



THE SUNDAY AFTER PENTECOST: TRINITY SUNDAY

HOLY EUCHARIST

SUNDAY, JUNE 4, 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.

Today is Trinity Sunday. The first known Trinity Sunday can be dated back to the 9th century. Unlike other feast days, it celebrates a doctrine instead of a figure or an event. It is a doctrine whose meaning is argued amongst Christians across all of Christianity's diversity. Belief in God's distinct three forms is an exercise in complete faith and trust. Showing love for our faith in the Trinity is shown by giving praise and glory to God.

Welcome

Land Acknowledgement

Opening Hymn: #56 (Sing a New Creation) "Come, Join the Dance ..."

Please rise as you are able and sing

1. Come, join the dance of Trin-i-ty, be - fore all worlds be - gun the
2. Come, see the face of Trin-i-ty, new - born in Beth - le - hem; then
3. Come, speak a - loud of Trin-i-ty, as wind and tongues of flame set
4. With - in the dance of Trin-i-ty, be - fore all worlds be - gun, we

in - ter - weav - ing of the Three, the Fa - ther, Spir - it, Son. The
blood - ied by a crown of thorns out - side Je - ru - sa - lem. The
peo - ple free at Pen - te - cost to tell the Sav - iour's name. We
sing the prais - es of the Three, the Fa - ther, Spir - it, Son. Let

u - ni - verse of space and time did not a - rise by chance, but
dance of Trin - i - ty is meant for hu - man flesh and bone; when
know the yoke of sin and death, our necks have worn it smooth; go
voic - es rise and in - ter - weave, by love and hope set free, to

as the Three, in love and hope, made room with - in their dance.
fear con - fines the dance in death, God rolls a - way the stone.
tell the world of weight and woe that we are free to move!
shape in song this joy, this life: the dance of Trin - i - ty.

Text: Richard Leach, 2001. © 2001 Selah Publishing Co. Music: KINGSFOLD. Melody English trad.; adapt. and harm. Ralph Vaughan Williams, 1906. Harm. © Oxford University Press.

✠ 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.

Glory to God:

Glory To God; Praise To The Son; Love to the Spirit; Three and yet One.

The Collect of the Day

Priest: Holy One, whose fingers sculpted sun and moon;
Holy Spirit, who brooded over the waters of creation;
Holy Word, who lives in us;
may we share in your grace, love and communion,
so that we may live in your likeness;
for you live in unity and diversity,
one God, now and for ever.

People: Amen.

✠ The Proclamation of the Word

First Reading

Reader: A Reading from the Book of Genesis.

Please be seated

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

The Gloria is a short hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

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

This initial opening to the biblical canon in the book of Genesis is very profound in that it starts with creation itself. These brief verses depict the immense power of the spirit of God that hovers and broods over all darkness, followed by the piercing image of the goodness of the light of God that shines in the darkness and cannot be overcome.

And God said, "Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights - the greater light to rule the day and the lesser light to rule the night - and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day.

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

These are the generations of the heavens and the earth when they were created.

Reader: The word of the Lord.

Genesis 1.1-2.4a

All: **Thanks be to God.**

Psalm 8 (George Black)

Refrain



O God our gov-er - nor, how ex-alt-ed is your name in all the world!

O God our governor,
how exalted is your name in all the world!
Out of the mouths of infants and children
your majesty is praised above the heavens. **Refrain**

You have set up a stronghold against your adversaries,
to quell the enemy and the avenger,
When I consider your heavens, the work of your fingers,
the moon and the stars you have set in their courses. **Refrain**

Who are we that you should be mindful of us?
Who are we that you should seek us out?
You have made us but little lower than the angels;
you adorn us with glory and honour. **Refrain**

You give us mastery over the works of your hands;
you put all things under our feet;
All sheep and oxen,
even the wild beasts of the field, **Refrain**

The birds of the air, the fish of the sea,
and whatsoever walks in the paths of the sea.
O God our governor,
how exalted is your name in all the world! **Refrain**

Second Reading

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

Last of all, my sacred family
members, let your hearts be glad.
Mend your ways, walk side by side
with each other, sharing the same
purpose and living in harmony with
one another. In this way, the Great
Spirit who gives love and peace will
walk with you *on the road of life*.
Welcome each other with a holy
kiss. All of Creator's holy ones *who
are with me* send their greetings to
you. May the gift of great kindness
that comes from our Honoured Chief
Creator Sets Frees (Jesus), the
Chosen One, along with the love of

*Finally, brothers and sisters,
farewell. Put things in order, listen
to my appeal, agree with one
another, live in peace; and the God
of love and peace will be with you.
Greet one another with a holy kiss.
All the saints greet you. The grace of
the Lord Jesus Christ, the love of
God, and the communion of the Holy
Spirit be with all of you.*

Pronounced "sahm".

The psalms are a collection of poetry, prose and song that cover every theme and emotion. Psalm 8 calls us to remember with deep responsibility what makes our Christian living, that is, a sharing in the rhythm of God's own life, the life of the triune God.

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.

Paul ends his painful letter to the church in Corinth with an appeal to order, mutual agreement and peace, all much needed in the fractious Corinthian community. He links these qualities to his closing Trinitarian benediction as a way to remind them to model their own behaviour on these same qualities that characterise the relationships within the Trinity itself.

our Creator remain with you as you walk hand in hand together with the Holy Spirit.

Reader: The word of the Lord.

2 Corinthians 13.11-13

All: **Thanks be to God.**

A moment of silence is observed

Sequence Hymn: #58 (Sing a New Creation) “Mothering God”

Please rise as you are able and sing

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

1. Moth - er - ing God, you gave me birth in the bright
2. Moth - er - ing Christ, you took my form, of - fer - ing
3. Moth - er - ing Spir - it, nur - turing one, in arms of
morn - ing of this world. Cre - a - tor, source of ev - ery
me your food of light, grain of life, and grape of
pa - tience hold me close so that in faith I root and
breath, you are my rain, my wind, my sun.
love, your ver - y bod - y for my peace.
grow un - til I flower, un - til I know.

Text: Jean Janzen, 1991, ©; adapt. from Julian of Norwich. Music: Michael Capon, 2016, ©.

*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

Deacon: The Lord be with you.

All: **And also with you.**

Deacon: Gift from Creator tells the Good Story of Creator Sets Free.

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

It was now time for Creator Sets Free (Jesus) to return to the spirit-world above. It had been forty days since he had come back to life again, So he gathered his followers, one last time, to give them their final instructions.

The remaining eleven of his followers journeyed to Circle of Nations (Galilee). There, at the mountain where Creator Sets Free (Jesus) had told them to go, they met him. When they saw him, they gave to him the honour he deserved – but there were some who still doubted.

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted.

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have

In this ultimate act of Matthew's drama, Jesus meets his disciples in Galilee and gives them his final instructions. He promises them the same empowering fellowship with the triune God that he has. This passage is often called “the Great Commission” because we as followers of Jesus are also called to go down the same road as were the disciples.

“All the authority of the spirit-world above and the earth below has been given to me,” he told them. “So now I am sending you into all nations to teach them how to walk the road with me. You will represent me as you perform the purification ceremony with them, *initiating them into the life of beauty and harmony represented in the name of the Father, Son, and Holy Spirit*. You will then teach them all the ways that I have instructed you to walk in.”

Creator Sets Free (Jesus) then looked into their faces with love and great affection. He lifted his hands towards them and spoke these final blessing words over them.

“Never forget,” he said *as he began to rise up into the spirit-world above*, “I will always be with you, *your invisible guide*, walking beside you, until the new age has fully come.”

Deacon: The Gospel of Christ.

Matthew 28.16-20

All: Praise to you, Lord Jesus Christ.

Homily: Margaret Rodrigues

A moment of silence is observed.

An Affirmation of Faith

Priest: Holy God,

All: you are Three in One and One in Three.
Praise to you, Source of life, maker of Heaven and Earth,
who created us in your image and called us good.
Praise to you, Jesus Christ, born in our flesh
to teach us how to love and offer us grace and mercy.
Praise to you, Holy Spirit, for the energy you bring us
to greet each day as a gift.
Holy God, Three in One and One in Three,
we praise you for your mystery and mercy.
Reveal to us how to live as your people
and witness to your wonder and grace. Amen.

The Prayers of the People

Leader: Bound together in Christ in the communion of the Holy Spirit,
let us pray with one heart and mind to the Triune God.

Please add your prayers for the church silently or aloud

commanded you. And remember, I am with you always, to the end of the age."

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.

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.

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.

We pray:

All: Blessed Trinity, hear us.

Leader: We pray for the presence of Oneness in the world.

Please add your prayers for the world silently or aloud

God of Unity, open the hearts of all leaders, that they may discern ways to overcome divisions and mistrust, and may reflect your unity in every aspect of common life.

We pray:

All: Blessed Trinity, hear us.

Leader: We pray for ever expanding circles of love and celebration.

Please add your prayers for loving presence silently or aloud

God of Abundant Love, may your self-disclosure in Christ and your enduring presence among us as Spirit, help us to understand you and ourselves more deeply, and to celebrate that we are all beautifully made in your image and likeness.

We pray:

All: Blessed Trinity, hear us.

Leader: We pray for the unity of kinship and the belovedness of belonging.

Please add your prayers for our shared life silently or aloud

God of Togetherness, may our families, our households, and our communities be places of communion and mutual support, which builds us up and strengthen us in grace and truth. May all know that they are your beloved.

We pray:

All: Blessed Trinity, hear us.

Leader: We pray for the preservation and protection of creation.

Please add your prayers for creation silently or aloud

God of the Universe, instill in us hearts grateful for the creation which you made through Christ, and renewed in the power of his resurrection, and that we may be wise and careful stewards of your creation.

We pray:

All: Blessed Trinity, hear us.

Leader: We pray for abiding love for people who are sick and suffering.

Please add your prayers for those in need

God of Compassion, in the power of the Spirit who joins our prayer to Christ's enduring intercession, we pray for the sick, suffering, and all who stand in need and for healing for all the world.

We pray:
All: Blessed Trinity, hear us.

Leader: We pray for all who have died and have begun their life in eternal joy.

Please add your prayers for all who have died

God of Eternal Love, grant mercy and rest to those who have died and fulfill in them the purpose of your love, and bring us all, with them to your eternal joy.

We pray:
All: Blessed Trinity, hear us.

Leader: Creator, Redeemer and Sustainer, the eternal mystery that enables, enfolds, and enlivens all things. We give thanks for your unending faithfulness to us.

Please add your prayers for thanksgiving

Holy God, accept these prayers for the sake of your Son, Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, One God, world without end.

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



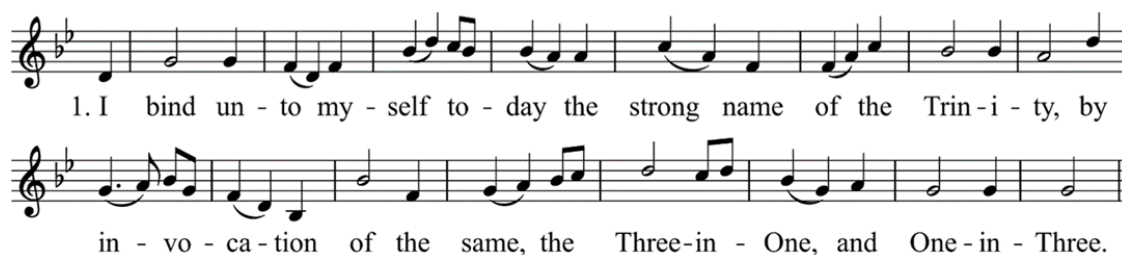
Or place your gift in the offering plate as it is passed
Your support allows us to be witnesses to God's love on our corner of
Bloor and Avenue Road—now, and in the future.
Thank you for joining us today.

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: #436 (Common Praise) "I Bind Unto Myself Today"

All Sing



1. I bind un - to my - self to - day the strong name of the Trin - i - ty, by
in - vo - ca - tion of the same, the Three-in - One, and One - in - Three.

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.

2. I bind this day to me for - ev - er, by power of
 3. I bind un - to my - self to - day the vir - tues
 4. I bind un - to my - self to - day the power of

faith, Christ's in - car - na - tion, his bap - tism in the
 of the star - lit heav - en, the glo - rious sun's life -
 God to hold and lead, his eye to watch, his

Jor - dan riv - er, his death on cross for my sal -
 giv - ing ray, the white - ness of the moon at
 might to stay, his ear to heark - en to my

va - tion, His burst - ing from the spic - ed tomb, his rid - ing
 e - ven, the flash - ing of the light - ning free, the whirl - ing
 need, the wis - dom of my God to teach, his hand to

up the heaven - ly way, his com - ing at the day of
 wind's tem - pes - tuous shocks, the sta - ble earth, the deep salt
 guide, his shield to ward, the word of God to give me

doom, I bind un - to my - self to - day.
 sea a - round the old e - ter - nal rocks.
 speech, his heaven - ly host to be my guard.

5. Christ be with me, Christ with - in me, Christ be -
 Christ be - neath me, Christ a - bove me, Christ in

hind me, Christ be - fore me, Christ be - side me, Christ to
 qui - et, Christ in dan - ger, Christ in hearts of all that

win me, Christ to com - fort and re - store me.
 love me, Christ in mouth of friend and strang - er.

6. I bind un - to my - self the name, the strong name of the
 Trin - i - ty, by in - vo - ca - tion of the same, the Three-in - One, and
 One - in - Three, of whom all na - ture hath cre - a - tion, e - ter - nal
 Fa - ther, Spir - it, Word. Praise to the Lord of my sal - va - tion; sal -
 va - tion is of Christ the Lord.

Text: Attrib. Patrick of Ireland (389?-461?); tr. Cecil Frances Alexander (1818-1895). Music of st. 1-4 & 6: ST. PATRICK'S BREASTPLATE. Melody Irish hymn; arr. Charles Villiers Stanford (1852-1924).
 Music of st. 5: DEIRDRE. Melody Irish hymn; arr. Charles Villiers Stanford (1852-1924).

Prayer over the Gifts

Priest: Living God, receive all we offer you this day.
 Grant that hearing your word and responding to your Spirit,
 we may share in your divine life.
 We ask this in the name of Jesus Christ the Lord.

All: **Amen.**

✠ The Celebration of the Eucharist

The Great Thanksgiving

Priest: The Lord be with you. *People:* 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: It is right to give you thanks and praise,
O Lord, our God, sustainer of the universe,
you are worthy of glory and praise.

People:
Glo - ry to you for-ev - er and ev - er!

Priest: At your command all things came to be:
the vast expanse of interstellar space, galaxies, suns,
the planets in their courses, and this fragile earth, our
island home; by your will they were created and have
their being.

People: **Glory to you for ever and ever.**

Priest: From the primal elements
you brought forth the human race,
and blessed us with memory, reason, and skill;
you made us the stewards of creation.

People: **Glory to you for ever and ever.**

Priest: But we turn against you, and betray your trust; and we turn against
one another. Again and again you call us to return.
Through the prophets and sages you reveal your righteous law.
In the fullness of time you sent your Son, born of a woman, to be
our Saviour.
He was wounded for our transgressions, and bruised for our
iniquities.
By his death he opened to us the way of freedom and peace.

People: **Glory to you for ever and ever.**

Priest: Therefore we praise you,
joining with the heavenly chorus, with prophets, apostles, and
martyrs, and with those in every generation who have looked to
you in hope, to proclaim with them your glory, in their unending
hymn:

Sanctus: #726 (Common Praise)

All Sing

Cantor: Ho-ly, ho-ly, ho-ly Lord, God of power and might, Ho-ly, ho-ly, ho-ly Lord,
All: God of power and 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.

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.

Music: Byzantine; arr. George Black (1931-2003) ©.

Priest: Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take this, and eat it: this is my body which is given for you. Do this for the remembrance of me."


In the same way, after supper, he took the cup of wine; he 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 for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

People: **Glory to you for ever and ever.**

Priest: Gracious God, we recall the death of your Son Jesus Christ, we proclaim his resurrection and ascension, and we look with expectation for his coming as Lord of all the nations. We who have been redeemed by him, and made a new people by water and the Spirit, now bring you these gifts. Send your Holy Spirit upon us and upon this offering of your Church, that we who eat and drink at this holy table may share the divine life of Christ our Lord.

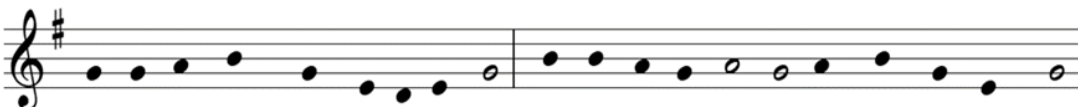

People: **Glory to you for ever and ever.**

Priest: Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised; through Christ, with Christ, and in Christ, all honour and glory are yours, creator of all.

People: 

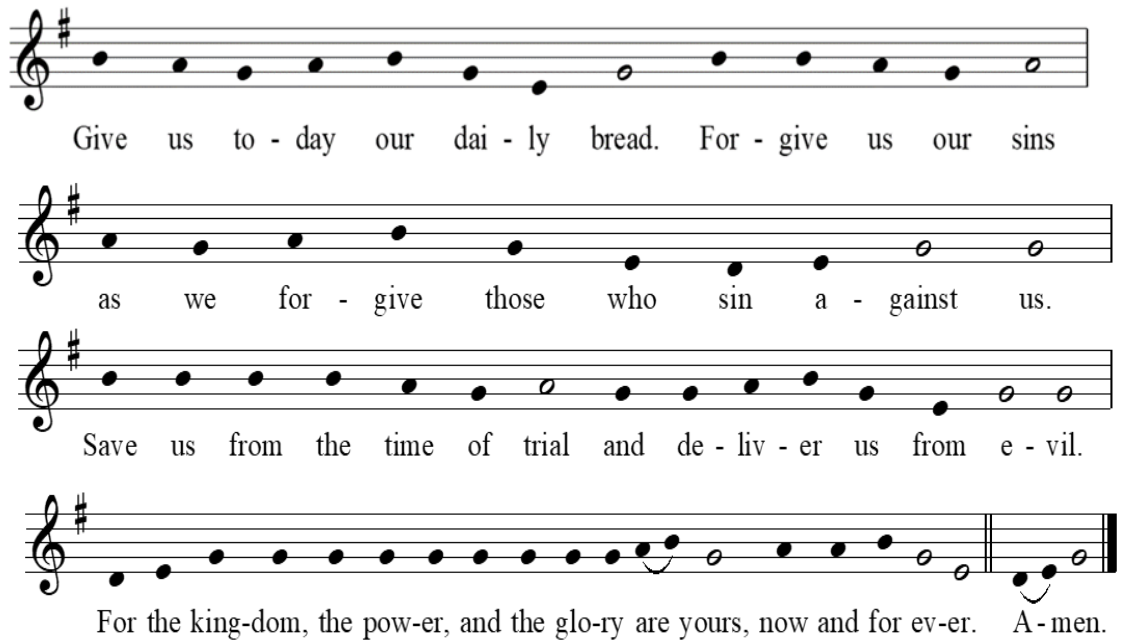
Glo-ry to you for-ev-er and ev-er! A - men.

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.



McNeil Robinson © 1979 Theodore Presser Co.)

The Breaking of the Bread

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

All: **We, being many, are one body, for we all share in the one bread.**

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

All: **Thanks be to God.**

Fraction Anthem: “We Wait for thy Loving Kindness, O God” (*William McKie*)

We wait for thy loving kindness, O God: in the midst of thy temple: Alleluia.

O God, according to Thy name, so is Thy praise unto the world’s end.

Thy right hand is full of righteousness: Alleluia.

We wait for thy loving kindness, O God: in the midst of thy temple.

O Lord send us now prosperity. Amen.

~ *Psalms 48, vv.8–9; 118, v.25*

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:*

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

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.*

Communion Hymn: #686 (Gather) "Here I Am, Lord"

All Sing

1. I, the Lord of sea and sky, I have heard my peo - ple cry.
 2. I, the Lord of snow and rain, I have borne my peo - ple's pain.
 3. I, the Lord of wind and flame, I will tend the poor and lame.

All who dwell in dark and sin My hand will save.
 I have wept for love of them. They turn a - way.
 I will set a feast for them. My hand will save.

I who made the stars of night, I will make their dark-ness bright.
 I will break their hearts of stone, Give them hearts for love a - lone.
 Fin-est bread I will pro-vide Till their hearts be sat - is - fied.

Who will bear my light to them? Whom shall I send?
 I will speak my word to them. Whom shall I send?
 I will give my life to them. Whom shall I send?

Refrain

Here I am, Lord. Is it I, Lord? I have heard you call-ing in the night. I will
 go, Lord, if you lead me. I will hold your peo-ple in my heart.

Text: Isaiah 6; Dan Schute (1947-); Tune: Dan Schute (1947-); arr. by Michael Pope, SJ, John Weissrock © 1981, Daniel L. Schute and New Dawn Music.

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

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

Motet: "O Salutaris Hostia" (Franz Liszt)

O salutaris hostia
quae caeli pandis ostium
bella premunt hostilia:
da robur, fer auxilium

Uni trinoque Domino
sit sempiterna gloria
qui vitam sine termino
nobis donet in patria

~ Thomas Aquinas

*O saving Victim,
who opens the gate of heaven,
hostile wars press on us:
give strength, bring aid.*

*To the Lord, three in one,
be everlasting glory,
for life without end.*

Prayer After Communion

Please rise as you are able

Priest: Living God, receive all we offer you this day.
Grant that hearing your word and responding to your Spirit, we
may share in your divine life. We ask this 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

Departing Hymn: #491 (Gather) "God, Beyond Our Dreams"

Please rise as you are able and sing



1. God, be-yond our dreams, you have stirred in us a mem - 'ry; you have
2. God, be-yond all names, you have made us in your im - age; we are
3. God, be-yond all words, all cre - a - tion tells your sto - ry; you have
4. God, be-yond all time, you are la - bour-ing with - in us; we are
5. God of ten - der care, you have cra - dled us in good-ness, you have



placed your pow'r-ful spir - it in the hearts of hu-man-kind.
like you, we re - flect you, we are wo-man, we are man.
shak - en with our laugh - ter, you have trem-bled with our tears.
mov - ing, we are chang - ing in your spir - it ev - er new.
moth - ered us in whole-ness, you have loved us in - to birth.

Refrain



All a - round us we have known you, all cre - a - tion lives to hold you. In our



liv-ing and our dy-ing we are bring-ing you to birth.

Text: Bernadette Farrell (1957-). Tune: Bernadette
Farrell (1957-) © 1990, Bernadette Farrell, published
by OCP Publications.

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 Dismissal

Deacon: Let us go in peace to love and serve the Lord. Alleluia!

People: Thanks be to God. Alleluia!

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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

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](http://theredeemer.ca) (theredeemer.ca).

On Sunday

Church School Families - A Note from Rev'd Paige

This Sunday come and hang out with me after the 10:30am service. I will be hanging out in the children's area near the front door of the church. Please come by and introduce yourself and your family. I am looking forward to getting to know you. Blessings, Rev' Paige

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 5, 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’.

Dr. Mike Daley Presents – The James Taylor Story

This last show of the season will feature Will Reid, Greg Wyard and Jill Daley. Mike will recount the life of this legendary singer-songwriter and classics like "Fire And Rain," "You've Got A Friend," "Shower The People" and many more will be performed. It all happens **today at 3 PM** here at Church of the Redeemer. Please join us! Tickets and info can be found [here](#). Tickets will also be available at the door for \$35 cash only.

Sunday Explorations

Redeemer Explorers is pleased to invite you to the first of a series of events downstairs in the Boardroom Sunday mornings from 9:30-10:15. In the fall, look for peer-led discussions of the day's readings, talks by authors of recent books, and more.

But much sooner, **today** we'll start with a presentation by Carol Scovil, a long-time member of Redeemer. Carol recently returned from three weeks in Nepal with a medical team that offered teaching in local hospitals.

Carol began working in Nepal fifteen years ago as a biomedical engineer, providing wheelchairs adapted for the rural hill country, and visiting patients at home to evaluate and enhance local accessibility.

Redeemer supported Carol in that initial sixteen-month medical mission. Community members have enthusiastically continued to support her work on seven return trips since then. Don't miss this chance to hear Carol share her deep connection to Nepal through photos and stories of her experiences on this most recent trip.

Trans Ministry Meeting

The Rev'd Margaret Rodrigues invites all who are interested in being part of the Trans Ministry that is emerging at Redeemer to join in a meeting in the Boardroom **today** after service. The meeting will be from noon – 2 PM. Gather a cup of coffee and some cookies and join in.

Redeemer Pilgrims

Our next local pilgrimage walk will be held at the Toronto Islands on **Saturday, June 10, 2023**.

We will meet at the Jack Layton Ferry Terminal, and take **the 10 AM ferry** to Centre Island. We will walk through the flat Toronto Islands, and finish our pilgrimage at approximately 12 noon at The Riviera - Ward's Island Kitchen, where we will stop for lunch. If you can't join us for the walk, plan to join us for lunch!

Our pilgrimage will proceed, rain or shine. Pilgrims may want to secure their tickets for the ferry in advance to avoid what can be a long line at the ferry terminal.

If you are interested in walking, please RSVP to Lee Shouldice at lee.shouldice@gmail.com.

This will help us estimate the number of pilgrims who will be at lunch. However, if you haven't RSVP'd, you're still welcome to walk with us.

Learn how to pray with your feet!

Indigenous Solidarity Working Group

Valley of the Birdtail: An Indian Reserve, a White Town and the Road to Reconciliation shines a lens on Canada's relations with Indigenous peoples — from institutionalized racism through to hope for true reconciliation. Take this opportunity to join the conversation about repairing relations with First

Nations and how this will impact changes to our legal framework and our future as a nation.

Meet authors and legal experts, Douglas Sanderson (Amo Binashii) and Andrew Stobo Sniderman for a wide-ranging discussion on **Saturday, June 10**, from 1 to 4 PM. **To register, please use this link** or visit the ISWG page on the Redeemer website. The session will also be live streamed on Redeemer's YouTube channel (<https://www.youtube.com/@theredeemertoronto9295>).

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. The **Trans parade** is on **Friday, June 24** beginning at 7 PM. 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.

Refugee Settlement Committee

Newcomers Abdikadir, Asho, and their sons are adjusting life in Canada. As a measure of their progress, consider how frequently the Refugee Settlement Committee has been meeting. During the first two months, the committee met weekly, with reports of many registrations and numerous appointments – all the immediate needs. In April, we met every other week, with much less to report, and beginning in May, monthly meetings are being planned. The aim of any settlement is that newcomers will learn to navigate their new life more and more independently. There will undoubtedly be further challenges requiring both personal and financial support, but it has been heartwarming to see how successfully this family is managing such a major transition. Please keep them in your prayers and watch for further news. If you are interested in learning more about the committee, its work, and volunteer opportunities, please contact Alison Colvin.

If you'd like to make a **financial contribution** to welcoming this family to Canada, you can donate through CanadaHelps and the Welcome Abdikadir and Family to Canada campaign page. CanadaHelps will provide an immediate tax receipt.

Cat and Apartment Sitter Needed

A friend of the parish is looking for someone to look after their two adorable, affectionate cats and apartment in October and possibly November. Located in Parkdale Village [Toronto] with TTC within two blocks this quiet clean spacious 1-bedroom is close to the lake and many amenities. More information is available **here** and if you are interested please contact Diem Lafortune **by email** or at 647-224-0224.

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. An opening reception will take place **today** from 1:30 – 4:30 PM. All are welcome. For more information, contact Joan Holben at joanholben1937@gmail.com or 416-921-8671.

Organ Recital

Our Director of Music, Dan Norman, will be the recitalist at **Yorkminster Park Baptist Church** on **Wednesday, June 7 at 12:30 PM**. Please come and hear him playing in this long-standing recital series.

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 11 (Corpus Christi)

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 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)