



IN EARTH'S LIFE WE LIVE



SEASON OF CREATION – HOLY EUCHARIST

SUNDAY, SEPTEMBER 22, 2024, AT 10:30 A.M.

The Church of the Redeemer:

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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 <https://theredeemer.ca/post-17524>.

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We are in the "Season of Creation," a time when we are invited with all Christians to give God's glorious creation particular attention and renew our relationship with our God and all creation through celebration, conversion, and commitment.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Hymn: #419 (Common Praise) "Let All Creation Bless our God"

Rise as you are able



1. Let all cre - a - tion bless our God, till heaven with praise is
2. All liv - ing things up - on this earth, green fer - tile hills and
3. Let all the peo - ple ev - ery - where, lift up a hymn of



ring - ing. Sun, moon, and stars, peal out a chord, stir
moun - tains, sing to the God who gave you birth; be
glo - ry; all you who know God's stead - fast care, tell



up the an - gels' sing - ing. Sing, wind and rain! Sing, snow and sleet! Make
joy - ful, springs and foun - tains. Lithe wa - ter - life, bright air - borne birds, wild
out sal - va - tion's sto - ry. No tongue be si - lent; sing your part you



mu - sic, day, night, cold, and heat: ex - alt the God who made you.
rov - ing beasts, tame flocks and herds: ex - alt the God who made you.
hum - ble souls and meek of heart; ex - alt the God who made you.

✠ The Gathering of the Community

Priest: Blessed be the One who creates all things.

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

The Cantor sings the refrain, all repeat

All: **Christ has no body now but yours, no hands but yours.
Here on this earth, yours is the work, to serve with the joy of compassion.**

Cantor: No hands but yours to heal the wounded world,
no hands but yours to soothe all its suffering,
no touch but yours to bind the broken hope of the people of God.
Through every gift, give back to those in need:
as Christ has blessed, so now be his blessing,
with every gift a benediction, be to the people of God.

All: **Christ has no body now but yours, no hands but yours.
Here on this earth, yours is the work, to serve with the joy of compassion.**

Collect of the Day

Priest: Lord God,
Giver and sustainer of life,
You call us to responsibility and to care for your creation:
Help us to respond to your call to be keepers and healers of the Earth
Through Jesus Christ the Redeemer. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Isaiah.

Say to those who are of a fearful heart,

‘Be strong, do not fear!

Here is your God.

He will come with vengeance,
with terrible recompense.

He will come and save you.’

Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert;
the burning sand shall become a pool,
and the thirsty ground springs of water;
the haunt of jackals shall become a swamp,
the grass shall become reeds and rushes.

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

All: **Thanks be to God.**

Isaiah 35:4-7

A moment of silence is observed

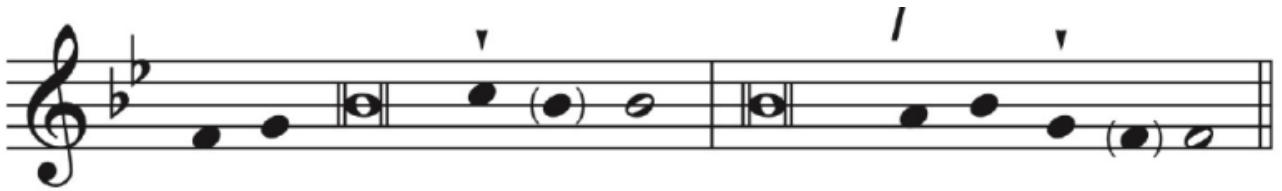
Pronounced
“CALL-ect,”
the Collect of
the Day is the
prayer that
calls us
together in
worship and
praise.

This prophet
wrote during a
difficult time in
Israel's history.
In this part of
the book,
Isaiah is trying
to comfort his
people, who
have just been
conquered by
a foreign
power. We
read it during
the Season of
Creation
because the
restoration
that the
prophet
foretells
involves not
just the people
but all of
creation.

Pronounced "sahm." The psalms are a collection of poetry, prose and songs, written between 950 and 350 BC. They cover the gamut of human experience, typically tracing the human journey from despair to hope, or brokenness to wholeness. This is a psalm of praise that uses the language of creation to give thanks to God for all that the people have been given.

Psalm 147:1, 3-11

All sing



HALLELUJAH! How good it is to sing praises to you, our God! *
how pleasant it is to / honour you with praise!

You heal the brokenhearted *
and / bind up their wounds.

You count the number of the stars *
and call them / all by their names.

How great you are, O God, how mighty in power! *
There is no limit / to your wisdom.

You lift up the lowly, *
but cast the / wicked to the ground.

Let us sing to the Most High with thanksgiving, *
make music to our / God upon the harp.

You cover the heavens with clouds *
and prepare / rain for the earth;

You make grass to grow upon the mountains *
and green / plants to serve us all.

You provide food for flocks and herds *
and for the young /ravens when they cry.

You are not impressed by the might of a horse; *
you have no plea- / sure in human strength.

A moment of silence is observed.

Second Reading: "Stone Mother" (*Tanaya Winder*)

I was born in the desert
learned to cherish water
like it was created from tears.
I grew up hearing the legend, the lesson
of the Stone Mother who cried
enough cries to make an entire lake
from sadness. From her, we learned
what must be done and that the sacrifices
you make for your people are sacred.
We are all related
and sometimes it takes
a revolution to be awakened.
You see, the power of a single tear lies in the story.

It's birthed from feeling and following
the pain as it echoes into the canyon of grieving.
It's the path you stumble and walk
until you push and claw your way through to acceptance.
For us, stories have always been for lessons.

I remember my grandmother was well versed in dirt,
the way the earth clung to her hands as if it were a part of her.
We come from the earth. So she tended the seeds
as living beings, planted her garden full of foods
traditional to the land and handled them with care.
Every tree, plant, or rock has a spirit, she said "hear it."

I listen.
When my mother says words are seeds and to be careful
of the words you say, I pray. For I know each seed
carries a story.

My mother taught me that water is the source
of all living things and to honor life like the circle
we sit in for ceremony. From the doorway in
to the doorway out, life is about all our relations.

Before I was born, they tried to silence us,
pierced our tongues with needles then taught
our then-girl-grandmothers how to sew like machines.
You see, colonialism has always been
about them not seeing us as human but as object,
a thing. Conquest meant they saw our bodies as land,
full of resources waiting to be extracted and exploited.
Our land was stolen.

Our language. Our grandmothers, grandfathers, fathers, sisters, mothers, brothers, daughters,
sons, children, nieces, nephews, aunts, uncles, and ancestors.
Our Mother Earth holds our histories in her dirt.
But today, she burns not in the traditional ways once taught,
controlled and deliberate. Today she burns desperate,
for all to resist fossil fuels, the drilling, and the black snake named
greed that swallows everything.

When you lose something, you hope it will be found.
When something is stolen, you want it returned.
We've had our land stolen and we're losing it again
unless we all take action for the climate to change.

Stand with us as accomplices.
Follow our lead for we have always been well versed in survival.)
We were shaped by fire, made from lightning and
dirt-covered hands that know when to ignite healing.
Now is the time. Let us not drown in Mother Earth's tears.
Mother Earth has a spirit and she's asking us to listen.

A moment of silence is observed

This poem,
written by
Indigenous
writer
Tanaya
Winder,
gives us a
glimpse into
Indigenous
People's
experience
of their lost
connection
to the land
caused first
by
colonialism
and now by
climate
change. We
are called
to act in
solidarity to
protect the
earth and to
protect
Indigenous
relationship
with the
land. It is in
action that
we learn
how to live
in harmony
with
creation.

The Sequence Hymn (Latin "sequentiae", meaning "following") is a hymn that is sung following the second reading and before the Gospel.

Sequence Hymn: #62 (Songs of a New Creation) "When We Must Bear Persistent Pain"

All sing



1. When we must bear per - sis - tent pain and suf - fer
 2. Sup - port us as we learn new ways to care for
 3. We thank you for the bet - ter days when we may
 4. In ease or pain, in life and death, to you our



with no cure in sight, come, Ho - ly Pres - ence, breathe your
 bod - ies new - ly frail. Help us en - dure, and live and
 smile to greet the sun, to do your work with clear - ing
 frag - ile lives be - long, and so we trust you in all



peace with gifts of warmth and heal - ing light.
 love. Hear our com - plaint when pa - tience fails.
 mind, and bless your name when day is done.
 things. You are our hope, our health, our song.

Text: Ruth Duck, 2004. © 2005 GIA Publications, Inc. Music: PROSPECT. William Walker's *Southern Harmony*, 1835; harm. David N. Johnson, 1968. Harm. © 1968 Augsburg Fortress.

We turn and face the Gospel as it is processed to the midst of the gathered community.

We do this as a sign of respect and to symbolize that

its message is at the centre of our lives and its truth is always before our eyes.

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: War Club Tells the Good Story of Creator Sets Free.

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

From there Creator Sets free (Jesus) journeyed into the territory of Rock Land (Tyre) and Hunting Grounds (Sidon). He wanted to keep away from the crowds, so he found a house to stay out of sight but was unable to stay hidden.

From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice,

A women came to him who had a daughter with an unclean spirit in her. As soon as she heard about Creator Sets free (Jesus), she came and humbled herself before him. She was an Outsider from the territory along the coastline of the Great Middle Sea (Mediterranean). She begged Creator Sets Free (Jesus) to force the evil spirit out of her daughter.

but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophoenician origin. She begged him to cast the demon out of her daughter.

“The children should be fed first,” he said. “It is not right to take the children’s portion and throw it to the dogs.”

“But Wisdomkeeper,” she answered back, “even the dogs under the table can eat the children’s crumbs.”

“Because your words are well chosen,” he replied, “You may return home. You will find that the evil spirit has left your daughter.”

The woman went home and found her daughter resting on her sleeping mat – the evil spirit had left her.

From the territory of Rock Land (Tyre) Creator Sets Free (Jesus) went through Hunting Grounds (Sidon) to the Lake of Circle of Nations (Sea of Galilee) in the territory of the Ten Villages (Decapolis). The people who lived there brought a man who could not hear or speak right. They begged Creator Sets Free (Jesus) to lay his hands on him. So he took the man away from the crowd. When he was alone with him, he put his fingers into the man’s ears, and then spit and touched the man’s tongue. He then looked up into the spirit-world above, let out a deep breath, and said in his native language, “Ephphatha!” which means, “Be opened.”

Right then the man’s ears were opened and his tongue was released. He could now hear and speak clearly! Creator Sets Free (Jesus) then instructed the people to tell no one. But the more he told them not to, the more they told the story to others. The people were amazed beyond belief and full of wonder.

“He does all things well!” they told everyone. “He even heals the ones who cannot hear or speak!”

Priest: The Gospel of Christ.
All: **Praise to you, Lord Jesus Christ.**

Homily: The Rev. Dr. Christopher C. Brittain

A moment of silence is observed.

He said to her, ‘Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.’

But she answered him, ‘Sir, even the dogs under the table eat the children’s crumbs.’

Then he said to her, ‘For saying that, you may go—the demon has left your daughter.’

So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, ‘Ephphatha’, that is, ‘Be opened.’

And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it.

They were astounded beyond measure, saying, ‘He has done everything well; he even makes the deaf to hear and the mute to speak.’

Luke 12.22-32

A moment of silence is observed.

Luke's interpretation of the Gospel is meant to challenge his readers to change the way they see the marginalized and rejected. In this passage Jesus speaks with a non-Jew, something no devout Jewish male would ever do. He pushes the bounds of propriety even further by healing her daughter, despite (or perhaps, because of) her passionate appeal.

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.

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. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

The sharing of the peace has been a part of Christian worship since the second century. It is a gesture that we share through a nod, a handshake, or by raising our hand in the peace symbol, as an expression of reconciliation with one another and with God.

Prayers of the People

Leader: We call upon the Earth, our beloved home, with its beautiful depths and soaring heights, its vitality and abundance of life.

All: **Teach us, and show us the way.**

Leader: We call upon the waters that bring life to the earth, that fall upon our gardens and fields, that flow in the rivers and streams of the watersheds of the Humber and Don rivers, that fill the Great Lakes and flow to the oceans.

All: **Teach us, and show us the way.**

Leader: We call upon the forests and rocks of the Canadian Shield, the great trees reaching strongly to the sky with earth in their roots and the heavens in their branches, the pine and the maple and the silver birch.

All: **Teach us, and show us the way.**

Leader: We call upon the creatures of the fields and forests and lakes, our brothers and sisters the chipmunks and squirrels, the foxes and the deer, the hawks and red-winged blackbirds, the bass and the trout, who share our beautiful home.

All: **Teach us, and show us the way.**

Leader: We call upon the land which grows our food, the nurturing soil, the fertile fields, the abundant gardens and orchards.

All: **Teach us, and show us the way.**

Leader: We call, with thanksgiving, upon all those who have lived on this earth, our ancestors and our friends, who dreamed the best for future generations, and upon whose lives our lives are built.

All: **Teach us, and show us the way.**

Leader: We call upon all that we hold most sacred, the presence and power of the Holy Spirit of love and truth which flows through all the universe to be with us.

All: **Teach us, and show us the way.**

All are invited to pray silently or aloud during this long moment of pause

The Priest offers a closing prayer.

The Peace

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

People: **And also with you.**



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 or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.

Offertory Hymn: "This Tough Spun Web" (Carolyn McDade)



1. We are the for - est of ten thou - sand seeds____
 We are the wa - ters each small drop of rain____
 2. We are the wind filled song that sounds of joy____
 We are the sun fired passion - ate love of life____
 3. Our heal - ing love, our hands reach out and touch____
 Hold true this tough spun web as hard times come____



— in shades of green that hold the sun.____ With min - gled
 — life - spawn - ing ponds and stream filled sea.____ We run the
 — and cries from dun - geons cast a - way.____ The deep sung
 — the burn - ing heart with - in the soul.____ We are the
 — the cher - ished bo - dy, quiv - ering mind.____ Our lives like
 — and much be lost or taken a - way.____ We strug - gle



roots our limbs to - ge - ther lean.____ We are the ma - ny
 blood that flows in liv - ing veins____ to live and die that
 dreams of those who lab - our on____ to shape a just and
 love that grows re - sist - ing chains____ to free the bound and
 grass, like bread, like fal - ling rain____ the or - di - na - ry,
 not for things that best be gone____ in - te - gri - ty re -

Refrain



and the one. This cir - cle o - pening moves with
 all be free.
 car - ing way.
 make us whole.
 our sub - lime.
 webs our way.



deep - ened faith Our lives to birth a liv - ing dawn____ as love re -



newed turns in our com - mon way____ cre - a - ting hope we car - ry on.

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.

Priest: We give thanks to you for Jesus, whose first bed was a feed trough.
 He was baptized in the Jordan, tested in the wilderness,
 he travelled in fishing boats and told parables of farmers and seeds,
 labour and wages, yeast and bread.
 On the night before he died, Jesus took bread,
 food of the poor, the work of field and hearth,
 he gave thanks, broke it and gave it to his friends saying:
 Take and eat, this is my body, given for you, do this to remember me.
 Again after supper he took the cup of wine, born of the land,
 fruit of the vine gave thanks and gave it to his friends saying:
 This is my blood, which is shed for you.
 When you do this, do it in memory of me.
 Remembering Jesus' life, death and resurrection
 and awaiting his coming kingdom, we offer you this bread and this cup.
 Creator, send your Spirit on these gifts
 so that we know Jesus in them and are gathered together with everyone who
 shares this sacred meal of justice and community.
 Fill us with the courage and love of Jesus, that we may strive for justice and
 peace, respect the dignity of every human being,
 and safeguard the integrity of creation.
 Bring us with all your saints to your commonwealth of sparrow and lily, child
 and beggar which is both now and yet to come.
 All honour and glory are yours, Creator, Christ, and Spirit, now and forever.

All: Amen.

The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
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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.

The Eucharistic Prayer today is from the Salal + Cedar Community, adapted for our local context.

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: This is Living Bread, given for all Creation.

People: **All who eat this bread share in Christ's Body.**

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

People: **Thanks be to God.**

Song: "Mercy Mercy Me (The Ecology)" (*Marvin Gaye*)

Mercy mercy me

Oh things ain't what they used to be

Where did all the blue skies go?

Poison is the wind that blows from the north and south and east

Mercy mercy me

Oh things ain't what they used to be, no no

Oil wasted on the oceans and upon our seas, fish full of mercury

Mercy mercy me

Ah things ain't what they used to be, no no

Radiation under ground and in the sky

Animals and birds who live nearby are dying

Mercy mercy me

Oh things ain't what they used to be

What about this overcrowded land

How much more abuse from man can she stand?

My sweet Lord

My Lord, my sweet Lord

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: Lord, you stand at the door of my heart and knock.

You wait for me and only I can let you in.

I believe and trust in you and ask you now to fill me with your presence.

Feed me with your body and unite me in your blood,

that I may be your blessing to a world in need. Amen.

The Communion



All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.

If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.

Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.

Communion Hymn: #389 (Gather) "Return to God"

All sing

Refrain

Re - turn to God with all your heart, the source of grace and mer-cy; come
seek the ten - der faith-ful-ness of God. God. **1.** **2.** Last ti

1. Now the time of grace has come, the day of sal - va - tion; come and
learn now the way of our God. **D.C.**

2. I will take your heart of stone and place a heart with - in you, a
heart of com - pas - sion and love. **D.C.**

3. If you break the chains of op - pres - sion, if you
If you share your bread with the hun - gry, give pro -
give a shel - ter to the home - less, clothe the
set the pris - 'ner free;
tec - tion to the lost;
na - ked in your

1.2.

3. **D.C.**
midst, then your light shall break forth like the dawn.

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

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,*

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

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

Prayer after Communion

Please rise as you are able

Priest: God our Creator,
you feed your people with the bread from heaven;
let this holy food sustain us through our earthly pilgrimage
that we may come to that place where your people hunger and thirst no more
and your creation is restored to its full glory;
through Jesus Christ our Lord. **Amen.**

"Doxology" 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.

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

Concluding Hymn: #584 (Gather) "Healing River"

All rise and sing

1. O heal - ing riv - er, send down your
2. This land is parch - ing, this land is
3. Let the seed of free - dom, a - wake and

wa - ters, Send down your wa - ters up - on this
burn - ing, No seed is grow - ing in the bar - ren
flour - ish, Let the deep roots nour - ish, let the tall stalks

land. O heal - ing riv - er, send down your wa - ters, And wash the
ground. O heal - ing riv - er, send down your wa - ters, O heal - ing
rise. O heal - ing riv - er, send down your wa - ters, O heal - ing

blood, from off the sand.
riv - er, send your wa - ters down.
riv - er, from out of the skies.

Text: Fran Minkoff. Tune: Fred Hellerman; arr. by Michael Joncas, b. 1951. © 1964, Appleseed Music, Inc.

The Dismissal

Priest: Let us go forth into all Creation,
rejoicing in the power of the Spirit. Alleluia!
All: **Thanks be to God. Alleluia!**

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

FURTHER CREDITS FOR THIS BULLETIN

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The Gathering of the Community from the Ecocongregation of Scotland. Prayers of the People from the Chinook Psalter (adapted). The Collect is from Adapted by Stephen C. Warner, 2003, from St. Teresa of Avila. New Testament readings are from Terry M. Wildman, First Nations Version: An Indigenous Translation of the New Testament.

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WORSHIP WITH US

Sunday September 22 (Season of Creation 3)

7:00 PM – Rock Eucharist featuring the music of David Bowie
(in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday September 29 (Season of Creation 4)

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

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

7:00 PM – Bach Vespers (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)



**Sunday
at
Seven
Rock
Bach
and More**

September

- 15** Taizé Among the Beings
- 22** Rock Eucharist:
featuring the music of David Bowie
- 29** Bach Vespers:
*BWV 149 for St. Michael & All Angels
~ Man singet mit Freuden vom Sieg*