

# The Second Sunday of Easter

Holy Baptism and Holy Eucharist

Sunday, April 12, 2026 at 10:30 AM

Church of the Redeemer

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## OUR VISION

### Becoming the Body of Christ at the corner of Bloor & Avenue Road and beyond

Guided by commitment to our shared values, we seek to become the body of Christ, nurturing a lively faith, a persistent hope, and an ever-expanding love for God's world.

We seek to – open our doors and hearts, embracing all who seek a sacred space. We offer worship in many forms, touching the hearts of those yearning for spiritual connection, in-person or online.

We seek to – listen deeply, hearing the stories of Jesus and of one another with open minds and hearts. Through faithful questioning, reflection, and shared learning, we grow together in wisdom and grace.

We seek to – serve with generous hospitality, gathering at the table with our physical and spiritual hunger. We walk alongside one another with compassion in the seasons and conditions of life, sharing our needs and thanks.

We seek to – embody Jesus' teachings that all people are God's children, worthy of love, and that all of creation is interconnected. Where structures or attitudes threaten or diminish, we advocate for justice, peace, equity and ecological responsibility.

We seek to – reach out in-person and virtually to the world around us. We dare to love in word and action so that others see something of God in their midst.

## OUR VALUES

**Compassion:** meeting every soul with tenderness and dignity

**Openness:** welcoming questions, embracing differences, and following the movement of the Spirit

**Respect:** honouring each person's unique story and gifts, and the inherent worth of all Creation

**Inclusion:** making room for all to enter, find a place, and participate fully

**Stewardship:** nurturing respect for our resources and partnerships for long-term vitality



*Christ has no body now but ours, no hands, no feet on earth but ours.*

*Ours are the eyes with which he looks compassionately on this world. Ours are the feet with which he walks to do good, Ours are the hands, with which he blesses all the world.*

Teresa of Avila (Adapted)

# WELCOME TO THE CHURCH OF THE REDEEMER!

## Who We Are

We are followers of Jesus: children, young adults, families, and seniors who come from a variety of backgrounds. We are long-time members and newcomers; people of deep faith and those still searching; people shaped by many traditions—and sometimes seeking a deeper sense of faith and community. We are not limited by ability, age, economic status, ethnicity, gender identity, personal history or sexual orientation.

## Where We Stand

Dwelling on the traditional lands of the Wendat, Haudenosaunee, and Mississauga of the Credit First Nation, Church of the Redeemer stands at the crossroads, physical and virtual—of neighbourhoods and nations, of government, education, arts, culture, and commerce—in the heart of Toronto.

From this place we seek to live into our identity as the body of Christ: living our faith, offering hope, and sharing love for God’s world.

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>.

**Presider:** Liska Stefko

## Welcome

## Land Acknowledgement

## Opening Hymn: “Christus Resurrexit / Jesus Christ is Risen”

*All rise and sing*

O  
Chri-stus re-sur-re-xit,  
Je-sus Christ is ris-en,

Chri-stus re-sur-re-xit.  
Je-sus Christ is ris-en!  
O

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

The Easter Season covers 50 days beginning with Easter Sunday. This is where we celebrate Jesus’ resurrection, uniting every living being everywhere. Jesus has triumphed over all things that separate us from God, even death itself.

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

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

Pronounced "CALL-ect", the Collect of the Day is the prayer we say that unites us in worship and praise. It focuses on the theme of the day and "collects" us to the service.

The resurrection of Jesus is proclaimed as the source of a living hope, giving believers an inheritance that is imperishable and secure in God. Even amid trials, this hope refines faith like gold, shaping a deeper trust that does not depend on circumstances. Though unseen, Christ is loved and believed in, leading to a joy that is profound and a salvation already unfolding.

## ✠ The Easter Greeting

*Priest:* Alleluia! Christ is risen.

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

*Priest:* May his grace and peace be with you.

*All:* **May he fill our hearts with joy.**

*Priest:* There is one body and one Spirit,

*All:* **There is one hope in God's call to us;**

*Priest:* One Lord, one faith, one baptism,

*All:* **One God and Father of all.**

## 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. **Amen.**

## ✠ Proclamation of the Word

### Reading:

*Please be seated*

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

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honour when Jesus Christ is revealed. Although you have not seen, you love him, and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

*Reader:* The Word of the Lord.

1 Peter 1.3-9

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

*A moment of silence is observed*

## Psalm 16 (Plainsong)

*All sing bolded text*



But those who run after other gods. \*  
shall have their troubles multiplied.

**Their libations of blood I will not offer, \*  
nor take the names of their gods upon my lips.**

O God, you are my portion and my cup; \*  
it is you who uphold my lot.

**My boundaries enclose a pleasant land; \*  
indeed, I have a goodly heritage.**

I will bless my God, who gives me counsel; \*  
my heart teaches me, night after night.

**O God, I have set you always before me; \*  
because you are at my right hand I shall not fall.**

My heart, therefore, is glad, and my spirit rejoices; \*  
my body also shall rest in hope.

**For you will not abandon me to the grave, \*  
nor let your holy one see the Pit.**

You will show me the path of life; \*  
**in your presence there is fullness of joy,  
and in your right hand are pleasures for evermore.**

*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.*

## Gospel Acclamation

### 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.**

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Judeans, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.' But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.' A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you. 'Then he

The psalm expresses deep trust in God as refuge and source of all good, grounding life in divine presence rather than fleeting security. It celebrates the joy and stability that come from walking in God's ways, even in the face of uncertainty. With its closing confidence, it gestures toward life beyond death, affirming that God does not abandon the faithful to the grave.

The risen Christ appears to the disciples in their fear, offering peace and breathing new life into them through the gift of the Spirit. Thomas's doubt becomes a doorway to deeper faith, as he encounters the wounds of Christ and confesses him as Lord and God. The story widens to include all who will come to believe without seeing, inviting trust in the life-giving presence of the risen Jesus.

said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.' Now Jesus did many other signs in the presence of his disciples, that are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

*Priest:* The Gospel of Christ.

John 20.19-31

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

**Homily:** Tom More (Director of The Common Table)

*A few minutes of silence are observed.*

## ✠ Holy Baptism

### Presentation of the Candidates

*The Priest addresses the people, saying,*

*Priest:* The candidates for Holy Baptism will now be presented.

*Parents & Sponsors:* We present Alanna, Allie, and Charlie to receive the sacrament of baptism.

*The Priest addresses the candidates, saying,*

*Priest:* Do you desire to be baptized?

*Candidate:* I do.

*The Priest addresses the parent & sponsors, saying,*

*Priest:* Will you be responsible for seeing that the child you present is nurtured in the faith and life of the Christian community?

*Parent & Sponsors:* I will, with God's help.

*Priest:* Will you by your prayers and witness help this child to grow into the full stature of Christ?

*Parent & Sponsors:* I will, with God's help.

*Then the Priest asks the following questions of the candidates who can speak for themselves, and of the parent and sponsors who speak on behalf of the infant.*

*Priest:* Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

*Parent & Sponsors:* I renounce them.

*Priest:* Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

*Parent & Sponsors:* I renounce them.

The purpose of the homily (from Greek "homilia," meaning "conversation"), or sermon, is to unpack the readings 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.

Baptism is the sacramental act where one is welcomed into the community of Christ. Through baptism, we are called God's own, and sent into the world with the great privilege of loving one another in ministry and mission.

*Priest:* Do you renounce all sinful desires that draw you from the love of God?

*Parent & Sponsors:* I renounce them.

*Priest:* Do you turn to Jesus Christ and accept him as your Saviour?

*Parent & Sponsors:* I do.

*Priest:* Do you put your whole trust in his grace and love?

*Parent & Sponsors:* I do.

*Priest:* Do you promise to obey him as your Lord?

*Parent & Sponsors:* I do.

*The congregation stands; the Priest addresses the people, saying,*

*Priest:* Will you who witness these vows do all in your power to support these persons in Christ?

**All: We will.**

*Priest:* Let us now pray for Alanna, Allie, and Charlie who are to receive the sacrament of new birth.

### **Prayers for the Candidates**

*Leader:* Deliver them, O Lord, from the way of sin and death.

**All: Lord, hear our prayer.**

*Leader:* Open their hearts to your grace and truth.

**All: Lord, hear our prayer.**

*Leader:* Fill them with your holy and life-giving Spirit.

**All: Lord, hear our prayer.**

*Leader:* Teach them to love others in the power of the Spirit.

**All: Lord, hear our prayer.**

*Leader:* Send them into the world in witness to your love.

**All: Lord, hear our prayer.**

*Leader:* Bring them to the fullness of your peace and glory.

**All: Lord, hear our prayer.**

*Leader:* Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son, may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. **Amen.**

### **✠ The Celebration of Baptism**

#### **Thanksgiving over the Water**

*Water is poured into the font. The Priest blesses it saying,*

*Priest:* The Lord be with you.

**All: And also with you.**

*Priest:* Let us give thanks to the Lord our God.

**All: It is right to give our thanks and praise.**

The Baptismal Covenant recalls the "Apostle's Creed," a statement of faith that dates from the second century. These ancient words attempt to speak the faith with one voice in a world, just as today, needing unity.

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*Priest:* We thank you, Almighty God, for the gift of water. Over water the Holy Spirit moved in the beginning of creation. Through water you led the children of Israel out of their bondage in Egypt into the land of promise. In water your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. We thank you, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Now sanctify this water by the power of your Holy Spirit, that those who are here cleansed from sin and born again, may continue for ever in the risen life of Jesus Christ our Saviour. To him, to you, and to the Holy Spirit, be all honour and glory, now and for ever.

*All:* **Amen.**

*Priest:* Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

### **The Baptismal Covenant**

*Priest:* Do you believe in God the Father?

*All:* **I believe in God,  
The Father almighty,  
creator of heaven and earth.**

*Priest:* Do you believe in Jesus Christ, the Son of God?

*All:* **I believe in Jesus Christ his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again  
to judge the living and the dead.**

*Priest:* Do you believe in God the Holy Spirit?

*All:* **I believe in God the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.**

*Priest:* Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

*All:* **I will, with God's help.**

*Priest:* Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

*All:* **I will, with God's help.**

*Priest:* Will you proclaim by word and example the good news of God in Christ?

*All:* **I will, with God's help.**

*Priest:* Will you seek and serve Christ in all persons, loving your neighbour as yourself?

*All:* **I will, with God's help.**

*Priest:* Will you strive for justice and peace among all people,  
And respect the dignity of every human being?

*All:* **I will, with God's help.**

*Priest:* Will you strive to safeguard the integrity of God's creation,  
and respect, sustain and renew the life of the Earth?

*All:* **I will, with God's help.**

*Priest:* May Christ dwell in your hearts through faith,  
that you may be rooted and grounded in love  
and bring forth the fruit of the Spirit.

## **The Baptism**

*The Priest then pours water over the candidates saying,*

*Priest:* I baptize you in the name of the Father,  
and of the Son, and of the Holy Spirit.

*All:* **Amen.**

*The Priest makes the sign of the cross on the candidates foreheads saying,*

*Priest:* I sign you with the cross, and mark you as Christ's own for ever.

*The Priest prays over the newly baptized, saying,*

*Priest:* Heavenly Father, we thank you that by water and the Holy Spirit  
you have bestowed upon them the forgiveness of sin,  
and have raised them to the new life of grace.  
Sustain them, O Lord, in your Holy Spirit.  
Give them an inquiring and discerning heart,  
the courage to will and to persevere,  
a spirit to know and to love you,  
and the gift of joy and wonder in all your works.

*All:* **Amen.**

## **The Giving of the Light**

*A candle is given to the newly baptized, the priest saying,*

*Priest:* Receive the light of Christ, to show that you have passed from darkness to light.

*All:* **Let your light so shine before others  
that they may see your good works  
and glorify your Father in heaven.**

*Priest:* Let us welcome the newly baptized.

*All:* **We receive you into the household of God.  
Confess the faith of Christ crucified,  
proclaim his resurrection,  
and share with us in his eternal priesthood.**

*The priest presents the newly baptized to the community.*

Baptism is the sacramental act where one is welcomed into the community of Christ. Through baptism, we are called God's own, and sent into the world with the great privilege of loving one another in ministry and mission.

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.

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love of each other and our community, and our gratefulness for all that God has given us.

## The Peace

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

*All:* And also with you.

## Offertory Hymn: #207 (Common Praise) "At the Lamb's High Feast We Sing"

*All sing*

1. At the Lamb's high feast we sing praise to our vic -  
 2. Where the pas - chal blood is poured, death's dark an - gel  
 3. Might - y vic - tim from on high, hell's fierce powers be -  
 4. This, our gift of Eas - ter joy, sin a - lone can  
 to - rious King, who hath washed us in the tide flow - ing  
 sheathes his sword; Is - rael's hosts tri - um - phant go through the  
 neath thee lie; death is bro - ken in the fight, thou hast  
 now de - stroy; from sin's power do thou set free souls new -  
 from his pierc - ed side; praise we him, whose love di - vine  
 wave that drowns the foe. Praise we Christ, whose blood was shed,  
 brought us life and light. Now no more can death ap - pal,  
 born, O Lord, in thee. Hymns of glo - ry and of praise,  
 gives his sa - cred blood for wine, gives his bod - y  
 pas - chal vic - tim, pas - chal bread; with sin - cer -  
 now no more the grave en - thral! Thou hast o - pened  
 Fa - ther, un - to thee we raise; ris - en Lord, all  
 for the feast Christ the vic - tim, Christ the priest.  
 ty and love, eat we man - na from a - bove.  
 par - a - dise, and in thee thy saints shall rise.  
 praise to thee, with the Spir - it, ev - er be.

Text: Latin (*Aid cenam Agni*, 1632); tr. Robert Campbell (1814-1868), alt. Music: SALTZBERG. Melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750);  
 altern. harm. Derek Holman (1931-2019) ©.

## ✠ 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:* 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 Lord, God of pow-er and might,



heav'n 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!

Music: Mass of Remembrance, Marty Haugen, © 1987, GIA Publications, Inc.

*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.

The Eucharist (Greek for “thanksgiving”) also known as Communion, is a sacramental act of worship where we share the bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” As we eat the bread and drink the wine, God is present to us and reveals God’s self to us in a unique way. It is a radically open table to which all people are invited and welcome to participate.

Drawing from Isaiah’s vision of the greatness of God, and from Matthew, where the people called out “Hosanna!” as Jesus entered Jerusalem, the Sanctus (from the Latin word “holy”) is an ancient hymn that is sung during the Eucharistic Prayer.

*Priest:* 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:

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

*Priest:* Send your Holy Spirit on us  
that as we receive this bread and this cup  
we may partake of the body and blood  
of our Lord Jesus Christ, and feed on him  
in our hearts by faith with thanksgiving.  
May we be renewed in his risen life,  
filled with love,  
and strengthened in our will to serve others;  
and make of our lives,  
we pray, a pure and holy sacrifice,  
acceptable to you,  
knitting us together as one in your Son Jesus Christ,  
to whom,  
with you and the Holy Spirit,  
be all honour and glory,  
now and forever.  
**Amen.**

## The Lord's Prayer

The musical score for 'The Lord's Prayer' is written on seven staves of music. The first staff is marked 'Priest' and contains the lyrics 'As our Sa - viour taught us let us pray.' The subsequent six staves are marked 'All' and contain the following lyrics: 'Our Fa - ther in heaven, hal - lowed be your name, your king - dom come, your will be done, on earth as in heaven. 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 power, and the glo - ry are yours, now and for - ev - er. A - men.'

Text: Matthew 6.9-13. Tr. © 1989 English Language Liturgical Consultation. Music: Nicholas Rimsky-Korsakov (1844-1908); arr. George Black (1931-2003) ©.

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.

## The Breaking of the Bread

*Priest:* We break this bread to share in the body of Christ.

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

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

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

## Fraction Song: "By the Mark" (Gillian Welch)

When I cross over I will shout and sing

I will know my savior

By the mark where the nails have been

By the mark where the nails have been

By the sign upon his precious skin

I will know my savior when I come to him

By the mark where the nails have been

A man of riches

May claim a crown of jewels

But the king of heaven

Can be told from the prince of fools

By the mark where the nails have been

By the sign upon his precious skin

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

I will know my savior when I come to him  
By the mark where the nails have been

On Calvary Mountain  
Where they made him suffer so  
All my sin was paid for  
A long, long time ago

By the mark where the nails have been  
By the sign upon his precious skin  
I will know my savior when I come to him  
By the mark where the nails have been  
I will know my savior when I come to him  
By the mark where the nails have been

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.*

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*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 Hymn: #590 (Gather) "We Walk by Faith"

All sing

1., 5. We walk by faith, and not by sight: no  
 2. We may not touch his hands and side, Nor  
 3. Help then, O Lord, our un - be - lief, And  
 4. That when our life of faith is done In

gra - cious words we hear Of him who spoke as  
 fol - low where he trod; Yet in his prom - ise  
 may our faith a - bound; To call on you when  
 realms of clear - er light We may be - hold you

none e'er spoke, But we be - lieve him near.  
 we re - joice, And cry "My Lord and God!"  
 you are near, And seek where you are found;  
 as you are In full and end - less sight.

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

## Motet: "With Prayer and Supplication" (Amy Marcy Cheney Beach)

With prayer and supplication,  
 Let your requests be known unto God.  
 And the peace of God which passeth all understanding,  
 Shall keep your hearts and minds through Jesus Christ, our Lord.

### Prayer after Communion

*Please rise as you are able*

*Priest:* Holy God, we have seen with our eyes  
 and touched with our hands  
 the bread of life.  
 Strengthen our faith  
 that we may grow in love for you and for each other;  
 through 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.**

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

The Doxology (from the Greek "doxalogia" meaning "words of glory") is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

The word "Announcements" arrives in English circa 1500 AD. from Old French "Anoncier" meaning "announce, proclaim." It originates from Latin, "annuntiare, adnuntiare" meaning "make known."

## Announcements

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

*All rise and 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.

Text: John L. Bell (1949. ) and Graham Maule (1958-2019 ). Music: CHILDER, John L. Bell (1949. ). Text and music © 1989 WGRG The Iona Community (Scotland).  
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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.

## Dismissal

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

*All:* **Thanks be to God. Alleluia, alleluia!**

## FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People Lenten Litany are adapted from John L. Bell & Graham Maule / Wild Goose Resource

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## WORSHIP WITH US

### EASTERTIDE

**Sunday April 12 (Second Sunday after Easter)**

**8:00 PM** – Compline (on Zoom only)

**Sunday April 19 (Third Sunday after Easter)**

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

**9:00 AM** – Coffee Church (in the Church)

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

**4:00 PM** – Be Still (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

# CHURCH OF THE REDEEMER LEADERSHIP

## Pastoral Staff

**Incumbent:** Steven Mackison  
**Associate Priest:** Liska Stefko  
**Children, Youth & Family Minister:** Lor Maroney  
**Honorary Assistants:** Jim Boyles, Susan Haig, Ann Jervis, Renata Kok, Paul MacLean, Margaret Rodrigues, Paul G. Walker, Katy Waugh, Andrew Welsey  
**Theological Intern:** Bianca Mathews

## Program Staff

**Director of Music:** Dan Norman  
**Assistant Director of Music:** Mike Daley  
**Musician in Residence:** Jill Daley

## Common Table Staff & Leads

**Director:** Tom More  
**Outreach Worker:** Jim Willis  
**Volunteer & Kitchen Coordinator:** Beverley Galandzy  
**Kitchen Coordinator:** Natalie Buyniak  
**Counsellors:** Jane Brushey-Martin, Francis Martin  
**Art Therapy Group Lead:** Katy Waugh  
**Fundraising Committee:** Peter Burgess, David Burt, Jonathan Hines, Anne Keyes  
Steven Mackison, Tom More, Dan Richards

## Ministry Support

**Administrative Assistant:** Brianna Davies  
**Bookkeeper & IT Support:** Nasir Qamar  
**Facilities Manager:** Craig Martin  
**Communications:** Ann Cope  
**AV & Sound Tech:** Morgan  
**Duty Custodian:** Lloyd Simangan

## Members of Diocesan Synod

Wesley Acheampong, Chris Ambidge, Peter Bennett, Lyn Sibley, Karen Visser, Richard Van Delft (alternate)

## Board of Management

**Chair:** Carol Scovil  
**Vice-Chair:** Laura Boast  
**Advisory Board Chair:** Henry Krol  
**Property:** Susan Graham Walker  
**Stewardship:** Ron Waldie  
**Finance:** James Newman  
**HR:** Wesley Acheampong  
**At Large:** Jonathan Batty, Sheila Crummey

## Advisory Board

**Chair:** Henry Krol  
**Vice-Chair:** Susanne Hunter  
**Board of Management Chair:** Carol Scovil  
**Creation Matters:** Grant Jahnke, Andrew Scorer  
**ISWG:** Stephen Allen  
**Redeemer Explorers:** David Townsend, Deb Deacon  
**At Large:** Christina Chang, Mark Ebden, Louise Greig, Deb Hinton, Scott MacLeod, Dawn Lee, Alanna Zоргdrager, Salome Pinto

## Redeemer Ministry Leads

**Accessibility Advocate:** Carol Scovil  
**Archives:** Nancy Luno  
**Catechesis:** Georgi Georgievski  
**Creation Matters:** Grant Jahnke, Andrew Scorer  
**Hospitality:** Tony Crosbie  
**Human Resources:** Tim Hadwen  
**Indigenous Solidarity Working Group:** Stephen Allen  
**Liturgy Animator:** Ann Cope  
**Martha League:** Richard Van Delft  
**Meditation Group:** Lilian Junkin  
**Pastoral Care:** Tony Crosbie  
**Property:** Susan Graham Walker  
**Redeemer Explorers:** David Townsend, Deb Deacon  
**Redeemer Pilgrims:** Susan Haig  
**Refugee Settlement:** Alison Colvin, Henry Krol  
**Stewardship:** Ron Waldie  
**Trans Ministry:** Margaret Rodrigues  
**Young Adults:** Shirley Park  
**Zoom Moderators:** Anne Lee

If you spot any errors or omissions, or to find out more about our ministry areas, please contact us:  
[office@theredeemer.ca](mailto:office@theredeemer.ca)



# INTRODUCING



Starting **April 12**, this service at **9AM**  
is a meditative time of song and prayer rejoicing in the risen Christ.

**Come in to pray, join us in song,**

pick up a cup of coffee and enjoy conversation before and after the service. Come and see.