

# Corpus Christi

## Holy Eucharist

Sunday, June 7, 2026 at 10:30 AM

## Church of the Redeemer

162 Bloor St. West, Toronto, ON M5S 1M4

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# Mural Dedication



## 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

**Preacher:** Archbishop Chris Harper is the National Indigenous Anglican Archbishop and Presiding Elder of Sacred Circle.

### 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.*

## Opening Hymn: #820 (Gather) "All Who Hunger"

*Please rise as you are able*

1. All who hun-ger, gath - er glad - ly; ho - ly man - na  
2. All who hun-ger, nev - er stran-gers, seek - er, be a  
3. All who hun-ger, sing to - geth - er; Je - sus Christ is  
is our bread. Come from wil - der - ness and wan-d'ring.  
wel - come guest. Come from rest - less - ness and roam - ing.  
liv - ing bread. Come from lone - li - ness and long - ing.  
Here, in truth, we will be fed. You that yearn for  
Here, in joy, we keep the feast. We that once were  
Here, in peace, we have been led. Blest are those who  
days of full-ness, all a - round us is our food.  
lost and scat-tered in com - mun-ion's love havestood.  
from this ta - ble live their lives in grat - i - tude.  
**Refrain**  
Taste and see the grace e - ter-nal. Taste and see that God is good.

TEXT: Sylvia G. Dunstan, 1955-1993, 1991, GIA Publications, Inc. MUSIC: Bob Moore, b. 1962, 1993, GIA Publications, Inc.

The celebration of Corpus Christi (from Latin meaning "Body of Christ") dates back to the 13th century. Its sole purpose is to focus on the Eucharist, emphasizing the joy of it being the Body and Blood, Soul and Divinity of Jesus Christ. It is intentionally placed on the Sunday after the Feast of the Holy Trinity.

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

## ✠ 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.**

## Gloria

*All sing*

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, 200?)*; 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.

Penned in the first century, the "Gloria" is a timeless song of praise. It is based on the song that the angels sang to the shepherds to announce to the whole world the glorious arrival of the baby Jesus.

## The Collect of the Day

*Priest:* O God,  
your Son Jesus Christ  
has left to us this meal of bread and wine  
in which we share his body and his blood.  
May we who celebrate this sign of his great love  
show in our lives the fruits of his redemption;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

Pronounced "CALL-ect", the Collect of the Day is the prayer that unites or "collects" us in worship and praise.

Moses calls the people to remember their wilderness journey, where hunger and dependence became places of learning and trust. The gift of manna revealed that life is sustained not by bread alone, but by every word and provision that comes from God. Memory becomes a spiritual practice, teaching humility, gratitude, and reliance upon divine faithfulness.

The psalmist responds to God's saving mercy with thanksgiving, lifting up praise for deliverance from suffering and despair. In gratitude, the speaker asks how such grace can be repaid, answering through worship, sacrifice, and the offering of one's life in thanksgiving. The "cup of salvation" becomes a sign of covenant relationship, joyfully shared in the presence of God's people.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Book of Deuteronomy.

Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the Lord.

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

Deuteronomy 8:2-3

**All: Thanks be to God.**

*A moment of silence is observed*

### Psalm 116.1, 10-17 (George Black)

*All sing the refrain*

Refrain

I will lift up the cup of sal - va - tion.

I love you, O God,  
because you have heard the voice of my supplication,  
because you have inclined your ear to me whenever  
I called upon you. **Refrain**

How shall I repay you, O God,  
for all the good things you have done for me?  
I will lift up the cup of salvation  
and call upon your name, O God. **Refrain**

I will fulfil my vows to you, O God,  
in the presence of all your people.  
Precious in your sight, O God,  
is the death of your servants. **Refrain**

O God, I am your servant;  
I am your servant and the child of your handmaid;  
you have freed me from my bonds.  
I will offer you the sacrifice of thanksgiving  
and call upon your name, O God. **Refrain**

I will fulfil my vows to you, O God,  
in the presence of all your people.  
In the courts of God's house,  
in the midst of Jerusalem. **Refrain**

## Second Reading:

*Please be seated*

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

Think about it in this way: When we give thanks and drink from the cup Creator has blessed, are we not participating ceremonially in the blood of the Chosen One? When we ceremonially break and eat the frybread, are we not participating in the body of the Chosen One? For we who are many all eat from one piece of frybread. This shows that we are all one body.

*The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.*

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

1 Corinthians 10.16-17

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

*A moment of silence is observed*

**Sequence Song: #48 (Common Praise) "Let All Mortal Flesh Keep Silence"** *All rise and sing*

1. Let all mor - tal flesh keep si - lence, and with fear and  
 2. King of kings, yet born of Mar - y, as of old on  
 3. Rank on rank the host of heav - en spreads its van - guard  
 4. At his feet the six - wing-ed ser - aph, cher - u - bim with

trem - bling stand; pon - der noth - ing earth - ly mind - ed,  
 earth he stood, Lord of lords, in hu - man ves - ture,  
 on the way, as the Light of light de - scend - eth  
 sleep - less eye veil their fac - es to the pres - ence

for, with bless - ing in his hand, Christ our God to us ap -  
 in the bod - y and the blood, he will give to all the  
 from the realms of end - less day, that the powers of hell may  
 as with cease - less voice they cry, "Al - le - lu - ia, al - le -

proach - eth, our full hom - age to de - mand.  
 faith - ful his own self for heaven - ly food.  
 van - ish as the dark - ness clears a - way.  
 lu - ia, al - le - lu - ia, Lord most high!"

Text: The Liturgy of St. James, tr. Gerard Moultrie (1829-1885). Music: PICARDY, French Carol (17<sup>th</sup> cent.).

*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.*

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 Updated Edition will also be provided.

Paul describes the Church as one body animated by the same Spirit, where diverse gifts and lives are joined together in Christ. No member exists in isolation, for each belongs to and depends upon the whole. Baptized into one body and nourished by the same Spirit, the community becomes a living expression of communion and mutual care.

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

## The Gospel

Jesus declares himself to be the living bread come down from heaven, offering his flesh and blood for the life of the world. The language is intimate and startling, revealing a communion so deep that believers are invited to abide in him as he abides in them. Participation in this bread of life is not merely symbolic nourishment, but a sharing in the eternal life and self-giving love of Christ.

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:* The Lord be with you.

*All:* **And also with you.**

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

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

Creator Sets Free said "I am the living bread from above. The ones who eat this bread will live beyond the end of all days. And this is the bread that I will give as a gift to the world—my human body." His words caused a great division among the Tribal Members, and they began to argue with one another. "How can this be?" they asked. "Will he give us his flesh to eat?" "I speak from my heart," he answered. "The only way to have my life in you is to eat the body of the True Human Being and drink his blood. Then, the life of the world to come will be yours, and at the end of all days I will bring your body back to life. My body is true food. My blood is pure drink. The ones who eat and drink my body and blood live in me, and I live in them. In the same way the living Father sent me and gave me his life, the ones who feed on me will have my life. The bread from above is not like the bread our ancestors ate—and then died. This bread gives the life of the world to come that never fades away, full of beauty and harmony."

*Jesus said, "I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh."*

*The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live for ever."*

*Priest:* The Gospel of Christ.

John 6.51-58

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

**Homily:** Archbishop Chris Harper

*A few moments of silence are observed.*

### **Prayers of the People**

*Leader:* Awesome and Mighty God, draw us close to you, past our fear and sorrow, and into your loving embrace.

*A silence is observed. Please add your prayers silently or aloud.*

*Leader:* Feed us with your bread of life.

*All:* **O God feed us.**

*Leader:* Bless your church, Lord: We come to you with our unquenchable thirst for communion with you. Help us to clear out the detritus of our lives and make room for you. Inspire us to faithfully reflect your loving nature in our daily lives grow closer to you every day.

*A silence is observed. Please add your prayers silently or aloud.*

*Leader:* Feed us with your bread of life.

*All:* **O God feed us.**

*Leader:* Bless our homes, our communities, our country and our world, Lord: Bring your joy into our families; watch over children and guide the young. We pray for those who have no work, or for those whose work is unfulfilling, stressful or dangerous. Guide and direct the leaders of the nations that they may speak the truth and care for the people they serve. Inspire us to provide for refugees, the homeless, the hungry and the destitute. Give wisdom and strength to the diplomats and peacemakers so that they would not lose hope. Finally, help us all to forgive our enemies and so fulfil your law of love.

*A silence is observed. Please add your prayers silently or aloud.*

*Leader:* Feed us with your bread of life.

*All:* **O God feed us.**

*Leader:* Bless all those who suffer in mind, body, and spirit: Keep us, good Lord, under the shadow of your mercy. Sustain and support the anxious, bring healing to those who are sick or dying and support to those who care for them. Lift up all who are brought low. We thank you for curing our affliction and emptiness with the healing flow of time.

*A silence is observed. Please add your prayers silently or aloud.*

*Leader:* Feed us with your bread of life.

*All:* **O God feed us.**

*Leader:* We pray for the natural world: Almighty God, give us reverence for all creation and help us to recognize you in everything you have made. Bless those who work to revive and protect our fragile planet and turn our hearts to give us the will and the wisdom to do our part to heal this our good earth.

*A silence is observed. Please add your prayers silently or aloud.*

*Leader:* Feed us with your bread of life.

*All:* **O God feed us.**

*Leader:* O gracious and holy Father, give us wisdom to perceive you, intelligence to understand you, diligence to seek you, patience to wait for you, eyes to behold you, a heart to meditate upon you, and a life to proclaim you, through the power of the Spirit of Jesus Christ our Lord. **Amen.**

## **The Peace**

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

*All:* **And also with you.**

There is much in our personal lives, our community, our church, and in our world that weighs upon us. In the Prayers of the People, we offer to God our cares and concerns, our joys and hopes, using the pauses to name them aloud or in our hearts.

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, or by raising your hand in the peace symbol.

As we sing the Offertory Song, 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") 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.

## Offertory Song: #84 (Common Praise) "Lord, Enthroned in Heavenly Splendour"

*All sing*

1. Lord, en - throned in heaven - ly splen - dour,  
 2. Here our hum - blest hom - age pay we;  
 3. Though the low - liest form doth veil thee  
 5. Life - im - part - ing heaven - ly Man - na,

first be - got - ten from the dead, thou a - lone, our  
 here in lov - ing rev - erence bow; here for faith's dis -  
 as of old in Beth - le - hem, here as there thine  
 strick - en Rock with stream - ing side, heaven and earth with

strong de - fend - er, lift - est up thy peo - ple's head.  
 cern - ment pray we, lest we fail to know thee now.  
 an - gels hail thee, branch and flower of Jes - se's stem.  
 loud ho - san - na wor - ship thee, the Lamb who died,

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

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

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* Father, we spread this table  
 to remember the loving sacrifice of Jesus Christ, your Son.  
 Accept all we offer you this day. Bind us together in his love  
 and in the love he has commanded us to bring one another;  
 through Jesus Christ our Lord. **Amen.**

### The Great Thanksgiving

*Priest:* *People:*

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

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

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

*Priest:* Blessed are you, gracious God,  
 creator of heaven and earth;  
 by water and the Holy Spirit  
 you have made us a holy people in Jesus Christ our Lord;  
 you renew that mystery in bread and wine and nourish us  
 to show forth your glory in all the world.  
 Therefore with angels and archangels,  
 and with all the holy people  
 who have served you in every age,  
 we raise our voices  
 to proclaim the glory of your name.

**Sanctus: #719 (Common Praise)**

Ho - ly, ho - ly, ho - ly Lord, God of power and might,  
 heaven 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: LAND OF REST; American trad.; adapt. Marcia Pruner (1936-); harm. John Campbell (1950-2020) ©. Adapt. © 1980 Church Pension Fund.

*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.

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 Eucharistic Prayer today is Prayer 3.

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.

*Priest:* On the night he was handed over to suffering and death, a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, Take, eat: this is my body which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.” Therefore, Father, according to his command,

*All:* **We remember his death,  
we proclaim his resurrection,  
we await his coming in glory;**

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

Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit.

In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you dwell with all your 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. **Amen.**

## The Lord's Prayer

*Priest:* *People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,  
your king - dom come, your will be done, on earth as in heav - en.  
Give us to - day our dai - ly bread. For - give us our sins  
as we for - give those who sin a - gainst us.  
Save us from the time of trial and de - liv - er us from e - vil.  
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

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:* "I am the bread of life," says the Lord. "Whoever comes to me will never be hungry; whoever believes in me will never thirst."

*All:* **Taste and see that the Lord is good; happy are they who trust in him!**

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

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

## Fraction Hymn (John Bell)

This is the body of Christ, broken that we may be whole;  
This cup, as promised by God, true to his word, cradles our Lord:  
food for the good of the soul.

## The Giving and Receiving of Communion

*Priest:* Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God's people, unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how. You may wish to pray quietly this prayer to help you:*

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

*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. Please see the youth communion ministers on either side of the priests if you need a gluten-free wafer. If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.*

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion.*

*This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

## Communion Hymn: #821 (Gather) "Bread of Life, Hope of the World" *All sing*

**Refrain**

Bread of life, hope of the world, Je-sus Christ, our broth-er:

feed us now, give us life, lead us to one an - oth - er. *Last time*

**Verses**

- |                                 |                               |
|---------------------------------|-------------------------------|
| 1. As we pro-claim your death,  | as we re - call your life,    |
| 2. The bread we break and share | was scat-tered once as grain: |
| 3. We eat this liv - ing bread, | we drink this sav - ing cup:  |
| 4. Hold us in u - ni - ty,      | in love for all to see;       |
| 5. You are the bread of peace,  | you are the wine of joy,      |

we re-mem-ber your prom - ise to re - turn a - gain.  
 just as now it is gath - ered, make your peo - ple one.  
 sign of hope in our bro-ken world, source of last - ing love.  
 that the world may be-lieve in you, God of all who live.  
 bro-ken now for your peo - ple, poured in end - less love.

**D.C.**

**Motet: "Ave verum corpus" (William Byrd)**

Ave verum corpus,	<i>Hail, true body,</i>
Natum de Maria virgine;	<i>Born of the virgin Mary;</i>
Vere passum immolatum	<i>Who has truly suffered, slaughtered</i>
In crucis pro homine.	<i>On the Cross for humanity.</i>
Cuius latus perforatum	<i>Whose side was pierced,</i>
Unda fluxit sanguine.	<i>Pouring out water and blood.</i>
Esto nobis praegustatum	<i>Be a foretaste for us</i>
In mortis examine.	<i>During our ordeal of death.</i>
O dulcis, o pie,	<i>O sweet, O holy,</i>
O Jesu Fili Mariae,	<i>O Jesus Son of Mary,</i>
Miserere mei. Amen.	<i>Have mercy on me. Amen.</i>

**Prayer after Communion**

*Please rise as you are able*

*Priest:* God of peace,  
you have nourished us in this sacrament  
with the body and blood of Christ.  
May we who have taken holy things  
keep faith in our hearts and lives,  
in the name of Jesus Christ the Lord.  
**Amen.**

**The Doxology**

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

**Announcements**

**Concluding Hymn: "We Are One" (Carolyn McDade)**

*All rise and sing*

We are One  
One human family  
One Earth community  
A common destiny for all

**Dismissal**

*Priest:* Behold what you are; become what you have received. Alleluia!  
*All:* **Thanks be to God. Alleluia!**

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."

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.

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## FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People from Judy Burnham, adapted from St. Benedict.

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## WORSHIP WITH US

### **Sunday June 7 (Corpus Christi)**

**8:00 PM** – Compline (on Zoom only)

### **Wednesday June 10**

**12:00 PM** – Mid-week Eucharist (in the Church)

### **Sunday June 14 (Proper 11A)**

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

**9:00 AM** – Coffee Church (in the Church)

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

**4:00 PM** – Be Still (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)