



IN EARTH'S LIFE WE LIVE

SEASON OF CREATION:

LISTENING TO THE VOICES OF THE SEA

SUNDAY, OCTOBER 22, 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](http://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.

**President:** Margaret Rodrigues

**Welcome**

**Land Acknowledgement**

**Opening Hymn:** "Let All Who are Thirsty Come" (Taizé)

*Please rise as you are able and sing*

Let all who are thirst - y, come. Let  
all who wish, re-ceive the wa-ter of life free-ly. A -  
men, come, Lord Je-sus. A - men, come, Lord Je-sus.

Text: Taizé Community. Tune: Taizé Community © 2011, Les Presses de Taizé, GIA Publications, Inc., agent.

## ✠ 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:* Gracious God,  
present everywhere, may your love, like water,  
pour over our thirsty spirits,  
cleansing, refreshing, and renewing us.  
Be present as we seek to know you, to love you,  
and so respond to your unconditional love for us.  
We ask this in Jesus' name.

*People:* **Amen.**

## ✠ The Proclamation of the Word

**First Reading: The First Story of Creation (Parts 4 and 5)** *Please be seated*

And Eloheme spoke: "Lights come into;  
come into Heavens' Firmness;  
For marking between Day and Night,  
for signifying seasons and days and years.  
And become lights in Heavens' Firmness  
for lighting over the Earth," and it was so.

Eloheme crafted the two Great Lights:  
the Greater Light reigning over the Day;  
And the Lesser Light reigning over  
the Night and all the Stars.  
Eloheme gave them to Heavens' Firmness  
to be light over the Earth,  
And to reign over Day and Night,  
and to separate Light from Darkness.  
*So Eloheme saw Goodness.*

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

And Eloheme spoke: "Waters! Be teeming;  
swarm a swarming of living souls.  
And flying fly; fly birds above the Earth,  
across the face of Heavens' Firmness!"  
So Eloheme created the great sea monsters  
and all living souls teeming  
Who swarm in the waters,  
all according to their myriad kind.  
And all winged-wings of their kinds;  
*and Eloheme saw Goodness.*

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.

The First Story of  
Creation is courtesy  
of "Season of  
Creation: A  
Celebration Guide  
for Episcopal  
Parishes"

The creation story  
reveals God who is  
deeply relational. As  
the story reveals the  
breadth and diversity  
of creation that is  
called into being, it  
invites us to see that  
they are  
interconnected  
through God's gift of  
goodness.

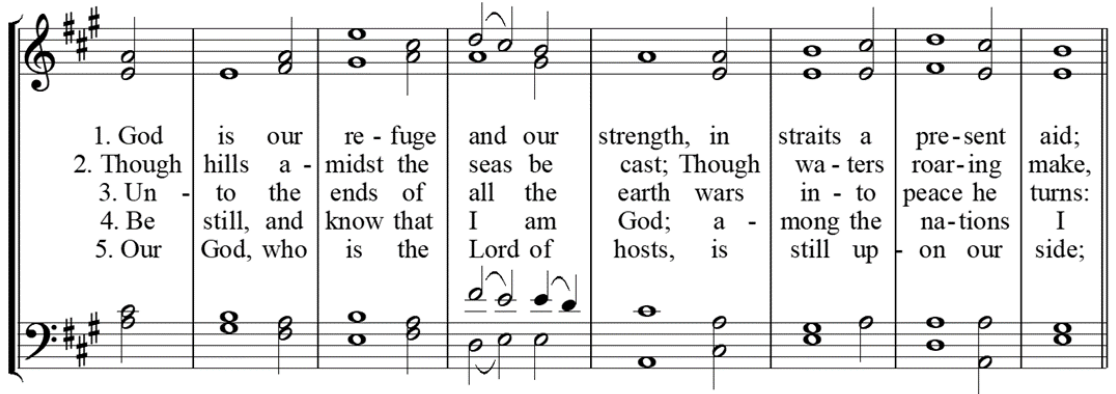


And Eloheme gave them Blessing  
 and toward them Eloheme said:  
 “Bear fruit! multiply! fill Sea’s waters!  
 and birds; multiply multitudes in Earth!”

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

*A moment of silence is observed*

**Psalm 46 Paraphrase: “God is Our Refuge and Our Strength”** *All Sing*




Text: Psalm 46.1-5, *The Scottish Psalter*, 1929. Tune: STROUDWATER, *The Psalter in Metre*, 1899.

The psalmist expresses the community’s confidence in God. It invites us to trust God and see that God is at work in the midst of the challenges facing creation.

**Second Reading: To Water** *(Kate Marshall Flaherty)*

Kate Marshall Flaherty is a Toronto-based poet, writer, editor, and performer. She has eight published books of poetry. Her poem “Water” is from her first book, *Tilted Equilibrium*. Creation and peace are common threads in her writing.

And what if I were to sing  
 to water  
 like a farmhand crooning to the milk cow?

And what if I were to thank  
 water – more space  
 than matter – for permitting me  
 to float on its skin?

Water, I am 90% you.  
 I might as well sing  
 myself a gurgling lullabye.

I wonder at the whales –  
 their songs and skins immersed in the sea –  
 who cannot live if beached.

Birthing calves in water,  
brine in their blood;  
whalesongs the waves they disappear in.

Then I'll sing to you, water,  
for if I don't, you won't  
flow through me but catch  
death in baleen, my throat.

*A moment of silence is observed*

**Sequence Hymn: #567 (Common Praise) "Eternal God, Strong to Save"**

*All sing*



1. E - ter - nal God strong to save, whose  
2. O Christ, whose voice the wa - ters heard and  
3. Cre - a - tor Spir - it, by whose breath were  
4. O Trin - i - ty of love and power, pre -



arm re - strains the rest - less wave, who bids the might - y  
hushed their rag - ing at your word, who walked a - cross the  
fash - ioned sea and sky and earth; who make the storm - y  
serve their lives in dan - ger's hour; from rock and tem - pest,



o - cean deep its own ap - point - ed bounds to keep: we  
surg - ing deep and in the storm lay calm in sleep: we  
cha - os cease and gave us life and light and peace: we  
flood and flame, pro - tect them by your ho - ly name, and



cry, O God of maj - es - ty, for those in per - il on the sea.  
cry, O Lord of Gal - il - ee, for those in per - il on the sea.  
cry, O Spir - it strong and free, for those in per - il on the sea.  
to your glo - ry let there be glad hymns of praise from land and sea.

Text: William Whiting (1825-1878), rev. *Hymns for Today's Church*, alt. © 1982 Hope Publishing Co. Music: MELITA. John Bacchus Dykes (1823-1876).

*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:* The Holy Gospel of our Lord Jesus Christ according to Mark.

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

On that day, when evening had come, he said to them, 'Let us go across to the other side.' And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great gale arose, and the waves

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

Jesus gives to a turbulent sea the gift of peace and stillness. As his followers, can we commit ourselves to bearing these same gifts to the oceans and waterways of the Earth?

beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, 'Teacher, do you not care that we are perishing?' He woke up and rebuked the wind, and said to the sea, 'Peace! Be still!' Then the wind ceased, and there was a dead calm. He said to them, 'Why are you afraid? Have you still no faith?' And they were filled with great awe and said to one another, 'Who then is this, that even the wind and the sea obey him?'

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.

Today's Profession of Faith, sometimes called "the Creed", comes from Gurukul Lutheran Theological College and Research Institute in South India. It is a summary of our Christian history, full of symbols of faith found mostly in the New Testament.

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.

*Deacon:* The Gospel of Christ.

Mark 4:35-41

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

**Homily:** Alanna Mitchell

**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.**

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: #584 (Gather) "Healing River"

*All sing*

1. O heal - ing riv - er, send down your  
 2. This land is parch - ing, this land is  
 3. Let the seed of free - dom, a - wake and

wa - ters, Send down your wa - ters up - on this  
 burn - ing, No seed is grow - ing in the bar - ren  
 flour - ish, Let the deep roots nour - ish, let the tall stalks

land. O heal - ing riv - er, send down your wa - ters, And wash the  
 ground. O heal - ing riv - er, send down your wa - ters, O heal - ing  
 rise. O heal - ing riv - er, send down your wa - ters, O heal - ing

blood, from off the sand.  
 riv - er, send your wa - ters down.  
 riv - er, from out of the skies.

Text: Fran Minkoff. Tune: Fred Hellerman, arr. by Michael Joncas, b. 1951. © 1964, Appleseed Music, Inc.

## Prayer Over the Gifts

*Priest:* Gracious God,  
 you provide us with living water in abundance for all to share.  
 Nourish us with the abundance of this sacred meal  
 so that we may respond to those who thirst for you;  
 through Jesus Christ, the Messiah.

*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.  
 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: #732 (Common Praise)



Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might, heav'n and earth are



full of your glo-ry. Ho - san-na in the high-est, ho - san-na in the high-est.



Blessed is he who comes in the name of the Lord, Ho - san-na in the high-est, ho-



san-na in the high-est.

Music: Community Mass, Richard Proulx (1937-2010). © 1971, 1977 GIA Publications, Inc.

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.

*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

*Priest:* *People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,  
your king - dom come, your will be done, on earth as in heav - en.  
Give us to - day our dai - ly bread. For - give us our sins  
as we for - give those who sin a - gainst us.  
Save us from the time of trial and de - liv - er us from e - vil.  
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

The 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 Breaking of the Bread

*Priest:* The living bread is broken for the life of the world.

*People:* **Lord, as we share your presence make us one in you.**

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

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

## 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.

**Song:** "Oceans" (*Pearl Jam*)

Hold on to the thread  
The currents will shift  
Glide me towards you  
know something's left  
And we're all allowed  
To dream of the next  
Oh, the next, time we touch

You don't have to stray  
The oceans away  
Waves roll in my thoughts  
Hold tight the ring  
The sea will rise  
Please stand by the shore  
Oh, oh, oh, I will be  
I will be there once more

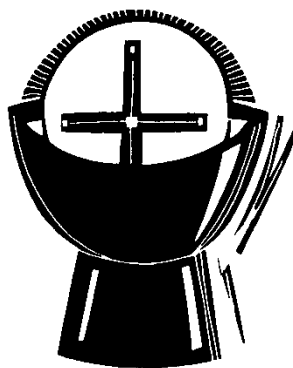
*~ Eddie Jerome Vedder / Jeffrey Allen Ament / Stone C. Gossard*

## **The Communion**



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

*If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.*



**Communion Hymn: #462 (Common Praise) “The Hidden Stream”** *All sing*

1. The hid - den stream that feeds our dai - ly acts of  
 2. The stream runs clear and deep and tastes of hea - ven's  
 3. A heart of stone and dust, of with - ered hopes and  
 4. We leave this wa - tered place to work on rock - y

care springs forth in wor - ship when Christ leads the  
 skies, and where its cease - less cur - rents sweep, flows  
 dreams, be - comes a spring of faith and trust by  
 ground, yet e - ven there the streams of grace sus -

church in song and prayer. Lord, through our lives may  
 life that nev - er dies.  
 drink - ing from these streams.  
 tain our dai - ly round.

oth - ers hear your liv - ing wa - ters draw - ing near.

liv - ing wa - ters draw - ing near.

Text: Thomas H. Troeger (1945-2022). © 1994 Oxford University Press, Inc. Music: HIDDEN STREAM. John Kuzma (1946-2021) ©.

**Motet: “A Pure River of the Water of Life”** *(Christina Rossetti)*

We know not a voice of that river,  
 If vocal or silent it be,  
 Where forever and ever and ever  
 It flows to no sea.

More deep than the seas is that river,  
 More full than their manifold tides,  
 Where forever and ever and ever  
 It flows and abides.

Pure gold is the bed of that river,  
 (The gold of that land is the best),  
 Where forever and ever and ever  
 It flows on at rest.

O goodly the banks of that river,  
 O goodly the fruits that they bear,  
 Where forever and ever and ever  
 It flows and is fair.

Motet comes from the Latin “motectum” meaning movement and refers to the movement of the various voices in this form of vocal composition.



For lo! on each bank of that river,  
The tree that is life-giving grows,  
Where forever and ever and ever  
The pure river flows.

### Prayer after Communion

*Please rise as you are able*

*Priest:* Holy One of Israel,  
You have nourished us with the fruits of your reign.  
Keep all who are born of water and Spirit  
faithful in your service,  
so that we may serve you in the world you have made for all,  
through Jesus Christ, our Saviour. **Amen.**

This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" 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.**

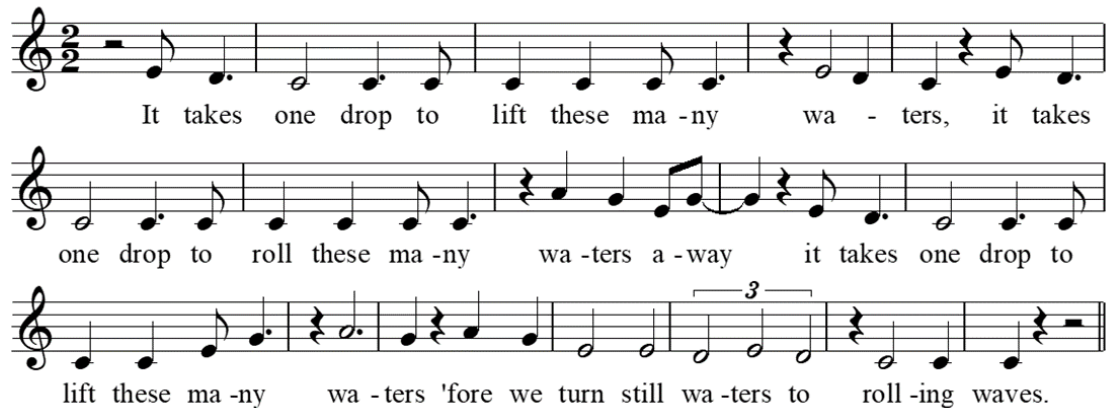
### Announcements

*Please be seated*

### Departing Song: "One Drop" (Secor, Harris, Pentecost)

*Please rise as you are able*

#### Refrain



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

**It takes one drop to lift these many waters  
It takes one drop to roll these many waters away  
It takes one drop to lift these many waters  
'Fore we turn still waters to rolling waves**

It takes one hand to help pull up your brother  
It takes one kind word to turn a stranger to a friend  
It takes one ear to listen to each other  
Just to hear one heartbeat in rhythm again

It takes one stone to move these many mountains  
It takes one spark to light the darkest hour into day  
It takes one road to reach a new tomorrow  
Where there's room for all on that narrow way

**And it takes one drop to lift these many waters  
It takes one drop to roll these many waters away  
It takes one drop to lift these many waters  
'Fore we turn still waters to rolling waves**

It takes one step before the saints go marching  
It takes one march before we've got a movement marching in  
It takes all kind of saints in step together  
'Fore we stand in union hand in hand

And it takes one breath to make the winds start changing  
It takes one change to make a world of changes 'cross the land  
And it takes one world spinning altogether  
Before this universe will be as planned

**And it takes one drop to lift these many waters  
It takes one drop to roll these many waters away  
It takes one drop to lift these many waters  
'Fore we turn still waters to rolling waves**

## **The Dismissal**

*Deacon:* Go in peace to love and serve God's Creation. Alleluia!

*People:* Thanks be to God. Alleluia!

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.

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### **FURTHER CREDITS FOR THIS BULLETIN**

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

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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 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**