

Fourth Sunday of Easter
Holy Eucharist
Sunday, May 11, 2025 at 10:30 AM



The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4
office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

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: Paige Souter

Welcome

Land Acknowledgement

Opening Hymn: #439 (Gather) "Christ the Lord is Risen!"

All rise and sing



1. Christ the Lord is ris'n!	Christ the Lord is ris'n!	Je-su.
2. He has con - quered death.	He has con - quered death.	Je-su.
3. Sin has done its worst.	Sin has done its worst.	Je-su.
7. Come and wor - ship him.	Come and wor - ship him.	Je-su.
8. Christ our Lord is ris'n!	Christ our Lord is ris'n!	Je-su.
9. Hal - le - lu - jah!	Hal - le - lu - jah!	Je-su.



Christ the Lord is ris'n!	Christ the Lord is ris'n!	Je-su.
He has con - quered death.	He has con - quered death.	Je-su.
Sin has done its worst.	Sin has done its worst.	Je-su.
Come and wor - ship him.	Come and wor - ship him.	Je-su.
Christ our Lord is ris'n!	Christ our Lord is ris'n!	Je-su.
Hal - le - lu - jah!	Hal - le - lu - jah!	Je-su.

Text: Tom Colvin (1925-2000). Tune: Garu, Ghanian folk song, arr. by Kevin R. Hackett. © 1969, Hope Publishing Company.

✠ 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: #686 (Common Praise)



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 Plainsong*, David Hurd (1950-). © 1981 GLA Publications, Inc

The Collect of the Day

Priest: O God, whose Son is the good shepherd,
send us out as shepherds to seek the lost,
to heal the injured and to nurture all with grace and compassion;
through Jesus, who calls each by name.

People: **Amen.**

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).

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

From the very beginning, the church understood that at the heart of being a disciple of the Way, was to undertake God's mission through good works and acts of charity.

God, the divine Shepherd embraces, consoles, protects and leads the flock through difficult times.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Acts of the Apostles.

Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died. When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, "Please come to us without delay." So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, "Tabitha, get up." Then she opened her eyes, and seeing Peter, she sat up. He gave her his hand and helped her up.

Then calling the saints and widows, he showed her to be alive. This became known throughout Joppa, and many believed in the Lord. Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner.'

Reader: The word of the Lord.

Acts 9. 36-43

People: **Thanks be to God.**

A moment of silence is observed

Psalm 23

All sing



O GOD, you are my shepherd; *

I / shall not be in want.

**You make me lie down in green pastures *
and lead me be- / side still waters.**

You revive my soul *
and guide me along right pathways / for your name's sake.

**Though I walk through the valley of the shadow of death, *
I shall / fear no evil;**

for you are with me; *
your rod and your / staff, they comfort me.

**You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil,
and my cup is / running over.**

Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in your house, O / God, for ever.

Second Reading:

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

After this I looked, and there was a great multitude that no one could count, from every nation, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

Reader: The word of the Lord.

Revelation 7.9-17

People: **Thanks be to God.**

A moment of silence is observed

Gospel Acclamation: #197 (Sing a New Creation)

Please rise and sing

Al - le - lu - ia, al - le - lu - ia! Al - le - lu - ia, al - le - lu - ia!

Al - le - lu - ia, al - le - lu - ia! Al - le - lu - ia, al - le - lu - ia!

Music: Peter Jones, 1994, ©, admin. 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.*

St. John the Divine shares a vision of the vastness of God's people that is both diverse and unified.

The Acclamation (from the Latin "acclamare," meaning "shout in approval") is sung or said to prepare our hearts to receive the Gospel.

There is a mutuality in belonging. It is not a one-way relationship. We belong to the Jesus the Good Shepherd and he belongs to us. He knows us and we know him. He protects and transforms us and we join in his mission with the Creator to make all things whole. And in the midst of this relationship, followers belong to each other.

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

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.**

At that time the festival of the Dedication took place in Jerusalem. It was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Messiah, tell us plainly." Jesus answered, "I have told you, and you do not believe. The works that I do in my Father's name testify to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand. The Father and I are one."

Priest: The Gospel of Christ.

John 10.22-30

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

A moment of silence is observed.

Homily: Paige Souter

A moment of silence is observed.

Prayers of the People

Leader: We are called to live in the Divine Unity of God. Let us lift our prayers to the One who animates our eyes, our ears, our heart, and our lives.

Beloved, you are our shepherd. We come to you in this moment, sharing the concerns and joys that are sitting in our hearts. Rejoicing in the resurrection, we pray for unity, liberation, restoration, and justice.

Please add your prayers, either silently or aloud.

Leader: Blessed Shepherd,

All: **Hear our prayer.**

Leader: We pray for unity. In the midst of the divisions, turmoil, and disruptions that are engulfing our world, our communities, and our lives, renew the human heart. Unlock its capacity for goodness and harmony and peace. Lead us to the green pastures of unity and beauty.

Please add your prayers, either silently or aloud.

Leader: Blessed Shepherd,

All: **Hear our prayer.**

Leader: We pray for liberation. Humanity has forgotten that you are the source of abundance. In striving for unbounded wealth and insatiable appetites, we have left an aftermath of destruction for the poor and for the earth. Free our hearts from following the path of destruction and lead us on the path of goodness.

Please add your prayers, either silently or aloud.

Leader: Blessed Shepherd,

All: **Hear our prayer.**

Leader: We pray for restoration. Fear, weariness, and anxiety fill our hearts as we face the challenges in our lives and in the world. Be ever with us, healing and restoring our souls, filling us with your abundant goodness.

Please add your prayers, either silently or aloud.

Leader: Blessed Shepherd,

All: **Hear our prayer.**

Leader: We pray for justice. Poverty, inequality, prejudice, greed and violence starve all of the created order from the life-giving elements needed to thrive and be whole. Fill humanity and the planet with your abundant goodness and form us to be agents for the common good.

Please add your prayers, either silently or aloud.

Leader: Blessed Shepherd,

All: **Hear our prayer.**

Leader: Blessed Shepherd we lift these prayers to you confident that your goodness and mercy will follow us all the days of our lives and that we shall dwell in your heart forever. **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.

Through our prayers, we are drawn closer to God, closer to each other, closer to those in need, and closer to our suffering world.

At the Last Supper, Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In the same manner, we, as his disciples, share his peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

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: #444 (Common Praise) "Your Hand, O God, Has Guided"

All sing

1. Your hand, O God, has guid - ed your flock from age to
 2. Your her - als brought glad tid - ings to great - est as to
 3. When shad - ows, thick - ly fall - ing, en - gulfed the world in
 4. And we, shall we be faith - less, shall hearts fail, hands hang
 5. Your mer - cy will not fail us, nor leave your work un -

age; the won - drous tale is writ - ten, full clear, on ev - ery
 least; they bade them rise, and has - ten to share the roy - al
 night, you sum - moned forth your ser - vants, your mes - sen - gers of
 down? Shall we e - vade the strug - gle and cast a - way the
 done; with your right hand to help us, your peo - ple shall be

page. Our fore - bears owned your good - ness and we their deeds re -
 feast; and this was all their teach - ing, in ev - ery deed and
 light. On them and on your peo - ple your plen - teous grace was
 crown? Not so; in God's deep coun - sels some bet - ter gift is
 one; and then, by all cre - a - tion, your name shall be a -

cord, and both of this bear wit - ness:
 word, to all a - like pro - claim - ing
 poured, and this was still their mes - sage:
 stored: the cov - e - nant of prom - ise—
 dored, and this shall be their an - them:

one church, one faith, one Lord.

Text: Edward Hayes Phumtre (1821-1891), alt. Rev. © The Sisterhood of St. John the Divine. Music: THORNBURY. Basil Harwood (1859-1949).
 Music published by permission of the executors of the late Dr. Basil Harwood.

✠ 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: Blessed are you, Lord God,
our light and our salvation;
to you be glory and praise for ever.
From the beginning you have created all things
and all your works echo the silent music of your praise.
In the fullness of time you made us in your image,
the crown of all creation.
You give us breath and speech, that with angels and archangels
and all the powers of heaven
we may find a voice to sing your praise:

Sanctus: #213 (Sing a New Creation)



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,



heav'n and earth are full of your glo-ry, heav-en and earth are



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



high-est. Bless-ed is the one who comes in the name of the Lord.



Ho - san - na in the high - est, in the high - est.

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: How wonderful the work of your hands, O Lord.
As a mother tenderly gathers her children,
you embraced a people as your own.
When they turned away and rebelled your love remained steadfast.
From them you raised up Jesus our Saviour, born of Mary,
to be the living bread, in whom all our hungers are satisfied.
He offered his life for sinners, and with a love stronger than death
he opened wide his arms on the cross.
On the night before he died, he came to supper with his friends
and, taking bread, he gave you thanks. He broke it and gave it to them, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.
At the end of supper, taking the cup of wine, he gave you thanks, and said:
Drink this, all of you; this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.
Made one in Christ's, we now proclaim the mystery of faith:


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

Priest: Father, we plead with confidence his sacrifice made once for all
upon the cross; we remember his dying and rising in glory,
and we rejoice that he intercedes for us at your right hand.
Pour out your Holy Spirit as we bring before you these gifts of your creation;
may they be for us the body and blood of your dear Son.
As we eat and drink these holy things in your presence,
form us in the likeness of Christ,
and build us into a living temple to your glory.

People: **Blessing and honour and glory and power
be yours for ever and ever. 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: We break this bread to share in the body of Christ.

People: We, being many, are one body, for we all share in the one bread.

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

People: Thanks be to God.

Fraction Hymn: "Christ Our Passover"

Led by the choir

Alleluia!

Christ our passover is sacrificed for us;

Therefore let us keep the feast.

Alleluia!

When asked by his disciples how to pray, Jesus gave them these simple words that 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.

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 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.

Communion Song: #786 (Blue Gather) "Heart of a Shepherd"

All sing

Sharing bread and wine is the enactment of a two thousand year old ritual instituted by Jesus through which we are reminded of these core elements of our spiritual tradition: a radically open table to which all people are invited and welcomed reminds us to be more open ourselves; Jesus' life lived for and on behalf of others inspires us to see our own lives as a gift to be shared; and the resurrection affirms the counter-intuitive wisdom that it is in letting go of what we are afraid to lose that we are transformed and made new.

Refrain

If you love me, feed my lambs; Be my heart, my voice, my hands. If you love me, feed my sheep. And for my part, I give you the heart of a shep - herd.

Verse 1

1. God, you are my shep-herd; there is noth-ing I shall want. Fresh and green are the pas - tures where you give me re-pose. Near rest-ful wa-ters you lead me, to re-vive my droop-ing spir - it. D.C.

Verse 2

2. You guide me a - long the right path; you are true to your name. If I should walk in the val-ley of dark-ness no e - vil would I fear. You are there with your crook and your staff; with these you give me com - fort. D.C.

Verse 3

3. You have prepared a banquet for me in the sight of my foes. My head you have a-noint-ed with oil; my cup is o-ver-flow - ing. D.C.

Verse 4

4. Sure-ly good-ness and kind-ness shall follow me all the days of my life. In my God's own house shall I dwell for ev - er and ev - er. D.C.

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

Motet: "So nun der Geist" (BWV 227) (JS Bach)

So nun der Geist des, der Jesum von den Toten auferwecket hat, in euch wohnet, so wird auch derselbige, der Christum von den Toten auferwecket hat, eure sterblichen Leiber lebendig machen, um des willen, daß sein Geist in euch wohnet.

Therefore now since the Spirit of him who raised Jesus from the dead dwells in you, that same who raised Christ from the dead will make your mortal bodies living, for the sake of his spirit that dwells in you.

Text: Romans / Translation © Pamela Dellal, courtesy Emmanuel Music Inc.

Prayer after Communion

Please rise as you are able

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.

People: 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

Please be seated

"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.

Departing Hymn: #214 (Common Praise) "The Lamb's High Banquet Called to Share"

All rise and sing



1. The Lamb's high ban - quet called to share,
2. Up - on the al - tar of the cross,
3. Pro - tect - ed in the pas - chal night
4. Now Christ our pass - o - ver is slain,
6. We hymn thee ris - ing from the grave,
ar - rayed in gar - ments white and fair,
his bod - y hath re - deemed our loss;
from the de - stroy - ing an - gel's might,
the Lamb of God with - out a stain;
from death re - turn - ing strong to save;
the Red Sea past, we long to sing
and, tast - ing of his pre - cious blood,
in tri - umph went the ran - somed free
his flesh, the true un - leav - ened bread,
thine own right hand the ty - rant chains,
to Je - sus our tri - um - phant king.
our life is hid with him in God.
from Phar - aoh's cru - el tyr - an - ny.
is free - ly of - fered in our stead.
and par - a - dise for us re - gains.

Text: Latin (*Ad cenam Agni*, 6th cent.); tr. John Mason Neale (1818-1866), alt. Music: ST. VENANTIUS. Melody *Antiphoner*, Rouen, 1728; harm. Michael Fleming (1928-2006). Harm. © Hope Publishing Co.

The Dismissal

Priest: Go forth in the name of Christ. Alleluia! Alleluia!

People: Thanks be to God. Alleluia! Alleluia!

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.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday May 11 (Fourth Sunday after Easter)

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

8:00 PM – Compline (on Zoom only)

Sunday May 18 (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 Eucharist (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)