

# All Saints Lutheran Anglican Church

210 Silvercreek Parkway North, Guelph, ON N1H 7P8



Telephone: 519-821-7710

E-mail address: [allsaints@allsaintsguelph.ca](mailto:allsaints@allsaintsguelph.ca)

Website: [www.allsaintsguelph.ca](http://www.allsaintsguelph.ca)

**Pastor Brian Wilker**

Cell Number: 519-830-8084

E-mail address: [pastorbwilker@gmail.com](mailto:pastorbwilker@gmail.com)

**Honorary Assistants - Rev. Canon Lucy Reid and  
Rev. Canon David Howells**

**Deacon - Rev. Christine Clatworthy**

Please be aware that our Sunday service is video streamed to our YouTube channel for public viewing. If you feel sensitive to this thought and wish to remain out of the occasional line of view, consider sitting in the back two rows of pews. Thank you.



**Dear Little Saints-  
Welcome from all the Big Saints**

*Before the service even starts, you will  
need to prepare*

*Upcoming is a longish sit and grownups  
want you there*

*Instead of wiggling, yawning, sighing  
You could be bright new markers trying  
or putting stickers in your book*

*Or even ..take a little look  
Oh joy, cause somebody loves me true  
There's juice or sweets or cookies too*

*When you've been good as gold for ever  
and still the talking lasts forever  
just dig inside and have a treat  
Your Sunday sack is really "sweet"!!!!!!  
(and also is a take home treat!)*

**We welcome all children** to our worship. There is no Sunday Church School at this time. Please ask the ushers for a children's bulletin and/or help them fill a bag with activities and treats from the basket in the narthex.

**Communion: All are welcome.** Please let an usher know if you need to take Communion in your seat.

**Offerings can be left in the trays at the back until the Gathering Song is sung.**

**Please take this bulletin home for recycling. Thank you**

**No Scents Makes Good Sense.** Members have indicated that they suffer discomfort from perfumes, hair sprays, colognes, and after-shave lotions. Please help us provide a scent-free environment.

## RED DRESS SUNDAY

Sunday, May 4, 2025.

Prelude — What Wondrous Love Is This, arr. Sylvia Oines  
All For Jesus, arr. Malcolm Archer  
\*Hazel Montealegre Heaney, choral scholar

Welcome

### Acknowledgment of Territory

All Saints Lutheran Anglican Church exists on the traditional territory of the Attawandaron / Neutral People. We honour the original ancestors of this land and also offer respect and friendship to our Haudenosaunee, Anishinaabe, Mississauga and Métis neighbours.

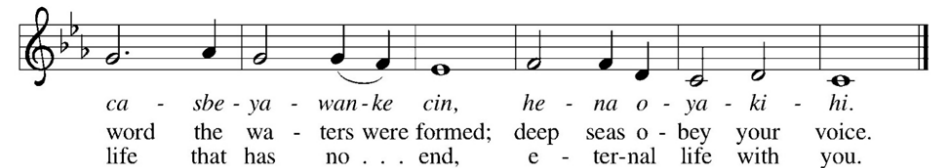
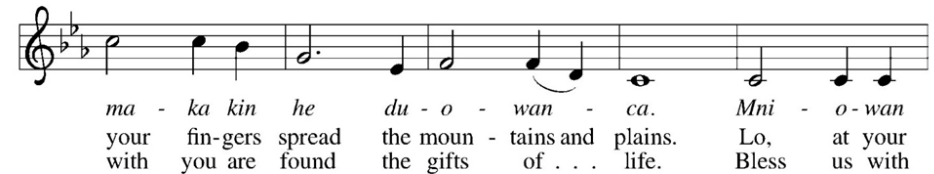
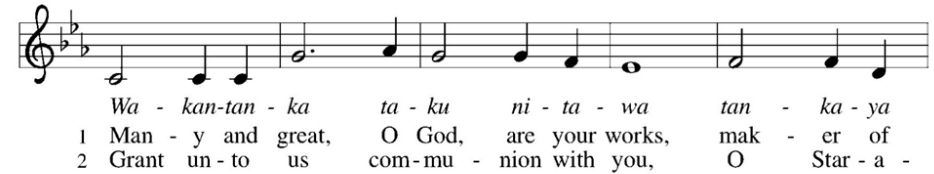
**We give thanks for the First Peoples and all who have cared for the land and made it possible for us to dwell and do ministry on this land, and we commit ourselves to walk in right relations with one another.**

Today we honour the memory of all missing and murdered Métis, First Nations and Inuit women, girls, and two spirit people including the spirits of the missing or murdered. You were taken, but you are not forgotten; your lives, dreams, hopes and losses are now forever a part of Canada's living history.

Source: MMIWG Calls for Justice, 2019

## Gathering Song — Many and Great, O God

*The congregation will join in after the choir has sung the first verse in Dakota.*

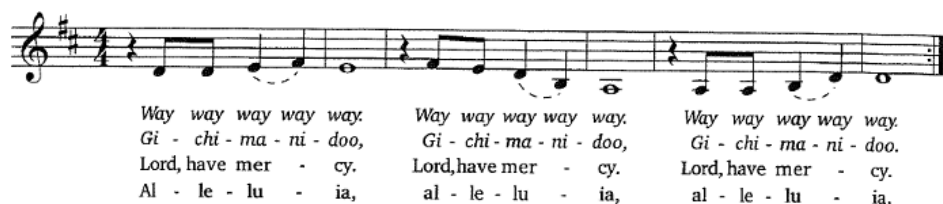


## Prayer of the Day

Let us pray.

Compassionate God, in Jesus we have a shepherd who is always seeking out the least and the lost. In Canada these are Indigenous women, girls and Two Spirit people who have suffered at the hands of those exercising power and dominance. There are so many murdered and missing Indigenous women and girls in our land, we don't even know all their names. With your shepherding love, comfort those living in fear for their lives, and console the loved ones of those who are missing or murdered. Give us the courage and the will to bring an end to cultures of domination and, instead, seek out and care for the most vulnerable among us, that all might live with the dignity and abundance you desire for your children. God, in your mercy, hear our prayer. **Amen.**

### *Psalm 22 paraphrase*



*Words and Music: Traditional, from an Ojibwe lullaby from Red Lake Nation in Northern Minnesota.*

My God, my God, why have you forsaken me  
and are so far from my cry for help?  
O my God, I cry by day and by night but you don't hear me.  
I can't sleep, but you are the Holy Creator.  
**Lord have mercy**

**R: Way, way, way, way, way**

Our ancestors put their trust in you;  
they trusted and you kept them safe and guided them.  
They cried out to you and you helped them;  
they had no reason to feel any shame.  
But as for me, I am a worm and barely human anymore,  
cast aside by the system and despised by society.  
Those who see me laugh at me cruelly;  
they move to the other side of the street.  
Yet you are the one who took me safely from my mother's  
womb,  
and kept me safe at her breast.  
My grandparents entrusted me to you when I was born;  
you were my Creator even before I was born.  
**Lord have mercy**

**R: Way, way, way, way, way**

Stay close to me: I am in trouble and nobody is here to help  
me.  
Night after night they catcall and catch me,  
violate me and hurt me,  
threaten me and leave me poured out like water.  
Gangs of men close in on me, and abusers circle around me.  
They strip me of my clothes.  
**Lord have mercy**

**R: Way, way, way, way, way**

Be not far away, Strong Creator;  
you are my strength, hasten to help me.  
Save me from the fist, the knife, the gun, the stranglehold;  
the spirits of despair and depression that rule our lives.  
Save my life, my body and soul, from this power of evil.  
I will declare your name to all my relations;  
in the midst of the whole community I will praise you.  
Praise the Creator, O children from seven generations.  
For you, Great Spirit, do not hate or abuse the poor in their  
poverty;  
you don't turn away from them, and when they cry to you, you  
hear them.  
**Lord have mercy**

**R: Way, way, way, way, way**

The poor shall have a huge feast and be satisfied,  
and those who seek you shall praise you.  
My soul shall live for God,  
and my descendants shall be known as the Creator's  
forever.  
They shall tell the story to the next generations  
of how God has saved us.

**Lord have mercy**

**R: Way, way, way, way, way**

Gospel Acclimation



Gospel Reading – *John 21:15-19*

*The resurrected Christ meets the disciples on the beach for a special breakfast.*

The holy gospel according to John.  
**Glory to you, O Lord.**

<sup>15</sup> When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” <sup>16</sup> A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” <sup>17</sup> He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. <sup>18</sup> Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” <sup>19</sup> (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.”

The gospel of Christ.

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



Homily

Choir Anthem - Litany for Ukraine, Jeff Enns

## Lighting of Candles

*During the readings, each candle is lit from the Angel Candle.*

### *Candle of Sorrow*

In this moment of solemn reflection we pay tribute to the countless Indigenous women, girls and two-spirit people who have been taken. We honour their memory with a flickering flame. As we gather today we offer our prayers for the families and communities that grieve deeply and carry this unbearable burden of loss. We recognize that every tear shed is a testament to love, and we pledge to work towards justice and healing for all.

### *Candle of Remembrance*

Let us take a moment to cherish the lives of those who have left their footprints in the hearts of their communities for ever. With a flickering candle we pay tribute to the precious memories of their laughter, kindness and warmth that will stay with so many. As we remember them we acknowledge the profound legacy of compassion, courage and persistence they have left behind. May their spirit and resilience inspire generations to come.

### *Candle of Peace*

As this flame flickers we honour those who have suffered unimaginable loss and pain. In the midst of the ongoing brutalities faced by Indigenous women, girls and two-spirit people, we light this candle to symbolize the hope for peace. Our hearts ache for those who have been taken, and those who have been left behind to search and to mourn. We pray for comfort and healing for them. May the light of this candle gently illuminate the path towards peace, and may we stand in solidarity with those who mourn.

### *Candle of Hope*

As we light this flame let us ignite hope for the days of recovery and healing ahead. We yearn for comfort in times of hardship. We long for trust, peace and safety for all. May this candle shine as a beacon of hope for a brighter future for Indigenous communities, and may we play our part in bringing it to pass.

### *Candle of Love*

As we light this candle, we celebrate the power of love to guide us through even the darkest of times. We give thanks for the opportunities to love deeply, and for the precious memories that we carry in our hearts. We pledge to live fully and love fiercely, and be a beacon of hope and kindness to our Indigenous siblings. Let us honour their loved ones by sharing our lights and spreading love wherever we go.

*The lit candles will move into the congregation. Please hold lit candles upright and only tip unlit candles so no wax is spilled.*

## Litany of Remembrance

Let us remember those whose lives have been cut short.

**We remember before you all the Indigenous girls and women who have suffered abuse, rape, and violence. All those who are missing or have been confirmed to be murdered. We remember before you all the Indigenous women, who have been violated, beaten, and cut down. We remember before you all the Indigenous women, who, as mothers of girls and women who have been brutalized, are seared with the burning pain of grief.**

We ask you to grant eternal rest to these your beloved women and all Indigenous women who have been murdered and are missing.

**May light perpetual shine on them. Give rest to your children where sorrow and pain are no more, neither sighing, but life everlasting. Give comfort to their families and communities, to mothers, fathers, grandparents, aunties, uncles and children of those missing and murdered.**

We pray for their communities and families and all who mourn.

**May we turn our hearts, minds, souls , and bodies to care, to advocate, and to seek justice. May we seek ways to support the children and families of these women, with true nurture and care. May their fathers and mothers find healing in memory, and the hope for justice into which we are called into partnership.**

We remember before you all the Indigenous women Elders who bring the wisdom of their lives to guide the younger generations.

**We give thanks for their strength and courage, for those who have shared their healing journeys.**

We pray for continued healing and relief for them for the grief they carry for their grandchildren, Indigenous girls and women missing or murdered, as they near the end of their days.

**May we so honour these Elders that their stories of survival and healing from violence may guide us and teach us deeply. May all who inhabit this sacred space today, in body, soul, mind, and heart, be drawn even more deeply through compassion into love for our Indigenous sisters and all their relations; may they be renewed in your hope; and may they be strengthened to serve along the pathways to which they are called.**

Commitment

When we break bread together, will you share in prayer for our Indigenous sisters?

**I will, with God's help.**

When we break bread together, will you share in prayer for our Indigenous sisters?

**I will, with God's help.**

Will you resist the powers and structures of evil that create violence and abuse, racism and sexism, and, when you come face to face with your place of privilege, will you turn in repentance and keep the circle strong?

**I will, with God's help.**

Will you proclaim by word and deed the good news in Christ by seeking out and serving Christ in all persons, loving your neighbour as yourself?

**I will, with God's help.**

The whole creation yearns for us, the children of God, to care for each other and for all of creation. Will you join the struggle against the social, racial, economic and land injustices that affect the lives of Indigenous peoples and harm the earth?

**I will, with God's help.**

*The candles are extinguished.*

Peace

May the peace of Christ be with you all!  
**And also with you.**

*Bekaadesiwin*  
"Peace" in Ojibwe

Offertory: **O Christ, Your Heart Compassionate**  
**# 722 (Red)**

Offertory Prayer

Let us pray:

Creator God, accept all we offer you this day: our prayers for your vulnerable children; our grief for your beloved Indigenous women, girls and two spirit people; our hope in your healing and reconciling love. Receive the sacred food we lay before you and, through them, work the healing of our souls for the service of your mission. We ask this in the name of Jesus Christ our Lord. Amen.

Great Thanksgiving

Christ is risen!

**Christ is risen indeed!**

Lift up your hearts.

**We lift them up to God.**

Let us give thanks to our gracious God.

**It is right to give our thanks and praise.**

Eternal God, Source of all being,  
we give you thanks and praise for your faithful love.  
You call us into friendship with you and one another  
to be your holy people, a sign of your presence in the world.  
When those we trust betray us,  
unfailing you remain with us.  
When we injure others, you confront us in your love  
and call us to the paths of righteousness.  
You stand with the weak, and those, broken and alone,  
whom you have always welcomed home,  
making the first last, and the last first.

Therefore we raise our voices with angels and archangels,  
forever praising you and saying:

**Holy, holy, holy One, God of mercy and light,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is the One who comes in the name of our  
God.  
Hosanna in the highest.**

Blessed are you, O Holy One. When Hagar was driven into the wilderness you followed her and gave her hope. When Joseph was sold into bondage, you turned malice to your people's good. When you called Israel out of slavery, you brought them through the wilderness into the promised land. When your people were taken into exile you wept with them by the river of Babylon and carried them home.

**Restore us, O God, let your face shine!**

At the right time you sent your Anointed One to stand with the poor, the outcast, and the oppressed. Jesus touched lepers, and the sick, and healed them. He accepted water from a woman of Samaria and offered her the water of new life. Christ knew the desolation of the cross and opened the way for all humanity into the redemption of your reconciling love.

On the night he was betrayed, Jesus, at supper with his friends, took bread, gave you thanks, broke the bread, gave it to them, and said, "Take and eat: this is my body which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine, and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my blood of the new covenant which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Loving and Holy One, recalling Christ's death and resurrection, we offer you these gifts, longing for the bread of tomorrow and the wine of the age to come. Therefore we proclaim our hope.

**Dying you destroyed our death,  
rising you restored our life.  
Lord Jesus, come in glory.**

Pour out your Spirit on these gifts, that through them you may sustain us in our hunger for your peace. We hold before you all whose lives are marked by suffering, our sisters and brothers. When we are broken and cast aside, embrace us in your love.

**Restore us, O God, let your face shine!**

Through Christ, with Christ, and in Christ in the unity of the Holy Spirit, all honour and glory are yours, O Source of all life, now and forever. **Amen.**

Lord's Prayer

**Eternal Spirit Earth-Maker,  
Pain-bearer, Life-giver, source of all that is  
and that shall be,  
Father and Mother of us all.  
Loving God, in whom is heaven.  
The hallowing of your name echoes through the  
universe!  
The way of your justice be followed by the  
peoples of the earth!  
Your heavenly will be done by all created beings!  
Your commonwealth of peace and freedom  
sustain our hope and come on earth.  
With the bread we need for today, feed us.  
In the hurts we absorb from one another, forgive  
us.  
In times of temptation and test, spare us.  
From the grip of all that is evil, free us.  
For you reign in the glory of the power that is  
love,  
now and forever. Amen**

Invitation to Communion

Jesus said, 'I am the bread of life; whoever eats this bread will live forever.'

**Lord, our hearts hunger for you; give us this bread always.**

Whoever you are, wherever you are on your journey of faith, you are welcome at this table.

Come, receive the gift of new life.

**Thanks be to God!**

Communion Hymns

**Lamb of God**

Lamb of God, you take a-way the sin of the world; have mer-cy on  
us. Lamb of God, you take a-way the sin of the world; have  
mer-cy on us. Lamb of God, you take a-way the  
sin of the world; grant us peace, grant us peace.

**Be Not Afraid**

**# 388 (Red)**



## When our World is Rent by Violence

1 When our world is rent by vio-lence and our lives are  
2 When our cit - ies stand for - sak - en and the poor must  
3 When our lives are burnt to ash - es and our hopes fade  
4 Raise up beau - ty from the ash - es; end our vio - lence;

marred by grief, when our songs of calm as - sur - ance  
beg for bread, when the pris - 'ner sits for - got - ten  
like a dream, when our sto - ries lose their mean - ing  
tend our peace. Give us vi - sions of a fu - ture

turn to cries of un - be - lief: God, we raise our  
and the home - less find no bed, God, we raise our  
and de - spair be - comes their theme, God, we raise our  
where all cap - tives find re - lease, where op - pres - sion

lam - en - ta - tion seek - ing ref - uge and re - lief.  
lam - en - ta - tion: wak - en jus - tice from the dead!  
lam - en - ta - tion: Come, Lord Je - sus, to re - deem!  
is e - vic - ted, and all works of ha - tred cease.

Text: David Bjorlin, b. 1984

## Calm to the Waves

# 794 (Red)

## Prayer

Creator God, Great Spirit, Brother Jesus, community of the Holy Trinity, you are with us in spirit, love, and truth. We thank you for receiving into your heart our prayers, our grief, our confusion, our questions, our anger, our pain, and our hope for the healing of all who suffer abuse and grief. May this day humble us to the needs of the world, especially to the suffering of vulnerable Indigenous women, girls and two-spirit people.

We ask you to grant eternal rest to these your beloved ones.

Strengthen us as we seek to serve your mission of healing of your beloved creation. As you cradle the world and all its creatures in your love, help us to trust in the firm and gentle hold of that embrace, that we might commit ourselves with steadfast faith and persistent hard work to pursue justice, to speak truth in the light where violence hides in the dark. Sustain and guide us as we seek to heal the festering conditions that breed violence and hatred. Be our teacher in the ways of compassionate care. This we pray in Jesus' name.

**Amen.**

Post Communion Canticle (next page)

God is love. God is love; let us love one another as God first loved us. God is love. God is love.

## Announcements

## Blessing

May you walk in beauty and may your eyes ever behold the red and purple sunset.  
 May your hands respect the things Creator has made, and may your ears be sharp to hear Creator's voice.  
 May you be wise so that you may understand the things Creator has taught us.  
 May you learn the lessons Creator has hidden in every leaf and rock.  
 May you seek strength, not to be superior to your brother or sister, but to fight your greatest enemy, yourself.  
 May you always be ready to come to Creator with clean hands and straight eyes.  
 So when life fades, as the fading sunset, may your spirit may come home to Creator without shame.

## Sending Song – When You Walk from Here

When you walk from here, when you walk from here, walk with justice, walk with mercy, and with God's humble care.

## Dismissal

Walk with peace, mercy, justice and love  
**Thanks be to God!**

## Postlude – Jesus Shall Reign, arr. Richard Knight

### Permissions and Acknowledgements

*Material written by Dr Kelly Sherman-Conroy, Oglala Lakota (Evangelical Lutheran Church in America); the Rev. Canon Ginny Doctor; Henriette Thompson; Sacred Circle advisory group (Anglican Church of Canada); Supplementary Eucharistic Prayer 2 (Anglican Church of Canada); New Zealand Prayer Book; Lakota Chief Yellow Lark.*  
 New Revised Standard Version Bible. Copyright © 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved. Revised Common Lectionary, Copyright © 1992 Consultation on Common Texts, admin Augsburg Fortress. Used by permission. [sundaysandseasonson.com](http://sundaysandseasonson.com) Copyright © 2024 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies License # SB135136.  
 Hymns used today not under public domain are used by permission under OneLicense # A13717. **O Christ, Your Heart, Compassionate** – Text: Herman G. Stuempfle Jr., b. 1923, © 2000 GIA Publications, Inc. **Be Not Afraid** – Text: Taizé Community. Music: Jacques Bertheir, d. 1994. Text and Music © 1998 Les Presses de Taizé, admin. GIA Publications, Inc. **When Our World Is Rent by Violence** – Text: David Bjorlin, b. 1984, © 2015 Hope Publishing Company. Music: Carl F. Schalk, b. 1929, © 1967 Concordia Publishing House. **Calm to the Waves** – Text: Mary Louise Bringle, b. 1953, © 2002 GIA Publications, Inc. Music: Thomas Pavlechko, b. 1962, © 2002 Selah Publishing Co., Inc. **God Is Love** – Text and Music: Mark Mummert, b. 1965, © 2018 Augsburg Fortress. **When You Walk From Here** – Text: Linnea Good, © 1991 Borealis Music. Music: Tom Witt, © 2005 Tom Witt. Used with permission.

## Announcements and Information

	Today	Next Sunday
<b>Assisting Minister</b>	Anne Stuart	Dennis Kunze
<b>Servers</b>	Laura F Mann Laura B Mann	Jan Nielsen John Szymanski
<b>Reader</b>	Kate Stuttaford	Hazel Heaney
<b>Greeters</b>	Cheryl Arbuckle	Carole Mozuraitis
<b>Ushers</b>	Bill & Judy Rogers	Chris & Riza Heaney
<b>AV booth</b>	Brian Janzen Michele Altermann	Brian Janzen Judy Rogers
<b>Altar Guild</b>	Linda Zytner Matzi King Robin Smart	Linda Zytner Matzi King Robin Smart
<b>Counters</b>	Kate Stuttaford Ena Sookraj	Richard Zytner Ann Sanders
<b>Flowers</b>	Michele Altermann	
<b>Coffee Hour</b>	Annual Meeting	

### ***We pray for:***

**ACC** The Most Rev. Anne Germond, Bishop, the Most Rev. Fred Hiltz, Assisting Bishop, the Rt. Rev. Victoria Matthews, Episcopal Administrator, and the clergy and people of the Diocese of Moosonee

**ELCIC** The congregations of the Winnipeg area of the Manitoba-Northwestern Ontario Synod

**MOR** The Rt. Rev. Michael Johnson, Bishop of the Unity residing in the Northern Province

***The flowers today were given in memory of all who were taken but not forgotten, and the families who loved them.***

**Greeters:** If you can help with this important hospitality ministry please contact Elaine Maguire at (519) 658-0509 or let the office know. Thank you.



**Annual Reports** are available on the table in the narthex. The **Annual Meeting** takes place **today** after the 10:00 a.m. Service in Rose Head Hall. It will be a sandwich potluck. Please join us.

**Chi Rho:** meets on Thursday, May 8, 2025 at 1:00 p.m. in Rose Head Hall. Special guest this month is Rev. Kevin Coghill from Royal City Mission. All are welcome to attend. Refreshments will be served.

**Formula Fund:** Please consider donating to support this quiet but valuable outreach ministry! Just write Formula Fund on the Other line of your envelope or message line of an e-transfer. *Thank you.*



**Silvercreek Community Market:** We regularly need rice and red lentils! We currently have 270 families registered so please consider buying the specific items listed below in advance of each month — **for May we need school snacks and cereal.** *We do not need any plastic bread tabs but are running low on reuseable grocery bags. Thank you.*



### Why a Red Dress?

**The REDress Project** was “*an aesthetic response to the more than 1000 missing and murdered aboriginal women in Canada.*” In 2011 Jamie Black, a Métis artist, created an art installation on the campus of the University of Winnipeg. The empty red dresses were meant to signify the losses of Indigenous women, girls, and two spirit people to colonial violence.

Black has since encouraged similar public installations of hanging red dresses in different environments as a way to draw attention to the issue of missing and murdered Indigenous women, girls and two spirited people (MMIWG2S) across Canada (and North America). Hundreds of red dresses from across Canada were donated to the original project. ***The dresses are empty, so that they evoke the missing women who should be wearing them. Black has said: "People notice there is a presence in the absence".***

After consultation with an indigenous friend, Black chose the colour red because red is the only colour that spirits can see. This gives the spirits an opportunity to be among us and for us to be the voices that speak to their lives and loss. ***Black has also suggested red "relates to our lifeblood and that connection between all of us", and that it symbolizes both vitality and violence.***

Since 2011, red dresses have been hung in many rural and urban settings, Buffy Ste. Marie now hangs a red dress on the stage at every concert, and *the REDress Project* is on permanent display at the Canadian Museum for Human Rights, as just a few examples of the impact this project has had. Many public and private spaces will commemorate this day with the display of red dresses on **May 5, the day of National Day of Awareness for Missing and Murdered Indigenous Women, Girls and Two Spirit People.**

The 2015 Truth and Reconciliation Commission of Canada's *Calls to Action* report identified 94 steps to address the legacy of residential schools in Canada. Call to Action #41 states:

*We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:*

- 1) *Investigation into missing and murdered Aboriginal women and girls*
- 2) *Links to the intergenerational legacy of residential schools.*

The red dress has become a visual symbol of the bitter truth that violence against marginalized members of our communities is often disproportionately felt by Indigenous and Métis women, girls and two spirit people. Another theme in the Calls to Action is about education. The Red Dress can serve as a starting point for concerned conversations that can open us to new truths and compassion, and perhaps eventually to action.



## LOOKING AHEAD: May 5 — 11

Monday 5	7:00 p.m.	All Saints Affirming People via Zoom
Wednesday 7	9:00 a.m.	Announcements due to office
	7:00 p.m.	Faith Forum via Zoom
Thursday 8	1:00 p.m.	Chi Rho Rose Head Hall
	7:00 p.m.	Choir practice Nave
Sunday 5	8:30 a.m.	Easter 4 Holy Communion—Nave
	10:00 a.m.	Easter 4 Holy Communion—Nave

### Organist

Peter West

### Staff

Michele Altermann  
Administrative Assistant

### Church Office Hours

Tuesday—Friday  
9:00 a.m.—1:00 p.m.