

**ST. MARGARET OF SCOTLAND
ANGLICAN CHURCH**

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10th Sunday after Pentecost

August 14, 2022

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8:30 and 10:00 a.m. Holy Eucharist

THE GATHERING OF THE COMMUNITY

Processional: *Guide Me Thou Great Jehovah*

#565 HB

THE GREETING Rev. Susan Snelling

Pg. 185

Celebrant: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

People: **And also with you.**

Celebrant: Almighty God,

People: **to you all hearts are open, all desires known, and from you no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.**

Kyrie *Lord, have mercy.*
 Christ, have mercy.
 Lord, have mercy.

The Collect of the Day (Prayer of the Day)

All: **Almighty God, you have broken the tyranny of sin and sent into our hearts the Spirit of your Son. Give us grace to dedicate our freedom to your service, that all people may know the glorious liberty of the children of God; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

Rev. Susan: **Children's Time**

THE PROCLAMATION OF THE WORD

FIRST READING: **Isaiah 5:1-7**

READING FROM THE BOOK OF ISAIAH

Let me sing for my beloved my love-song concerning his vineyard: My beloved had a vineyard on a very fertile hill.

He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; he expected it to yield grapes, but it yielded wild grapes.

And now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard.

What more was there to do for my vineyard that I have not done in it? When I expected it to yield grapes, why did it yield wild grapes?

And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down.

I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with briars and thorns; I will also command the clouds that they rain no rain upon it.

For the vineyard of the LORD of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry!

The Word of the Lord.

All: Thanks be to God

PSALM: 80:1-2, 8-18

Refrain: Behold and tend this vine; preserve what your right hand has planted.

Give ear, O Shepherd of Israel, you who lead Joseph like a flock! You who are enthroned upon the cherubim, shine forth before Ephraim and Benjamin and Manasseh. Stir up your might and come to save us! **R**

You brought a vine out of Egypt; you drove out the nations and planted it. You cleared the ground for it; it took deep root and filled the land. **R**

The mountains were covered with its shade, the mighty cedars with its branches; it sent out its branches to the sea, and its shoots to the River. **R**

Why then have you broken down its walls, so that all who pass along the way pluck its fruit? The boar from the forest ravages it, and all that move in the field feed on it. **R**

Turn again, O God of hosts; look down from heaven, and see; have regard for this vine, the stock that your right hand planted. **R**

They have burned it with fire, they have cut it down; may they perish at the rebuke of your countenance. But let your hand be upon the one at your right hand, the one whom you made strong for yourself. **R**

Then we will never turn back from you; give us life, and we will call on your name. Restore us, O LORD God of hosts; let your face shine, that we may be saved. **R**

SECOND READING: Hebrews 11:29-12:2

A READING FROM THE BOOK OF HEBREWS

By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned.

By faith the walls of Jericho fell after they had been encircled for seven days.

By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.

And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets--who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight.

Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment.

They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented--of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

The Word of the Lord

All: Thanks be to God.

THE HOLY GOSPEL: Luke 12:49-56

(All stand for the Gospel)

Reader: The Lord be with you.

People: **And also with you.**

Reader: The Holy Gospel of Our Lord Jesus Christ According To Luke

People: **Glory to You Lord Jesus Christ**

"I came to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed!

Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain'; and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens.

You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

The Gospel of Christ

People: Praise to You Lord Jesus Christ

Sermon: Rev. Susan Snelling

God who calls us into relationships, may my words and the thoughts in our hearts and minds be pleasing in your sight. Amen.

One of the poets, I admire and whose work I use from time to time is Mary Oliver. Her poem entitled ‘What I have Learned So Far,’ captures the hypothesis of Jesus in the gospel today.

Meditation is old and honorable, so why should I
not sit, every morning of my life, on the hillside,
looking into the shining world? Because, properly
attended to, delight, as well as havoc, is suggestion.
Can one be passionate about the just, the
ideal, the sublime, and the holy, and yet commit
to no labor in its cause? I don’t think so.

All summations have a beginning, all effect has a
story, all kindness begins with the sown seed.
Thought buds toward radiance. The gospel of
light is the crossroads of —indolence, or action.

Be ignited, or be gone.

Is it so strange that the One we identify as the Light of the World should speak about fire? When Jesus says I came to bring fire to the earth what does it mean? Often, we think of fire as destructive, and we know from experience this is true. But fire in our scripture is also used to talk about God’s presence, especially with the Israelites on their journey out of Egypt and through the wilderness. From the burning bush to the pillar of flame.

Luke has already used the image of fire where Jesus is concerned. In chapter 3:16-17,
¹⁶ John answered all of them by saying, “I baptize
you with water, but one who is more powerful than
I is coming; I am not worthy to untie the strap of
his sandals. He will baptize you with^[a] the Holy Spirit
and fire. ¹⁷ His winnowing fork is in his hand to clear
his threshing floor and to gather the wheat into his
granary, but the chaff he will burn with unquenchable
fire.”

This fire is not destructive in the sense of destroying things without purpose or intent. It is a purifying or refining fire such as Malachi spoke of:

³ he will sit as a refiner and purifier of silver, and he will
purify the descendants of Levi and refine them like gold
and silver, until they present offerings to the LORD in
righteousness.^[a] (Malachi 3:3)

The fire is necessary in order to draw out the good, the positive, that which is worthy of being saved. The bad, the negative, that which prevents us from offering our full commitment to God is burned away. It is only after the fire has done its work that we are ready to follow the Christ. I am in no way stating that there are good and bad people. As difficult or heartening as that may be. The threshing floor is not separating individuals. It is separating our pure motives from the impure ones - our excuses from our promises. Our self-interest from our compassion.

This is necessary for our full participation in the mission and ministry of Christ. Some of our baggage is necessary - it has shaped us in positive ways, but some of our baggage just takes up space. It is that which takes up space without being useful that can be burned away or removed. There is a cost to our discipleship. It changes us in ways we can predict and ways we never saw coming.

I remember when Bill and I went to Uruguay as theology students and were invited one day for lunch to the home of Enrique, the deacon at the Anglican Church. He was born in Uruguay and served in familiar surroundings. He asked us what we thought was a strange question: "What if you come here and as a result you lose your faith?" In other words, if the cost of this experience is your faith wouldn't it have been better not to have come? We had each embarked in the process because we felt it would be a positive venture. Of course, there was risk, and it was difficult for us in numerous ways: testing our preconceived ideas; being with the homeless and vulnerable; challenging our notions about the God of love, but that was the point. To be in the church in a different context and learn from that.

I learned lessons there I have never forgotten, and that experience changed me and shaped my ministry but also my family life, my aspirations, my understanding of following Jesus. This has caused division at various times of my life with my family, with friends, and especially with societal norms. I have struggled as a result - not with God- but with perceptions, prejudices, injustice. I continue to grow and to change thru relationships and experiences. I wrestle to put the chaff into the fire as the purifying and refining process continues.

The reward - sometimes hard won and difficult to except or understand is worth the cost. To follow Jesus - to strive to have the mind of Jesus, the love of Jesus, the desire of Jesus - to reach across divisions is what we are called to.

Which brings us to the second part of the reading. "Why do you not know how to interpret the present time?" In order for us to effectively be the children of God or the body of Christ we must be able to understand the times and the circumstances that we are living in. We do not follow simply to follow - for followings sake. We follow because the work is not yet completed, and the job falls to us.

Jesus has been speaking to his disciples using parables - about being watchful and being faithful. He is emphasizing the need to be aware and alert. But again, being alert and awake is not the end game. That is just the state we should be in so that we are capable of responding appropriately. So, if we are seeking to be Christ like and we are prepared and we know what the conditions are like, then we will be able to be skilled, productive workers for God. And to do that repentance is necessary. And commitment is necessary. And the ability to withstand family, peer, or societal pressure is necessary.

We are useful to God when we can interpret the age we are living in and we have the resources, people and financial, to address the situation. Unfortunately, the risk of speaking out and being ridiculed or ostracized from the church has kept many Christians throughout the ages from taking a stand. This has led to the domesticating of the radical Good News of Jesus. There is a temptation to want to keep the peace - not upset the apple cart. When this happens, our loyalties are divided - between what God calls us to and what society expects of us. Obviously, this is an age-old problem.

Faced by those who were the first disciples of Jesus. Traditional ties of kinship, and the need to be in control affect our actions. Motivations are called into question by Jesus. Self or God. False peace, or truth. Can we risk losing our lives in order to find life in God's renewed, reconciled creation?

We prefer to picture the pleasant flame of a candle, a golden glow, rather than a fire which is unpredictable. But what Jesus is letting his followers know is that a crisis point has been reached. It is serious business, requiring their full attention.

The gospel of light is the crossroads of - indolence or action.
Be ignited or be gone.

Let us pray.

God who breathed life into our bodies.

God who breathed peace upon the disciples.

God who sent tongues of fire to the early believers on Pentecost.

Purify our intentions and our motives so that our thinking may be clear.

Burn away the chaff that distracts us and distorts our reality.

Grant us wisdom to read the signs of the times around us.

Guide us to seek justice, real peace, love, hope, and joy in our lifetimes.

In the name of Jesus, our teacher and pattern. Amen.

People: Amen.

(Time allowed for Silent Reflection.)

THE APOSTLE'S CREED

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Celebrant: Let us confess the faith of our baptism, as we say,

All: I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

PRAYERS OF THE PEOPLE (#4)

(In peace let us pray to the Lord, saying, "**Lord, hear and have mercy.**")

Leader: We pray for all who confess the name of Christ; fill us with the power of your Holy Spirit.

People: **Lord, hear and have mercy.**

Leader: We pray for those whose lives are bound in mutual love, and for those who live in celibacy; be their joy and their strength.

People: **Lord, hear and have mercy.**

Leader: For all in danger, for those who are far from home, prisoners, exiles, victims of oppression; grant them your salvation.

People: Lord, hear and have mercy.

Leader: For all who are facing trials and difficulties, for those who are sick, and those who are dying; show them your kindness and mercy.

People: Lord, hear and have mercy.

Leader: We pray for one another; may we always be united in service and love.

People: Lord, hear and have mercy.

Leader: We pray to be forgiven our sins and set free from all hardship, distress, want, war and injustice.

People: Lord, hear and have mercy.

Leader: May we discover new and just ways of sharing the goods of the earth, struggling against exploitation, greed, or lack of concern, may we all live by the abundance of your mercies and find joy together.

People: Lord, hear and have mercy.

Leader: May we be strengthened by our communion with all Christ's saints.

People: Lord, hear and have mercy.

CONFESSION AND ABSOLUTION

Pg. 191

Celebrant: Dear friends in Christ, God is steadfast in love and infinite in mercy; he welcomes sinners and invites them to his table. Let us confess our sins, confident in God's forgiveness.

(Silence is kept.)

Celebrant: Most merciful God,

People: we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.

Celebrant: Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord.

People: Amen.

THE PEACE:

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

People: And also with you.

THE CELEBRATION OF THE EUCHARIST

Offertory Hymn: *Since Jesus Came Into My Heart*

#156 SB

PRAYER OVER THE GIFTS

All: **Loving God and Father, you have adopted us to be your heirs. Accept all we offer you this day and give us grace to live as faithful children. We ask this in the name of Jesus Christ our Lord. Amen.**

EUCCHARISTIC PRAYER #5:

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Lift up your hearts.

People: **We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

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

Celebrant: We give you thanks and praise, almighty God, for the gift of a world full of wonder, and for our life which comes from you. By your power you sustain the universe.

People: **Glory to you for ever and ever.**

Celebrant: You created us to love you with all our heart, and to love each other as ourselves, but we rebel against you by the evil that we do.

In Jesus, your Son, you bring healing to our world and gather us into one great family. Therefore, with all who serve you on earth and in heaven, we praise your wonderful name, as we say,

People: **Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.**

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Celebrant: we give you thanks and praise, loving Father, because in sending Jesus, your Son, to us you showed us how much you love us. He cared for the poor and the hungry. He suffers with the sick and the rejected.

Betrayed and forsaken, he did not strike back but overcame hatred with love. On the cross he defeated the power of sin and death. By raising him from the dead you show us the power of your love to bring new life to all your people.

People: **Glory to you for ever and ever.**

Celebrant: On the night before he gave up his life for us, Jesus, at supper with his friends, took bread, gave thanks to you, broke it, and gave it to them, saying, "Take this, all of you, and eat it: this is my body which is given for you."

After supper, Jesus took the cup of wine, said the blessing, gave it to his friends, and said, "Drink this, all of you: this is the cup of my blood, the blood of the new and eternal covenant, which is shed for you and for many, so that sins may be forgiven. Do this in memory of me."

People: **Glory to you for ever and ever.**

Celebrant: Gracious God, with this bread and wine we celebrate the death and resurrection of Jesus, and we offer ourselves to you in him.

Send your Holy Spirit on us and on these gifts, that we may know the presence of Jesus in the breaking of bread and share in the life of the family of your children.

People: Glory to you for ever and ever.

Celebrant: Father, you call us to be your servants; fill us with the courage and love of Jesus, that all the world may gather in joy at the table of your kingdom.

We sing your praise, almighty Father, through Jesus, our Lord, in the power of the Holy Spirit, now and for ever.

People: Glory to you for ever and ever. Amen.

THE LORD'S PRAYER:

Celebrant: As now, as our Saviour Christ has taught us, we are bold to say,

All: 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. And lead us not into temptation but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

BREAKING OF BREAD #2:

Celebrant: We break this bread to share in the body of Christ.

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

LAMB OF GOD:

**All: Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace.**

THE COMMUNION

Communion Hymns:

*I Am The Bread
Be Still and Know*

*#56 HB
#187 SB*

PRAYER AFTER COMMUNION

All: Eternal God, we have received a token of your promise. May we who have been nourished by holy things live as faithful heirs of your promised kingdom, in the name of Jesus Christ our Lord. Amen.

THE DOXOLOGY

All: **Glory to God, 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.**

THE BLESSING:

Celebrant: The Lord bless us and keep us. The Lord make his face shine on us and be gracious to us. The Lord look upon us with favour and grant us peace.

People: **Amen.**

REMINDERS: *Birthdays/Anniversaries/Announcements*

Recessional: ***Forth In Thy Name***

#467 HB

THE DISMISSAL:

Leader: Go in peace to love and serve the Lord.

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

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Assisting Rev. Susan:

Celebrant/Preacher: Rev. Susan Snelling

Anointers: 8:30 n/a

10:00 – Altar n/a

10:00 – Office n/a

First Reading: Ken Maynard

Psalm Reader: Norm Savill

Second Reading: Pauline Cook

Prayers: Doug Court

Gospel: Peter Beckett

Servers: Peter Beckett

Music: Craig Snider

Audio/Visual:

Chancel Ministry: Margaret Paradis, Michelle Sinclair

Sidespersons: John Snow, Randall Townsend

In the Anglican Cycle of Prayer we pray for:

The Church in the Province of the West Indies

In the Toronto Diocesan Cycle of Prayer we pray for:

The Episcopal Leadership Implementation Team

This morning in our worship we remember in our prayers those of our family and friends who have immediate needs and concerns:

Stephanie; Owen; Bob Hill; Rose Court; Craig Snider & Family; Virginia; June Hinkson; The Bertelsen Family; Gail Jones; Boutier family; Judy & Don; Frances & Farrell; Arthur; Toby; Brody; Linda; Anthony Stone; Judy Hill; Ida; Shirley Hatch; Edna Goyette; Frances McInnis; Ida; Cecilia Mowat; Alvin Maynard; Nova; Irene; Kayla; Kim Middaugh; Sally; Ron and Karen; Braedy; Karyn; Peter Hubbard; Sally Smith; Marilyn Lloyd.

The names below are people in need of ongoing prayers for various reasons so we ask you to please continue to pray for them and their continuing need of God's healing touch and grace:

Peggy Russell; Lequita Adkins; Stephanie; Maggie Prentice; Rev. Janet Mitchell; Matthew Canning; Brenda; Jim & Barb Tomkins; Donna, Ray, Nancy & Chris Wilson; Lorraine Whitwell; John; Celeste & parents; Colleen; Stephen Bertelsen; Theresa & Pete; Valerie; Darlene Jessem; Doreen; Derek; Sean; Rose McIntyre; Vayda; Barb Semsch; Phil & Kathy C.; Nancy Perault; Sharon Z; Adesh; Lisa Marie; Bill & Cathy Gray; Dave Lawrence; Livia & Neil Purcell; Sheila Green; Carrie Snow; Carl; Mark & Erin; Wally Raymond; Christine; Audrey Moody; Lynda Raye; Garn Mennell; Lee & Jeannie Martin; Michelle Sinclair and mom; Jane & Ron Lewis; Marilyn Foley; Bill Snow; Jen Galicinski; Arlene; Joan Gough; Eunice Merrett; Jean Wallace; Nancy Dodds; Wendy Goodyer; Do Saunders; Jefferson Jr.; June Osolin.

I WOULD PREFER NOT TO
HAVE *THIS MUCH* FAITH.
IT SOUNDS *VERY* PAINFUL!



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Pass The Word

August 14, 2022

- **Rooted and Rising: Voices of Courage in a Time of Climate Crisis**

An inspiring collection of essays written from a wide variety of denominations and perspectives of religious traditions. These stories of personal struggles to speak for climate justice and those most affected raises a number of questions.

- ✚ Is climate change a moral issue?
- ✚ Where are the widespread responses from the religious communities?
- ✚ If we know that the poor and vulnerable will suffer most from the effects of climate change, where are the religious voices to speak for justice?
- ✚ Where are the programs and people who will process the mourning about the unravelling of ecosystems and social systems?

These essays contain hope and visions for transformative action in the face of the challenges. But

- ✚ Where do we begin?
- ✚ What can we build on?

Author and activist Brian McLaren says of the book: If you're part of the 'choir' regarding climate change, if you get it, if you're on board, this is the book you need now. It will help you keep singing, even when politicians and corporate leaders prove themselves bigger fossil fools than before, even when the news is bleaker, even when you lose hope for the tenth time, but still can't give up. This book put new steel in my spine and fired up my resolve. You need this book, and the Earth needs you to take its message to heart.

Study Group led by the Rev. Susan Snelling

Tuesdays Sept. 20, 27, Oct. 4, 25, Nov. 1,8,15 7-9pm.

On Zoom

Book required – Please let Rev. Susan know if you are interested by Sunday August 21st at 705-220-3739 or smsatgoodshepherd@gmail.com.



Men's Breakfast

Please join us at 8:30 a.m. on Wednesday the 7th of September for our monthly men's breakfast at the Breakfast House on Bayfield Street. Please contact Canon Simon at priest-stmargaretbarrie@toronto.anglican.ca for more information or to join the breakfast via Zoom.



*****NEW*** St. Margaret's Women's Breakfast Club**

Starting third Wednesday of August (17th) -We will meet at the Breakfast House on Bayfield Street at 8:30. Please contact Rev. Susan Snelling at revsusan@roger.com for more information or to join the breakfast via zoom.

Effect Hope

"Effect Hope" (Leprosy Mission) continues to collect stamps. Thank you to St. Margaret's. Keep up the worthwhile work. Please mind your stamp borders (1/4" surround borders needed). There is a sample shown

on the Leprosy Envelopes on the Anglican Bulletin Board in front of the office. Thank you for your help.

Daily Devotions – team of writers at Good Shepherd, St. Margaret’s and Trinity – contact Norm Savill nsavill@bell.net to be included or check the parish websites.

Sunday School

10:00 a.m. Sunday service. – Out for summer.

Wednesday, August 31st there will be no service as the church floors and carpets are being cleaned throughout the week.

Exercise Classes beginning again with Jenn Reid, Monday, September 12th at 7:00 p.m. at church. If you would like more information, please contact Jenn at (705) 790-3189.

Messy Church – Saturday, September 10th and Saturday, October 1st, both running 4:00-6:30 p.m. For more information, please speak to Rev. Susan at revsusan@rogers.com

Movie Nights

We are going to alternate between Friday and Thursday nights for movies as we have some who would like to come out but can’t make it on Fridays.

Thursday, **August 18**, 7:00 p.m. - Movie – “**Death at a Funeral**”. This is the hysterical British version. Starring Ewen Bremner, Peter Dinklage, Matthew MacFadyen, Kris Marshal.

******We would really appreciate donations to the foodbank for Movie Nights.******

Book Club

We will resume book club in September.

If you would like more information, please contact Michelle: michelle_e_sinclair@yahoo.ca OR 705-737-9895. Please feel welcome to join us even if you have not read the book.

Covid Update

We have returned to the Green Phase in our Diocesan response to Covid. This means that all restrictions have now been dropped including wearing of masks, physical distancing, sharing the Common Cup and hospitality around food. This means that we will need to exercise our own discretion and care and that we will need to respect the choices that others make. We will do our utmost to retain a safe and healthy space for worship and community activities. We will reintroduce the Common Cup for the Eucharist and coffee hour after services in June once we have ironed out some of the logistics of what that will take. Proof of vaccination will still be a requirement for those participation in leadership and ministry.

Covid Shot Update

Just a reminder that to be a volunteer at the church you must have your COVID immunization shots. If you have already told us of your first two shots, thank you. If you have had any others since your 2nd shot, can you please bring in your confirmation showing the dates so we can update your record. Once again, thank you so much for volunteering to help our church.