

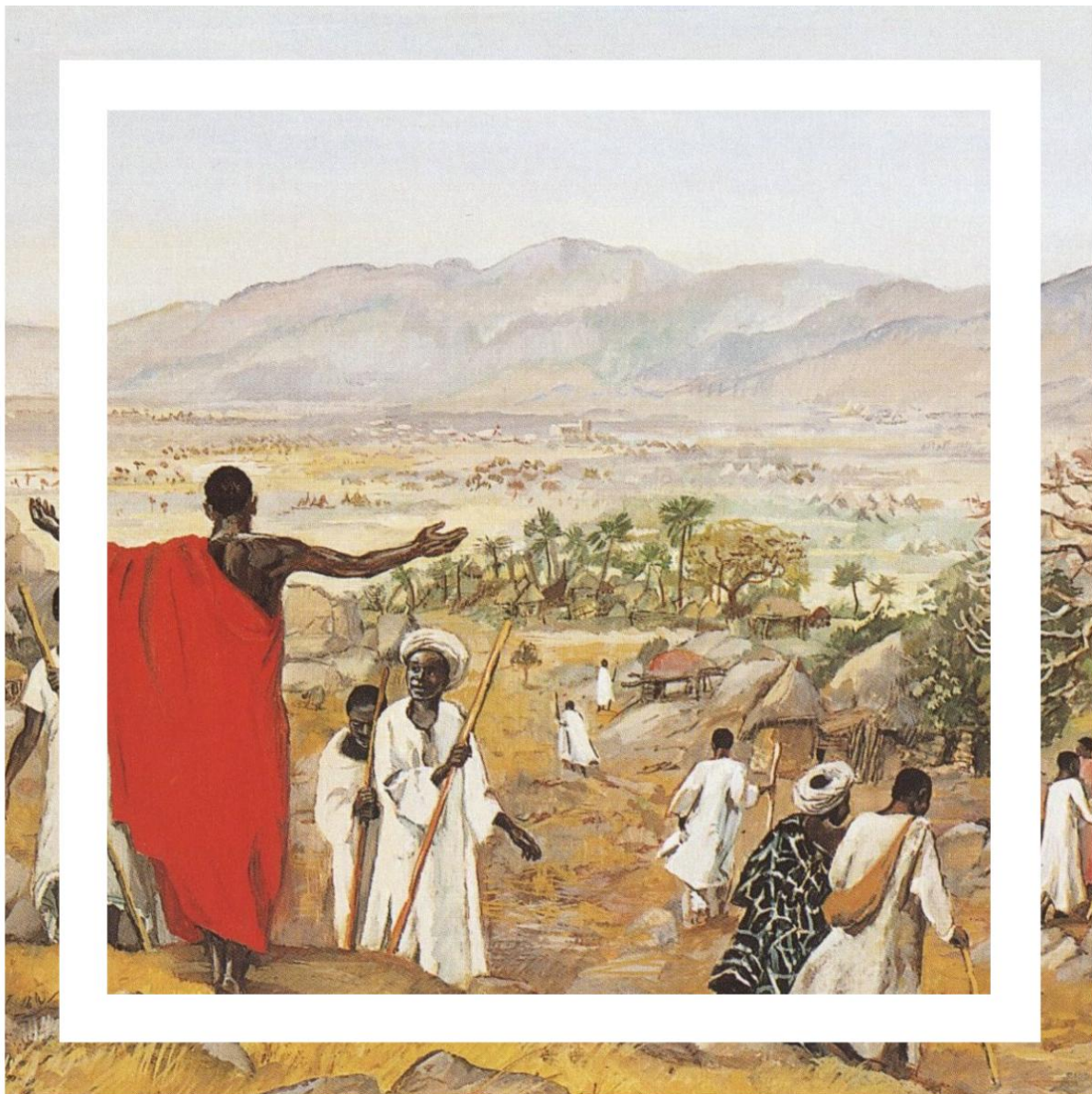
Proper 11A

Holy Eucharist

Sunday, June 14, 2026 at 10:30 AM

Church of the Redeemer

162 Bloor St. West, Toronto, ON M5S 1M4
office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca



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: Susan Haig

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: #113 (SANC) "When Hands Reach Out Beyond Divides"

Please rise as you are able

We are in the season traditionally known as "Ordinary Time". During this time we celebrate the everyday, or "ordinary", work of Jesus as he cared, healed, and loved the world around him. Along with the Apostles, we are charged with the same extraordinary privilege.

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

1. When hands reach out beyond divides and
2. When fear no longer guides our steps and
3. When race and creed blind us no more, a
hope is truly found, each chain of hate will
days of war are done, God's dream for all shall
neigh - bour's face we'll see, and we shall dance the
fall a - way and bells of peace shall sound, and
live a - new, our hearts will heal as one, our
whole world round, for love will set us free, for
bells of peace, of peace shall sound, and
hearts will heal, will heal as one, our
love, yes love will set us free, for
bells of peace shall sound, each chain of hate will
hearts will heal as one, God's dream for all shall
love will set us free, and we shall dance the
fall a - way and bells of peace shall sound.
live a - new, our hearts will heal as one.
whole world round, for love will set us free.

Text: Keri K. Wehlander, 2005 ©. Music: SALEM. Melody anon., Southern Harmony, 1854; arr. Melva Trefflinger Graham, 2006, ©.

✠ 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

¡Glo - ria, glo - ria, glo - ria en las al tur - as a Dios!
Y_en la tie - rra paz pa-ra_a-qué llos que_a-ma el Se - ñor.

Text: Luke 2:14. Music: Pablo Sosa, 1988. © 1989 GIA Publications, Inc.

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: God of love,
in your compassion you reach out to the lost and helpless.
Continue this work through us,
so that your reign of justice and peace may increase;
through Jesus Christ,
the Lord of the harvest.

All: Amen.

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

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Genesis.

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah and said, "Make ready quickly three measures of choice flour, knead it, and make cakes."

Abraham ran to the herd and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared and set it before them, and he stood by them under the tree while they ate. They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I be fruitful?" The Lord said to Abraham, "Why did Sarah laugh and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh," for she was afraid. He said, "Yes, you did laugh." The Lord dealt with Sarah as he had said, and the Lord did for Sarah as he had promised. Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him.

Abraham and Sarah offer hospitality to the Lord, who turns up as three visitors to announce that the aging Sarah is to have a son. Sarah has an opinion about this.

Abraham gave the name Isaac to his son whom Sarah bore him. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Abraham was a hundred years old when his son Isaac was born to him. Now Sarah said, "God has brought laughter for me; everyone who hears will laugh with me." And she said, "Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

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

Genesis 18.1-15, 21.1-7

All: **Thanks be to God.**

A moment of silence is observed

Psalm 116.1-2, 12-19 (*Plainsong*)

All sing bolded text



Second Reading:

Please be seated

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

This good standing we have brings peace with the Great Spirit. This peace comes from trusting in Creator Sets Free the Chosen One and what he has done for us. Our trust in him opens the way into Creator's great kindness and is now the solid ground on which we stand. Now our boasting is in him, as we look forward to being the kind of people the Great Spirit created us to be, a people filled with his beauty and shining-greatness. But we must also find joy in our sufferings on his behalf. For we know that when the trail gets rough, we must walk with firm steps to reach the end. As we walk firmly in his footprints, we gain the strength of spirit that we need to stay true to the path. This gives us the hope we need to reach the end of the trail with honor. All of this is because of Creator's great love that has been poured into our hearts by the Holy Spirit, who is his gift to us from above. When the time was right, while we were still weak human beings following our bad hearts and broken ways, the Chosen One died for us. It is not easy to find someone who is willing to die for a good person, even though we might find someone with the courage to die for a very good person. But here is the way the Maker of Life proves how deep his love is for us: even when we were still following our bad hearts and broken ways, the Chosen One gave his life for us.

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand, and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our afflictions, knowing that affliction produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person--though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

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

Romans 5.1-8

All: **Thanks be to God.**

A moment of silence is observed

Sequence Song: "El Dios de los Pobres" (Carlos Mejia Godoy)

All rise and sing

**Vos sos el Dios de los pobres
El Dios humano y sencillo
El Dios que suda en la calle
El Dios de rostro curtido
Por eso es que te hablo yo
Así como habla mi pueblo
Porque sos el Dios obrero
El Cristo trabajador**

Translation: You are the God of the Poor. The human and simple God. The God that sweats in the street. The God of the sunburnt face. And so I can talk to you. Like I talk to my people. Because you're the worker God. Christ the labourer.

*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 is provided in italics.

Paul argues that being justified by faith means entering into the life-giving and unconditional love of Christ no matter the circumstances of our lives.

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

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: Gift from Creator Tells the Good Story of Creator Sets Free.

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

The miraculous acts performed by Jesus now become a feature of the disciples' own ministry as Jesus commissions the twelve, instructing them about how they are to carry out their ministry, and warning them of the persecution they will face.

Creator Sets Free (Jesus) continued to walk about and visit the villages. He taught in their gathering houses, helped people to understand about Creator's good road, and healed people from every kind of sickness and disease. When he saw the great number of people needing help, he was moved in his spirit with great compassion for them. He knew they were pushed down with no one to help and scattered about like sheep without a shepherd to watch over them. So he said to the ones who walked the road with him, "There is a great harvest in front of us, but only a few to gather it in. Pray to the Great Spirit Chief of the harvest, so he will send out more helpers into the fields."

Creator Sets Free then gathered his twelve message bearers together to prepare them for this great harvest. He gave them authority over evil and unclean spirits, to force them out of people, and to heal all kinds of sickness and disease. Here are the names of the twelve that he chose to be his special message bearers: First there was One Who Hears (Simon), who was also called Stands on the Rock (Peter), and his brother Stands with Courage (Andrew). Then he chose He Takes Over (James) and his brother He Shows Goodwill (John), who are the sons of Gift of Creator (Zebedee). He also chose Friend of Horses (Philip) and Son of Ground Digger (Bartholomew) and Looks Like His Brother (Thomas) along with Gift from Creator (Matthew), the tribal tax collector. Then he chose He Takes Charge (James), the son of First to Change (Alphaeus), along with Strong of Heart (Thaddaeus) and One Who Listens (Simon) the Firebrand (Zealot). And last of all, Speaks Well Of (Judas), also known as Village Man (Iscaiot), who later betrayed him. Before Creator Sets Free sent out his twelve message bearers to represent him, he gave them these instructions: "It is not the time to go to the Outside Nations or to the villages of the people of High Place. Instead, go to your own people—the lost sheep of the tribes of Wrestles with Creator. "This is what I want you to say to them: 'Creator's good road from above is close.

Then Jesus went about all the cities and villages, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness. When he saw the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest." Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus and Thaddaeus; Simon the Cananaean and Judas Iscaiot, the one who betrayed him. These twelve Jesus sent out with the following instructions: "Do not take a road leading to gentiles, and do not enter a Samaritan town, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick; raise the dead; cleanse those with a skin disease; cast out demons.

Reach out and take hold of it!’ Heal all who are sick, cleanse the ones with skin diseases. Raise the dead, and force evil spirits out of people. Give away the things I have given to you and ask no price for your service. Take no trading goods with you or coins for your money pouches. Take no traveling bundle, moccasins, or extra clothes to wear, not even a walking stick, because the ones who work hard in the harvest fields deserve to be fed and cared for. “Whenever you enter a camp or village, find an honorable person who will give you lodging. When you come to their dwelling, greet the family with respect. If they are people of honor, your greeting of peace will rest on them. But if no one in that village welcomes you or listens to your message, then go from there and shake the dust from your moccasins. The truth is, on the day when the fate of that village is decided, it will be worse for them than it was for Village of Bad Spirits and Village of Deep Fear. “Look and listen! I am sending you out like sheep into a pack of wolves, so be as crafty as snakes but as harmless and gentle as doves. Look out for men with bad hearts, for they will bring you before their councils and whip you with leather straps in their gathering houses. You will also be dragged before government rulers and leaders—all because you are representing me—and in this way through you both the tribes of Wrestles with Creator and the People of Iron will hear my message. “When this happens, do not be afraid or worry about what you will say or how you will say it. When that time comes, you will be given the words to say. For it is not you who will speak, but the Spirit of your Father will speak through you. “Brother will betray brother and parents will betray their children, even putting them to death. Children will turn against their parents and have them killed. The time will come when all will hate you because you represent me and carry my name. But remember, it is the ones who never give up and make it to the end of the road who will be rescued and made whole. If they hunt you down in one village, leave there and go to the next one. I speak from my heart, the True Human Being will come before you finish going through all the villages in the land of the tribes of Wrestles with Creator.

Priest: The Gospel of Christ.

All: Praise to you, Lord Jesus Christ.

You received without payment; give without payment.

Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff, for laborers deserve their food.

Whatever town or village you enter, find out who in it is worthy, and stay there until you leave.

As you enter the house, greet it.

If the house is worthy, let your peace come upon it, but if it is not worthy,

let your peace return to you. If

anyone will not welcome you or

listen to your words, shake off the

dust from your feet as you leave that

house or town. Truly I tell you, it will

be more tolerable for the land of

Sodom and Gomorrah on the day of

judgment than for that town. "I am

sending you out like sheep into the

midst of wolves, so be wise as

serpents and innocent as doves.

Beware of them, for they will hand

you over to councils and flog you in

their synagogues, and you will be

dragged before governors and kings

because of me, as a testimony to

them and the gentiles. When they

hand you over, do not worry about

how you are to speak or what you

are to say, for what you are to say

will be given to you at that time, for

it is not you who speak, but the Spirit

of your Father speaking through you.

Sibling will betray sibling to death

and a father his child, and children

will rise against parents and have

them put to death,

and you will be hated by all because

of my name. But the one who endures

to the end will be saved. When they

persecute you in this town, flee to the

next, for truly I tell you, you will not

have finished going through all the

towns of Israel before the Son of

Man comes."

Matthew 9.35-10.23

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.

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.

Homily: Suzanne Rumsey

A few moments of silence are observed.

Prayers of the People

Leader: Let us pray. Creator God, we come before you today along with our siblings around the world who offer hospitality, feed the hungry, and proclaim your love to all, friend and enemy. We lament that your church has not always been a place of welcome and hope.

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

Leader: Is anything too wonderful for you, our God?

All: **Bring laughter to us once again.**

Leader: Suffering Saviour, we bring before you the grief of your world. Those starving, ill, or injured because bombs continue to fall, those who have had houses destroyed, and those taken prisoner without cause. We pray for those homeless on our streets being harassed and facing violence as our city prepares for the world cup. We pray especially for young Natalie Abuddayeh, our sister in Christ, abducted and imprisoned this week in Israel. Along with her Bishop, Munther Isaac, and the Lutheran Evangelical Church of the Reformation in Beit Jala, we raise up prayers for her release.

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

Leader: Is anything too wonderful for you, our God?

All: **Bring laughter to us once again.**

Leader: Comforting Spirit, we hold before you all those who are sick in body, mind or spirit. We lift up especially those suffering from Ebola, and ask for strength for the health care workers struggling to treat the ill. We ask for your comfort for those caring for the dying, and consolation for those who have lost loved ones.

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

Leader: Is anything too wonderful for you, our God?

All: **Bring laughter to us once again.**

Leader: Joyous Creator, we lift our hearts in gratitude for all the ways that you surround us with beauty and joy and the many ways you bring into being the hopes we hardly dared to dream. We thank you for the sound of the birds, the cool breeze in the evening, and the small moments of laughter and hope that flash out each day.

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

Leader: Nothing is too wonderful for you, O God,

All: **For you have brought laughter to us once again. Amen.**

The Peace

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

All: **And also with you.**

Offertory Song: #584 Common Praise) "The Church of Christ in Every Age"

All sing



1. The church of Christ in every age, be set by
2. A cross the world, a cross the street, the vic-tims
3. Then let the ser-vant church a-rise, a car-ving
4. For he a-lone, whose blood was shed, can cure the
5. We have no mis-sion but to serve in full o-

change but Spir-it led, must claim and test its
of in-jus-tice cry for shel-ter and for
church that longs to be a part-ner in Christ's
fe-ver in our blood, and teach us how to
be-dience to our God: to care for all, with-

her-i-tage and keep on ris-ing from the dead.
bread to eat, and nev-er live un-til they die.
sac-ri-fice, and clothed in Christ's hu-man-i-ty.
share our bread and feed the starv-ing mul-ti-tude.
out re-serve, and spread the lib-er-at-ing word.

Text: Fred Pratt Green (1903-2000). © 1971 Hope Publishing Co. Music: HERONGATE. Melody Essex trad.; adapt. and arr. Ralph Vaughan Williams (1872-1958). Arr. © Oxford University Press.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God of reconciliation and forgiveness,
the saving work of Christ has made our peace with you.
May that work grow toward its perfection
in all we offer you this day.
We ask this in his name.

All: **Amen.**

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.

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 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 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: It is indeed right that we should praise you,
gracious God, for you created all things.
You formed us in your own image:
in diversity you created us.
When we turned away from you in sin,
you did not cease to care for us,
but opened a path of salvation for all people.
You made a covenant with Israel,
and through your servants Abraham and Sarah
gave the promise of a blessing to all nations.
Through Moses and Miriam you led your people
from bondage into freedom;
through the prophets you renewed your promise of salvation.
Therefore, with them, and with all your saints who have served you in every age,
we give thanks and raise our voices to proclaim the glory of your name.

The Sanctus (from the Latin word "holy") is an ancient hymn that is always sung during the Eucharistic Prayer. It is from Isaiah's description of his vision of the throne of God, and from Matthew's telling of the people calling out "Hosanna!" when Jesus entered Jerusalem.

Sanctus: #719 (Common Praise)



Priest: Holy God, source of life and goodness,
all creation rightly gives you praise.
In the fullness of time,
you sent your Son Jesus Christ,
to share our human nature,
to live and die as one of us, to reconcile us to you,
the God and Creator of all.
He healed the sick and ate and drank with outcasts and sinners;
he opened the eyes of the blind
and proclaimed the good news of your kingdom
to the poor and to those in need.
In all things he fulfilled your gracious will.

On the night he freely gave himself to death,
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."

Gracious God,
his perfect sacrifice
destroys the power of sin and death;
by raising him to life
you give us life for evermore.

Therefore we proclaim the mystery of faith:

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

Priest: Recalling his death,
proclaiming his resurrection,
and looking for his coming again in glory,
we offer you, Father, this bread and this cup.
Send your Holy Spirit upon us
and upon these gifts,
that all who eat and drink at this table
may be one body and one holy people,
a living sacrifice in Jesus Christ, our Lord.
Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is yours, almighty Father,
now and for ever.

All: **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: 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 Song: "Ever New" (Beverly Glenn Copeland)

Welcome the spring, the summer rain

Softly turned to sing again

Welcome the bud, the summer blooming flower

Welcome the child whose hand I hold

Welcome to you both young and old

We are ever new, we are ever new

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.

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

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.

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 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: #838 (Gather) "Eat this Bread"

All sing



The musical score is written for piano and voice. It consists of two systems of music. The first system has four measures with the lyrics: "Eat this bread, drink this cup, come to me and nev-er be hun-gry." The second system has four measures with the lyrics: "Eat this bread, drink this cup, trust in me and you will not thirst." The music is in the key of D major and 4/4 time.

Text: John G; adapt. by Robert J. Batistini (1942-), and the Taizé Community. Tune: Jacques Berthier (1923-1994) © 1984, Les Presses de Taizé, GIA Publications, Inc., agent.

Motet: "Abide with Me" (Henry Francis Lyte / William Henry Monk / arr. Greg Jasperse)

Abide with me, fast falls the eventide. The darkness deepens; Lord, with me abide. When other helpers fail and comforts flee, help of the helpless, oh, abide with me.

Swift to its close ebbs out life's little day; earth's joys grow dim, its glories pass away; change and decay in all around I see; O Lord who changes not, abide with me.

Hold now your word before my closing eyes, shine through the gloom and point me to the skies; Heaven's morning breaks, and earth's vain shadows flee; In life, in death, O Lord, abide with me.

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."

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.

Prayer after Communion

Please rise as you are able

Priest: Holy and blessed God, as you give us the body and blood of your Son, guide us with your Holy Spirit, that we may honour you not only with our lips but also in our lives. This we ask in the name of Jesus Christ our Lord.

All: **Amen.**

The Doxology

Priest: Glory to God,

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

Announcements

Concluding Hymn: #169 (SANC) "Sent Out in Jesus' Name"

All rise and sing

Sent out in Je - sus' name, our hands are read - y now to
make the world the place in which the king - dom comes.
The an - gels can not change a world of hurt and pain in -
to a world of love, of jus - tice and of peace. The
task is ours to do, to set it real - ly free. O,
help us to o - bey, and car - ry out your will.

Text: José Aguiar; Eng. trans. Jorge Maldonado, 1991. © 1988 Abingdon Press, admin. Music Services.
Music: Central American trad.; arr. More Voices, 2007. Arr. © The United Church of Canada.

Dismissal

Priest: Go forth in the name of Christ. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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Prayers of the People from Sylvia Keesmaat.

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WORSHIP WITH US

Sunday June 14 (Proper 11A)

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

8:00 PM – Compline (on Zoom only)

Wednesday June 17

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

Sunday June 21 (National Indigenous Day of Prayer)

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)

CHURCH OF THE REDEEMER LEADERSHIP

Pastoral Staff

Incumbent: Steven Mackison
Associate Priest: Liska Stefko
Children, Youth & Family Minister: Lor Maroney
Honorary Assistants: Jim Boyles, Susan Haig, Ann Jervis, Renata Kok, Paul MacLean, Margaret Rodrigues, Paul G. Walker, Katy Waugh, Andrew Welsey
Theological Intern: Bianca Mathews

Program Staff

Director of Music: Dan Norman
Assistant Director of Music: Mike Daley
Musician-in-Residence: Jill Daley

Common Table Staff & Leads

Director: Tom More
Outreach Worker: Jim Willis
Volunteer & Kitchen Coordinator: Beverley Galandzy
Kitchen Coordinator: Natalie Buyniak
Counsellors: Jane Brushey-Martin, Francis Martin
Art Studio Lead: Katy Waugh
Fundraising Committee: Peter Burgess, David Burt, Jonathan Hines, Anne Keyes, Steven Mackison, Tom More, Dan Richards

Ministry Support

Administrative Assistant: Brianna Davies
Bookkeeper & IT Support: Nasir Qamar
Facilities Manager: Craig Martin
Communications: Ann Cope
AV & Sound Tech: Morgan
Duty Custodian: Lloyd Simangan

Members of Diocesan Synod

Wesley Acheampong, Chris Ambidge, Peter Bennett, Lyn Sibley, Karen Visser, Richard Van Delft (alternate)

Board of Management

Chair: Carol Scovil
Vice-Chair: Laura Boast
Advisory Board Chair: Henry Krol
Property: Susan Graham Walker
Stewardship: Ron Waldie
Finance: James Newman
HR: Wesley Acheampong
At Large: Jonathan Batty, Sheila Crummey

Advisory Board

Chair: Henry Krol
Vice-Chair: Susanne Hunter
Board of Management Chair: Carol Scovil
Creation Matters: Grant Jahnke, Andrew Scorer
ISWG: Stephen Allen
Redeemer Explorers: David Townsend, Deb Deacon
At Large: Christina Chang, Mark Ebden, Louise Greig, Deb Hinton, Scott MacLeod, Dawn Lee, Alanna Zоргdrager, Salome Pinto

Redeemer Ministry Leads

Accessibility Advocate: Carol Scovil
Archives: Nancy Luno
Catechesis: Georgi Georgievski
Creation Matters: Grant Jahnke, Andrew Scorer
Hospitality: Tony Crosbie
Human Resources: Tim Hadwen
Indigenous Solidarity Working Group: Stephen Allen
Liturgy Animator: Ann Cope
Martha League: Richard Van Delft
Meditation Group: Lilian Junkin
Pastoral Care: Tony Crosbie
Property: Susan Graham Walker
Redeemer Explorers: David Townsend, Deb Deacon
Redeemer Pilgrims: Susan Haig
Refugee Settlement: Alison Colvin, Henry Krol
Stewardship: Ron Waldie
Trans Ministry: Margaret Rodrigues
Young Adults: Shirley Park
Zoom Moderators: Anne Lee

If you spot any errors or omissions, or to find out more about our ministry areas, please contact us:
office@theredeemer.ca