

**ST. MARGARET OF SCOTLAND
ANGLICAN CHURCH**

161 Hanmer St. W., Barrie, On L4N 7S1
www.stmargaretbarrie.ca Email: stmarg@rogers.com
(705) 721-9528 Fax: (705) 721-9455



13th Sunday after Pentecost

September 4, 2022

13th Sunday After Pentecost

September 4, 2022

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

THE GATHERING OF THE COMMUNITY

Processional: *God the Creator*

#445 HB

THE GREETING Rev. Canon Simon Bell

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: **Stir up, O Lord, the wills of your faithful people, that richly bearing the fruit of good works, we may by you be richly rewarded; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

THE PROCLAMATION OF THE WORD

FIRST READING: Jeremiah 18:1-11

READING FROM THE BOOK OF JEREMIAH

The word that came to Jeremiah from the LORD: "Come, go down to the potter's house, and there I will let you hear my words."

So I went down to the potter's house, and there he was working at his wheel. The vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as seemed good to him.

Then the word of the LORD came to me: Can I not do with you, O house of Israel, just as this potter has done? says the LORD. Just like the clay in the potter's hand, so are you in my hand, O house of Israel.

At one moment I may declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, but if that nation, concerning which I have spoken, turns from its evil, I will change my mind about the disaster that I intended to bring on it.

And at another moment I may declare concerning a nation or a kingdom that I will build and plant it, but if it does evil in my sight, not listening to my voice, then I will change my mind about the good that I had intended to do to it.

Now, therefore, say to the people of Judah and the inhabitants of Jerusalem: Thus says the LORD: Look, I am a potter shaping evil against you and devising a plan against you. Turn now, all of you from your evil way, and amend your ways and your doings.

The Word of the Lord.

All: Thanks be to God

PSALM: 139:1-5, 12-17

Refrain: Your works are wonderful, O Lord.

O LORD, you have searched me and known me. You know when I sit down and when I rise up; you discern my thoughts from far away. **R**

You search out my path and my lying down and are acquainted with all my ways. Even before a word is on my tongue, O LORD, you know it completely. **R**

You hem me in, behind and before, and lay your hand upon me. For it was you who formed my inward parts; you knit me together in my mother's womb. **R**

I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. **R**

Your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed. **R**

How weighty to me are your thoughts, O God! How vast is the sum of them! I try to count them -- they are more than the sand; I come to the end -- I am

SECOND READING: Philemon 1-21

A READING FROM THE BOOK OF PHILEMON

Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and co-worker, to Apphia our sister, to Archippus our fellow soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ.

When I remember you in my prayers, I always thank my God because I hear of your love for all the saints and your faith toward the Lord Jesus.

I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

For this reason, though I am bold enough in Christ to command you to do your duty, yet I would rather appeal to you on the basis of love--and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus.

I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. Formerly he was useless to you, but now he is indeed useful both to you and to me.

I am sending him, that is, my own heart, back to you. I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced.

Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, no longer as a slave but more than a slave, a beloved brother--especially to me but how much more to you, both in the flesh and in the Lord.

So if you consider me your partner, welcome him as you would welcome me. If he has wronged you in any way, or owes you anything, charge that to my account. I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self.

Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

The Word of the Lord

All: Thanks be to God.

THE HOLY GOSPEL: Luke 14:25-33

(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 large crowds were traveling with him; and he turned and said to them, "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple.

Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it?

Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, 'This fellow began to build and was not able to finish.'

Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand?

If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions.

The Gospel of Christ

People: Praise to You Lord Jesus Christ

Sermon: Rev. Canon Simon Bell

The Hound of Heaven

Jeremiah 18:1-11; Philemon 1-21; Luke 14:25-33; Psalm 139:1-17

While I had first gone to theological seminary a year out of high school, I constantly fought against ordination on the basis that God did more exciting things outside of the church than in it. I went through the selection process for ordination in the Diocese of Cape Town three times and the last time I withdrew myself was after sitting up all night trying to write an essay on Thomas Cranmer after having to visit a family at mid-night in the ganglands of Cape Town after their 14 year old son was arrested for high-jacking a car. The next morning, I wrote the Bishop a letter indicating that I could think of better things to do with myself than serve God as a priest. I felt like I was walking around in tight circles trying to “do good things for God” without necessarily doing what God wanted.

I have never found what Jesus has to say to me easy to deal with. It would be a lot easier just getting on with my life in some neat and predictable way that I could cope with. But, deep down in myself, I have this constant recognition that I will be drawn, pushed, and enticed back to this place of asking God, “What do you want from me?” God, through grace and love, constantly calls us and leaves the response up to us.

Francis Thomson was born in Preston England in 1859 as the son of a doctor. He studied medicine and hated it. He “escaped” to the city of London where he ended up amongst the homeless. He had started to write poetry and he forwarded a selection of his poems to a Catholic publisher who simply laid them to one side for some time and then on a whim decided to publish the poems and to find Thompson. After an extensive search he found him through a chemist who was owed a sum of money for the drug habit that Thompson had developed as a homeless person.

One of his most recognized poems is entitled “The Hound of heaven” and picks up on the idea of God’s unending pursuit of us through love and grace. The poem is long and covers a number of experiences of life where Thompson sought to escape God, but I am going to simply read the first stanza.

**I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.
Up vistaed hopes I sped;
And shot, precipitated,
Adown Titanic glooms of chasmed fears,
From those strong Feet that followed, followed after.
But with unhurrying chase,
And unperturbèd pace,
Deliberate speed, majestic instancy,
They beat--and a Voice beat
More instant than the Feet--**

"All things betray thee, who betrayest Me."

Francis Thompson (1859-1907)

There is no difficulty in my mind that God constantly pursues us in love and that pursuit calls for a response from us. Francis Thompson was theologically informed and recognized the basic premise of the Gospel story: that the relationship between the Supreme Being we call God and ourselves as humanity is never one of equality, but it is one of grace and love. That in God, taking the initiative motivated by love right from the very beginning, before all things came into being, constantly invites us into relationship with God's self. That being "in relationship" with the Divine and who we become as a person is way more important than what we do "for God".

It has been said that through his poetry Thompson was able to reintroduce the concept of God as a personal being seeking relationship with his creation back into a form of religiosity that had become formulaic and dry. What Thomson was picking up on was the unfolding story of God's grace as contained in the Scriptures.

God calls us as those created and shaped for the purpose of God

In contrast to us creating God in our image, The Psalmist recognizes in himself the wonder of God's knowledge of him as a human being; God's creative capacity in forming him; and God's sovereign purpose at work in his life. In recognition of all of that, he is reduced to simple submission.

Jeremiah recognized that too in the image of the potter. As Jeremiah watches the potter work the wet clay on the wheel it slowly takes shape, but there is something in it that makes it falter. Rather than tossing the clay, the potter simply reforms it into something else. And while Jeremiah is watching this, he has this moment of recognition, "That's us!" We are like the clay that falters, and it is really up to the potter's discretion what happens next, but the choice is always ours to respond differently.

Jeremiah understands there is this constant tension between God's call to us to participate in God's sovereign purpose and the exercising of our free-will. But rather than seeing it as an "either- or" situation he recognizes that it is a "both-and" situation. That, while God is always sovereign, God has a mission to restore all of the creation to its intended purpose. God invites us to be a transformed people of grace and compassion and then to participate in God's work in the world. But we always have to be able to recognize that we participate through submission to God's intended purpose.

The intention to follow needs to be undertaken with the recognition of the cost. Jesus turns to the over-too-willing crowd in Luke's Gospel with this challenging statement, "Whoever comes to me and does not hate father or mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. ... So therefore, none of you can become my disciples if you do not give up all your possessions."

A disciple is literally one who follows in order to learn and to be transformed. So, by implication then, Jesus is saying that if we want to be one of those who follow him, we must be willing to give up everything of significances to ourselves – even those very people who hold dear to ourselves –our parents, our family and our siblings – and those things we possess. In fact, we are even to give up our very lives.

But Jesus uses the word hate. But isn't that a bit strong? What Jesus is using is a Hebraic form of teaching that over-emphasizes the disjunction between choices in order to emphasize where the true choice lay. In other words, our love for others needs to be like hate in comparison for our love for Christ. That in contrast to our love for him and our desire to follow him in obedience and motivated by that love, our love for others will seem like hate.

He adds, "Whoever does not carry the cross and follow me cannot be my disciple." He is talking to a vast sea of people who have been walking the public roads with him and who would have seen public executions by crucifixion as they walked along. Those condemned to die were crucified along the highways as a public

demonstration by the Romans of the consequences of non-compliance with their laws. Those who were condemned to execution were required to carry their own cross from the place of their conviction and sentencing and onto the highway where they were to be hung. Jesus was using a visual image that this crowd of followers would be all too familiar and, in doing so, spoke prophetically of his own suffering and invited his listeners and us as his disciples to follow him into suffering.

But why is Jesus saying this? Well, he tells us, if you are going to build something you work out what it is going to cost you before you commit yourself to it. Or, if you are going to take on one of life's great challenges, like a battle, then you work out how feasible it is before you commit yourself to it and then find yourself defeated by it. The same is true of following Jesus. Following Jesus requires that we count the cost and that we make an informed choice. But in making that choice we need to recognize who it is we are choosing to follow, what it is we will become in the process and what it is we have committed ourselves to.

Conclusion

In discipleship we are always brought back to that place of asking, "What is it that you want of me to do today God?" Sometimes, because we have grown up with a 20th Century version of faith, we might think that following Jesus is really about us and us taking the initiative in "doing stuff" for God. But this is in complete contrast to a Biblical understanding of the self. What the Bible reinforces is the understanding of God as the one who takes the initiative. That this initiative is motivated by love and is defined by God inviting us and all of creation into relationship with God's-self. Who we are – as a person – is way more important than what we do – because it is who we are that becomes a foundation of how we do things. Namely with grace and compassion.

People: Amen.

(Time allowed for Silent Reflection.)

THE APOSTLE'S CREED

Pg. 189

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: *There Is a Redeemer*

#136 SB

PRAYER OVER THE GIFTS

All: **Great and holy God, accept our offering of labour and love. May we bring you true and spiritual worship and be one with you. We ask this in the name of Jesus Christ the 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:

Just As I Am

#615 HB

His Name is Wonderful

#20 SB

PRAYER AFTER COMMUNION

All: Father, your word and sacrament give us food and life. May we who have shared in holy things bear fruit to your honour and glory, in the name of Jesus Christ the 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.**

+++++

Assisting Rev. Canon Simon Bell

Celebrant/Preacher: Rev. Canon Simon Bell
Anointers: 8:30 Neil Purcell
 10:00 – Altar Margaret Paradis, Doug Court
 10:00 – Office Joyce Antony, Beth Mouratidis (support)
First Reading: Norm Savill
Psalm Reader: Doug Court
Second Reading: Pauline Cook
Prayers: Margaret Paradis
Gospel: Peter Beckett
Servers: Beth Steffler
Music: Craig Snider
Audio/Visual: David Paradis
Chancel Ministry: Beth Steffler
Sidespersons: John Snow, Randall Townsend

In the Anglican Cycle of Prayer we pray for:

The Anglican Church of Australia

In the Toronto Diocesan Cycle of Prayer we pray for:

Synod Council.

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

Leta Broomes, Renee Walton, the Jefferson family, Kathryn, Gayle & Patrick Haley; Gladys Pecholcs; Maggie Prentice; 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; 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; 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

September 4, 2022

Bill Snow's 100th Birthday

The legion and Snow family are hosting a gathering for Bill at the legion from 2 to 4 pm on Tuesday, Sept 13th. All are invited to pop in to wish Bill a very Happy 100th birthday.

- **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 as soon as possible 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. – starting Sunday, September 11th.

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 4:00-6:00 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

Meet and greet on September 15th (at 1:30- our usual time) and do a BOOK CHAT on our summer reads and pick the book(s) for our bookclub. Come prepared to choose books, please and thank you.

Fantasy, Mystery, Sci-Fi; Canadian authors, travel?

The list can go on and on!

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 when the conditions allow. 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.