



THE FIFTH SUNDAY AFTER PENTECOST
SUNDAY, JULY 2, 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.

Worship is an encounter with God in community through which we begin to be opened, transformed and healed.

Welcome

Land Acknowledgement

Opening Song: "Peace Train" (Cat Stevens)

Please rise as you are able

Now I've been happy lately
Thinking about the good things to come
And I believe it could be
Something good has begun
Oh, I've been smiling lately
Dreaming about the world as one
And I believe it could be
Someday it's going to come

'Cause out on the edge of darkness
There rides the peace train
Oh, peace train take this country
Come take me home again

Now I've been smiling lately
Thinkin' about the good things to come
And I believe it could be
Something good has begun

Oh, peace train sounding louder
Glide on the peace train
Ooh-ah, ee-ah, ooh-ah
Come on now, peace train
Yes, peace train holy roller
Everyone jump upon the peace train
Ooh-ah, ee-ah, ooh-ah
Come on now, peace train

Get your bags together
Go bring your good friends too
Because it's getting nearer
It soon will be with you
Now come and join the living
It's not so far from you
And it's getting nearer
Soon it will all be true

Oh, peace train sounding louder
Glide on the peace train
Ooh-ah, ee-ah, ooh-ah
Come on now peace train
Peace train

Now I've been crying lately
Thinkin' about the world as it is
Why must we go on hating?
Why can't we live in bliss?

'Cause out on the edge of darkness
There rides a peace train
Oh, peace train take this country
Come take me home again

✠ **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.**

The greeting, called the "Apostolic Greeting" is usually the first phrase spoken in a service. It comes to us from the Apostle Paul, who ended his second letter to the Corinthians with these exact words. This greeting reminds us of the gifts of the Triune God we worship... grace, love and fellowship is what we desire for ourselves and for one another.

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

Glory to God

All Sing

% Refrain



Glo-ry to God, glo-ry to God, glo-ry to God in the
high-est and on earth peace, on earth peace to peo-ple of good
will.

To verses To repeat refrain Last time

A - men.

1. We praise you, we bless you, we a - dore you, we
glo - ri-fy you, we give you thanks for your great glo-ry, Lord God,
heav - en-ly King, O God, al-might - y Fa-ther.

2. Lord Je - sus Christ, On-ly Be-got - ten Son, Lord God,
Lamb of God, Son of the Fa-ther, you take a-way the
sin of the world, have mer - cy on us; you take a-way the
sin of the world, re - ceive our prayer; you are seat - ed at the
right hand of the Fa-ther, have mer - cy on us.

3. For you a-lone are the Ho-ly One, you a-lone are the Lord,
 you a-lone are the Most High, Je - sus Christ, with the Ho - ly
 Spir - it, in the glo - ry of God the Fa - ther.

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The Collect of the Day

Priest: Welcoming God,
 make us apostles of your generous love
 so that we might offer hospitality
 that challenges the world
 with your gift of eternal life,
 made known in Jesus Christ,
 who offered himself for us.

People: Amen.

✠ The Proclamation of the Word

First Reading

Please be seated

Reader: A Reading from the Book of Genesis

After these things God tested Abraham. He said to him, ‘Abraham!’ And he said, ‘Here I am.’ He said, ‘Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt-offering on one of the mountains that I shall show you.’ So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt-offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, ‘Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.’ Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, ‘Father!’ And he said, ‘Here I am, my son.’ He said, ‘The fire and the wood are here, but where is the lamb for a burnt-offering?’ Abraham said, ‘God himself will provide the lamb for a burnt-offering, my son.’ So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and

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

Believing that he
 should follow the
 religious traditions of
 child sacrifice
 common at the time,
 Abraham attempts to
 fulfill what he
 assumes to be God’s
 will by sacrificing his
 son Isaac. God
 sends an angel to
 Abraham to teach
 him that what matters
 to God is mercy and
 love, not blind,
 unquestioning
 obedience.

said, 'Abraham, Abraham!' And he said, 'Here I am.' He said, 'Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.' And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son. So Abraham called that place 'The Lord will provide'; as it is said to this day, 'On the mount of the Lord it shall be provided.'

Reader: Hear what the Spirit is saying to the Church. Genesis 22.1-14

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

Psalm 13 (*Plainsong*)



HOW LÖNG, O God?

will you forget me / for ever? *

how long will you / hide yöur face from me?

**How long shall I have perplexity in my mind,
and grief in my heart, / day after day? ***

how long shall my enemy / triümp over me?

Look upon me and answer me, / O God, my God; *

give light to my eyes, / lest I sleep in death;

Lest my enemies say they have prevailed / over me, *
and my foes rejoice that / I häve fallen.

But I put my trust in / your mercy; *

my heart is joyful because / of yöur saving help.

I will sing to you, O God, for you have dealt with / me richly; *
I will praise your / name, Ö Most High.

Second Reading

Reader: A Reading from the Letter of Paul to the Romans.

Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which

Pronounced "sahm"

The psalms are a collection of poetry, prose and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair, expressing the cries of our hearts for God's help.

The psalmist pleads with God not to forget him for ever, ending with the realization that God is ready to stand by him and rescue him from his distress.

in the troubled and complex world of the early Christian church in Rome, Paul urges Jesus' disciples to realise that they are being called from sin and death to righteousness through following God, so that they will receive their true compensation, eternal life in Christ Jesus.

leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Reader: Hear what the Spirit is saying to the Church. Romans 6.12-23

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

Sequence Song: “Jesus See the Traveler” (*Sara Groves*)

Jesus, see the traveler
On their long hard road
See the mother, see the father
See the child, have mercy on the traveler

Lord make soft the strangest bed
Rest the weary feet
Of the mother, of the father
Of the child, have mercy on the traveler

See the mother, see the father
See the child, have mercy on the traveler
See the mother, see the father
See the child, have mercy on the traveler

The Gospel

Deacon: The Lord be with you.

All: **And also with you.**

Deacon: The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

‘Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.’

Deacon: The Gospel of Christ.

Matthew 10.40-42

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

Homily: Margaret Rodrigues

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

Jesus calls on his followers to welcome him as righteous people, because by so doing they will be welcoming God into their lives. Even the humblest gesture of giving a child a cup of cold water will be sufficient for a righteous person to receive their true reward.

In the prayers of the people we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

The Prayers of the People

Please rise as you are able

Leader: Gathered together by the God who always welcomes us, nourishes and sustains us, let us intercede for the needs of all the human family and creation.

We pray for the universal church, that God may gather it together and safeguard its unity, and perfect it in love.

Please add your prayers for the church silently or aloud.

God of Divine Mystery, may the love which passes ceaselessly between you and the Son in the fellowship of the Holy Spirit renew and deepen the life of each Christian and draw us all gathered here into your unending life.

Leader: Ever present God,

All: **May we be a welcoming church.**

Leader: We pray for creation which is battered, crying, and in pain, that God would make us faithful stewards of the fragile bounty of this earth.

Please add your prayers for creation silently or aloud.

Leader: Ever present God,

All: **May we be a creation caring church.**

Leader: We pray for those in need in any way, people who are ill and unwell, who are homeless and street involved, and who are hungry and lonely, that God would raise up an abundance of physical and spiritual nourishment.

Please add your prayers for those in need silently or aloud.

Leader: Ever present God,

All: **May we be a justice-focused church.**

Leader: We pray for this community gathered at the table of Christ's word and body, and for our personal cares and concerns, that God would build us up and strengthen us in grace.

Please add your prayers silently or aloud.

Leader: Ever present God,

All: **May we be a faith-filled church.**

Leader: Redeeming Sustainer, visit your people and pour out your strength and courage upon us, that we may hurry to make you welcome not only in our concern for others, but by serving them generously and faithfully in your name.

All: **Amen.**

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.

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.

Offertory Hymn: #592 (Common Praise) "Where Cross the Crowded Ways"

All Sing



1. Where cross the crowd - ed ways of life, where cries of tribe and
2. In haunts of wretch - ed - ness and need, on shad - owed thresh - olds,
3. From chil - dren's wound - ed help - less - ness, from men and wom - en's
4. The cup of wa - ter given for you still holds the fresh - ness
5. O Jes - us from the moun - tain - side make haste to heal these
6. till all the world shall learn your love, and fol - low where your



race re - sound, a - mid the noise of self - ish strife, O
dark with fears, from paths where hide the lures of greed, we
grief and toil, from fam - ished souls, from sor - row's stress, your
of your grace; yet long the mul - ti - tudes to view the
hearts of pain. A - mong these rest - less throngs a - bide; O
feet have trod; till glor - ious from your heaven a - bove shall



Christ, your word of love is found.
catch the vi - sion of your tears.
heart has nev - er known re - coil.
strong com - pas - sion of your face.
tread the cit - y's streets a - gain.
come the cit - y of our God.

Text: Frank Mason North (1850-1935), alt. © The Sisterhood of St. John the Divine. Music: William Gardiner (1770-1853), Sacred Melodies, 1815.

The "Offertory Hymn" 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 as a symbol that in offering what sustains us, we might be a blessing to others.

Prayer Over the Gifts

Priest: God of wisdom,
receive all we offer you this day.
Enrich our lives with the gifts of your Spirit,
that we may follow the way of our Lord Jesus Christ,
and serve one another in freedom.
We ask this in his name.

All: **Amen.**

The Great Thanksgiving



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



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



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

Priest: It is indeed right to thank you and praise you,
holy and gracious God,
creator of all things,
ruler of heaven and earth, sustainer of life,
for you are the source of all goodness,
rich in mercy and abounding in love;
you are faithful to your people in every generation,
and your word endures forever.

Therefore with angels and archangels,
with the fellowship of saints
and the company of heaven,
we glorify your holy name,
evermore praising you and singing.

Sanctus



Ho - ly, Ho - ly, Ho - ly Lord God of



hosts. Heav-en and earth are full of your glo - ry. Ho -



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

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.

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.

Bless-ed is he, 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. Ho -
 san - na in the high-est, ho - san - na in the high-est.

Text: ICEL, © 2010. Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

Priest: We praise you, merciful Father,
 not as we ought, but as we are able,
 because in your tender love
 you gave the world your only Son,
 in order that the world might be saved through him.
 He made you known by taking the form of a servant,
 healing the sick, liberating the oppressed,
 reaching out to the lost.

Betrayed, reviled, and nailed to the cross,
 he confronted the power of sin
 and disarmed it forever.
 In his offering of himself,
 he became the perfect and sufficient sacrifice
 for the sins of the whole world.
 Redeemed by Christ,
 we have been adopted as your children;
 by your pardon you have made us worthy to praise you.

On the night he was betrayed,
 Jesus, at supper with his friends,
 took bread, gave you thanks, broke the bread,
 gave it to them, and said, "Take and 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."

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.

In obedience to him and with grateful hearts,
 we approach your holy table,
 remembering our Saviour's sacrifice,
 and rejoicing in his victory.
 Confident in his sovereign purpose,
 we declare our faith.

People: Christ has died,
 Christ is risen,
 Christ will come again.

Priest: Send your Holy Spirit on us
 that as we receive this bread and this cup
 we may partake of the body and blood
 of our Lord Jesus Christ,
 and feed on him in our hearts
 by faith with thanksgiving.

May we be renewed in his risen life,
 filled with love,
 and strengthened in our will to serve others;
 and make of our lives,
 we pray, a pure and holy sacrifice, acceptable to you,
 knitting us together as one in your Son Jesus Christ,
 to whom, with you and the Holy Spirit,
 be all honour and glory, now and forever.

People: Amen.

The Lord's Prayer

Priest:

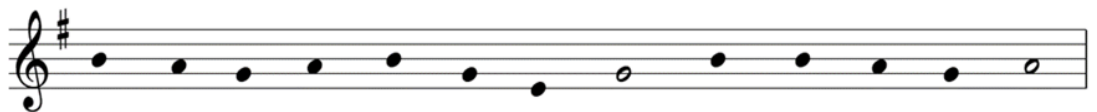
People:



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 - gainst us.



Save us from the time of trial and de - liv - er us from e - vil.

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.



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.**

Agnus Dei



Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

The Giving and Receiving of Communion

Priest: Dear friends,
I invite you in this moment, wherever you may be,
to receive Christ, in communion with the saints,
and the gathering of God's people,
unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion
– not through the physical bread and wine we can touch and taste –
but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this. All the Church has ever thought necessary is
genuine true desire, lively faith, and genuine love. Come honestly before God the way you
know how. You may wish to pray quietly this prayer to help you:*

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

This hymn is called the Agnus Dei (pronounced "On-yoose Day-e"), a Latin phrase meaning "Lamb of God," and has been sung since the late seventh century. The phrase was spoken by John the Baptist in reference to Jesus. We sing it here to remind ourselves that Jesus' death on the cross frees us from all that alienates us from God and our neighbour.

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.

Communion Hymn: #59 (Common Praise) “Jesus Calls Us”

All Sing



1. Je-sus calls us here to meet him, as through word and song and prayer
2. Je-sus calls us to con - fess him Word of life and Lord of all,
3. Je-sus calls us to each oth - er: found in him are no di - vides.
4. Je-sus calls us to his ta - ble root - ed firm in time and space,



we af - firm God's prom-ised pres-ence where his peo - ple live and care.
shar - er of our flesh and frail-ness, sav - ing all who fail or fall.
Race and class and sex and lan-guage, such are bar-riers he de - rides.
where the church in earth and heav - en finds a com-mon meet-ing place.



Praise the God who keeps his prom-ise; praise the Son who calls us friends;
Tell his ho - ly hu - man sto - ry; tell his tales that all may hear;
Join the hand of friend and stran-ger; join the hands of age and youth;
Share the bread and wine, his bod - y; share the love of which we sing;



praise the Spir - it who, a - mong us, to our hopes and fears at - tends.
tell the world that Christ in glo - ry came to earth to meet us here.
join the faith - ful and the doubt-er in their com-mon search for truth.
share the feast for saints and sin - ners host-ed by our Lord and King.

Text: John L. Bell (1949-) and Graham Maule (1958-2019). Music: JESUS CALLS US. Melody Gaelic trad.; adapt. and arr. The Iona Community (Scotland).
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Motet comes from the Latin “motectum” meaning movement and refers to the movement of the various voices in this form of vocal composition.

Motet: “Rise up, my love” (Healey Willan / Song of Solomon)

Rise up, my love, my fair one, and come away;
For lo, the winter is past, the rain is over and gone;
The flowers appear upon the earth;
The time of the singing of birds is come;
Arise, my love, my fair one, and come away.

Prayer after Communion

Please rise as you are able

Priest: Loving God, we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. **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

Departing Hymn: #484 (CP) "In Christ There is No East or West"

Please rise as you are able and sing



1. In Christ there is no east or west, in Christ no south or
2. In Christ shall true hearts ev - ery - where their high com - mun - ion
3. Join hands, dis - ci - ples of the faith, what - e'er your race may
4. In Christ now meet both east and west, in Christ meet south and



north, but one great fel - low - ship of love through - out the whole wide earth.
find, whose ser - vice is the gold - en cord close - bind - ing hu - man - kind.
be; who serves my God in truth and love is sure - ly kin to me.
north; all faith - ful souls are joined in one through - out the whole wide earth.

Text: John Oxenham (1852-1941), alt., © Reprinted by permission of Desmond Dunkerley.
Music: McKEE. Melody: African-American spiritual; adapt. Henry Thacker Burleigh (1866-1949). Adapt. © Estate of Henry Thacker Burleigh.

The Dismissal

Deacon: Let us go in peace to love and serve the Lord. Alleluia!
People: **Thanks be to God. Alleluia!**

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

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.

The cover image "He Encourages Me" is by Corjan Matsinger (<https://artway.eucontent.php?id=2681&lang=en&action=show>).
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Ministry Updates

Getting Our House in Order

At our Vestry Meeting last February, we passed a motion to authorize a fundraising campaign with a threefold purpose:

Provide for much-needed repairs/improvements to the building.

Replenish funds that were borrowed from our investments to cover equipment replacement needs in 2022.

Upgrade our space to meet our emerging ministry needs and make the facilities more attractive for rentals.

Kick-Off Challenge

A generous, anonymous, donor has committed to matching individual givings of up to \$5000 by a factor of 1:1.5 – so, for example, if you donate \$1000, the donor will contribute an additional \$1500, and the campaign will receive \$2500 in total. This includes not just donations received, but those pledged as well. For example, If you pledged \$100 a month over 12 months (for a total of \$1200), the donor would pledge an additional \$1800, and the campaign would receive \$3000 towards our goal.

All gifts donated or submitted by a signed pledge by July 31, 2023, are eligible and the donor will match all contributions up to a total of \$100,000 for this period. That means we could potentially raise **\$250,000** in this Kick-off Challenge and achieve 60% of our goal for this campaign.

Donations

If you would like to support the "Getting our House in Order" campaign, [this link](#) will take you to the CanadaHelps page where you can donate online. You can also donate by credit card on PayPal. Donation envelopes are available on Sunday mornings for you to place on the offering plate. Cheques can be mailed to the church – 162 Bloor Street West, Toronto, ON M5S 1M4. E-Transfers are also an option. Please put "Getting Our House in Order" in the message field.

Sunday Morning Parking

The privilege of free parking at the Bedford Street parking lot on Sunday mornings until 1 PM has ended. Please note that on-street parking is free on Sunday morning until 1 PM.

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

Sunday Morning Worship Teams

It's summertime, and Sunday morning worship teams are easy and fun!

Rather than using a "strict" rota during the summer months, we are inviting anyone who is interested to sign-up on the sheets in the narthex, on the wall beside the kitchen hatch. You can sign up a couple of weeks in advance, or check the sheet on Sunday morning, look for any gaps, and volunteer on the spot! Please click this [link](#) for short (and entertaining!) details about the various roles and for information about the worship teams. If you have any questions, please contact **Mary-Jane Wilson** (mjwdhp@icloud.com) or **Susan Graham-Walker** (sgwalker@theredeemer.ca).

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.

Kneelers

A basket with a supply of kneelers will be on the bench just inside the orange doors. If you would like to be able to kneel in prayer before or during the service, please help yourself and return it at the end of the service.

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.

Redeemer Pilgrims

Our next local pilgrimage walk will be held on **Saturday, July 8, 2023**.

We will meet at the west corner of the Bloor Street West entrance to High Park (Bloor Street West at Colborne Lodge Drive), steps from the High Park subway stop, at **10 AM**. We will walk south through High Park to the Martin Goodman Trail, and then west along the Martin Goodman Trail, over the Humber River bridge, ending at the Butterfly Conservatory. After a break to rest, we will retrace our steps, and finish our pilgrimage at the Grenadier Restaurant in High Park, where those who are interested may stop for lunch.

The total distance for the walk is approximately 7 kms.

As always, our pilgrimage will proceed, rain or shine.

If you are interested in walking, please RSVP to Lee Shouldice at lee.shouldice@gmail.com. This will give us some sense as to who we should be looking for. However, if you haven't RSVP'd, you're still welcome to walk with us.

Learn how to pray with your feet!

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 *An Evolving God, An Evolving People, An Evolving World* 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.

Refugee Settlement Committee

After five months in Canada, Abdikadir, Asho and the boys are settling in well. Four of the boys are attending school, enjoying it, and learning English. The oldest, Zakaria, and Abdikadir are attending City Adult Learning Centre (CALC) to refine their English. Zakaria intends to go to summer school, with hopes of finishing high school next year. Asho and baby Ayub are at home, with plans for her to begin ESL in the fall.

Skills for Change employment service is helping Abdikadir develop his resume and begin the job search. Through a generous dedicated financial donation, the boys were able to purchase soccer cleats, and are eagerly playing their favourite game. Members of the committee meet monthly with Abdikadir to advise regarding any challenges, but the aim of settlement is newcomer independence, and final decisions rest with the family. An upcoming challenge will be the search for permanent housing. Due to the weather, plans for a celebratory picnic together in High Park had to be cancelled, but we're hoping to re-schedule and enjoy time together soon.

If you are interested in more information about the committee, its work, and volunteer opportunities, please contact Alison Colvin.

To make a financial contribution to helping this family in their new life in Canada, you can donate through [CanadaHelps and the Welcome Abdikadir and Family to Canada](#) campaign page. CanadaHelps will provide an immediate tax receipt.

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 (on vacation from July 1) – 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.

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)

WORSHIP WITH US

Sunday, July 9 (Proper 14A)

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, July 16 (Proper 15A)

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)

