

The Day of Pentecost

Holy Eucharist

Sunday, May 24, 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>.

President: Steven Mackison

Welcome

Land Acknowledgement



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 in worship today.

Today is the Day of Pentecost. The word "Pentecost" comes from the Greek and simply means "fiftieth"

because it falls fifty days after Easter. It mirrors the Jewish festival of Shavuot, or Feast of Weeks, falling fifty days after Passover. For the early disciples, these events would prove the fulfillment of the ancient scriptures.

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

Opening Hymn: #462 (Gather) "Spirit Blowing Through Creation"

Verses

1. Spir - it blow - ing through cre - a - tion,
 2. As you moved up - on the wa - ters,
 3. Love that sends the riv - ers danc - ing,
 4. All the crea - tures you have fash - ioned,

Spir - it burn - ing in the skies,
 As you ride up - on the wind,
 Love that wa - ters all that lives,
 All that live and breathe in you,

Let the hope of your sal - va - tion fill our eyes;
 Move us all your bless - ed children deep with - in;
 Love that heals and holds and rous - es and for - gives;
 Find their hope in your com - pas - sion, strong and true;

God of splen - dour, God of glo - ry, You who light the stars a - bove,
 As you shaped the hills and moun - tains, Formed the land and filled the deep,
 You are food for all your crea - tures, You are hun - ger in the soul,
 You, O Spir - it of sal - va - tion, You a - lone, be - neath, a - bove,

All the heav - ens tell the sto - ry of your love. *(To verse 2)*
 Let your hand re - new and wak - en all who sleep. *(To refrain)*
 In your hands the bro - ken - heart - ed are made whole. *(To verse 4)*
 Come, re - new your whole cre - a - tion in your love. *(To refrain)*

Refrain

Spir - it re - new - ing the earth, re - new - ing the hearts of all
 peo - ple; Burn in the wea - ry souls,
 blow through the si - lent lips, come now a - wake us,
 Spir - it of God.

✠ The Greeting

Priest: The grace of our Lord Jesus Christ, and the love of God and fellowship of the Holy Spirit, be with you all.

All: **And also with you.**

Priest: Come, Holy Spirit

All: **Kindle our hearts with the fire of new life.**

Priest: Renew your people.

All: **Fill your church with the breath of God.**

Glory to God

All sing

The Collect of the Day

Priest: God of wind and flame, send your life-giving Spirit upon your people: give fire to our words, strength to our witness and boldness to our proclamation of your wondrous work in Christ; who, with you and the Spirit, lives and reigns now and for ever. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Acts of the Apostles.

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, ‘Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power.’ All were amazed and perplexed, saying to one another, ‘What does this mean?’ But others sneered and said, ‘They are filled with new wine.’ But Peter, standing with the eleven, raised his voice and addressed them: ‘Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. No, this is what was spoken through the prophet Joel: “In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord’s great and glorious day. Then everyone who calls on the name of the Lord shall be saved.”

Reader: Hear what the Spirit is saying to the Church.

Acts 2.1-21

All: **Thanks be to God.**

A moment of silence is observed

Glory to God is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

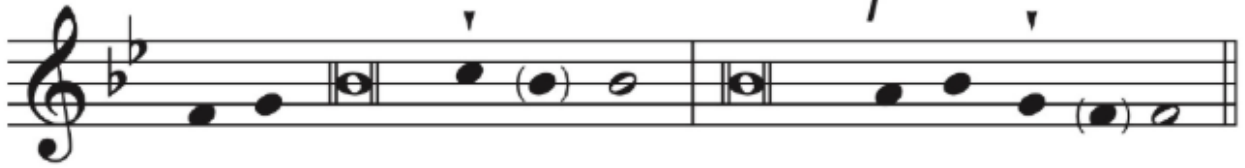
Pronounced “CALL-ect”, the Collect of the Day is the prayer we say that unites us in worship and praise. It focuses on the theme of the day and “collects” us to the service.

At Pentecost, the Holy Spirit descended on the disciples sounding like a strong wind, looking like tongues of fire, empowering them to speak and to hear in new languages, uniting people across difference.

Pronounced "sahms", the Psalms are a collection of worship, poetry and prose written between 950 and 350 BC. They were sung by the Israelites during worship and read for private meditation. They cover emotions from the lowest lament to utter joy.

Psalm 104.25-35, 37b (*Plainsong*)

All sing bolded text



Ö GOD, how manifold are your works! *

**in wisdom you have made them all;
the earth is full of your creatures.**

**Yonder is the great and wide sea
with its living things too many to number, *
creatures both small and great.**

There move the ships,
and there is that Leviathan, *
which you have made for the sport of it.

**All of them look to you. *
to give them their food in due season.**

You give it to them; they gather it; *
you open your hand, and they are filled with good things.

**You hide your face, and they are terrified; *
you take away their breath,
and they die and return to their dust.**

You send forth your Spirit, and they are created; *
and so you renew the face of the earth.

**May your glory endure for ever; *
may you rejoice in all your works.**

You look at the earth and it trembles; *
you touch the mountains and they smoke.

**I will sing to you as long as I live; *
I will praise my God while I have my being.**

May these words of mine please you; *
I will rejoice in you, O God. Hallelujah!

**Praise God, O my soul. *
-- / Hallelujah!**

Second Reading:

Please be seated

Reader: A Reading from the First Letter of Paul to the Corinthians.

No one can say ‘Jesus is Lord’ except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Reader: Hear what the Spirit is saying to the Church.

All: **Thanks be to God.**

1 Corinthians 12.3b-13

A moment of silence is observed

Sequence Song: “The Wind” (*Yusuf / Cat Stevens*)

All rise and sing

I listen to the wind, to the wind of my soul
Where I'll end up, well, I think only God really knows
I've sat upon the setting sun
But never, never, never, never
I never wanted water once No, never, never, never

I listen to my words, but they fall far below
I let my music take me where my heart wants to go
I've swam upon the devil's lake
But never, never, never, never
I'll never make the same mistake No, never, never, never

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.**

On the last day of the festival, the great day, while Jesus was standing there, he cried out, ‘Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, “Out of the believer’s heart shall flow rivers of living water.”’ Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.

Priest: The Gospel of Christ.

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

John 7.37-39

Paul writes to the believers at Corinth (experiencing some conflict) about the diversity of spiritual gifts, to be given for the purpose of building up the community.

The Sequence Song (from Latin “sequentiae”, meaning “following”) is a song that is sung after the second reading and before the reading of the Gospel.

Jesus promises that those who believe in him will receive rivers of living water from the Holy Spirit. This takes place at the Jewish Festival of Booths, during the commemoration of the water that flowed when Moses struck the rock at Meribah.

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.

Through 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.

The peace is mentioned several times throughout the New Testament and has been a part of Christian worship since the second century. Through the gesture of a nod, a handshake, or raising of your hand, we reconcile all things with one another and with God.

Homily: Liska Stefko

A few minutes of silence are observed.

Prayers of the People

Leader: Spirit of the living God, we pray for your church around the world, that we might speak words of healing and hope to all peoples of all nations.

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

Leader: Lord, send forth your Spirit

All: and renew the face of the earth.

Leader: Spirit of the living waters, we pray for all those places suffering from violence, invasion, and famine. May the living waters of justice and peace flow from your people across the world to bring peace and plenty.

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

Leader: Lord, send forth your Spirit

All: and renew the face of the earth.

Leader: Spirit of many gifts, we pray for all of those who are in need of healing, those suffering from Ebola, those in physical pain, those in mental distress, those grieving the death of a loved one. May the gifts of healing, of comfort, and of wisdom bring new life to those in need.

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

Leader: Lord, send forth your Spirit

All: and renew the face of the earth.

Leader: Spirit who draws us together into one body, we pray for healing for the divisions that are disconnecting us from one another. We pray for an end to the fear that is causing violence in Muslim, Jewish, and Christian communities around the world. We pray that we will be able to see your image in all people.

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

Leader: Lord, send forth your Spirit

All: and renew the face of the earth.

Leader: Spirit who renews the face of the earth, we are grieving the loss of a bountiful and safe creational home. We pray for those suffering from flood, fire, and drought, and for those who have died from the heat.

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

Leader: Lord, send forth your Spirit

All: and renew the face of the earth. Amen.

The Peace

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

All: And also with you.

Offertory Song: #643 (Common Praise) "Holy Spirit, Come with Power"

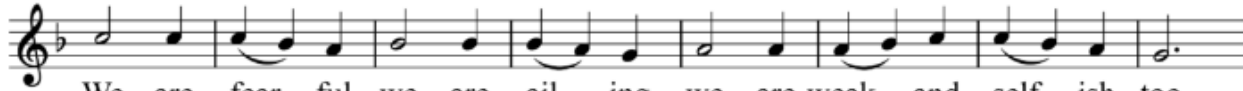
All sing



1. Ho - ly Spir - it, come with pow - er, breathe in - to our ach - ing night.
2. Ho - ly Spir - it, come with fire, burn us with your pres - ence new.
3. Ho - ly Spir - it, bring your mes - age, burn and breathe each word a - new



We ex - pect you this glad hour, wait - ing for your strength and light.
Let us as one might - y choir sing our hymn of praise to you.
deep in - to our tired liv - ing till we strive your work to do.



We are fear - ful, we are ail - ing, we are weak and self - ish too.
Burn a - way our wast - ed sad - ness and en - flame us with your love.
Teach us love and trust - ing kind - ness, lend our hands to those who hurt.



Break up - on your con - gre - ga - tion, give us vig - our, life a - new.
Burst up - on your con - gre - ga - tion, give us glad - ness from a - bove.
Breathe up - on your con - gre - ga - tion and in - spire us with your word.

Text: Anne Neufeld Rupp (1932-2020) ©. Music: HYFRYDOL, Roland Haw Prichard (1811-1887).

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Giver of life, receive all we offer you this day.

Let the Spirit you bestow on your Church continue to work in the world through the hearts of all who believe.

We ask this in the name of 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.**

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 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.

Priest: Worship and praise belong to you, Author of all being. Your power sustains, your love restores, our broken world. You are unceasingly at work, from chaos bringing order and filling emptiness with life. Christ, raised from the dead, proclaims the dawn of hope. He lives in us that we may walk in light. Your Spirit is fire in us, your breath is power to purge our sin and warm our hearts to love. As children of your redeeming purpose, freed by him who burst from the tomb and opened the gate of life, we offer you our praise, with angels and archangels and the whole company of heaven, singing the hymn of your unending glory:

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew where the people called out "Hosanna!" when Jesus entered Jerusalem.

Sanctus: #732 (Common Praise)

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.

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

The Eucharistic Prayer today is The Scottish Liturgy Eucharistic Prayer IV

Priest: Praise and thanksgiving be to you, Lord of all, for by the Cross eternal life is ours and death is swallowed up in victory. In the first light of Easter glory broke from the tomb and changed the women's sorrow into joy. From the Garden the mystery dawned that he whom they had loved and lost is with us now in every place for ever. Making himself known in the breaking of the bread, speaking peace to the fearful disciples, welcoming weary fishermen on the shore, he renewed the promise of his presence and of new birth in the Spirit who sets the seal of freedom on all your children. Before he was given up to suffering and death, recalling the night of Israel's release, the night in which slaves walked free, at supper with his disciples he took bread and offered you thanks. He broke the bread, and gave it to them, saying: "Take, eat. This is my Body: it is broken for you." After supper, he took the cup, he offered you thanks, and gave it to them saying: Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me." We now obey your Son's command. We recall his blessed passion and death, his glorious resurrection and ascension; and we look for the coming of his Kingdom. Made one with him, we offer you these gifts and with them ourselves a single, holy living sacrifice.

Priest: Hear us, most merciful Father, and send your Holy Spirit upon us and upon this bread and this wine, that, overshadowed by his life-giving power, they may be the Body and Blood of your Son, and we may be kindled with the fire of your love and renewed for the service of your Kingdom. Help us, who are baptised into the fellowship of Christ's Body to live and work to your praise and glory; may we grow together in unity and love until at last, in your new creation, we enter into our heritage in the company of the Virgin Mary, the apostles, and prophets, and of all our kindred living and departed. Through Jesus Christ our Lord, with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be to you, Lord of all ages, world without end. **Amen.**

The Lord's Prayer

Choose the language you wish to use from the insert.

<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, living and true, you send forth your Spirit:

All: **And so you renew the face of the earth.**

Priest: You open wide your hand:

All: **And satisfy the needs of every living creature.**

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

All: **Thanks be to God.**

The Fraction Chorale (from the Latin “fractio” meaning “to break”) is a piece 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 Chorale: “Komm, Heiliger Geist” (J.S. Bach ~ BWV 59)

Komm, Heiliger Geist, Herre Gott,
Erfüll mit deiner Gnaden Gut
Deiner Gläubigen Herz, Mut und Sinn.
Dein brünstig Lieb entzünd in ihn'n.
O Herr, durch deines Lichtes Glanz
Zu dem Glauben versammelt hast
Das Volk aus aller Welt Zungen;
Das sei dir, Herr, zu Lob gesungen.
Alleluja, alleluja.

*Come, Holy Spirit, Lord God,
fill with the goodness of your grace
the hearts, wills, and minds of your faithful.
Ignite your burning love in them.
O Lord, through the radiance of your light
You have gathered to your faith
people from all the languages of the world;
may this be sung, Lord, to your praise.
Alleluia, alleluia.*

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: O Christ,
I believe that you are truly present in the Blessed Sacrament of the Altar.
I desire to offer you praise and thanksgiving as I proclaim your resurrection.
I love you above all things, and long for you in my soul.
Since I cannot receive you in the Sacrament of your Body and Blood,
come spiritually into my heart.
Cleanse and strengthen me with your grace, Lord Jesus,
and let me never be separated from you.
May I live in you, and you in me,
in this life and in the life to come. 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 Hymn: #649 (Common Praise) "Breathe on Me, Breath of God"

All sing

1. Breathe on me, breath of God; fill me with life a - new,
2. Breathe on me, breath of God, un - til my heart is pure,
3. Breathe on me, breath of God, till I am whol - ly thine,
4. Breathe on me, breath of God: so shall I nev - er die,
that I may love what thou dost love, and do what thou wouldst do.
un - til my will is one with thine to do and to en - dure.
un - til this earth - ly part of me glows with thy fire di - vine.
but live with thee the per - fect life of thine e - ter - ni - ty.

Text: Edwin Hatch (1835-1889). Music: TRENTHAM, Robert Jackson (1840-1914).

Communion Hymn: #41 (Taizé) "Veni Sancte Spiritus"

Choose the language you wish to use, and harmonies are encouraged.

Ve - ni san - cte Spi - ri - tus.
Ho - ly Spir - it, come to us.

© 1979, Les Presses de Taizé, GIA Publications, Inc., agent

Prayer after Communion

Please rise as you are able

Priest: O God, we give you thanks
that you have set before us this feast,
the body and blood of your Son.
By your Spirit strengthen us to serve all in need
and to give ourselves away as bread for the hungry,
through Jesus Christ our Lord.

The Doxology

Priest: Glory to God,
All: whose power working in us can do infinitely more than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus
for ever and ever. Amen.

Announcements

Dismissal

Priest: Go forth into the world rejoicing in the power of the Spirit. Alleluia! Alleluia!
All: Thanks be to God. Alleluia! Alleluia!

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."

In the Dismissal (from the Latin "dimittere" meaning "to send away"), we affirm that together in worship we are strengthened and nurtured. We are now sent away into the world to be agents of God's grace.

Please join the procession outside to the east terrace (or use the accessible exit as needed)

Concluding Hymn: #159 (SANC) “Come, O Holy Spirit”

All rise and sing



The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the first two phrases of the hymn. The second staff contains the final phrase. The lyrics are written below the notes.

Come, O Ho-ly Spir-it come; Come, al - might-y Spir-it come;
Wa wa wa E - mi - mi - mo; Wa wa wa A - lag - ba - ra;

Come, come, come.
Wa - o, wa - o, wa - o.

Text: Yoruba trad., © The Church of the Lord (Aladura); Eng. para. I-to Loh, 1986. Music: Yoruba trad., © The Church of the Lord (Aladura) transcribed by Samuel Solanke and English paraphrase © 1986 WCC and the Asian Institute for Liturgy and Music.

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WORSHIP WITH US

Sunday May 24 (The Day of Pentecost)

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

8:00 PM – Compline (on Zoom only)

Wednesday May 27

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

Sunday May 31 (Trinity Sunday)

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)

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, Renate 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 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