

The Fifth Sunday of Easter


Holy Eucharist

Sunday, May 3, 2026 at 10:30 AM

Church of the Redeemer

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

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way
truth
life



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: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #486 (Common Praise) “Love Divine, All Loves Excelling”

Please rise as you are able and 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 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.

As we continue the story of birth of the Church and the spread of the good news of Jesus Christ, we hear of the martyrdom of Stephen. We are also introduced to Saul, who will become Paul, apostle to the Gentiles, and author of many letters in the New Testament.

✠ 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.**

Song of Praise

All sing

This is the feast of vic - to - ry for our God, Al - le -
 lu - ia, al - le - lu - ia, al - le - lu - ia! lu - ia!
 1. Wor - thy is Christ, the lamb who was slain, whose blood set us
 free to be peo - ple of God.

Text: Song to the Lamb (Rev. 4.11; 5.9-10, 13); para. John W. Arthur (1922-1990). Music: FESTIVAL CANTICLE, Richard Hillert (1923-2010). Para. and music © 1978 Lutheran Book of Worship. Reprinted by permission of Augsburg Fortress.

The Collect of the Day

Priest: Almighty God,
 your Son Jesus Christ is the way, the truth, and the life.
 Give us grace to love one another
 and walk in the way of his commandments,
 who lives and reigns with you and the Holy Spirit,
 one God, now and for ever. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Acts of the Apostles.

But filled with the Holy Spirit, he [Stephen] gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. "Look," he said, "I see the heavens opened and the Son of Man standing at the right hand of God!" But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him, and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.

Reader: The Word of the Lord.

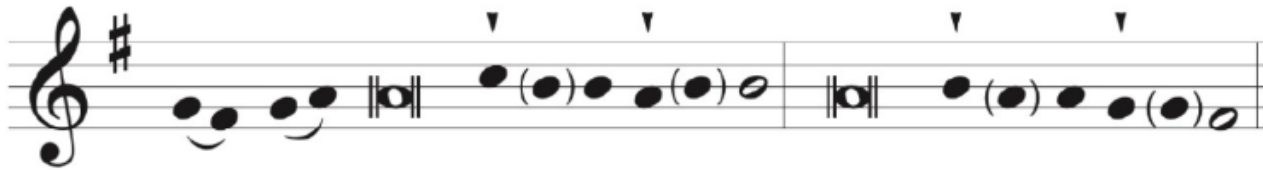
Acts 7.55-60

All: **Thanks be to God.**

A moment of silence is observed

Psalm 31.1-5, 15-16

All sing bolded text



IN YÖU, O God, have I taken refuge; *
let me never be put to shame;
deliver me in your righteousness.

Incline your ear to me; *
make haste to deliver me.

Be my strong rock, a castle to keep me safe,
 for you are my crag and my stronghold; *
 for the sake of your name, lead me and guide me.

Take me out of the net that they have secretly set for me, *
for you are my tower of strength.

Into your hands I commend my spirit, *
 for you have redeemed me,
 who are the God of truth.

My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.

Make your face to shine upon your servant, *
and in your loving-kindness save me.

Second Reading:

Please be seated

Reader: A Reading from the First Letter of Peter.

Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation - if indeed you have tasted that the Lord is good. Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: "See, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." This honor, then, is for you who believe, he is precious; but for those who do not believe, "The stone that the builders rejected has become the very head of the corner," and "A stone that makes them stumble and a rock that makes them fall." They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

Reader: The Word of the Lord.

All: Thanks be to God.

1 Peter 2.2-10

A moment of silence is observe

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

In this psalm, we hear the clearest expression that our God is the God of refugees. God is refuge and safety for all.

Taken together with today's Gospel reading, this passage, attributed to the apostle Peter, gives further expression to our union with God in Christ. We are the Body of Christ, and we share in his priesthood, reconciling the world to God.

Sequence Hymn: #577 (Gather) "Come, My Way, My Truth, My Life" *All rise and sing*

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

1. Come, my Way, my Truth, my Life: Such a
 2. Come, my Light, my Feast, my Strength: Such a
 3. Come, my Joy, my Love, my Heart: Such a

way as gives us breath; Such a truth as ends all
 light as shows a feast; Such a feast as mends in
 joy as none can move; Such a love as none can
 strife; Such a life as kill - - eth death.
 length; Such a strength as makes his guest.
 part; Such a heart as joys in love.

Text: George Herbert (1593-1632). Tune: THE CALL; Ralph Vaughan Williams (1872-1958). © Stainer and Bell Publications.

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

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 "Do not let your hearts be troubled. Believe in God; believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." Philip said to him, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, but if you do not, then believe because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.

This passage from John is part of Jesus' Farewell Discourse, set in the night before his death. Throughout this discourse Jesus speaks to the relationship believers have with him, and through him with God.

Priest: The Gospel of Christ.

John 14.1-14

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

Homily: Anne Evers

A few minutes of silence are observed.

Prayers of the People

Leader: God our creator, you have woven your nature into the very fabric of the universe. Open our eyes to your wonders and draw us ever nearer to you in worship and awe.

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

Leader: Keep us close Mighty Father.

All: **Save us in your unfailing love.**

Leader: God of the oppressed, we pray for all those who suffer injustice at the hands of cruel and indifferent rulers, especially for the innocent victims of war. Give them strength and patience, and hasten the day when the kingdoms of this world will own the perfect law of love, made known to us in Jesus Christ our Lord.

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

Leader: Keep us close Mighty Father.

All: **Save us in your unfailing love.**

Leader: God of our salvation, save us from envy, and teach us to be content with what is enough. Let our hearts burn with love for the whole of creation, for others, for ourselves and for you.

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

Leader: Keep us close Mighty Father.

All: **Save us in your unfailing love.**

Leader: Spirit of God who guides, leads, and empowers us. Walk with us through pain, sickness, anxiety, and loss. Comfort and restore us by your healing hand, and use us to bring your kingdom here on earth.

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

Leader: Keep us close Mighty Father.

All: **Save us in your unfailing love.**

Leader: O God, keep us in the spirit of amazement and gratitude. Keep us believing when we cannot see; keep us hoping while we wait; keep us looking for your presence, and when we breathe our last, keep us safe in your warm embrace.

All: **Amen.**

The Peace

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

All: **And also with you.**

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.

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.

Offertory Hymn: #442 (Common Praise) "Great God, Your Love Has Called Us Here"

All sing



1. Great God, your love has called us here as we, by love, for
 2. We come with self - in - flict - ed pains of bro - ken trust and
 3. Great God, in Christ you call our name and then re - ceive us
 4. Then take the towel, and break the bread, and hum - ble us, and
 5. Great God, in Christ you set us free, your life to live, your



love were made. Your liv - ing like - ness still we bear, though
 cho - sen wrong; half - free, half - bound by in - ner chains; by
 as your own not through some mer - it, right, or claim, but
 call us friends. Suf - fer and serve till all are fed, and
 joy to share. Give us your Spir - it's lib - er - ty to



marred, dis - hon - ored, dis - o - beyed. We come with all our
 so - cial for - ces swept a - long, by powers and sys - tems
 by your gra - cious love a - lone. We strain to glimpse your
 show how grand - ly love in - tends to work till all cre -
 turn from guilt and dull de - spair and of - fer all that



heart and mind, your call to hear, your love to find.
 close con - fined; yet seek - ing hope for hu - man - kind.
 mer - cy seat and find you kneel - ing at our feet.
 a - tion sings, to fill all worlds, to crown all things.
 faith can do while love is mak - ing all things new.

Text: Brian Wren (1936-). © 1977, 1995 Hope Publishing Co. Music: ST. PETERSBURG. Dimitri Bortniansky (1751-1825); adapt. *Choralbuch*, Leipzig, 1825.

✠ 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 right to give you thanks and praise, O Lord, our God, sustainer of the universe, you are worthy of glory and praise.



Priest: From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill; you made us the stewards of creation.



Priest: But we turn against you, and betray your trust; and we turn against one another. Again and again you call us to return. Through the prophets and sages you reveal your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Saviour. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.



Priest: Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, with the ever blessed Virgin Mary, and all the saints and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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.

Sanctus: #726 (Common Praise)

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

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

heav - en and earth are full of your glo - ry.

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

Bless - ed is he who comes in the name of the Lord.

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

Music: Byzantine; arr. George Black (1931-2003) ©.

The Eucharistic Prayer today is Prayer 5.

Priest: Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take this, and eat it: this is my body which is given for you. Do this for the remembrance of me." In the same way, after supper, he took the cup of wine; he gave you thanks, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

All:


Glo - ry to you for-ev - er and ev - er!

Priest: Gracious God, we recall the death of your Son Jesus Christ, we proclaim his resurrection and ascension, and we look with expectation for his coming as Lord of all the nations. We who have been redeemed by him, and made a new people by water and the Spirit, now bring you these gifts. Send your Holy Spirit upon us and upon this offering of your Church, that we who eat and drink at this holy table may share the divine life of Christ our Lord.

All:

Glo - ry to you for-ev - er and ev - er!

Priest: Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised; through Christ, with Christ, and in Christ, all honour and glory are yours, creator of all.

All:  Musical notation for the phrase "Glo-ry to you for-ev-er and ev-er! A - men." in G major, 4/4 time. The melody is simple and homophonic, consisting of quarter and eighth notes.

Glo-ry to you for-ev-er and ev-er! A - men.

The Lord's Prayer

Priest:  Musical notation for the beginning of the Lord's Prayer, starting with "As our Sa-viour taught us let us pray." in G major, 4/4 time.

People:  Musical notation for the beginning of the Lord's Prayer, starting with "Our Fa-ther in heav-en hal-losed be your name," in G major, 4/4 time.

As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-losed 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: Lord, we died with you on the cross.

All: **Now we are raised to new life.**

Priest: We were buried in your tomb.

All: **Now we share in your resurrection.**

Priest: Live in us that we may live in you.

The gifts of God for the People of God.

All: **Thanks be to God.**

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 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.

Fraction Hymn: #750 (Common Praise) “Christ our Passover”



Christ our Passover has been sacrificed for us;
therefore let us keep the feast
not with the old leaven, the leaven of malice and evil,
but with the unleavened bread of sincerity and truth. **Refrain**

Christ being raised from the dead will never die again;
death no longer has dominion over him.
The death that he died, he died to sin, once for all; but the life he lives, he lives to God.
So also consider yourselves dead to sin
and alive to God in Jesus Christ our Lord. **Refrain**

Christ has been raised from the dead,
the first fruits of those who have fallen asleep.
For since by a man came death,
by a man has come also the resurrection of the dead.
For as in Adam all die,
so also in Christ shall all be made alive. **Refrain**

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 for health and safety reasons.

Communion Hymn: #837 (Gather) "Taste and See"

All sing

Refrain

Taste and see, taste and see the good-ness of the Lord.

Taste and see, taste and see the good-ness of the Lord.

Verses

1. I will nev - er stop thank - ing my God
2. Join the sing - ing in praise of our God;
3. Look to God and be ra - diant with joy;
4. God of jus - tice, rain down on the poor,

with my words of praise. My
 tell the world of the Name. I
 you will nev - er know shame. The
 giv - ing hope to their days. Come

soul will boast, will boast in the Lord. The
 cried to the Lord: "Have mer - cy on me." God
 weight of your burden is light to the Lord. With
 vis - it your people, each child of the earth; come

low - ly will hear me and be lift - ed in praise.
 calmed all my fears and then set me free.
 ten - der com - pas - sion God will call you by name.
 vis - it us now and bring us to a new birth.

Text: Psalm 34:1-3; Francis Patrick O'Brien (1958-). Tune: Francis Patrick O'Brien (1958-). © 1992, GIA Publications, Inc.

Motet: "Give me Jesus" (*Jester Hairston*)

In the morning when I rise, give me Jesus.
 You may have all this world, give me Jesus.
 Just about the break of day, give me Jesus.
 You may have all this world, give me Jesus.
 Oh, when I come to die, give me Jesus.
 You may have all this world, give me Jesus.

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 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. **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 “doxologia” 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: #562 (Gather) “Halleluya! We Sing Your Praises”

All rise and sing

Refrain

Hal - le - lu - ya! We sing your prais - es, all our
hearts are filled with glad - ness. Hal - le - lu - ya! We sing your
prais - es, all our hearts are filled with glad - ness.

1. Christ the Lord to us said: I am
2. Now he sends us all out, strong in
wine, I am bread, I am wine, I am
faith, free of doubt, strong in faith, free of
bread, give to all who thirst and hun - ger.
doubt, to pro - claim the joy - ful Gos - pel.

Text and tune: South African. © 1984, Utryck, Walton Music Corporation, agent.

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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Prayers of the People from Judy Burnham.

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WORSHIP WITH US

EASTERTIDE

Sunday May 3 (Fifth Sunday after Easter)

8:00 PM – Compline (on Zoom only)

Wednesday April 29

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

Sunday May 10 (Sixth 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 (Choral Edition) (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