

The Fourth Sunday of Easter

Holy Eucharist

Sunday, April 26, 2026 at 10:30 AM

Church of the Redeemer

162 Bloor St. West, Toronto, ON M5S 1M4

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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: Susan Haig

Welcome

Land Acknowledgement

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.

Opening Hymn: #451 (Gather) "Christ has Risen"

All rise and sing

1. Christ has ris - en while earth slum - bers, Christ has
 2. Christ has ris - en for the peo - ple Whom he
 3. Christ has ris - en to com - pan - ion For - mer
 4. Christ has ris - en and for ev - er Lives to

ris - en where hope died, As he said and as he
 died to love and save; Christ has ris - en for the
 friends who fear the night, Sens - ing loss and lim - i -
 chal - lenge and to change All whose lives are messed or

prom - ised, As we doubt - ed and de -
 wom - en Bring - ing flowers to grace his
 ta - tion Where their faith had once burned
 man - gled. All who find re - li - gion

nied. Let the moon em - brace the bless - ing; Let the
 grave. Christ has ris - en for dis - ci - ples Hud - dled
 bright. They be - moan what is no long - er, They ex -
 strange. Christ is ris - en, Christ is pres - ent Mak - ing

sun sus - tain the cheer; Let the world con - firm the
 in an up - stairs room. He whose word in - spired cre -
 pect no hope - ful sign Till Christ ends their con - ver -
 us what he has been— Ev - i - dence of trans - for -

ru - mour: Christ is ris - en, God is here!
 a - tion Can't be si - lenced by the tomb.
 sa - tion, Break - ing bread and shar - ing wine.
 ma - tion In which God is known and seen.

Text: John L. Bell (1949-). Tune: TRANSFORMATION; John L. Bell (1949-). © 1988, Iona Community, GIA Publications, Inc., agent.

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."

✠ 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.**

Gloria

All sing



¡Glo - ria, glo - ria, glo - ria en las al tur - as a Dios!
Y en la tie - rra paz pa - ra a - qué llos que a - ma el Se - ñor.

Text: Luke 2:14. Music: Pablo Sosa, 1988. © 1989 GIA Publications, Inc.

The Gloria is an ancient hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

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 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 and lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Acts of the Apostles.

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone because many wonders and signs were being done through the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

Reader: The Word of the Lord.

Acts 2.42-47

All: **Thanks be to God.**

A moment of silence is observed

The book of Acts describes the evolution of the early Church. Here, Luke lays out the practices of the believers: following the apostles' teaching and fellowship, breaking bread, and prayer.

Psalm 23 (George Black)

All sing refrain



Refrain
O God is my shep - herd, I shall not be in want.

O God, you are my shepherd;
I shall not be in want.
You make me lie down in green pastures
and lead me beside still waters. **Refrain**

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. **Refrain**

The Psalms (pronounced "sahms") are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

Refrain

O God is my shep - herd, I shall not be in want.

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. **Refrain**

Second Reading:

Please be seated

Reader: A Reading from the First Letter of Peter.

For it is a commendable thing if, being aware of God, a person endures pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do good and suffer for it, this is a commendable thing before God. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth." When he was abused, he did not return abuse; when he suffered, he did not threaten, but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, having died to sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

Reader: The Word of the Lord.

1 Peter 2.19-25

All: Thanks be to God.

A moment of silence is observed

Sequence Hymn: #100 (SANC) "Listen, God is Calling"

All rise and sing

Leader Lis - ten *All* lis - ten, God is call - ing, through the Word in - vit - ing,
 of - fer - ing for - give - ness, com - fort, and joy. *Lis - ten.* joy.
1. Leader *2.*
Leader *All*
 1. Je - sus gave his man - date: share the good news
 2. Let none be for - got - ten through - out the world.
 3. Help us to be faith - ful, stand - ing stead - fast,
Leader *All* *Leader* *to Refrain*
 that he came to save us and set us free. *Lis - ten.*
 In the tri - une name of God, go and bap - tize.
 walk - ing in your pre - cepts, led by your Word.

The First letter of Peter is a call to faithful living as early Christians experienced persecution under the Roman Empire.

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

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

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

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

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

Jesus said, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits, but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly."

Priest: The Gospel of Christ.

John 10.1-10

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

Homily: Liska Stefko

A few minutes of silence are observed.

Prayers of the People

Leader: Shepherd God, we pray for your church around the world, that like the first disciples we might share all that we have, distribute our goods to all that are in need, and invite our enemies to the table that you have prepared for us all. May we bear witness to your life-giving Word.

A silence is observed. Please add your prayers silently or aloud.

Leader: Help us to hear your voice.

All: **For even in the darkest valley, you comfort us.**

Leader: Shepherd of many flocks, we pray for all people of faith around the world who suffer for their faith: Muslims banned from mosques during Ramadan, Christians barred from churches during Easter celebrations, and the synagogues far and near suffering vandalism and destruction. May we be a people of welcome and generosity.

A silence is observed. Please add your prayers silently or aloud.

Leader: Help us to hear your voice.

All: **For even in the darkest valley, you comfort us.**

In chapter 10 of John's Gospel, Jesus identifies as the gate and as the Good Shepherd, inviting all to hear his voice and find life and safety through him.

The homily (from Greek "homilia", meaning "conversation") or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

There is much in our personal lives, our community, our church, and in our world that weighs upon us. In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, using the pauses to name them aloud or in our hearts.

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.

Leader: Suffering and wounded Shepherd, pray for those who are being driven out of their homes by bombs and shooting, those whose villages are being destroyed, those whose land is being taken, and those who are being unjustly thrown in prison. We pray especially for Ukraine, the Sudan, Gaza, Iran, Lebanon, the West Bank, and those who have been detained and deported by ICE.
May we be a people who work for peace.

A silence is observed. Please add your prayers silently or aloud.

Leader: Help us to hear your voice.

All: **For even in the darkest valley, you comfort us.**

Leader: Healing Shepherd, we pray for all of those who are suffering in body, mind or spirit. Those who have no green pastures in which to find rest, because they struggle to find a place to sleep each night. Those who can find no still waters because anxiety and depression provide no escape. Those who are suffering from illness or pain, and who long for the comfort of your healing hands.
May we be a people of comfort and compassion.

A silence is observed. Please add your prayers silently or aloud.

Leader: Help us to hear your voice.

All: **For even in the darkest valley, you comfort us.**

Leader: Comforting Shepherd, we pray for those walking through the valley of the shadow of death. Comfort those who are dying, hold those who are grieving, and welcome those who have died into the goodness and mercy of your home.

A silence is observed. Please add your prayers silently or aloud.

Leader: Help us to hear your voice.

All: **For even in the darkest valley, you comfort us. Amen.**

The Peace

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

All: **And also with you.**

Offertory Hymn: #630 (Common Praise) "You, Lord, Are Both Lamb and Shepherd" *All sing*



1. You, Lord, are both lamb and shep - herd, You, Lord, are both
2. Clothed in light up - on the moun - tain, stripped of might up -
3. You, who walk each day be - side us, sit in pow - er
4. Wor - thy is our earth - ly Je - sus! Wor - thy is our



prince and slave. You, peace - mak - er and sword - bring - er
on the cross, shin - ing in e - ter - nal glo - ry,
at God's side. You, who preach a way that's nar - row,
cos - mic Christ! Wor - thy your de - feat and vic - tory.

of the way you took and gave. You, the ev - er -
 beg - gared by a sold - ier's toss, you, the ev - er -
 have a love that reach - es wide. You, the ev - er -
 Wor - thy still your peace and strife. You, the ev - er -

last - ing in - stant; you, whom we both scorn and crave.
 last - ing in - stant; you, who are both gift and cost.
 last - ing in - stant; you, who are our pil - grim guide.
 last - ing in - stant; you, who are our death and life.

Text: Sylvia G. Dunstan (1955-1993), alt. © 1991 GIA Publications, Inc. Music: CHRISTUS PARADOX. John R. Van Maanen (1958-) ©.

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 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 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.

The Great Thanksgiving

Priest: *People:*

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 that we should praise you, gracious God, for you created all things. You formed us in your own image: in diversity you created us. When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. You made a covenant with Israel, and through your servants Abraham and Sarah gave the promise of a blessing to all nations. Through Moses and Miriam you led your people from bondage into freedom; through the prophets you renewed your promise of salvation. Therefore, with them, and with all your saints who have served you in every age, we give thanks and raise our voices to proclaim the glory of your name:

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.

Sanctus: #735 (Common Praise)

Ho - ly, ho - ly, ho - ly Lord, God of power and might.

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

heav - en and earth are full, full of your glo -

ry. Ho - san - na in the high - est, 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: *Deutsche Messe*, Franz Schubert (1797-1828); arr. Richard Proulx (1937-2010). Arr. © 1985, 1989 GIA Publications, Inc.

The Eucharistic Prayer today is Prayer 1 from the Book of Alternative Services.

Priest: Holy God, source of life and goodness,
all creation rightly gives you praise.
In the fullness of time,
you sent your Son Jesus Christ, to share our human nature,
to live and die as one of us, to reconcile us to you,
the God and Creator of all.
He healed the sick and ate and drank with outcasts and sinners;
he opened the eyes of the blind
and proclaimed the good news of your kingdom to the poor and to those in need.
In all things he fulfilled your gracious will.
On the night he freely gave himself to death,
our Lord Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his disciples, and said,
"Take, 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 of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me."
Gracious God, his perfect sacrifice destroys the power of sin and death;
by raising him to life you give us life for evermore.
Therefore we proclaim the mystery of faith:

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

Priest: Recalling his death,
 proclaiming his resurrection,
 and looking for his coming again in glory,
 we offer you, Father,
 this bread and this cup.
 Send your Holy Spirit upon us and upon these gifts,
 that all who eat and drink at this table may be one body and one holy people,
 a living sacrifice in Jesus Christ, our Lord.
 Through Christ, with Christ,
 and in Christ, in the unity of the Holy Spirit,
 all glory is yours, almighty Father, 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.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

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: God of promise, you prepare a banquet for us in your kingdom.

All: **Happy are those who are called to the supper of the Lamb.**

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

All: **Thanks be to God.**

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.

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.

Fraction Hymn: #152 (Lift) "Let Us Break Bread Together"

Let us break bread together on our knees
Let us break bread together on our knees.

When I fall on my knees, with my face to the rising sun,
Oh Lord, have mercy on me.

Let us drink wine together on our knees
Let us drink wine together on our knees

When I fall on my knees, with my face to the rising sun,
Oh Lord, have mercy on me.

Let us praise God together on our knees
Let us praise God together on our knees

When I fall on my knees, with my face to the rising sun,
Oh Lord, have mercy on me.

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.

Communion Hymn: #473 (Common Praise) “Miren qué Bueno, qué Bueno es” *All sing*

Refrain
To st. 1-3
Last time
Second time to st. 1-3
To refrain

¡Mi - ren qué bue - no, qué bue - no es! es!

1-3 How pleas - ant and har - mo - nious when God's peo - ple are to - geth - er:

1. fra - grant as pre - cious oil when run - ning fresh on Aar - on's beard.
2. fresh like the morn - ing dew that falls on Zi - on's ho - ly hill.
3. there is where God be - stows the bless - ing, life for ev - er - more.

Text: Psalm 133; para. Pablo Sosa (1933-2020), alt. Music: Melody Pablo Sosa (1933-2020); arr. Darryl Nixon (1952-). Text and melody © Pablo Sosa. Arr. © Songs for a Gospel People, admin. Wood Lake Books.

Motet: “Alleluia (O filii et filiae)” (*H. Walford Davies*)

Alleluia! O sons and daughters let us sing! The king of heaven, the glorious king.
O'er death today rose triumphing. Alleluia!
That Easter morn at break of day, The faithful women went their way
To seek the tomb where Jesus lay. Alleluia!
An angel clad in white they see, Who sat, and spake unto the three:
"Your Lord doth go to Galilee" Alleluia!
That night the Apostles met in fear; Amidst them came their Lord most dear,
And say "My peace be on all here" Alleluia!
How blest are they who have not seen, And yet whose faith hath constant been,
For they eternal life shall win. Alleluia!
On this most holy day of days To God your hearts and voices raise
In laud and jubilee and praise: Alleluia!

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

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.
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.**

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: #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.

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: Let us bless the Lord. Alleluia! Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

EASTERTIDE

Sunday April 26 (Fourth Sunday after Easter)

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

8:00 PM – Compline (on Zoom only)

Wednesday April 29

12:00 PM – Mid-week Eucharist (in the Church)

Sunday May 3 (Fifth 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 Wesley
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)

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

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 Zorgdrager, 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