



IN EARTH'S LIFE WE LIVE

SEASON OF CREATION:

LISTENING TO THE VOICES OF THE AIR

SUNDAY, OCTOBER 15 2023 AT 10:30 A.M.

The Church of the Redeemer:

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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to theredeemer.ca/newsletters.

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Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, making it more meaningful for all.

Pronounced "CALL-ect". The collect of the day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" the meaning behind the readings and offers them in prayer.

Presider: Paul MacLean

Welcome

Land Acknowledgement

Opening Song: "Woodpecker" (*Stephen Chatman*)

Please rise as you are able

✠ **The Gathering of the Community**

Priest: Blessed be the One who creates all things.

People: **The Holy One's love is new every morning.**

Priest: This is the day the Creator has made.

People: **Let us rejoice and be glad in it.**

The Collect of the Day

Priest: Holy One,
your breath is our life.
As we gather in the presence of your Spirit,
fill us with the hope that will sustain our lives
and transform our wills;
so that we may breathe in time with the rhythms
of the world you have entrusted to our care.
This we pray in the name of Jesus, the Redeemer.

People: **Amen.**

✠ The Proclamation of the Word

First Reading: The First Story of Creation (Part 6)

Please be seated

And Eloheme spoke: “Bring out Earth!
bring out living souls of myriad kind;
Beasts and creatures and wildness,”
and it was so.

So made Eloheme wildlife of the Earth;
all the beasts of the Earth;
All the crawling creatures of the soil;
each after their myriad kind.
So Eloheme saw Goodness.

Eloheme spoke: “Make We humanity
in our Figure and with our Shape,
For shepherding Sea’s fish,
and all Heavens’ birds,
For Earth’s standing beasts,
and all who crawl upon Her!”

So by Eloheme’s form was humanity molded;
by Eloheme’s figure were shaped male and female.
And Eloheme gave them Blessing,
and toward them Eloheme said:
“Fruit! Multiply! Fill the Earth!
Reign over Sea’s fish and Heavens’ birds;
Reign over Earth’s beasts
and all crawling creatures.”

And Eloheme spoke: “Behold!
I give to you all Earth’s greening,
And of all fruiting forests
will be eating for you,
And of all Earth’s beasts,
and all Heavens’ birds,
And of all which crawls
and which has living souls,
And all greening-grass for nourishment,”
and it was so.

*Eloheme saw all creation and, behold!
it was of exceeding goodness!*

Of this evening and of this morning
there now was: Sixth Day.

A moment of silence is observed

A traditional interpretation of the First Story of Creation focuses on the revelation of God as the Creator – Eloheme which has placed spirit in opposition to matter. There are other ancient voices and more recent voices that invite us to dwell in a creation-centred interpretation in which the integral relationship between spirit and matter are celebrated.

Psalm 66.14-18

Refrain



Come and list-en, all you who fear God, and I will tell you what



God has done for me.

Arrangement by Sr. Thelma-Anne, SSJD. Refrain based on "Gott des Himmels", H. Albert (1604-51).
Psalm Tone: West Malling.

This psalmist praises God for God's actions that led to the Israelites' return from exile and the restoration of the Temple. Can we hear the psalmist's invitation extended to us to give thanks to God for God's actions leading us back to an integral relationship with the Earth?

I CALLED out to you with my mouth, *
and your praise was on my tongue.

If I had found evil in my heart, *
you, God, would not have heard me. **Refrain**

BUT IN truth you have heard me; *
and have attended to the voice of my prayer.

Praise to you, O God; you have not rejected my prayer, *
nor withheld your love from me. **Refrain**

Second Reading: From "Our Very First Breath" (Richard Wagamese)

Richard Wagamese was an award winning Anishinaabe author and journalist from the Wabaseemoong Independent Nations in Northwestern Ontario. His meditation on the spiritual practice of breathing is from his book *Embers: One Ojibway's Meditations*. Beloved by many, his writings inspire Indigenous and non-Indigenous peoples on the path of reconciliation and love.

From our very first breath we are in relationship.
With that indrawn draft of air,
We become joined to everything that ever was, is and ever will be.
When we exhale we forge that relationship by virtue of the act of living.
Our breath commingles with all breath, and we are part of everything.
That's the simple fact of things.

We are born into a state of relationship
And our ceremonies and rituals are guides
To lead us deeper into that relationship with all things.
Big lesson?

Relationships never end; they just change.
In believing that
lies the freedom to carry
compassion, empathy, kindness, love and respect
into and through whatever changes.
We are made more by that practice.

A moment of silence is observed

Sequence Song: “The Wind” (*Cat Stevens*)

I listen to the wind, to the wind of my soul
Where I’ll end up? Well, I think only God really knows

I’ve sat upon the settin’ sun
But never, never, never, never
I’ve never wanted water once
No, never, never, never

I listen to my words, but they fall far below
I let my music take me where my heart wants to go

I’ve swam upon the devil’s lake
But never, never, never, never
I’ll never make the same mistake
No never, never, never

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

Deacon: The Lord be with you.

All: And also with you.

Deacon: He Shows Goodwill Tells the Good Story.

All: Glory to you, Lord Jesus Christ.

BORN FROM ABOVE

A man named Conquers the People (Nicodemus) came to Creator Sets Free (Jesus) in secret at night. He was one of the Separated Ones (Pharisees) and a headman of the tribes of Wrestles with Creator (Israel) who sat in the Great Council.

Out of the shadows he whispered, “Wisdomkeeper, we know the Great Spirit sent you to teach us. No one can perform powerful signs like these unless the Maker of Life walks with him.” “I speak from my heart.”

Creator Sets Free (Jesus) answered, “Only one who has been born from above can see Creator’s good road.”

Conquers the People (Nicodemus) was surprised by this strange answer, so he asked, “Can a man be born when he is old? Can he enter his mother’s womb to be born a second time?”

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, ‘Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.’

Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above.’

Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’

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

This translation is from the *First Nations Version: An Indigenous Translation of the New Testament*.

The Gospel of John invites us to see that walking the spiritual path, Creator’s good road, requires us to intentionally hold together spirit and matter. Unity and communion are the foundation of the spiritual life of Jesus’ disciples.

Homily is from the Greek word "homilio" which means "conversation". The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written and what they mean for us, today.

Profession of Faith is from Gurukul Lutheran Theological College and Research Institute (a seminary in South India), adapted by Keld B. Hansen, 2009.

"Listen closely," Creator Sets Free (Jesus) answered. "One must be born of both water and spirit to walk Creator's good road. The human body only gives birth to natural life, but it takes the Spirit of Creator to give birth to spiritual life. Do not be surprised that I said to you, 'You must be born from above.' Everyone born in this way is like the wind that blows wherever it wants. You can hear its sound, but no one knows where it comes from or where it goes."

M. Wildman, Terry. First Nations Version: An Indigenous Translation of the New Testament (pp. 168-169). InterVarsity Press. Kindle Edition.

Deacon: The Gospel of Christ.

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

John 3.1-8

Homily: Paige Souter

Profession of Faith

Please rise as you are able

Priest: Together, let us profess our faith as we say:

All: **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, the suffering one, the poor one,
the malnourished one, the climate refugee,
who loves and cares for this world
and who 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. Amen.**

The Prayers of the People

Leader: God our Creator, you called forth the Earth and all living beings and they are good. Open our heart's ear to hear the voices of your creation. To hear their longings and groanings, their joys and pain. May the sacredness of the Earth echo in our souls.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: **Help us to listen.**

Leader: In this Autumn season, the land, the soil, the plants and its creatures begin to prepare for a time of rest. May we hear their cry for healing and may we be bearers of comfort and restoration.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: Help us to listen.

Leader: The rippling water and its creatures who call it home sing to us of their beauty, refreshment, and purity. May the soundings of the seas, the gurgling of creeks, the flow of ground water, and the drops of rain help us to remember their sacred nature and may we be bearers of comfort and restoration.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: Help us to listen.

Leader: The sky, home of feathered creatures, is painted with brilliant hues of blue and white drawing us into the cosmic life of the universe. May we breathe deeply restoring respect for the air that sustains us and may we be bearers of comfort and restoration.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: Help us to listen.

Leader: For too long we have been deaf to the cries of the Earth and have not learned to walk gently upon it. For the times we have failed to listen to the voices of creation and the times we have not responded in love, forgive us.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: Have mercy.

Leader: We have ignored the cries of the human family who bear the greatest burden of environmental destruction and climate change. For the times we have failed to listen to the voices of the poor, the marginalized, and refugees, forgive us.

In stillness and silence, we offer our prayers.

Leader: God our Creator,

All: Have mercy.

Leader: God of All Life, through the voices of creation we hear your voice drawing us into your unfolding love. Open us to wonder and awaken us to the dream of the Earth. Teach us to befriend the Earth and our co-creatures. And inspire us to respond in love as we become bearers of comfort and restoration.

All: Amen.

The Peace

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

People: And also with you.

In the prayers of the people we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more.

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, or by raising your hand in the peace symbol.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

The Offering

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

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.

Offertory Hymn: #462 (Gather) "Spirit Blowing Through Creation" *All sing*



1. Spir - it blow - ing through cre - a - tion, Spir - it burn - ing in the skies,
2. As you moved up - on the wa - ters, As you ride up - on the wind,
3. Love that sends the riv - ers danc - ing, Love that wa - ters all that lives,
4. All the crea - tures you have fash - ioned, All that live and breathe in you,



Let the hope of your sal - va - tion fill our eyes;
 Move us all, your bless - ed child - ren deep with - in;
 Love that heals and holds and rous - es and for - gives;
 Find their hope in your com - pas - sion, strong and true;



God of splen - dour, God of glo - ry, You who light the stars a - bove,
 As you shaped the hills and moun - tains, Formed the land and filled the deep,
 You are food for all your crea - tures, You are hun - ger in the soul,
 You, O Spir - it of sal - va - tion, You a - lone, be - neath, a - bove,



All the heav - ens tell the sto - ry of your love. *(To verse 2)*
 Let your hand re - new and wak - en all who sleep. *(To refrain)*
 In your hands the bro - ken - heart - ed are made whole. *(To verse 4)*
 Come, re - new your whole cre - a - tion in your love. *(To refrain)*

Refrain



Spir-it re - new-ing the earth, re - new-ing the hearts of all peo-ple;



Burn in the wea-ry souls, blow through the si-lent lips, come now a - wake us,



Spir-it of God.

Text: Marty Haugen, b.1950. Tune: Marty Haugen, b.1950 © 1987, GIA Publications, Inc.

Prayer Over the Gifts

Priest: As the grain once scattered in the fields
and the grapes once dispersed on the hillside
are now reunited on this table in bread and wine,
so, Lord, may your whole Church soon be gathered together
from the corners of the earth into your kingdom.

All: **Amen.**

✠ The Holy Eucharist



The Lord be with you. **And al-so with you.**



Lift up your hearts. **We lift them to the Lord.**



Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: We praise you and we bless you, holy and gracious God,
source of life abundant.
From before time you made ready the creation.
Your Spirit moved over the deep
and brought all things into being:
sun, moon, and stars;
earth, winds, and waters;
and every living thing.
You made us in your image,
and taught us to walk in your ways.
But we rebelled against you, and wandered far away;
and yet, as a mother cares for her children,
you would not forget us.
Time and again you called us
to live in the fullness of your love.

The Eucharist (Greek for "Thanksgiving") is a Christian ritual in which bread is eaten and wine is drunk as a way of showing devotion to Jesus Christ. Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

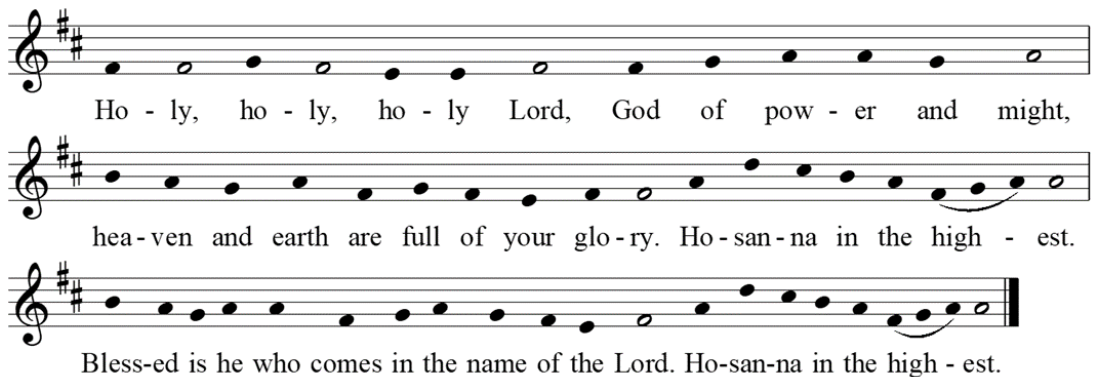
The Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

This is Eucharistic Prayer #2 from The Episcopal Church: Enriching our Worship.

The climax of this story is the celebration of the Eucharist itself with Jesus and his disciples, which is followed by Christ's suffering and betrayal. We pray using Jesus' own words and follow his command to eat and drink in memory of him.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

Sanctus: #689 (Common Praise)



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
 hea - ven 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.

Music: *New Plainsong*, David Hurd (1950-). © 1981 GIA Publications, Inc.

Priest: Glory and honour and praise to you, holy and living God.
 To deliver us from the power of sin and death
 and to reveal the riches of your grace,
 you looked with favour upon Mary, your willing servant,
 that she might conceive and bear a son,
 Jesus the holy child of God.
 Living among us, Jesus loved us.
 He broke bread with outcasts and sinners,
 healed the sick, and proclaimed good news to the poor.
 He yearned to draw all the world to himself
 yet we were heedless of his call to walk in love.
 Then, the time came for him to complete upon the cross
 the sacrifice of his life, and to be glorified by you.

On the night before he died for us,
 Jesus was at table with his friends.
 He took bread, gave thanks to you,
 broke it, and gave it to them, and said:

“Take, eat:
 This is my Body, which is given for you.
 Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine.
 Again, he gave thanks to you,
 gave it to them, and said:

“Drink this, all of you:
 This is my Blood of the new Covenant,
 which is poured out for you and for all
 for the forgiveness of sins.
 Whenever you drink it,
 do this for the remembrance of me.”

Now gathered at your table, O God of all creation,
 and remembering Christ, crucified and risen,
 who was and is and is to come,

we offer to you our gifts of bread and wine,
 and ourselves, a living sacrifice.
 Pour out your Spirit upon these gifts
 that they may be the Body and Blood of Christ.
 Breathe your Spirit over the whole earth
 and make us your new creation,
 the Body of Christ given for the world you have made.

In the fullness of time bring us,
 with all your saints,
 from every tribe and language and people and nation,
 to feast at the banquet prepared
 from the foundation of the world.
 Through Christ and with Christ and in Christ,
 in the unity of the Holy Spirit,
 to you be honour, glory, and praise,
 for ever and ever.

All: Amen.

The Lord's Prayer

<i>Priest:</i>	<i>People:</i>
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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: We break this bread to share in the body of Christ.

People: **We, being many, are one body, for we all share in the one bread.**

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

All: **Thanks be to God.**

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

The Fraction Song (from the Latin “fractio” meaning “to break”) is music sung during the Eucharist when the priest breaks the consecrated bread.

Fraction Song: “White Dove” (Clela Erington)

White dove flying over troubled water
And we are the white dove
and we are the troubled water

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.

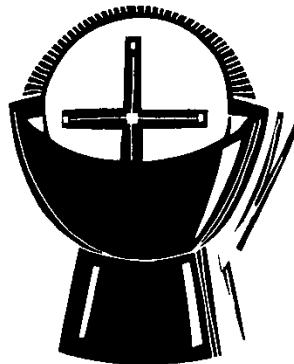
There are no special words or prayers for this. All the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how. You may wish to pray quietly this prayer to help you:

One: Come Lord Jesus and make in my heart your dwelling place and home.
I seek to love you with all my heart, mind, soul and strength,
and so, through your presence in bread and wine
I receive you afresh and praise you for you are my God.
As you fill me, so may my love for you and for all your people,
rise and overflow, that with joy and thanksgiving,
I may serve you in the world you love. Amen.



*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.



Communion Hymn: #635 (Common Praise)

“Like the Murmur of the Dove’s Song”

All sing



1. Like the mur - mur of the dove's song, like the chal - lenge of her
2. To the mem - bers of Christ's bo - dy, to the branch - es of the
3. With the heal - ing of di - vi - sion, with the cease - less voice of



flight, like the vig - our of the wind's rush, like the new flame's ea - ger
vine, to the church in faith as - sem - bled, to her midst as gift and
prayer, with the power to love and wit - ness, with the peace be - yond com -



might: come, Ho-ly Spir - it, come.
sign: come, Ho-ly Spir - it, come.
pare: come, Ho-ly Spir - it, come.

Text: Carl P. Daw, Jr. (1944-). © 1982 Hope Publishing Co. Music: Peter Cutts
(1937-). © 1969 Hope Publishing Co.

Song: “The Singing Bowl” (*Jeff Newberry / Malcolm Guite*)

Begin the song exactly where you are,
Remain within the world of which you’re made.
Call nothing common in the earth or air,

Accept it all and let it be for good.
Start with the very breath you breathe in now,
This moment’s pulse, this rhythm in your blood

And listen to it, ringing soft and low.
Stay with the music, words will come in time.
Slow down your breathing. Keep it deep and slow.

Become an open singing-bowl, whose chime
Is richness rising out of emptiness,
And timelessness resounding into time.

And when the heart is full of quietness
Begin the song exactly where you are.

Prayer after Communion

Please rise as you are able

Priest: Creator God,
you set the tree of life at the heart of the earthly paradise,
and the bread of life at the heart of your Church;
grant that we who have been nourished at this table
may ever strive to work for the good of all creation;
through Jesus Christ our Lord. **Amen.**

This closing prayer is called the "Doxology", which comes from the Greek word "doxologia" meaning "words of glory." We say this prayer 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

Departing Hymn: #393 (Common Praise)

"Immortal, Invisible, God Only Wise"

All sing



1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in light in - ac -
 2. Un - rest - ing, un - hast - ing, and si - lent as light, nor want - ing, nor
 3. To all life thou giv - est, to both great and small; in all life thou
 4. Great Source of all glo - ry and wis - dom and light, thine an - gels a -



ces - si - ble hid from our eyes; most bless - ed, most glo - rious, the
 wast - ing, thou rul - est in might; thy jus - tice like moun - tains high
 liv - est, the true life of all; we blos - som and flour - ish as
 dore thee, all veil - ing their sight; all laud we would ren - der: O



An - cient of Days, al - might - y, vic - tor - ious, thy great name we praise.
 soar - ing a - bove thy clouds which are foun - tains of good - ness and love.
 leaves on the tree, and with - er and per - ish, but nought chang - eth thee.
 help us to see 'tis on - ly the splen - dour of light hid - eth thee.

Text: Walter Chalmers Smith (1824-1908), alt. Music: Melody Welsh trad.; adapt. John Roberts of Henllan (1808-1876), Caniadau y Cyssegr, 1839, harm. The English Hymnal 1906.

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

The Dismissal

Deacon: Let us go forth into all Creation,
 rejoicing in the power of the Spirit. Alleluia!
People: **Thanks be to God. Alleluia!**

FURTHER CREDITS FOR THIS BULLETIN

The cover image "*Season of Creation*" is by our own Dawn Lee.

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The Greeting, First Story of Creation, and Dismissal are courtesy of "Season of Creation: A Celebration Guide for Episcopal Parishes." The Profession of Faith is from Gurukul Lutheran Theological College and Research Institute (a seminary in South India), adapted by Keld B. Hansen, 2009, as provided in "Listen to the Voice of Creation," Season of Creation Celebration Guide 2022, 33.)

The Eucharistic Prayer is #2 from The Episcopal Church: Enriching our Worship.

The Prayers of the People were written by Paige Souter.

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WORSHIP WITH US

SEASON OF CREATION – LISTEN TO THE VOICES OF CREATION

Sunday, October 15 - Voices of the Air

9 AM - on Zoom

10:30 AM - in the Church and through YouTube

Sunday, October 22 - Voices of the Sea

9 AM - on Zoom

10:30 AM - in the Church and through YouTube

7 PM – Season of Creation Taizé

Sunday, October 29 - Harvesting the Season of Creation

9 AM - on Zoom

10:30 AM - in the Church and through YouTube

7 PM – Season of Creation Rock Eucharist
Featuring the music of Johnny Cash

