



**THE FOURTH SUNDAY OF EASTER**

SUNDAY, APRIL 21, 2024, AT 10:30 A.M.

The Church of the Redeemer:

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

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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.

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 <https://theredeemer.ca/post-17524>.

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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.

**Presider:** Paul Walker

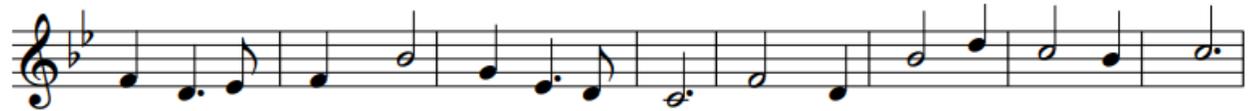
**Welcome**

**Land Acknowledgement**

**Opening Hymn:** #435 (Gather) "Sing to the Mountains"

*Please rise and sing*

**Refrain**

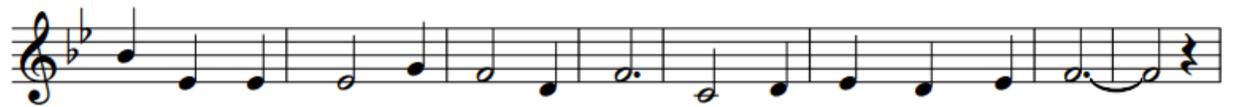


Sing to the moun-tains, sing to the sea. Raise your voic-es, lift your hearts.



This is the day the Lord has made. Let all the earth re - joice.

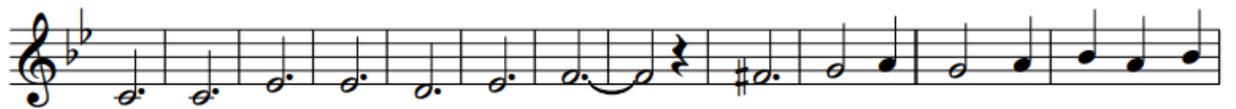
**Verses**



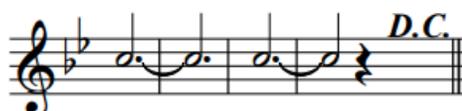
1. I will give thanks to you, my Lord. You have an-swered my plea.



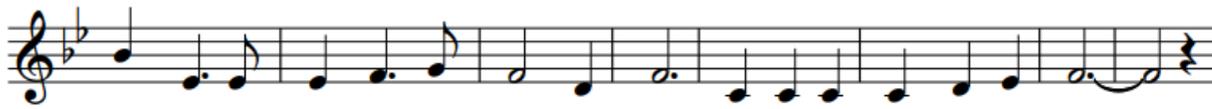
You have saved my soul from death. You are my strength and my song.



2. Ho - ly, ho - ly, ho - ly Lord, heav - en and earth are full of your



glo - ry.



3. This is the day that the Lord has made. Let us be glad and re - joice.



He has turned all death to life. Sing of the glo-ry of God.

Text: Psalm 118; Bob Dufford, SJ (1943 - ). Tune: Bob Dufford, SJ (1943 - ); acc. By Sir Theophane Hytrek, OSF (1915-1992), alt. © 1975, Robert J. Dufford, SJ, and New Dawn Music.

### The Easter Greeting

*Priest:* Alleluia! Christ is risen.

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

*Priest:* He has laid down his life.

*People:* **That we may have life more abundantly.**

### The Gloria: #366 (Common Praise)

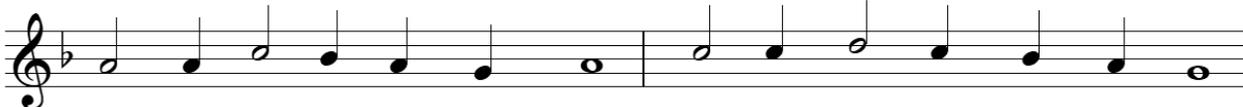
*All sing*



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:* Shepherd of all,  
by laying down your life for your flock you reveal your love for all.  
Lead us from the place of death to the place of abundant life,  
that guided by your care for us,  
we may rightly offer our lives  
in love for you and our neighbors.

*People:* **Amen.**

Having celebrated the resurrection on Easter Sunday, we have now entered the Easter Season, which lasts for 50 days. During that time each service begins with the declaration "Alleluia! Christ is risen."

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.

This story raises the matter of power, those with religious, political and status power in contrast with the prisoners Peter and John who have nothing but the power of the Holy Spirit. The question asked of them was, "By what power... did you do this?"

What power do you rely on in your life?

Try reading Psalm 23 through the eyes of others. How would a person receiving social assistance read, "I shall not want"? A homeless person, "lie down in green pastures"? An asylum claimant, "The darkest valley"? A sufferer of PTSD, "presence of my enemies"?

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

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

The rulers, elders, and scribes assembled in Jerusalem, with Annas the high priest, Caiaphas, John, and Alexander, and all who were of the high-priestly family. When they had made the prisoners stand in their midst, they inquired, "By what power or by what name did you do this?" Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is 'the stone that was rejected by you, the builders; it has become the cornerstone.' There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."

*Reader:* The word of the Lord.

Acts 4.5-12

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

*A moment of silence is observed*

**Psalm 23:** (Paraphrase): "Slow me down"

*All sing*

*(Sandra Mccracken / Leslie Anne Jordan / Wendell Kimbrough / Kate Bluett / Matthew Kaemingk)*

Refrain

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

O good shepherd, would you teach me how to rest  
I'm rushing on, will you make me to lie down  
Will you guild a fold by the waters that refresh  
Will you call my name and lead me safely out?  
From my anxious drive to labour on and on  
From the restless grind that has put my mind to sleep  
Will you call me back and gently slow me down  
Will you show me now what to lose and what to keep  
O Good Shepherd, O Good friend slow me down.  
O Good Shepherd, O Good friend slow me down.  
When my table's bent with only greed and gold  
And my grasping hands are afraid you won't provide  
Will you pour the wine that loosens up my hold  
Set your table here with what truly satisfies  
O Good Shepherd, O Good friend slow me down.  
O Good Shepherd, O Good friend slow me down.

On the busy streets trying to make myself a name  
If the work is yours, there is nothing I can claim  
Will you lead home to the pastures of your peace  
The house is yours, I'm sitting at your feet

O Good Shepherd, O Good friend slow me down.  
O Good Shepherd, O Good friend slow me down.

### **Second Reading:**

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

We know love by this, that he laid down his life for us - and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him. And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

*Reader:* The word of the Lord.

**All: Thanks be to God.**

1 John 3.16-24

*A moment of silence is observed*

**Sequence Hymn:** "There is a Reason" (*Ron Block*)

*Please rise and sing*

I've seen hard times and I've been told  
There isn't any wonder that I fall  
Why do we suffer, crossing off the years  
There must be a reason for it all

I've trusted in You, Jesus, to save me from my sin  
Heaven is the place I call my home  
But I keep on getting caught up in this world I'm living in  
And Your voice it sometimes fades before I know

Hurtin' brings my heart to You, crying with my need  
Depending on Your love to carry me  
The love that shed His blood for all the world to see  
This must be the reason for it all

Hurtin' brings my heart to You, a fortress in the storm  
When what I wrap my heart around is gone  
I give my heart so easily to the ruler of this world  
When the one who loves me most will give me all

In all the things that cause me pain You give me eyes to see  
I do believe but help my unbelief  
I've seen hard times and I've been told  
There is a reason for it all

The theme of this letter written by John is that God is love and our true expression of knowing God is found when we love others. For John, everything is connected. Because Jesus gave himself up for us, we in turn give our lives up for others.

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.

Twice in this passage Jesus calls himself the good shepherd. The primary role of a shepherd is to guide and protect his sheep. Sheep are dependent on a shepherd. He cares for them and protects 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

*Priest:* The Lord be with you.

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

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

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

Jesus said, "I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away - and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep; I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father."

*Reader:* The Gospel of Christ.

John 10.11-18

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

**Homily:** Bill Ryan

## 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 four 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.**

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 Peace

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

**People:** And also with you.

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.

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: #231 (Common Praise) "That Eastertide with Joy was Bright"

*All sing*



1. That East - 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!

## ✠ The Holy Eucharist

### Prayer Over the Gifts

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

### The 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:* 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: #732 (Common Praise)



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



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



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



san-na in the high-est.

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

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 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:* 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.”

*Priest:* 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:

*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

*Priest:* *People:*



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.

MUSIC: 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: "Christ Our Passover"

### 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:*

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

*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.*

### Communion Hymn: #31 (Gather) "Shepherd Me, O God"

*All sing*

#### Refrain

Shep-herd me, O God, be - yond my wants, be -

yond my fears, from death in-to life. To verses 1, 2, 3, 5 To verse 4 life.

1. God is my shep-herd, so noth-ing shall I want; I  
 2. Gen - tly you raise me and heal my wea - ry soul; you  
 3. Though I should wan - der the val - ley of death, I

rest in the mead-ows of faith - ful - ness and love; I  
 lead me by path-ways of right-eous-ness and truth; my  
 fear no e - vil, for you are at my side; your

D.C.

walk by the qui - et wa - ters of peace.  
 spir - it shall sing the mu - sic of your name.  
 rod and your staff, my com - fort and my hope.

4. You have set me a banquet of love in the face of hatred,

crowning me with love beyond my power to hold. D.C.

5. Surely your kindness and mercy follow me all the days of my

life; I will dwell in the house of my God forever - more.

**Final Refrain**

Shepherd me, O God, beyond my wants, be -

yond my fears, from death in - to life.

Text: Psalm 23; Marty Haugen. Music: Marty Haugen © 1986, GIA Publications, Inc.

**Motet: "Smog"** (*Saman Shahi / Ann Yin*)

mountains or bridges  
cannot tell  
we are only the moving blackbirds

In this dark watercolour  
under a red alarm  
we fantasize feathers pure

Blue skies shy away  
dark nights  
darkened eyes

in this dark watercolour  
at the dark dawn  
we lose our feathers

**Prayer after Communion**

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

As Earth Day approaches, we ponder this poetry of Ann Yin, a Toronto based poet, inspired by Wallace Stevens' "13 ways of looking at a blackbird". Smog depicts a vivid picture of environmental devastation that we have brought upon our home by greed, ignorance and a lack of resourcefulness.

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.

## 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

**Concluding Hymn: #419 (Common Praise) "Let All Creation Bless Our God"**

*All rise and sing*



1. Let all cre - a - tion bless our God, till heaven with praise is  
2. All liv - ing things up - on this earth, green fer - tile hills and  
3. Let all the peo - ple ev - ery - where, lift up a hymn of



ring - ing. Sun, moon, and stars, peal out a chord, stir  
moun - tains, sing to the God who gave you birth; be  
glo - ry; all you who know God's stead - fast care, tell



up the an - gels' sing - ing. Sing, wind and rain! Sing, snow and sleet! Make  
joy - ful, springs and foun - tains. Lithe wa - ter - life, bright air - borne birds, wild  
out sal - va - tion's sto - ry. No tongue be si - lent; sing your part you



mu - sic, day, night, cold, and heat: ex - alt the God who made you.  
rov - ing beasts, tame flocks and herds: ex - alt the God who made you.  
hum - ble souls and meek of heart; ex - alt the God who made you.

Text: Song of Creation (Song of the Three 35-51); para. Carl P. Daw, Jr. (1944- ). Para. © 1989 Hope Publishing Co. Music: Melody Kirchengestänge, Berlin, 1566; arr. The English Hymnal, 1906, alt.

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.

## The Dismissal

*Priest:* Go and follow in the way of the Good Shepherd. Alleluia! Alleluia!

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

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## **FURTHER CREDITS FOR THIS BULLETIN**

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The cover image is the Good Shepherd stained glass window (detail) in the east transept of Church of the Redeemer.

The Collect of the Day is adapted from “Alternative Collects for Years A, B & C of The Revised Common Lectionary And Seasonal Prayers Over The Gifts And After Communion”, Prepared by the Liturgy Task Force, Faith, Worship, and Ministry Committee Of the General Synod of the Anglican Church of Canada Prayers of the People are courtesy of the Iona Community.

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The Chancel Flowers are placed by Louise Fast: to the Glory of God and in memory of Joan Slamen on her birthday.

## **WORSHIP WITH US**

### **EASTERTIDE**

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

**7:00 PM** – Earth Day Taizé Eucharist  
(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)