

**ST. MARGARET OF SCOTLAND
ANGLICAN CHURCH**

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11th Sunday after Pentecost

August 21, 2022

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8:30 and 10:00 a.m. Holy Eucharist & Healing Service

THE GATHERING OF THE COMMUNITY

Processional: *Your Hand O God Has Guided*

#444 HB

THE GREETING Rev. Michael Peterson

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, we are taught by your word that all our doings without love are worth nothing. Send your Holy Spirit and pour into our hearts that most excellent gift of love, the true bond of peace and of all virtue; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

Fr. Michael: **Children's Time**

THE PROCLAMATION OF THE WORD

FIRST READING: Jeremiah 1:4-10

READING FROM THE BOOK OF JEREMIAH

Now the word of the LORD came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."

Then I said, "Ah, Lord GOD! Truly I do not know how to speak, for I am only a boy."

But the LORD said to me, "Do not say, 'I am only a boy'; for you shall go to all to whom I send you, and you shall speak whatever I command you.

Do not be afraid of them, for I am with you to deliver you, says the LORD."

Then the LORD put out his hand and touched my mouth; and the LORD said to me, "Now I have put my words in your mouth.

See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant."

The Word of the Lord.

All: Thanks be to God

PSALM: 71:1-6

Refrain: From my mother's womb you have been my strength.

In you, O LORD, I take refuge; let me never be put to shame.

In your righteousness deliver me and rescue me; incline your ear to me and save me.

Be to me a rock of refuge, a strong fortress, to save me, for you are my rock and my fortress.

Rescue me, O my God, from the hand of the wicked, from the grasp of the unjust and cruel.

For you, O Lord, are my hope, my trust, O LORD, from my youth.

Upon you I have leaned from my birth; it was you who took me from my mother's womb. My praise is continually of you.

SECOND READING: Hebrews 12:18-29

A READING FROM THE BOOK OF HEBREWS

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them.

(For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death.")

Indeed, so terrifying was the sight that Moses said, "I tremble with fear.")

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,

and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect,

and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the

blood of Abel.

See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven!

At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven."

This phrase, "Yet once more," indicates the removal of what is shaken--that is, created things--so that what cannot be shaken may remain.

Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

The Word of the Lord

All: Thanks be to God.

THE HOLY GOSPEL: Luke 13:10-17

(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**

Now he was teaching in one of the synagogues on the sabbath.

And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight.

When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment."

When he laid his hands on her, immediately she stood up straight and began praising God.

But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day."

But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water?"

And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?"

When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

The Gospel of Christ

People: Praise to You Lord Jesus Christ

Sermon: Rev. Michael Peterson

¹¹And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight.

Today's gospel reading, combines a healing miracle with one of those frequent debates between Jesus and his adversaries over the appropriate use of the Sabbath. As preachers try to fill out the context behind these debates, it's easy to come away with the impression that Jesus' opponents were all small-minded, pettifogging legalists, and that there was something a little ridiculous (to us, at least), about the restrictions of Jewish law. In fact, the observant and orthodox Jews I've known have taught me that there is nothing more revered and life-giving about the law, the way of life, that God gave to his people. The debate in the gospels isn't about whether the law is good and life-giving, but whether Jesus has the authority to interpret it, to change it, and ultimately to fulfil it as the Son of God. Specifically, the Sabbath is there to remind us that God wants to free us from our earthly burdens, and Jesus is the one who gives us that freedom.

We'll come back to the law and the Sabbath in a moment, but as we're getting to grips with this story, let's also look at the woman who is the recipient of Jesus' healing. You've all heard that people in the ancient world often understood illness as being caused by demonic possession, but for a moment let's set aside the fact that we're told she has "a spirit". The other concrete detail Luke gives us about her condition is that she's been bent over, "unable to stand straight". That might be a description of acute osteoarthritis, or some other condition like spondylitis, which can leave a person in a wheelchair. Whatever the cause of her condition, we're told that she's been crippled for eighteen years. Imagine her daily life, in constant pain, unable to draw enough breath to fill her lungs, unable to care for her family, unable to properly see the world around her because her head is forced down, and imagine that, day in, day out, for eighteen years!

Eighteen years is such a specific amount of time, that conveys an almost unimaginable amount of suffering. Some of you, I know, have been on waiting lists for surgery and relief for pain for many months, and you, I am sure, can imagine this woman's life better than some.

Would any of us notice her, this nameless woman, hunched over at the foot of a wall, or perhaps tottering on a cane, in the crowd either inside or outside the synagogue. She's the kind of figure most of us might see without registering, like the woman in the mobility scooter waiting at the crosswalk, or the man with the little cardboard sign on a sidewalk. How easy for the eye to just pass over such a person, to barely register their trouble, let alone imagine what such a life might be like or how long they've been in such a condition. But Jesus sees her, speaks to her, heals her.

It's noteworthy that in this miracle, there is no dialogue between them. Unlike some other miracle stories, the woman does not call out to Jesus, she does not ask for healing, there is no display of her great faith. Was she there that day to see Jesus? Did she have any hope that he might help here? Luke does not say one way or another. Perhaps, as seems likely to me, after eighteen long years of suffering, she had very little reason to believe in miracles. I suspect her life had become nothing but one long day after another, trying to find a way to position her body so it did not hurt too much, trying to get one good breath, hoping for a scrap of bread and a few hours of sleep without any pain.

If you've known times like this, when you're at the end of your rope and you can't go on, you just want the hurting to stop. You just want someone to take it away from you and set you free. Or, at the very least, you want a short rest. A period of rest and respite can make a difference to a parent of a severely autistic child, or to the caregiver of someone far gone in dementia. Interestingly, rest was one meaning of the Sabbath.

There are two accounts of God giving the Ten Commandments to Moses which are relevant here, and two different stories about the Fourth Commandment. In Exodus, the Sabbath is explicitly described as a day of rest. Just as God made all things in six days and rested on the seventh, so should God's people observe a day of rest on the seventh day, when "you shall not do any work" (Ex 20:8-11). This understanding of the Sabbath seems to explain the objection of the leader of the synagogue to Jesus' healing the woman. It's not that he denies Jesus' power of healing, it's just the timing that he objects to.

We can imagine that while this man is listing his objections to Jesus, the woman in question isn't listening too carefully. She's busy rediscovering how good it is to fill her lungs with air, she's looking around and seeing people's faces where she used to see their feet, and she's realizing that, for the first time in years, things don't hurt. Is she laughing? Crying? Both at once? We don't know, but we can be sure that after eighteen years, this woman is as free as if she has been released from a dark prison cell.

The woman is experiencing freedom and freedom is the greater meaning of the Sabbath. There are two accounts of God giving the Ten Commandments to Moses. I've already mentioned one, from Exodus, which centres around the idea of rest. However, the other account, from Deuteronomy, goes further. After specifying that the Sabbath is to be a day of rest for everyone, no matter how humble or lowly they may be, Deuteronomy adds this:

Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore, the LORD your God commanded you to keep the sabbath day (Dt 5.15).

In other words, the rest of the sabbath is not just a day's respite from wearisome toil, it's also a reminder that God wants to set his people free. Just as the Jews were freed from their slavery in Egypt, so does God want his people to be free from the things that burden and oppress them. Jesus declared this goal at the very beginning of his ministry, when he told his home synagogue in Nazareth that he had been sent "to proclaim release to the captives ... and to let the oppressed go free" (Lk 4.18-19).

Who are the ones that Jesus sees today? We can think of many. Perhaps a woman in acute pain, who had been on a surgical waiting list for many months. An indigenous person who has lived for decades with addiction and shame from their time at a residential school. Parents on an endless waiting list for proper treatment and therapy of their severely autistic child. A single mother and her children, waiting for a safe subsidized housing spot to open for them. Wherever the resources of care and attention are short, wherever dignity is neglected, wherever people are regarded as expendable, we can be sure that Jesus is there, his keen eyes seeing everything. And if Jesus sees them, we need to ask ourselves, do we see them? Do we care for such people? Do we act to help them? Do we advocate on their behalf?

Whatever we do for others who suffer is a way of honouring the Sabbath, and, as scripture tells us, the Sabbath is about rest and is about freedom. Now, rest is good. Ask the exhausted care-giver if they want a few hour's respite from a spouse with dementia or a special needs child, and they'll gladly take it. Yes, rest, is good, but freedom from such burdens is better.

Sabbath-time, Sunday time, is about rest AND freedom. The seventh day is God's time, it is God's presence in the transition from week to week, reminding us that all time, like all creation, belongs to God. Sabbath time, Sunday time, is a taste of freedom, a reminder that the God who brought his people out of slavery hates all things that oppress his people.

The sabbath scandal of the gospels wasn't just Jesus doing stuff on the Sabbath, it was Jesus saying, in word and deed, that he is freedom – freedom from pain, freedom from guilt, freedom from loneliness, freedom from death. We, God's beloved people, always need to remember this and always need to look to Jesus when our burdens seem intolerable.

A woman I knew once told me about her father, whose name was Doug. He was a good and faithful man, but as he aged, he became crippled by rheumatoid arthritis, which bent his spine to the point where he lived in a perpetual hunch. Perhaps he had the same condition as the woman in today's gospel. His daughter had a favourite story of how Doug showed up for a work party to paint the church hall. The men protested that he didn't need to do this, but Doug said that he could stand well enough to paint a strip a few feet wide, and by golly that's what he was going to do.

Doug died, far too young, from the disease that bent his spine. I wish I could say that he had been miraculously cured. I like to think that he took that paint brush to serve his church and his lord, because he knew that in Jesus he would find peace and freedom. I believe that Jesus certainly saw Doug as he worked, and in time welcomed him to a place where he could stand straight and free from pain. My prayer for us is that in our times of affliction we have the faith to see Jesus as the one who gives us freedom, and the faith to remember that Jesus, in his great power and compassion, surely sees us.

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: *Because He Lives*

#114 SB

PRAYER OVER THE GIFTS

All: God of glory, receive all we offer this day as a symbol of our love, and increase in us that true and perfect gift. We ask this in the name of Jesus Christ our Lord. Amen.

EUCHARISTIC 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:

*The Gift of Love
Shepherd of Souls*

*#131 SB
#85 HB*

PRAYER AFTER COMMUNION

All: **Living God, increase in us the healing power of your love. Guide and direct us that we may leave you in all things, for the sake 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: *The Love of Jesus Calls Us*

#434 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. Michael:

Celebrant/Preacher: Rev. Michael Peterson
Anointers: 8:30 Carl Dicks
10:00 – Altar Margaret Paradis, Doug Court
10:00 – Office Cheryl McPhee, Joyce Antony
First Reading: Maggie Prentice
Psalm Reader: Cheryl McPhee
Second Reading: Doug Court
Prayers: Margaret Paradis
Gospel: Beth Steffler
Servers: Beth Steffler
Music: Craig Snider
Audio/Visual: David Paradis
Chancel Ministry: Diane MacCormack
Sidespersons: Grant Robinson, Douglas Goodyer

In the Anglican Cycle of Prayer we pray for:

The Episcopal/Anglican Province of Alexandria

In the Toronto Diocesan Cycle of Prayer we pray for:

Bishop Riscylla Shaw

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

Kevin & Marie Lemoine; Stephanie; Owen; Bob Hill; Rose Court; Virginia; June Hinkson; 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.



Pass The Word

August 21, 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 September (21st) -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.

Friday, September 9th – 7:00 p.m. – movie TBD.

Thursday, September 22 – 7:00 p.m. – movie TBD

******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.