

Season of Creation: *Flowing Waters*

Holy Eucharist

Sunday, September 13, 2026 at 10:30 AM



Church of the Redeemer

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

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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

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Presider: Paul MacLean

Welcome

Land Acknowledgement

Blessing of the Water

Please rise as you are able

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.

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. 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: #419 (Common Praise) "Let All Creation Bless Our God"



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

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

up the an - gels' sing - ing. Sing, wind and rain! Sing,
 joy - ful, springs and foun - tains. Lithe wa - ter - life, bright
 out sal - va - tion's sto - ry. No tongue be si - lent;

snow and sleet! Make mu - sic, day, night, cold, and heat:
 air - borne birds, wild rov - ing beasts, tame flocks and herds:
 sing your part, you hum - ble souls and meek of heart:

ex - alt the God who made you.

Text: Song of Creation (Song of the Three 35-51); para. Carl P. Daw, Jr. (1944-). Para. © 1989 Hope Publishing Co.
 Music: MIT FREUDEN ZART. Melody *Kirchengesänge*, Berlin, 1566; arr. *The English Hymnal*, 1906, alt.

✠ Gathering of the Community

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.**

Kyrie eleison
 (Greek,
 meaning
 "Christ have
 mercy") is a
 hymn of praise
 and adoration,
 typically
 acknowledging
 the Father, the
 Son, and the
 Holy Spirit.

Kyrie Eleison: #209 (SANC)



Ky - ri - e. Ky - ri - e. Ky - ri - e el - ei - son.
 Ky - ri - e. Ky - ri - e. Ky - ri - e el - ei - son.

Music: John L. Bell, 1995. © 1995 WGRG c/o Iona Community, GIA Publications, Inc., agent.

Collect of the Day

Priest: Ever present God,
whose Son our Savior was lifted high upon the cross
that he might renew all Creation through himself:
Mercifully grant that we, who glory in the mystery of our restoration,
may have grace to take up our cross and follow him
on his way to bring new life to all things;
through Jesus the Wisdom of Creation,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

All: Amen.

✠ Proclamation of the Word

First Reading: *Please be seated*

Reader: A Reading from the Book of Ezekiel.

Then the man brought me back to the entrance of the temple; there water was flowing from below the entryway of the temple toward the east (for the temple faced east), and the water was flowing down from below the south side of the temple, south of the altar. Then he brought me out by way of the north gate and led me around on the outside to the outer gate that faces toward the east, and the water was trickling out on the south side.

Going on eastward with a cord in his hand, the man measured one thousand cubits and then led me through the water, and it was ankle-deep. Again he measured one thousand and led me through the water, and it was knee-deep. Again he measured one thousand and led me through the water, and it was up to the waist. Again he measured one thousand, and it was a river that I could not cross, for the water had risen; it was deep enough to swim in, a river that could not be crossed. He said to me, “Mortal, have you seen this?”

Then he led me back along the bank of the river. As I came back, I saw on the bank of the river a great many trees on the one side and on the other. He said to me, “This water flows toward the eastern region and goes down into the Arabah, and when it enters the sea, the sea of stagnant waters, the water will become fresh. Wherever the river goes, every living creature that swarms will live, and there will be very many fish once these waters reach there. It will become fresh, and everything will live where the river goes. People will stand fishing beside the sea from En-gedi to En-eg-laim; it will be a place for the spreading of nets; its fish will be of a great many kinds, like the fish of the Great Sea. But its swamps and marshes will not become fresh; they are to be left for salt. On the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food and their leaves for healing.”

Reader: Hear what the Spirit is saying to the Church. Ezekiel 47.1-12
All: Thanks be to God. *A moment of silence is observed*

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.

Ezekiel’s vision of a rebuilt Jerusalem includes water that flows out from beneath the temple; water so abundant “that it could not be crossed.” It is a vision that we first encounter in the second chapter of Genesis and again, in the final chapter of Revelation. Thus, flowing water is a framing character of the Biblical narrative, carrying forward the story of the people and places it flows through.

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.

God’s love embraces all of creation, human and other-than-human. This is the one who has accompanied the created order through cycles of life and death and who continues to do so in the face of ecological peril.

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.

Psalm 98.1-6 (George Black)

All sing refrain



Let us sing a new song to God,
who has done marvellous things.
With your right hand and your holy arm
you have won for yourself the victory. **Refrain**

You have made known your victory;
your righteousness have you openly shown in the sight of the nations.
You remember your mercy and faithfulness to the house of Israel,
and all the ends of the earth have seen the victory of our God. **Refrain**

Shout with joy to God, all you lands;
lift up your voice, rejoice, and sing.
Sing to God with the harp,
with the harp and the voice of song. **Refrain**

A moment of silence is observed.

Second Reading: An Excerpt from *Creation and the Cross* (Elizabeth Johnson)

Calvary graphically shows that the God of suffering love abides in solidarity with all creatures, bearing the cost of new life through endless millennia of evolution, from the extinction of whole species to, yes, every sparrow that falls to the ground. The Creator of all flesh is silently present with creatures in their pain and dying. The cross signals that God is present in the midst of anguish, bearing every creature and all creation forward with an unimaginable promise.

Sequence song: “Let it Grow” (Eric Clapton)

Standing at the crossroads
Trying to read the signs
To tell me which way I should go
To find the answer
And all the time I know
Plant your love and let it grow

Let it grow, let it grow
Let it blossom, let it flow
In the sun, the rain, the snow
Love is lovely, let it grow

Time is getting shorter
And there's much for you to do
Only ask and you will get what you are needing

The rest is up to you
Plant your love and let it grow

Let it grow, let it grow
Let it blossom, let it flow
In the sun, the rain, the snow
Love is lovely, let it grow

*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: He Shows Goodwill Tells the Good Story.
All: **Glory to you, Lord Jesus Christ.**

Soon the sun would set and a special Day of Resting would begin, when no work could be done. It was time to prepare for this day, so the Tribal Members asked Spear of the Great Waters to have the legs of the men on the crosses broken, which would make them die sooner. Then they could take the bodies down and prepare them for burial. The soldiers came and broke the legs of the two men on each side of Creator Sets Free. When they came to him, they saw he was already dead. Instead of breaking his legs, one of the soldiers took a spear and pierced his side. Blood and water flowed out from the wound.

The one who saw these things with his own eyes is telling the truth about this – so that all will believe. This was foretold in the ancient Sacred Teachings that say, “Not one of his bones was broken,” and, “They will look upon the one they have pierced.”

The New Revised Standard Version of the New Testament uses the following terms: Pilate (Spear of the Great Waters), Jesus (Creator Sets Free)

Priest: The Gospel of Christ. John 19.31-37
All: **Praise to you, Lord Jesus Christ.** *A moment of silence is observed.*

Homily: Suzanne Rumsey

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.**

This scene, which appears only in the Gospel of John, reminds us that physiologically, Jesus, like the rest of humankind, was 60% water. Theologically, we are reminded of the sacraments of baptism (water) and the eucharist (blood).

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.

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.

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.**

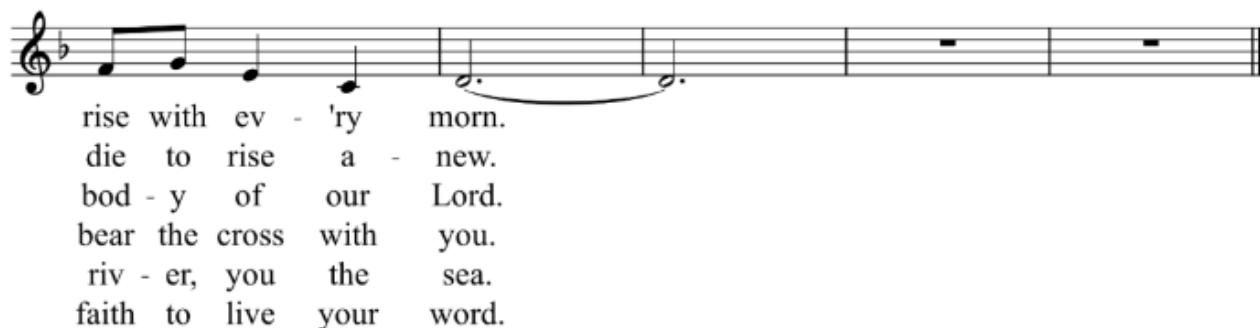
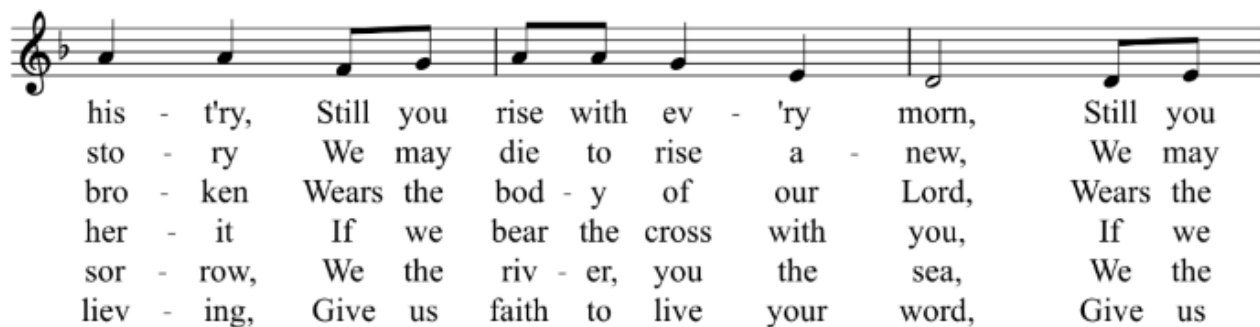
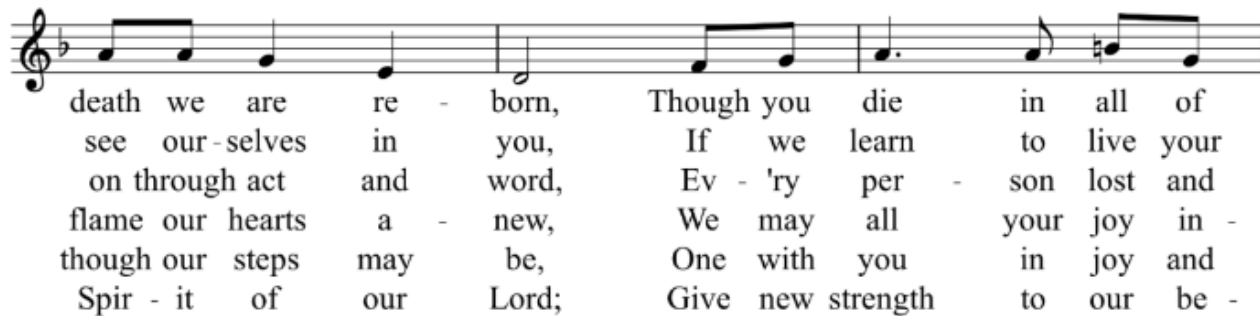
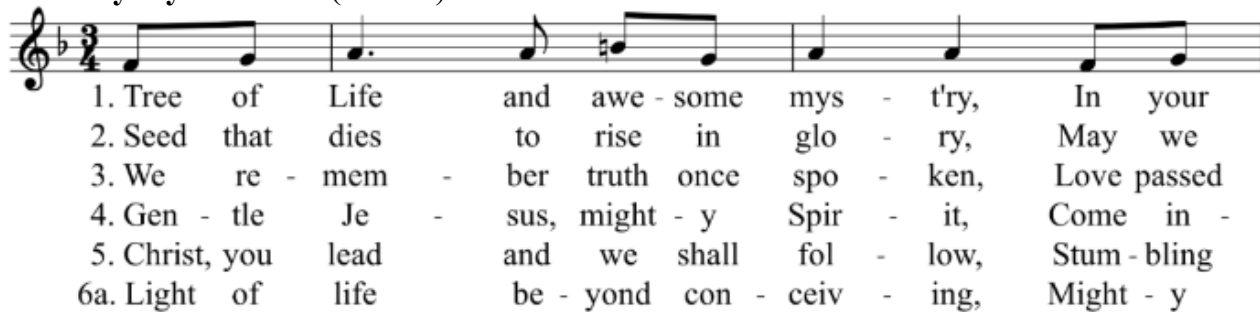
The Peace

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

All: And also with you.

Offertory Hymn: #397 (Gather) "Tree of Life"

All sing



Text: Marty Haugen, b.1950. Tune: THOMAS. Marty Haugen b.1950 © 1984 GIA Publications, Inc.

Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In these troubling times, we share his peace with each other through a nod, a handshake, or by raising our hand in the peace symbol.

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."

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: Giver of our daily bread, all creation bears the mark of your hand. Bless these gifts of sun and water, seed and shoot, labour and land, that we who break and take and make them part of our bodies remember that we too are your creatures. In the name of Jesus, whose body also was broken. **Amen.**

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.

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 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: #726 (Common Praise)

Cantor
Ho - ly, ho - ly, ho - ly Lord, God of power and might,

All
Ho - ly, ho - ly, ho - ly Lord, God of power and might,

heav - en and earth are full of your glo - ry.

Ho - san - na in the high - - - est.

Bless - ed is he who comes in the name of the Lord.

Ho - san - na in the high - - - est.

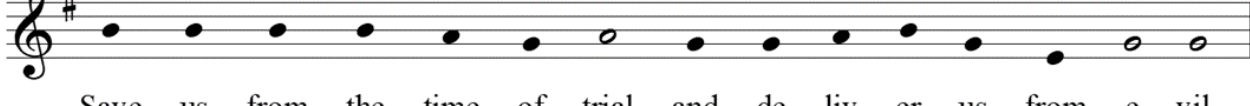
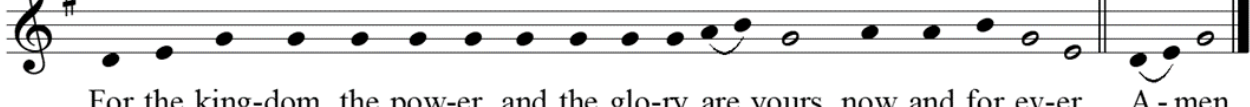
Priest: We give thanks to you for Jesus, whose first bed was a feed trough.
 He was baptized in the Jordan, tested in the wilderness,
 he travelled in fishing boats and told parables of farmers and seeds,
 labour and wages, yeast and bread.
 On the night before he died, Jesus took bread,
 food of the 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 Eucharistic
 Prayer today is
 from the Salal
 + Cedar
 Community,
 adapted for our
 local context.

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.	

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 Breaking of the Bread

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

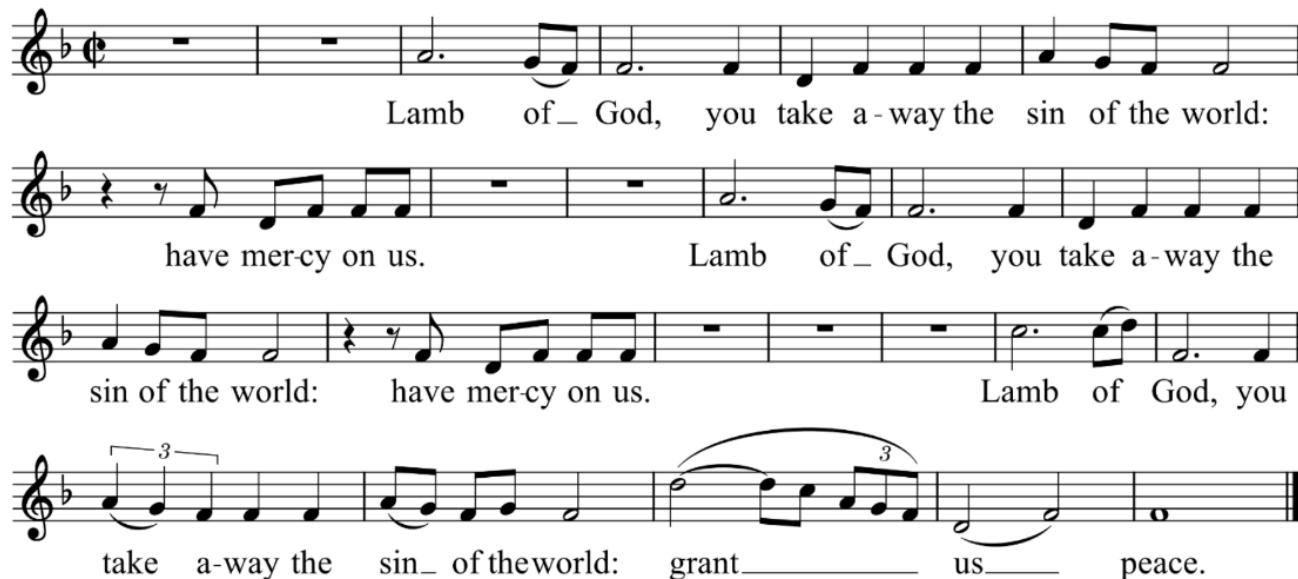
All: **Happy are all, called to the Supper of Creation.**

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

All: **Thanks be to God.**

Agnus Dei (pronounced "On-yoose Day-e") is a Latin phrase meaning "Lamb of God," and has been sung since the late seventh century. The phrase was originally spoken by John the Baptist in reference to Jesus.

Agnus Dei: #269 (LIFT)



Music: Lena McLin, *Eucharist of the Soul*. Reprinted from *Eucharist of the Soul* (GC41) Copyright © 1972 General Words and Music Co., San Diego, CA. Reprinted with permission 1993.

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.

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. Please see the youth communion ministers on either side of the priests if you need a gluten-free wafer. 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: #50 (Taizé) “Crucem tuam”

Choose the language you wish to use, and harmonies are encouraged.

Cru - cem tu - am a - do - ra - mus Do - mi -
O Lord, your cross, we a - dore and glo - ri -

ne, re - sur - re - cti - o - nam tu - am lau - da - mus Do - mi -
fy, for your ho - ly re - sur - rec - tion, we praise you Lord of

ne. Lau - da - mus et glo - ri - fi - ca - mus. Re - sur - re - cti - o - nem
life. We praise you and we glo - ri - fy you. For your ho - ly re - sur -

tu - am lau - da - mus Do - mi - ne. Cru - cem tu
rec - tion, we praise you Lord of life. O Lord, your

Text: Taizé Community. Tune: Jacques Berthier (1923-1994) © Les Presses de Taizé, GIA Publications, Inc., agent.

Motet: “In the Night We Shall Go In” (*Imant Raminsh / Pablo Neruda*)

In the night we shall go in
to steal a flowering branch.
We shall climb over the wall
in the darkness of the alien garden,
two shadows in the shadow.

Winter is not yet gone,
and the apple tree appears suddenly changed
into a cascade of fragment stars.

In the night we shall go in
up to its trembling firmament,
and your hands,
your little hands and mine will steal the stars.

And silently to our house in the night and the shadow
with your steps will enter perfume's silent step,
and with starry feet the clear body of spring.

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

Prayer after Communion

Please rise as you are able

Priest: Creator of all lands and creatures,
who provides in this meal a foretaste of your coming new creation.
May we join with all your creatures in praise and adoration,
until, with Jesus, we are at home in the wilderness,
where you dwell with the Holy Spirit. **Amen.**

The Doxology
(from the
Greek
“doxologia”
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.

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: #386 (Common Praise) “When I Survey the Wondrous Cross”

All rise and sing

1. When I sur - vey the won - drous cross on which the
2. For - bid it, God, that I should boast, save in the
3. See, from his head, his hands, his feet, sor - row and
4. Were the whole realm of na - ture mine, that were an

Prince of glo - ry died, my rich - est gain I count but
cross of Christ, my Lord; all the vain things that charm me
love flow min - gled down; did e'er such love and sor - row
of - fering far too small; love so a - maz - ing, so di -

loss, and pour con - tempt on all my pride.
most, I sac - ri - fice them to his blood.
meet, or thorns com - pose so rich a crown?
vine, de - mands my soul, my life, my all.

Text: Isaac Watts (1674-1748). Music: ROCKINGHAM; MELODY *Psalmody in Miniature*, Second Supplement, 1780?; harm. Edward Miller (1731-1807); desc. David R. Riley (1947-) ©.

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: 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

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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

Prayers of the People: Church of the England: Times & Seasons- Creation (Adapted)

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

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

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WORSHIP WITH US

Sunday September 13 (Flowing Waters)

4:00 PM – Be Still (in the Church)

8:00 PM – Compline (on Zoom only)

Wednesday September 16

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

Sunday September 20 (Nurturing 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)

4:00 PM – The Cosmic Walk (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, Renate Kok, Paul MacLean, Margaret Rodrigues, Paul G. Walker, Katy Waugh, Andrew Wesley

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

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

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)

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 Zоргdrager, Salome Pinto

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

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