

THE FIFTH SUNDAY OF EASTER

SUNDAY, APRIL 28, 2024, AT 10:30 A.M.

The Church of the Redeemer:

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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to <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.

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."

Presider: Andrew Wesley

Welcome

Land Acknowledgement

Opening Hymn: #736 (Gather) "Many Are the Lightbeams"

Please rise and sing



1. Man-y are the light - beams from the one light. Our one light is Je-sus.
2. Man-y are the branch - es, of the one tree. Our one tree is Je-sus.
3. Man-y are the gifts giv'n, love is all one. Love's the gift of Je-sus.
4. Man-y ways to serve God, the Spir - it is one; ser - vant spir-it of Je-sus.
5. Man-y are the mem-bers, the bod - y is one; mem-bers all of Je-sus.



Man-y are the light - beams from the one light; we are one in Christ.
Man-y are the branch - es of the one tree; we are one in Christ.
Man-y are the gifts giv'n, love is all one; we are one in Christ.
Man-y ways to serve God, the Spir - it is one; we are one in Christ.
Man-y are the mem-bers; the bod - y is one; we are one in Christ.

Text: De unitate ecclesiae, Cyprian of Carthage, 252 A.D.; trans. by Anders Frostenson © Verbum Forlong AB. Tune: Olle Widstrand ©; acc. by Marty Haugen (1950-), © 1987, GIA Publications, Inc.

The Easter Greeting

Priest: Alleluia! Christ is risen.

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

Priest: Jesus is the vine, we are the branches.

People: **May we bear much fruit as his disciples.**

The Gloria:

All sing

Gloria in excelsis Deo!
Gloria, Alleluia!

The Collect of the Day

Priest: God of deep soil and luxurious growth,
you call us from our shallow selves
to find our depth in you:
may we abide in him alone
who can teach us who we are,
Jesus Christ, the true vine. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Acts of the Apostles.

Then an angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."

The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Reader: The word of the Lord.

Acts 8.26-40

All: **Thanks be to God.**

A moment of silence is observed

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.

After the martyrdom of Stephen, an angel sends Philip to speak with an Ethiopian eunuch, who is then baptized.

This portion of Psalm 22 celebrates the spread of God's word to all people, as we see happening in the Book of Acts.

Psalm 22:25-31 (George Black)

All sing

Refrain



All the ends of the earth shall turn to our God.

My praise is of you in the great assembly;
I will perform my vows in the presence of those who worship you.
The poor shall eat and be satisfied,
and those who seek you shall praise you: "May your heart live for ever!"
O God, all the ends of the earth shall remember and turn to you,
and all the families of the nations shall bow before you. **Refrain**

For sovereignty belongs to you, O God;
you rule over the nations.
To you alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before you. **Refrain**

My soul shall live for you; my descendants shall serve you;
they shall be known as yours for ever.
They shall come and make known to a people yet unborn
the saving deeds that you have done. **Refrain**

Second Reading:

Reader: A Reading from the First Letter of John.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

Reader: The word of the Lord.

All: **Thanks be to God.**

1 John 4.7-21

A moment of silence is observed

In this passage the author of First John continues their discourse on love. God is love, and if we know God's love we will love one another.

Sequence Hymn: #672 (Gather) "I am the Vine"

Please rise and sing

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.

Refrain

I am the vine, you are the branch-es. Re-main in me, you shall be
fruit - ful. Love for the world, hope for the hope - less.

1. If you love, then you must root your - self in me;
2. If you give, then you must give your - self to me;

D.C.

For the branch will fail and die with-out the tree.
For the well will soon run dry with-out the sea.

Text: John 15:1-10; Bob Hurd, b.1950, © 1979. Tune: Bob Hurd, b.1950, © 1979; acc. by Craig Kingsbury, b.1952, © 1983, OCP Publications. Published by OCP Publications.

We turn and face the Gospel as it is processed to the midst of the gathered community.
We do this as a sign of respect and to symbolize that
its message is at the centre of our lives and its truth is always before our eyes.

The Gospel

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 true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

Reader: The Gospel of Christ.

John 15.1-8

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

Homily: Anne Evers

A moment of silence is observed.

This passage is from what is known as Jesus' Farewell Discourse, where Jesus prepares his followers for what is to come. Here he describes the relationship of believers to himself as branches of the true vine.

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.

Prayers of the People

Please rise

The king-dom of God is jus-tice and peace and joy in the Ho-ly Spir - it. Come, God, and o - pen in us the gates of your king-dom.

The musical score consists of two systems of piano accompaniment. Each system has a treble and bass clef. The key signature is one sharp (F#). The first system covers the lyrics 'The king-dom of God is jus-tice and peace and joy in the Ho-ly'. The second system covers 'Spir - it. Come, God, and o - pen in us the gates of your king-dom.' The music is written in a simple, hymn-like style with block chords and moving lines.

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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.

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.

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.

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

All sing

1. Love di - vine, all loves ex - cel - ling, Joy of heav'n to
 2. Come, al - ight - y to de - liv - er, Let us all your
 3. Fin - ish then your new cre - a - tion, Pure and spot - less,

earth come down! Fix in us your hum - ble dwell - ing, All your
 life re - ceive; Sud - den - ly re - turn and nev - er, Nev - er
 gra - cious Lord, Let us see your great sal - va - tion Per - fect -

faith - ful mer - cies crown. Je - sus, source of all com - pas - sion,
 more your tem - ples leave. You, we would be al - ways bless - ing,
 ly in you re - stored. Changed from glo - ry in - to glo - ry,

Love un - bound - ed, love all pure; Vis - it us with
 Serve you as your hosts a - bove, Pray, and praise you
 Till in heav'n we take our place, Till we sing be -

your sal - va - tion, Let your love in us en - dure.
 with - out ceas - ing, Glo - ry in your pre - cious love.
 fore the al - mighty Lost in won - der, love and praise.

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

✠ The Holy Eucharist

Prayer Over the Gifts

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

The 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 always right, wherever we are,
to thank you and to praise you,
God our Father and King for ever,
through Jesus Christ, your Son.
Because in his victory over death a new age has dawned,
the long reign of sin is ended,
a broken world is being renewed
and we are once again made whole
So here on earth,
with the angels and archangels
and with everyone in heaven
we praise your name and sing:

Sanctus: #190 (Gather)

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!

The musical score is written on a single staff in G major (one sharp) and 4/4 time. It consists of four lines of music. The first line contains the lyrics 'Ho-ly, ho-ly, ho - ly Lord, God of pow-er, God of might, heav-en and earth are'. The second line contains 'full of your glo-ry! Ho - san-na in the high - est! Bless-ed is he who'. The third line contains 'comes in the name of the Lord! Ho - san-na in the high - est! Ho-'. The fourth line contains 'san-na in the high - est!'. The music features a mix of quarter, eighth, and sixteenth notes, with some rests and a final double bar line at the end.

Music: *Mass of Light*, David Haas, © 1988, GIA Publications, Inc.

Priest: Father in heaven,
listen to the prayer we make in Jesus' name;
through the Holy Spirit's power, gentle as a dove,
may this bread and this wine be for us
Jesus' body and blood.

Father, we remember
when Jesus had supper with his friends
the night before he died,
he took the bread;
he thanked you, broke it, gave it to his friends and said:
Take this and eat it – this is my body,
given for you.
Do this to remember me.

The Eucharistic Prayer today is Prayer 7 from the Church in Wales.

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: After supper, Jesus took the cup of wine;
 he thanked you, gave it to his friends and said:
 All of you drink from this cup,
 because this is my blood – the new promise of God’s love.
 Do this every time you drink it to remember me.
 Together we remember that Jesus is always with us as we say:

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

Priest: Father, as we remember your Son, Jesus Christ,
 who died on the cross and rose again,
 we offer you these and all the gifts you freely give to us.
 Send your Holy Spirit to be with us
 and all who share this bread and drink from this cup.
 Help us to trust you,
 bring us closer together and welcome us, with all your people,
 into Jesus’ glorious kingdom.
 All honour and glory belong to you, Father,
 through Jesus, your Son,
 with the Holy Spirit:
 one God, for ever and 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. 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 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: “I am the bread which has come down from heaven,” says the Lord.

People: **Give us this bread for ever.**

Priest: “I am the vine, you are the branches.”

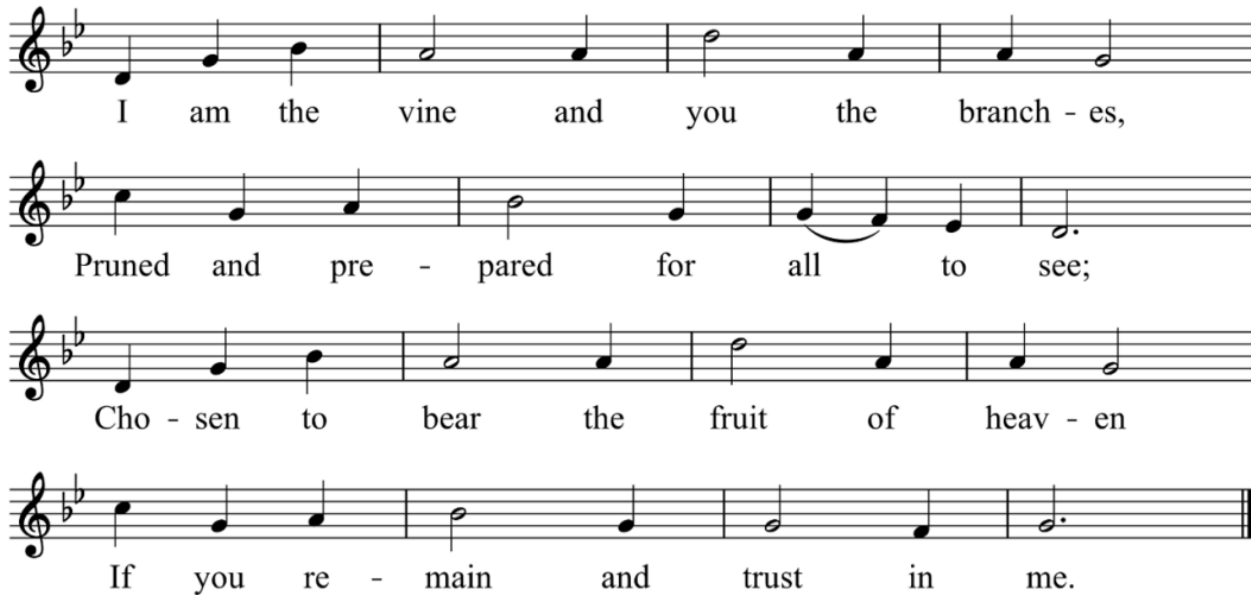
People: **May we dwell in him, as he lives in us.**

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

People: **Thanks be to God.**

Fraction Hymn: “I am the Vine” (John Bell)

All sing



I am the vine and you the branch - es,
Pruned and pre - pared for all to see;
Cho - sen to bear the fruit of heav - en
If you re - main and trust in me.

Text: John 15:5; John L. Bell, b.1949. Tune: VINE AND BRANCHES; John L. Bell, b.1949 © 1995, Iona Community, GIA Publications, Inc., agent.

The Fraction Hymn (or Song) (from the Latin “fractio” meaning “to break”) is sung during the Eucharist 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 clergy will be pleased to offer you a blessing.

Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.

The word "anoint" comes from the Latin "unguere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

Healing/Anointing

During the distribution of Holy Eucharist the ministry of anointing will be offered. If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the Lay Anointers on the outside of our liturgical space.

Communion Hymn: "Amen to the Body of Christ" (Michel Guimont)

All sing

Refrain

A - men to the Bod - y of Christ we re-ceive,
bread for the full - ness of life. A - men to the Bod - y of
Christ we be-come, bread for the life of the world.

Text: Delores Dufner, OSB. Music: Michel Guimont. © 2008 by GIA Publications, Inc. All Rights Reserved.

Motet: "If ye love me" (Thomas Tallis)

If ye love me, keep my commandments.
And I will pray the Father, and he shall give you another comforter,
that he may 'bide with you forever;
E'en the spirit of truth.

~John 14

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

Prayer after Communion

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

The 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: #562 (Gather) “Halleluya! We Sing Your Praises” *All rise and sing*

Refrain



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



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



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

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



wine, I am bread, give to all who thirst and hun-ger.

faith, free of doubt, to pro-claim the joy - ful Gos-pel.

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

The Dismissal

Priest: Go forth in the name of Christ. 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.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

EASTERTIDE

Sunday April 28 (Fifth Sunday after Easter)

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

8:00 PM – Compline (on Zoom only)

Sunday May 5 (Sixth 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)