

Season of Creation
Holy Eucharist
Sunday, September 7, 2025 at 10:30 AM



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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Today begins the Season of Creation where we renew our relationship with God and all creation through celebration, conversion, and commitment. We begin our worship at the Healing Garden at Emmanuel College and make our way to the Church in a Procession. Service leaders will lead us from the Yorkville Rock in a Procession to the church, and arrive at the front (the "chancel") of the church symbolizing our communal journey through this earthly life with the world that God has created.

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

Presider: Steven Mackison

Opening Rite

All gather at the Emmanuel College Healing Garden or in the church

Priest: This is the world God made and loves.

All: Let us rejoice and be glad in it.

Priest: Dear Friends,

In this Season of Creation
we take these first steps towards peace
renewing our relationship with God
and all that God has brought into being.
May the desire for peace
that God has planted in our hearts
bear the fruits of the Spirit.

Priest: Let us go forth in peace. Alleluia!

All: In the name of Christ, Amen. Alleluia!

Processional: "We are One" (*Carolyn McDade*)

We are one

One human family

One earth community

a common destiny for all

Covenanting

As the tree is placed in the sanctuary, the priest invites the people to covenant, saying.

Priest: Let us commit ourselves to reconcile with God, and all that is, saying
All: **Holy God,
we pledge ourselves to your service
in caring for your creation,
that your kingdom may grow from the seed of hope
into a tree of righteousness and justice for the world,
and the creation itself will be set free from its bondage to decay
and will obtain the freedom of the glory of the children of God,
through Jesus Christ our Lord. Amen.**

Collect of the Day

Priest: Lord of all service and inclusion,
the author and giver of all good things:
Graft in our hearts the love of the lowly and lost in Creation;
increase in us true service; nourish us with all humility;
and bring forth in us the fruit of good giving;
through Jesus Christ the Wisdom of Creation,
Who lives and reigns with you and the Holy Spirit,
now and for ever. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Jeremiah.

The word that came to Jeremiah from the Lord: “Come, go down to the potter’s house, and there I will let you hear my words.” So I went down to the potter’s house, and there he was working at his wheel. The vessel he was making of clay was spoiled in the potter’s hand, and he reworked it into another vessel, as seemed good to him.

Then the word of the Lord came to me: Can I not do with you, O house of Israel, just as this potter has done? says the Lord. Just like the clay in the potter’s hand, so are you in my hand, O house of Israel. At one moment I may declare concerning a nation or a kingdom that I will pluck up and break down and destroy it, but if that nation, concerning which I have spoken, turns from its evil, I will change my mind about the disaster that I intended to bring on it. And at another moment I may declare concerning a nation or a kingdom that I will build and plant it, but if it does evil in my sight, not listening to my voice, then I will change my mind about the good that I had intended to do to it. Now, therefore, say to the people of Judah and the inhabitants of Jerusalem: Thus says the Lord: Look, I am a potter shaping evil against you and devising a plan against you. Turn now, all of you, from your evil way, and amend your ways and your doings.

Reader: Hear what the Spirit is saying to the Church.
All: **Thanks be to God.**

Jeremiah 18.1-11

A moment of silence is observed

This "Covenant" (from Latin "convenire", simply meaning "unite" or "agree") is a promise between God and humanity where a sacred agreement is made, strengthening the relationships between us, God, and the creation we must maintain.

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" us to the service.

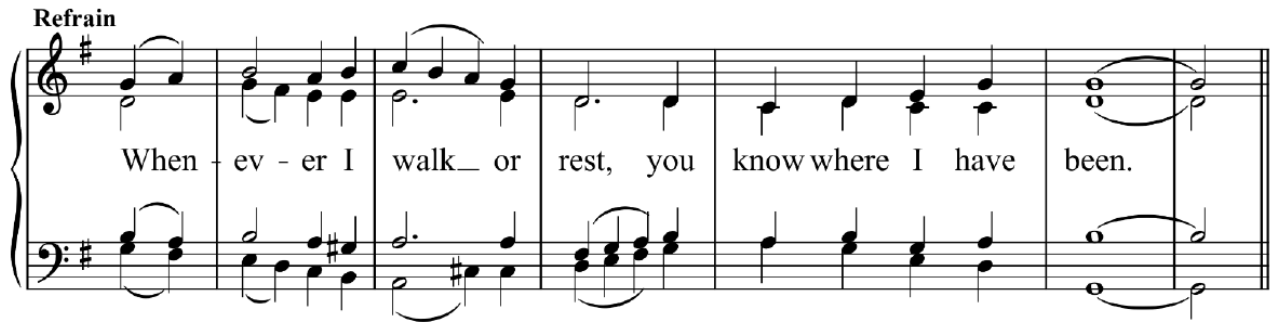
At the potter's house, Jeremiah observes the potter at work as a sign of God's power to reshape Israel's future and God's relationship with it.

Pronounced “sahms”, the psalms are a collection of poetry, prose and song, written between 950 and 350 BC. They cover every theme and human emotion, from joy and praise to lament and despair.

Here, the psalmist captures God’s intimate knowing of humankind in Creation. This includes humanity’s shaping in “my mother’s womb” and in “the depths of the earth.”

Psalm 139:1-5, 12-17 (George Black)

All sing



God, you have searched me out and known me;
you know my sitting down and my rising up;
you discern my thoughts from afar.
You trace my journeys and my resting-places
and are acquainted with all my ways. **Refrain**

Indeed, there is not a word on my lips,
but you, O God, know it altogether.
You press upon me behind and before
and lay your hand upon me.
Such knowledge is too wonderful for me;
it is so high that I cannot attain to it. **Refrain**

For you yourself created my inmost parts;
you knit me together in my mother's womb.
I will thank you because I am marvellously made;
your works are wonderful, and I know it well. **Refrain**

My body was not hidden from you,
while I was being made in secret
and woven in the depths of the earth.
Your eyes beheld my limbs, yet unfinished in the womb;
all of them were written in your book;
they were fashioned day by day,
when as yet there was none of them. **Refrain**

How deep I find your thoughts, O God!
how great is the sum of them!
If I were to count them, they would be more in number than the sand;
to count them all, my life span would need to be like yours. **Refrain**

A moment of silence is observed.

Second Reading:

Reader: A reading from the Babylonian Talmud.

While the sage, Honi, was walking along a road, he saw a man planting a carob tree. Honi asked him, “How long will it take for this tree to bear fruit?” “Seventy years,” replied the man. Honi then asked, “Are you so healthy a man that you expect to live that length of time and eat its fruit?” The man answered, “I found a fruitful world because my ancestors planted it for me. Likewise I am planting for my children.”

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

All: **Thanks be to God.**

Taanit 23a

A moment of silence is observed

Sequence Hymn: “Where Your Treasure Is”

All sing

Refrain

Where your treas - ure is, there your heart shall be.

All that you pos - sess will nev - er set you free.

Seek the things that last; come and learn from me.

Where your treas - ure is, your heart shall be.

Verses

1. What do you gain from all your worry,
What you should eat or what to wear?
There is no peace in stress or hurry.
Do you not know that you are held within God’s care?

2. Look at the ravens high above you.
They do not work their whole life through,
And yet God feeds them and protects them.
So how much more will God protect and care for you?

3. Behold the lilies in their splendour.
In grace and beauty are they dressed,
And yet so soon their bloom is faded.
So how much more will those who look to God be blessed?

4. Do not fear, little flock, for God delights to give you the blessed reign of God.
Give your possessions to the needy; gain a treasure that will not fade.

Text: Luke 12:22-34; Marty Haugen, b.1950. Tune: Marty Haugen, b.1950 © 2000, GIA Publications, Inc.

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 sage,
Honi,
encounters a
man planting
a carob tree
who invokes
his ancestors
and his
descendants
– those who
came before
him and
those who
will come
after – as his
reason for
planting.

In the Parable of the Rich Fool, Jesus warns against allowing material wealth to own, define, and ultimately, be worshipped by, those who possess it. Generosity, not greed, makes for abundant living.

The purpose of the homily (from Greek “homilia”, meaning “conversation”) , or sermon, is to unpack the readings in a way that we understand what they meant for those whom they were written, and to bring those words to life for us today.

The Gospel

Priest: The Lord be with you.

All: And also with you.

Priest: Shining Light tells the Good Story of Creator Sets Free.

All: Glory to you, Lord Jesus Christ.

Someone from the crowd pushed forward and said to him, “Wisdomkeeper, tell my brother to give me my part of what our father left to us.” Creator Sets Free (Jesus) said to him, “Who made me the one to decide this between you and your brother? Watch your step, or greed will make you stumble. Remember, one’s life is not made up of many possessions.” There were many people in the crowd who heard what he said about possessions, so he told this story to help them see more clearly. “A man with many possessions had a field that was growing a great harvest of food. ‘What will I do with all this food?’ he said to himself. ‘I have no room in my storage barns for this great harvest.’ “The man thought about it and then said to himself again, ‘I know what I will do, I will tear down my old storage barns and build larger ones. I will have enough to last me many winters. Then I will take my rest, eat, drink, and celebrate.’ “But the Great Spirit said to him, ‘Why are you being so foolish? This is the day you will cross over to death and give an answer for your life. Now who will get the goods you have stored up for yourself?’” Creator Sets Free (Jesus) let the people think about the story, and then he said, “This is how it will be for the ones who make themselves rich but forget about Creator’s true riches.”

Priest: The Gospel of Christ.

All: Praise to you, Lord Jesus Christ.

Homily: Suzanne Rumsey

A moment of silence is observed.

Someone in the crowd said to him, “Teacher, tell my brother to divide the family inheritance with me.” But he said to him, “Friend, who set me to be a judge or arbitrator over you?” And he said to them, “Take care! Be on your guard against all kinds of greed, for one’s life does not consist in the abundance of possessions.” Then he told them a parable: “The land of a rich man produced abundantly. And he thought to himself, ‘What should I do, for I have no place to store my crops?’ Then he said, ‘I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’ But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?’ So it is with those who store up treasures for themselves but are not rich toward God.”

Luke 12.13-21

A moment of silence is observed.

Prayers of the People

Leader: Let us pray for the revealing of the reign of God in the world, now and always.
In the beginning,

All: **God was.**

Leader: Here and now,

All: **God is.**

Leader: In the future,

All: **God will be.**

Leader: Creator of earth, sea, and sky, kindle the fire of your Spirit within us that we may be bold to heal and defend the earth, and pour your blessing upon all who work for the good of the planet.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Breath of life, receive our thanks for the beauty of our local habitat and all who dwell in it, and grant us the wisdom and will to conserve it.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Source of life, heal and redeem the wounds of your creation, and visit the places and people who suffer from our indifference, neglect, and greed.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Lover of all you have made, we thank you for the wondrous diversity of your creatures, and we pray for their well-being.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Author of the book of nature, receive our gratitude for places of restoration and healing, and continue to bless those places that feed our lives and spirits.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Wise Creator, whose works are full of mystery, give us wonder and appreciation for your creatures with whom we find ourselves in conflict.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

With all that weighs on us in our personal lives, our community, our church, and in our world, the Prayers of the People offer God our cares and concerns. We welcome you to use the silences to express your prayers, silently or aloud.

Leader: Giver of all good gifts, awaken us daily to our dependence upon your bounty, and make us always thankful for the abundance of your blessings.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: Hear our prayer.

Leader: Divine Physician, heal our communities, especially those where neglect, greed, or violence inflict suffering upon people and other creatures.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: Hear our prayer.

Leader: Comforter of all the earth, sustain the people of this congregation who desire or need your presence and help.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: Hear our prayer.

Leader: Rock and refuge of all your creatures, receive into everlasting mercy all those who have died.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: Hear our 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.

How much our world needs peace! Just as Jesus said to his disciples, "Peace I leave with you," so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

Offertory Hymn: #577 (Common Praise) "God of Grace and God of Glory"

All sing



1. God of grace and God of glo - ry, on your peo - ple
2. Lo, the hosts of e - vil round us scorn your Christ, as -
3. Cure your chil - dren's war - ring mad - ness. Bend our pride to
4. Set our feet on lof - ty pla - ces; gird our lives that

pour your power; now ful - fil your chur - ch's sto - ry;
sail his ways. Fears and doubts too long have bound us;
your con - trol. Shame our wan - ton self - ish glad - ness,
they may be ar - moured with all Christ-like gra - ces

bring its bud to glo - rious flower. Grant us wis - dom, grant us cour - age,
free our hearts to work and praise. Grant us wis - dom, grant us cour - age,
rich in goods and poor in soul. Grant us wis - dom, grant us cour - age,
in the fight for lib - er - ty. Grant us wis - dom, grant us cour - age,

for the fac - ing of this hour, for the fac - ing of this hour.
for the liv - ing of these days, for the liv - ing of these days.
lest we miss your king - dom's goal, lest we miss your king - dom's goal.
lest we fail our - selves and thee, lest we fail our - selves and thee.

Text: Harry Emerson Fosdick (1878-1969), alt. Music: CWM RHONDDA. John Hughes (1873-1932) ©. Reprinted by permission of Ms. C.A. Webb.

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, 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." As we eat the bread and drink the wine, God is present to us and reveals Godself to us in a unique way. It is a radically open table to which all people are invited and welcome to participate in.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Source of all life, the heaven and earth are yours,
yet you have shared your care for the world with us.
Receive the symbols of our labour and love
which we offer you this day,
in the name of Jesus Christ our Lord. **Amen.**

The Great Thanksgiving

Priest: May God be with you.

All: **And also with you.**

Priest: Lift up your hearts.

All: **We lift them up.**

Priest: Let us give thanks to God our Creator.

All: **It is right to give our thanks and praise.**

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

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.

Priest: It is right in all times and in all places to thank and praise you Creator of all.
We praise you here cradled in the arms of the Humber and the Don,
where industry and wilderness, city and ravine, dwell side by side.
We praise you at a time when the body of the earth is broken again and again.

We give thanks for our place in the story of salvation.
Our ancestors journeyed with you in creation and migration.
They depended on the land, were displaced from the land
and displaced others from their lands.
They knew you in tents and cities, on mountains and by wells,
in families and in dreams, and through wilderness prophets
who spoke of cedars and listened to ravens.

Together with angels and ancestors, birch and maple, heron and racoon,
we join our voices with all creation in this ancient honour song:

Sanctus: #719 (Common Praise)

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
heaven and earth are full of your glo-ry. Ho - san-na in the high-est.
Bless - ed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

Music: LAND OF REST; American trad.; adapt. Marcia Pruner (1936-); harm. John Campbell (1950-2020) ©. Adapt. © 1980 Church Pension Fund.

Priest: We give thanks to you 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.

Priest: 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>
	
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.

All: **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.

People: **Thanks be to God.**

Jesus' life
given for
others inspires
us to see our
own lives as a
gift to be
shared. The
resurrection
affirms that in
letting go of
what we are
afraid to lose,
we are
transformed
and made new.

Song: “A Song of Enchantment” (*Benjamin Britten / W. De la Mare*)

A Song of Enchantment I sang me there,
In a green-green wood, by waters fair,
Just as the words came up to me
I sang it under the wild wood tree.

Widdershins turned I, singing it low,
Watching the wild birds come and go;
No cloud in the deep dark blue to be seen
Under the thick-thatched branches green.

Twilight came; silence came;
The planet of Evening's silver flame;
By darkening paths I wandered through
Thickets trembling with drops of dew.

But the music is lost and the words are gone
Of the song I sang as I sat alone,
Ages and ages have fallen on me -
On the wood and the pool and the elder tree.

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.

Communion Motet: "Trees" (Eriks Esenvalds / Joyce Kilmer)

I think that I shall never see

A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in Summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

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

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.

Prayer after Communion

Please rise as you are able

Priest: God of peace,
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.**

The Doxology is our closing prayer, which we say to, for, and with, one another to proclaim that worshipping God together has made a difference in our lives.

Announcements

Please be seated

Concluding Hymn: "Abundant Life" (Ruth Duck)

All rise and sing



1. We can-not own the sun-lit sky, The moon, the wild - flow'rs
2. When bod-ies shiv - er in the night And wea - ry wait for
3. God calls hu-man - i - ty to join As part - ners in cre -

grow-ing. For we are part of all that is With -
morn-ing, When chil-dren have no bread but tears, And
a - ting A fu - ture free from want or fear, Life's

in life's riv - er flow-ing. With o - pen hands re -
war-hornssound their warn-ing, God calls hu - man - i -
good-ness cel - e - brat-ing, That new world beck - ons

ceive and share The gifts of God's cre - a - tion, That
ty to wake, To join in com - mon la - bour, That
from a - far, In - vites our shared en - dea-vour, That

all may have a - bun-dant life In ev - 'ry earth - ly na - tion.
all may have a - bun-dant life And one-ness with their neigh-bour.
all may have a - bun-dant life And peace en-dure for - ev - er.

Text: Ruth Duck (1947-2024), © 1992, GIA Publications, Inc. Music: HOW CAN I KEEP FROM SINGING. Attrib. Robert Lowry (1826-1899), alt.

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

Priest: Go in peace to tend the earth,
care for God's good creation,
and bring forth the fruits of righteousness. Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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WORSHIP WITH US

Sunday September 7 (Season of Creation 1)

8:00 PM – Compline (on Zoom only)

Sunday September 14 (Season of Creation 2)

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

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

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

8:00 PM – Compline (on Zoom only)