



Second Sunday after Easter  
Holy Eucharist  
Sunday, April 27, 2025 at 10:30 AM



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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The Easter Season, which began on Easter Sunday, is a 50-day period where we celebrate Jesus' resurrection, uniting every living being everywhere.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

**Presider:** Steven Mackison

### Welcome

### Land Acknowledgement

**Opening Hymn:** "My Sweet Lord" (*George Harrison*)

*All rise and sing*

My sweet Lord

My Lord

Mmm, my Lord

I really want to see you

Really want to be with you

Really want to see you, Lord

But it takes so long, my Lord

My sweet Lord

My Lord

My Lord

I really want to know you

Really want to go with you

Really want to show you, Lord

But it won't take long, my Lord (**Hallelujah**)

My sweet Lord (**Hallelujah**)

My Lord (**Hallelujah**)

My sweet Lord (**Hallelujah**)

Really want to see you

Really want to see you

Really want to see you, Lord

Really want to see you, Lord

But it takes so long, my lord (**Hallelujah**)

My sweet Lord (**Hallelujah**)

My Lord (**Hallelujah**)

My Lord (**Hallelujah**)

I really want to know you (**Hallelujah**)

Really want to go with you (**Hallelujah**)

Really want to show you, Lord

But it won't take long, my Lord (**Hallelujah**)

Mm, mm, mm (**Hallelujah**)

My sweet Lord (**Hallelujah**)

My, my Lord (**Hallelujah**)

### ✠ 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)

*Led by the choir*

1. Glo - ry in the high - est glo - ry,  
2. Je - sus Christ, the world's Re - deem - er,  
peace to all, in all their days.  
Lamb of God, for sin - ners given.  
Wor - ship, thanks, and praise un - ceas - ing  
Word e - ter - nal, born of Ma - ry,  
to the Source of all we raise:  
Word made flesh, the face of heaven:  
reign - ing in the sap - phire height,  
ho - ly one, to you we pray,

The Easter Greeting expresses our joy that Christ is risen and has vanquished death. "Alleluia" is from the Hebrew, "Hallelujah" meaning "let us praise God."

The "Gloria," penned in the first century, is a timeless song of praise. It is based on the song that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God (Luke 2:14).

hid - den from our mor - tal sight,  
hear us in the realms of day,  
now re - ceive our a - dor - a - tion,  
with the Spir - it there u - nit - ed,  
as we make our sup - pli - ca - tion.  
and the God - head high ex - alt - ed.

Text: *Glory to God (Gloria in excelsis, Greek hymn, 2007)*; para. Paul Gibson (1932- ) ©. Music: PSALM 42. Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953- ). Rev. © 1995 Réveil Publications.

## The Collect of the Day

**Priest:** Almighty and eternal God,  
the strength of those who believe and the hope of those who doubt,  
may we, who have not seen, have faith  
and receive the fullness of Christ's blessing,  
who is alive and reigns with you and the Holy Spirit,  
one God, now and for ever.

**People:** Amen.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

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

When they had brought them, they had them stand before the council. The high priest questioned them, saying, 'We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us.' But Peter and the apostles answered, 'We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Saviour, so that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.'

**Reader:** The word of the Lord.

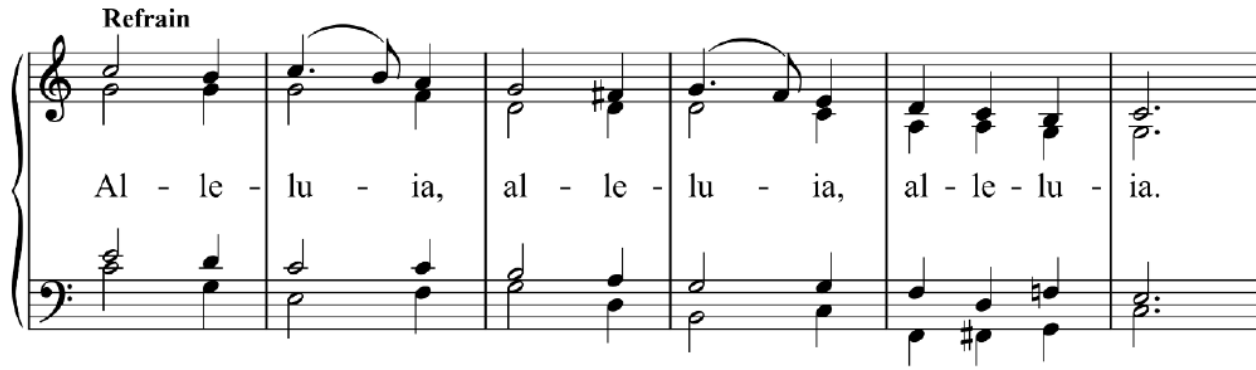
Acts 5.27-32

**People:** Thanks be to God.

*A moment of silence is observed*

Pronounced "CALL-ect," the Collect of the Day is the prayer that calls us together in worship and praise.

The Acts of the Apostles is the sequel to the gospel according to Luke. Beginning with Jesus' ascension, Luke tells the story of the beginnings of the church. In this passage Peter recounts the work of God in Jesus and how it continues through us.



Hallelujah! Sing praise in God's holy temple;  
let praise resound in the highest heaven.  
Praise God for every mighty act;  
praise the wonder of surpassing greatness. **Refrain**

Praise God with the blast of the ram's-horn;  
O praise with tuneful lyre and harp.  
Praise God with timbrel and dance;  
O praise with joyful strings and pipe. **Refrain**

Praise God with resounding cymbals;  
re-echo with loud-clanging cymbals.  
Let everything that has breath praise our God.  
**Hallelujah! Refrain**

## Second Reading:

*Reader:* A reading from the Revelation to John the Divine.

John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion for ever and ever. Amen.

Look! He is coming with the clouds;

every eye will see him,  
even those who pierced him;

and on his account all the tribes of the earth will wail.

So it is to be. Amen.

‘I am the Alpha and the Omega’, says the Lord God, who is and who was and who is to come, the Almighty.

*Reader:* The word of the Lord.

**People:** Thanks be to God.

Revelation 1.4-8

*A moment of silence is observed*

Pronounced “sahm” the psalms are a collection of poetry, prose, and song that cover every theme and human emotion. This is the final psalm in the collection. It encourages us to enter into the deep joy of the Easter season, praising God through movement and music.

This is the last book of the Bible and is in a way a summary of the whole of the Bible. It is an apocalypse (from the Greek meaning “lifting the veil” as in finding out a secret), a vision which foretells the future and presents an understanding of the past. In this passage the writer asserts the timeless nature of God’s saving work in Jesus Christ.

The Sequence Hymn (Latin "sequentiae", meaning "following") is a hymn that is sung following the second reading and before the Gospel.

## Sequence Hymn: #244 (Common Praise) "We Walk by Faith, and Not by Sight"

*All rise and sing*

1. We walk by faith, and not by sight; no gra-cious words we  
 (2. We may not) touch his hands and side, nor fol-low where he  
 (3. Help then, O) Lord, our un-be-lief; and may our faith a-  
 (4. that, when our) life of faith is done, in realms of clear-er

hear from him who spoke as none e'er spoke; but  
 trod; but in his prom-ise we re-joice and  
 bound, to call on you when you are near, and  
 light we may be-hold you as you are, with

we be-lieve him near. 2. We may not  
 cry, "My Lord and God!" 3. Help then, O  
 seek where you are found: 4. that, when our  
 full and end-less sight.

Text: Henry Alford (1810-1871), alt. Music: SHANTI. Marty Haugen (1950-). © 1984 GIA Publications, Inc.

*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.

**People:** And also with you.

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

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

On the evening of that day, the first day of the week, the disciples had gathered together and locked the doors of the place because they were afraid of the Jewish leaders. Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. So Jesus said to them again, "Peace be with you. Just as the Father has sent me, I also send you." And after he said this, he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained." Now Thomas (called Didymus), one of the twelve, was not with them when Jesus came. The other disciples told him, "We have seen the Lord!" But he replied, "Unless I see the wounds from the nails in his hands, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!"

Eight days later the disciples were again together in the house, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you!" Then he said to Thomas, "Put your finger here, and examine my hands. Extend your hand and put it into my side. Do not continue in your unbelief, but believe."

John's Gospel emphasizes Jesus's divinity as the Son of God, revealed through a series of miracles that John calls signs. In this Easter Gospel, the final sign is revealed; Jesus is raised to new life, conquering death for ever.



Thomas replied to him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are the people who have not seen and yet have believed.”

Now Jesus performed many other miraculous signs in the presence of the disciples, which are not recorded in this book. But these are recorded so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

*Priest:* The Gospel of Christ. John 20.19-31  
*People:* **Praise to you, Lord Jesus Christ.** *A moment of silence is observed.*

**Homily:** Steven Mackison

*A moment of silence is observed.*

**Prayers of the People**

*Leader:* Let us open our hearts to God and to each other remembering God’s love for us and for all people.  
*Please add your prayers, either silently or aloud.*

*Leader:* We give thanks to you O Lord,  
*All:* **for your steadfast love endures for ever.**

*Leader:* God of the universe, open our eyes to beauty; open our minds to wonder; open our ears to hear you as you speak through your creation. Give us the wisdom and resolve to do our part to bring healing and wholeness to the whole earth.  
*Please add your prayers, either silently or aloud.*

*Leader:* We give thanks to you O Lord,  
*All:* **for your steadfast love endures for ever.**

*Leader:* God of the oppressed, we pray for all those who suffer injustice at the hands of cruel and indifferent rulers, especially for the victims of war. Give them strength and patience, and hasten the day when the kingdoms of this world will own the perfect law of love.  
*Please add your prayers, either silently or aloud.*

*Leader:* We give thanks to you O Lord,  
*All:* **for your steadfast love endures for ever.**

*Leader:* Lord Jesus, you were once a refugee. Remember for good all refugees and migrants. Be with them on their long and dangerous journeys. Inspire us to give them an oasis of respite and shelter.  
*Please add your prayers, either silently or aloud.*

*Leader:* We give thanks to you O Lord,  
*All:* **for your steadfast love endures for ever.**

*Leader:* Great Physician, stretch out your hand to bring wholeness and peace to all who suffer in body, mind, or spirit. Support and strengthen all the caregivers. Bring comfort to those who sorrow and strength to those in need.  
*Please add your prayers, either silently or aloud.*

*Leader:* We give thanks to you O Lord,  
*All:* **for your steadfast love endures for ever.**

The purpose of the homily (from Greek “homilio”, meaning “conversation”), or sermon, is to unpack the readings of the liturgy in a way that we understand what they meant for those whom they were written, and to bring those words to life for us today.

With all that weighs on us in our personal lives, our community, our church, and in our world that weighs upon us, the Prayers of the People give us the opportunity to offer to God our cares and concerns.

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.

We sing the Offertory Hymn as we bring our financial gifts, along with the bread and wine, to the altar. This is an expression of thanks for all that God has given us and is a symbolic statement that in offering what sustains us, we might also be a blessing to others.

**Leader:** God who sustains us, we thank you for the life you have given us, and for your generosity and abundance in meeting our needs. Keep us mindful of your presence while we face the cares and occupations of our daily life.

*Please add your prayers, either silently or aloud.*

**Leader:** We give thanks to you O Lord,  
**All:** **for your steadfast love endures for ever.**

**Leader:** O Gracious and Holy Father, give us wisdom to perceive you, intelligence to understand you, diligence to seek you, patience to wait for you, eyes to behold you, a heart to meditate on you, and a life to proclaim you, through the power of the Spirit of Jesus Christ the Lord. **Amen.**

## The Peace

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

**People:** And also with you.



*Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.*

## Offertory Hymn: #232 (Common Praise) "Jesus is Risen from the Grave"

*All sing*

1. Je - sus is ris - en from the grave, Je - sus is ris - en  
 2. Je - sus was seen by Ma - ry, Je - sus was seen by  
 3. Pe - ter will soon be smil - ing, Pe - ter will soon be  
 4. Thom-as will stop his doubt - ing, Thom - as will stop his  
 5. Je - sus will meet his peo - ple, Je - sus will meet his  
 6. Je - sus is here in bread and wine, Je - sus is here in  
 7. Je - sus will live for - ev - er, Je - sus will live for -

from the grave, Je - sus is ris - en from the grave, al-le-lu - ia.  
 Ma - ry, Je - sus was seen by Ma - ry, al-le-lu - ia.  
 smil - ing, Pe - ter will soon be smil - ing, al-le-lu - ia.  
 doubt - ing, Thom-as will stop his doubt - ing, al-le-lu - ia.  
 peo - ple, Je - sus will meet his peo - ple, al-le-lu - ia.  
 bread and wine, Je - sus is here in bread and wine, al-le-lu - ia.  
 ev - er, Je - sus will live for - ev - er, al-le-lu - ia.



## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* God of grace, you have freed us from our sins  
and made us a kingdom in your Son  
Jesus Christ our Lord.  
Accept all we offer you this day,  
and strengthen us in the new life you have given us,  
through Jesus Christ our 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:* Worship and praise belong to you, Father,  
in every place and at all times.  
You made us, all the people of the world, and everything that is.  
You give us the daylight.  
Your Word lights up our minds.  
Jesus was born among us to be light in our darkness.  
Your Spirit lives in us so that we can look at the world with your eyes.  
One day we will be with you in heaven,  
but already we laugh with the saints and angels,  
and sing their joyful song:

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.

## Sanctus: #726 (Common Praise)

*Cantor*  
Ho - ly, ho - ly, ho - ly Lord, God of power and might,

*All*  
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) ©.

*Priest:* Father, you never forget us or turn away from us,  
even when we fail you.  
You sent your Son Jesus who gave his life for us.  
He healed those who were sick,  
cared for those who were poor,  
and cried with those who were sad.  
He forgave sinners and taught us to forgive.  
For all your love we give you thanks in the way that Jesus showed us.

On the night before he died,  
while he was having supper with his friends,  
he took bread and offered you thanks.  
He broke the bread, and gave it to them, saying:  
"Take, eat. This is my Body: it is broken for you."  
After supper, he took the cup,  
he offered you thanks, and gave it to them saying:  
"Drink this, all of you.  
This is my Blood of the new covenant;  
it is poured out for you, and for all, that sins may be forgiven.  
Do this in remembrance of me."

*Priest:* So, as we do what he told us,  
 we open our hearts to him;  
 we remember how he died and rose again to live now in us.  
 Together with him we offer you these gifts:  
 in them we give you ourselves.  
 Send your Holy Spirit on us and on this bread and this wine,  
 that they may be the Body and Blood of Christ,  
 and that, sharing your life,  
 we may travel in your company to our journey's end.  
 With all your people we give you thanks and praise  
 through the Son and in the Spirit, now and for ever.

*All:* Amen.

## The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
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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.

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

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.

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

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

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.

## Fraktion Anthem: "Alleluia" (Stephanie Martin)

*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.*

*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.*

### 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.*

*All sing*

Text: Donald Fishel (1950-). Music: ALLELUIA NO. 1. Melody Donald Fishel (1950-); arr. Betty Carr Pulkingham (1928-2019), Charles Mallory (1950-), and George Mims (1938-).  
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*Away with all treasures,  
you are my delight,  
Jesus, my joy!  
Away, you vain honors,  
I don't want to listen to you,  
remain unknown to me!  
Misery, want, torture, shame and death  
shall, although I must suffer much,  
never part me from Jesus.*

Motet (from the Latin “motectum”) means “movement” and refers to the movement of the voices in this form of vocal composition.

*Please rise as you are able*

*People:* Amen.

"Doxology" 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 (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

## The Doxology

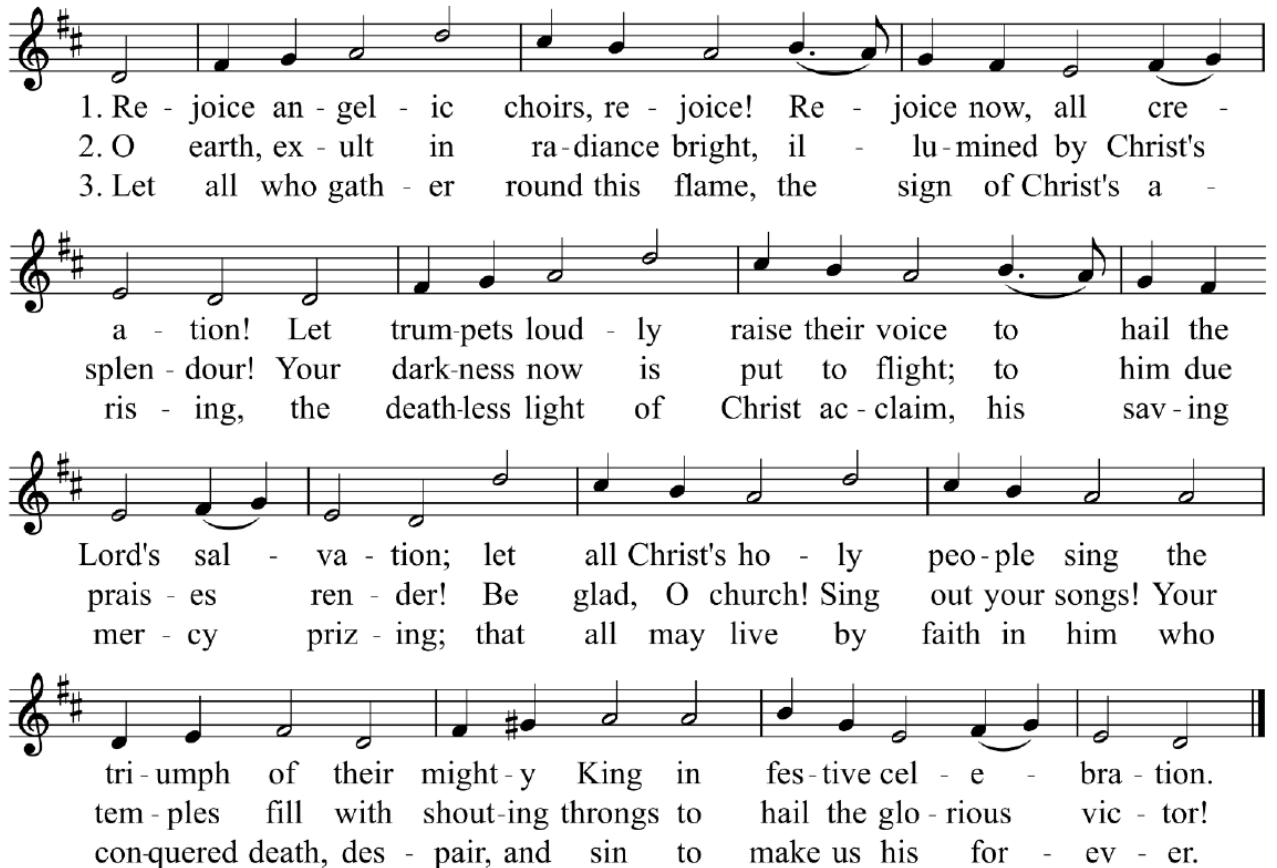
*Priest:* Glory to God,

*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: #218 (Common Praise) "Rejoice, Angelic Choirs, Rejoice"** *All rise and sing*



1. Re - joice an - gel - ic choirs, re - joice! Re - joice now, all cre -  
2. O earth, ex - ult in ra - diance bright, il - lu - mined by Christ's  
3. Let all who gath - er round this flame, the sign of Christ's a -  
a - tion! Let trum - pets loud - ly raise their voice to hail the  
splen - dour! Your dark - ness now is put to flight; to him due  
ris - ing, the death - less light of Christ ac - claim, his sav - ing  
Lord's sal - va - tion; let all Christ's ho - ly peo - ple sing the  
prais - es ren - der! Be glad, O church! Sing out your songs! Your  
mer - cy priz - ing; that all may live by faith in him who  
tri - umph of their might - y King in fes - tive cel - e - bra - tion.  
tem - ples fill with shout - ing throngs to hail the glo - rious vic - tor!  
con - quered death, des - pair, and sin to make us his for - ev - er.

Text: Rejoice, heavenly powers (Exsultet, Latin, 7<sup>th</sup> cent. ?); para. Joel W. Lundeen (1918-1990). Para. © 1978 Lutheran Book of Worship. Reprinted by permission of Augsburg Fortress.  
Music: MIT FREUDEN ZART. Melody Kirchengesänge, Berlin, 1566; harm. The English Hymnal, 1906, alt.

## The Dismissal

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

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



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## FURTHER CREDITS FOR THIS BULLETIN

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## WORSHIP WITH US

### **Sunday April 27 (Second Sunday after Easter)**

**6:00 PM** – Yeshe Satsang (in the Church and through YouTube)

On Sunday, April 27 beginning at 5:40 PM with sitar and harmonium prelude music, and the satsang beginning at 6 PM (note the earlier time!), we welcome Yeshe Satsang for an evening of Indian devotional music and meditation.

**8:00 PM** – Compline (on Zoom only)

### **Sunday May 4 (Third Sunday after Easter)**

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

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

**8:00 PM** – Compline (on Zoom only)