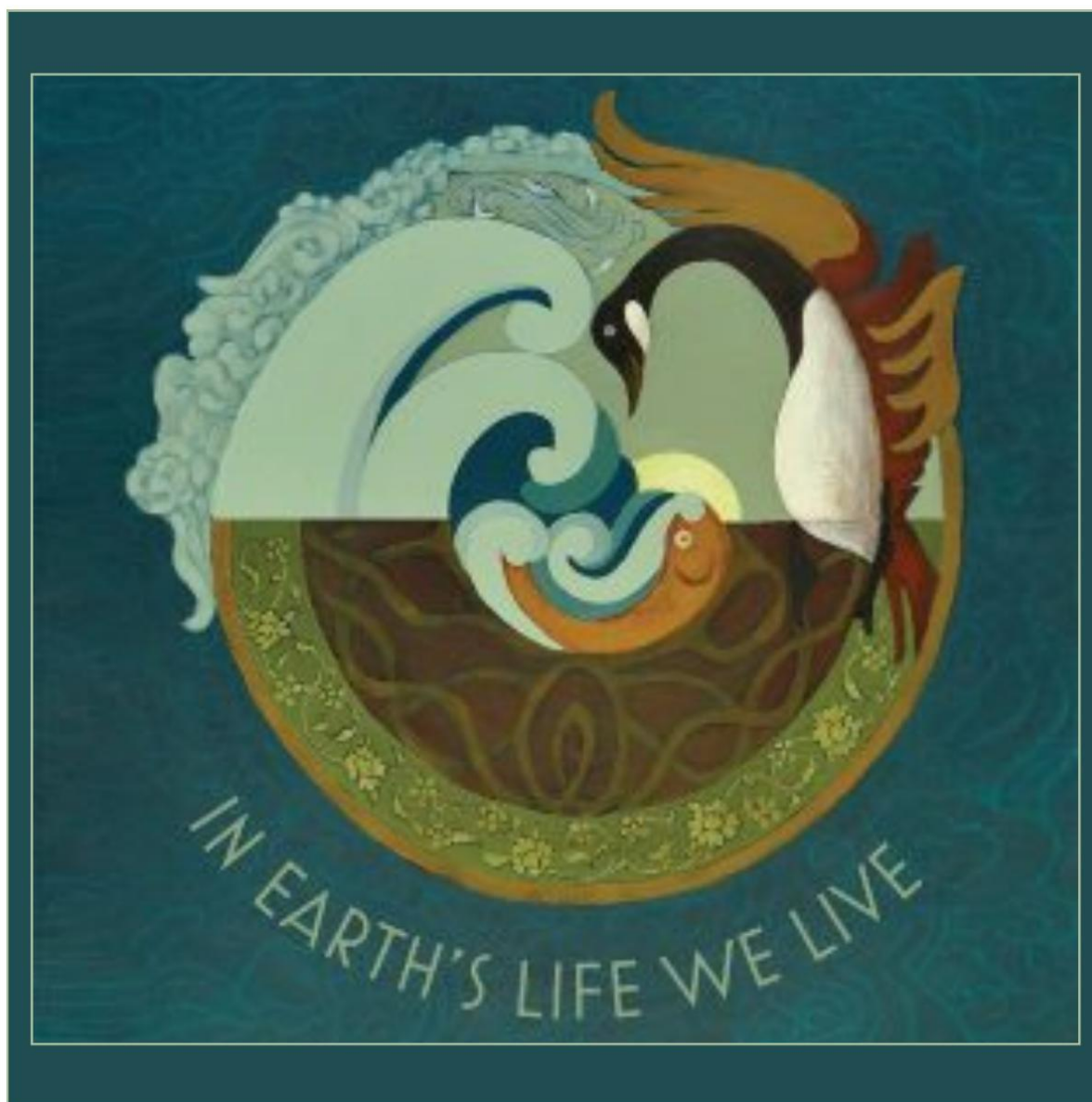


Season of Creation: *Nurturing Waters*

Holy Eucharist

Sunday, September 20, 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

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 Song: “Watch the Sunrise” *(Alex Chilton / Chris Bell)*

I can feel it, now it's time
Open your eyes
Fears be gone it won't be long
There's a light in the sky
It's okay to look outside
The day it will abide
And watch the sunrise

Sun, it shines on all of us
We are one in its hands
Come inside and light my room
Like the heart of every man
It's okay to look outside
The day it will abide
And watch the sunrise

I can feel it now it's time
Open your eyes
Fears be gone it won't be long
There's a light in the sky
It's okay to look outside
The day it will abide
And watch the sunrise

✠ 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.**

Glory to God

Collect of the Day

Priest: O God, because in our ignorance and selfishness
we so often fail to care rightly for your Creation,
mercifully grant that your Holy Spirit
may soften and unite our hearts
with all living beings who suffer;
through Jesus Christ the Wisdom of Creation,
who lives and reigns with you and the Holy Spirit,
now and for ever.

All: **Amen.**

Glory to God
is a timeless
hymn of praise
and adoration,
typically
acknowledging
the Father, the
Son, and the
Holy Spirit.

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 Jonah.

When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them, and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning, for I knew that you are a gracious and merciful God, slow to anger, abounding in steadfast love, and relenting from punishment. And now, O Lord, please take my life from me, for it is better for me to die than to live." And the Lord said, "Is it right for you to be angry?" Then Jonah went out of the city and sat down east of the city and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

The Lord God appointed a bush and made it come up over Jonah, to give shade over his head, to save him from his discomfort, so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live."

But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." Then the Lord said, "You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left and also many animals?"

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

Jonah 3.10-4.11

All: **Thanks be to God.**

A moment of silence is observed

Psalm 145.1-8 (George Black)

All sing refrain

Refrain

Great is our God, high - ly to be praised, great be - yond our reach.

I will exalt you, O sovereign God,
and bless your Name for ever and ever.

Every day will I bless you
and praise your Name for ever and ever. **Refrain**

You are great, O God, and greatly to be praised;
there is no end to your greatness.

One generation shall praise your works to another
and shall declare your power. **Refrain**

Jonah, who preached repentance to the largest city in the Assyrian empire, has rightly understood that God is compassionate and gracious to those who change their violent and destructive ways. The problem is, he doesn't like being the mouthpiece of such a God, so God decides to teach him a lesson about compassion.

The Psalms are a record of both the praise and lament of ancient Israel. This Psalm contains the most common description of God in the Hebrew Bible: God is gracious and compassionate; slow to anger and rich in love.

Refrain

Great is our God, high - ly to be praised, great be - yond our reach.

I will ponder the glorious splendor of your majesty
and all your marvelous works.
They shall speak of the might of your wondrous acts,
and I will tell of your greatness. **Refrain**

They shall publish the remembrance of your great goodness;
they shall sing of your righteous deeds.
God is gracious and full of compassion,
slow to anger and of great kindness. **Refrain**

A moment of silence is observed.

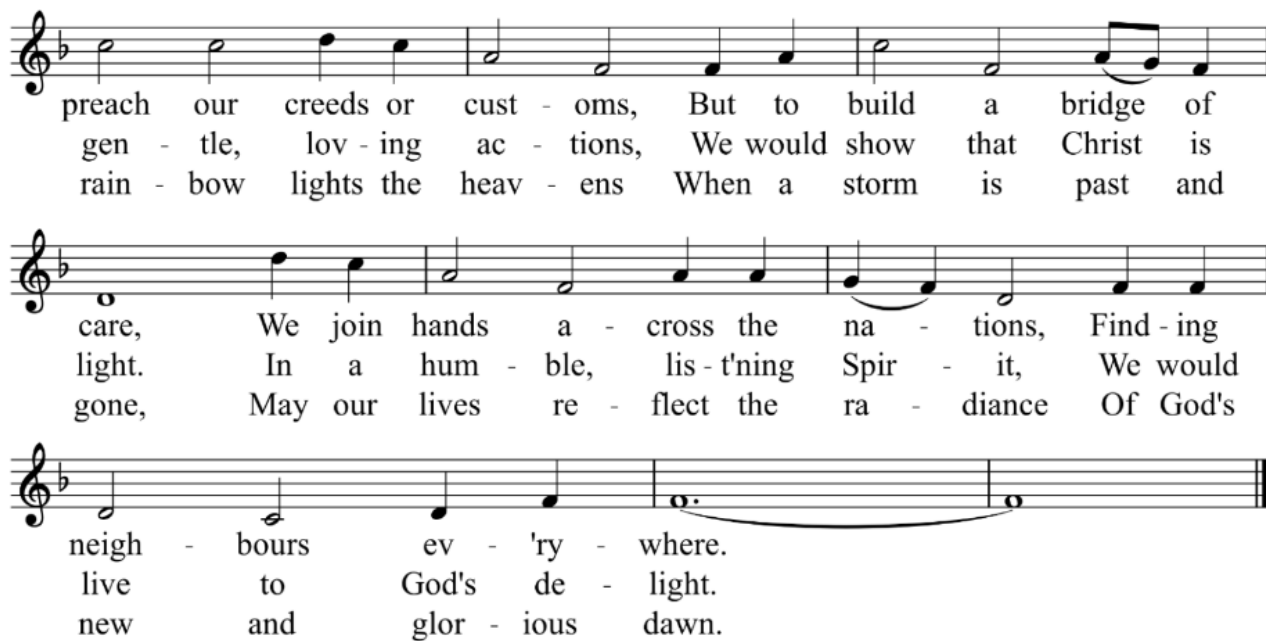
Second Reading: An Excerpt from *A Slower Urgency* (Báyò Akómalàfè)

Everywhere I was invited to speak, I offered an invitation to ‘slow down’, which seems like the wrong thing to do when there’s fire on the mountain. But here’s the point: in ‘hurrying up’ all the time, we often lose sight of the abundance of resources that might help us meet today’s most challenging crises. We rush through into the same patterns we are used to. Of course, there isn’t a single way to respond to crisis; there is no universally correct way. However the call to slow down works to bring us face to face with the invisible, the hidden, the unremarked, the yet-to-be-resolved. Sometimes, what is the appropriate thing to do is not the effective thing to do. Slowing down is thus about lingering in the places we are not used to. Seeking out new questions. Becoming accountable to more than what rests on the surface. Seeking roots. Slowing down is taking care of ghosts, hugging monsters, sharing silence, embracing the weird.

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

Sequence Hymn: #663 (Gather) “As a Fire is Meant for Burning”

1. As a fire is meant for burn - ing With a
2. We are learn - ers; we are teach - ers; We are
3. As a green bud in the spring - time Is a
bright and warm - ing flame. So the church is meant for
pil - grims on the way. We are seek - ers; we are
sign of life re - newed, So may we be signs of
mis - sion, Giv - ing glo - ry to God's name. Not to
giv - ers; We are ves - sels made of clay. By our
one - ness 'Mid earth's peo - ples, man - y hues. As a



Text: Ruth Duck (1947-2024), © 1992, GIA Publications, Inc. Tune: BEACH SPRING; *The Sacred Harp*, 1844; harm. by Marty Haugen (1950-), © 1985, GIA Publications, Inc.

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

*We do this as a sign of respect and to symbolize that
 its message is at the centre of our lives and its truth is always before our eyes.*

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: Gift from Creator Tells the Good Story.

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

To help them to better understand what he was saying, Creator Sets Free (Jesus) told them another story about Creator's good road.

“Creator’s good road from above is like this tribal member who managed a large vineyard. He went out early in the morning to find people to harvest the grapes. After they agreed with him on the amount for a full day’s pay, he sent them to work. A few hours later he went to the trading post and saw people there doing nothing. He told them, ‘If you will join the workers in my field, I will pay you well.’ So they went to work. Then, about midday, and again at midafternoon, he went out and found others and did the same. Finally, when the day was nearly done, he found a few more people doing nothing.

‘Why are you not working?’ he asked them. ‘No one has hired us,’ they answered. He agreed to pay them fairly and sent them to work. At the end of the day, the headman said to his manager, ‘Bring the workers in from the field and pay them, beginning from last to first.’ He paid the workers hired at the end of the day a full day’s wage. When the workers who were hired at the start of the day were paid, they expected to receive more but were paid the same amount. ‘We have worked all day in the scorching heat,’ they complained to the manager. ‘Why should we be paid the same as the ones who worked only one hour?’

‘I am not being unfair with you, my friend,’ he said to one of them. ‘Did we not agree on the amount of a full day’s wages? Take your pay and go in peace. If I want to pay these men the same, what is that to you? Am I not permitted to be generous with what is mine? Or are you jealous because I have done a good thing?’ That is why I told you before,” he reminded them, “the last will be first and the first will be last.”

This parable reflects the realities of life in first century Palestine: many small farmers had lost their land and were forced to work for large landowners. This reality is at the heart of Jesus’s description of God’s new community which is one where everyone receives as much as they need, no matter how much work they are able to do.

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.

Priest: The Gospel of Christ.

All: Praise to you, Lord Jesus Christ.

Matthew 20.1-16

A moment of silence is observed.

Homily: Sylvia Keesmaat

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.**

Offertory Hymn: #585 (Gather) "Song over the Waters"

All sing

Refrain

God, you have moved up-on the wa-ters, you have sung in the
rush of wind and flame; and in your love, you have called us all your
chil-dren, make us peo-ple of the wa-ter and your name.

Verses

1. Come fill our wait-ing hearts with the spir-it of
2. Give us a thirst for love, give us a hun-ger for
3. You are the breath of life, you are the hope of the
4. Come, o-pen ev-'ry heart, come now and wake us to

D.C.

Je-sus, let us shine with your light and peace.
jus-tice, make us one with the mind of Christ.
hope-less, come and fill us with light and peace.
won-der, make us ves-sels of light and peace.

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.” 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 Holy Eucharist

Prayer Over the Gifts

Priest: Creator God, our beginning and our hope
your wisdom in creation
fills us with awe and wonder.
May we who celebrate this eucharist today
be strengthened in kinship with lilies and ravens,
heron and cedar that you have created,
for the sake of Jesus Christ, your creating Word.
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: #284 (Gather)

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

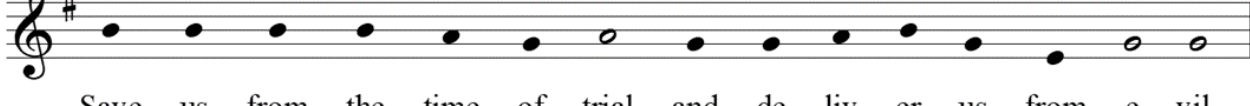
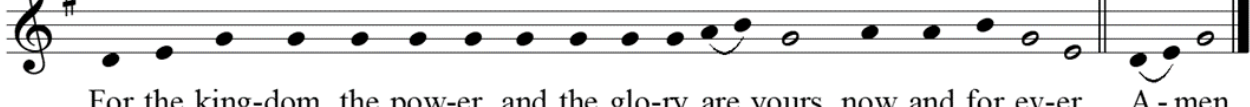
Priest: We give thanks to you for Jesus, whose first bed was a feed trough.
 He was baptized in the Jordan, tested in the wilderness,
 he travelled in fishing boats and told parables of farmers and seeds,
 labour and wages, yeast and bread.
 On the night before he died, Jesus took bread,
 food of the 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.**

Fraction Song: “Ho Everyone That Thirsts!” (*R. Nathaniel Dett*)

Ho, every one that thirsts!
Come ye to the waters,
Freely drink and quench your thirst,
Together with Zion's children!

What is this that casts you down?
What is this that grieves you?
Speak and let your wants be known,
O speak and here relieve you!

There is One who bore for you
Every grief and sorrow;
Christ is ready to relieve,
And save us by his power!

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.*

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.

Communion Hymn: #414 (Common Praise) "God of the Sparrow"



1. God of the spar - row God of the whale God of the
 2. God of the earth - quake God of the storm God of the
 3. God of the rain - bow God of the cross God of the
 4. God of the hun - gry God of the sick God of the
 5. God of the neigh - bour God of the foe God of the
 6. God of the a - ges God near at hand God of the



swirl - ing stars How does the crea - ture say Awe
 trum - pet blast How does the crea - ture cry Woe
 emp - ty grave How does the crea - ture say Grace
 pro - di - gal How does the crea - ture say Care
 prun - ing hook How does the crea - ture say Love
 lov - ing heart How do your chil - dren say Joy



How does the crea - ture say Praise
 How does the crea - ture cry Save
 How does the crea - ture say Thanks
 How does the crea - ture say Life
 How does the crea - ture say Peace
 How do your chil - dren say Home

Text: Jaroslav J. Vajda (1919-2008) ©. Music: ROEDER, Carl F. Schalk (1929-2021). © 1983 GIA Publications, Inc.

Motet: "Earth Song" (Frank Ticheli)

Sing, Be, Live, See...

This dark stormy hour,
 The wind, it stirs.
 The scorched earth cries out in vain:
 O war and power, you blind and blur.
 The torn heart cries out in pain.

But music and singing have been my refuge,
 And music and singing shall be my light.

A light of song, shining strong: Alleluia!
 Through darkness and pain and strife,
 I'll sing, I'll Be, I'll Live, See...
 Peace.

Prayer after Communion

Please rise as you are able

Priest: Creator of abundance,
 you clothe the flower of the field and set free the lamenting earth.
 Grant that we, discerning your care for all your creatures,
 may rest in trust and hope, yearning for the day when you,
 with Jesus and the Spirit of life, return to make all things new. **Amen.**

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.

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: #565 (Common Praise) “Guide Me, O Thou Great Redeemer”

All rise and sing

1. Guide me, O thou great Re-deem-er, pil-grim through this
2. Op-en now the crys-tal foun-tain whence the heal-ing
3. When I tread the verge of Jor-dan, bid my anx-ious
bar-ren land. I am weak, but thou art might-y;
stream doth flow; let the fire and cloud-y pil-lar
fears sub-side; death of death, and hell's des-truc-tion,
hold me with thy power-ful hand. Bread of heav-en,
lead me all my jour-ney through. Strong de-liv-er-er,
land me safe on Ca-naan's side: songs of prais-es,
bread of heav-en, feed me till I want no more,
strong de-liv-er-er, be thou still my strength and shield,
songs of prais-es, I will ev-er give to thee,
feed me till I want no more.
be thou still my strength and shield.
I will ev-er give to thee.

Text: William Williams (1717-1791); tr. Peter Williams (1723-1796), alt. Music: CWM RHONDDA. John Hughes (1873-1932) ©. Reprinted by permission of Ms. C.A. Webb.

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

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.

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

WORSHIP WITH US

Sunday September 20 (Nurturing Waters)

4:00 PM – The Cosmic Walk (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Wednesday September 23

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

Sunday September 27 (Cleansing 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 – Be Still (Choral Edition); Meditative music at 3:30pm,
Taize chanting and choral music at 4pm

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, Louise Grieg
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

Redeemer Ministry Leads

Accessibility Advocate: Carol Scovil
Archives: Nancy Luno
Catechesis: Georgi Georgievski
Creation Matters: Grant Jahnke, Louise Grieg, Susanna Jacob
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