



IN EARTH'S LIFE WE LIVE



SEASON OF CREATION:

LISTENING TO THE VOICES OF THE LAND

SUNDAY, OCTOBER 8, 2023 AT 10:30 A.M.

The Church of the Redeemer:

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

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

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 Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, making it more meaningful for all.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #499 (Gather) "Sing Out, Earth and Skies"

Please rise as you are able and sing



1. Come, O God of all the earth: Come to us, O Right-eous One;
2. Come, O God of wind and flame: Fill the earth with right-eous-ness;
3. Come, O God of flash-ing light: Twin-king star and burn-ing sun;
4. Come, O God of snow and rain: Show-er down up-on the earth;
5. Come, O Jus-tice, Come, O Peace: Come and shape our hearts a-new;



Come, and bring our love to birth: In the glo-ry of your Son.
Teach us all to sing your name: May our lives your love con-fess.
God of day and God of night: In your light we all are one.
Come, O God of joy and pain: God of sor-row, God of mirth.
Come and make op-pres-sion cease: Bring us all to life in you.

Refrain



Sing out, earth and skies! Sing of the God who loves you! Raise your joy-ful cries!



Dance to the life a-round you!

Text: Marty Haugen, b.1950. Tune: Sing Out; Marty Haugen, b.1950
© 1985, GIA Publications, Inc.

✠ 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.**

The Collect of the Day

Priest: Creator God,
you made the goodness of the land,
and the rhythm of the seasons.
As we thank you for the abundance it yields,
help us to cherish and respect
this planet and its peoples;
through Jesus Christ our Lord
who lives and reigns with you and the Holy Spirit,
one God, now and forever.

People: **Amen.**

✠ The Proclamation of the Word

First Reading: The First Story of Creation (Parts 1-3)

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.

Pronounced
"CALL-ect". The
collect of the day is
the prayer we say
together that unites
us in worship and
praise. It focuses on
the theme of the day
and "collects" the
meaning behind the
readings and offers
them in prayer.

The First Story of
Creation is courtesy
of "Season of
Creation: A
Celebration Guide
for Episcopal
Parishes"

Genesis, the first
book of the Bible,
describes how the
Creator called a
beautiful diverse
world into being:
water, earth, plants,
rocks and all the
creatures of the
waters, earth and
skies, to live in
harmony with each
other. At the end of
each day Creator
shouted "Tov! Tov!
Wonderful!
Wonderful!" an
expression of delight
in creation.

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.

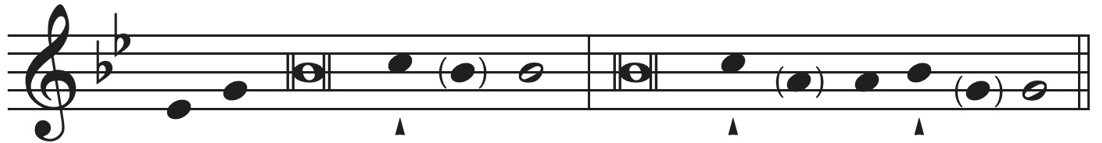
Of this evening and of this morning there now was:
Third Day.

A moment of silence is observed

Plainsong is a chant,
sung in unison,
usually without
musical
accompaniment. It is
also known as
Gregorian chant, and
was sung in the
church as far back as
the 6th century.

Many of the Psalms,
like this one, describe
the steadfast love of
the Creator in the
face of different kinds
of trouble, including
rebellion against
God. These verses
celebrate the strong
link between the
faithfulness of the
Creator and the
renewal of creation
that is at the heart of
the biblical story.

Psalm 107.1-3, 35-38 (Plainsong)



WE GIVE you thanks, O God, for you are good, *
and your mercy endures for ever.

Let all those whom you redeemed proclaim. *
that you rescued them from the hand of the foe.

You gathered them out of the lands; *
from the east and from the west,
from the north and from the south.

You changed the wilderness into pools of water *
and dry land into water springs.

You settled the hungry there, *
and they founded a city to dwell in.

They sowed fields, and planted vineyards, *
and brought in a fruitful harvest.

You blessed them, so that they increased greatly; *
you did not let their herds decrease.

Second Reading

Son of the earth, steep yourself in the sea of matter, bathe in its fiery waters, for it is the source of your life and your youthfulness.

You thought you could do without it because the power of thought has been kindled in you? You hoped that the more thoroughly you rejected the tangible, the closer you would be to spirit: that you would be more divine if you lived in the world of pure thought, or at least more angelic if you fled the corporeal? Well, you were like to have perished of hunger.

You must have oil for your limbs, blood for your veins, water for your soul, the world of reality for your intellect: do you not see that the very law of your own nature makes these a necessity for you?

Never, if you work to live and to grow, never will you be able to say to matter, "I have seen enough of you; I have surveyed your mysteries and have taken from them enough food for my thought to last me for ever." I tell you: even though, like the Sage of sages, you carried in your memory the image of all beings that people the earth or swim in the seas, still all that knowledge would be as nothing for your soul, for all abstract knowledge is only a faded reality: this is because to understand the world knowledge is not enough, you must see it, touch it, live in its presence and drink the vital heat of existence in the very heart of reality."

Pierre Teilhard de Chardin, *Hymn of the Universe* (pp.60-61).
A moment of silence is observed

Pierre Teilhard de Chardin (1881-1955) was a French Jesuit, naturalist and geologist, who became famous for his scientific and his mystical writings and his overlap between the two. He famously said: "There is a communion with God, and a communion with the earth, and a communion with God through the earth." (*Writings in Time of War*, New York, 1968, p. 14).

The Sequence hymn (from the Latin “sequentiae” meaning “following”) is a hymn that is sung following the second reading and before the reading of the Gospel.

Sequence Hymn: #93 (Sing a New Creation)

“God, Your Hands Have Formed This World”

All sing

1. God, your hands have formed this world, ev - ery
 2. Yours the soil that holds the seed, you give
 3. Like a mat you roll out land— space to
 1. I - meg - moy pi - tak ay yay I - meg

part is shaped by you— wa - ter
 warmth and mois - ture too— sprout - ing
 build, for us and you, earth - ly
 moh a - da - tak - lay, I - meg -

rum - bling o - ver rocks, air and sun - light: each day's
 bloss - oms, crops and buds, trees and plants: the sea - son's
 homes and bet - ter still, homes for Christ: the tru - est
 moh a - da - da - nom, Eg - gew tan wa - day e -

signs that you make all things new.
 signs that you make all things new.
 sign that you make all things new.
 dom, Ga - yom ni hi - ga - mi.

Text: Ramon and Salio Oliano; Eng. version James Minchin and Delbert Rice. Eng. version © James Minchin, Asian Institute for Liturgy and Music.
 Music: GAYOM NI HIGAMI. Melody Ikalahan trad. (Philippines); arr. John L. Bell, 1991. Music arr. © 1991 WGRC c/o Iona Community, GIA Publications, Inc., agent.

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 John.

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

Jesus answered them, ‘Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.’ Then they said to him, ‘What must we do to perform the works of God?’ Jesus answered them, ‘This is the work of God, that you believe in him whom he has sent.’ So they said to him, ‘What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our

The Gospel of John is the fourth biography of Jesus in the New Testament. Unique to John are the “I am” sayings of Jesus, one of which is in today’s reading. They link Jesus’ identity to God’s Hebrew name, Yahweh, which means “I am who I am.”

ancestors ate the manna in the wilderness; as it is written, “He gave them bread from heaven to eat.” ’ Then Jesus said to them, ‘Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.’ They said to him, ‘Sir, give us this bread always.’ Jesus said to them, ‘I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.

Deacon: The Gospel of Christ.

John 6.26-35

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

Homily: Sylvia Keesmaat

Profession of Faith

Please rise as you are able

All: **We believe in God, who creates all things,
who embraces all things, who celebrates all things,
who is present in every part of the fabric of creation.
We believe in God as the source of all life,
who baptizes this planet with living water.
We believe in Jesus Christ, the suffering one, the poor one,
the malnourished one, the climate refugee,
who loves and cares for this world
and who suffers with it.
And we believe in Jesus Christ, the seed of life,
who came to reconcile and renew this world
and everything in it.
We believe in the Holy Spirit, the breath of God,
who moves with God
and who moves among and with us today.
We believe in everlasting life in God.
And we believe in the hope that one day
God will put an end to death and all destructive forces. Amen.**

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.**

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.

Profession of Faith is from Gurukul Lutheran Theological College and Research Institute (a seminary in South India), adapted by Keld B. Hansen, 2009.

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.

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.

The Peace

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

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.

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 offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

Offertory Hymn: #451 (Common Praise)

“King of Love, O Christ, We Crown You”

All Sing



1. King of love, O Christ, we crown you Rul - er of our thought and will,
2. King of life, you have cre - a - ted wheat in gold - en har - vest spread:
3. King of mer - cy, you have saved us from the haunt - ing sense of loss,
4. King tri - um - phant, King vic - to - rious, take your throne our hearts with - in,



each de - mand of your high chal - lenge ded - i - cat - ed to ful - fil;
make your ser - vants strong to serve you by the gift of dai - ly bread.
nail - ing in your vast com - pas - sion sin's in - dict - ment to the cross.
lest the might of fierce temp - ta - tion snare us in - to dead - ly sin.



we with you by grace co - work - ers, till, where hu - man foot has trod,
Feed us with your bod - y bro - ken with your blood out - poured sus - tain,
Those who love, by your sore ang - uish, from the past you cleanse and free,
By the Spir - it's rich a - noint - ing, grant us strength life's race to run,



peo - ples, kings, do - min - ions, rac - es, own the em - pire of our God.
that our souls di - vine - ly strenth - ened may the life e - ter - nal gain.
breath - ing words of ab - so - lu - tion throned and reign - ing from the tree.
till the power of sin be van - quished, till the prize of God be won.

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.

The Eucharist (Greek for "Thanksgiving") is a Christian ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. 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.

Prayer Over the Gifts

Priest: Source of all life,
You fashioned all that is
and nourish creation with the abundant of your grace.
Receive the symbols of our labour and love
which we offer you this day,
in the name of Jesus the Christ.

All: **Amen.**

✠ The Holy Eucharist



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:

Sanctus: #726 (Common Praise)

Cantor All

Ho-ly, ho-ly, ho-ly Lord, God of power and might, Ho-ly, ho-ly, ho-ly Lord,
God of power and might, heav-en and earth are full of your glo - ry. 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: Byzantine; arr. George Black (1931-2003) ©.

Priest: Glory and honour 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 favour 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.”

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.

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

The climax of this story is the celebration of the Eucharist itself with Jesus and his disciples, which is followed by Christ’s suffering and betrayal. We pray using Jesus’ own words and follow his command to eat and drink in memory of him.

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 honour, glory, and praise,
 for ever and ever.

All: Amen.

The Lord's Prayer

Priest:

People:



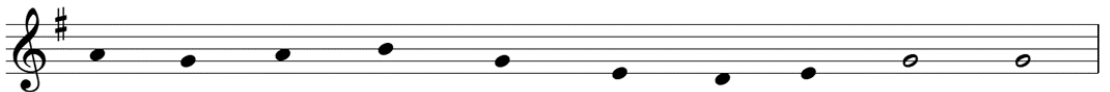
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,



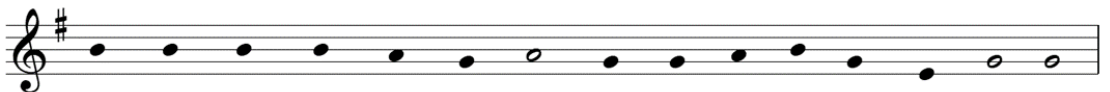
your king - dom come, your will be done, on earth as in heav - en.



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.

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: Creator of all, you gave us golden fields of wheat,
whose many grains we have gathered and made into this one bread.

People: **So may your Church be gathered
from the ends of the Earth into your kingdom.**

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

All: **Thanks be to God.**

Fraction Hymn: #407 (Common Praise) "Many and Great ..."

All sing



1. Ma - ny and great, O God, are your works,
2. Grant un - to us com - mun - ion with you,
1. Ka - ti - pe - yi - ci - ket ki - si - pas -
2. O - pe - wii ce - wi - naan Ma - ni - to



mak - er of earth and sky. Your hands have set the
O star - a - bid - ing one. Come un - to us and
ka - mi-kaahk kii - me - kiw. O - si - taw mi - na
is - pi - mihk oh - ci. E - ko - si - wii - ci - tas -



heavens with stars; your fin-gers spread the moun - tains and
dwell with us; with you are found the gifts of
a - ca - ko - sak Ma - ni - to o - to - te - naw wii -
ke - mi - naan. Kih - ci - me - ki - wi - na maa - ka mii -



plains. Lo, at your Word the wa - ters were formed;
life. Bless us with life that has no end,
ya. Ciist wii - ya ka - pi - maa - cii - ko - yahk
yi - naan kaa - ki - ke pi - maa - ti - si - win



deep seas o - bey your voice.
e - ter - nal life in you.
e - pe - mi - ci - wa - ki.
e - ko - te is - pi - mik.

Text: Dakota hymn. English text: Joseph R. Renville (1779-1846); para. Philip F. Frazier (1892-1964), alt. Ojji-cree text: Stan McKay (1941-) ©.
Para. © South Dakota Conference, United Church of Christ. Music: Melody Dakota hymn; adapt. Joseph R. Renville (1779-1846); perc. arr. Brian Barlow (1952-) ©.

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

The Giving and Receiving of Communion

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

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

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

One: 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.

Communion Hymn: #477 (Common Praise) “Lamp of our Feet” *All sing*



1. Lamp of our feet, where - by we trace our path when wont to stray;
2. bread of our souls, where - on we feed, true man - na from a - bove;
3. pil - lar of fire, through watch - es dark, or ra - dant cloud by day;
4. word of the ev - er liv - ing God, will of the glo - rious Son;
5. God, grant us all a right to learn the wis - dom it im - parts,



stream from the fount of heaven - ly grace, brook by the trav - eller's way;
our guide and chart, where - in we read of God's un - end - ing love;
when waves would whelm our toss - ing bark, our an - chor and our stay;
with - out thee how could earth be trod, or heaven it - self be won?
and to its heaven - ly teach - ing turn with sim - ple, child - like hearts.

Text: Bernard Barton (1784-1849). Music: Gräfenburg (Nun Danket All). Melody Johann Crüger (1598-1662).

Motet comes from the Latin “motectum” meaning movement and refers to the movement of the various voices in this form of vocal composition.

Motet: Earth Song (Frank Ticheli)

Sing,
Be,
Live,
See...

This dark stormy hour,
The wind, it stirs.
The scorched earth cries out in vain:
O war and power, you blind and blur.
The torn heart cries out in pain.

But music and singing have been my refuge,
And music and singing shall be my light.
A light of song, shining strong;
Alleluia!

Through darkness and pain and strife, I'll sing,
Be,
I'll Live,
See...
Peace.

Prayer after Communion

Please rise as you are able

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,
give you continual thanks and praise.
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

Please be seated

This closing prayer is called the "Doxology", which comes from the Greek word "doxalugia" meaning "words of glory." We say this prayer to proclaim that worshipping God together has made a difference in our lives.

Departing Hymn: #565 (Common Praise)

“Guide Me, O Thou Great Redeemer”

All sin



1. Guide me, O thou great Re- deem-er, pil - grim through this bar - ren land.
2. Op - en now the crys - tal foun-tain whence the heal - ing stream doth flow;
3. When I tread the verge of Jor-dan, bid my anx - ious fears sub- side;



I am weak, but thou art might-y; hold me with thy power-ful hand.
let the fire and cloud- y pil - lar lead me all my jour - ney through
death of death, and hell's des- truction, land me safe on Ca-naan's side:



Bread of heav - en, bread of heav - en, feed me till I want no more,
Strong de - liv - erer, strong de - liv - erer, be thou still my strength and shield,
songs of prais - es, songs of prais - es, I will ev - er give to thee,



Text: William Williams (1717-1791); tr. Peter Williams (1723-1796), alt. Music:
John Hughes (1873-1932) ©. Reprinted by permission of Ms. C.A. Webb.

feed me till I want no more.
be thou still my strength and shield.
I will ev - er give to thee.

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

The Dismissal

Deacon: Tend the earth, care for God's good Creation;
as you have received freely, so give freely.
Go in peace to love and serve the Lord.. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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

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The Greeting, First Story of Creation, and Dismissal are courtesy of “*Season of Creation: A Celebration Guide for Episcopal Parishes.*” The Profession of Faith is from Gurukul Lutheran Theological College and Research Institute (a seminary in South India), adapted by Keld B. Hansen, 2009, as provided in “*Listen to the Voice of Creation,*” *Season of Creation Celebration Guide 2022*, 33.)

The Collect is from the Church of England, Collects for Special Occasions.

The Prayers of the People were written by Paige Souter,

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WORSHIP WITH US

SEASON OF CREATION – LISTEN TO THE VOICES OF CREATION

Sunday, October 8 - Voices of the Land

9 AM - on Zoom

10:30 AM - in the Church and through YouTube

Sunday, October 15 - Voices of the Air

9 AM - on Zoom

10:30 AM - in the Church and through YouTube

Sunday, October 22 - Voices of the Sea

9 AM - on Zoom

10:30 AM - in the Church and through YouTube

7 PM – Season of Creation Taizé

Sunday, October 29 - Harvesting the Season of Creation

9 AM - on Zoom

10:30 AM - in the Church and through YouTube

**7 PM – Season of Creation Rock Eucharist
Featuring the music of Johnny Cash**

