

Trinity Sunday



Holy Eucharist
with Holy Baptism
Sunday, May 31, 2026 at 10:30 AM
Church of the Redeemer

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OUR VISION

Becoming the Body of Christ at the corner of Bloor & Avenue Road and beyond

Guided by commitment to our shared values, we seek to become the body of Christ, nurturing a lively faith, a persistent hope, and an ever-expanding love for God's world.

We seek to – open our doors and hearts, embracing all who seek a sacred space. We offer worship in many forms, touching the hearts of those yearning for spiritual connection, in-person or online.

We seek to – listen deeply, hearing the stories of Jesus and of one another with open minds and hearts. Through faithful questioning, reflection, and shared learning, we grow together in wisdom and grace.

We seek to – serve with generous hospitality, gathering at the table with our physical and spiritual hunger. We walk alongside one another with compassion in the seasons and conditions of life, sharing our needs and thanks.

We seek to – embody Jesus' teachings that all people are God's children, worthy of love, and that all of creation is interconnected. Where structures or attitudes threaten or diminish, we advocate for justice, peace, equity and ecological responsibility.

We seek to – reach out in-person and virtually to the world around us. We dare to love in word and action so that others see something of God in their midst.

OUR VALUES

Compassion: meeting every soul with tenderness and dignity

Openness: welcoming questions, embracing differences, and following the movement of the Spirit

Respect: honouring each person's unique story and gifts, and the inherent worth of all Creation

Inclusion: making room for all to enter, find a place, and participate fully

Stewardship: nurturing respect for our resources and partnerships for long-term vitality



Christ has no body now but ours, no hands, no feet on earth but ours.

Ours are the eyes with which he looks compassionately on this world. Ours are the feet with which he walks to do good.

Ours are the hands, with which he blesses all the world.

Teresa of Avila (Adapted)

WELCOME TO THE CHURCH OF THE REDEEMER!

Who We Are

We are followers of Jesus: children, young adults, families, and seniors who come from a variety of backgrounds. We are long-time members and newcomers; people of deep faith and those still searching; people shaped by many traditions—and sometimes seeking a deeper sense of faith and community. We are not limited by ability, age, economic status, ethnicity, gender identity, personal history or sexual orientation.

Where We Stand

Dwelling on the traditional lands of the Wendat, Haudenosaunee, and Mississauga of the Credit First Nation, Church of the Redeemer stands at the crossroads, physical and virtual—of neighbourhoods and nations, of government, education, arts, culture, and commerce—in the heart of Toronto.

From this place we seek to live into our identity as the body of Christ: living our faith, offering hope, and sharing love for God's world.

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>.

Presider: Steven Mackison

Welcome

Land Acknowledgement



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, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining in worship today.

Today is Trinity Sunday, which can be traced back to the 9th century. Unlike other feast days, it celebrates a doctrine instead of a figure or an event. Its meaning has been argued amongst Christians ever since. Casting aside the divisive arguments, our love for the Trinity gives us reason to praise God.

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

Opening Song: "Come All You People" (John Bell)

✠ 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.

All: **And also with you.**

Priest: There is one body and one Spirit,

All: **There is one hope in God's call to us;**

Priest: One Lord, one faith, one baptism,

All: **One God and Father of all.**

The Collect of the Day

Priest: O God, your name is veiled in mystery,
yet you have made us and call us by name;
draw us more deeply into your divine life,
so that we may show forth in our lives
your justice, kindness and humility;
for you alone are holy, one God, now and for ever. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

When God began to create the heavens and the earth, the earth was complete chaos, and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light," and there was light. And God saw that the light was good, and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day. And God said, "Let there be lights in the dome of the sky to separate the day from the night, and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights--the greater light to rule the day and the lesser light to rule the night--and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.

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

God made the wild animals of the earth of every kind and the cattle of every kind and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, "Let us make humans in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth." So God created humans in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth and to every bird of the air and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day. Thus the heavens and the earth were finished and all their multitude. On the sixth day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. These are the generations of the heavens and the earth when they were created.

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

Genesis 1.1-2.4a

All: **Thanks be to God.**

A moment of silence is observed

Psalm 8 (George Black)

All sing refrain

Refrain



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

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

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

In the beginning, God speaks creation into existence through divine word and spirit, establishing order from chaos across six days of purposeful work. Each act of creation reflects intentional design, with humanity uniquely made in the image of the one who creates. The narrative reveals a God who is simultaneously transcendent in power yet intimately involved in the details of bringing forth life.

The Psalms (pronounced "sahms") are a series of Hebrew worship poems that cover a myriad of human emotions and experiences.

The psalmist marvels at the vastness of the heavens and the care God has lavished upon humanity, who stands just slightly lower than divine beings. Creation itself testifies to the grandeur of a name so majestic it inspires awe in both the young and the strong. This hymn celebrates a creator whose nature encompasses both awesome transcendence and intimate tenderness toward the created order.

Refrain



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

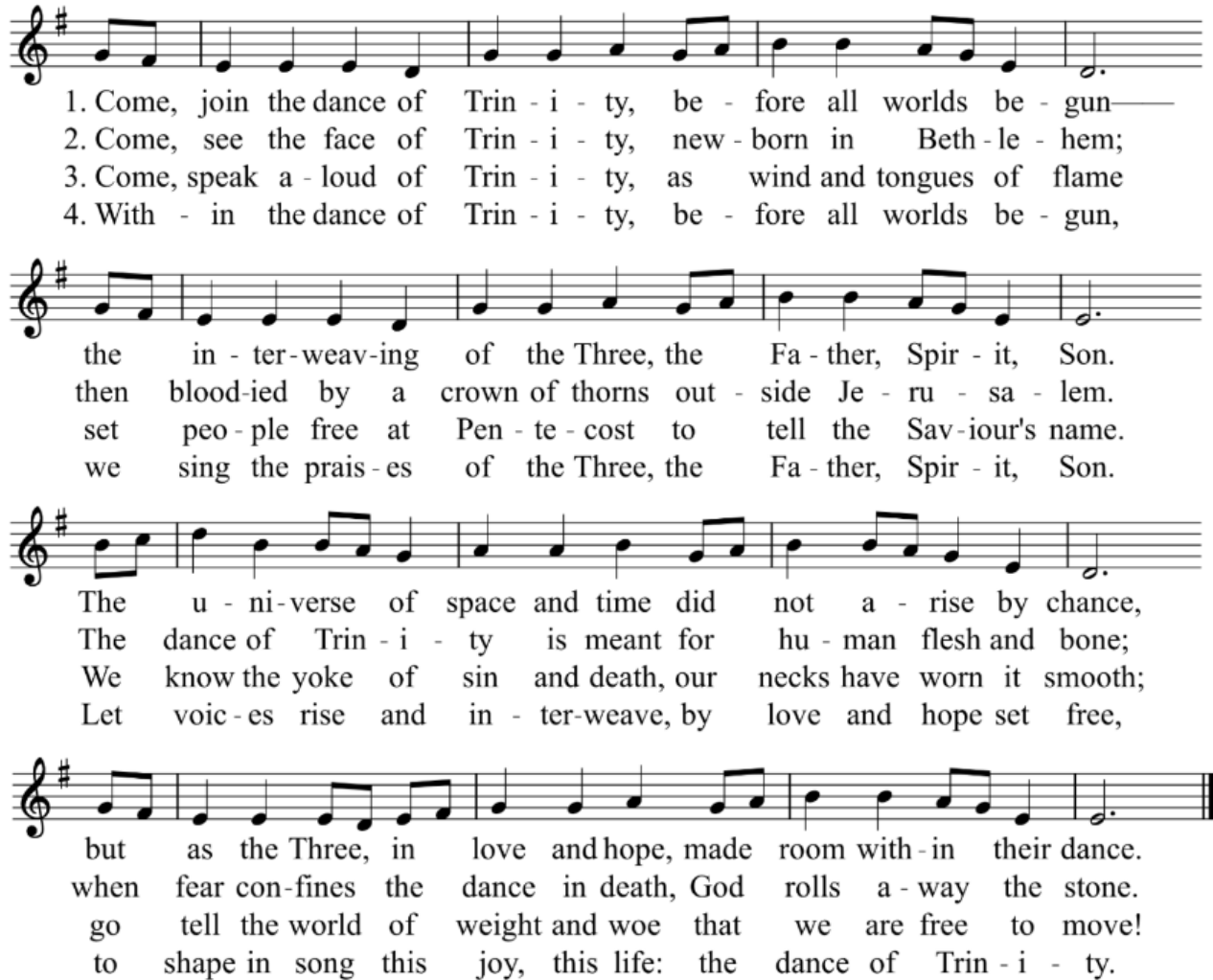
Who are we that you should be mindful of us?
 Who are we that you should seek us out?
 You have made us but little lower that the angels;
 you adorn us with glory and honour. **Refrain**

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

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

Sequence Hymn: #56 (SANC) "Come, Join the Dance of Trinity"

All rise and sing



1. Come, join the dance of Trin - i - ty, be - fore all worlds be - gun—
 2. Come, see the face of Trin - i - ty, new - born in Beth - le - hem;
 3. Come, speak a - loud of Trin - i - ty, as wind and tongues of flame
 4. With - in the dance of Trin - i - ty, be - fore all worlds be - gun,
 the in - ter - weav - ing of the Three, the Fa - ther, Spir - it, Son.
 then blood - ied by a crown of thorns out - side Je - ru - sa - lem.
 set peo - ple free at Pen - te - cost to tell the Sav - iour's name.
 we sing the prais - es of the Three, the Fa - ther, Spir - it, Son.
 The u - ni - verse of space and time did not a - rise by chance,
 The dance of Trin - i - ty is meant for hu - man flesh and bone;
 We know the yoke of sin and death, our necks have worn it smooth;
 Let voic - es rise and in - ter - weave, by love and hope set free,
 but as the Three, in love and hope, made room with - in their dance.
 when fear con - fines the dance in death, God rolls a - way the stone.
 go tell the world of weight and woe that we are free to move!
 to shape in song this joy, this life: the dance of Trin - i - ty.

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

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

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him, but they doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

Priest: The Gospel of Christ.

Matthew 28.16-20

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

Homily: Steven Mackison

A few minutes of silence are observed.

✠ Holy Baptism

Presentation of the Candidate

The Priest addresses the people, saying,

Priest: The candidate for Holy Baptism will now be presented.

Parents & Sponsors: We present Lara Sivapatham Tweel 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.

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.

The risen Jesus commissions his disciples to go into all the world, making disciples and teaching obedience to everything he has commanded. His promise to remain present with them always anchors their mission in the assurance of divine accompaniment. The great commission reveals a divine presence that works through human agency to draw all people into a transformative relationship.

The homily (from Greek "homilia", meaning "conversation") or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

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 her life in Christ?

All: **We will.**

Prayers for the Candidate

Prayers are offered for the candidate.

Leader: Let us now pray for Lara who is to receive the sacrament of new birth.

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

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

Leader: Open her heart to your grace and truth.

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

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

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

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

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

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

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

Leader: Bring her to the fullness of your peace and glory.

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

Leader: Grant, O Lord, that all who are baptized into the death of Jesus 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

Thanksgiving Over The Water

Water is poured into the font. The Priest blesses it saying,

Priest: The Lord be with you.

All: **And also with you.**

Priest: Let us give thanks to the Lord our God.

All: **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.

Baptism is the sacramental act where one is welcomed into the community of Christ. Through baptism, we are called God's own, and sent into the world with the great privilege of loving one another in ministry and mission.

Priest: 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.

All: **Amen.**

Priest: Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

Baptismal Covenant

Priest: Do you believe in God the Father?

All: **I believe in God,
The Father almighty,
creator of heaven and earth.**

Priest: Do you believe in Jesus Christ, the Son of God?

All: **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.**

All: **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.**

Priest: Do you believe in God the Holy Spirit?

All: **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?

All: **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?

All: **I will, with God's help.**

Priest: Will you proclaim by word and example the good news of God in Christ?

All: **I will, with God's help.**

The Baptismal Covenant recalls the "Apostle's Creed". It is a statement of faith that dates from the second century. These ancient words attempted to express our faith with one voice in a world, just like today's world, needing unity.

Through Baptism, we believe God truly reveals who God really is to the newly baptized.

The newly baptized are presented with a lighted candle as a sign of their new life in Jesus Christ, the light of the world.

Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In these troubling times, we share his peace with each other through a nod, a handshake, or by raising our hand in the peace symbol.

Priest: Will you seek and serve Christ in all persons, loving your neighbour as yourself?

All: **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?

All: **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?

All: **I will, with God's help.**

The Baptism

The Priest then pours water over the candidate saying,

Priest: Lara Sivapatham, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

All: **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 Lara the forgiveness of sin, and have raised her to the new life of grace. Sustain her, O Lord, in your Holy Spirit. Give her 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.

All: **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.

All: **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.

All: **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.

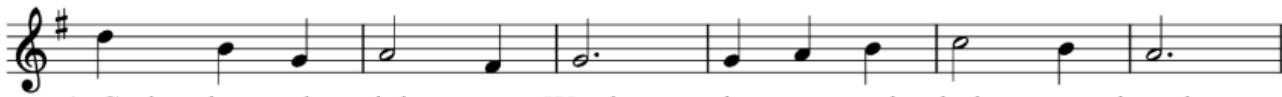
The Peace

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

All: **And also with you.**

Offertory Hymn: #560 (Common Praise) "God, Whose Almighty Word"

All sing



1. God, whose al - might - y Word cha - os and dark - ness heard,
 2. Sav - iour, who came to bring on your re - deem - ing wing
 3. Spir - it of truth and love, life - giv - ing, ho - ly Dove,
 4. Gra - cious and ho - ly Three, glo - ri - ous Trin - i - ty,



and took their flight: hear us, we hum - bly pray, and where the
 heal - ing and sight, health to the sick in mind, sight to the
 speed on your flight! Move on the wa - ter's face bear - ing the
 wis - dom, love, might, bound - less as o - cean's tide roll - ing in



gos - pel - day sheds not its glo - rious ray, let there be light!
 in - ly blind: now for all hu - man - kind let there be light!
 lamp of grace, and in earth's dark - est place let there be light!
 full - est pride: through the world far and wide let there be light!

Text: John Marriott (1780-1825), alt. Music: MOSCOW. Felice de Giardini (1716-1796); adapt. *Hymns Ancient and Modern*, 1875; desc. Craig Sellar Lang (1891-1971).
 Desc. © 1953 Novello & Co., Ltd. Reprinted by permission of Shawnee Press, Inc. (ASCAP).

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love of each other and our community, and our gratefulness for all that God has given us.

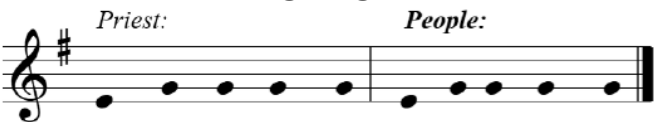
The Eucharist, Greek for "thanksgiving", also known as Communion, is a sacramental act of worship where we share the bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." As we eat the bread and drink the wine, God is present to us and reveals God's self to us in a unique way. It is a radically open table to which all people are invited and welcome to participate.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Living God, receive all we offer you this day.
 Grant that hearing your word and responding to your Spirit,
 we may share in your divine life.
 We ask this in the name of Jesus Christ the Lord. **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: We give you thanks and praise, almighty God, through your beloved son, Jesus Christ, our Saviour and Redeemer. He is your living Word, through whom you have created all things. By the power of the Holy Spirit he took flesh of the Virgin Mary and shared our human nature.

Priest: He lived and died as one of us, to reconcile us to you, the God and Father of all. In fulfilment of your will he stretched out his hands in suffering, to bring release to those who place their hope in you; and so he won for you a holy people. He chose to bear our griefs and sorrows, and to give up his life on the cross, that he might shatter the chains of evil and death, and banish the darkness of sin and despair. By his resurrection he brings us into the light of your presence. Now with all creation we raise our voices to proclaim the glory of your name.

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: #217 (Sing a New Creation)

Cantor *All*

Ho - ly, ho - ly, ho - ly Lord, Ho - ly, ho - ly ho - ly Lord,
 God of power and might, heav - en and earth are full of your glo -
 ry. Ho - san - na in the high - est.
 Bless - ed is the one who comes in the name of the Lord. Ho -
 san - na in the high - - - est.

Music: Red Lake Mass, Monte Mason. © Church Publishing.

Priest: Holy and gracious God, accept our praise, through your son our Saviour Jesus Christ; who on the night he was handed over to suffering and death, took bread and gave you thanks, saying, "Take, and eat" this is my body which is broken for you." In the same way he took the cup, saying, "This is my blood which is shed for you. When you do this, you do it in memory of me."

Remembering, therefore, his death and resurrection, we offer you this bread and this cup, giving thanks that you have made us worthy to be in your presence and serve you. We ask you to send your Holy Spirit upon the offering of your holy Church. Gather into one all who share in these sacred mysteries, filling them with the Holy Spirit and confirming their faith in the truth, that together we may praise you and give you glory through your Servant, Jesus Christ. All glory and honour are yours, Father and Son, with the Holy Spirit in the holy Church, now and for ever. **Amen.**

The Eucharistic Prayer today is Prayer 2 from the Book of Alternative Services,

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.

When asked by his disciples how to pray, Jesus gave them these simple words which 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 Breaking of the Bread

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

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

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

All: **Thanks be to God.**

Fraction Hymn: #809 (Common Praise) "There is One Lord"

All sing

There is one Lord, one faith, one bap - tis - m,

There is one God who is Fa - ther of all.

Text: Ephesians 4; Taizé Community, 1984. Text: Jacques Berthier (1923-1994). © 1984, Les Presses de Taizé, GIA Publications, Inc., agent.

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

The Giving and Receiving of Communion

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.

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, placing the anointed on a bridge between Heaven and Earth.

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: O Christ,
I believe that you are truly present in the Blessed Sacrament of the Altar.
I desire to offer you praise and thanksgiving as I proclaim your resurrection.
I love you above all things, and long for you in my soul.
Since I cannot receive you in the Sacrament of your Body and Blood, come spiritually into my heart.
Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you.
May I live in you, and you in me, in this life and in the life to come. 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.

Communion Hymn: #54 (LIFT) "Nearer, my God, to Thee"

All sing



1. Near - er, my God, to thee, Near - er to thee!
 2. Though like the wan - der - er, The sun gone down,
 3. There let the way ap - pear, Steps un - to heav'n;
 4. Then, with my wak - ing thoughts Bright with thy praise,
 5. Or if, on joy - ful wing Cleav - ing the sky,



E'en though it be a cross That rais - eth me,
 Dark - ness be o - ver me, My rest a stone;
 All that thou send - est me, In mer - cy giv'n;
 Out of my ston - y griefs Beth - el I'll raise;
 Sun, moon, and stars for - got, Up - ward I fly,



Still all my song shall be, Near - er, my God to thee;
 Yet in my dreams I'd be Near - er, my God, to thee;
 An - gels to beck - on me Near - er, my God, to thee;
 So by my woes to be Near - er, my God, to thee;
 Still all my song shall be, Near - er, my God, to thee;



Near - er, my God, to thee, Near - er to thee!

Text: Sarah F. Adams (1805-1848). Tune: BETHANY; Lowell Mason (1792-1872).

Motet: "Peace I Leave With You" (Amy Beach)

Sung by the choir

Peace I leave with you.
 My peace I give unto you.
 Not as the world giveth give I unto you.
 Let not your heart be troubled.

Prayer after Communion

Please rise as you are able

Priest: Almighty and eternal God, may we who have received this eucharist worship you
 in all we do, and proclaim the glory of your majesty.
 We ask this in the name of Jesus Christ the Lord. **Amen.**

The Doxology

Priest: Glory to God,
All: **whose power working in us
 can do infinitely more than we can ask or imagine.
 Glory to God from generation to generation,
 in the Church and in Christ Jesus forever and ever. Amen.**

Announcements

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

The Doxology (from the Greek "doxologia" meaning "words of glory") is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

Concluding Hymn: #165 (SANC) "Shout for Joy!"

All rise and sing



1. Shout for joy! The Lord has let us feast;
2. No more doubt - ing, no more sense - less dread;
3. Cel - e - brate with saints who dine on high,
4. Praise the Mak - er, praise the Mak - er's Son,



heaven's own fare has fed the last and least;
God's good self has graced our wine and bread;
wit - nes - ses that love can nev - er die.
praise the Spir - it— Three yet ev - er One;



Christ's own peace is shared a - gain on earth;
all the won - der heaven has kept in store
"Hal - le - lu - jah!"—thus their voic - es ring:
praise the God whose food and friends a - vow



God the Spir - it fills us with new worth.
now is ours to keep for ev - er - more.
noth - ing less in gra - ti - tude we bring.
heaven starts here! The king - dom beck - ons now!

Text: John L. Bell and Graham Maule, 1989. Music: LANSLOWNE. John L. Bell, 1989. Text and music © 1989 WGRG c/o Iona Community, GIA Publications, Inc., agent.

In the Dismissal (from the Latin "dimittere" meaning "to send away"), we affirm that together in worship we are strengthened and nurtured. We are now sent away into the world to be agents of God's grace.

Dismissal

Priest: Let us go forth, rejoicing in the power of the Spirit. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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