Gospel of life, Jesus knew death was near. His head anointed for burial by an unknown woman, Jesus gathered together those who loved him. He took bread, gave thanks to you, broke it and gave it to his friends, saying, "Take and eat: this is my body which is given for you. Do this for the remembrance of me." After supper, Jesus took the cup of wine, 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. Whenever you drink it, do this for the remembrance of me." And now we gather at this table in response to his commandment, to share the bread and cup of Christ's undying love, and to proclaim our faith.

People: **Christ has died. Christ is risen. Christ will come again.**

Priest: Breathe your Holy Spirit the wisdom of the universe, upon these gifts that we bring to you: this bread, this cup, ourselves, our soul and bodies, that we may be signs of your love for all the world and ministers of your transforming purpose. Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit all glory is yours, Creator of all, and we bless your holy name for ever.

All: **Amen.**

The Lord's Prayer

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.

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

People: Now we are raised to new life.

Priest: We were buried in your tomb.

People: Now we share in your resurrection.

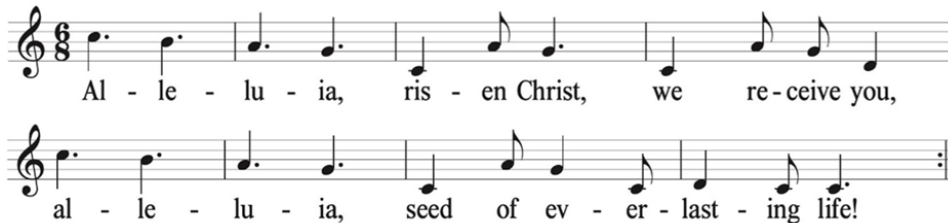
Priest: Live in us that we may live in you.

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

People: Thanks be to God.

Fraction Hymn: “Alleluia, Risen Christ” (Michel Guimont)

Refrain



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

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.

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: #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.



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



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



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

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

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

Motet: "Exultate Justi" (Ludovico da Viadana)

Rejoice in the Lord, O ye just; praise befits the upright.
Give praise to the Lord on the harp; sing to him with the psaltery,
the instrument of ten strings.
Sing to God a new canticle, sing well unto God with a loud noise.
Rejoice in the Lord, O ye just; praise befits the upright.

~Psalm 33

Prayer after Communion

Please rise as you are able

Priest: Father,
you restored us to life
by raising your Son from death.
May we who receive this sacrament
always be strengthened to do your will,
in the name of Jesus Christ the risen 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.

Announcements

Please be seated

Departing Hymn: #243 (Common Praise) "Christ is Atonement"

Please rise as you are able and sing



1. Christ is a - tone - ment, the Pas - chal vic - tim; he gave his life that we might
2. Christ is the great priest who sets a ta - ble, mak - ing of bread and wine a
3. Christ is com - pas - sion, with us in sor - row; he bears our bur - dens, shares our
4. Christ is our free - dom, true lib - er - a - tion; in free - ing us he bids us



live for - ev - er. We for re - demp - tion sing in ex - al - ta - tion
sac - red ban - quet. We for this man - na sing in ex - al - ta - tion
in - most dark - ness. We for such car - ing sing in ex - al - ta - tion
live for oth - ers. We for this chal - lenge sing in ex - al - ta - tion

Refrain



"Glo - ry to God, glo - ry to God on high." high."

Text and music: Patrick Wedd (1949-2019) ©.

Dismissal

Priest: Go in peace to love and serve the Lord. Alleluia, alleluia!

People: Thanks be to God. Alleluia, alleluia!

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

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.

Ministry Updates

Announcements

Do you sometimes wonder where to send an announcement to be shared with the community? We are making your life (and ours!) simpler by having one email address for all those pieces of information that you would like included in the various places we share ministry updates. Please send your details to us at **Announcements**. (announcements@theredeemer.ca)

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).

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 (Today), 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.

Coffee Mugs

Redeemer is looking to replenish its supply of coffee mugs. If you could bring one to church to use and then leave, we would be very grateful! If you have a larger supply to give, please let us know – office@theredeemer.ca. Thank you.

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

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! The next walk will be on **June 10**, followed by **July 8** and **August 12**. Watch this space for further details.

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>).

Creation Matters

Creation Matters, Redeemer's Ecospirituality group, gathers each month for prayer, discussion and support. Our next meeting is **Wednesday, May 17**, from 2-4 PM, in person at Church of the Redeemer in the Boardroom. If you would like to join us, please contact Grant Jahnke at creationmatters@theredeemer.ca.

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.

Fleurs de Villes VOYAGE: Bloor-Yorkville

From Wednesday, May 10 through Mother's Day weekend there will be a free self-guided floral trail throughout the entire neighbourhood open to all members of the public. This year's theme, VOYAGE, will take guests on a journey of discovery and iconic storytelling - all told through floral designs. Further information including a map can be found on the event website (<https://www.bloor-yorkville.com/fleursdevillesvoyage>).

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 **today** from 1:30 – 4:30 PM. All are welcome. For more information, contact Joan Holben at joanholben1937@gmail.com or 416-921-8671.

Organ Recital

Our Director of Music, Dan Norman, will be the recitalist at **Yorkminster Park Baptist Church** on **Wednesday, June 7 at 12:30 PM**. Please come and hear him playing in this long-standing recital series.

The Common Table

Can You Help?

Our Common Table participants need ball caps, socks, men's underwear (M, L, XL), men's t-shirts and shorts, running shoes (especially men's sizes 10-13), deodorant and bottles of sunscreen. Drop off donations Monday to Friday between 10 & 11:30 AM at the church or **email the program** (dropin2@theredeemer.ca) to learn more about how to help out. Thank you!

Kitchen Volunteers Needed

The Common Table is looking for volunteer kitchen helpers from **May 15 to July 28**. The hours are 8 AM to noon and we ask for a regular one-day-per-week commitment. Tasks include chopping vegetables, preparing soup, washing dishes and making sandwiches - while having fun! Please **email the program** (commontable@theredeemer.ca) to volunteer.

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 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)

Sunday, May 28 (Pentecost)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM – Bach Vespers (in the Church and through YouTube)

Cantata No. 4, “Christ lag in Todesbanden”, featuring the combined choirs of
Church of the Redeemer and St. Paul’s Bloor Street

8 PM – Compline (on Zoom only)

