



IN EARTH'S LIFE WE LIVE



SEASON OF CREATION:

WHAT HAVE WE HEARD?

SUNDAY, OCTOBER 29, 2023, AT 10:30 A.M.

The Church of the Redeemer:

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

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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to theredeemer.ca/newsletters.

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Welcome to the margin. Here we find brief commentary and explanations of our worship as it unfolds.

Our worship begins with the Gathering. We come to this sacred place as individuals, and here we gather as a community in worship, in prayer, and in thankfulness to God.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: “Turn the World Around” (*Harry Belafonte / Robert Freedman*)

The musical score consists of five staves. The first staff is a bass line in G major (one sharp). The subsequent four staves are vocal lines in G major. The lyrics are: We come from the fi-re, liv-ing in the fi-re. Go back to the fi-re, turn the world a-round. We come from the fi-re, liv-ing in the fi-re. Go back to the fi-re, turn the world a-round. We come from the fi-re, liv-ing in the fi-re. Go back to the fi-re, turn the world a-round.

Handclaps

The handclap notation is a single staff with a treble clef and a common time signature. It consists of a series of rhythmic patterns: a quarter note followed by two eighth notes, a quarter note followed by two eighth notes, a quarter note followed by two eighth notes, a quarter note followed by two eighth notes, a quarter note followed by two eighth notes, a quarter note followed by two eighth notes, a quarter note followed by two eighth notes, and a quarter note followed by two eighth notes.

We come from the wa-ter, liv-ing in the wa-ter. Go back to the wa-ter,
 turn the world a-round. We come from the wa-ter, liv-ing in the wa-ter.
 Go back to the wa-ter, turn the world a-round. We come from the wa-ter,
 liv-ing in the wa-ter. Go back to the wa-ter, turn the world a-round.

Handclaps

We come from the moun - tain, liv - ing in the moun - tain.
 Go back to the moun - tain, turn the world a - round.
 We come from the moun - tain, liv - ing in the moun - tain.
 Go back to the moun - tain, turn the world a - round.
 We come from the moun - tain, liv - ing in the moun - tain.
 Go back to the moun-tain, turn the world a-round.

Handclaps

✠ The Gathering of the Community

Priest: Blessed be the One who creates all things.

People: **The Holy One's love is new every morning.**

Priest: This is the day the Creator has made.

People: **Let us rejoice and be glad in it.**

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

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

Genesis is the
first book of
the Bible. It
begins with
two versions
of the creation
story, neither
of them
intended to be
scientific but
telling us why
we are on
earth. This is
a paraphrase
of the first
creation story.
It was
translated by
John Elliott
Lein and is
intended to
give us a fresh
perspective on
God's creation
of all that is.

The Collect of the Day

Priest: Lord God,
Creator and sustainer of all life,
you call us to care for all you have brought into being.
Help us to respond to your call to be keepers and healers of the Earth,
that through sacrifice, we may mend our relationship with creation,
and renew our relationship with you.
This we pray through Jesus Christ our Lord.

People: Amen.

✠ Proclamation of the Word

First Reading: The First Story of Creation

Please be seated

Within beginning Eloheme molded waters above and ground below.
And the earth was helter-skelter; darkness over the face of Abyss.
And the Breath of Eloheme she nestled tremulous over wavelets.

Eloheme called out, "Light—be!" and brilliance bloomed into being.
Eloheme beheld the light created, and knew that light as goodness.
Eloheme traced the divide across, between the light and the darkness.
Eloheme called to light: "Be Day!" and to darkness called: "Be Night!"
Of this evening and of this morning there now was for the first: Day.

And Eloheme spoke; a Firmness firmed and came between waters and waters.
Eloheme arched the Firmness and separated the waters;
The Waters below the Firmness from the Waters that were Above.
And it was so; so Eloheme called it: "Heavens!"
Of this evening and of this morning there now was: Second Day.

And Eloheme spoke: "Assemble! Gather you, Waters under Heavens, together as one.
And Dry Land! Appear." and it was so.
Eloheme called Dry Land: "Earth!" and the Under Waters: "Seas!"
So Eloheme saw Goodness.

Eloheme spoke: "Earth: Green with Grassy-growth and bear forest children and fruiting fruit;
Fruiting of fruit over the Earth, each in their own image."
And went forth Greeny-grass on the Earth, bearing fruitfully offspring of itself;
And went forth Forest on the Earth bearing fruitfully offspring of itself.
So Eloheme saw Goodness.
Of this evening and of this morning there now was: Third Day.

And Eloheme spoke: "Lights come into; come into Heavens' Firmness;
For marking between Day and Night, for signifying seasons and days and years.
And become lights in Heavens' Firmness for lighting over the Earth," and it was so.

Eloheme crafted the two Great Lights: the Greater Light reigning over the Day;
And the Lesser Light reigning over the Night and all the Stars.
Eloheme gave them to Heavens' Firmness to be light over the Earth,
And to reign over Day and Night, and to separate Light from Darkness.
So Eloheme saw Goodness.
Of this evening and of this morning there now was: Fourth Day.

And Eloheme spoke: “Waters! Be teeming; swarm a swarming of living souls.
And flying fly; fly birds above the Earth, across the face of Heavens’ Firmness!”
So Eloheme created the great sea monsters and all living souls teeming
Who swarm in the waters, all according to their myriad kind.
And all winged-wings of their kinds;
and Eloheme saw Goodness.

And Eloheme gave them Blessing and toward them Eloheme said:
“Bear fruit! multiply! fill Sea’s waters! and birds; multiply multitudes in Earth!”
Of this evening and of this morning there now was: Fifth Day.

And Eloheme spoke: “Bring out Earth! bring out living souls of myriad kind;
Beasts and creatures and wildness,” and it was so.
So made Eloheme wildlife of the Earth; all the beasts of the Earth;
All the crawling creatures of the soil; each after their myriad kind.
So Eloheme saw Goodness.

Eloheme spoke: “Make We humanity in our Figure and with our Shape,
For shepherding Sea’s fish, and all Heavens’ birds,
For Earth’s standing beasts, and all who crawl upon Her!”
So by Eloheme’s form was humanity molded;
by Eloheme’s figure were shaped male and female.

And Eloheme gave them Blessing, and toward them Eloheme said:
“Fruit! Multiply! Fill the Earth! Reign over Sea’s fish and Heavens’ birds;
Reign over Earth’s beasts and all crawling creatures.”

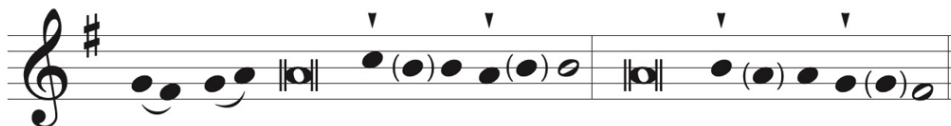
And Eloheme spoke: “Behold! I give to you all Earth’s greening,
And of all fruiting forests will be eating for you,
And of all Earth’s beasts, and all Heavens’ birds,
And of all which crawls and which has living souls, and all greening-grass for nourishment,”
and it was so.

Eloheme saw all creation and, behold! it was of exceeding goodness!
Of this evening and of this morning there now was: Sixth Day.

So completed were Heavens and Earth, and all the myriad heavenly bodies.
Eloheme completed on the seventh day the craftsmanship which was crafted.
And Eloheme rested that seventh day from all the working which was worked.
And Eloheme gave Blessing to that day and consecrated this the Seventh Day,
For on that day was cessation from all the working that by work Eloheme had worked.
So these are the birthings of Heavens and Earth; these are their creating.

A moment of silence is observed

Psalm 8 (*Plainsong*)

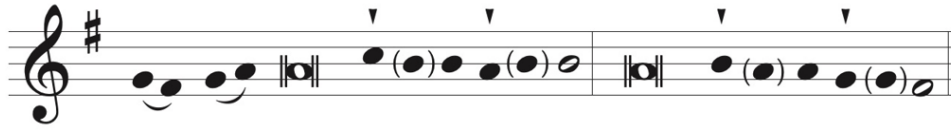


O God our Governor, *
how exalted is your Name in all the world!

**Out of the mouths of infants and children *
your majesty is praised above the heavens.**

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

This is one of the most popular Psalms of praise and is often set to music or paraphrased. The well-known hymns "For the Beauty of the Earth" and "How Great Thou Art" take their inspiration from this text.



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,**

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 than the angels; *
you adorn us with glory and honour;**

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,**

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!**

Second Reading: The Wild Geese (*Wendell Berry*)

Horseback on Sunday morning,
harvest over, we taste persimmon
and wild grape, sharp sweet
of summer's end. In time's maze
over fall fields, we name names
that went west from here, names
that rest on graves. We open
a persimmon seed to find the tree
that stands in promise,
pale, in the seed's marrow.
Geese appear high over us,
pass, and the sky closes. Abandon,
as in love or sleep, holds
them to their way, clear,
in the ancient faith: what we need
is here. And we pray, not
for new earth or heaven, but to be
quiet in heart, and in eye
clear. What we need is here.

Writer, theologian and Kentucky farmer, Wendell Berry, evokes the beauty of the changing seasons, surrounded as we are by our clouds of witnesses and the wild abandon of creation. In so doing he points us to an understanding of our place and our calling in the here and now.

A moment of silence is observed

Sequence Hymn: #95 (SANC) "We're Bound on a Journey"

All sing



1. We're bound on a jour-ney a - cross the wide wa-ters; we sail in the
2. Our sail - ing com-pan-ions are all liv - ing spe-cies, we'd have to make
3. God gave us a gar-den so care - ful - ly plant-ed its fruits should sus-



dark to a har-bour un - known. The birds and the beasts and all God's sons and
room if the di - no-saurs came, and nei - ther for them nor for us is it
tain us for ev - er and aye; Oh! nev - er a - gain will we take it for



daugh-ters, our ship is a plan - et and we are a - lone. Take heart and good
ea - sy to - ge - ther so cramped in this shake - a - ble frame. Take heart and good
grant - ed or need-less-ly gam - ble our birth-right a - way! Take heart and good



cheer though the floods are a - ris-ing; we hear the rain fall and we
cheer you poor pan - ther and bi-son, poor wood-louse, and shrew mouse, tho'
cheer while the floods are a - ris-ing; we'll join heart and hand on Mount



hear the storm roar, but be-yond are the hands that the whole world re - lies on: our
tri - als be sore. Our Cap-tain we have to the fur - thest ho - ri - zon, our
Ar - a - rat's shore. This world is for cher - ish-ing, lov - ing and prais-ing our



Mak-er, Re-deem-er and friend ev-er - more.
Mak-er, Re-deem-er and friend ev-er - more.
Mak-er, Re-deem-er and friend ev-er - more.

Text: Elliot Rose. © Estate of Elliot Rose. Music: Melody Becca Whitla, 1994, ©,
harm. Michael Capon, 2014, ©.

*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

Deacon: The Lord be with you.

All: **And also with you.**

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

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

One day, while Jesus was teaching, Pharisees and teachers of the law were sitting nearby (they had come from every village of Galilee and Judea and from Jerusalem); and the power of the Lord was with him to heal. Just then some men came, carrying a paralysed man on a bed. They were trying to bring him in and lay him before Jesus; but finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through

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

In this famous story, which appears in the three Synoptic gospels, we are drawn to the miracle of a man healed of his paralysis.

But there is another miracle here in the community of those who brought their friend to Jesus and whose faith brought about his healing.

Homily is from the Greek word "homilio" which means "conversation." The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written, and what they mean for us, today

the tiles into the middle of the crowd in front of Jesus. When he saw their faith, he said, 'Friend, your sins are forgiven you.' Then the scribes and the Pharisees began to question, 'Who is this who is speaking blasphemies? Who can forgive sins but God alone?' When Jesus perceived their questionings, he answered them, 'Why do you raise such questions in your hearts? Which is easier, to say, "Your sins are forgiven you", or to say, "Stand up and walk"? But so that you may know that the Son of Man has authority on earth to forgive sins'—he said to the one who was paralysed—'I say to you, stand up and take your bed and go to your home.' Immediately he stood up before them, took what he had been lying on, and went to his home, glorifying God. Amazement seized all of them, and they glorified God and were filled with awe, saying, 'We have seen strange things today.'

Deacon: The Gospel of Christ.

Luke 5:17-26

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

Homily: Suzanne Rumsey

The Prayers of the People

Leader: God our Creator, you called forth the Earth and all living beings and they are good. Open our heart's ear to hear the voices of your creation. To hear their longings and groanings, their joys and pain. May the sacredness of the Earth echo in our souls.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: **Help us to listen.**

Leader: In this Autumn season, the land, the soil, the plants and its creatures begin to prepare for a time of rest. May we hear their cry for healing and may we be bearers of comfort and restoration.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: **Help us to listen.**

Leader: The rippling water and its creatures who call it home sing to us of their beauty, refreshment, and purity. May the soundings of the seas, the gurgling of creeks, the flow of ground water, and the drops of rain help us to remember their sacred nature and may we be bearers of comfort and restoration.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: **Help us to listen.**

Leader: The sky, home of feathered creatures, is painted with brilliant hues of blue and white drawing us into the cosmic life of the universe. May we breathe deeply restoring respect for the air that sustains us and may we be bearers of comfort and restoration.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: **Help us to listen.**

Leader: For too long we have been deaf to the cries of the Earth and have not learned to walk gently upon it. For the times we have failed to listen to the voices of creation and the times we have not responded in love, forgive us.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: **Have mercy.**

Leader: We have ignored the cries of the human family who bear the greatest burden of environmental destruction and climate change. For the times we have failed to listen to the voices of the poor, the marginalized, and refugees, forgive us.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: **Have mercy.**

Leader: God of All Life, through the voices of creation we hear your voice drawing us into your unfolding love. Open us to wonder and awaken us to the dream of the Earth. Teach us to befriend the Earth and our co-creatures. And inspire us to respond in love as we become bearers of comfort and restoration.

All: **Amen.**

Confession

Priest: Let us confess our sins as we say,

All: **Holy and merciful God,
we confess that we have failed to honour you
by rightly claiming our kinship with all your creatures.
We have walked heavily on your earth,
overused and wasted its resources,
taken for granted its beauty and abundance,
and treated its inhabitants unjustly,
holding future generations hostage to our greed.
Have mercy on us and forgive us our sin.
Renew in us the resolve to keep and conserve your earth
as you desire and intend,
with grateful and compassionate hearts,
through your Son, our Savior Jesus Christ. Amen.**

Priest: O God of mercy, you forgive our past sin,
you strengthen us in your gift of eternal life,
you shape us for glory.
O God of mercy, we thank you. **Amen.**

The Peace

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

People: **And also with you.**

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

Although we are created in the image of God, we know that we continually fall short of who we are called to be, holding onto words and actions of which we are ashamed.

Confession is a time to let go of all that separates us from God and our neighbour.

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.

The Offering

Please support the ministries of Church of the Redeemer



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

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

Thank you for joining us today.

The “Offertory Hymn” is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar as a symbol that in offering what sustains us, we might be a blessing to others.

Offertory Hymn: “My God made a world that Changes”

All sing



1. My God made a world that chan - ges that
2. My God made a world of for - ests, of
3. My God made a world of won - ders, and
4. One day God's world may change to blight, plants and



shifts and tilts and lifts; my
des - erts and swamps and fields; my
God made the hu - man race; God
crea - tures cease to grow; a



God made a world of moun - tain ran - ges,
God made tun - dra and buttes and is - lands,
set us down in the midst of cre - a - tion,
warm - ing world may de - scend in - to night, de -



seas and con - ti - nen - tal drifts; my
streams and hard Ca - na - dian shield; my
where we can take or re - fuse our place; my
stroy - ing all that God loves so; then a



God made a void and com - ets, and
God made a world of crea - tures, of
God gave us minds to think with; God
griev - ing God will start a - new, to



deep black holes in space; my God made suns and
 ea - gles and snakes and shrews; of beet - les and cows and
 gave us hearts to love; God gave us the right to
 make a chang - ing world; my God will cre - ate and re -



moons and pla - nets and God said "It is good!"
 fish and dol - phins, and God said "It is good!"
 choose or lose, and God said, "It is good!"
 new and re - make, and God will say "It is good!"

Text: Sr. Sue Elwyn, SSJD. Music: St. Sue Elwyn, SSJD and St. Thelma-Anne McLeod, SSJD. Used with permission.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Blessed be God,
 by whose grace creation is renewed,
 by whose love heaven is opened,
 by whose mercy we offer our sacrifice of praise. **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 praise you and we bless you, holy and gracious God, source of life abundant.
 From before time you made ready the creation.
 Your Spirit moved over the deep and brought all things into being:
 sun, moon, and stars; earth, winds, and waters; and every living thing.
 You made us in your image, and taught us to walk in your ways.
 But we rebelled against you, and wandered far away;
 and yet, as a mother cares for her children, you would not forget us.
 Time and again you called us to live in the fullness of your love.
 And so this day we join with Saints and Angels
 in the chorus of praise that rings through eternity,
 lifting our voices to magnify you as we sing:

The Eucharist, also known as Communion, is a sacramental act of worship where we partake of the bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." This means that Jesus is somehow present to us in this ritual act, not by "magic," but through the mystery of God's revealing Godself in a unique way when we partake of the bread and wine.

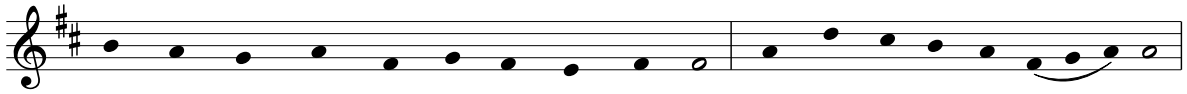
This is Eucharistic Prayer #2 from The Episcopal Church: Enriching our Worship.

Sanctus: #689 (Common Praise)

All sing



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,



hea-ven 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.

Music: *New Plainsong*, David Hurd (1950-). © 1981 GIA Publications, Inc.

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

Priest: Glory and honor and praise to you, holy and living God.
To deliver us from the power of sin and death
and to reveal the riches of your grace,
you looked with favor upon Mary, your willing servant,
that she might conceive and bear a son,
Jesus the holy child of God.
Living among us, Jesus loved us.
He broke bread with outcasts and sinners,
healed the sick, and proclaimed good news to the poor.
He yearned to draw all the world to himself
yet we were heedless of his call to walk in love.
Then, the time came for him to complete upon the cross
the sacrifice of his life, and to be glorified by you.

On the night before he died for us,
Jesus was at table with his friends.
He took bread, gave thanks to you,
broke it, and gave it to them, and said:

“Take, eat:
This is my Body, which is given for you.
Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine.
Again, he gave thanks to you, gave it to them, and said:

“Drink this, all of you:
This is my Blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Now gathered at your table, O God of all creation,
 and remembering Christ, crucified and risen,
 who was and is and is to come,
 we offer to you our gifts of bread and wine,
 and ourselves, a living sacrifice.
 Pour out your Spirit upon these gifts
 that they may be the Body and Blood of Christ.
 Breathe your Spirit over the whole earth
 and make us your new creation,
 the Body of Christ given for the world you have made.

In the fullness of time bring us, with all your saints,
 from every tribe and language and people and nation,
 to feast at the banquet prepared
 from the foundation of the world.
 Through Christ and with Christ and in Christ,
 in the unity of the Holy Spirit,
 to you be honor, glory, and praise, for ever and ever. **Amen.**

The Lord's Prayer

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

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

The Breaking of the Bread

Priest: "I am the bread which has come down from heaven," says the Lord.

People: **Give us this bread for ever.**

Priest: "I am the vine, you are the branches."

People: **May we dwell in him, as he lives in us.**

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

People: **Thanks be to God.**

Fraction: "Every Grain of Sand" (*Bob Dylan*)

In the time of my confession, in the hour of my deepest need
When the pool of tears beneath my feet flood every newborn seed
There's a dying voice within me reaching out somewhere
Toiling in the danger and in the morals of despair

Don't have the inclination to look back on any mistake
Like Cain, I now behold this chain of events that I must break
In the fury of the moment I can see the master's hand
In every leaf that trembles, and in every grain of sand

Oh, the flowers of indulgence and the weeds of yesteryear
Like criminals, they have choked the breath of conscience and good cheer
The sun beat down upon the steps of time to light the way
To ease the pain of idleness and the memory of decay

I gaze into the doorway of temptation's angry flame
And every time I pass that way, I always hear my name
Then onward in my journey, I come to understand
That every hair is numbered like every grain of sand

I have gone from rags to riches in the sorrow of the night
In the violence of a summer's dream, in the chill of a wintry light
In the bitter dance of loneliness, fading into space
In the broken mirror of innocence on each forgotten face

I hear the ancient footsteps like the motion of the sea
Sometimes I turn, there's someone there, other time it's only me
I am hanging in the balance of a perfect finished plan
Like every sparrow falling, like every grain of sand

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

One: Come Lord Jesus and make in my heart your dwelling place and home.
 I seek to love you with all my heart, mind, soul and strength,
 and so, through your presence in bread and wine
 I receive you afresh and praise you for you are my God.
 As you fill me, so may my love for you and for all your people,
 rise and overflow, that with joy and thanksgiving,
 I may serve you in the world you love. 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.

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 clergy on the outside of our liturgical space.*

Communion Hymn: "In Sacred Manner May We Walk"

All sing



1. In sa - cred man - ner may we walk up - on the fair and
 2. In sa - cred man - ner may we see the lu - mi - nous and
 3. In sa - cred man - ner may we touch the sus - pi - rant and
 4. In sa - cred man - ner may we hear the pound - ing waves, the
 5. In sa - cred man - ner may we live a - mong the wise and
 6. In sa - cred man - ner may we walk up - on the fair and



lov - ing earth, in beau - ty move, in beau - ty love the liv - ing round that
 lov - ing stars, with won - der and with awe be - hold their ev - er new cre -
 lov - ing green. Give hon - our and give grat - i - tude for shade, for bloom, for
 sear - ing fire, the rush - ing wind, the sing - ing night, the for - est hymn, the
 lov - ing ones, sit hum - bly, as at sag - es' feet, by four - legg'd, finned and
 lov - ing earth, in beau - ty move, in beau - ty love the liv - ing round that



brought us birth. We stand on ho - ly ground. We stand on ho - ly ground.
 a - tive pow'rs. The heav - ens show us God. The heav - ens show us God.
 gifts un - seen. The trees shall shout for joy. The trees shall shout for joy.
 lov - ing choir. The morn - ing stars shall sing. The morn - ing stars shall sing.
 feath - ered ones. The an - i - mals will teach. The an - i - mals will teach.
 brought us birth. We stand on ho - ly ground. We stand on ho - ly ground.

Motet: "Tu Voz" (Shawn Kirchner / Pablo Neruda)

Cantas y a sol y a cielo con tu canto
tu voz desgrana el cereal del día,
hablan los pinos con su lengua verde:
trinan todas las aves del invierno.

*Singing unto the sun and sky with your song,
your voice threshes the grain of the day,
the pines speak with their green tongues,
all the birds of winter trill.*

El mar llena sus sótanos de pasos,
de campanas, de cadenas y gemidos,
tintinean metales y utensilios,
suenan las ruedas de la caravana.

*The sea fills its cellars with footsteps,
with bells, chains, and groans--
metal and tools jangle,
wheels of the caravan creak.*

Pero sólo tu voz escucho y sube
tu voz con vuelo y precisión de flecha,
baja tu voz con gravedad de lluvia,

*But I hear only your voice--
your voice rising with the flight
and precision of an arrow,
your voice falling with the gravity of rain,*

tu voz esparce altísimas espadas,
vuelve tu voz cargada de violetas
y luego me acompaña por el cielo.

*your voice scattering the highest swords,
and returning, laden with violets--
accompanying me through the heavens.*

Prayer after Communion

Priest: God of our hope,
in this eucharist
we find the source of all your blessings.
Nourished in these holy mysteries
may we, with our lives,
be a blessing to all you have created.
This we ask in the name of Jesus Christ our 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

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

Departing Hymn: "Turn the World Around" (Harry Belafonte / Robert Freedman)

All sing



Wa-ter make the ri-ver, ri-ver wash the moun-tain. Fi-re make the sun-light,



turn the world a-round. Wa-ter make the ri-ver, ri-ver wash the moun-tain.



Fi-re make the sun-light, turn the world a-round. Wa-ter make the ri-ver,



ri - ver wash the moun - tain. Fi - re make the sun - light,



turn the world a-round.

Handclaps



Heart is of the ri-ver, bo-dy is the moun-tain. Spi-rit is the sun-light,



turn the world a-round. Heart is of the ri-ver, bo-dy is the moun-tain.

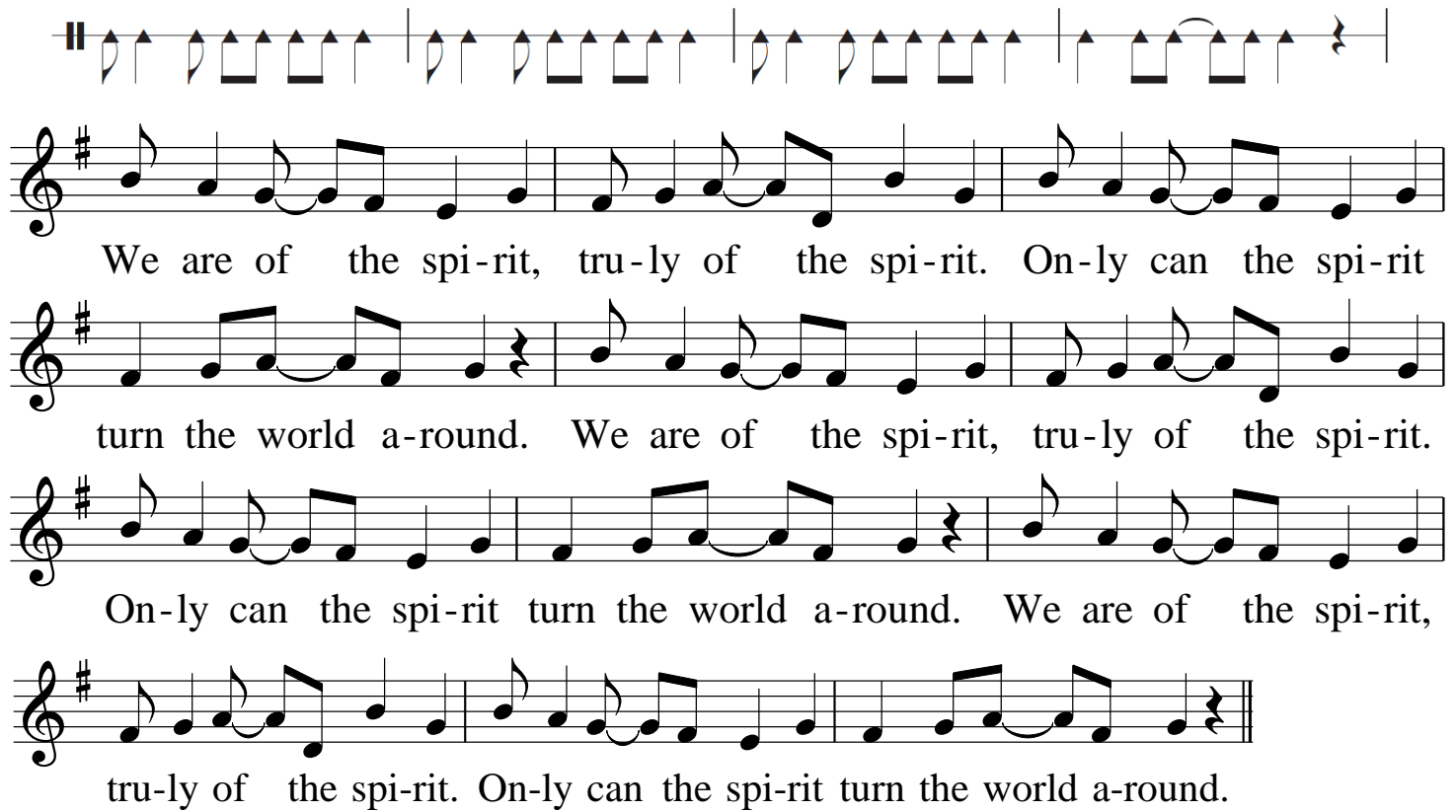


Spi-rit is the sun-light, turn the world a-round. Heart is of the ri-ver,



bo-dy is the moun-tain. Spi-rit is the sun-light, turn the world a-round.

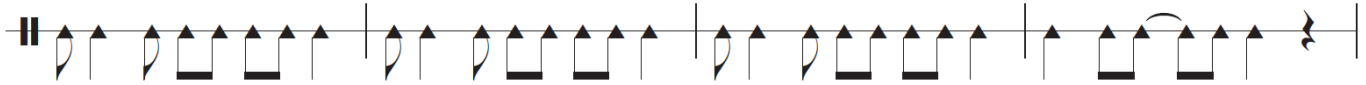
Handclaps



The image shows a musical score for a handclap and a melody. The handclap part is on a single staff with a treble clef and a key signature of one sharp (F#), consisting of a series of eighth and quarter notes. The melody is on a single staff with a treble clef and a key signature of one sharp (F#), consisting of a series of quarter and eighth notes. The lyrics are written below the melody.

We are of the spi-rit, tru-ly of the spi-rit. On-ly can the spi-rit
turn the world a-round. We are of the spi-rit, tru-ly of the spi-rit.
On-ly can the spi-rit turn the world a-round. We are of the spi-rit,
tru-ly of the spi-rit. On-ly can the spi-rit turn the world a-round.

Handclaps



The image shows a musical score for a handclap rhythm on a single staff with a treble clef and a key signature of one sharp (F#), consisting of a series of eighth and quarter notes.

The Dismissal

Deacon: May you go out in joy and be led back in peace,
the hills bursting in song, the trees in applause! Alleluia!

People: **Thanks be to God the Creator. Alleluia!**

We give thanks to Suzanne Rumsey for preaching this closing liturgy in the Season of Creation

Suzanne is originally from the Diocese of Kootenay, B.C., the traditional and unceded territory of the Ktunaxa (Tun-ah-hah) Nation. She joined PWRDF in 2001 as the Latin America and Caribbean Program Coordinator and in 2010 moved to her current position as Public Engagement Coordinator. Prior to joining PWRDF, Suzanne worked for a decade with the Inter-Church Committee on Human Rights in Latin America (ICCHRLA), one of the predecessor coalitions of KAIROS. She recently graduated from Trinity College, University of Toronto, with a Master of Theological Studies degree. She lives with her son Robin, a UofT student, in downtown Toronto.

FURTHER CREDITS FOR THIS BULLETIN

The cover image "*Season of Creation*" is by our own Dawn Lee.

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The Prayers of the People were written by Paige Souter.

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WORSHIP WITH US

Sunday, November 5 – All Saints/All Souls

9 AM – Spiritual Communion (All Saints) on Zoom

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

7 PM – All Souls Requiem Eucharist

8 PM – Compline on Zoom

Sunday, November 12

9 AM -Spiritual Communion on Zoom

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

8 PM – Compline on Zoom