

Ascension of the Lord

Holy Eucharist

Sunday, June 1, 2025 at 10:30 AM



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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Ascension Day is celebrated forty days after Easter, the same length of time Jesus spent with his disciples after his resurrection. It signifies the completion of Jesus' time on earth as human and his ascension to heaven.

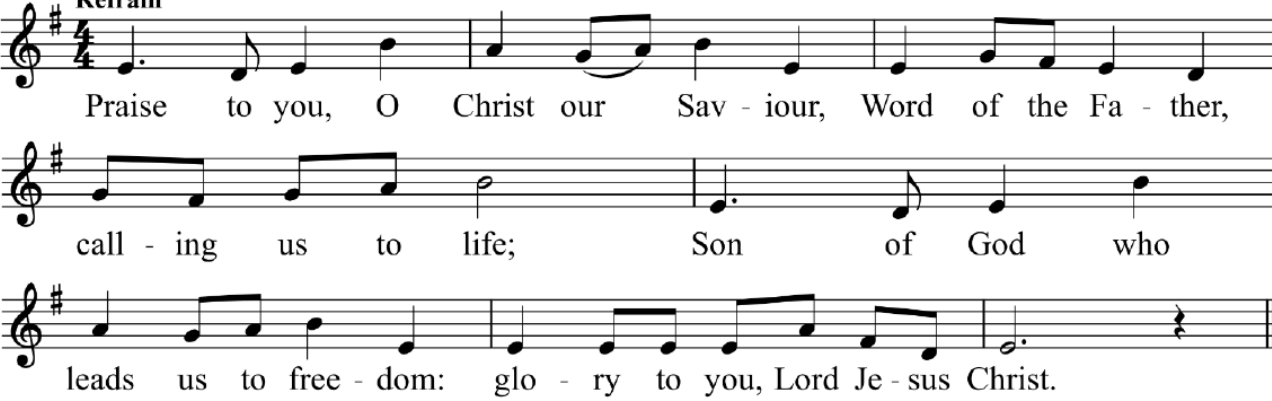
As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

Presider: Steven Mackison

Welcome

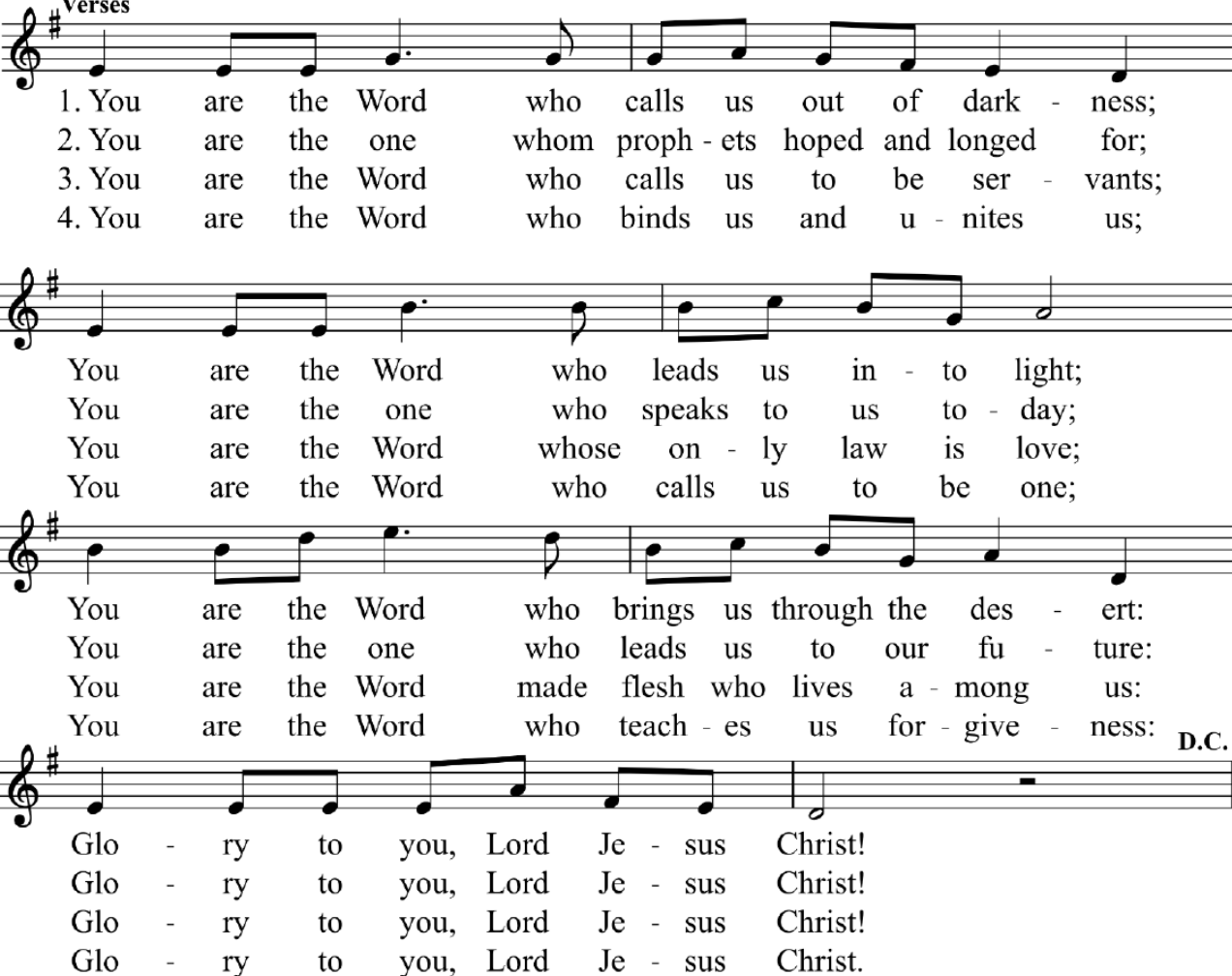
Land Acknowledgement

Refrain



Praise to you, O Christ our Sav - iour, Word of the Fa - ther,
 call - ing us to life; Son of God who
 leads us to free - dom: glo - ry to you, Lord Je - sus Christ.

Verses



1. You are the Word who calls us out of dark - ness;
 2. You are the one whom proph - ets hoped and longed for;
 3. You are the Word who calls us to be ser - vants;
 4. You are the Word who binds us and u - nites us;

You are the Word who leads us in - to light;
 You are the one who speaks to us to - day;
 You are the Word whose on - ly law is love;
 You are the Word who calls us to be one;

You are the Word who brings us through the des - ert:
 You are the one who leads us to our fu - ture:
 You are the Word made flesh who lives a - mong us:
 You are the Word who teach - es us for - give - ness: **D.C.**

Glo - ry to you, Lord Je - sus Christ!
 Glo - ry to you, Lord Je - sus Christ!
 Glo - ry to you, Lord Je - sus Christ!
 Glo - ry to you, Lord Je - sus Christ.

Text: Bernadette Farrell, b.1957. Tune: Bernadette Farrell, b.1957. © 1986, Bernadette Farrell, published by OCP Publications.

✠ The Easter Greeting:

Priest: Alleluia! Christ is risen.

People: The Lord is risen indeed. Alleluia!

Priest: May his grace and peace be with you.

People: May he fill our hearts with joy.

The Easter Greeting expresses our joy that Christ is risen and has vanquished death. "Alleluia" is from the Hebrew, "Hallelujah" meaning "let us praise God."

"Glory to God", penned in the first century, is a timeless song of praise. The opening line 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.

Glory to God: #366 (Common Praise)

1. Glo - ry in the high - est glo - ry,
2. Je - sus Christ, the world's Re - deem - er,
peace to all, in all their days.
Lamb of God, for sin - ners given.
Wor - ship, thanks, and praise un - ceas - ing
Word e - ter - nal, born of Ma - ry,
to the Source of all we raise:
Word made flesh, the face of heaven:
reign - ing in the sap - phire height,
ho - ly one, to you we pray,
hid - den from our mor - tal sight,
hear us in the realms of day,
now re - ceive our a - dor - a - tion,
with the Spir - it there u - nit - ed,
as we make our sup - pli - ca - tion.
and the God - head high ex - alt - ed.

Text: *Glory to God (Gloria in excelsis, Greek hymn, 2007)*; para. Paul Gibson (1932-) ©. Music: PSALM 42. Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-). Rev. © 1995 Réveil Publications.

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

The Collect of the Day

Priest: God unheld by word or wall:
lift us from dullness and cynical contempt;
make us ready for your Spirit of transforming power;
and turn our hearts to the mending of the world,
through Jesus Christ, the name above all names.

People: Amen.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Acts of the Apostles.

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. “This,” he said, “is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.” So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them.

They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Reader: The word of the Lord.

Acts 1.1-11

People: **Thanks be to God.**

A moment of silence is observed

Psalm 47 (George Black)

All sing

Refrain

God has gone up with a shout.

If we believe that the Ascension is a true story, then what does it mean for us to witness and to what are we witnessing?

Pronounced “sahm”, the psalms are a collection of ancient poetry, prose, and song that cover every theme and human emotion.

This is one of the kingship psalms that explicitly refers to God as king. God’s mission is for all of the earth and its creatures, both human and non-human.

Clap your hands, all you peoples;
shout to God with a cry of joy.

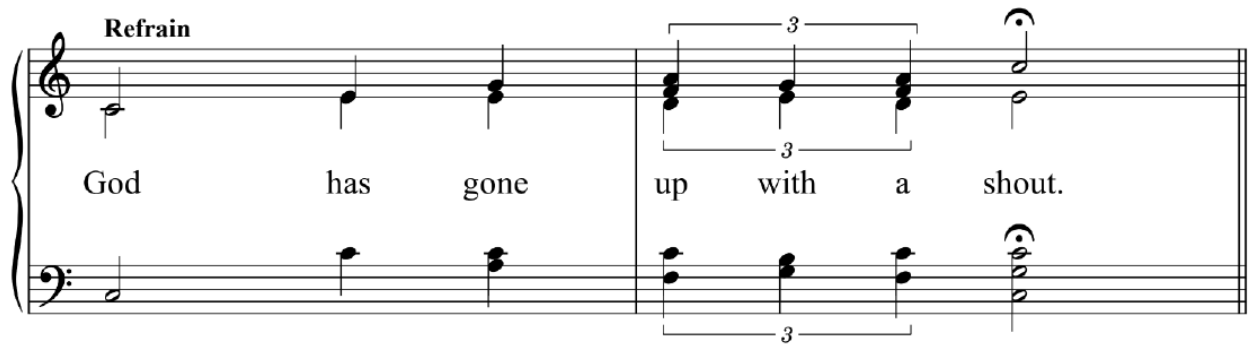
For the Most High is to be feared;
the Ruler of all the earth. **Refrain**

Who subdues the people under us,
and the nations under our feet.

Who chooses our inheritance for us,
the pride of Jacob beloved of God. **Refrain**

God has gone up with a shout,
the Most High with the sound of the ram's-horn.

Sing praises to God, sing praises;
sing praises to our Sovereign sing praises. **Refrain**



For God rules over all the earth;
sing praises with all your skill.
God reigns over the nations;
God sits upon the highest throne. **Refrain**

The nobles of the peoples have gathered together
with the people of the God of Abraham.
The rulers of the earth belong to God,
to the One who is highly exalted. **Refrain**

Second Reading:

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

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

Reader: The word of the Lord.

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

Ephesians 1.15-23

A moment of silence is observed

Faith in Jesus means to live grounded in hope. Take a moment to check in with yourself. Is hope living in you at this moment in your life?

Sequence Hymn: #454 (Gather) "Go"

Please rise and sing

1. Go ye there-fore and teach all na-tions, go, go, go.
2. If you love me, real-ly love me, feed my sheep.

Go ye there-fore and teach all na-tions, go, go, go.
If you love me, real-ly love me, feed my sheep. And

Bap-tiz-ing them in the name of the Fa-ther and Son and
lo, I'll be with you for ev-er and ev-er un-til the

Ho-ly Ghost. Go, go, go.
ends of the world, go, go, go.

Text: Leon Patillo. Tune: Leon Patillo © 1981, 1982 Word Music, Inc.

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.

People: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to Luke.

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

Jesus said to the disciples, "These are my words that I spoke to you while I was still with you - that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high." Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and they were continually in the temple blessing God.

Priest: The Gospel of Christ.

Luke 24.44-53

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

A moment of silence is observed.

Homily: Paige Souter

A moment of silence is observed.

The Sequence Hymn (from the Latin "sequentiae", meaning "following") is a hymn that is sung following the second reading and before the Gospel.

In the ascension story, Jesus prepares the disciples to take up their ministry. With joy-filled hearts they enter into a liminal moment, the time between Jesus' ascension and the gift of the Holy Spirit. Centred in Christ, they await whatever comes next.

Through our collective Prayers of the People, we are drawn closer to God, closer to each other, closer to those in need, and closer to our suffering world.

Prayers of the People

Leader: On this day of the Ascension of Christ, let us pray with amazement, wonder, awe, and astonishment. Joining Christ who intercedes for all the world before God, let us offer our prayers to God.

O God, we stand amazed; for Christ ascended from the earth in order to be everywhere at once. We are in awe; for in leaving, Jesus has not left us alone. We thank you, O God, for the life of your Son. Turn our eyes continually to see, to gaze with wonder at your miraculous ways.

Please add your prayers either silently or aloud.

Leader: O God of wonder,

All: Let our prayers rise up.

Leader: Turn the eyes of your people to see signs of Jesus everywhere. Show us where he is working for freedom, peace, and justice.

Please add your prayers either silently or aloud.

Leader: O God of wonder,

All: Let our prayers rise up.

Leader: Turn the eyes of your church to see the places in which Christ dwells with those who are marginalized, victims of violence and war, and experiencing poverty, housing and food insecurity. Help us to see the body of Christ, wounded and yet bright with the light of the Spirit.

Please add your prayers either silently or aloud.

Leader: O God of wonder,

All: Let our prayers rise up.

Leader: Turn the eyes of the leaders of nations to envision a new world in which peace and harmony reign. Turn the eyes of all in power to see the oppressed and the needy. For all who live by your inner sight, we give thanks.

Please add your prayers either silently or aloud.

Leader: O God of wonder,

All: Let our prayers rise up.

Leader: Turn the eyes of all gathered here to see beyond this place. Help us to look toward our glorified Lord, and then to look back anew.

Please add your prayers either silently or aloud.

Leader: O God of wonder,

All: Let our prayers rise up.

Leader: We have much on our hearts today, joys and cares for the world, for our community, for our family, friends and neighbours. Help us to hold all in prayer.

Please add your prayers either silently or aloud.

Leader: O God of wonder,

All: Let our prayers rise up.

Leader: O God, keep us in the spirit of amazement. Keep us believing when we cannot see; keep us hoping while we wait; keep us looking for your presence. Fix our eyes on the glorious one who ascended to intercede, who will come in greatest glory, Jesus Christ our Lord. **Amen.**

The Peace

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

People: And also with you.



Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

At the Last Supper, Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In the same manner, we, as his disciples, share his peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

Offertory Hymn: #456 (Gather) "Lord, You Give the Great Commission"

All sing

1. Lord, you give the great com - mis - sion: "Heal the sick and
 2. Lord, you call us to your ser - vice: "In my name bap -
 3. Lord, you make the com - mon ho - ly: "This my bod - y,
 4. Lord, you show us love's true meas - ure: "Fa - ther, what they
 5. Lord, you bless with words as - sur - ing: "I am with you

preach the word." Lest the Church ne - glect its mis - sion,
 tize and teach." That the world may trust your pro - mise,
 this my blood." Let us all, for earth's true glo - ry,
 do, for - give." Yet we hoard as pri - vate treas - ure
 to the end." Faith and hope and love re - stor - ing,

And the Gos - pel go un - heard, Help us wit - ness
 Life a - bun - dant meant for each, Give us all new
 Dai - ly lift life heav - en - ward, Ask - ing that the
 All that you so free - ly give. May your care and
 May we serve as you in - tend, And, a - mid the

to your pur - pose With re - newed in - teg - ri - ty: With the
 fer - vour, draw us Clos - er in com - mun - i - ty:
 world a - round us Share your chil - dren's lib - er - ty:
 mer - cy lead us To a just so - ci - e - ty:
 cares that claim us, Hold in mind e - ter - ni - ty:

Spir - it's gifts em - power us For the work of min - is - try.

We sing the Offertory Hymn as we bring our financial gifts, with the bread and wine, to the altar. This is an expression of thanks for all that God has given us and is a symbolic statement that in offering what sustains us, we might also be a blessing to others.

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 Holy Eucharist

Prayer Over the Gifts

Priest: Eternal God,
our Saviour Jesus Christ has promised
to be with us until the end of time.
Accept all we offer you this day,
and renew us in his transfigured life;
for the sake of Jesus Christ our Lord. **Amen.**

The Great Thanksgiving



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



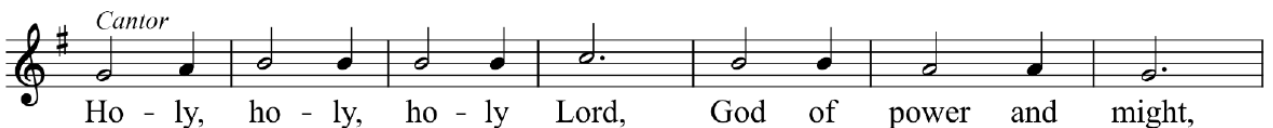
Lift up your hearts. **We lift them to the Lord.**



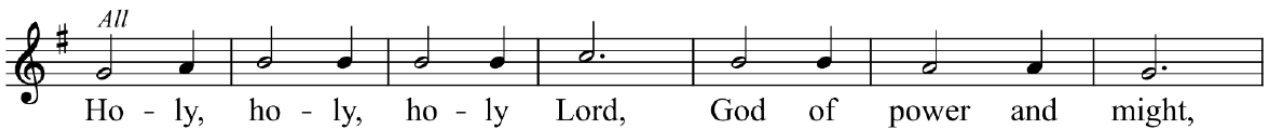
Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: Blessed are you, gracious God, creator of heaven and earth;
we give you thanks and praise through Jesus Christ our Lord,
who after his glorious resurrection appeared to his disciples,
and in their sight ascended into heaven to prepare a place for us;
that where he is, there we might also be, and reign with him in glory.
Therefore we praise you with angels and archangels
and with all the company of heaven,
who for ever sing this hymn to proclaim the glory of your name:

Sanctus: #726 (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 of your glo - ry.



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

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

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

The
Eucharistic
Prayer today is
Eucharistic
Prayer 3.

Priest: and we offer our sacrifice of praise and thanksgiving to you, Lord of all;
presenting to you, from your creation, this bread and this wine.
We pray you, gracious God, to send your Holy Spirit upon these gifts,
that they may be the sacrament of the body of Christ
and his blood of the new covenant.

Unite us to your Son in his sacrifice,
that we, made acceptable in him, may be sanctified by the Holy Spirit.
In the fullness of time, reconcile all things in Christ, and make them new,
and bring us to that city of light where you dwell with all your children;
through Jesus Christ our Lord, the firstborn of all creation,
the head of the Church, and the author of our salvation;
by whom, and with whom, and in whom, in the unity of the Holy Spirit
all honour and glory are yours, almighty Father,
now and for ever.

All: Amen.

When asked
by his
disciples how
to pray,
Jesus gave
them these
simple words
that we refer
to as "The
Lord's
Prayer."
Found in
both Matthew
and Luke,
this prayer
captures the
essence of
our
relationship
with God and
with one
another.

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.	
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 *(John Bell)*

Lo, I am with you to the end of the world.

Lo, I am with you when you leave self behind.

Lo, I am with you when you suffer for love.

Lo, I am with you in the changes of life.

Lo, I am with you in the darkness of death.

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.*

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

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

Communion Hymn: #67 (Common Praise) "God of All Time, All Seasons of Our Living"

All sing



1. God of all time, all sea - sons of our liv - ing,
 2. Here in this place, where oth - ers have been build - ing,
 3. Spir - it, who draws our fra - gile selves to - geth - er;
 4. Let us not die from pov - er - ty of car - ing;



source of our spark, pro - tec - tor of our flame,
 we come to claim the leg - a - cy of faith;
 Spir - it, who turns a strang - er to a friend;
 let us not starve, where love is to be shared.



blaz - ing be - fore our birth, be - yond our dy - ing—
 take, in our turn, the tell - ing of your sto - ry;
 be at the ta - ble where we greet each oth - er;
 Come, break us o - pen to re - ceive your heal - ing;



God of all time, we come to sing your name.
 and, though we trem - ble, speak your hope, your truth.
 be in the peace we pass from hand to hand.
 your bro - ken bod - y be our wine and bread.

Text: Shirley Erena Murray (1931-2020). © 1991 Hope Publishing Co. Music: HIGHWOOD. Richard Runciman Terry (1865-1938). © Oxford University Press.

Motet (from the Latin "motectum") means "movement" and refers to the movement of the voices in this form of vocal composition.

Motet: "Non Nobis Domine" (Rosephayne Powell)

Non nobis, Domine, tuo da gloriam. Sed nomini tuo da gloriam!

Not to us, O God, but to your name give the glory!

Prayer after Communion

Please rise as you are able

Priest: Eternal Giver of love and power,
your Son Jesus Christ has sent us into all the world
to preach the gospel of his kingdom.
Confirm us in this mission,
and help us to live the good news we proclaim;
through Jesus Christ our Lord.

People: 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.

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

Announcements

Please be seated

Departing Hymn

All rise and sing

The Dismissal

Priest: Go forth in the name of Christ. Alleluia! Alleluia!
People: Thanks be to God. Alleluia! Alleluia!

In the dismissal (from the Latin “dimittere” meaning “to send away”) we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God’s peace and love.

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People Adapted from: Intercessions for Christian People, Gail Ramshaw. Cover art: Church of the Redeemer, Ascension Window (Detail)

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WORSHIP WITH US

Sunday June 1 (Ascension of the Lord)

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

8:00 PM – Compline (on Zoom only)

Sunday June 8 (Pentecost)

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

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

8:00 PM – Compline (on Zoom only)