

*the* Old North Church

CHRIST CHURCH  
in the CITY OF BOSTON



*Detail of "The Wisdom of the Universe" (2014) by Christi Belcourt (Métis)*

INDIGENOUS PEOPLES' DAY  
EIGHTEENTH SUNDAY AFTER PENTECOST  
OCTOBER 9, 2022

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Mobile Phones and Photography

*In order to maintain the dignity of worship and in respect for others, please silence phones and refrain from taking photographs during services. Photographs are welcome following services.*

Mask Policy

*We do not discriminate on the basis of vaccination status. As an act of Christian love for your vulnerable neighbors, masks are encouraged while worshipping indoors.*

PRELUDE

HYMNAL 395

*Creating God, your fingers trace*



1 Cre - at - ing God, your fin - gers trace the bold de - signs of  
2 Sus - tain - ing God, your hands up - hold earth's mys - teries known or  
3 Re - deem - ing God, your arms em - brace all now de - spised for  
4 In - dwell - ing God, your gos - pel claims one fam - ily with a



farth - est space; let sun and moon and stars and light and  
yet un - told; let wa - ter's fra - gile blend with air, en -  
creed or race; let peace, de - scend - ing like a dove, make  
bil - lion names; let ev - ery life be touched by grace un -



what lies hid - den praise \_\_\_\_\_ your might.  
a - bling life, pro - claim \_\_\_\_\_ your care.  
known on earth your heal - ing love.  
til we praise you face \_\_\_\_\_ to face.

## ACKNOWLEDGEMENT AND THANKSGIVING FOR THE LAND

*Celebrant* Creator, you made all people of every land. It is our responsibility to give thanks and respect to those who first occupied this land we are upon. We give thanks to the Massachuset, the first people of this land. We offer our respect to those ancestors who may be interred in this land. We are also thankful for the gifts of the People of the land. Creator let us be of Good Mind to reconcile the mistreatment of this land and to those who have been displaced. With thankful and respectful hearts, we pray in Your name, Your Son the Peacemaker and the Sacred Spirit. **Amen.**

*Celebrant* Blessed be the Creator, the one who spoke new life, and the one who fills us with the Spirit of God.

*People* **And blessed be the three in one now and forever. Amen.**

### SONG OF PRAISE

*Declare his glory among all nations*



De-clare his glo-ry a-mong all na-tions; and his won-ders a-mong all peo-ple.



1. Sing to the Lord a new song;
2. Worship the Lord in the beauty of ho - li - ness;
3. Let the heavens rejoice and the earth be glad;
4. Then shall all the trees of the wood



sing to the Lord all the earth.  
let the whole earth trem - ble be - fore him.  
let the sea roar and all that is in it.  
shout for joy when he comes.



Sing to the Lord,                    bless        his        name;  
Tell it out among the nations: the Lord        is        King;  
Let the fields                    be        joy        -        ful,  
He shall judge the world with        right        -        cous        -        ness,



proclaim the good news of his sal-va-tion        day        by        day.  
he will judge the people                    with        e        -        qui        -        ty.  
and all    that        is        there        -        in.  
and the peo                    -        ples        with        his        truth.

Native American chant style is slow rather than fast. The first line is intoned by a cantor and then repeated by all. The verses may be sung by a cantor or by all. A hand drum may accompany this chant. It should be played on the beat throughout in a steady manner with no accents.

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## COLLECT OF THE DAY

*Celebrant*        The Lord be with you.

*People*            **And also with you.**

*Celebrant*        Let us pray.

CREATOR God, from you every family in heaven and earth takes its name. You have rooted and grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life. **Amen.**

THESE are the words of the letter that the prophet Jeremiah sent from Jerusalem to the remaining elders among the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon.

Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.

Here ends the Lesson.

<sup>1</sup> *Be joyful in God, all you lands; sing the glory of his Name; sing the glory of his praise.*

<sup>2</sup> *Say to God, "How awesome are your deeds! because of your great strength your enemies cringe before you.*

<sup>3</sup> *All the earth bows down before you, sings to you, sings out your Name."*

<sup>4</sup> *Come now and see the works of God, how wonderful he is in his doing toward all people.*

<sup>5</sup> *He turned the sea into dry land, so that they went through the water on foot, and there we rejoiced in him.*

<sup>6</sup> *In his might he rules for ever; his eyes keep watch over the nations; let no rebel rise up against him.*

<sup>7</sup> *Bless our God, you peoples; make the voice of his praise to be heard;*

<sup>8</sup> *Who holds our souls in life, and will not allow our feet to slip.*

<sup>9</sup> *For you, O God, have proved us; you have tried us just as silver is tried.*

<sup>10</sup> *You brought us into the snare; you laid heavy burdens upon our backs.*

<sup>11</sup> *You let enemies ride over our heads; we went through fire and water; but you brought us out into a place of refreshment.*

## SECOND LESSON 2 TIMOTHY 2:8-15

REMEMBER Jesus Christ, raised from the dead, a descendant of David— that is my gospel, for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory. The saying is sure:

If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he will also deny us; if we are faithless, he remains faithful—for he cannot deny himself.

Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

Here ends the Lesson.

## HYMNAL 385, vs. 1

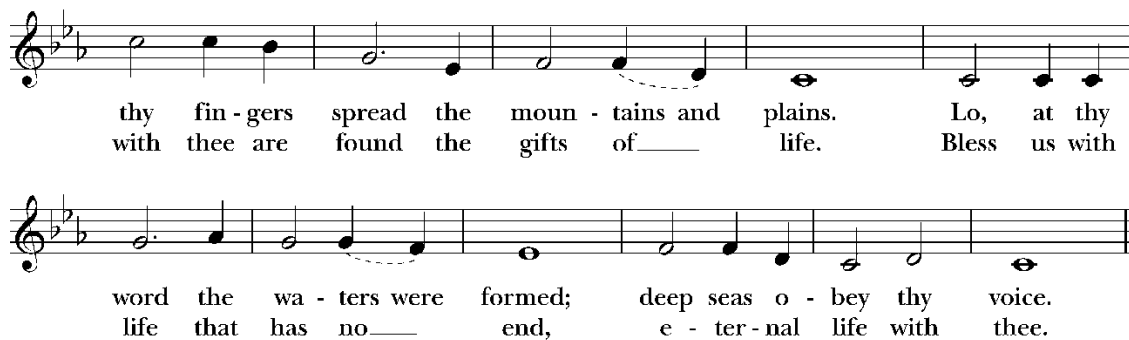
*Many and great, O God, are thy works*



1 Man - y and great, O God, are thy works, mak - er of  
2 Grant un - to us com - mun - ion with thee, thou star - a -



earth and sky; thy hands have set the hea - vens with stars;  
bid - ing one; come un - to us and dwell with— us;



thy fin - gers spread the moun - tains and plains. Lo, at thy  
with thee are found the gifts of life. Bless us with

word the wa - ters were formed; deep seas o - bey thy voice.  
life that has no end, e - ter - nal life with thee.

American folk hymn; para. Philip Frazier (1892-1964), alt.

Tune: Dakota Indian Chant [Lacquiparle]

GOSPEL LESSON LUKE 17:5-10

(Please stand as you are able)

The Holy Gospel of our Lord Jesus Christ according to Luke.

**Glorify to you, Lord Christ.**

ON the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

The Gospel of the Lord. **Praise to you, Lord Christ.**

HYMNAL 385, vs. 2

*Many and great, O God, are thy works*

SERMON

*The Revd Canon Cornelia Eaton  
Episcopal Church in Navajoland*

## THE NICENE CREED

WE believe in one God, the Father, the Almighty,  
maker of heaven and earth, of all that is, seen and unseen.  
We believe in one Lord, Jesus Christ, the only Son of God,  
eternally begotten of the Father, God from God, Light from Light,  
true God from true God, begotten, not made, of one Being with the Father.  
Through him all things were made.

For us and for our salvation he came down from heaven:  
by the power of the Holy Spirit

he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures;  
he ascended into heaven and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father [and the Son].

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,  
and the life of the world to come. Amen.

A FOUR DIRECTIONS PRAYER FOR RECONCILIATION *The Rt Revd Carol J. Gallagher*

Come, Great Cre - a - tor! Come, Life Giv - er! *Fine*

Come to this sa - cred place! Come, and be with us! *(to Verses)*



EAST: We come to you, O God, as a few of your many children on this earth. We thank you for the gift of life that comes to us like the dawn of each new day. We pray for light on our path. Open our hearts to your Spirit.

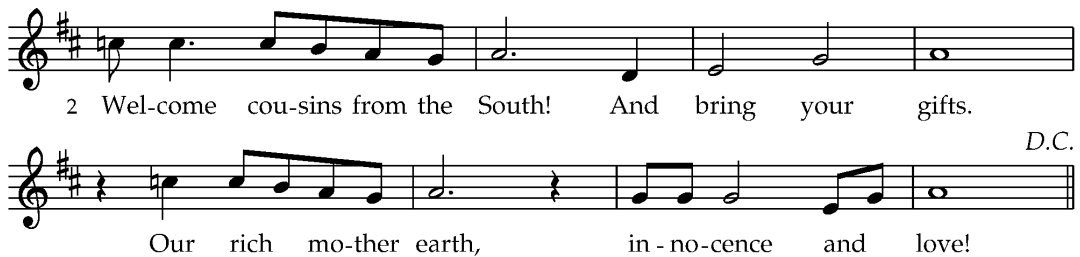
WE also remember your people who live to the east of us on this earth. Bring peace where there is constant fighting, and freedom where there is coercion, so that people may welcome the daylight with joy rather than fear.



1 Wel-come cou-sins from the East! And bring your gifts.  
Ris-ing sun and gen-tle wa-ters, soar-ing ea-gle, new vi-sion.

SOUTH: We humbly thank you, God, giver of life, for the abundance and variety of your creation. We thank you for the warm winds of the south that allow plants and food to grow, year after year. Give that we may learn the lessons hidden under every leaf and rock. We pray today for the many peoples of the south who do not have enough to eat. Help us always to be generous with what we have and share with those who have less.

WE pray, too, that you will bring healing where there is strife and brokenness. Give to the powerful a change of heart, and to those who suffer, courage and the ability to forgive. Where there is death and hatred, sow the seeds to new life.



2 Wel-come cou-sins from the South! And bring your gifts. *D.C.*  
Our rich mo-ther earth, in-no-cence and love!

WEST: Lord, we thank you for the beauty of the red and purple sunset. By it teach us respect for all the things you have made. Renew our understanding day by day as we travel along our own road through life. And give us insight today that will serve us long after we leave this gathering.

WE thank you for the heritage you have bestowed on this country through the generations who lived here long before the Europeans came to settle. Open our ears to the wisdom of Indigenous peoples. Help us to share with gratitude the unique gifts you have bestowed on every nation. Bring healing also, we pray, to the many Indigenous communities who suffer because of what a greedy and insensitive culture has done, often in your name. By your Spirit, bring reconciliation between our cultures so we may walk together before you.

3 Wel-come cou-sins from the West! And bring your gifts.

Thun-der drum and wind, o - ceans and strong hearts!

*D.C.*

NORTH: We thank you, O God, for our Saviour Jesus Christ, whose sacrifice makes us pure as the snow. We all depend on your forgiveness and grace. We ask it for ourselves and for our nation. Give us courage to ask forgiveness when we have been wronged. Send wisdom along with the white hairs of our elders. Teach us to listen when you speak through them.

AND help us as sisters and brothers to mature in our faith and our understanding of the Gospel. Make us ever ready to come to you with clean hands and straight hearts.

4 Wel-come cou-sins from the North! And bring your gifts.

Might-y buf-fa-lo and wis - dom, ri-vers of har - mo - ny!

*D.C.*

The circle of love is repeatedly broken because of the sin of exclusion. We create separate circles: the inner circle and the outer circle, the circle of power and the circle of despair, the circle of privilege and the circle of deprivation.

**Forgive us our sins, as we forgive all who have sinned against us.**

The circle of love is broken whenever there is alienation, whenever there is misunderstanding, whenever there is insensitivity and a hardening of the heart.

**Forgive us our sins, as we forgive all who have sinned against us.**

The circle of love is broken whenever we cannot see eye to eye, whenever we cannot link hand to hand, whenever we cannot live heart to heart and affirm our differences.

**Forgive us our sins, as we forgive all who have sinned against us.**

Through God's grace we are forgiven, by the mercy of our Creator, through the love of the Christ, and in the power of the Spirit. Let us rejoice and be glad.

5 Wel-come, dear Christ! Our cir - cle is com - plete!

We thank you for this cir - cle, and for the home you made for all!

*D.C. al Fine*

O-si-yo means hello and goodbye, welcome and peace.

O = o  
si = see  
yo = o

Verses may be sung by a solo voice and the choir may sing the same accompaniment for all verses.

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## THE PEACE

*Celebrant*      The peace of the Lord be always with you.  
*People*          **And also with you.**

ANTHEM      *Mā te kahukura (sung in Māori)*

*Transcribed from Maisey Rika by Felicia Edgecombe*

*\*This morning's offering supports the Hozho' Wellness Center, a healing house for women of the Navajo Nation. More information is found on the last page of this booklet.*

*Your generous support is greatly appreciated.*

DOXOLOGY

*Old 100th*

**Praise God from whom all blessings flow; Praise him all creatures here below;  
Praise him above, ye heavenly host: Praise Father, Son, and Holy Ghost.**

HYMNAL 717, V. 4

*America*

**Our fathers' God, to thee, author of liberty, to thee we sing;  
long may our land be bright, with freedom's holy light;  
protect us by thy might, great God, our King.**

### THE HOLY COMMUNION

THE GREAT THANKSGIVING

*Oneida Nation of the Thames, Ontario*

*Celebrant*      The Creator is with you.

*People*            **And also with you.**

*Celebrant*      Open up your hearts.

*People*            **We ask Jesus to fill them.**

*Celebrant*      Deep thanks to the Creator.

*People*            **For the web of all creation.**

GREAT SPIRIT, All Providing One, we sense your presence in the cooling breeze, in the slowly emerging colours of Fall and in the morning mists. We give you heartfelt thanks that through Mother Earth you give us the fruits of the Summer growth and nourish us with many grains. We thank you for the rich harvest of blessings in our lives and most of all, we thank you for Jesus. His life unfolded to reveal a new way of living that brought healing, forgiveness, freedom and hope.

He followed your sacred way, walking with those in pain, renewing those who were pushed aside by injustice and touching others with the fruits of compassion. He showed us the Creator's generosity, asking us to become a harvest of thanksgiving in relationship to one another. As we come to you aware of the sacredness of your creation, we join our voices with all who have gone before us, saying,

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

Creator, Great Mystery, You sent your prophets and elders to colour up our lives but we missed the rainbow and so you sent Jesus whose life, death and resurrection radiated your love like the dancing colours of the Northern lights. The world was not ready for such an amazing look at thankful living in your presence.

On the night before he died, Jesus called his friends together to share a special meal. He thanked the Creator for bread, blessed, broke and gave it to them saying: This is my Body given for you. Then Jesus took a cup of wine, blessed it and after giving thanks said to them: This is the cup of the new relationship, my blood shed for you.

In Christ you make us one Body, a community for you. Send your Holy Spirit on these gifts and make them holy. Take the pieces of our lives so that as we gather at your table, we will all become a harvest thanksgiving.

May we remain rooted in Christ, grow daily in your compassion, and be the bearers of your blessings to others through the Holy Spirit. **AMEN.**

And now as our Savior Christ has taught us, we are bold to say,

**OUR Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

#### THE FRACTION

Creator of all, you gave the people fields rich with corn to be gathered, formed and shared as life-giving bread for the people.

**So may we, your church be gathered, formed and shared in your reconciling love.**

Creator of all, you gave the people the strawberry as a sign and celebration of new life

**May we, your people, taste the sweetness of new life together.**

The gifts of God for the people of God  
**Thanks be to God.**

*All are welcome at God's Table. In the Episcopal Church we believe that Christ is truly present in the Sacrament. The ushers will invite those wishing to receive Holy Communion or a Blessing toward the altar. Due to Covid-19 restrictions, only consecrated bread is offered.*



1 Where char - i - ty and love pre - vail there God is ev - er found;  
 2 With grate-ful joy and ho - ly fear his char - i - ty we learn;  
 3 For - give we now each o - ther's faults as we our faults con - fess;  
 4 Let strife a-mong us be un - known, let all con - ten - tion cease;  
 5 Let us re - call that in our midst dwells God's be - got - ten Son;



1 brought here to - geth - er by Christ's love by love are we thus bound.  
 2 let us with heart and mind and strength now love him in re - turn.  
 3 and let us love each o - ther well in Chris-tian ho - li - ness.  
 4 be his the glo - ry that we seek, be ours his ho - ly peace.  
 5 as mem-bers of his Bo - dy joined we are in him made one.

6 Love can exclude no race or creed  
 if honored be God's Name;  
 our common life embraces all  
 whose Father is the same.

## THE POST-COMMUNION PRAYER

*Lenni Lenape, Algonkian, Iroquoian Council  
 Diocese of Huron, Anglican Church of Canada*

HOLY ONE, you feed us with bread from heaven and the gifts of mother earth. In this communion, you have drawn us into your embrace and you call us to friendship with one another. You have given us the gift of reconciliation. May we who have tasted that gift from you, offer ourselves in peace and humility to one another. And may you always walk among us as friend. We pray this in your name. Amen.

THE BLESSING

The Rt Revd Carol J. Gallagher

MAY the Creator watch over you.  
 May the Spirit guide and lead you.  
 May Jesus be present in all that you do.  
 And the blessing of God Almighty, the Father, the Son  
 and the Holy Spirit be with you, within you and  
 surrounding you and those you love, this day and always. **Amen.**

HYMN

Healing river of the Spirit



1 Heal-ing riv - er of the Spi - rit, bathe the wounds that liv - ing brings.  
 2 Well-spring of the heal-ing Spi - rit, stream that flows to bring re - lease,  
 3 Liv - ing stream that heals the na - tions, make us chan - nels of your pow'r.



Plunge our pain, our sin, our sad-ness deep be - neath your sa - cred springs.  
 as we gain our selves, our sens-es, may our lives re - flect your peace.  
 All the world is torn by con-flict; wars are rag - ing at this hour.



Wea - ry from the rest - less search-ing that has lured us from your side,  
 Grate-ful for the flood that heals us, may your church en - act your grace.  
 Sav - ing Spi - rit, move a - mong us; guide our wind - ing hu - man course,



we dis-cov - er in your pres - ence peace that world can - not pro - vide.  
 As we meet both friend and strang-er, may we see our Sav-ior's face.  
 till we find our way to - geth - er, flow - ing home-ward to our source.

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 Music: *Beach Spring*, from *The Sacred Harp*, Philadelphia, 1844 © 1978 *Lutheran Book of Worship*  
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THE DISMISSAL

*From the Navajo Prayer Tradition*

*Leader* God is before us.

*People* **God is behind us.**

*Leader* God is above us.

*People* **God is below us.**

*Leader* God's words shall come from our mouths.

*People* **For we are all God's essence, a sign of God's love.**

*Leader* All is finished in beauty.

*People* **All is finished in beauty.**

POSTLUDE

*We thank Canon Eaton, Bishop Gallagher, and all our guests for joining us today.*

*The Vicar and People of the Old North Church invite you to join us for lemonade and conversation in the Parish House following today's service.*

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PARTICIPATING IN TODAY'S SERVICE

Celebrant: The Revd Dr Matthew Cadwell  
Preacher: The Revd Canon Cornelia Eaton  
Assisting Bishop: The Rt Revd Carol J. Gallagher  
Director of Music: Dr Libor Dudas  
Lector: Ny Toyloy  
Vestry Greeter: April Lepere  
Videographer: Alana McDermott  
Ushers: Jennifer Guber & Anne Sheetz  
Fellowship Host: April Lepere

CHURCH LEADERSHIP

The Revd Dr Matthew P. Cadwell, *Vicar-in-Charge*  
Dr Libor Dudas, *Director of Music*  
Priscilla Burns, *Administrator*  
Chelsea Millsap, *Sexton*

VESTRY

Carol Ball, *Senior Warden*      James Zainaldin, *Junior Warden*  
Christine Clements, *Treasurer*      Jennifer Guber, *Clerk*  
  
Jessie Elliott    Ellen Hume    April Lepere  
Katie van Schaik    Anne Sheetz    Wayne Webster

## ABOUT OUR GUEST PREACHER

*The Revd Canon Cornelia Eaton served many roles in the Episcopal Church as laity before being ordained to the priesthood on February 7, 2015. She is currently the canon to the ordinary for the Episcopal Church in Navajoland. Cornelia is dedicated to serving the beloved people of God and to encourage the laity to have active roles in the life of the Church, believing that we all live into our baptismal covenant. She enjoys sharing God's love, hope, and grace with all of God's people through Holy Scripture and Navajo spirituality of Hozhó—Peace and Beauty Way. She is a storyteller and a writer of poetry with a particular focus on the Navajo way of life known as Iina Biké Hozhó—being in harmony with divine creation through spirituality, culture, tradition, and relationship. She has deep love and appreciation for the outdoors and enjoys mountain biking, fly-fishing, camping, hiking, and tending to her family sheep camp.*

## ABOUT THE HOZHO' WELLNESS CENTER

*In Navajo culture “hozho” means balance, harmony and life. To be able to walk in hozho' is to be in a state of balance with our mind, our spirit and creation. We are rebuilding our “old hospital” as the Hozho' Wellness Center to serve Navajo families. We seek wellness and hozho', a safe space to heal intergenerational trauma which has caused addiction and disharmony. With advancing technology and a fast-paced world, we scramble to stand on our own two feet, fighting alcohol and drug abuse, diabetes, and domestic violence. Going back to our roots, our legacy of traditional values of ke' – family is the source of our healing. The Hozho' Wellness Center will help us do this. The “Old Hospital” has served Navajo people for almost 100 years. We are working to bring it back to life to serve as a women's wellness center, offering support, counseling, and classes from parenting and cooking to nutrition and art. We have raised 3/4 of the funds needed. With additional support the Hozho' Wellness Center will be able to open its doors. Your generous donations will make this possible.*

## *The Old North Church*

WELCOME TO THE OLD NORTH CHURCH! Nourished and sustained by scripture, sacraments, music, fellowship, and outreach beyond our walls, we are an active Episcopal Church shining beacons of light, justice, and love in Boston and beyond.

Built in 1723, Christ Church in the City of Boston, better known as “the Old North Church,” is the oldest church building and the oldest Episcopal congregation in Boston. Although situated in a Puritan city, Boston’s Anglican community outgrew the first Church of England parish (King’s Chapel, est. 1688), necessitating a second in the North End. Master builders followed sketches of London churches designed by Sir Christopher Wren. The steeple was added in 1740.

Our first rector was the Rev. Dr. Timothy Cutler, a Congregationalist minister and president of Yale College until his conversion to Anglicanism. Upon returning from London for ordination in the Church of England, he preached the inaugural sermon at Christ Church on the Isaiah text, “My house shall be called a House of Prayer for all people.” Early congregants included wealthy colonists, ship captains, farmers, artisans, enslaved and free African Americans.

In 1750, Paul Revere, then 15 years old, joined the guild of bell ringers, becoming familiar with the tower he would make famous. Prior to the Revolution, Patriots worshiped alongside Gen. Thomas Gage, military governor, and Maj. John Pitcairn of the royal marines. The Rev. Mather Byles, Jr., Loyalist second rector, was dismissed on April 18, 1775. That night sexton Robert Newman and vestryman John Pulling shone two lanterns from the steeple, alerting Patriots of the king’s troops advancing toward Lexington by water. The first Revolutionary battles were fought the next day. Thereafter, the church was closed until 1778 when the Rev. Stephen Lewis, a British army chaplain, offered to swear allegiance to the United States and became third rector.

After the Revolution, Christ Church helped establish the Protestant Episcopal Church in the United States. An original parish of the Diocese of Massachusetts, Old North was reclassified a mission congregation in 1939, a status we maintain as a national shrine and landmark.

Today, we anticipate our 300th anniversary committed to ever expanding our understanding of freedom to include all of God’s people in each new age. We invite you to join us in our life together, whether you are visiting Boston for a brief time or looking for a permanent church home. Married or single, LGBTQ+, all ages, races, colors, and backgrounds are welcome at the Old North Church, A HOUSE OF PRAYER FOR ALL PEOPLE.