



Season of Creation 3

September 20, 2026

WELCOME & LAND ACKNOWLEDGEMENT

Out of respect and in the spirit of truth, we acknowledge that we gather in community on land which is Treaty 7 territory and the traditional territory of the Blackfoot people of the Canadian Plains. We honour the Blackfoot people past, present and future, and the Metis Nation of Alberta, Region III. May our actions and choices demonstrate open hearts, kindness, and compassion towards all who call this place home.

COMMUNITY LIFE

Painting with 'Bob' – Wednesday, Sept 23rd at 1 pm, sign up sheet in our Place of Welcome

Congregational Life Event, Saturday, October 3 in Red Deer– Special speaker is Rev. Dr. Anna Madsen, plus the introduction of a beautiful new Healing Rite by Rev. Erin Thomas and Ben & Caitlyn Urey. Sign up sheet in place of welcome – with options for car pooling and staying in Red Deer Friday night.

INTRODUCTION

Matthew narrates one of Jesus' controversial parables in which Jesus says that the reign of God is like that of a landowner who pays his workers the same wage no matter what time of day they began to work. When God changes God's mind about punishing Nineveh for their evil ways, Jonah is angry. Yet God is gracious and merciful, abounding in steadfast love. In baptism we receive the grace of God that is freely poured out, Christ's living water given for all.

We take a moment to center our hearts and minds for worship.

CALL TO WORSHIP

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

Come Holy Spirit and cleanse the waters.

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

Come Holy Spirit and renew the face of the Earth.

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

Come, Holy Spirit and heal your people.

"O Living Breath of God" ELW #407



- 1 O liv-ing Breath of God, wind at the be-gin - ning up-on the wa - ters;
- 2 O liv-ing Breath of God, by whose pow'r the Son came to birth a - mong us;
- 3 O liv-ing Breath of God, bear-ing us to life through bap-tis-mal wa - ters;



- O liv-ing Breath of God, bear-ing the cre - a - tion to won-drous birth:
O liv-ing Breath of God, who to the cre - a - tion gives life a - new:
O liv-ing Breath of God, sigh-ing with cre - a - tion for free-dom's birth:

Refrain



Come now, and fill our spir - its; pour out your gifts a - bun - dant.



O liv-ing Breath of God, Ho-ly Spir-it, breathe in us as we pray.

THANKSGIVING FOR THE WATERS

All may make the sign of the cross, the sign that is marked at baptism, as the leader begins.

Blessed be the holy Trinity, ☩ one God,
who pours love into our hearts
and healing upon the earth. **Amen.**

Almighty and ever living God,
we thank you for your love in all creation,
and especially for your gift of water to sustain and cleanse all life.

Christ is the living water, cleansing, refreshing, and making all things new.
So now we offer our thanks for the waters that bring beauty to all that we enjoy,
the wild places, the bush, the mountains, coast and the sea.
We give thanks and praise for all good lands,
for the trees and pastures,
for our plentiful crops,
and for the living water that quenches them.
(Adapted from Anglican Aotearoa NZ Prayer Book)

We praise you for giving us life through water,
and for all waters everywhere.
We especially praise you for the waters of the Oldman River,
which sustain us in this part of our common home.

Water is poured into the font.

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,
and on this day, you shower us again with the water of life.

You bathe us in your forgiveness, grace, and love.
You satisfy all who thirst, and give us the life only you can give.

(Adapted from All Creation Sings, Evangelical Lutheran Church in America)

"Like a Healing Stream" ACS 993

D G D A D G Asus4 A

Like a heal - ing
Like a gen - tle
Like a ri - ver
Like a migh - ty

5 D G D G

stream in a bar - ren des - ert, Spi - rit wat - er bring - ing life to dus - ty
rain on a thirs - ty gar - den, Spi - rit wat - er come to nour - ish ti - ny
strong with a rest - less cur - rent, Spi - rit wat - er rush - ing on to dis - tant
sea reach - ing far hor - i - zons, Spi - rit wat - er with a love both deep and

8 D G D D/C# Bm Bm/A

earth, God is trick - ling through our lives as in a dream un - fold - ing,
seed, God is bub - bling through the soil to coax a new cre - a - tion,
shore, God is carv - ing out a chan - nel in a new dir - ec - tion,
wide, God is work - ing in our hearts to shape a new to - mor - row:

11 Em D/F# G A7

pro - mis - ing re - viv - all and re - birth... like a heal - ing
yeam - ing for an end to want and need... like a gen - tle
call - ing for an end to hate and war... like a riv - er
God will al - ways chal - lenge and pro - vide! Like a migh - ty

13 D G D G D G

1-3 4

stream.
rain.
strong.

sea, like a ri - ver strong, like a gen - tle

16 D G D

rain, like a heal - ing stream.

PRAYER OF THE DAY

The Lord be with you.

And also with you.

It is our delight to pray. Almighty and eternal God, you show perpetual lovingkindness to us your servants. Because we cannot rely on our own abilities, grant us your merciful judgment, and train us to embody the generosity of your Son, Jesus Christ, our Savior and Lord. **Amen.**

CHILDREN'S MESSAGE

FIRST READING: Jonah 3:10 - 4:11

After Jonah's short sermon in 3:4, the Ninevites all repented and God decided to spare the city. Jonah objected to this and became even more angry when God ordered a worm to destroy a plant that was providing shade. The book ends with a question that challenges any who are not ready to forgive: You, Jonah, are all worked up about a bush, but shouldn't I be concerned about a hundred and twenty thousand Ninevites?

A reading from Jonah.

When God saw what [the people of Ninevah] 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?"

May the Word, as living water,
renew our lives and our world.

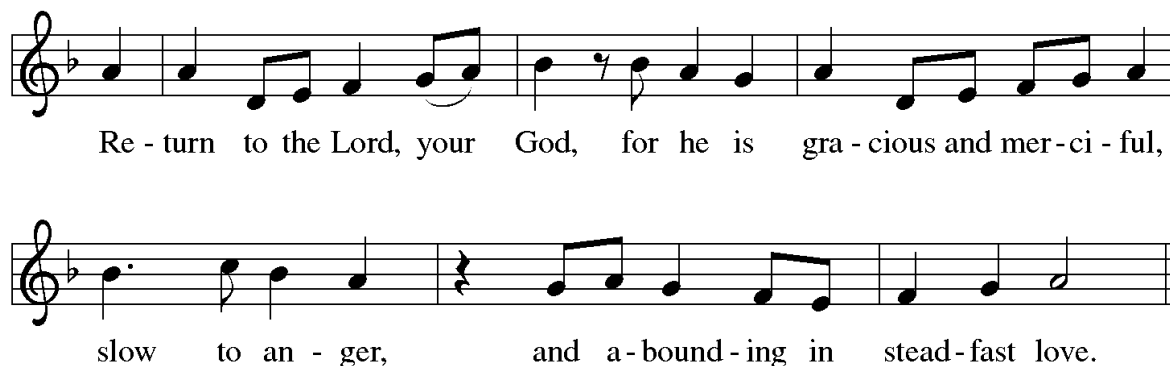
SECOND READING: Philippians 1:21-30

For to me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me, yet I cannot say which I will choose. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better, but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that, by my presence again with you, your boast might abound in Christ Jesus because of me.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel and in no way frightened by those opposing you. For them, this is evidence of their destruction but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ but of suffering for him as well, since you are having the same struggle that you saw I had and now hear that I still have.

May the Word, as living water,
renew our lives and our world.

GOSPEL ACCLAMATION "Return to the Lord Your God" from ELW Setting 4



Re - turn to the Lord, your God, for he is gra - cious and mer - ci - ful,
slow to an - ger, and a - bound - ing in stead - fast love.

FELIX

Today's gospel and sermon have been prepared and shared by Bishop Ali Tote, Saskatchewan Synod.

GOSPEL: Matthew 20:1-16

The holy gospel according to Matthew.

Glory to you, O Lord.

[Jesus said to the disciples:] "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius for the day, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace, and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around, and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received a denarius. Now when the first came, they thought they would receive more; but each of them also received a denarius. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

The gospel of the Lord.

Praise to you, O Christ.

SERMON [VIDEO](#)

The song leader invites the congregation to stand.

HYMN OF THE DAY "God Whose Giving Knows no Ending" ELW 678 (to the tune to "Wash, O God, Our Sons and Daughters" ELW 445) v.1,2,3

- 1 God, whose giving knows no ending,
 from your rich and endless store:
 nature's wonder, Jesus' wisdom,
 costly cross, grave's shattered door,
 gifted by you, we turn to you,
 off'ring up ourselves in praise;
 thankful song shall rise forever,
 gracious donor of our days.
- 2 Skills and time are ours for pressing
 toward the goals of Christ, your Son:
 all at peace in health and freedom,
 races joined, the church made one.
 Now direct our daily labor,
 lest we strive for self alone;
 born with talents, make us servants
 fit to answer at your throne.
- 3 Treasure, too, you have entrusted,
 gain through pow'rs your grace conferred;
 ours to use for home and kindred,
 and to spread the gospel word.
 Open wide our hands in sharing,
 as we heed Christ's ageless call,
 healing, teaching, and reclaiming,
 serving you by loving all.

AFFIRMATION OF FAITH

(Season of Creation 2026, adapted from Lutheran Theological College, South India)

We believe in God, who creates all things,
who embraces all things, who celebrates all things,
who is present in every part of the fabric of creation.
We believe in God as the source of all life,
who baptizes this planet with living water.

We believe in Jesus Christ, seen in the suffering one,
the poor one, the malnourished one,
the climate refugee - who loves and cares for this world
and suffers with it.
And we believe in Jesus Christ, the seed of life,
who came to reconcile and renew this world
and everything in it.

We believe in the Holy Spirit, the breath of God,
who moves with God
and who moves among and with us today.

We believe in everlasting life in God.
And we believe in the hope that one day God will put an end to
death and all destructive forces.

SHARING THE PEACE

The peace of the Lord be with you always.
And also with you,

OFFERTORY PRAYER

God, whose Spirit moved over the deep: We thank you for the gift of water — the waters on the Earth, and under the Earth, the waters above us, and within us. Make us mindful of the care of all the planet's waters, that it may richly sustain life for us and for those who come after us. Accept the first fruits we offer here. Bless and multiply these gifts to our nurture and the care of your creation; for the sake of your Son, our Savior Jesus Christ.
(All Creation Sings, Augsburg Fortress, 2026)

INTERCESSORY PRAYERS

Reminded of God's gracious and abundant love, we offer our prayers, confident that God hears us.

A brief silence.

We pray for your church, O God, that we might be willing to boldly share your good news and that streams of living water may flow freely. Nourish us by your grace to be witnesses to your love. Source of life, **your mercy is great.**

We know, O God, that you created all things good. We pray for an end to the misuse of the earth and its resources, that all people may benefit from your abundant gifts. Restore the land where it is tired. May our stewardship of the earth and all creation be marked by justice and sustainability. Source of life, **your mercy is great.**

We pray, O God, for politicians around the globe that they may recognize that land and water are gifts, to be used for the betterment of all, and not just financial gain. Where water is being used to suppress people, let water flow freely once again. Source of life, **your mercy is great.**

We pray, O God, for those who are ill or injured, and unable to work. Work healing in their bodies and reassure them that you love them unconditionally with an everlasting love for them. We pray especially today for Don and Carol, Arne, Kate, Janet D, Dave, Austin, Tiffany, Patrick, Linda H, Carol, Murray, Jill, Shirley J., Mo, Jim N., Clayton P, Marlene and Darcy, Clayton and Margaret, Sheila, Ray, Nancy, Alan T, Cherylee, Elda, and those we name silently now . . . [silence]. Source of life, **your mercy is great.**

We give thanks, O God, for this congregation. Bless those who prepare coffee fellowship. Hold in your care Carolyn Coverdale and Mildred Cox, as well as Pastor Joel, Vanessa and Hans. Together may we live out our calling as your beloved children. Source of life, **your mercy is great.**

Wrap your loving arms of comfort around all who are grieving, especially the family and friends of Doreen Raftery. Be with the family and friends of Isobel Karl as she is laid to rest this afternoon. Comfort us with the promise of the resurrection as we remember all our loved ones whose desire to be with Jesus is fulfilled. Source of life, **your mercy is great.**

Assured by your promise to hear us, we lay our spoken and silent prayers before your throne of grace; through Jesus Christ our Lord. **Amen.**

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

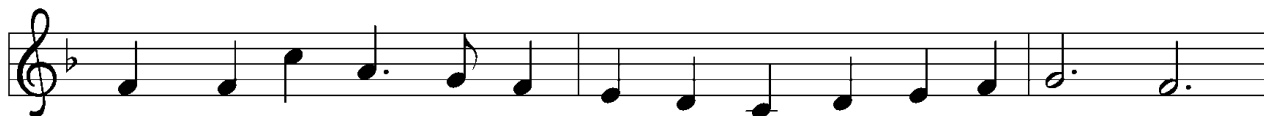
Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.

BLESSING AND SENDING

FELIX

May God our Father, who brought water from the rock, sustain us in the desert.
May +Christ our Lord, who is Living Water, refresh us for the work of restoration.
And may the Holy Spirit carry us on currents of grace until justice rolls down like waters
and righteousness like an ever-flowing stream. **Amen.**

SENDING SONG "Praise to the Lord, the Almighty" ELW 858 – v 1, 2, 4



Praise to the Lord, the Al - might - y, the King of cre - a - tion!
Praise to the Lord, who o'er all things is won-drous-ly reign - ing

Praise to the Lord! Oh, let all that is in me a - dore him!



O my soul, praise him, for he is your health and sal - va - tion!
and, as on wings of an ea - gle, up - lift - ing, sus - tain - ing.

All that has life and breath, come now with prais - es be - fore him!



Let all who hear now to his tem - ple draw near,
Have you not seen all that is need - ful has been

Let the a - men sound from his peo - ple a - gain.



join - ing in glad ad - o - ra - tion!
sent by his gra - cious or - dain - ing?

Glad - ly for - ev - er a - dore him!

SENDING

Go in peace, as people of God made Christ's own through the waters of baptism.
In the power of the Holy Spirit. Alleluia! Alleluia!
Thanks be to God. Alleluia! Alleluia!

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