



Fifth Sunday of Easter

Holy Eucharist

Sunday, May 18, 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.

**President:** Steven Mackison

**Welcome**

**Land Acknowledgement**

Opening Hymn: #735 (Gather) "They'll Know We Are Christians"

All rise and sing



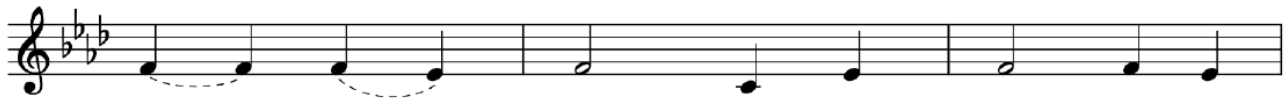
1. We are one in the Spir - it, we are one in the  
2. We will walk with each oth - er, we will walk hand in  
3. We will work with each oth - er, we will work side by



Lord, We are one in the Spir - it, we are one in the  
hand, We will walk with each oth - er, we will walk hand in  
side, We will work with each oth - er, we will work side by



Lord, And we pray that all u - ni - ty may  
hand, And to - geth - er we'll spread the news that  
side, And we'll guard hu - man's dig - ni - ty and



one day be re - stored:  
God is in our land: And they'll know we are  
save hu - man's pride:



Chris-tians by our love, by our love, Yes they'll know we are



Chris - tians by our love.

Text: Peter Scholtes, (1938-2009). Tune: ST.BRENDAN'S. Peter Scholtes, (1938-2009) © 1966, F.E.L. Publications, assigned to The Lorenz Corp., 1991.

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."

Based on the song the angels sang to the shepherds announcing the glorious arrival of Jesus (Luke 2:14), the Gloria/Glory to God is a timeless song of praise.

✠ 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.**

Glory to God

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

## **The Collect of the Day**

*Priest:* God of glory,  
whose Beloved took the shadowed road of death  
and found life in the darkness:  
may his love be our law,  
so that, undimmed by fear,  
we may witness to the power of new birth,  
through Jesus Christ, the first-born from the dead.

*People:* **Amen.**

## **✠ Proclamation of the Word**

### **First Reading:**

*Please be seated*

*Reader:* A Reading from the Book of Leviticus.

When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the Lord your God. You shall not steal; you shall not deal falsely; and you shall not lie to one another. And you shall not swear falsely by my name, profaning the name of your God: I am the Lord. You shall not defraud your neighbour; you shall not steal; and you shall not keep for yourself the wages of a labourer until morning. You shall not revile the deaf or put a stumbling-block before the blind; you shall fear your God: I am the Lord. You shall not render an unjust judgement; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbour. You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbour: I am the Lord. You shall not hate in your heart anyone of your kin; you shall reprove your neighbour, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself: I am the Lord.

*Reader:* The word of the Lord.

Leviticus 19:9-18

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

*A moment of silence is observed*

This part of  
the Law  
provides the  
ethical  
framework for  
the people of  
Israel living  
as a  
community in  
the land  
promised to  
them.

**Refrain**

You gates, o-pen wide and high. Let the glo-rious sov-ereign en - ter.

The earth is our God's and all that is in it,  
 the world and all who dwell therein.  
 For God has founded it upon the seas  
 and made it firm upon the rivers of the deep. **Refrain**

“Who can ascend the hill of the Holy One?  
 and who can stand in the holy place?”  
 “Those who have clean hands and a pure heart,  
 who have not pledged themselves to falsehood, nor sworn by what is a fraud. **Refrain**

They shall receive a blessing from the Holy One,  
 and a just reward from the God of their salvation.”  
 Such is the generation of those who seek you,  
 of those who seek your face, O God of Jacob. **Refrain**

**Second Reading:**

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

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.” And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life.”

*Reader:* The word of the Lord.

Revelation 21.1-6

**People:** Thanks be to God.

*A moment of silence is observed*

**Gospel Acclamation**

*Please rise and sing*

*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.*

Pronounced “sahm” the psalms are a collection of ancient poetry, prose, and song that cover every theme and human emotion. Today we have a liturgical psalm which would have been used for a procession into the Temple.

Revelation was written in a time of persecution of the early Church by the Roman Empire. Here the author writes of their vision of the oppressive Empire being replaced by the Reign of God. Suffering ends, and humanity's right relationship with God is restored.

This passage from John's Gospel is part of Jesus' Farewell Discourse, presenting Jesus' thoughts on the night before his death. It is written from the viewpoint of the post-resurrection church, coming to understand the meaning of Jesus' life, death, and resurrection.

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.**

Then when Judas went out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in God's self, and will glorify him at once. Little children, I am still with you for a short time: you will seek for me and, just as I said to the Judeans, I say now also to you; where I am going, you cannot come.

"I give you a new commandment: love one another: just as I have loved you, so you should love one another. In this everyone will know that you are my disciples, if you have love one for another."

*Translation from Come and See: A Beginner's Guide to the Fourth Gospel by Abigail Ann Young*

*Priest:* The Gospel of Christ.

John 13:31-35

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

*A moment of silence is observed.*

**Homily:** Anne Evers

*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.

Lord God, we praise you for your mighty acts in creation and in the lives of your people down through the ages. As we look for the new heaven and the new earth which is to come, we ask that we might do our part in ushering in this new age through our daily acts of love. Keep us faithful to your vision and keep us safe as we journey through the pilgrimage of our lives.

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

*Leader:* Faithful God,

*All:* **we put our trust in you.**

*Leader:* Lord of the nations, look on this wounded world in pity and power. We pray for peace, justice and reconciliation throughout the whole world. Remember for good all those who suffer from violence, hatred and oppression. We pray for all refugees that they will be given safe passage and the means to begin again.

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

*Leader:* Faithful God,

*All:* **we put our trust in you.**

*Leader:* God of love, you suffered, and gave your life for our sake. To you we lift up all who suffer: the sick, the dying, the sorrowful, the hungry and the dispossessed. Hold them in your caring arms. Bless the caregivers and those who bring medicine, relief, food, and any other help. Increase our faith and hope in you.

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

*Leader:* Faithful God,  
*All:* **we put our trust in you.**

*Leader:* Lord of creation, we pray for the natural world. We pray all those who work to protect our green earth and ask that we might be given the will and the wisdom to do our part.

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

*Leader:* Faithful God,  
*All:* **we put our trust in you.**

*Leader:* We give thanks for all the things in our lives that reveals your loveliness; for this community of faith; for the blessing of our country and good government; for the provision you give us for our daily needs; for the love of our friends and family; for your unfailing love which is revealed to us day by day.

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

*Leader:* Faithful God,  
*All:* **we put our trust in you.**

*Leader:* Keep us good Lord under the shadow of your mercy. Sustain and support us that we might remember that nothing can separate us from your love in Christ Jesus our 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.*

Through our collective Prayers of the People, 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: #486 (Common Praise) "Love Divine, All Loves Excelling"

*All sing*

1. Love di - vine, all loves ex - cel - ling, joy of heaven to  
 2. Come, al - might - y to de - liv - er; let us all thy  
 3. Fin - ish, then, thy new cre - a - tion; pure and spot - less  
 earth come down, fix in us thy hum - ble dwell - ing;  
 grace re - ceive; sud - den - ly re - turn, and nev - er,  
 let us be; let us see thy great sal - va - tion  
 all thy faith - ful mer - cies crown. Je - sus, thou art  
 nev - er more thy tem - ples leave. Thee we would be  
 per - fect - ly re - stored in thee, changed from glo - ry  
 all com - pas - sion; pure un - bound - ed love thou art; vis - it  
 al - ways bless - ing, serve thee as thy hosts a - bove, pray and  
 in - to glo - ry, till in heaven we take our place, till we  
 us with thy sal - va - tion, en - ter ev - ery trem - bling heart.  
 praise thee with - out ceas - ing, glo - ry in thy per - fect love.  
 cast our crowns be - fore thee, lost in won - der, love and praise.

Text: Charles Wesley (1707-1788). Music: BLAENWERN. William Penfro Rowlands (1860-1937) ©. Reprinted by permission of Mr. G.A. Gabe.

## ✠ 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.**



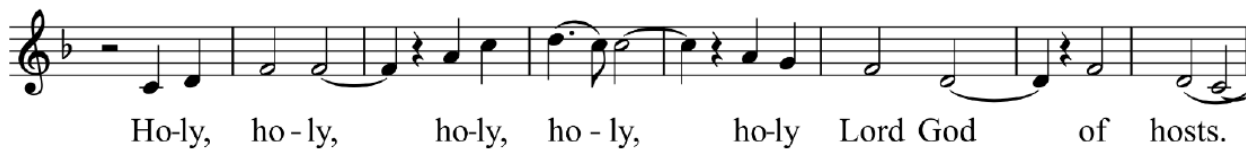
Lift up your hearts. **We lift them to the Lord.**



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

*Priest:* It is 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



Ho-ly, ho-ly, ho-ly, ho-ly, ho-ly Lord God of hosts.



Heav-en and earth are filled with your glo - ry. Ho - san-na



in the high - est. Bless-ed is He who comes in the name



of the Lord, of the Lord. Ho - san - na in the



high - est, ho - san - na 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:* 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.”  
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:

*People:* **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.

*People:* **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,



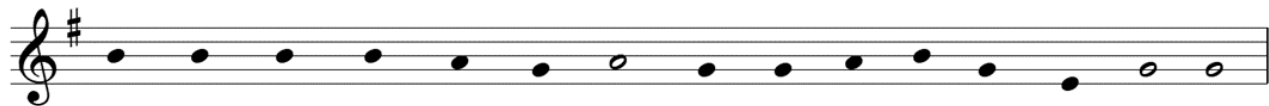
your king - dom come, your will be done, on earth as in heav - en.



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:* "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 Motet:** "Heliseb väljadel (Ringing in the fields)" (*Urmas Sisask*)

*Led by the choir*

Ave Maria, Heliseb valjadel,  
metsas ja magedel.

Ave Maria, tervitus hell.

Helise Emale, kes ule tahtede,  
helise, kell!

Helise Emale! Helise ornake,  
kanna sa korgele palvet mu poolt.

Maria, mind aita, Maria, mind mu elus ja  
surmas. Kanna hoolet, Maria. Heliseb kell.

*Hail Mary, there is a bell ringing  
in the fields, forests, and on the mountains.*

*Hail Mary, a gentle greeting.*

*Ring bell, ring to the Mother.*

*Ring over the stars.*

*Ring, gentle bell, lift up my prayer:*

*In my life, and in my death,*

*help me and look after me, Maria.*

*There is a bell ringing - Ringing in the fields,  
meadows, forests, and on the mountains.*

*The bell is ringing to Mother Maria.*

*The bell is ringing - gently ringing.*

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: #631 (Gather) "Where True Love and Charity Are Found"

All sing

Where true love and char - i - ty are found, God is al - ways there.

1. Since the love of Christ has brought us  
 2. There - fore when we gath - er as one  
 3. Bring us with your saints to be - hold

all to - geth - er, Let us all re -  
 in Christ Je - sus, Let our love en -  
 your great beau - ty, There to see you,

joice and be glad, now and al - ways.  
 fold each race, creed, ev - 'ry per - son.  
 Christ our God, throned in great glo - ry;

Let ev - 'ry one love the Lord God,  
 Let en - vy, di - vi - sion and strife  
 There to pos - sess heav - en's peace and joy,

the liv - ing God; And with sin - cere  
 cease a - mong us; May Christ our Lord  
 your truth and love, For end - less a -

hearts let us love each oth - er now.  
 dwell a - mong us in ev - 'ry heart.  
 ges of a - ges, world with - out end.

D.C.

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

**Motet: "Sehati (One Heart)"** (Tracy Wong / Mohd. Fairuz Mohd. Tauhid)

*Sehati was written as choirs were just starting to meet after the pandemic lockdowns. Being together bodily through song, in joy and love, are sentiments echoed through the Easter Gospels, and the instructions Jesus gave for a time when he would no longer be present.*

Sepakat bertepuk, serentak menyanyi

*Clapping together, singing as one*

Nyanyi bersama-sama

*Singing together*

Still here, together

Pulang

*Come home*

Setia, sehati, di sini

*Always, one heart, here*

Oh satu serasi, sejambak hati

*Oh one and harmonious, a bouquet of hearts*

Still here, together

Pulang marilah pulang

*Come home*

Pulang Bersama-sama

*Come home together*

Melangkah Bersama-sama

*Walking together*

### **Prayer after Communion**

*Please rise as you are able*

*Priest:* God of love,  
in this eucharist we have heard your truth  
and shared in your life.  
May we always walk in your way,  
in the name of Jesus Christ the 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*

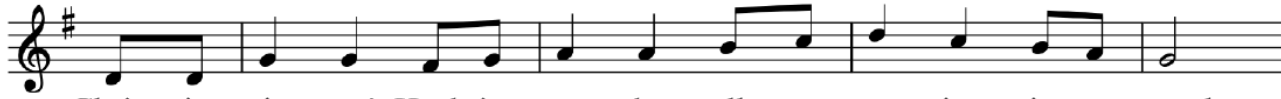
"Doxology" comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

**Departing Hymn: #223 (Common Praise) "Christ is Risen"**

*All rise and sing*



1. Christ is ris - en! Shout ho - san - na! Cel - e - brate this day of days.  
2. Christ is ris - en! Raise your spir - its from the cav - erns of de - spair.  
3. Christ is ris - en! Earth and heav - en nev - er more shall be the same.



Christ is ris - en! Hush in won - der; all cre - a - tion is a - mazed.  
Walk with glad - ness in the morn - ing, see what love can do and dare.  
Break the bread of new cre - a - tion where the world is still in pain.



In the des - ert all sur - round - ing, see, a spread - ing tree has grown.  
Drink the wine of res - ur - rec - tion, not a ser - vant, but a friend.  
Tell its grim, de - mon - ic chor - us: "Christ is ris - en! Get you gone!"



Healing leaves of grace a - bound - ing bring a taste of love un - known.  
Je - sus is our strong com - pan - ion; joy and peace shall nev - er end.  
God the First and Last is with us. Sing ho - san - na ev - ery - one!

Text: Brian Wren (1936-). © 1986 Hope Publishing Co. Music: POLISH CAROL (W ZLOBIE LEZY). Melody Polish trad.; harm. David Hugh Jones (1900-1983).  
Harm. © 1955, 1983 John Ribble. Used by permission of Westminster/John Knox Press.

**The Dismissal**

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

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## FURTHER CREDITS FOR THIS BULLETIN

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## WORSHIP WITH US

### **Sunday May 18 (Fifth Sunday after Easter)**

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

**8:00 PM** – Compline (on Zoom only)

### **Sunday May 25 (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** – Rock Eucharist, featuring the music of The Grateful Dead  
(in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)