



THE MOST HOLY BODY AND BLOOD OF CHRIST: CORPUS CHRISTI

HOLY BAPTISM & HOLY EUCHARIST

SUNDAY, JUNE 11, 2023 AT 10:30 A.M.

The Church of the Redeemer:

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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

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 theredeemer.ca/newsletters.

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Welcome to the margin. Here we find brief commentary and explanations of our worship as it unfolds.

The Feast of Corpus Christi, Latin meaning the Body of Christ, is a celebration dating to the 13th Century. It was created for the sole purpose of focusing on the Eucharist, emphasizing the joy of the Eucharist being the Body and Blood, Soul and Divinity of Jesus Christ. It is intentionally placed on the Sunday after the Feast of the Holy Trinity.

Welcome

Land Acknowledgement

Opening Hymn: #60 (Common Praise) "I Come With Joy"

Please rise as you are able and sing



1. I come with joy, a child of God, for - giv - en, loved, and free, the
2. I come with Chris-tians far and near to find, as all are fed, the
3. As Christ breaks bread and bids us share, each proud di - vi - sion ends. The
4. The spir - it of the ris - en Christ, un - seen, but ev - er near, is
5. To - geth - er met, to - geth - er bound, by all that God has done, we'll



life of Je - sus to re-call, in love laid down for me.
new com-mu - ni - ty of love in Christ's com-mu - nion bread.
love that made us makes us one, and strang - ers now are friends.
in such friend-ship bet - ter known, a - live a - mong us here.
go with joy, to give the world the love that makes us one.

Text: Brian Wren (1936-). © 1971, 1995 Hope Publishing Co. Music: LAND OF REST. Melody American trad.; coll. Annabel Morris Buchanan (1889-1983).

✠ The Gathering of the Community

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

People: **And also with you.**

Priest: There is one body and one Spirit,

People: **There is one hope in God's call to us;**

Priest: One Lord, one faith, one baptism.

People: **One God and Father of all.**

The Collect of the Day

Priest: O God,
your Son Jesus Christ
has left to us this meal of bread and wine
in which we share his body and his blood.
May we who celebrate this sign of his great love
show in our lives the fruits of his redemption;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

People: Amen.

✠ The Proclamation of the Word

First Reading

Reader: A Reading from the Book of Deuteronomy.

Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the Lord.

Reader: Hear what the Spirit is saying to the church. Deuteronomy 8:2-3

People: Thanks be to God. *A moment of silence is observed*

Psalm 116.1, 10-17 (George Black)

Refrain



I love you, O God, because you have heard the voice
of my supplication,
because you have inclined your ear to me whenever
I called upon you. **Refrain**

How shall I repay you, O God,
for all the good things you have done for me?
I will lift up the cup of salvation
and call upon your name, O God. **Refrain**

I will fulfil my vows to you, O God,
in the presence of all your people.
Precious in your sight, O God,
is the death of your servants. **Refrain**

O God, I am your servant;
I am your servant and the child of your handmaid;
you have freed me from my bonds.
I will offer you the sacrifice of thanksgiving
and call upon your name, O God. **Refrain**

Pronounced
“CALL-ect,” this is
the prayer that calls
us together in
worship and praise.

Deuteronomy is a
Greek phrase,
meaning “second
law”. It was written in
the 7th century
B.C.E. and is the
fifth book of the
Bible. It’s called the
“second law”
because it retells
many of the stories
of the first four books
through the voice of
Moses. Its main
purpose is to focus
our attention on
Israel’s identity as
the covenanted
people of God. In
this passage we
hear the same story
that is told in the
book of Exodus, of
God giving people
“manna” in the
wilderness – but with
a new revelation. As
the author states:
“one does not live by
bread alone, but by
every word that
comes from the
mouth of the Lord.”

Pronounced “sahm”.
The psalms are an
ancient collection of
poetry, prose and
song that cover a
host of themes and
emotions. Here the
lyricist has been
freed from
oppression and
responds to God
with love and
abundant praise,
and promises to be
grateful and faithful
to God for all the
world to see.

During June, National Indigenous History Month, the second reading and the Gospel will be from the First Nations New Testament. The text from the New Revised Standard Version will also be provided.

This passage from 2nd Corinthians expresses simply and beautifully why celebrating Eucharist is central to Christian Community; in partaking of the bread and wine, the body and blood of Christ, we become one. Two aspects of the FNV translation are worth mentioning. First, Corinth is referred to as the Village of Pleasure – Paul was often chiding the Corinthians for their excesses. The second is the translators use of *frybread* to refer to the body of Christ. Frybread is an Indigenous flat bread that is made with simple ingredients, but has a complex history. It was the bread that sustained Indigenous communities when they were displaced from their lands. It is a symbol of the lasting effects of colonization, but also the resolve and hope of Indigenous people.



I will fulfil my vows to you, O God,
in the presence of all your people.
In the courts of God's house,
in the midst of Jerusalem. **Refrain**

Second Reading

Reader: A Reading from the First Letter from Small Man to the Sacred Family in Village of Pleasure.

Think about it in this way: When we give thanks and drink from the cup Creator has blessed, are we not participating ceremonially in the blood of the Chosen One? When we ceremonially break and eat the frybread, are we not participating in the body of the Chosen One? For we who are many all eat from one piece of frybread. This shows that we are all one body.

The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

Reader: Hear what the Spirit is saying to the church. 1 Corinthians 10.16-17

People: Thanks be to God. *A moment of silence is observed*

Sequence Hymn: #24 (SANC) "I Have Called You by Your Name" *All Sing*



1. I have called you by your name, you are mine; I have gift-ed you and
2. I will help you learn my name as you go; read it writ-ten in my
3. I know you will need my touch as you go; feel it puls-ing in cre-
4. I have giv - en you a name, it is mine; I have giv - en you my



ask you now to shine. I will not a - ban - don you; all my
peo - ple, help them grow. Pour the wa - ter in my name, speak the
a - tion's ebb and flow. Like the wom - an reach - ing out, choos - ing
Spir - it as a sign. With my won - der in your soul, make my



prom - is - es are true. You are gift-ed, called, and chos-en; you are mine.
word your soul can claim, of - fer Je - sus' bod - y, giv - en long a - go.
faith in spite of doubt, hold the hem of Je - sus' robe, then let it go.
wound-ed chil-dren whole; go and tell my pre - cious peo - ple they are mine.

The Gospel

Deacon: The Lord be with you.

All: **And also with you.**

Deacon: He Shows Goodwill tells the Good Story of Creator Sets Free.

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

Creator Sets Free said “I am the living bread from above. The ones who eat this bread will live beyond the end of all days. And this is the bread that I will give as a gift to the world—my human body.” His words caused a great division among the Tribal Members, and they began to argue with one another. “How can this be?” they asked. “Will he give us his flesh to eat?” “I speak from my heart,” he answered. “The only way to have my life in you is to eat the body of the True Human Being and drink his blood. Then, the life of the world to come will be yours, and at the end of all days I will bring your body back to life. My body is true food. My blood is pure drink. The ones who eat and drink my body and blood live in me, and I live in them. In the same way the living Father sent me and gave me his life, the ones who feed on me will have my life. The bread from above is not like the bread our ancestors ate—and then died. This bread gives the life of the world to come that never fades away, full of beauty and harmony.”

Deacon: The Gospel of Christ.

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

Homily: Steven Mackison

Jesus said, “I am the living bread that came down from heaven.

Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.’

The Jews then disputed among themselves, saying, ‘How can this man give us his flesh to eat?’ So Jesus said to them, ‘Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink.

Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live for ever.’

John 6.51-58

John’s Gospel tells the story of Jesus’ life, death, and resurrection using the language of symbol and mystery. One of the most profound mysteries is how Jesus somehow “abides in us” in the ritual act of Eucharist, not by “magic,” but through the mystery of God’s revealing Godself in a unique way when we partake of this sacred meal of bread and wine. When Jesus speaks of the “bread our ancestors ate” he is referring to the Deuteronomy passage we heard a moment ago, but, again, there’s a difference - something new and miraculous. This bread “gives the life of the world to come that never fades away.”

Homily is from the Greek word “homilio” which means “conversation”. The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written and what they mean for us, today.

Baptism is a coming into the greater community in faith, in which we become members of one another and of Christ – it is about *who* we are in Christ, and *whose* we are: God's own. In baptism we are gathered... and sent forth, as a people of God to the world. So, baptism is not just about identity and belonging, it's also about being sent in mission and ministry.

✠ Holy Baptism

Presentation of the Candidate

The candidate comes forward. The Priest addresses the people, saying,

Priest: The candidate for Holy Baptism will now be presented.

Parents &

Sponsors: We present Noemi Jing Ying Fung to receive the sacrament of baptism.

Priest: Will you be responsible for seeing that the child you present is nurtured in the faith and life of the Christian community?

Parents &

Sponsors: I will, with God's help.

Priest: Will you by your prayers and witness help this child to grow into the full stature of Christ?

Parents &

Sponsors: I will, with God's help.

Priest: Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Parents &

Sponsors: I renounce them.

Priest: Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Parents &

Sponsors: I renounce them.

Priest: Do you renounce all sinful desires that draw you from the love of God?

Parents &

Sponsors: I renounce them.

Priest: Do you turn to Jesus Christ and accept him as your Saviour?

Parents &

Sponsors: I do.

Priest: Do you put your whole trust in his grace and love?

Parents &

Sponsors: I do.

Priest: Do you promise to obey hm as your Lord?

Parents &

Sponsors: I do.

The congregation stands, the Priest addresses the people, saying,

Priest: Will you who witness these vows do all in your power to support this child in her life in Christ?

People: **We will.**

Priest: Let us renew our own baptismal covenant.

The Baptismal Covenant

Priest: Do you believe in God the Father?

People: **I believe in God,
The Father almighty,
creator of heaven and earth.**

Priest: Do you believe in Jesus Christ, the Son of God?

People: **I believe in Jesus Christ
his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again
to judge the living and the dead.**

Priest: Do you believe in God the Holy Spirit?

People: **I believe in God the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

Priest: Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

People: **I will, with God's help.**

Priest: Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

People: **I will, with God's help.**

Priest: Will you proclaim by word and example the good news of God in Christ?

People: **I will, with God's help.**

Priest: Will you seek and serve Christ in all persons, loving your neighbour as yourself?

People: **I will, with God's help.**

Priest: Will you strive for justice and peace among all people, and respect the dignity of every human being?

People: **I will, with God's help.**

The words of the Baptismal Covenant come from the ancient "Apostles' Creed". These are words that go back to the earliest of baptisms. It is a grassroots confession of faith responding to the risen Christ's command to the apostles to make disciples of all nations, and baptizing them in the name of the Father, the Son, and the Holy Spirit.

Priest: Will you strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?
People: **I will, with God's help.**
Priest: May Christ dwell in your hearts through faith, that you may be rooted and grounded in love and bring forth the fruit of the Spirit.

Prayers for the Candidate

Prayers are offered for the candidate

Leader: Let us now pray for Noemi Jing Ying Fung who is to receive the sacrament of new birth.

Leader: Deliver her, O Lord, from the way of sin and death.
People: **Lord, hear our prayer.**

Leader: Open her heart to your grace and truth.
People: **Lord, hear our prayer.**

Leader: Fill her with your holy and life-giving Spirit.
People: **Lord, hear our prayer.**

Leader: Teach her to love others in the power of the Spirit.
People: **Lord, hear our prayer.**

Leader: Send her into the world in witness to your love.
People: **Lord, hear our prayer.**

Leader: Bring her to the fullness of your peace and glory.
People: **Lord, hear our prayer.**

Leader: Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son, may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. **Amen.**

✠ The Celebration of Baptism

Water is poured into the font. The Priest blesses it saying,

Priest: The Lord be with you.
People: **And also with you.**

Priest: Let us give thanks to the Lord our God.
People: **It is right to give our thanks and praise.**

Priest: We thank you, Almighty God, for the gift of water. Over water the Holy Spirit moved in the beginning of creation. Through water you led the children of Israel out of their bondage in Egypt into the land of promise.

In water your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

This part of the Baptism is called *The Thanksgiving over the Water*. You will notice that the structure is similar to the Great Thanksgiving prayer in the Eucharist. It recalls the waters of creation, the Exodus, and the baptism of Jesus in the Jordan River. In this prayer we ask God "that those who are baptized may be buried and raised with Christ and reborn by the Holy Spirit."

Priest: We thank you, Father, for the water of baptism.
In it we are buried with Christ in his death.
By it we share in his resurrection.
Through it we are reborn by the Holy Spirit.

Therefore in joyful obedience to your Son,
we bring into his fellowship
those who come to him in faith,
baptizing them in the name of the Father,
and of the Son, and of the Holy Spirit.

Now sanctify this water
by the power of your Holy Spirit,
that those who are here cleansed from sin and born again,
may continue for ever
in the risen life of Jesus Christ our Saviour.
To him, to you, and to the Holy Spirit,
be all honour and glory, now and for ever.

People: **Amen.**

The Baptism

The Priest then pours water over the candidate saying,

Priest: Noemi Jing Ying, I baptize you in the name of the Father,
and of the Son, and of the Holy Spirit.

People: **Amen.**

The Priest makes the sign of the cross on the candidate's forehead saying,

Priest: I sign you with the cross, and mark you as Christ's own for ever.

The Priest prays over the newly baptized, saying,

Priest: Heavenly Father,
we thank you that by water and the Holy Spirit
you have bestowed upon Noemi Jing Ying the forgiveness of sin,
and have raised her to the new life of grace.
Sustain her, O Lord, in your Holy Spirit.
Give her an inquiring and discerning heart,
the courage to will and to persevere,
a spirit to know and to love you,
and the gift of joy and wonder in all your works.

People: **Amen.**

The Giving of the Light

A candle is given to the newly baptized, the priest saying,

Priest: Receive the light of Christ,
to show that you have passed from darkness to light.

People: **Let your light so shine before others
that they may see your good works
and glorify your Father in heaven.**

Priest: Let us welcome the newly baptized.

People: **We receive you into the household of God.
Confess the faith of Christ crucified,
proclaim his resurrection,
and share with us in his eternal priesthood.**

We baptize people in the name of God – a Trinity of Father, Son, and Holy Spirit - because baptism is about identity. We believe that just as God has revealed who God really is, Noemi will discover her identity as a child of God, beginning with this sacred act.

The newly baptized are presented with a lighted candle as a sign of their new life in Jesus Christ, the light of the world.

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.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

Motet: "The Seal Lullaby" (*Eric Whitacre / Rudyard Kipling*)

Oh! Hush thee, my baby, the night is behind us,
And black are the waters that sparkled so green.
The moon, o'er the combers, looks downward to find us,
At rest in the hollows that rustle between.

Where billow meets billow, then soft be thy pillow,
Oh weary wee flipperling, curl at thy ease!
The storm shall not wake thee, nor shark overtake thee,
Asleep in the arms of the slow swinging seas!

The Peace

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

People: **And also with you.**

The Offering

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of
Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

Offertory Hymn: #48 (Common Praise) "Let All Mortal Flesh Keep Silence"

All Sing

1. Let all mor - tal flesh keep si - lence, and with fear and
 2. King of kings, yet born of Mar - y, as of old on
 3. Rank on rank the host of heav - en spreads its van - guard
 4. At his feet the six - wing-ed ser - aph, cher - u - bim with

trem - bling stand; pon - der noth - ing earth - ly mind - ed,
 earth he stood, Lord of lords, in hu - man ves - ture,
 on the way, as the Light of light de - scend - eth
 sleep - less eye veil their fac - es to the pres - ence

for, with bless - ing in his hand, Christ our God to us ap -
 in the bod - y and the blood, he will give to all the
 from the realms of end - less day, that the powers of hell may
 as with cease - less voice they cry, "Al - le - lu - ia, al - le -

proach - eth, our full hom - age to de - mand.
 faith - ful his own self for heaven - ly food.
 van - ish as the dark - ness clears a - way.
 lu - ia, al - le - lu - ia, Lord most high!"

Text: The Liturgy of St. James; tr. Gerard Moultrie (1829-1885). Music: PICARDY, French Carol (17th cent.).

This hymn is called an "Offertory" because it is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar and raised up as a symbol that in offering what sustains us, we might be a blessing to others.

The Prayer over the Gifts

Priest: Father,
 we spread this table
 to remember the loving sacrifice of Jesus Christ, your Son.
 Accept all we offer you this day.
 Bind us together in his love
 and in the love he has commanded us to bring one another;
 through Jesus Christ our Lord.

People: Amen.

✠ The Celebration of the Eucharist

Priest: *People:*

The Lord be with you. **And al-so with you.**

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

The Eucharist (Greek for "Thanksgiving") is a Christian ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

Priest: Blessed are you, gracious God,
 creator of heaven and earth;
 by water and the Holy Spirit
 you have made us a holy people
 in Jesus Christ our Lord;
 you renew that mystery in bread and wine and nourish us
 to show forth your glory in all the world.
 Therefore with angels and archangels,
 and with all the holy people
 who have served you in every age,
 we raise our voices
 to proclaim the glory of your name.

Sanctus: #719 (Common Praise)

The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah 6.3, describing the prophet's vision of the throne of God, and from Matthew 21.9, where the people called out "Hosanna!" when Jesus entered Jerusalem.

Ho-ly, ho - ly, ho-ly Lord, God of power and might, heaven 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: Land of Rest; American trad.; adapt. Marcia Pruner (1936-2013); harm. John Campbell (1950-2020) ©. Adapt. © 1980 Church Pension Fund.

Priest: We give thanks to you, Lord our God,
 for the goodness and love
 you have made known to us in creation;
 in calling Israel to be your people;
 in your Word spoken through the prophets;
 and above all in the Word made flesh,
 Jesus your Son.
 For in these last days you sent him
 to be incarnate from the Virgin Mary,
 to be the Saviour and Redeemer of the world.
 In him, you have delivered us from evil,
 and made us worthy to stand before you.

In him, you have brought us
 out of error into truth,
 out of sin into righteousness,
 out of death into life.

On the night he was handed over
 to suffering and death,
 a death he freely accepted,
 our Lord Jesus Christ took bread;
 and when he had given thanks to you,
 he broke it, and gave it to his disciples, and said,

Priest: “Take, eat:
this is my body which is given for you.
Do this for the remembrance of me.”



After supper he took the cup of wine;
and when he had given thanks, he gave it to them, and said,
“Drink this, all of you:
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”
Therefore, Father, according to his command,

All: **We remember his death,
we proclaim his resurrection,
we await his coming in glory;**

Priest: and we offer our sacrifice of praise and thanksgiving
to you, Lord of all; presenting to you, from your creation,
this bread and this wine.
We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament
of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.
In the fullness of time,
reconcile all things in Christ,
and make them new, and bring us to that city of light
where you dwell with all your children;
through Jesus Christ our Lord,
the firstborn of all creation, the head of the Church,
and the author of our salvation;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father, now and for ever.

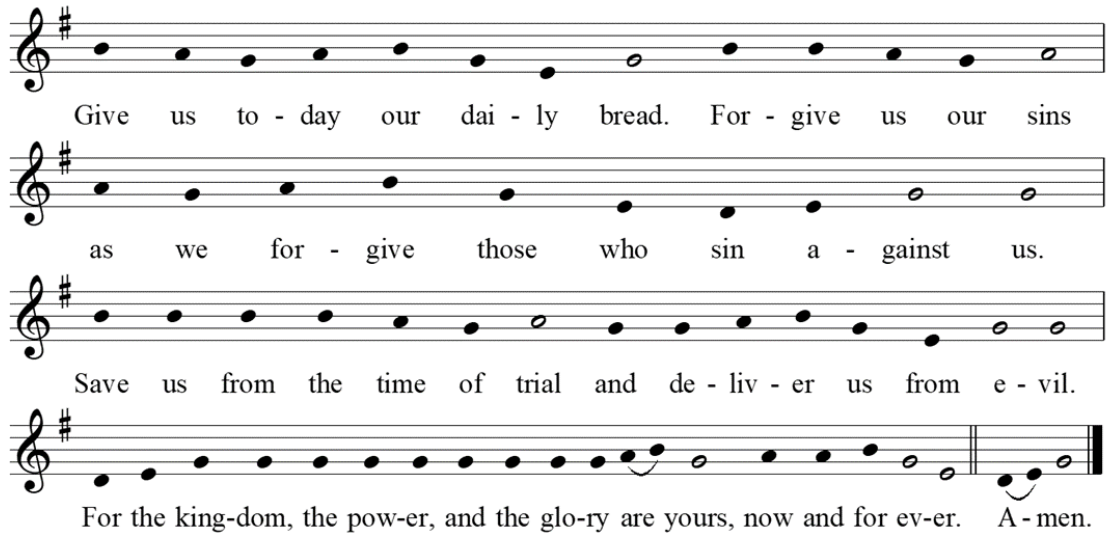
All: **Amen.**

The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
	
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.	

The climax of this story is the celebration of the Eucharist itself with Jesus and his disciples, which is followed by Christ's suffering and betrayal. We pray using Jesus' own words and follow his command to eat and drink in memory of him.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.



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: “I am the bread of life,” says the Lord. “Whoever comes to me will never be hungry; whoever believes in me will never thirst.”

People: **Taste and see that the Lord is good; happy are they who trust in him!**

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

People: **Thanks be to God.**

Fraction Hymn (*John Bell*)

**This is the body of Christ,
 broken that we may be whole;
 This cup, as promised by God,
 true to his word, cradles our Lord:
 food for the good of the soul.**

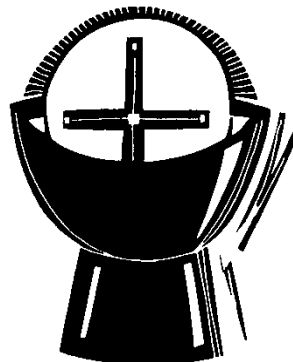
The Communion



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.



The Fraction Hymn (from the Latin “fractio” meaning “to break”) is music sung during the Eucharist when the priest breaks the consecrated bread.

Communion Hymn: #834 (Gather) "Seed, Scattered and Sown"

All Sing

Refrain



Seed, scat-tered and sown, wheat, gath-ered and grown, bread, bro-ken and



shared as one, the Liv-ing Bread of God. Vine, fruit of the land, wine, work of our



hands, one cup that is shared by all; the Liv-ing Cup, the Liv-ing Bread of God.



- 1. Is not the bread we break a shar-ing in our Lord? Is not the
- 2. The seed which falls on rock will with-er and will die. The seed with-
- 3. As wheat up-on the hills was gath-ered and was grown, So may the



cup we bless the blood of Christ out-poured?
- in good ground will flow-er and have life.
church of God be gath-ered in - to one.

Text: Didache 9. 1 Corinthians 10.16-17, Mark 4.3-6; Dan Feiten.
Tune: Dan Feiten; keyboard arr. By Eric Gunnison, R.J. Miller ©
1987, Ekklesia Music, Inc.

Prayer After Communion

Priest: God of peace, you have nourished us in this sacrament with the body and blood of Christ. May we who have taken holy things keep faith in our hearts and lives, 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.

Announcements

Please be seated

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." We say this prayer to proclaim that worshipping God together has made a difference in our lives

Departing Hymn: #169 (Sing a New Creation) “Sent Out in Jesus’ Name”
Please rise as you are able and sing

Sent out in Je - sus' name, our hands are read - y now to
En - via - do soy de Dios, mi ma - no lis - ta es - ta pa - ra

make the world the place in which the king - dom comes. The
cons - tru - ir con El un mun - do fra - ter - nal. Los

an - gels can - not change a world of hurt and pain in - to a world of love, of
án - ge - les no son en - via - dos a cam - biar un mun - do de do - lor por

jus - tice and of peace. The task is ours to do, to set it real - ly free. O,
un mun - do de paz. Me ha to - ca - do a mi ha - cer - lo rea - li - dad; a -

help us to o - bey, and car - ry out your will.
yú - da - me, Se - ñor, a ha - cer tu vo - lun - tad.

Text: José Aguiar; Eng. trans. Jorge Maldonado, 1991. © 1988 Abingdon Press, admin. Music Services. Music: Central American trad.; arr. More Voices, 2007. Arr. © The United Church of Canada

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

Dismissal

Deacon: Behold what you are; become what you have received. Alleluia!
People: **Thanks be to God. Alleluia!**

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Today we welcome into the household of God and the fellowship of this community Noemi Jing Ying Fung through the sacrament of baptism!

Noemi is the daughter of Haruna Monri-Fung and Nigel Fung, and the granddaughter of Haruna's parents, Izumi and Tsuyoshi Monri, and Nigel's parents, May Fung and Nicholas Fung (recently deceased).

Ministry Updates

Announcements

Do you sometimes wonder where to send an announcement to be shared with the community? We are making your life (and ours!) simpler by having one email address for all those pieces of information that you would like included in the various places we share ministry updates. Please send your details to us at **Announcements**. (announcements@theredeemer.ca)

Parish Census – Who Are We Now?

So much has changed in the world and in our lives these last few years. At Redeemer, we have reimagined how and when we worship in response to where we feel the Spirit is guiding us. There have been many changes in our staff and volunteer complement as well. Amidst all these changes, we have been intentional about taking the time to pause and consider our needs for our future as a community.

It is time to begin the process of discerning Who Redeemer Is as a community and how we think God is calling us to serve. The first step in this process will be a Parish Census. In the next few weeks, we will be asking you to answer some questions that will help us craft a visioning process to discover who we are. More to come on this soon!

The Venerable Steven Mackison
Incumbent

Road Closure Next Sunday

The 13th annual Yorkville Exotic Car Show will take place next Sunday, June 18 from noon to 5 PM. Road closures from 5:30 AM until 8:30 PM will be:

- Bloor Street (Avenue Road to Bay Street) - Except North/South intersections at Avenue Road & Bay Street.
- St. Thomas Street will be closed from Bloor Street to the north side of Sultan Street.
- Bellair Street will be closed to traffic from Bloor Street to the south side of Critchley Lane.

Worship and Spirituality

During the Week

Mid-day Prayer

Members of our community gather for mid-day prayer **Monday through Saturday** on Zoom at **12:15 PM**. For about 20 minutes we pause to hear scripture read and to pray for what's on our hearts and for the cares and concerns of the world. The Zoom link and list of readings are sent out each week through eNews.

Tuesday Meditation

Tuesday Meditation with Lilian Junkin gathers for 30 minutes in the chancel at **12:15 PM** for a peaceful mid-week reflection. If you have any other questions, please contact Lilian (lilian.n.junkin@gmail.com).

Prayer on Wednesday

Each Wednesday morning, a simple order for daily prayer is added to the parish website. This is an invitation to set aside time during the day to read scripture, to reflect and to offer prayers. The order of service for this coming Wednesday will be posted on the website (theredeemer.ca).

On Sunday

Intercessions

In the prayers of the people each Sunday, space is left for members of the community to add a name or concern. If you have people or situations that you would like included but are not comfortable giving voice to them, there is a prayer request form on the website (theredeemer.ca). These will be offered silently by one of the priests during the appropriate petition of the intercessions.

Our Common Life

Zoom Coffee and Conversation

After the services, the connection on Zoom will be kept open for a post-service coffee time. We will pause for about five minutes to allow time to grab a cup of coffee, tea or a cool beverage and return for a time of conversation.

Coffee Time at the Church

Coffee and cookies are available **before** the 10:30 service. Why not arrive early for conversation over coffee or tea until 10:20? All who attend worship services in the church building are also invited to linger for a time of conversation and coffee in the narthex – the space at the back of the church – immediately following the service.

Coffee Mugs

Redeemer is looking to replenish its supply of coffee mugs. If you could bring one to church to use and then leave, we would be very grateful! If you have a larger supply to give, please let us know – office@theredeemer.ca. Thank you.

Welcoming In

Be present to help us to open our doors. We know that when the doors are open people come in. Our small group of **Open Doors Docents** is inviting others to spend between 12 and 2 PM on Fridays with another member of the Redeemer community to:

Welcome visitors and the curious

Read a book between visitors

Get to know another fellow member of Redeemer – and solve the problems of the world!

Scheduling is flexible and you can sign up for one or more opportunities based on your own schedule.

Send an **email to Susan Graham Walker**, parish operations manager to be added to the list.

Opportunities and Invitations

Here are some opportunities to become more involved in our community. Details on whom to contact are included with each invitation.

Communications Expertise – Redeemer needs to develop a communications strategy. If you have an interest or expertise to share to this initiative please connect with Deb Deacon - debbie.deacon@rogers.com or Susan Graham Walker - sgwalker@theredeemer.ca.

Technical Skills – To improve our communications we are looking for someone to advise us on multi-media streaming. **If you can assist, contact the office.**

ZOOM Moderators – In order to add Zoom to the 10:30 AM service we need a team of moderators. If you are interested in this please **contact the office.**

Ring the Bell to Remember

Have you always wanted to ring a bell - a church bell? Now is your opportunity. The Indigenous Solidarity Working Group is seeking someone to ring the Church of the Redeemer bell at noon on **Mondays June 12 and 19.**

Red dresses will be placed outside the church so that along with the bell-ringing we are reminded of and honour the memory of Missing and Murdered Indigenous Women and Girls. Please **contact the church office** if you can be involved.

The REDress Project

The REDress Project was created by a Metis artist Jaime Black. Each red dress that is hung up acknowledges an Indigenous woman or girl who has been murdered or is missing (MMIWG).

The Church of Redeemer will once again make this acknowledgment in June, by hanging red dresses on the outside of the church. As Jaime Black has said, ‘Each dress will become a teacher, educating those who are not aware of the violence against these women and girls. This art gives Indigenous women and girls a voice, as it acknowledges their having been murdered or missing’.

Events Marking National Indigenous History Month

June is National Indigenous History Month in Canada. We welcome our Redeemer community to attend these family-friendly events in downtown Toronto:

Na-Me-Res Pow Wow & Indigenous Arts Festival at Fort York, June 17 and 18. Experience the annual traditional Pow Wow, starting at noon on Saturday, June 17.

National Indigenous Peoples Day celebrations on June 21, the summer solstice, at Toronto City Hall. Learn more about the rich and diverse cultures, voices and experiences of First Nations, Inuit and Metis peoples. Come early for the Sunrise Ceremony at 5:30 a.m.; stay all afternoon for dance, teaching and music.

Happy Pride

Toronto Pride is coming! Redeemerites have two opportunities to join in the civic celebrations.

On **Friday evening June 23**, the Trans Rally will be starting on Church Street at 7 PM followed by the march starting at about 8 PM. The Trans Anglicans will be gathering at the SE corner of Church and Gloucester after 7.30 PM with our Trans Anglicans banner. We would be delighted if you, your family, friends and allies would come and join in the march with us.

For a map and more information about this excellent event, please visit <https://www.pridetoronto.com/event/trans-pride-rally-march-after-party/>

Proud Anglicans will be in the Pride parade on **Sunday, June 25** in the afternoon. We'll meet (and distribute water to others) on the steps of St Paul's Bloor St. Further details for the Pride parade will be shared soon.

Redeemer Explorers – Summer Readers

Redeemer Explorers invites you to join us for our summer book club — Summer Readers. This year we will have an in-person and a Zoom option, both of which will begin meeting the second week of July and will continue for 4 weeks.

This summer we'll be reading *Called to Question: A Spiritual Memoir* by Joan Chittister, who is a Benedictine sister, prolific writer, and international speaker. In her book she invites us to consider the following questions:

Who is God?

Why are we here?

What does it mean to gain heaven?

We live in a changing world, and our understanding of God changes along with it. Chittister challenges us to think about our modern life and the importance of God in it.

Consult the Redeemer website to register for a group.

Art Exhibit

Joan Holben, a long time Redeemer member, is holding an art exhibition at Rosedale United Church, 159 Roxborough Drive from May 5 – June 25, 2023, Monday to Friday, 9 AM – 5 PM. For more information, contact Joan Holben at joanholben1937@gmail.com or 416-921-8671.

Sr. Wendy Grace Life Profession

Many may remember a former parishioner who left Redeemer to join the Sisterhood of St. John the Divine. Sr. Wendy Grace is making her life profession at noon this Wednesday, June 14. The service will be live streamed [here](#).

The Common Table

Can You Help?

Our Common Table participants need ball caps, socks, men's underwear (M, L, XL), men's t-shirts and shorts, running shoes (especially men's sizes 10-13), deodorant and bottles of sunscreen. Drop off donations Monday to Friday between 10 & 11:30 AM at the church or **email the program** (dropin2@theredeemer.ca) to learn more about how to help out. Thank you!

Kitchen Volunteers Needed

All shifts: arrive between 7:30-8:30 AM and stay until 12 PMish (until the work is done)

Monday, Tuesday and Wednesday: two people each day to help with meal prep (lots of chopping) and cooking

Thursday and Friday: one person - dishwasher

At-Home Sandwich Making

We need 10 people to make two loaves of sandwiches each to arrive by noon Wednesday. Preferably turkey, chicken, ham, peanut butter and jam, cheese with lettuce/cucumber – you choose.

Please **email the program** (commontable@theredeemer.ca) to volunteer for either of these opportunities.

Parish Resources

Parish Operations Manager On-Site

Susan Graham Walker, Parish Operations Manager, is on-site most Mondays, Tuesdays, Wednesdays and Fridays from 7:30 AM to 12 PM. Please don't hesitate to connect by email (sgwalker@theredeemer.ca) or text (647-215-8814).

How Are You Doing?

Our clergy are available to meet with you to talk and for prayer as is helpful to you. You can contact them through the church office (416-922-4948) or by email: (Steven Mackison – smackison@theredeemer.ca, Paige Souter – psouter@theredeemer.ca.)

Pastoral Care Calls

Volunteers from the pastoral care team continue to call members of the Redeemer community to check in with them. Please contact Tony Crosbie (tony.crosbie@sympatico.ca) if you know someone who would benefit from a call from one of the pastoral care team.

WORSHIP WITH US

Sunday, June 18 (National Indigenous Day of Prayer)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM – Taizé (in the Church and through YouTube)

8 PM – Compline (on Zoom only)

Sunday, June 25 (Pride Sunday)

9 AM – Spiritual Communion (on Zoom only)

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

7 PM – Taizé (in the Church and through YouTube)

8 PM – Compline (on Zoom only)