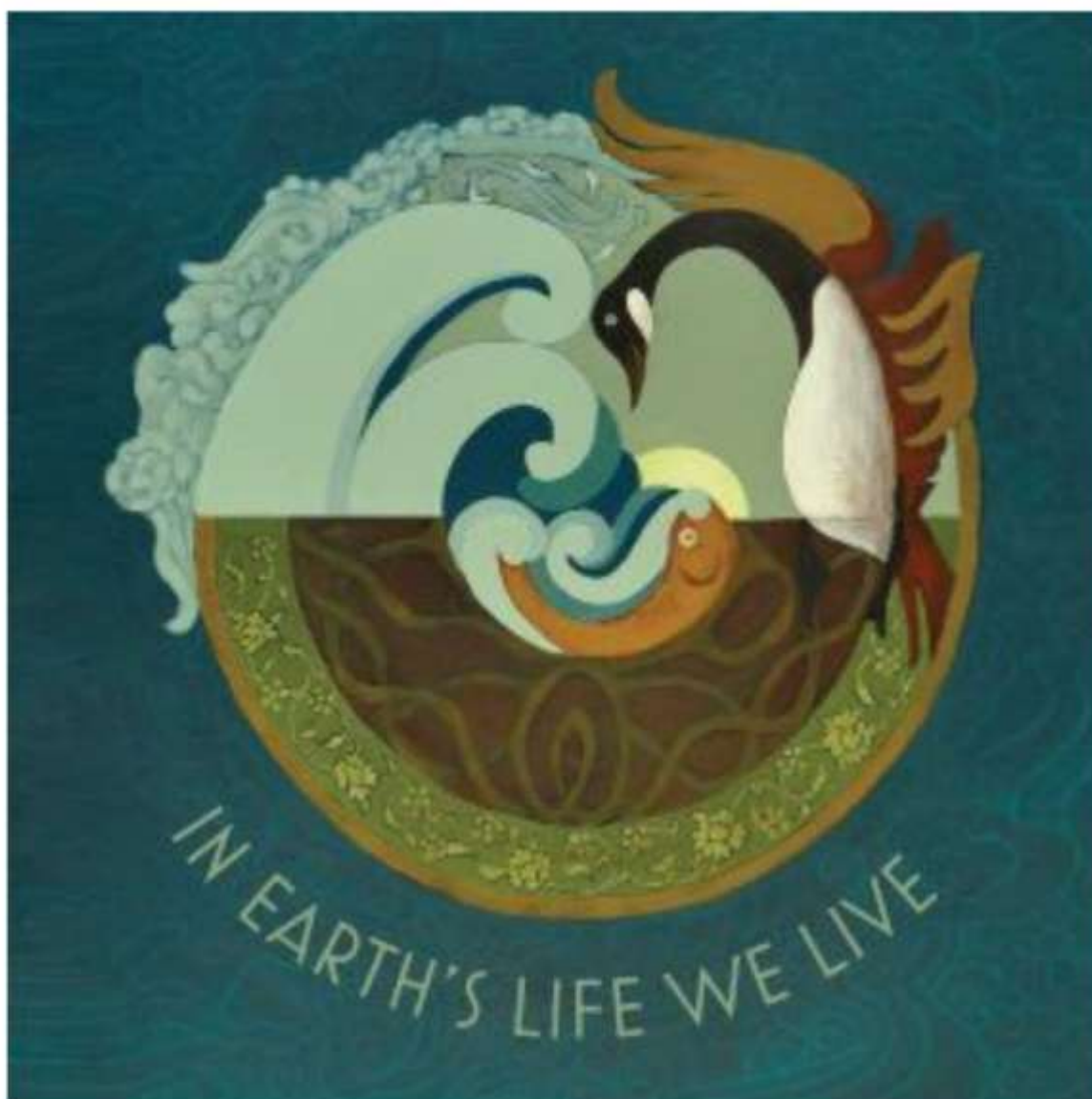




Season of Creation
Holy Eucharist
Sunday, September 28, 2025 at 10:30 AM



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

theredeemer.ca

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We are in the Season of Creation where we renew our relationship with God and all creation through celebration, conversion, and commitment to maintaining this earth we love and share.

In our liturgy today, along with Anglicans across Canada, we recognize the National Day for Truth and Reconciliation, or Orange Shirt Day, by being deeply conscious of our relationship with First Nations, Inuit, and Metis peoples, and honouring the survivors of the residential school system.

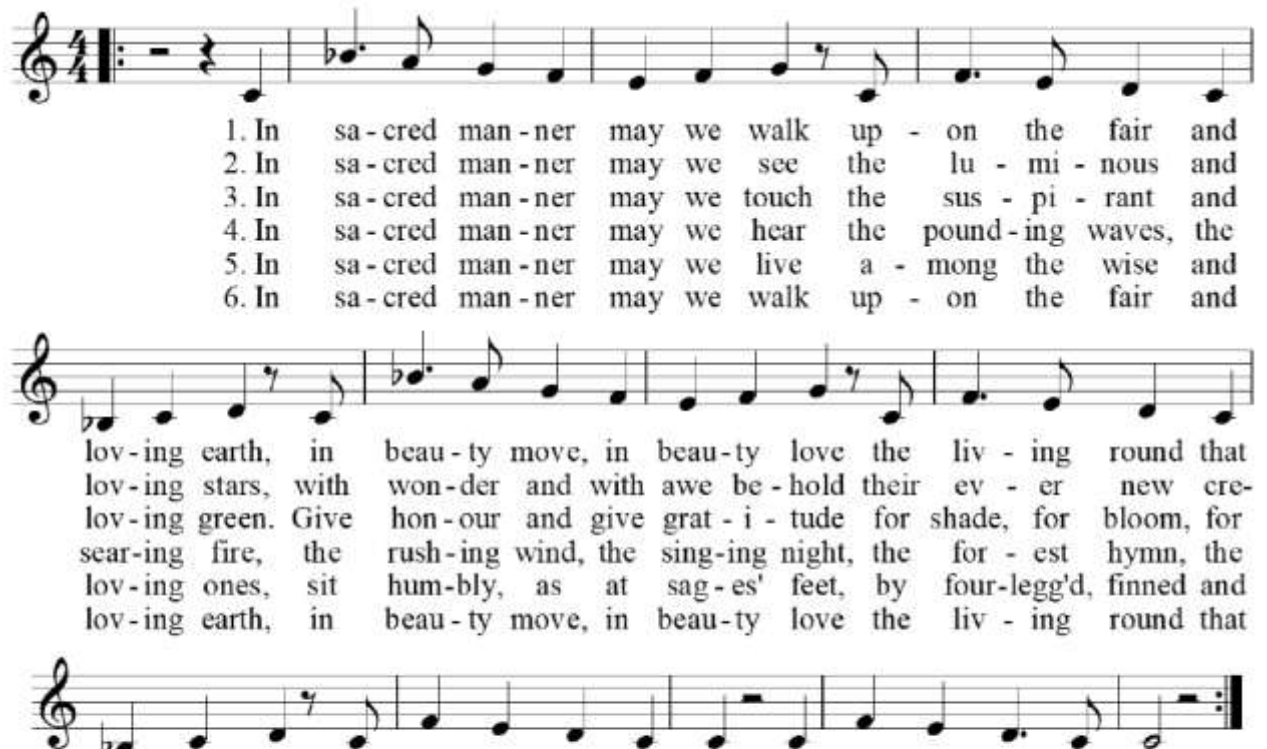
Presider: Liska Stefko

Welcome

Land Acknowledgement

Opening Hymn: "In Sacred Manner May We Walk"

All rise, as you are able, and 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.

The Gathering of the Community

Priest: God be with you.
All: **And also with you.**
Priest: Let us pray.

Collect of the Day

Priest: Creator God, Sunkwiyatisu and Gitchi Manitou,
of peace, justice, and concord;
open our ears, our eyes, our lungs, and our hearts,
give us the spirit of condolence.
Instill in us the Good Mind.
Let us seek your justice in a broken world,
Let us search for understanding in your Creation.
Help us to be reconciled to you and to each other.
In the self-giving ethic of the Cross,
Let us be emptied of hatred and apathy,
greed and selfishness.
Fill us with the wideness and wildness of your Spirit,
In the name of your First Son, Jesus Christ,
We ask all this. **Amen.**

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.

✠ Proclamation of the Word

First Reading: *Please be seated*

Reader: A Reading from the Book of Job.

“Do you know when the mountain goats give birth? Do you observe the calving of the deer? Can you number the months that they fulfill, and do you know the time when they give birth, when they crouch to give birth to their offspring and are delivered of their young? Their young ones become strong; they grow up in the open; they go forth and do not return to them. “Who has let the wild ass go free? Who has loosed the bonds of the swift ass, to which I have given the steppe for its home, the salt land for its dwelling place? It scorns the tumult of the city; it does not hear the shouts of the driver. It ranges the mountains as its pasture, and it searches after every green thing. “Is the wild ox willing to serve you? Will it spend the night at your crib? Can you tie it in the furrow with ropes, or will it harrow the valleys after you? Will you depend on it because its strength is great, and will you hand over your labor to it? Do you have faith in it that it will return and bring your grain to your threshing floor? “The ostrich’s wings flap wildly, though its pinions lack plumage. For it leaves its eggs to the earth and lets them be warmed on the ground, forgetting that a foot may crush them and that a wild animal may trample them. It deals cruelly with its young, as if they were not its own; though its labor should be in vain, yet it has no fear; because God has made it forget wisdom and given it no share in understanding. When it spreads its plumes aloft, it laughs at the horse and its rider.

The book of
Job speaks to
all the eternal
questions:
who am I in
relation to
God; why is
there
suffering, etc.
In this
passage Job
uses the
image of wild
animals to
highlight God's
sovereign
power,
wisdom, and
care over all of
God's
creation,
reminding us
of our own
frail, human,
limitations.

Reader: Hear what the Spirit is saying to the Church. Job 39.1-18
All: **Thanks be to God.** *A moment of silence is observed*

Pronounced "sahm" the psalms are a collection of poetry, prose and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair. This paraphrase is one of deep gratitude for being saved from despair and put on the right path.

Latin for "Praised Be," Laudato Si' is the name of Pope Francis' encyclical (letter) on caring for our common home — planet earth. This is addressed to "every person living on this planet" and calls for a global dialogue about how we are shaping the future of our planet through our daily actions and decisions.

Psalms Paraphrase: "40" (Paul David Hewson / Adam Clayton / Larry Mullen / Dave Evans)

All sing

I waited patiently for the Lord
He inclined and heard my cry
He lift me up out of the pit
Out of the miry clay

**I will sing, sing a new song
I will sing, sing a new song
How long to sing this song?
How long must we sing this song?
How long, how long, how long
How long to sing this song?**

You set my feet upon a rock
You made my footsteps firm
Many will see, many will see and hear

**I will sing, sing a new song
I will sing, sing a new song
You sing it!
How long to sing this song?
How long to sing this song?
How long, how long, how long
How long to sing this song?**

A moment of silence is observed.

Second Reading:

Reader: An Environmental Reading from Laudato Si' (Pope Francis)

When we speak of the "environment", what we really mean is a relationship existing between nature and the society which lives in it. Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature, included in it and thus in constant interaction with it. Recognizing the reasons why a given area is polluted requires a study of the workings of society, its economy, its behavior patterns, and the ways it grasps reality. Given the scale of change, it is no longer possible to find a specific, discrete answer for each part of the problem. It is essential to seek comprehensive solutions which consider the interactions within natural systems themselves and with social systems. We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.

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

All: Thanks be to God.

A moment of silence is observed

Sequence Song: #458 (Common Praise) "Seek Ye First"

All rise, as you are able, and sing

1. Seek ye first the king - dom of God and God's
2. Ask and it shall be giv - en un - to you; seek and

right - eous - ness, and all these things shall be
you shall find; knock and the door shall be

add - ed un - to you. Al - le - lu, al - le - lu - ia.
o - pened un - to you. Al - le - lu, al - le - lu - ia.

Refrain
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Al - le - lu, al - le - lu - ia.

Text and Music (SEEK YE FIRST): Karen Lafferty (1948-). © 1972 Moramatha! Music. (Administered by The Copyright Company, Nashville, TN.)
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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: Shining Light tells the Good Story of Creator Sets Free.

All: Glory to you, Lord Jesus Christ.

Another time, after Creator Sets Free (Jesus) had finished praying, one of his followers said to him, "Wisdomkeeper, teach us how to pray in the same way Gift of Goodwill (John) taught his followers." Creator Sets Free (Jesus) smiled and said to them, "When you send your voice to the Great Spirit, here is how you should pray: "O Great Spirit, our Father from above, your name is sacred and holy. "Bring your good road to us, where the beauty of your ways in the spirit-world above is reflected in the earth below. "Provide for us day by day—the elk, the buffalo, and the salmon. The corn, the squash, and the wild rice. All the good things we need for each day.

He was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." So he said to them, "When you pray, say: Father, may your name be revered as holy. May your kingdom come. Give us each day our daily bread.

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

This passage teaches us how to pray with confidence and persistence to God. It begins with the Lord's Prayer, focusing on God's kingdom and daily provision. Jesus then uses a parable and a comparison to an earthly parent to assure his disciples that God delights in answering prayer, giving the greatest gift of the Holy Spirit to those who ask.

The homily (from Greek "homilia", meaning "conversation") or sermon, gathers the themes of the readings and articulates what they meant for its audiences, and what they mean for us today.

"Release us from the things we have done wrong in the same way we release others for the things done wrong to us. And guide us away from the things that tempt us to stray from your good road." Then he added, "Suppose you went to a friend in the middle of the night and said, 'I need three pieces of frybread! A relative of mine has come from a long way to see me, and I have nothing for him to eat.' But he says to you, 'Quit bothering me! I cannot help you. My children and I are all in bed.' Do not give up! If your friendship is not enough, then he will do it just because you will not give up asking. "So, keep dancing your prayers, and the way will open before you. Search for the ancient pathways, and you will find them. Keep sending up your prayers, and they will be heard. "Answers will come to the ones who ask, good things will be found by the ones who search for them, and the way will open before the ones who keep dancing their prayers. "What kind of father, if his son wanted a fish, would give him a rattlesnake, or, if he asked for an egg, would give him a deadly spider? If even fathers with bad hearts will give good gifts to their children, how much more will the Creator, who is your Father from the spirit-world above, give the Holy Spirit to all who ask!"

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

Homily: The Ven. Rosalyn Kantlaht'ant Elm

The Venerable Rosalyn Kantlaht'ant Elm is Co-Ordinator of Indigenous Ministries for the Anglican Church of Canada, Archdeacon for Reconciliation and Indigenous Ministry in the Diocese of Huron, Rector of the Parish of Six Nations, and Chaplain to His Majesty's Chapel of the Mohawks.

A moment of silence is observed.

And forgive us our sins, for we ourselves forgive everyone indebted to us. And do not bring us to the time of trial." And he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread, for a friend of mine has arrived, and I have nothing to set before him.' And he answers from within, 'Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything out of friendship, at least because of his persistence he will get up and give him whatever he needs. "So I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asked for a fish, would give a snake instead of a fish? Or if the child asked for an egg, would give a scorpion? If you, then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

Luke 11.1-13
A moment of silence is observed.

Prayers of the People

All rise, as you are able

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: 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: 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.**

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, we remember those who did not return home from Residential School and for all missing and murdered Indigenous people. Bring healing and peace to those who mourn.

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.**

Confession and Absolution

Priest: As we seek to follow the path of reconciliation,
let us confess our sins against God, each other, and creation.

A time of silence.

***All:* God of compassion, have mercy upon us.
help us walk the path of reconciliation together
with Indigenous Peoples and all creation.
Forgive the harm and woundedness we have done to Indigenous Peoples.
Forgive us for our mistreatment and neglect of the creatures
who share the earth with us.
We are truly sorry and we humbly repent
for what we have done to harm them, and for
what we have not done to help them.**

**Fill us with your Spirit,
that we may care for one another and for all creatures,
according to your will and in the fullness of your love;
through Jesus Christ our Redeemer.
Amen.**

The Peace

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

***All:* 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, by placing your offering on the plate as it is passed, or by using the TipTap electronic donation device in the welcome area. Thank you for your gift and for joining in worship today.

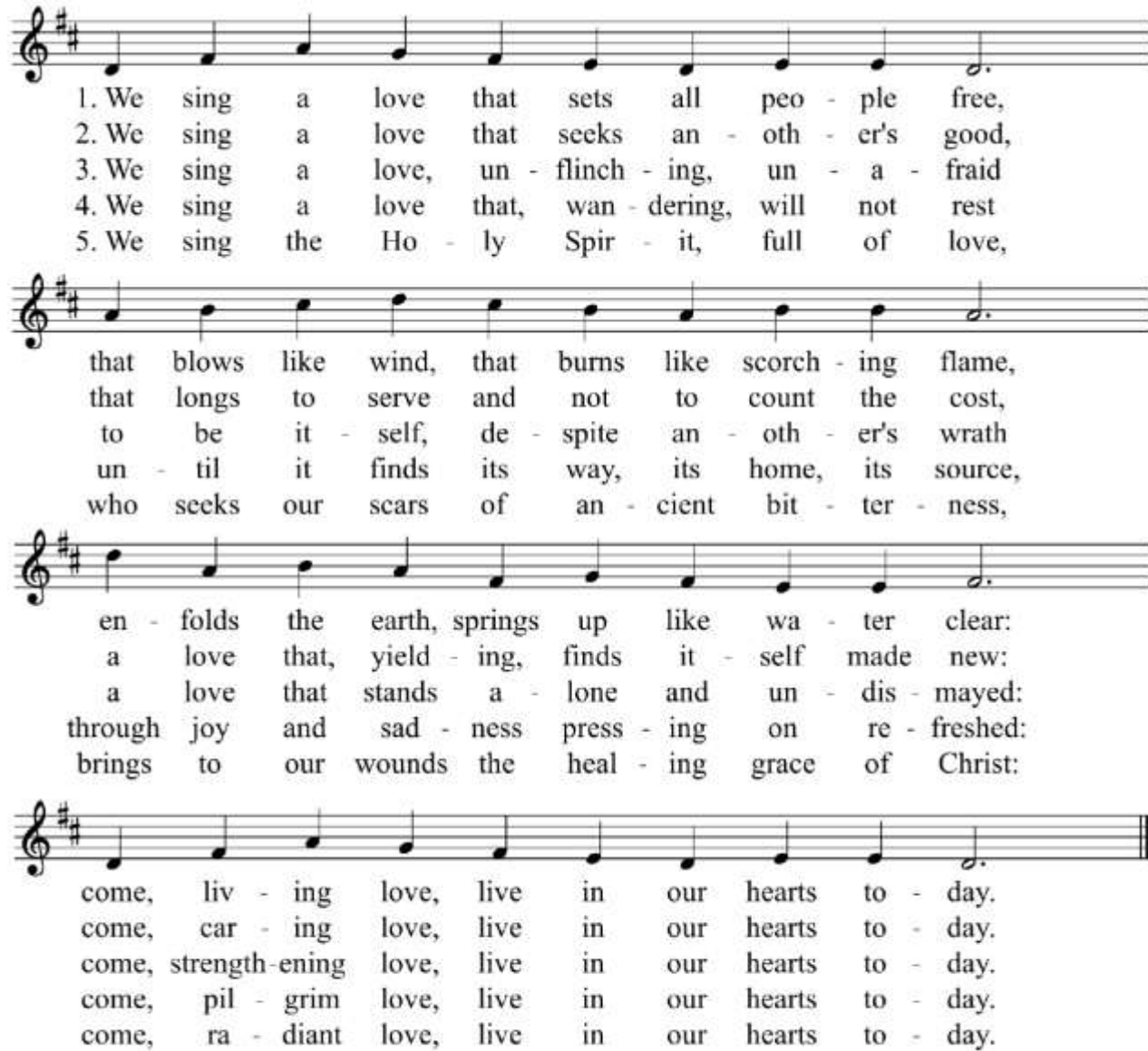
Confession is a time to let go of all that separates us from God and our neighbour.

Absolution is God's offer of unconditional love and forgiveness passed to us through the words and gestures of the priest.

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: #163 (Sing a New Creation) “We Sing a Love That Sets All People Free”

All sing



1. We sing a love that sets all people free,
2. We sing a love that seeks an - oth - er's good,
3. We sing a love, un - flinch - ing, un - a - fraid
4. We sing a love that, wan - dering, will not rest
5. We sing the Ho - ly Spir - it, full of love,
that blows like wind, that burns like scorch - ing flame,
that longs to serve and not to count the cost,
to be it - self, de - spite an - oth - er's wrath
un - til it finds its way, its home, its source,
who seeks our scars of an - cient bit - ter - ness,
en - folds the earth, springs up like wa - ter clear:
a love that, yield - ing, finds it - self made new:
a love that stands a - lone and un - dis - mayed:
through joy and sad - ness press - ing on re - freshed:
brings to our wounds the heal - ing grace of Christ:
come, liv - ing love, live in our hearts to - day.
come, car - ing love, live in our hearts to - day.
come, strength - ening love, live in our hearts to - day.
come, pil - grim love, live in our hearts to - day.
come, ra - diant love, live in our hearts to - day.

Text: June Boyce-Tillman, 1993. © 1993 Stainer & Bell Ltd., admin. Hope Publishing Co. Music: SUBSUM CORDA. Alfred Morton Smith, 1941. © Estate of Doris Wright Smith

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love to God, and our gratefulness for all that God has given us.

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: Creator, you bless us with many good gifts
returned to you from your creation.
Feed us with the Bread that satisfies all hungers
and the wine of our longing for a renewed relationship
with you and one another.
Through Jesus, the anointed one. **Amen.**

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

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.**

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 raccoon,
we join our voices with all creation in this ancient honour song:

Sanctus: #732 (Common Praise)

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high-est.
Blessed 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: Community Mass, Richard Proulx (1937-2010). © 1971, 1977 GLA Publications, Inc.

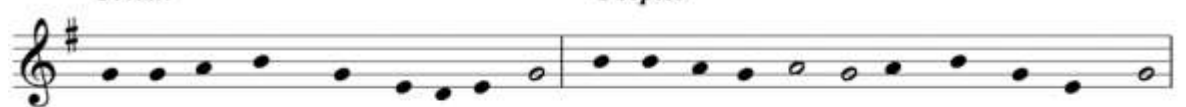
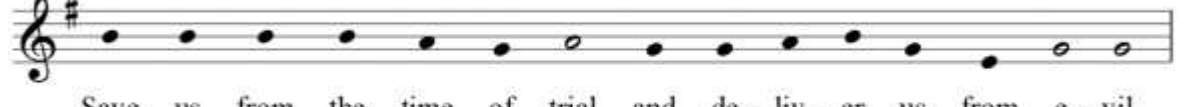
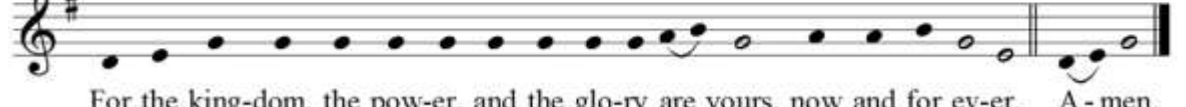
The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

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

The word "anoint" comes from the Latin "unguere" which means "to smear." It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

The Breaking of the Bread

Priest: This is Living Bread, given for all Creation.

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

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

All: Thanks be to God.

Fraction Song: "White Dove" (Clela Errington / Mike Daley)

White dove flying over troubled waters

And we are the white dove,

And we are the troubled waters.

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.

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 lay anointers on the outside of our liturgical space.

Communion Song: “Like a Sunflower” *(Carey Landry)*

Like a sunflower that follows every movement of the sun,
So I turn toward you, to follow you, my God

In simplicity, charity, I follow

Like a sunflower that follows every movement of the sun,
So I turn toward you, to follow you, my God

In simplicity, honesty, I follow

Like a sunflower that follows every movement of the sun,
So I turn toward you, to follow you, my God

Prayer after Communion

Please rise as you are able

Priest: Great Creator, you have fed us with bread from heaven.
May it renew us in your truth,
sustain us in our hope
and reconcile us with you and all creation.
We ask this in Christ’s name. **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

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.

Concluding Hymn: "Turn the World Around" (Harry Belafonte / Bob Freedman)

All rise, as you are able, and sing

Verses 1-3



1. We come from the fi - re, liv - ing in the fi - re.
2. We come from the wa - ter, liv - ing in the wa - ter.
3. We come from the moun - tain, liv - ing in the moun - tain.

Repeat each verse 3 times



Go back to the fi - re, turn the world a - round.
Go back to the wa - ter, turn the world a - round.
Go back to the moun - tain, turn the world a - round.

Handclap Interlude



Verses 4-6



4. Wa - ter make the ri - ver, ri - ver wash the moun - tain.
5. Heart is of the ri - ver, bo - dy is the moun - tain.
6. We are of the spi - rit, tru - ly of the spi - rit.

Repeat each verse 3 times



Fi - re make the sun - light, turn the world a - round.
Spi - rit is the sun - light, turn the world a - round.
On - ly can the spi - rit turn the world a - round.

Handclap Interlude



In the Dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

The Dismissal

Priest: Let us go forth into all Creation, rejoicing in the power of the Spirit. Alleluia!

All: Thanks be to God. Alleluia!

FURTHER CREDITS FOR THIS BULLETIN

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Collect of the Day is the Anglican Church of Canada Collect for Orange Shirt Sunday. The Gospel reading is from Terry M. Wildman, First Nations Version: An Indigenous Translation of the New Testament. Confession is adapted from Season of Creation: A Celebration Guide for Episcopal Parishes. Prayers of the People from: Three prayer forms from "Honoring God in Creation"

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WORSHIP WITH US

Sunday September 28 (Season of Creation 4)

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

8:00 PM – Compline (on Zoom only)

Sunday October 5 (Proper 27C)

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

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

8:00 PM – Compline (on Zoom only)