

Easter Sunday

Holy Eucharist

Sunday, April 5, 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>.

theredeemer.ca

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

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Presider: Steven Mackison

Welcome

Land Acknowledgement

Today is the first Sunday of the Easter Season when we **can** 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.

This traditional 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 opening line of "Glory to God" is based on the song from Luke 2:14 that the angels sang to the shepherds announcing the birth of Jesus. The piece has origins dating to the first century and praises the Father, Son, and 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.

Easter Drama

Please remain seated

✠ The Easter Greeting

Please rise as you are able

Priest: Alleluia! Christ is risen.

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

Priest: The stone is rolled away.

All: **Death has been vanquished.**

Glory to God: #366 (Common Praise)

1. Glo - ry in the high - est glo - ry,
 2. Je - sus Christ, the world's Re - deem - er,
 peace to all, in all their days.
 Lamb of God, for sin - ners given.
 Wor - ship, thanks, and praise un - ceas - ing,
 Word e - ter - nal, born of Ma - ry,
 to the Source of all we raise:
 Word made flesh, the face of heaven:
 reign - ing in the sap - phire height,
 ho - ly one, to you we pray,
 hid - den from our mor - tal sight,
 hear us in the realms of day,
 now re - ceive our a - dor - a - tion,
 with the Spir - it there u - nit - ed,
 as we make our sup - pli - ca - tion.
 and the God - head high ex - alt - ed.

Text: *Glory to God (Gloria in excelsis, Greek hymn, 2007); para. Paul Gibson (1932-)* © Music: PSALM 42, Melody Geneva, 1551, harm. based on Claude Goudimel (1514-1572); rev. Alain Mabii (1953-). Rev. © 1995 Rivert Publications.

Collect of the Day

Priest: Let us pray. Lord of life and power, through the mighty resurrection of your Son, you have overcome the old order of sin and death and have made all things new in him. May we, being dead to sin and alive to you in Jesus Christ, reign with him in glory, who with you and the Holy Spirit is alive, 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.

Then Peter began to speak to them: 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.'

Reader: The word of the Lord.

Acts 10:34-43

All: **Thanks be to God.**

A moment of silence is observed.

Homily: Liska Stefko

Prayers of the People

Please rise as you are able

Refrain

Sing to God with joy - ful hearts. Praise the Lord for
ev - er - more, praise the Lord for ev - er - more!

Musique: Jacques Berthier (1972, 1994) © 1998 Les Presses de Taizé - France. GIA Publications, Inc. agent

Cantor: In joy and hope let us pray to the Source of all life, singing,

All: ***Sing to God...***

Cantor: O risen Saviour now fill us with joy through your resurrection,

All: ***Sing to God...***

Cantor: We ask that all may find fresh strength in the Easter gospel,

All: ***Sing to God...***

Cantor: Grant us the grace to be subject to all, loving each other as you love us,

All: ***Sing to God...***

Cantor: We pray that you may help provide for those who lack food, work, or shelter,

All: ***Sing to God...***

Cantor: We pray for peace that be your power wars and famine may cease throughout earth,

All: ***Sing to God...***

The Acts of the Apostles is the sequel to the gospel according to Luke.

Beginning with Jesus' ascension, Luke tells the story of the beginnings of the church. In this passage Peter recounts the work of God in Jesus and how it continues through us.

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.

While singing the responses of our collective Prayers of the People, we are drawn closer to God, closer to those in need, closer to our suffering world, and closer to each other.

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.

Cantor: We pray for comfort and for strength for those sick or weak or those dying,
All: Sing to God...

Cantor: Now send the fire of the Holy Spirit so we may bear witness to his resurrection,
All: Sing to God...

The Peace

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

All: And also with you.



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining us in worship today.

Offertory Hymn: #204 (Common Praise) "Truly, He Comes to Us (O Quanta Qualia)"

All sing



1. Tru - ly, he comes to us: dark - ness is end - ed;
 2. Night has made way for the great pro - cla - ma - tion;
 3. Stripped of the grave - clothes, the bo - dy now glor - ous
 4. Weep - ing is ov - er, and death is de - feat - ed;
 5. High - est, most ho - ly, once lost and for - sa - ken:
 6. Give God the glo - ry and glad a - dor - a - tion,



now night is ov - er, his light is as - cend - ed:
 morn - ing has bro - ken, with songs of e - la - tion.
 ris - en im - mor - tal, for - ev - er vic - to - rious;
 life is re - cov - ered and joy is com - plet - ed.
 now, from the sleep of the dead you a - wa - ken;
 from whom and through whom and in whom, cre - a - tion



ul - ti - mate sun - rise, that floods all cre - a - tion,
 Christ comes in light from the depths of his pris - on,
 comes to ful - fill all the pro - phets have spo - ken;
 Guards, at the sep - ul - chre scat - ter be - fore him;
 an - gels ap - pear at the tomb with the sto - ry:
 looks for the joy which, in Christ, we in - her - it:



bring - ing his se - cret from death's des - o - la - tion.
 death is a - ban - doned, and Je - sus is ris - en.
 pro - mise of life that will nev - er be bro - ken.
 Je - sus is ris - en, and an - gels a - dore him.
 "He is not here, but is ris - en in glo - ry."
 prais - ing the Fa - ther, the Son, and the Spir - it!

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 our strength and salvation, receive all we offer you this day, and grant that we who have confessed your name, and received new life in baptism, may live in the joy of the resurrection, through Jesus Christ the 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 truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

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



Blessed is he who comes in the name of the Lord. Ho - san - na in the



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

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: Blessed are you, gracious God, creator of the universe and giver of life.
You formed us in your own image and called us to dwell in your infinite love.
You gave the world into our care that we might be your faithful stewards
and show forth your bountiful grace.
But we failed to honour your image in one another and in ourselves;
we would not see your goodness in the world around us;
and so we violated your creation, abused one another, and rejected your love.
Yet you never ceased to care for us,
and prepared the way of salvation for all people.
Through Abraham and Sarah you called us into covenant with you.
You delivered us from slavery, sustained us in the wilderness,
and raised up prophets to renew your promise of salvation.
Then, in the fullness of time, you sent your eternal Word,
made mortal flesh in Jesus.
Born into the human family, and dwelling among us, he revealed your glory.
Giving himself freely to death on the cross, he triumphed over evil,
opening the way of freedom and life.

On the night before he died for us, our Saviour Jesus Christ took bread,
and when he had given thanks to you, he broke it,
and gave it to his friends, and said:
“Take, eat: This is my Body which is given for you.
Do this for the remembrance of me.”

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”
Therefore we proclaim our hope:

All: 
Christ has died; Christ is ris-en; Christ will come a - gain.

Music: Community Mass, Richard Proulx (1937-2010). © 1971, 1977 GIA Publications, Inc.

Priest: Remembering his death and resurrection,
we now present to you from your creation this bread and this wine.
By your Holy Spirit may they be for us
the Body and Blood of our Saviour Jesus Christ.
Grant that we who share these gifts may be filled with the Holy Spirit
and live as Christ's Body in the world.
Bring us into the everlasting heritage of the whole human family,
that with all your saints, past, present, and yet to come,
we may praise your name for ever.
Through Christ and with Christ and in Christ, in the unity of the Holy Spirit,
to you be honour, glory, and praise, for ever and ever.

All: 
A - men, a - men, a - - men.

Music: Community Mass, Richard Proulx (1937-2010). © 1971, 1977 GIA Publications, Inc.

The Lord's Prayer

Priest: *People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,
your king-dom come, your will be done, on earth as in heav-en.
Give us to-day our dai-ly bread. For-give us our sins
as we for-give those who sin a- gainst us.
Save us from the time of trial and de-liv-er us from e-vil.
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A-men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Breaking of the Bread

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

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 Anthem: "Alleluia" (Stephanie Martin)

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.*

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 Anthem (from the Latin "fractio" meaning "to break") is an anthem, hymn, or song sung during the Eucharist when the priest breaks the consecrated bread.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how.

You may wish to pray quietly this prayer to help you:

*One: Lord, you stand at the door of my heart and knock.
You wait for me and only I can let you in.
I believe and trust in you and ask you now to fill me with your presence.
Feed me with your body and unite me in your blood,
that I may be your blessing to a world in need. Amen.*

The Communion



*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion.
This practice is not allowed in churches in the Diocese of Toronto,
including the Church of the Redeemer, for health and safety reasons.*

Communion Song "Home" (Greg Holden / Drew Pearson)

All sing

Hold on to me as we go
As we roll down this unfamiliar road
And although this wave is stringing us along
Just know you're not alone
'Cause I'm gonna make this place your home

Settle down, it'll all be clear
Don't pay no mind to the demons
They fill you with fear
The trouble - it might drag you down
If you get lost, you can always be found
Just know you're not alone
'Cause I'm gonna make this place your home

Motet: "Perfect Love" (*Marques L.A. Garrett / Dessie Bay*)

When ways of the world
whisper in your ear
guard with wisdom
careful what you hear
remember you left
your burdens there
don't let go
for the Sun is reigning, rising, shining
from above
be still and know
stand still and know
perfect love

Bask in glory for a time
in time you will find
mercy and grace
will suit your case
it's just the beginning
keep the faith, finish the race
Endure, Endure
And lift your hands

Wholly holy
offer your heart, your soul, your mind
leave this world behind
you've got a light to shine
reflecting... the Son
the Sun is reigning, rising, shining
from above
be still and know
stand still and know
perfect love

Prayer after Communion

Priest: God of life,
bring us to the glory of the resurrection
promised in this Easter sacrament.
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.**

Motet comes from the Latin "motectum" meaning movement and refers to the movement of the various voices in this form of vocal composition.

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

Concluding Hymn: #203 (Common Praise) "Jesus Christ is Risen Today"

All sing

1. Je - sus Christ is risen to - day, al - - le - lu - ia!
2. Hymns of praise then let us sing, al - - le - lu - ia!
3. But the pains which he en-dured, al - - le - lu - ia!

our tri - um-phant ho - ly day, al - - le - lu - ia!
un - to Christ our heaven-ly King, al - - le - lu - ia!
our sal - va - tion have pro-cured; al - - le - lu - ia!

who did once up - on the cross, al - - le - lu - ia!
who en-dured the cross and grave, al - - le - lu - ia!
now a - bove the sky he's King, al - - le - lu - ia!

suf - fer to re - deem our loss. Al - - le - lu - ia!
sin - ners to re - deem and save. Al - - le - lu - ia!
where the an - gels ev - er sing. Al - - le - lu - ia!

Text: *Lyra Davidica*, 1708, alt. Music: EASTER HYMN. *Lyra Davidica*, 1708; desc. Derek Holman (1931-2019) ©.

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.

The Dismissal

Priest: Go in peace. Alleluia! Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People are courtesy of the Iona Community.

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The flowers in the chancel and throughout the church are placed to the Glory of God and in loving memory of Joan Bodger and Phillip Stanbury by Gloria Jean Bubba; of Terry Finlay and Devon Faulkner by AJ Finlay; of Barb Sinclair by Pamela Thomson; Mary Milford, daughter and sister by Jim and Judy Burnham and Katie Tanner; of Paul and Elizabeth Gibson; remembering Donald Batty and Leah Batty, with love the Batty and Drummond family; and to the Glory of God and with gratitude by other unnamed donors.

WORSHIP WITH US

EASTERTIDE

Sunday April 12 (Second Sunday after Easter)

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

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

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

8:00 PM – Compline (on Zoom only)

Sunday April 19 (Third Sunday after Easter)

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

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

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

8:00 PM – Compline (on Zoom only)

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.

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 Koke, Paul MacLean, Margaret Rodrigues, Paul G. Walker, Katy Waugh, Andrew Welsey
Theological Intern: Bianca Mathews

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Assistant Director of Music: Mike Daley
Musician in Residence: Jill Daley

Common Table Staff & Leads

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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
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Steven Mackison, Tom More, Dan Richards

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

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ISWG: Stephen Allen
Redeemer Explorers: David Townsend, Deb Deacon
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Catechesis: Georgi Georgievski
Creation Matters: Grant Jahnke, Andrew Scorer
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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