



FREE PROUD ANGLICANS WATER
from Proud ANGLICANS
Saint Stephen in-the-fields established in 1858 An affirming Anglican congregation in the heart of Toronto
from Proud Anglicans

PRIDE SUNDAY

SUNDAY, JUNE 30, 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.

Today is Pride Sunday, a time when we recognize and celebrate the LGBTQ+ community. At the Church of the Redeemer, we take great joy in the diversity of people that God created, and, as it says in Genesis, declare it to be very good.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Song: "All the Colours of the Rainbow"



1. All the co - lours of the rain-bow live un -
2. All the bo - dy's parts are wan-ted, nor can
3. Ev - ery lang - uage gains more mu - sic when the
4. Teach us, God, our need of oth - ers; through them



seen in dai - ly light, but their splen - dours find ex -
one de - spise the rest: head and hand must work to -
words for peace ap - pear: Pax, Sa - laam, Ei - ri - ni,
help us ful - ly live. Wean us from our sel - fish



pres-sion when re - leased to hu - man sight; so the
ge - ther, as must eye and ear and chest; so the
Hei - wa, Pa - ce, San - ti, Frie - den, Mir. Though our
hab - its; let us list - en, learn, for - give. May we



church re - veals most beau - ty where di - ver - si -
church needs all its mem-bers for a range of
tongues make sounds that va - ry all be - speak a
see your longed - for im - age in each hu - man

ty is real: breath of race and class and gen - der,
 min - i - stries: var - ied gifts with one great mis - sion,
 com - mon home: long - ing for the end of con - flict
 heart and face, and be - hold how those a - round us

room for doubt and space to heal.
 "Do this for the least of these."
 and a new life in God's Sha - lom.
 can be chan - nels of your grace.

Text: Carl P. Daw. Music: ABBOT'S LEIGH. Cyril V. Taylor. Words © 1942, ren. 1970 Hope Publishing Company

✠ The Gathering of the Community

- Priest:* We are the body of Christ!
 The hand clapping, toe tapping, heart pumping, mouth tasting, arms embracing,
 justice seeking, hymn singing, love making, risk taking body of Christ!
- All:* **We are the body of Christ!**
- Priest:* Baptized in one Spirit; we are members of one body.
- All:* **Many are varied in gender, colour, sexuality, age, class, and ability,
 we are members of Christ's beautiful Body.**
- Priest:* None of us can say to another, "I have no need of you."
All: **For only together can we find wholeness.**
- Priest:* None of us can say to another, "I will not care for you."
All: **For we are connected like muscle and bone.
 If one suffers, we all suffer.
 If one rejoices, we all rejoice.**
- Priest:* Thanks be to God who in Christ has made us one.
All: **Let us worship God. Alleluia!**

Gloria to God

Led by the choir

The Collect of the Day

- Priest:* God, when you called each of us into being, you delighted in your works.
 You gifted us with differences that illuminate the breadth of beauty, wisdom,
 and practices of love in your creation.
 In whatever ways we still struggle
 to accept and celebrate our own unique offerings,
 free us from narrow thinking
 that confines, constrains, or condemns your good work in us.
 This we ask in the name of our Redeemer, Jesus Christ. **Amen.**

Our worship begins with the Gathering. We come to this sacred place as individuals, but we gather together to worship, pray, and give thanks to God as a community.

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

Genesis is the first book in the Bible and the first of the Torah, or Instruction, which outlines the history of God's relationship with God's people, Israel, and the law that God gave them. It begins with the story of Creation and other events of the primeval history of the world, before focusing on one person, Abraham, and his family. In this passage, God affirms that the whole creation is good.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

First this: God created the Heavens and Earth—all you see, all you don't see. Earth was a soup of nothingness, a bottomless emptiness, an inky blackness. God's Spirit brooded like a bird above the watery abyss.

God spoke: "Light!" And light appeared.

God saw that light was good and separated light from dark.

God named the light Day, he named the dark Night.

It was evening, it was morning - Day One.

God spoke: "Separate!

Water-beneath-Heaven, gather into one place; Land, appear!" And there it was.

God named the land Earth.

He named the pooled water Ocean. God saw that it was good.

God spoke: "Sky! In the middle of the waters; separate water from water!"

God made sky. He separated the water under sky from the water above sky.

And there it was: he named sky the Heavens;

It was evening, it was morning - Day Two.

God spoke: "Earth, green up! Grow all varieties of seed-bearing plants,

Every sort of fruit-bearing tree." And there it was.

Earth produced green seed-bearing plants, all varieties,

And fruit-bearing trees of all sorts. God saw that it was good.

It was evening, it was morning - Day Three.

God spoke: "Lights! Come out! Shine in Heaven's sky! Separate Day from Night.

Mark seasons and days and years, lights in Heaven's sky to give light to Earth."

And there it was. God made two big lights, the larger to take charge of Day,

The smaller to be in charge of Night; and he made the stars.

God placed them in the heavenly sky to light up Earth and oversee Day and Night, to separate light and dark.

God saw that it was good.

It was evening, it was morning - Day Four.

God spoke: "Swarm, Ocean, with fish and all sea life! Birds, fly through the sky over Earth!"

God created the huge whales, all the swarm of life in the waters,

And every kind and species of flying birds.

God saw that it was good. God blessed them:

"Prosper! Reproduce! Fill Ocean! Birds, reproduce on Earth!"

It was evening, it was morning - Day Five.

God spoke: "Earth, generate life! Every sort and kind:

cattle and reptiles and wild animals—all kinds."

And there it was: wild animals of every kind,

Cattle of all kinds, every sort of reptile and bug.

God saw that it was good.

God spoke: "Let us make human beings in our image,
make them reflecting our nature so they can be responsible for the fish in the sea,
the birds in the air, the cattle, and, yes, Earth itself,
and every animal that moves on the face of Earth."

God created human beings; he created them godlike, reflecting God's nature.
He created them male and female. God blessed them: "Prosper! Reproduce!
Fill Earth! Take charge! Be responsible for fish in the sea and birds in the air,
for every living thing that moves on the face of Earth."

Then God said, "I've given you every sort of seed-bearing plant on Earth
And every kind of fruit-bearing tree, given them to you for food.
To all animals and all birds, everything that moves and breathes,
I give whatever grows out of the ground for food."
And there it was. God looked over everything he had made; it was so good, so very good!
It was evening, it was morning - Day Six.

Heaven and Earth were finished, down to the last detail.

By the seventh day God had finished his work.

On the seventh day he rested from all his work.

God blessed the seventh day. He made it a Holy Day

Because on that day he rested from his work, all the creating God had done.

This is the story of how it all started, of Heaven and Earth when they were created.

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

Genesis 1.1-2.4

All: **Thanks be to God.**

A moment of silence is observed

Psalm 139 (Paraphrase)

All sing



1. O God, you search me and you know me. All my
2. You know my rest - ing and my ris - ing. You dis-
3. Be - fore a word is on my tongue, Lord, You have
4. Al - though your Spir - it is up - on me, Still I
5. For you cre - at - ed me and shaped me, Gave me



thoughts lie o - pen to your gaze. When I walk or lie down you are be-
cern my pur-pose from a - far. And with love ev - er - last - ing you be-
known its mean-ing through and through. You are with me be-yond my un-der-
search for shel-ter from your light. There is no-where on earth I can es-
life with-in my moth - er's womb. For the won-der of who I am, I



fore me: Ev - er the mak - er and keep - er of my days.
siege me: In ev - 'ry mo - ment of life or death, you are.
stand - ing: God of my pres - ent, my past and fu - ture, too.
cape you: E - ven the dark - ness is ra - diant in your sight.
praise you: Safe in your hands, all cre - a - tion is made new.

Text: Based on Psalm 139;
Bernadette Farrell, b. 1957.
Tune: Bernadette Farrell, b.
1957 © 1992, Bernadette
Farrell. Published by OCP.

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. This psalm is a prayer for God's help from our enemies. Notice how we give thanks for the wonder of our creation.

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.

The Book of Acts was written by the evangelist Luke as a companion to and continuation of his gospel. Here we read part of a story that represented a turning point in the life of the early church. It is the story of the Apostle Peter and a Roman centurion, and how that centurion became the first Gentile directly accepted into the church by baptism, without first becoming Jewish by circumcision.

Second Reading:

Reader: A Reading from The Good Story Continues.

Now there lived a man in Chief Village (Caesarea) whose name was Little Horn (Cornelius). He was a head soldier in the Young Bulls (Italian) band of the People of Iron (Romans). He was a spiritual man who had deep respect for the Great Spirit. He, along with all his family, gave with a big heart to the poor and prayed to Creator at all times. One day, in the middle of the after-noon, he had a sacred vision. He could clearly see a spirit-messenger from Creator coming toward him. "Little Horn (Cornelius)!" the messenger said to him. Little Horn (Cornelius) could only stare at the spirit-messenger and tremble with fear. "What is it you want, Honored One?" he asked the messenger. "Your prayers and gifts of kindness have been remembered. They have risen like sweet-smelling smoke to the Great Spirit. Now you must send messengers to Village of Beauty (Joppa) to find One Who Hears (Simon), who is also named Stands on the Rock (Peter) and ask him to come to your home. He is lodging at a house near the great waters at the home of Hearing Man (Simon), the tanner of hides." After the spirit-messenger who spoke to him had left, Little Horn (Cornelius) called two servants and a trusted soldier from the ones who were under his command. After he told them everything they needed to know, he sent them to Village of Beauty (Joppa). On the next day, as the messengers were traveling and coming close to the village, Stands on the Rock (Peter) climbed up onto the flat roof of the house to send his voice to Creator. It was about midday. He became hungry and wanted something to eat. As they were cooking the food, he fell into a trance and had a sacred vision. He saw an opening in the sky and something like a large, soft blanket that was being lowered to the ground by its four corners. On the blanket were all kinds of four-legged animals, creeping things from the ground, and winged ones who soar in the sky. "Stands on the Rock (Peter), rise up!" a voice said to him. "Kill and eat."

In Caesarea there was a man named Cornelius, a centurion of the Italian Cohort, as it was called. He was a devout man who feared God with all his household; he gave alms generously to the people and prayed constantly to God. One afternoon at about three o'clock he had a vision in which he clearly saw an angel of God coming in and saying to him, 'Cornelius.' He stared at him in terror and said, 'What is it, Lord?' He answered, 'Your prayers and your alms have ascended as a memorial before God. Now send men to Joppa for a certain Simon who is called Peter; he is lodging with Simon, a tanner, whose house is by the seaside.' When the angel who spoke to him had left, he called two of his slaves and a devout soldier from the ranks of those who served him, and after telling them everything, he sent them to Joppa. About noon the next day, as they were on their journey and approaching the city, Peter went up on the roof to pray. He became hungry and wanted something to eat; and while it was being prepared, he fell into a trance. He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. In it were all kinds of four-footed creatures and reptiles and birds of the air. Then he heard a voice saying, 'Get up, Peter; kill and eat.'

This would have been a hard thing for Stands on the Rock (Peter) to hear, because their tribal law forbade them to ceremonially offer or eat any unclean animal, and many of these animals were unclean or impure. "I cannot, O Honored One!" he answered. "I have never eaten anything impure or unclean." Then the Voice spoke to him a second time, "What the Great Spirit has made clean, you must not consider impure." This was repeated three times, and then the blanket was taken right back up into the spirit-world above.

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

All: **Thanks be to God.**

Sequence Song: "I'll Be Your Mirror" (*Lou Reed*)

I'll be your mirror
Reflect what you are, in case you don't know
I'll be the wind, the rain and the sunset
The light on your door to show that you're home

When you think the night has seen your mind
That inside you're twisted and unkind
Let me stand to show that you are blind
Please put down your hands
'Cause I see you

I find it hard to believe you don't know
The beauty you are
But if you don't, let me be your eyes
A hand to your darkness so you won't be afraid

When you think the night has seen your mind
That inside you're twisted and unkind
Let me stand to show that you are blind
Please put down your hands
'Cause I see you

I'll be your mirror (reflect what you are)

But Peter said, 'By no means, Lord; for I have never eaten anything that is profane or unclean.' The voice said to him again, a second time, 'What God has made clean, you must not call profane.' This happened three times, and the thing was suddenly taken up to heaven.

Acts 10.1-16

A moment of silence is observed

Led by the choir

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.

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.

Although Mark was probably written first, it is the second gospel in the New Testament. It tells the story of Jesus in a direct, straightforward way, and the evangelist is not afraid to tell a story like this one in which Jesus is challenged by a Gentile woman.

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: War Club Tells the Good Story of Creator Sets Free.

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

Creator Sets Free (Jesus) journeyed into the territory of Rock Land (Tyre) and Hunting Grounds (Sidon). He wanted to keep away from the crowds, so he found a house to stay out of sight but was unable to stay hidden. A woman came to him who had a daughter with an unclean spirit in her. As soon as she heard about Creator Sets Free (Jesus), she came and humbled herself before him. She was an Outsider from the territory along the coastline of the Great Middle Sea (Mediterranean). She begged Creator Sets Free (Jesus) to force the evil spirit out of her daughter. "The children should be fed first," he said. "It is not right to take the children's portion and throw it to the dogs." "But Wisdomkeeper," she answered back, "even the dogs under the table can eat the children's crumbs." "Because your words are well chosen," he replied, "you may return home. You will find that the evil spirit has left your daughter."

Priest: The Gospel of Christ.

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

Homily: Abigail Young

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.

From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.' But she answered him, 'Sir, even the dogs under the table eat the children's crumbs.' Then he said to her, 'For saying that, you may go—the demon has left your daughter.'

Mark 7.24-30

A moment of silence is observed.

Prayers of the People



Come Cre-a-tion, come; hear us as we pray. On-ly in the Love, love that lifts us up!

Leader: Holy One, we believe that your love will find a way to heal our wounded world, and that suffering and poverty will end. For we believe in your persistent love. God, help us be your love in the world. Send us to those who suffer.

***All:* Come Creation, come; hear us as we pray. Only in the love, love that lifts us up!**

Leader: We believe that you have made us who we are, in your image, a beautiful community of race and culture and sexual identity. You declared us ‘good’. We celebrate this diversity, for we believe in your creative imagination.

God, help us make it safe for all to live with integrity, for barriers to tumble down, and for all to live in peace. Send us out to change the world.

***All:* Come Creation, come; hear us as we pray. Only in the love, love that lifts us up!**

Leader: We believe we are all members of one body. We share a heart with those who suffer violence, who live in fear, who are cast out because of their sexuality or any other reason. We ache with them, for we believe that you love without exception. God, help us reach out in love. Send us into the world proclaiming the Good News of the Gospel.

***All:* Come Creation, come; hear us as we pray. Only in the love, love that lifts us up!**

Leader: We believe that we are not yet perfected. We fear. We judge. We cause harm by our action and our inaction. But we still turn to you for help, for we believe in your forgiveness.

God, help us to receive your forgiveness. Send us into the world to forgive.

***All:* Come Creation, come; hear us as we pray. Only in the love, love that lifts us up!**

Leader: We believe that the liberation of those in captivity did not end with Moses leading enslaved peoples out of Egypt, it did not end with Jesus’ death and resurrection, but even today you are still pulling humanity out of darkness into the light. For we believe in the Reign of God on earth.

God give us courage and stamina. Send us into the world to lead.

***All:* Come Creation, come; hear us as we pray. Only in the love, love that lifts us up!**

Leader: We believe it is not too late for those filled with hate to learn to live in love. For we believe in your heart-transforming power.

God, help us love even those who hate. Send us out with love for all.

***All:* Come Creation, come; hear us as we pray. Only in the love, love that lifts us up!**

Leader: We believe that our prayers do matter, and so we offer them now for the people and places that long for relief from suffering...

We pause for one minute or more for people to add their own intercessions, silently or aloud.

Leader: For we believe in the power of prayer.

God, remind us that we are not alone. Send us into the world to be a soft landing place for all who suffer.

***All:* Come Creation, come; hear us as we pray. Only in the love, love that lifts us up!**

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



Come Cre-a-tion, come; hear us as we pray. On-ly in the Love, love that lifts us up!

Leader: We believe in gratitude. We offer thanks to those brave souls who risk much for others. We offer thanks for all the moments of grace that sustain us, which we name now, silently or aloud.

We pause for one minute or more for people to add their own intercessions, silently or aloud.

Leader: For we believe that your love and grace surround us on every side. God, give us eyes to see your goodness in the world around us. Send us into the world in gratitude.

All: Come Creation, come; hear us as we pray. Only in the love, love that lifts us up!

Leader: We believe that church is an imperfect but well-intentioned collection of souls. Even though we often fail to understand your Gospel, even though we often lack the courage to take risks for justice, even though we have not always welcomed your beloved outcasts, still we see that you have not abandoned us. For we believe that you still hope in us.

God, help us to be a better community. Send us into the world as the life-changing, liberating church you imagine. All this we ask in the name of your Holy Trinity.

All: Come Creation, come; hear us as we pray. Only in the love, love that lifts us up!

The Peace

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

People: And also with you.

Just as Jesus said "My peace I give you" to his disciples, so we share His peace with each other through a nod, a handshake, or by raising our hand in the peace symbol. The sharing of the peace is an ancient Christian tradition and is a gesture that we offer our neighbour to express that we are reconciled with one another and with God.

Please support the ministries of Church of the Redeemer



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

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

Thank you for joining us today.

Offertory Hymn: #469 (Common Praise) "Sing Praises Old and New"

All sing



1. Sing prais-es old and new; past and pres-ent join in one. Old cov - e-
2. Word, from the heart of God, cost-ly, un - ex-pect - ed grace; Love, mak-ing
3. Great Spi - rit, make us wise; doors of prom-ise op - en wide. Though e - vil's
4. Peo - ple of hope, be strong! Love is mak-ing all things new. Lift our u-



nants re - new: new com - mit - ments have be - gun. God's soar - ing
all things good, Light of all the hu - man race; hail, Wis - dom,
dead - ly lies truth and good - ness set a - side, faith nev - er
nit - ed song, show what faith can dream and do! Come, Pres - ence,



pur - pose spans all a - ges, lives and lands. Christ's o - pen, wound-ed hands
deep and vast, shin - ing in Is - rael's past, rais - ing the least and last:
stands a - lone, hope rolls a - way the stone, love makes your pres - ence known,
ev - er near, re - vive us year by year. Sing through our joy and fear,



past and pres-ent join in one.
cost - ly un - ex - pect - ed grace!
doors of prom - ise o - pen wide.
"Love is mak - ing all things new!"

Text: Brian Wren (1936-). Music: FONDREN, John Carter (1930-). Text and music
© 1992 Hope Publishing Co.

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.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Eternal God,
you have made our Saviour Jesus Christ
the head of all creation.
Receive all we offer you this day
and renew us in his risen life,
in the name of Jesus Christ the Lord. **Amen.**

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.

The Great Thanksgiving



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



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



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

Priest: Holy God of wonder,
 you created light that shines with the splendour of your glory.
 Through Noah you made your promise
 to love all humanity no matter what
 by revealing the breadth of your compassion
 in all the colours of the rainbow.
 Therefore, in union with all you have created under heaven,
 we raise our voices in this unending hymn:

Sanctus: #284 (Gather)



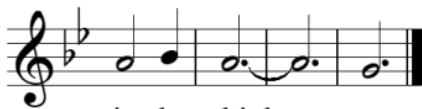
Ho-ly, ho-ly, ho - ly Lord, God of pow-er, God of might, heav-en and earth are



full of your glo-ry. Ho - san-na in the high-est. Bless-ed is he who



comes in the name of the Lord. Ho - san-na in the high-est, ho - san-na



in the high - est.

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

Priest: Holy One,
through your people you revealed your will
that loving you alone leads us to love our neighbours.
When your people were rejected and neglected
you sent prophets to call them back to you
and to welcome all
at tables where bread, wine, and friendship were blessed.

In Jesus of Nazareth,
you embraced all persons in their human dignity,
and you forgave us for our failure
to see your image in all genders, all sexualities,
and in the beautiful diversity in which you fashioned us.

Through your beloved and chosen one
you suffered in solidarity with the rejected,
and you inspire us, in this moment,
to celebrate love in all its wonderful forms,
filling us with pride and gratitude
for being born as we are,
and for being made new in your endless grace.

On the night in which he was betrayed,
our Lord Jesus took bread, and gave you thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this in remembrance of me.

After supper, he took the cup, gave you thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this in the remembrance of me.
As we are made one body in you,
so we proclaim the mystery of faith:

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

Priest: Send now your life-giving Spirit
upon this gathering of queer and straight,
wondering and wonderful.
Shine in us
and reveal the arc of your love
in the colours of our varied lives.

Sanctify this bread and wine
so that, as we are blessed in Christ here and now,
we may have the courage and strength
to reach out to those feeling unloved,
to advocate for those still facing rejection,
and to seek justice, reconciliation, and healing for all.

Sharing bread and wine is the enactment of a two thousand year old ritual instituted by Jesus. It reminds us of three core elements of our spiritual tradition. Firstly, a radically open table to which all people are invited and welcomed; secondly, just as Jesus lived for others, we are inspired to see our own lives as a gift to be shared; and thirdly, the resurrection affirms the counter-intuitive wisdom that it is in letting go of what we are afraid to lose that we are transformed and made new.

Priest: Unite us at this table of grace,
so that each of us knows
that we are cherished by you,
and called to love each of your beloved.

God of diversity,
receive our offering
as Jesus received each of us,
with gratitude and joy.

Feed us with hope
that we may continue our journey
of loving whom we love
and seeking your justice
until all creation shines with your praise.

Creator of all, we pray to you
Through Jesus Christ our Lord,
in the unity of the Holy Spirit,
now and forever.

All: **Amen.**

The Lord's Prayer, found in both Matthew and Luke, 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.

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.

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.

People: Thanks be to God.

Fraction Hymn: "Goodness is Stronger than Evil"

All sing

Good-ness is strong-er than e - vil; love is strong-er than hate;
light is strong-er than dark - ness; life is strong-er than death. Vic-t'ry is
Oh,
ours, vic-t'ry is ours through him who loved us. us.
1. 2.
vic-t'ry is ours, vic-t'ry is ours through him who loved us. us.

Text: Desmond Tutu, b.1931, ©; adapt. by John L. Bell, b.1949. Tune: GOODNESS IS STRONGER, Irregular; John L. Bell, b.1949, © 1996, Iona Community, GIA Publications, Inc., agent.

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.

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.

Healing/Anointing

During the distribution of Holy Eucharist the ministry of anointing will be offered. If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the Lay Anointers on the outside of our liturgical space.

The word "anoint" comes from the Latin "unguere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, and marking them as a bridge between Heaven and Earth.

Communion Hymn: God's Love is Boundless

All sing

1. God's love is bound-less; no depth and no height can
2. There is no bor-der en-clos-ing God's love; no
3. Peo-ple make lim-its, and mark "out" and "in" to
plunge us in shad-ows or hide us from sight. No pre-sent, no
lim-it to test, no be-low, no a-bove. No cen-tre to
name some un-wor-thy and taint-ed by sin. But when we are
fu-ture, no span is too far; God re-mains with us, wher-
strive for, no mar-gin to fear; An-y-where, eve-ry-where,
"out," Love pro-vides us a place: we have a home in God's
ev-er we are.
God is still here.
in-fi-nite grace!

Text: Adam M.L. Tice, b.1979; © 2016, GIA Publications, Inc. Music: NEW VISION; Sally Ann Morris, b.1950; © 2016, GIA Publications, Inc. Taken from 'Songs for the Holy Other'. Used by permission.

Motet: "True Colours" (*B. Steinberg, T. Kelly, Cyndi Lauper, arr. Dylan Bell*)

You with the sad eyes
Don't be discouraged, oh I realize
It's hard to take courage
In a world full of people
You can lose sight of it all
The darkness inside you
Can make you feel so small

But I see your true colors
Shining through
I see your true colors
And that's why I love you
So don't be afraid
To let them show your true colors
True colors are beautiful
Like a rainbow

Show me a smile then
Don't be unhappy
Can't remember when
I last saw you laughing
This world makes you crazy
And you've taken all you can bear
Just call me up
And you know I'll be there

I see your true colors
Shining through
I see your true colors
And that's why I love you
So don't be afraid to let them show
Your true colors
True colors are beautiful
Like a rainbow

Prayer after Communion

Please rise as you are able

Priest: Nourishing One,

***All:* your gifts renew us in body, spirit, and mind.**

Through this taste of love,

may the Spirit send us with a faith that is brave.

Let no institution or narrow thinking hold us back;

make us people who boldly pursue collective justice

and tend gently to the world's pain. Amen.

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 literally means "the right words." We say this prayer to, for, and with, one another 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 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

Concluding Hymn: #710 (Gather) "Abundant Life"

All rise and sing

1. We can-not own the sun-lit sky, The moon, the wild - flow'rs
2. When bod-ies shiv - er in the night And wea - ry wait for
3. God calls hu-man - i - ty to join As part - ners in cre -
grow-ing. For we are part of all that is With -
morn-ing, When chil-dren have no bread but tears, And
a - ting A fu - ture free from want or fear, Life's
in life's riv - er flow-ing. With o - pen hands re -
war-horn-sound their warn-ing, God calls hu - man - i -
good-ness cel - e - brat-ing, That new world beck - ons
ceive and share The gifts of God's cre - a - tion, That
ty to wake, To join in com - mon la-bour, That
from a - far, In - vites our shared en - dea-vour, That
all may have a - bun-dant life In ev - 'ry earth - ly na - tion.
all may have a - bun-dant life And one-ness with their neigh-bour.
all may have a - bun-dant life And peace en-dure for - ev - er.

Text: Ruth Duck (1947-), © 1992, GIA Publications, Inc. Music: HOW CAN I KEEP FROM SINGING. Attrib. Robert Lowry (1826-1899), alt.

The Dismissal

Priest: May God's gifts of love transform and enliven us that we may live lives of thanksgiving. Alleluia!

People: **May God's presence among us provoke such longing for God's realm that we will never be satisfied until the whole earth knows God's justice, peace, and love. Alleluia!**

FURTHER CREDITS FOR THIS BULLETIN

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The Call and Response are courtesy of the Rev'd Ann B. Day, Program Coordinator, Open and Affirming Program of the United Church of Christ Coalition for LGBT Concerns 1987-2007; The Collect of the Day and Dismissal are adapted from More Light Presbyterians Retreat & Mission Weekend New Orleans, LA, 2006. The first reading is from Eugene Peterson, The Message: The Bible in Contemporary Language. New Testament readings are from Terry M. Wildman, First Nations Version: An Indigenous Translation of the New Testament.

The Prayers of the People are an adapted version of prayers by the Rev. LeeAnne Watkins and Tim McGinely.

Music for the refrain was composed by Craig Hella Johnson. The Prayer After Communion is from The United Church of Canada. Licensed under Creative Commons Attribution. Cover art from Pride 2023 taken by Thomas Evers.

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WORSHIP WITH US

Sunday June 30 (Pride Sunday)

12:30-5:00 PM – Redeemer at Pride: Refreshing Water
From the steps of St. Paul's Anglican, Bloor Street

2:30-5:00 PM Redeemer at Pride: The Parade!
Meet at 2:30pm in front of St. Paul's Anglican, Bloor Street

8:00 PM – Compline (on Zoom only)

Sunday July 7 (Proper 14B)

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)