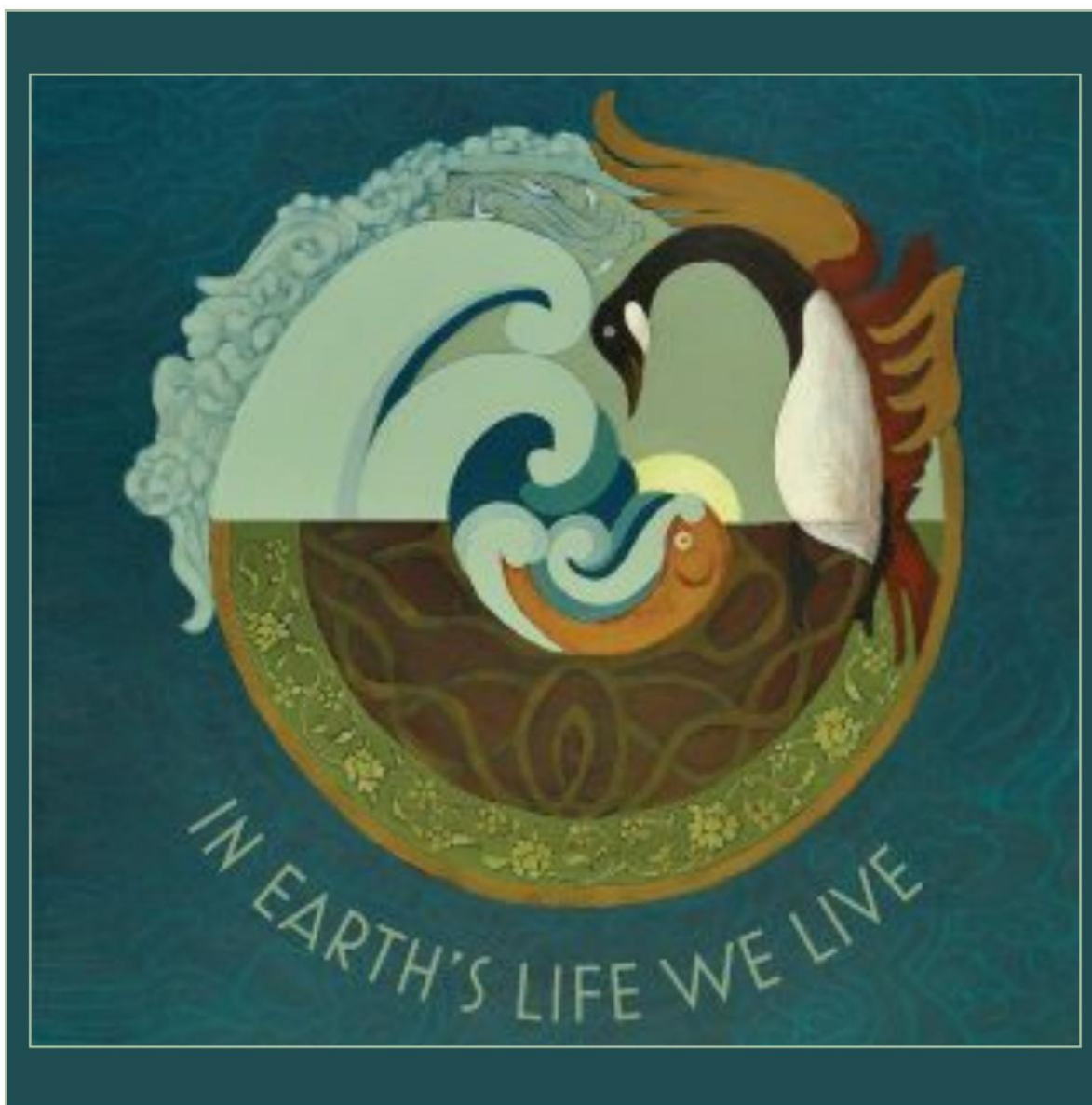


Season of Creation: *Abundant Waters*

Holy Eucharist

Sunday, September 6, 2026 at 10:30 AM



Church of the Redeemer

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

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



OUR VISION

Becoming the Body of Christ at the corner of Bloor & Avenue Road and beyond

Guided by commitment to our shared values, we seek to become the body of Christ, nurturing a lively faith, a persistent hope, and an ever-expanding love for God's world.

We seek to – open our doors and hearts, embracing all who seek a sacred space. We offer worship in many forms, touching the hearts of those yearning for spiritual connection, in-person or online.

We seek to – listen deeply, hearing the stories of Jesus and of one another with open minds and hearts. Through faithful questioning, reflection, and shared learning, we grow together in wisdom and grace.

We seek to – serve with generous hospitality, gathering at the table with our physical and spiritual hunger. We walk alongside one another with compassion in the seasons and conditions of life, sharing our needs and thanks.

We seek to – embody Jesus' teachings that all people are God's children, worthy of love, and that all of creation is interconnected. Where structures or attitudes threaten or diminish, we advocate for justice, peace, equity and ecological responsibility.

We seek to – reach out in-person and virtually to the world around us. We dare to love in word and action so that others see something of God in their midst.

OUR VALUES

Compassion: meeting every soul with tenderness and dignity

Openness: welcoming questions, embracing differences, and following the movement of the Spirit

Respect: honouring each person's unique story and gifts, and the inherent worth of all Creation

Inclusion: making room for all to enter, find a place, and participate fully

Stewardship: nurturing respect for our resources and partnerships for long-term vitality



Christ has no body now but ours, no hands, no feet on earth but ours.

Ours are the eyes with which he looks compassionately on this world. Ours are the feet with which he walks to do good.

Ours are the hands, with which he blesses all the world.

Teresa of Avila (Adapted)

WELCOME TO THE CHURCH OF THE REDEEMER!

Who We Are

We are followers of Jesus: children, young adults, families, and seniors who come from a variety of backgrounds. We are long-time members and newcomers; people of deep faith and those still searching; people shaped by many traditions—and sometimes seeking a deeper sense of faith and community. We are not limited by ability, age, economic status, ethnicity, gender identity, personal history or sexual orientation.

Where We Stand

Dwelling on the traditional lands of the Wendat, Haudenosaunee, and Mississauga of the Credit First Nation, Church of the Redeemer stands at the crossroads, physical and virtual—of neighbourhoods and nations, of government, education, arts, culture, and commerce—in the heart of Toronto.

From this place we seek to live into our identity as the body of Christ: living our faith, offering hope, and sharing love for God's world.

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

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

[facebook.com/TheRedeemerTO](https://www.facebook.com/TheRedeemerTO)

Presider: Liska Stefko

Welcome

Land Acknowledgement

Blessing of the Water

Priest: We give you thanks,
O God, for in the beginning
you created us in your image
and placed us in a well-watered garden.
In the desert, you promised pools of water for the parched,
and you gave your people water from the rock.
When we did not know the way, you sent the
Good Shepherd to lead us to still waters.
At the cross, you washed us from Jesus' wounded side.
Now send upon this water your holy, life-giving Spirit.
On this day, and every day,
shower us again with the water of life.
Bathe us in your forgiveness, grace, and love.
Satisfy all who thirst, and give us the life only you can give.

All: **Amen.**

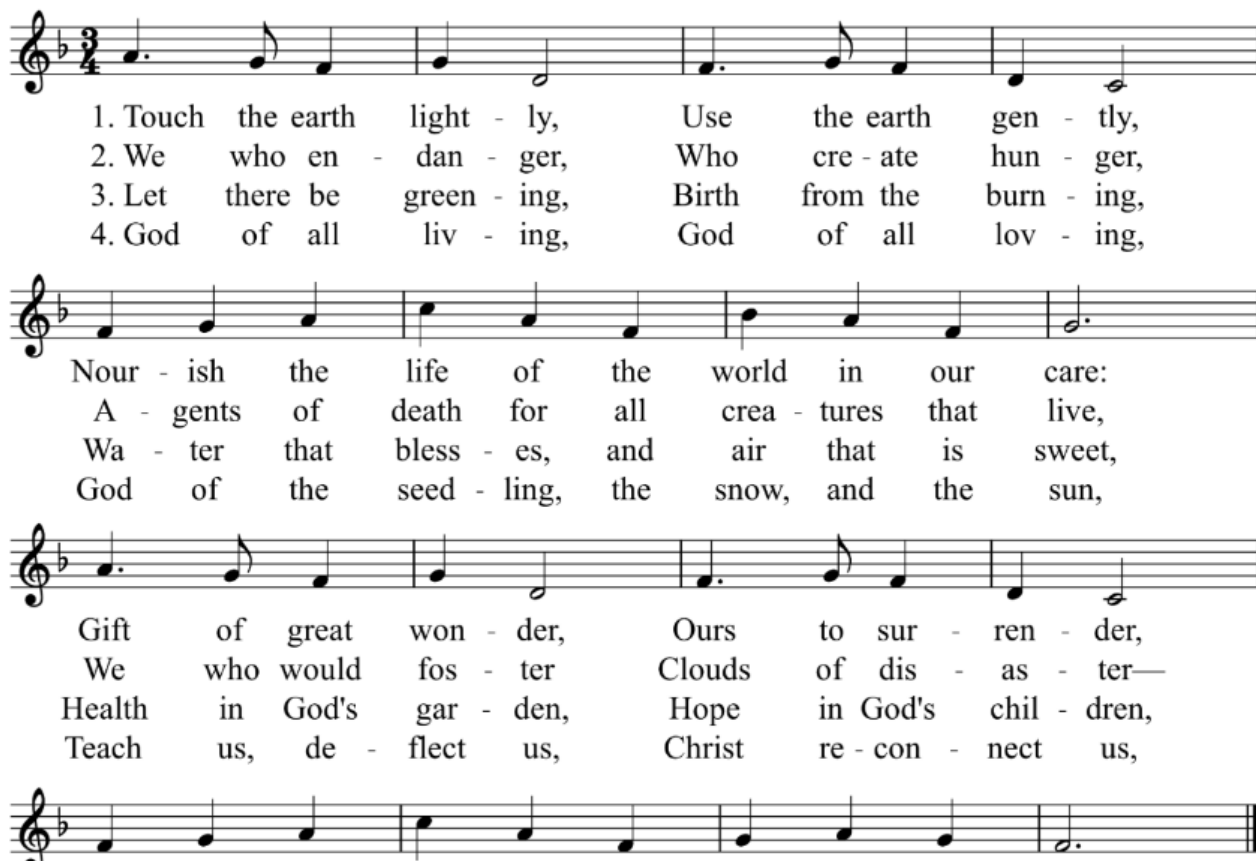
Asperges

During the Asperges, members of the congregation are sprinkled with water.

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

Asperges (pronounced "Uh-SPUR-geez") from Latin "aspergere", simply means "sprinkle. The sprinkling of water recalls how we have been cleansed of all that separates us from God's love through the waters of Baptism.

Opening Hymn: #805 (Gather) "Touch the Earth Lightly"



1. Touch the earth light - ly, Use the earth gen - tly,
 2. We who en - dan - ger, Who cre - ate hun - ger,
 3. Let there be green - ing, Birth from the burn - ing,
 4. God of all liv - ing, God of all lov - ing,

Nour - ish the life of the world in our care:
 A - gents of death for all crea - tures that live,
 Wa - ter that bless - es, and air that is sweet,
 God of the seed - ling, the snow, and the sun,

Gift of great won - der, Ours to sur - ren - der,
 We who would fos - ter Clouds of dis - as - ter—
 Health in God's gar - den, Hope in God's chil - dren,
 Teach us, de - flect us, Christ re - con - nect us,

Trust for the chil - dren to - mor - row will bear.
 God of our plan - et, fore - stall and for - give!
 Re - gen - er - a - tion that peace will com - plete.
 Us - ing us gen - tly, and mak - ing us one.

Text: Shirley Erena Murray (1931-2020), © 1992, Hope Publishing Company. Tune: Tony E. Alonso (1980-), © 2007, GIA Publications, Inc.

✠ Gathering of the Community

Please rise as you are able

Priest: In the beginning, the Spirit of God hovered over the waters.
 And God called them good.

All: **Come Holy Spirit and cleanse the waters.**

Priest: The prophet saw a river flowing from the Temple,
 and wherever the river flowed, everything lived.

All: **Come Holy Spirit and renew the face of the Earth.**

Priest: Jesus cried out, "Let anyone who is thirsty come to me...
 Out of the believer's heart shall flow rivers of living water."

All: **Come, Holy Spirit and heal your people.**

Gloria: #178 (SANC)



¡Glo - ria, glo - ria, glo - ria en las al tur - as a Dios!

Y en la tie - rra paz pa-ra_a-qué llos que_a-ma el Se - ñor.

Text: Luke 2:14. Music: Pablo Sosa, 1988. © 1989 GIA Publications, Inc.

The Gloria is a hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

Collect of the Day

Priest: All-loving God,
you have so linked our lives one with another
that all we do affects, for good or ill, all other lives:
So guide us in our labor and leisure
that it may be for the common good of all Creation;
and, as we seek the proper share for all,
make us supportive of the rightful needs of all creatures
who live and love on this earth;
through Jesus the Wisdom of Creation,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen.**

Pronounced
"CALL-ect",
the Collect of
the Day is
the prayer
we say 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 Genesis.

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a stairway set up on the earth, the top of it reaching to heaven, and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring, and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and all the families of the earth shall be blessed in you and in your offspring.

Know that I am with you and will keep you wherever you go and will bring you back to this land, for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place—and I did not know it!" And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

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

Genesis 28.10-17

All: **Thanks be to God.**

A moment of silence is observed

Psalm 149 (George Black)

All sing refrain



Hallelujah!

Sing to God a new song;

sing praise in the congregation of the faithful.

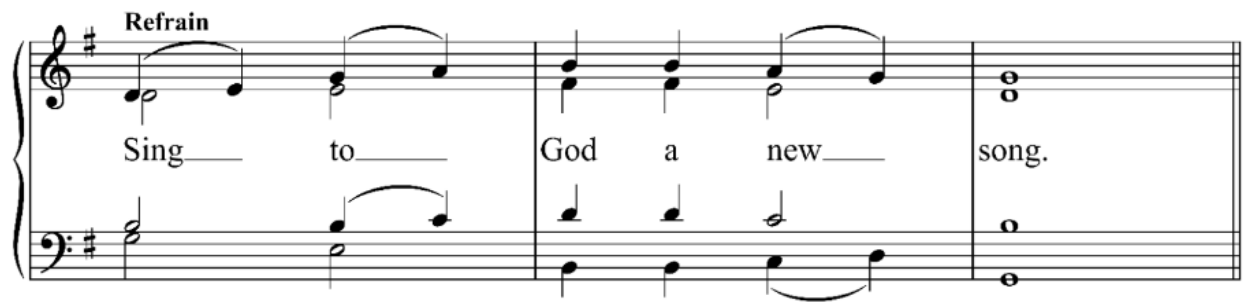
Let Israel rejoice in their maker;

let the children of Zion be joyful in their king. **Refrain**

Let them praise God's name in the dance;

let them sing praise with timbrel and harp.

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.



For God takes pleasure in all people
and adorns the poor with victory.
Let the faithful rejoice in triumph;
let them be joyful on their beds. **Refrain**

Let the praises of God be in their throat
and a two-edged sword in their hand;
To wreak vengeance on the nations
and punishment on the peoples. **Refrain**

To bind their rulers in chains
and their nobles with links of iron;
To inflict on them the judgement decreed;
this is glory for all faithful people.
Hallelujah! **Refrain**

A moment of silence is observed.

Second Reading: "Breaths" (Birago Diop)

Listen more often to things rather than beings.
Hear the fire's voice,
Hear the voice of water.
In the wind hear the sobbing of the trees,
It is our ancestors breathing.

The dead are not gone forever.
They are in the paling shadows,
And in the darkening shadows.
The dead are not beneath the ground,
They are in the rustling tree,
In the murmuring wood,
In the flowing water,
In the still water,
In the lonely place, in the crowd:
The dead are not dead.

Listen more often to things rather than beings.
Hear the fire's voice,
Hear the voice of water.
In the wind hear the sobbing of the trees.
It is the breathing of our ancestors,
Who are not gone, not beneath the ground,
Not dead.

The dead are not gone for ever.
They are in a woman's breast,
A child's crying, a glowing ember.
The dead are not beneath the earth,
They are in the flickering fire,
In the weeping plant, the groaning rock,
The wooded place, the home.
The dead are not dead.

Listen more often to things rather than beings.
Hear the fire's voice,
Hear the voice of water.
In the wind hear the sobbing of the trees.
It is the breath of our ancestors.

Sequence song: “Deeper Well” (*David Olney / Daniel Lanois / Emmylou Harris*)

The sun burned hot, it burned my eyes
Burned so hot I thought I'd died
Thought I'd died and gone to hell
Lookin' for the water from a deeper well

I went to the river but the river was dry
I fell to my knees and I looked to the sky
I looked to the sky and the spring rain fell
I saw the water from a deeper well

Well, looking for the water from a deeper well
Well, looking for the water from a deeper well

I was ready for love I was ready for the money
Ready for the blood and ready for the honey
Ready for the winning, ready for the bell
Looking for the water from a deeper well

I found some love and I found some money
Found that blood would drip from the honey
Found I had a thirst that I could not quell
Looking for the water from a deeper well

Well, looking for the water from a deeper well
Well, looking for the water from a deeper well

I rocked with the cradle and I rolled with the rage
I shook those walls and I rattled that cage
I took my trouble down a dead end trail
Reaching out a hand for a holier grail

Well, looking for the water from a deeper well
Well, looking for the water from a deeper well

*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 Sequence
Song (from
Latin
“sequentiae,”
meaning
“following”) is a
song that is
sung after the
second
reading and
before the
reading of the
Gospel.

The sun had reached midpoint in the sky. It was now the time of day when no one would normally come to the watering hole.

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: He Shows Goodwill Tells the Good Story.

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

A woman from High Place came to the well to draw water. Creator Sets Free saw the woman and said to her, "Would you give me some water to drink?" She found her voice and asked, "Why would you, a man from the tribes of Wrestles with Creator, ask me for a drink, seeing that I am a woman from High Place?" She said this because the tribes of Wrestles with Creator have no dealings with the people from High Place. "If you only knew about Creator's good gift," he answered, "and who it is who asks you for a drink, you would ask him for living water and he would give it to you." She said to him, "Honoured One, this watering hole is deep, and you have no way to draw out the water. Where will you get this living water? Are you greater than our ancestor Heel Grabber, who gave us this well and was first to drink from it with his children and animals?" "The ones who drink from this well will thirst again," Creator Sets Free answered. "But the ones who drink the water I give will never thirst, for this water will become a river flowing from inside them, giving them the life of the world to come that never fades away, full of beauty and harmony." "Honoured One, please give me this water," she said to him, "so I will never thirst again or need to walk this long path to get a drink."

The First Nations Version of the New Testament uses the following terms: Samaria (High Place), Jesus (Creator Sets Free), Israel (Wrestles With Creator), Jacob (Heel Grabber).

Priest: The Gospel of Christ.

John 4.7-15

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

A moment of silence is observed.

Homily: Dan Norman

A moment of silence is observed.

Prayers of the People

Leader: Let us pray to God our creator.

Eternal God, we thank you for your light and your truth.

We praise you for your care in creating a universe which proclaims your glory.

Inspire us to worship you, the creator of all, and let your light shine upon our world.

Please add your prayers either silently or aloud.

Leader: God of life:

All: **hear our prayer.**

Leader: We thank you for the beauty of the earth, for the diversity of land and sea, the mysteries of space, and for the resources of the earth. Give us the will to cherish this planet and to use its riches for the good and welfare of all.

Please add your prayers either silently or aloud.

Leader: God of life:
All: **hear our prayer.**

Leader: We thank you for the warmth of the sun,
the light of the moon,
the glory of the stars.
We praise you for the formations of clouds,
the radiance of dawn and sunset.
Save us from wasting or abusing the energy on which all life depends.
Open our eyes to behold your beauty, and our lips to praise your name.

Please add your prayers either silently or aloud.

Leader: God of life:
All: **hear our prayer.**

Leader: We thank you for the teeming life of the seas and rivers,
and the flight of the birds.
Help us to protect the environment,
to protect endangered species
and to preserve the variety of habitats
so that in honouring the delicate balance of nature all life may flourish.

Please add your prayers either silently or aloud.

Leader: God of life:
All: **hear our prayer.**

Leader: We pray for the human family.
We pray for the places where war and civil unrest lead to death,
destruction and displacement
and that our calls for peace may be heard.
We remember the unhoused, the refugee
and the lonely that we may offer shelter, welcome and sustenance.
Confirm us in the truth that every human being is known and loved by you.

Please add your prayers either silently or aloud.

Leader: God of life:
All: **hear our prayer.**

Leader: Creator of all,
you have filled the world with beauty:
open our eyes to behold
your gracious hand in all your works;
that, rejoicing in your whole creation,
we may learn to serve you with gladness;
for the sake of him
through whom all things were made,
your Son Jesus Christ our Lord. **Amen.**

The Peace

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

Through our
collective
Prayers of the
People, we are
drawn closer to
God, closer to
those in need,
closer to our
suffering world,
closer to each
other, and
closer to God's
creation, which
sustains us.

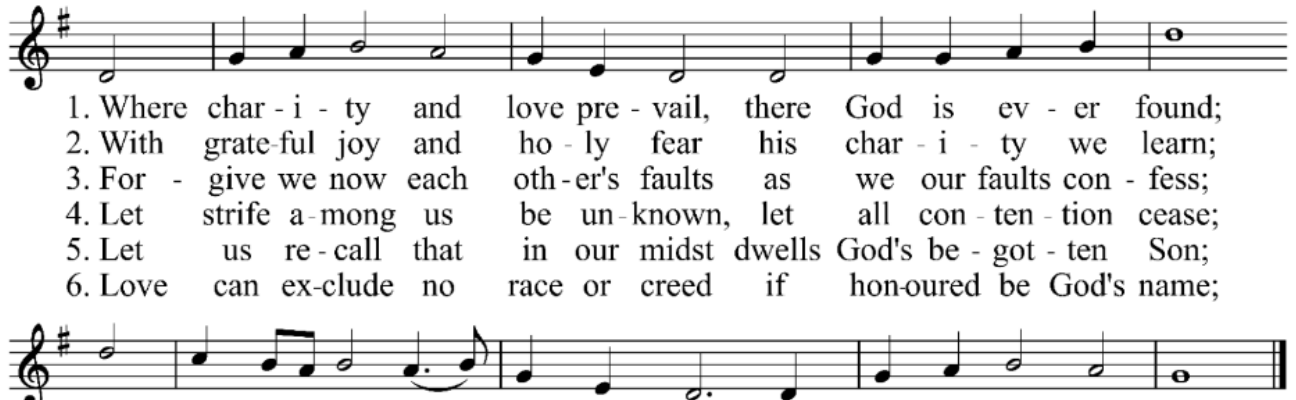
Peace is
mentioned
several times
throughout the
New
Testament and
has been
celebrated
during
Christian
worship since
the second
century. Throu
gh the gesture
of a nod, a
handshake, or
raising of your
hand, we
reconcile all
things with one
another and
with God.

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"), also known as Communion, is a sacramental act of worship where we share 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 God's self to us in a unique way. It is a radically open table to which all people are invited and welcome to participate.

Offertory Hymn: #487 (Common Praise) "Where Charity and Love Prevail"

All sing



1. Where char - i - ty and love pre - vail, there God is ev - er found;
 2. With grate - ful joy and ho - ly fear his char - i - ty we learn;
 3. For - give we now each oth - er's faults as we our faults con - fess;
 4. Let strife a - mong us be un - known, let all con - ten - tion cease;
 5. Let us re - call that in our midst dwells God's be - got - ten Son;
 6. Love can ex - clude no race or creed if hon - oured be God's name;
 brought here to - geth - er by Christ's love, by love are we thus bound.
 let us with heart and mind and strength now love God in re - turn.
 and let us love each oth - er well in Chris - tian ho - li - ness.
 be yours the glo - ry that we seek, be ours the ho - ly peace.
 as mem - bers of his bod - y joined, we are in him made one.
 our com - mon life em - brac - es all whose Mak - er is the same.

Text: Latin (9th cent.); tr. Omer Westendorf (1916-1997), alt. © 1961, 1962 World Library Publications, Inc. A division of J.S. Pahuch Company, Inc.
 Music: TWENTY-FOURTH (PRIMROSE). Attrib. Lucius Chapin (1769-1842).

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Eternal Creator, Holy Wisdom, all creation yearns in hope to be set free.
 Receive all we offer you this day and through this Eucharist
 lead us to be servants of your justice and truth
 in the name of Jesus. **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.**

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: #213 (SANC)

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
heav'n and earth are full of your glo-ry, heav-en and earth are
full of your glo-ry. Ho - san - na, ho - san - na, ho - san - na in the
high-est. Bless-ed is the one who comes in the name of the Lord.
Ho - san - na in the high - est, in the high - est.

Music: *Mass of the City of Light*, Brigid Coult, 1990, ©.

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 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.

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

When asked by his disciples how to pray, Jesus gave them these simple words which we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

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 Breaking of the Bread

Priest: Creator God, you fed us from the beginning.

All: **Happy are all, called to the Supper of Creation.**

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

All: **Thanks be to God.**

Fraction Hymn: #93 (SANC) "God, Your Hands Have Formed This World"

1. God, your hands have formed this world, ev-ery part is
 2. Yours the soil that holds the seed, you give warmth and
 3. Like a mat you roll out land—space to build, for
 shaped by you—wa-ter rum-bling o-ver rocks, air and
 mois-ture too—sprout-ing bloss-oms, crops and buds, trees and
 us and you, earth-ly homes and bet-ter still, homes for
 sun-light: each day's signs that you make all things new.
 plants: the sea-son's signs that you make all things new.
 Christ: the tru-est sign that you make all things new.

The Fraction Hymn (from the Latin "fractio" meaning "to break") is a hymn (or song) 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: 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

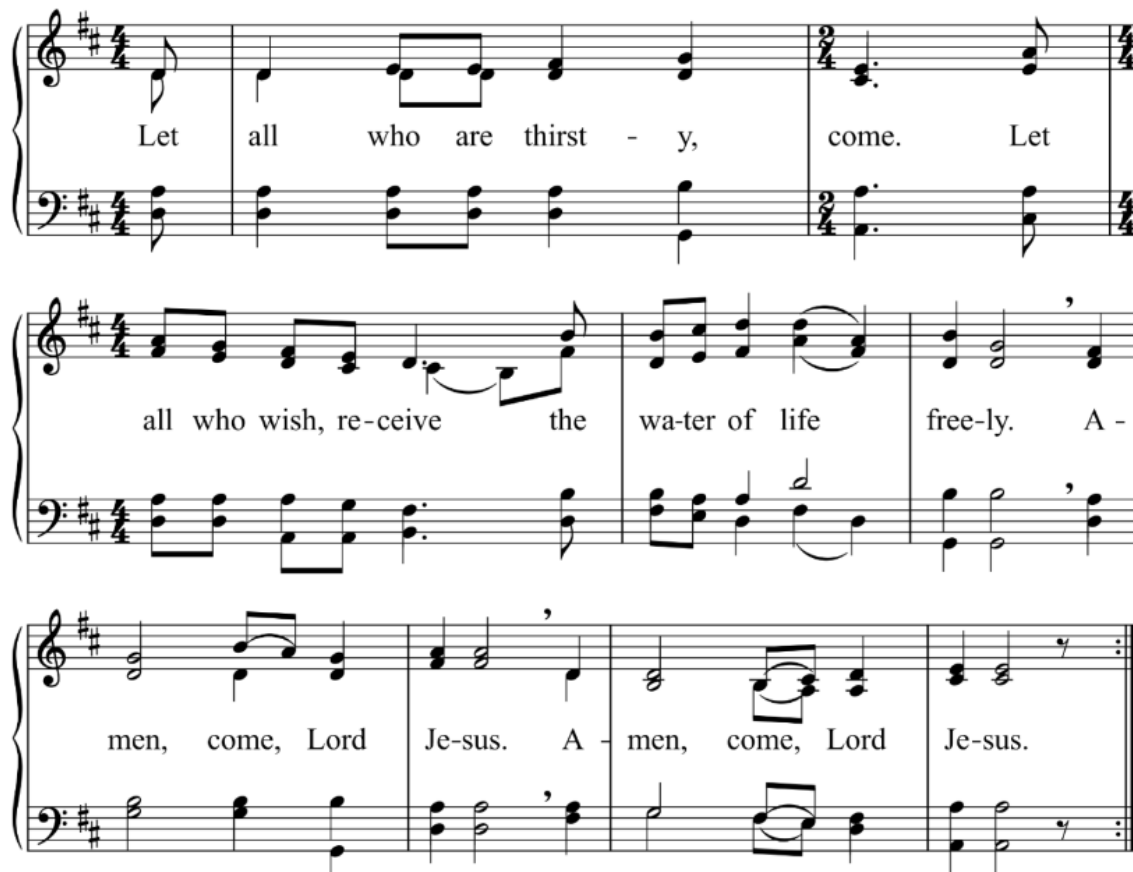


All in the church are invited to come forward to receive communion. If you need a gluten-free wafer, please indicate this to the priest.

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: "Let All Who Are Thirsty Come"



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.

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

The Doxology (from the Greek "doxalogia" meaning "words of glory") is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

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.

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.

Prayer after Communion

Please rise as you are able

Priest: Creator of all, in the death and resurrection of Jesus
you have reconciled all things in heaven and on earth.
May this bread and wine open our eyes
to your love and justice woven through all of creation.
We ask this through Jesus, your creating Word. **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

Concluding Hymn: "One Drop" (*Ketch Secor / Mike Harris / Jerry Pentecost*)

All rise and sing

It takes one drop to lift these many wa - ters, it takes
one drop to roll these many wa-ters a-way it takes one drop to
lift these many wa - ters 'fore we turn still wa-ters to roll-ing waves.

The Dismissal

Priest: 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.
All: **Thanks be to God.**

FURTHER CREDITS FOR THIS BULLETIN

Unless stated otherwise, all liturgical texts are excerpted from the Book of Alternative Services © 2004 by the General Synod of the Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a ministry of the General Synod of the Anglican Church of Canada, from Anglican Liturgical Library.

Covenanting is from the Church in Wales. Collect of the Day: Episcopal Church Season of Creation – A Celebration Guide for Episcopal Parishes 2025.

First Reading: New Revised Standard Version Updated Edition

Second Reading: Episcopal Church Season of Creation – A Celebration Guide for Episcopal Parishes 2025.

Gospel Reading: First Nations Version: Church of England, Common Worship Creation (adapted)

Prayer over the Gifts: Feast of the Creator, Trial Use, Anglican Church of Canada

Eucharistic Prayer: Feast of the Creator, Trial Use, Anglican Church of Canada (Cedar + Salal, adapted)

Breaking of the Bread: Episcopal Church Season of Creation – A Celebration Guide for Episcopal Parishes 2025.

Prayer after Communion: Feast of the Creator, Trial Use, Anglican Church of Canada

Dismissal: Episcopal Church Season of Creation – A Celebration Guide for Episcopal Parishes 2025.

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

All music, not in the public domain, is reproduced under OneLicense.net #A-707061.

WORSHIP WITH US

Sunday September 6 (Abundant Waters)

8:00 PM – Compline (on Zoom only)

Wednesday September 9

12:00 PM – Mid-Week Eucharist (in the Church)

Sunday September 13 (Flowing Waters)

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

9:00 AM – Simple Gifts (in the Church)

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

8:00 PM – Compline (on Zoom only)

CHURCH OF THE REDEEMER LEADERSHIP

Pastoral Staff

Incumbent: Steven Mackison
Associate Priest: Liska Stefko
Children, Youth & Family Minister: Lor Maroney
Honorary Assistants: Jim Boyles, Susan Haig, Ann Jervis, Renata Kok, Paul MacLean, Margaret Rodrigues, Paul G. Walker, Katy Waugh, Andrew Welsey

Board of Management

Chair: Carol Scovil
Vice-Chair: Laura Boast
Advisory Board Chair: Henry Krol
Property: Susan Graham Walker
Stewardship: Ron Waldie
Finance: James Newman
HR: Wesley Acheampong
At Large: Jonathan Batty, Sheila Crummey

Program Staff

Director of Music: Dan Norman
Assistant Director of Music: Mike Daley
Musician-in-Residence: Jill Daley

Advisory Board

Chair: Henry Krol
Vice-Chair: Susanne Hunter
Board of Management Chair: Carol Scovil
Creation Matters: Grant Jahnke, Andrew Scorer
ISWG: Stephen Allen
Redeemer Explorers: David Townsend, Deb Deacon
At Large: Christina Chang, Mark Ebdon, Louise Greig, Deb Hinton, Scott MacLeod, Dawn Lee, Alanna Zorgdrager, Salome Pinto

Common Table Staff & Leads

Director: Tom More
Outreach Worker: Jim Willis
Volunteer & Kitchen Coordinator: Beverley Galandzy
Kitchen Coordinator: Natalie Buyniak
Counsellors: Jane Brushey-Martin, Francis Martin
Art Studio Lead: Katy Waugh
Fundraising Committee: Peter Burgess, David Burt, Jonathan Hines, Anne Keyes
Steven Mackison, Tom More, Dan Richards

Redeemer Ministry Leads

Accessibility Advocate: Carol Scovil
Archives: Nancy Luno
Catechesis: Georgi Georgievski
Creation Matters: Grant Jahnke, Andrew Scorer
Hospitality: Tony Crosbie
Human Resources: Tim Hadwen
Indigenous Solidarity Working Group: Stephen Allen
Liturgy Animator: Ann Cope
Martha League: Richard Van Delft
Meditation Group: Lilian Junkin
Pastoral Care: Tony Crosbie
Property: Susan Graham Walker
Redeemer Explorers: David Townsend, Deb Deacon
Redeemer Pilgrims: Susan Haig
Refugee Settlement: Alison Colvin, Henry Krol
Stewardship: Ron Waldie
Trans Ministry: Margaret Rodrigues
Young Adults: Shirley Park
Zoom Moderators: Anne Lee

Ministry Support

Administrative Assistant: Brianna Davies
Bookkeeper & IT Support: Nasir Qamar
Facilities Manager: Craig Martin
Communications: Ann Cope
AV & Sound Tech: Morgan
Duty Custodian: Lloyd Simangan

Members of Diocesan Synod

Wesley Acheampong, Chris Ambidge, Peter Bennett, Lyn Sibley, Karen Visser, Richard Van Delft (alternate)

If you spot any errors or omissions, or to find out more about our ministry areas, please contact us:
office@theredeemer.ca