



**THE MOST HOLY BODY AND BLOOD OF CHRIST: CORPUS CHRISTI
HOLY BAPTISM AND HOLY EUCHARIST**

SUNDAY, JUNE 2, 2024, 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 <https://theredeemer.ca/post-17524>.

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Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

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.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #53 (Common Praise) "Now the Silence"

Please rise as you are able and sing

Now the si - lence Now the peace Now the emp - ty hands up -
lift - ed Now the kneel - ing Now the plea Now the Fa - ther's
arms in wel - come Now the hear - ing Now the power
Now the blood Now the joy - ful cel - e - bra - tion
Now the wed - ding Now the songs Now the heart for - giv - en leap - ing
Now the Spir - it's vis - i - ta - tion Now the Son's e - piph - a - ny
Now the Fa - ther's bless - ing Now Now Now

✠ 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.**

Gloria #366 (Common Praise)

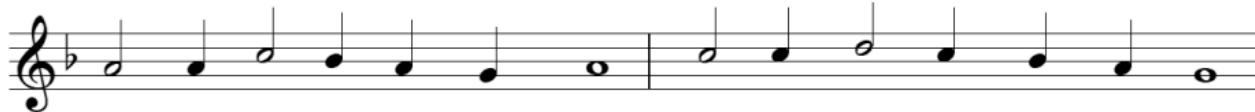
All sing



1. Glo - ry, in the high - est glo - ry, peace to all, in all their days.
2. Je - sus Christ, the world's Re - deem - er, Lamb of God, for sin - ners given,



Wor - ship, thanks, and praise un - ceas - ing to the Source of all we raise:
Word e - ter - nal, born of Ma - ry, Word made flesh, the face of heaven:



reign - ing in the sap - phire height, hid - den from our mor - tal sight,
ho - ly one, to you we pray, hear us in the realms of day,



now re - ceive our a - dor - a - tion, as we make our sup - pli - ca - tion.
with the Spir - it there u - nit - ed, and the God - head high ex - alt - ed.

Text: Glory to God (Gloria in excelsis, Greek hymn, 2007); para. Paul Gibson (1932-) ©. Music: Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-).
Rev. © 1993 Réveil Publications.

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. **Amen.**

The "Gloria," penned in the first century, is a timeless song of praise. It is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God.

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

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Exodus.

When Moses came to the people and related all the words and ordinances of the LORD, they all answered with one voice, "We will do everything that the LORD has told us." Moses then wrote down all the words of the LORD and, rising early the next day, he erected at the foot of the mountain an altar and twelve pillars for the twelve tribes of Israel. Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the LORD, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the covenant, he read it aloud to the people, who answered, "All that the LORD has said, we will heed and do." Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant that the LORD has made with you in accordance with all these words of his."

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

Exodus 24: 3-8

All: **Thanks be to God.**

A moment of silence is observed

Psalm 116 (George Black)

All sing

Refrain



Covenants are serious business and are not entered into lightly. The Mosaic covenant establishes the relationship between God and the Hebrew people. It is not a covenant between individuals and God, but rather between a community and God. '

This is a psalm of thanksgiving for God's healing. The psalmist humbly offers gratitude for the gift of life that is offered.

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**

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 Letter to the People of the Tribes of Wrestles with Creator.

But now the Chosen One has appeared as the chief holy man of the good things that have now come. He entered into the true and greater sacred tent lodge, the one not made with human hands, meaning not of this creation. He entered into the Most Holy Place once for all time and for all people. He did not go in with the blood of goats and calves but with his own lifeblood. In doing so, he paid the highest price to set us free and make us whole for all time.

If the blood of goats and young bulls and the ashes of a young cow sprinkled on those who are ceremonially unclean can purify our bodies, then how much more will the lifeblood of the Chosen One accomplish? Through the eternal Spirit he offered his life to the Great Spirit to purify our hearts and minds from the meaningless things we have done to try to please the Great Spirit. Now we can serve the living Creator with the life that comes from him!

This is why it must be the Chosen One who makes a new peace treaty between human beings and the Great Spirit. His death was the price he paid to release people from their failure to walk true to the first peace treaty. This new peace treaty was needed so that those who answer his call will share in all the promised blessing that will never fade away.

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

All: **Thanks be to God.**

Brothers and sisters: When Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption.

For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.

For this reason he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance.

Hebrews 9.11-15

A moment of silence is observed

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.

It is in the shedding of Jesus's blood that we see the mingling of earth and eternity. His earthly ministry and heavenly ministry are inextricably linked and form the nexus of the new covenant.

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

Sequence Hymn: #24 (Sing a New Creation) "I Have Called You by Your Name"

All rise and 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.

Text and music: Daniel Charles Damon, 1989. © 1998 Hope Publishing Co.

We turn and face the Gospel as it is processed to the midst of the gathered community.

We do this as a sign of respect and to symbolize that

its message is at the centre of our lives and its truth is always before our eyes.

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

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

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

For the institution of the Lord's Supper (Holy Communion), Jesus draws into the meal, symbols from the Passover to establish a covenant of love with the community he has been forming in his three years of ministry.

It was now the first day of Bread Without Yeast. This was when the ceremonial lamb would be killed eaten. "Where do you want us to go to prepare the ceremonial meal?" his followers asked their Wisdomkeeper. "Go into the village," he instructed two of his followers, "and there you will meet a man carrying a water pouch. Follow him into whatever lodging-house he enters, and say to the headman of the lodging-house. 'Our Wisdomkeeper asks: Where is the room where I can eat the ceremonial meal with my followers?' He will then show you a large upper room that will be set up and ready for you. There you can prepare the ceremonial meal for us."

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, Jesus' disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?"

He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'" Then he will show you a

They did as he said and found everything just as he told them, so they prepared the room for the ceremonial meal.

During the meal Creator Sets free (Jesus) took some of the frybread and gave thanks to the Great Spirit. He then broke it into pieces and gave some to each of his followers.

“This is my body,” he told them. “Take it and eat it.”

He then took a cup of wine, gave thanks to the Great Spirit, and passed the cup to all, who then drank from it.

“This is my lifeblood for the peace treaty, poured out on behalf of many people,” he said to them. “I speak from my heart, I will not drink from the fruit of the vine again until the day when I will drink it with you in a fresh and new way, as we walk Creator’s good road together.”

They all sang a traditional song and then left to walk to Olive Mountain.

Priest: The Gospel of Christ.

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

Sermon: Paige Souter

A moment of silence is observed.

✠ 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 Grayson Ruichi Maranger 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.

large upper room furnished and ready. Make the preparations for us there.”

The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

While they were eating, he took bread, said the blessing, broke it, gave it to them, and said,

“Take it; this is my body.”

Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

He said to them, “This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.”

Then, after singing a hymn, they went out to the Mount of Olives.

Mark 14.12-16, 22-26

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.

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 him 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 his 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.**

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: 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.**

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 Grayson Ruichi Maranger who is to receive the sacrament of
new birth.

Leader: Deliver him, O Lord, from the way of sin and death.

People: **Lord, hear our prayer.**

Leader: Open his heart to your grace and truth.

People: **Lord, hear our prayer.**

Leader: Fill him with your holy and life-giving Spirit.

People: **Lord, hear our prayer.**

Usually we pray
for those
people and
places that are
in need of
God's grace
and mercy.
Today our focus
is on those who
are being
baptised,
praying that
they may be
filled with the
Holy Spirit to do
God's work in
the world.

Leader: Teach him to love others in the power of the Spirit.

People: **Lord, hear our prayer.**

Leader: Send him into the world in witness to your love.

People: **Lord, hear our prayer.**

Leader: Bring him 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.
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.**

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."

The Baptism

The Priest then pours water over the candidate saying,

Priest: Grayson Ruichi, 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 Grayson the forgiveness of sin,
and have raised him to the new life of grace.
Sustain him, O Lord, in your Holy Spirit.
Give him 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.**

The priest presents the newly baptized to the community.

The Peace

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

People: **And also with you.**

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, Grayson will discover his 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

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.

Please support the ministries of Church of the Redeemer



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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: #214 (Common Praise) "The Lamb's High Banquet Called to Share"

All sing



1. The Lamb's high ban - quet called to share, ar - rayed in gar - ments
 2. Up - on the al - tar of the cross, his bod - y hath re -
 3. Pro - tect - ed in the pas - chal night from the de - stroy - ing
 4. Now Christ our pass - o - ver is slain, the Lamb of God with -
 5. O all - suf - fic - ient sac - ri - fice, be - neath thee hell de -
 6. We hymn thee ris - ing from the grave, from death re - turn - ing
 7. All praise be thine, O ris - en Lord, from death to end - less



white and fair, the Red Sea past, we long to sing to Je - sus
 deemed our loss; and, tast - ing of his pre - cious blood, our life is
 an - gel's might, in tri - umph went the ran - somed free from Phar - oah's
 out a stain; his flesh, the true un - leav - ened bread, is free - ly
 feat - ed lies; thy cap - tive peo - ple are set free, and end - less
 strong to save; thine own right hand the ty - rant chains, and par - a -
 life re - stored; all praise to God the Fa - ther be and Ho - ly



our tri - umphant king.
 hid with him in God.
 cru - el tyr - an - ny.
 of - fered in our stead.
 life re - stored in thee.
 dise for us re - gains.
 Ghost e - ter - nal - ly.

Text: Latin (*Ad cenam Agni*, 6th cent.); tr. John Mason Neale (1818-1866), alt. Music: Melody *Antiphoner*, Rouen, 1728; harm. Michael Fleming (1928-2006). Harm. © Hope Publishing Co.

✠ The Holy Eucharist

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. **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: 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.

The Eucharist (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. A sacrament is “an outward and visible sign of an inward and spiritual grace.” 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.

Sanctus: #735 (Common Praise)

Ho-ly, ho-ly, ho-ly Lord, God of power and might. Ho-ly, ho-ly, ho-ly Lord, God of power and might, heav-en and earth are full, full of your glo - ry. Ho - san-na in the high - est, 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: *Deutsche Messe*, Franz Schubert (1797-1828); arr. Richard Proulx (1937-2010). Arr. © 1985, 1989 GIA Publications, Inc.

The Eucharistic Prayer today is Prayer 3 from The Book of Alternative Services of The Anglican Church of Canada.

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 be in your presence. 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, "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 sons and daughters; 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. **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.
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.**

The Lord's Prayer is the crux of Christian faith and worship because it was given to us by Jesus himself. Found in both Matthew 6 and Luke 11, it is a prayer of beauty and simplicity, addressing all that is sacred in our relationship with God and with one another. At this moment you are praying these words in communion with more than 2.5 billion Christians around the world.

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

Fraction Hymn: “This is the Body of Christ” (John Bell)

All sing

This is the bo - dy of Christ, bro - ken that we may be whole; this cup, as prom - ised by God, true to his word, cra - dles our Lord: food for the good of the soul.

Words and music: John L. Bell © 1998, WGRG, Iona Community. GIA Publications, Inc., exclusive North American agent.

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.

The Communion



*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.

Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.

Communion Hymn: “Bread of Life, Cup of Blessing” (Michel Guimont)

All sing



Bread of life, cup of blessing, gift of Christ the Lord!
Be the Body you receive now, broken for the world.

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

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!

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.

All: 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

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

The “Doxology” (from the Greek word “doxalogia”) means “words of glory.” This expression of praise proclaims that worshipping God together has made a difference in our lives.

Concluding Hymn: #84 (Common Praise) “Lord, Enthroned in Heavenly Splendour”

All rise and sing



1. Lord, en-throned in heaven-ly splen-dour, first be - got - ten from the dead,
2. Here our hum-blest hom-age pay we; here in lov - ing rev - er-ence bow;
3. Though the low - liest form doth veil thee as of old in Beth - le - hem,
5. Life - im - part - ing heaven-ly Man - na, strick-en Rock with stream-ing side,



thou a - lone, our strong de - fend - er, lift - est up thy peo - ple's head.
here for faith's dis - cern-ment pray we, lest we fail to know thee now.
here as there thine an - gels hail thee, branch and flower of Jes - se's stem.
heaven and earth with loud hos - san - na wor - ship thee, the Lamb who died,



Al-le-lu-ia, Je - sus, true and liv - ing bread!
Al-le-lu-ia, thou art here, we ask not how.
Al-le-lu-ia, we in wor-ship join with them.
Al-le-lu-ia, risen, as-cend-ed, glo - ri - fied!

Text: George Hugh Bourne (1840-1925).
Music: ST. OSMUND, Healey Willan
(1880-1968). © 1994 Waterloo Music
Co. Ltd.

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

Priest: Behold what you are; become what you have received. Alleluia!

People: **Thanks be to God. Alleluia!**

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday June 2 (Corpus Christi)

7:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday June 9 (Proper 10B)

9:00 AM – Spiritual Communion (on Zoom only)

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

7:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)