

The Sixth Sunday of Easter

Holy Eucharist

Sunday, May 10, 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: Liska Stefko

Welcome

Land Acknowledgement

Opening Hymn: #243 (Common Praise) "Christ is Atonement, the Paschal Victim"

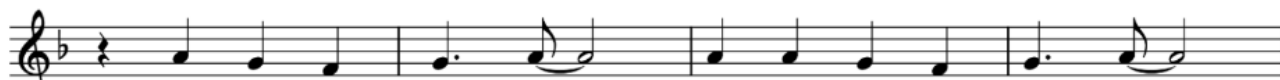
All rise and sing



1. Christ is a - tone - ment, the Pas - chal vic - tim;
2. Christ is the great priest who sets a ta - ble,
3. Christ is com - pas - sion, with us in sor - row;
4. Christ is our free - dom, true lib - er - a - tion;



he gave his life that we might live for - ev - er.
mak - ing of bread and wine a sac - red ban - quet.
he bears our bur - dens, shares our in - most dark - ness,
in free - ing us he bids us live for oth - ers.



We for re - demp - tion
We for this man - na sing in ex - al - ta - tion
We for such car - ing
We for this chal - lenge



"Glo - ry to God, glo - ry to God on high." high."

Text and music (CHRIST IS ATONEMENT): Patrick Wedd (1948-2019) ©.

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."

Penned in the first century, the "Glory to God" is a timeless song of praise. It is based on the song that the angels sang to the shepherds to announce to the whole world the glorious arrival of the baby Jesus.

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 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: #366 (Common Praise) "Glory, in the Highest Glory"

All sing

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 Mabit (1953-). Rev. © 1995 Réveil Publications.

The Collect of the Day

Priest: God of love, you invite us to abide in you. May we follow the Spirit of truth, so that through us your commanding love may speak to the heart of the world; through Jesus Christ our Lord, 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.

Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely spiritual you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all people to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps fumble about for him and find him--though indeed he is not far from each one of us. For 'In him we live and move and have our being'; as even some of your own poets have said, 'For we, too, are his offspring.' "Since we are God's offspring, we ought not to think that the deity is like gold or silver or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead."

Reader: The Word of the Lord.

Acts 17.22-31

All: **Thanks be to God.**

A moment of silence is observed

Psalm 66:8-20 (George Black)

All sing refrain

Refrain

Be joy - ful in God, all you lands.

Let all peoples bless you, O God;
make the voice of your praise resound.

You hold our souls in life, and will not allow our feet to slip. **Refrain**

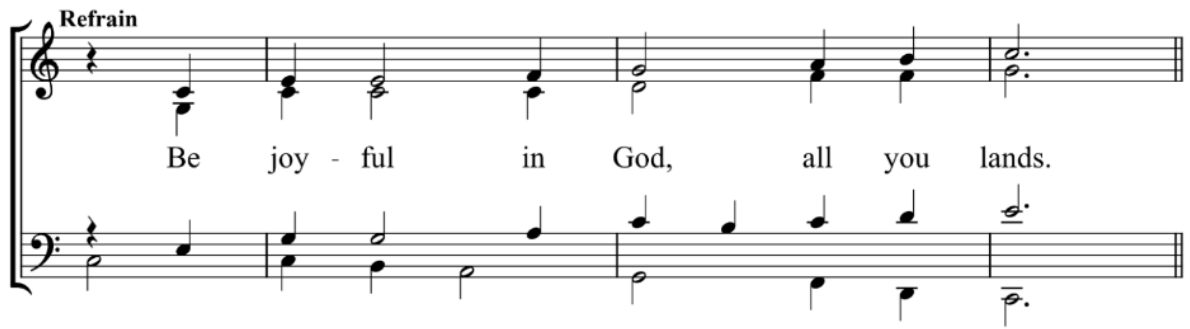
For you, O God, have proved us;
you have tried us just as silver is tried.
You brought us into the snare;
you laid heavy burdens upon our backs.
You let enemies ride over our heads;
we went through fire and water;
but you brought us out into a place of refreshment. **Refrain**

I will enter your house with burnt-offerings and will pay you my vows,
which I promised with my lips and spoke with my mouth when I was in trouble.
I will offer you sacrifices of fat beasts with the smoke of rams;
I will give you oxen and goats. **Refrain**

Paul speaks to the Athenians about the "unknown God," proclaiming the Creator who gives life to all and calls every people to seek and know him. He challenges their assumptions, pointing toward a God who is not distant but intimately present. In the Easter season, this passage echoes the risen Christ's invitation to new life and a deeper turning toward the God who is already near.

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

Here the psalmist calls the people to bless God, who has tested them yet ultimately brought them into a place of freedom and abundance. It is a testimony of deliverance, moving from trial to thanksgiving, and from distress to praise. In Easter, this journey mirrors the movement from suffering to resurrection joy, as God brings life out of hardship.



Let all who fear you come to me,
and I will tell them what you have done for me.
I called out to you with my mouth,
and your praise was on my tongue. **Refrain**

If I had found evil in my heart,
you, God, would not have heard me;
But in truth you have heard me;
and have attended to the voice of my prayer.
Praise to you, O God, you have not rejected my prayer,
nor withheld your love from me. **Refrain**

Peter encourages believers to remain steadfast in doing good, even in the face of suffering, trusting in Christ who also suffered and was vindicated. He points to baptism as a sign of this new life—an appeal to God for a clear conscience through the resurrection of Jesus. This reading underscores the hope and identity we have through Christ's victory over death.

Second Reading:

Please be seated

Reader: A Reading from the First Letter of Peter.

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you, yet do it with gentleness and respect. Maintain a good conscience so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight lives, were saved through water. And baptism, which this prefigured, now saves you--not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

Reader: The Word of the Lord.

1 Peter 3.13-22

All: Thanks be to God.

A moment of silence is observed

Sequence Hymn: #101 (SANC) "If You Love Me"

All rise and sing

1. If you love me, tru - ly love me, keep my com-mand-ments
2. If you love me, tru - ly love me, come now and my dis -
4. If you love me, tru - ly love me, in - to the world a -
day by day. If you love me, tru - ly love me,
ci - ple be. If you love me, tru - ly love me,
rise and go. If you love me. tru - ly love me,
Fine
fol - low for - ev - er in my way.
fol - low and so re - mem - ber me. *to verse three.*
there ev - ery-where my wit - ness show.
3. Through the land my peo - ple feed, al - le - lu - ia,
D.C.
in their sor - row, in their need, al - le - lu - ia.

Text and music (IF YOU LOVE ME): Natalie Sleeth, 1980. © 1980 Hinshaw Music, Inc.

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.**

"If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive because it neither sees him nor knows him. You know him because he abides with you, and he will be in you. "I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me, and those who love me will be loved by my Father, and I will love them and reveal myself to them."

Priest: The Gospel of Christ.

John 14.15-21

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

Homily: Steven Mackison

A few minutes of silence are observed.

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

Jesus promises his disciples that love for him will be expressed in keeping his commandments and that they will not be left alone but will receive the Spirit of truth. This Spirit will dwell with them, making Christ known in an ongoing, living relationship. For us, this promise deepens the meaning of the resurrection: Christ is alive not only beyond the grave, but present through the Spirit.

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.

Prayers of the People

Leader: O Holy Father, you are more precious than silver, more costly than gold. Help us draw near to you in prayer, knowing that you love and care for us, your children.

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

Leader: Fill us by your Spirit.

All: **Make us one with you.**

Leader: O God our peace, you have taught us that the peacemakers are your children. Pour your peace into our souls, that everything discordant may utterly vanish, and all that makes for peace be sweet to us for ever. We pray for all who are victims of persecution, war, violence, or prejudice, that in the midst of their suffering they may experience your presence in abundant and life-giving ways.

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

Leader: Fill us by your Spirit.

All: **Make us one with you.**

Leader: The world is yours, and all that you have made. Remember for good all who work to produce our food; who protect endangered species; and who influence our leaders to implement sustainable solutions. Keep us all from the excess and envy that has so marred this beautiful creation. Give us the will to use the resources of the earth to your glory, and for the good of all creation.

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

Leader: Fill us by your Spirit.

All: **Make us one with you.**

Leader: Jesus, your cross shows your faithfulness to us and your willingness to come along side of us in our suffering. Bring hope, comfort and healing to all who suffer in body, mind and spirit; be present to them in the power of your healing love; and bring them to share in your risen life.

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

Leader: Fill us by your Spirit.

All: **Make us one with you.**

Leader: We give you thanks for the lives of those who have gone before. Make our voices one with all your people in heaven and on earth. May we be bound together by your Holy Spirit, in communion with all your saints, entrusting one another and all our life to Christ.

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

Leader: Fill us by your Spirit.

All: **Make us one with you.**

Leader: God our provider, we give you thanks: for the precious gift of this day; for work and leisure; for your provision for our needs; for human love and friendship; for all that is beautiful and gracious in our world and in our lives; and especially for the legacy of our faith so wonderfully made known to us in this community of faith.

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

Leader: Fill us by your Spirit.

All: **Make us one with you**

Leader: Stay with us Lord, that may we set our minds and wills to yours; that we hear your voice and follow you; that we may always be in your company; that we may live in you as you live in us.

All: **Amen.**

The Peace

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

All: **And also with you.**

Offertory Song: Love is Love (*Abbie Betinis*)

All sing

"Love, love, love, all we need is love, love, love..."

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of glory,
accept all we offer you this day,
and bring us to that eternal city of love and light,
where Christ is King.
We ask this in his name. **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: Holy God, Lover of creation, we give you thanks and praise
for in the ocean of your steadfast love you bear us
and place the song of your Spirit in our hearts.
When we turn from your love and defile the earth,
you do not abandon us.
Your Spirit speaks through Huldah and Micah,
through prophets, sages, and saints in every age,
to confront our sin and reveal the vision of your new creation.
Joining in the song of the universe we proclaim your glory singing:

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 Song, 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.

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.

The Eucharistic Prayer today is Supplementary Prayer 1.

Sanctus: #284 (Gather)

Ho-ly, ho-ly, ho - ly Lord, God of power, God of 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, ho-san - na in the high - est.

Music: *Mass of Creation*, Marty Haugen. © 1984, GIA Publications, Inc.

Priest: Gracious God, in the fullness of time you sent Jesus the Christ to share our fragile humanity. Through Jesus' life, death and resurrection you open the path from brokenness to health, from fear to trust, from pride and conceit to reverence for you. Rejected by a world that could not bear the Gospel of life, Jesus knew death was near. His head anointed for burial by an unknown woman, Jesus gathered together those who loved him. He took bread, gave thanks to you, broke it and gave it to his friends, saying, "Take and eat: this is my body which is given for you. Do this for the remembrance of me." After supper, Jesus took the cup of wine, 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. Whenever you drink it, do this for the remembrance of me." And now we gather at this table in response to his commandment, to share the bread and cup of Christ's undying love, and to proclaim our faith.

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

Priest: Breathe your Holy Spirit, the wisdom of the universe, upon these gifts that we bring to you: this bread, this cup, ourselves, our souls and bodies, that we may be signs of your love for all the world and ministers of your transforming purpose. Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory is yours, Creator of all, and we bless your holy name for ever. **Amen.**

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-against 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 Hymn: "Alleluia, Risen Christ" (Michel Guimont)

Refrain



Al-le-lu-ia, ris-en Christ, we re-ceive you,
al-le-lu-ia, seed of ev-er-last-ing life!

Text: Delores Dufner, OSB. Music: Michel Guimont. © 2008, GIA Publications, Inc. All Rights Reserved.

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.

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 Hymn (from the Latin "fractio" meaning "to break") is a 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.

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.

Communion Hymn: #150 (Lift) “Jesus, the Bread of Life”

All sing

Refrain

Je - sus, the Bread of life, Je - sus, the Bread of life. All who eat and
drink of him will nev - er die, will nev - er die.

Text: Based on John 6:51; 14:23. Text and music © 1976, 1981, Grayson Warren Brown. Published by OCP. All rights reserved.

Motet: “Lied an den Mai (Josephine Lang)

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

Tanzt dem schönen Mai entgegen,
der, in seiner Herrlichkeit
wiederkehrend, Reiz und Segen
über Tal und Hügel streut.

*Dance to greet beautiful May,
Which, returning in its glory,
Strews enchantment and blessing
Over valley and hill.*

Tanz, o Jüngling, tanz, o Schöne,
die des Maien Hauch verschönt!
Menget Lieder ins Getöne,
das die Morgenglocke tönt.

*Dance, fair youth and sweet maiden
Who are beautiful by the breath of May
Blend songs into the resounding
Of the morning bell.*

Singt ins Säuseln junger Blätter,
und der holden Nachtigall,
Liebejauchzen des Geschmetter;
und erweckt den Widerhall.

*Let the young leaves rustle gently,
And into the sound of the Nightingale’s
Exhortation of rejoicing Love;
Till it echoes all around.*

Prayer after Communion

Please rise as you are able

Priest: Father, you restored us to life by raising your Son from death.
May we who receive this sacrament always be strengthened to do your will,
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.**

Announcements

Concluding Hymn: #231 (Common Praise) "That Eastertide with Joy was Bright"

All rise and sing



1. That Eas - ter - tide with joy was bright; the sun shone out
2. He bade them see his hands, his side, where yet the glo -
3. From ev - ery weap - on death can wield thine own re - deemed
4. Je - sus, the king of gen - tle - ness, do thou thy - self



with fair - er light,
rious wounds a - bide; al - le - lu - ia, al - le - lu - ia!
for - ev - er shield:
our hearts pos - sess,



when, to their long - ing eyes re - stored, the a - pos - tles saw
the to - kens true which made it plain their Lord in - deed
O Lord of all, with us a - bide in this our joy -
that we may give thee all our days the tri - bute of



their ris - en Lord.
was risen a - gain. Al - le - lu - ia, al - le - lu - ia,
ful Eas - ter - tide.
our grate - ful praise.



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

Text: Latin (*Aurora lucis rutilat*, part 3, 5th cent.?): tr. John Mason Neale (1818-1866), alt.

Music: LASST UNS ERFREUEN. Melody *Geistliche Kirchengesänge*, Köln, 1623; adapt. Ralph Vaughan Williams (1872-1958), © Oxford University Press; harm. Derek Holman (1931-2019) ©.

Dismissal

Priest: Let us bless the Lord. 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."

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."

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.

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

EASTERTIDE

Sunday May 10 (Sixth Sunday after Easter)

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

8:00 PM – Compline (on Zoom only)

Wednesday May 13

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

Sunday May 17 (Ascension of the Lord)

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 – Rock Vespers ~ featuring the music of Tears for Fears (in the Church)

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 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

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.