



**THE THIRD SUNDAY OF EASTER**

SUNDAY, APRIL 14, 2024, AT 10:30 A.M.

The Church of the Redeemer:

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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.

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Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

Having celebrated the resurrection of Jesus Christ on Easter Sunday, we have now entered the Easter Season. The season lasts for 50 days, and during that time each service begins with the declaration "Alleluia! Christ is risen."

**Presider:** Steven Mackison

**Welcome**

**Land Acknowledgement**

**Opening Hymn: #243 (Common Praise) "Christ is Atonement, the Paschal Victim"**

*Please rise 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) ©.

**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.**

## The Gloria: #686 (Common Praise)

*All sing*



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

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

The "Gloria," penned in the first century, is a timeless song 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.

Pronounced "CALL-ect". The collect of the day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" the meaning behind the readings and offers them in prayer.

## The Collect of the Day

*Priest:* Wounded God,  
human and divine;  
give us faith to perceive you pierced and embodied,  
standing here among us,  
and feeding us forgiveness, beautifully broken;  
through Christ, the suffering servant.

*People:* Amen.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Acts of the Apostles.

Peter addressed the people, "You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made this man walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we

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

An incident in the early days after Jesus' resurrection, when Peter and the disciples are in Jerusalem and, as Acts writes, "many wonders and signs were being done by the apostles" (2:43).

Pronounced "sahm", the psalms are a collection of poetry, prose, and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair.

A psalm of petition which emphasizes confidence in God over focus on the psalmist's troubles.

are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you. And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out."

*Reader:* The word of the Lord.

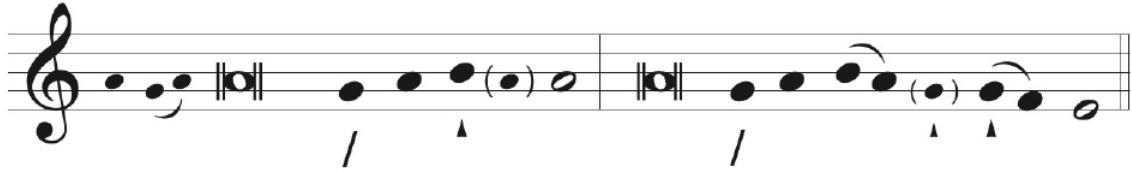
Acts 3.12-19

*All:* **Thanks be to God.**

*A moment of silence is observed*

### Psalm 4

*All sing*



ANSWĒR me when I call, O God, defender / of my cause; \*  
**you set me free when I am hard-pressed;**  
**have mercy on / me and hĕar mĕ prayer.**

**“You mortals, how long will you disho- / nour my glory; \*  
how long will you worship dumb idols  
/ and run ĕfter fĕlse gods?”**

Know that God does wonders / for the faithful; \*  
when I call, my Re- / deemer will hĕar me.

**Tremble, then, and / do not sin; \*  
speak to your heart in / silence upon yōur bed.**

Offer the appointed / sacrifices \*  
and / put your trust in God.

**Many are saying,  
“Oh, that we / might see better times!” \*  
Lift up the light of your counte- / nance upon us,  
Ö God.**

You have put gladness / in my heart, \*  
more than when grain and / wine and öil increase.

**I lie down in peace; at once I / fall asleep; \*  
for only you, God, / make me dwell in säfety.**



## Second Reading:

*Reader:* A Reading from the First Letter of John.

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure. Everyone who commits sins is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

*Reader:* The word of the Lord.

1 John 3.1-7

*All:* **Thanks be to God.**

*A moment of silence is observed*

**Sequence Hymn: #60 (Common Praise) "I Come with Joy"**

*Please rise and sing*



1. I come with joy, a child of God, for - giv - en, loved, and free, the  
2. I come with Chris-tians far and near to find, as all are fed, the  
3. As Christ breaks bread and bids us share, each proud di - vi - sion ends. The  
4. The spir - it of the ris - en Christ, un - seen, but ev - er near, is  
5. To - geth - er met, to - geth - er bound, by all that God has done, we'll



life of Je - sus to re-call, in love laid down for me.  
new com-mu - ni - ty of love in Christ's com-mu - nion bread.  
love that made us makes us one, and strang - ers now are friends.  
in such friend-ship bet - ter known, a - live a - mong us here.  
go with joy, to give the world the love that makes us one.

Text: Brian Wren (1936- ). © 1971, 1995 Hope Publishing Co. Music: LAND OF REST. Melody American trad.; coll. Annabel Morris Buchanan (1889-1983).

*We turn and face the Gospel as it is processed to the midst of the gathered community.*

*We do this as a sign of respect and to symbolize that*

*its message is at the centre of our lives and its truth is always before our eyes.*

## The Gospel

*Priest:* The Lord be with you.

*All:* **And also with you.**

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

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

Jesus himself stood among the disciples and said to them, "Peace be with you." They were startled and terrified, and thought that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. While in

A letter to a community struggling to know what the right interpretation of Jesus and salvation is. The author seeks to assure the hearers that they possess the truth. In this passage, the author claims that as God's children, believers become like Christ.

The Sequence Hymn/Song (from the Latin "sequentiae" meaning "following") is a hymn/song that is sung after 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.

Jesus' last post resurrection appearance, just before he promises the disciples "power from on high" (the Holy Spirit) and is carried into heaven (the ascension).

their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence. Then he said to them, "These are my words that I spoke to you while I was still with you - that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things."

*Reader:* The Gospel of Christ.

Luke 24.36b-48

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

**Homily:** Ann Jervis

### Prayers of the People

*Please rise*

The musical score is written for piano and voice. It consists of two systems of music. The first system has four measures of music with the lyrics: "The king-dom of God is jus-tice and peace and joy in the Ho-ly". The second system has five measures of music with the lyrics: "Spir - it. Come, God, and o - pen in us the gates of your king-dom." The music is in the key of D major and 4/4 time. The piano accompaniment features a steady bass line and chords in the right hand. The lyrics are placed below the notes.

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Lord God,  
Early in the morning, when the world was young,  
You made life in all its beauty and terror,  
You gave birth to all that we know.

Hallowed be your name...

**The Kingdom of God...**

Early in the morning,  
When the world least expected it,  
A newborn child crying in a cradle  
Announced that you had come among us, that you were one of us.

Hallowed be your name...

**The Kingdom of God...**

Early in the morning,  
Surrounded by respectable liars,  
Religious leaders, anxious statesmen  
And silent friends,  
You accepted the penalty for doing good, for being God:  
You shouldered and suffered the cross.

Hallowed be your name...

**The Kingdom of God...**

Early in the morning

A voice in a guarded graveyard and footsteps in the dew

Proved that you had risen, that you came back

To those and for those who had forgotten, denied and destroyed you.

Hallowed be your name...

**The Kingdom of God...**

Early in the morning

In the multicoloured company

Of your Church on earth and in heaven

We celebrate your creation,

Your life,

Your death and resurrection,

Your interest in us:

So to you we pray,

Hallowed be your name...

**The Kingdom of God...**

Lord, bring new life where we are worn and tired,

New love where we have turned hard-hearted,

Forgiveness where we feel hurt and where we have wounded,

And the joy and freedom of your Holy Spirit

Where we are the prisoners of ourselves.

Hallowed be your name...

**The Kingdom of God...**

*We pause for one minute at this time to offer our prayers aloud or silently.*

To all and to each

Where regret is real,

God pronounces pardon

And grants us the right to begin again.

**Thanks be to God!**

**Amen.**

**The Peace**

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

*People:* **And also with you.**

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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.

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. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.


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 "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.


## Offertory Hymn: #694 (Gather) "Now We Remain"

*All rise and sing*

### Refrain



We hold the death of the Lord deep in our hearts. Liv-ing;



now we re - main with Je - sus the Christ.



1. Once we were peo - ple a - fraid, lost in the
2. Some-thing which we have known, some - thing we've
3. He chose to give of him - self, be - came our
4. We are the pres - ence of God; this is our



night. Then by your cross we were saved; Dead be-came  
touched, What we have seen with our eyes: This we have  
bread. Bro - ken, that we might live. Love be-yond  
call. Now to be - come bread and wine: Food for the



liv - ing, Life from your giv - ing. for to  
heard; Life giv - ing word.  
love, Pain for our pain.  
hun - gry, Life for the wea - ry,



live with the Lord, we must die with the Lord.

Text: Corinthians, 1 John, 2 Timothy; David Haas (1957- ). Tune: David Haas (1957- ). © 1983, GIA Publications, Inc.

## ✠ The Holy Eucharist

### Prayer Over the Gifts

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



## The Great Thanksgiving



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



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



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

*Priest:* We give you thanks and praise, almighty God, through your beloved son, Jesus Christ, our Saviour and Redeemer. He is your living Word, through whom you have created all things. By the power of the Holy Spirit he took flesh of the Virgin Mary and shared our human nature. He lived and died as one of us, to reconcile us to you, the God and Father of all. In fulfilment of your will he stretched out his hands in suffering, to bring release to those who place their hope in you; and so he won for you a holy people. He chose to bear our griefs and sorrows, and to give up his life on the cross, that he might shatter the chains of evil and death, and banish the darkness of sin and despair. By his resurrection he brings us into the light of your presence. Now with all creation we raise our voices to proclaim the glory of your name.

## Sanctus: #726 (Common Praise)

Cantor All

Ho-ly, ho-ly, ho-ly Lord, God of power and might, Ho-ly, ho-ly, ho-ly Lord,  
God of power and might, heav-en and earth are full of your glo - ry. Ho-  
san-na in the high - est. Bless-ed is he who comes in the  
name of the Lord. Ho - san-na in the high - est.

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

The Eucharist (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” Also known as “Communion” it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

The Eucharistic Prayer today is Prayer 2 from the Book of Alternative Services.

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

*Priest:* Holy and gracious God, accept our praise,  
 through your son our Saviour Jesus Christ;  
 who on the night he was handed over to suffering and death,  
 took bread and gave you thanks, saying,  
 "Take, and eat" this is my body which is broken for you."  
 In the same way he took the cup, saying,  
 "This is my blood which is shed for you.  
 When you do this, you do it in memory of me."  
 Remembering, therefore, his death and resurrection,  
 we offer you this bread and this cup,  
 giving thanks that you have made us worthy  
 to be in your presence and serve you.  
 We ask you to send your Holy Spirit upon the offering of your holy Church.  
 Gather into one all who share in these sacred mysteries,  
 filling them with the Holy Spirit and confirming their faith in the truth,  
 that together we may praise you  
 and give you glory through your Servant, Jesus Christ.  
 All glory and honour are yours,  
 Father and Son, with the Holy Spirit in the holy Church, now and for ever.

*All:* Amen.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Give to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

### 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	
as we for - give those who sin a - gainst us.	
Save us from the time of trial and de - liv - er us from e - vil.	
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.	

## The Breaking of the Bread

*Priest:* 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: "Christ Our Passover"

*All sing*

## 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 clergy will be pleased to offer you a blessing.*

The Fraction Hymn (or Song) (from the Latin "fractio" meaning "to break") is sung during the Eucharist when the priest breaks the consecrated bread.

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
tell the world	of the Name.	I
you will nev - er	know shame.	The
giv - ing hope	to their days.	Come



soul will boast,	will boast in the Lord.	The
cried to the Lord:	"Have mer - cy on me."	God
weight of your bur - den	is light to the Lord.	With
vis - it your peo - ple	each child of the earth;	come

D.C.



low - ly will hear	me and be	lift - ed in praise.
calmed all my fears	and then	set me free.
ten - der com - pas - sion	God will	call you by name.
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 comes from the Latin "motectum" meaning movement and refers to the movement of the various voices in this form of vocal composition.

Motet: "This Joyful Eastertide" (arr. Philip Ledger)

This joyful Eastertide, Away with sin and sorrow!  
 My Love, the Crucified, Hath sprung to life this morrow.  
 Had Christ, that once was slain, Ne'er burst his three-day prison,  
 Our faith had been in vain: But now hath Christ arisen.

My flesh in hope shall rest, And for a season slumber:  
 Till trump from east to west Shall wake the dead in number.  
 Had Christ, that once was slain, Ne'er burst his three-day prison,  
 Our faith had been in vain: But now hath Christ arisen.

Death's flood hath lost his chill, Since Jesus cross'd the river:  
 Lover of souls, from ill My pasing soul deliver.  
 Had Christ, that once was slain, Ne'er burst his three-day prison,  
 Our faith had been in vain: But now hath Christ arisen.

### Prayer after Communion

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

### The Doxology

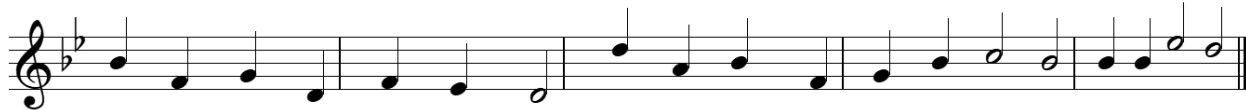
*Priest:* Glory to God,  
*All:* **whose power working in us  
 can do infinitely more  
 than we can ask or imagine.  
 Glory to God from generation to generation,  
 in the Church and in Christ Jesus  
 for ever and ever. Amen.**

### Concluding Hymn: #239 (Common Praise) "Jesus Lives! Thy Terrors Now"

*All rise and sing*



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



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

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

### Announcements

### The Dismissal

*Priest:* We are raised to new life with Christ. Go in his peace. Alleluia! Alleluia!  
*People:* **Thanks be to God. Alleluia! Alleluia!**

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

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.

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### **FURTHER CREDITS FOR THIS BULLETIN**

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## **WORSHIP WITH US**

### **EASTERTIDE**

#### **Sunday April 21 (Fourth Sunday after Easter)**

**9:00 AM** – Spiritual Communion (on Zoom only)

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

**7:00 PM** – Earth Day Taizé (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

#### **Sunday April 28 (Fifth Sunday after Easter)**

**9:00 AM** – Spiritual Communion (on Zoom only)

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

**7:00 PM** – Taizé (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)