

**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



15th Sunday after Pentecost

September 18, 2022

READING FROM THE BOOK OF JEREMIAH

My joy is gone, grief is upon me, my heart is sick. Hark, the cry of my poor people from far and wide in the land: "Is the LORD not in Zion? Is her King not in her?" ("Why have they provoked me to anger with their images, with their foreign idols?") "The harvest is past, the summer is ended, and we are not saved." For the hurt of my poor people I am hurt, I mourn, and dismay has taken hold of me. Is there no balm in Gilead? Is there no physician there? Why then has the health of my poor people not been restored? O that my head were a spring of water, and my eyes a fountain of tears, so that I might weep day and night for the slain of my poor people!

The Word of the Lord.

Thanks be to God

PSALM: **79:1-9**

Refrain: Help us, O God our Saviour, for the glory of your name.

O God, the nations have come into your inheritance; they have defiled your holy temple; they have laid Jerusalem in ruins. They have given the bodies of your servants to the birds of the air for food, the flesh of your faithful to the wild animals of the earth. **R**

They have poured out their blood like water all around Jerusalem, and there was no one to bury them. We have become a taunt to our neighbors, mocked and derided by those around us. **R**

How long, O LORD? Will you be angry forever? Will your jealous wrath burn like fire? Pour out your anger on the nations that do not know you, and on the kingdoms that do not call on your name. **R**

For they have devoured Jacob and laid waste his habitation. Do not remember against us the iniquities of our ancestors; let your compassion come speedily to meet us, for we are brought very low. **R**

Help us, O God of our salvation, for the glory of your name; deliver us, and forgive our sins, for your name's sake. **R**

SECOND READING: **1 Timothy 2:1-7**

A READING FROM THE BOOK OF TIMOTHY

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all--this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

The Word of the Lord

Thanks be to God.

THE HOLY GOSPEL: **Luke 16:1-13**

(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

Then Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management because you cannot be my manager any longer.' Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

"Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth."

The Gospel of Christ
Praise to You Lord Jesus Christ

Sermon: Rev. Canon Simon Bell

How do we pray when God feels far off?

Jeremiah 8:18-9:1; Psalm 79:1-9; I Timothy 2:1-7; Luke 16:1-13

There are days when we might feel God is far off; way beyond any capacity to hear or even to be concerned. That might be tough to say because we believe God to be faithful and constantly present. But sometimes, if we were honest, that is not our human experience. As much as we would like to defend God and the church from such accusation, the Bible is honest enough to say that. There is no way that you could read the Psalms or the Prophetic literature and getting anything but that view. From the experience of the writers, there are times when God seems disinterested and withdrawn. The question is not whether that is true or not. The question is how do we respond when that is our reality? My sense is that just as the Bible is honest about that reality it also provides us with a grasp of how we might find relief and recognize where God can be found.

The Bible encourages us to be honest

Too often in my pastoral ministry I encounter people who believe they have to put on a happy and victorious face for me and others, as if being a follower of Jesus demands it. So much of our contemporary Christian culture presents itself in this way, as if we are not permitted to question God's love for us or to express our sense of disappointment when our faith does not seem to work out.

In contrast the Bible is full of passages like Jeremiah 8 or Psalm 79. The Bible is comfortable saying, "My joy is gone, grief is upon me, my heart is sick ... Is not the Lord in Zion?" Or "How Long, O Lord? Will you be angry forever?" It is comfortable grappling with real human emotion and our human ability to direct anger or disappointment at God.

Often our difficulty is in expressing that emotion and saying those things that would suggest God has failed or let us down. We are reluctant to acknowledge that the seasons have moved on – "the harvest is past, the summer has ended" –but we are still in the same boat. Like the people of Jerusalem we are still not saved!

It is not as if we do not want God to do anything. We, like the folk in Jerusalem, ask the same question “Is there no balm in Gilead? Is there no physician there?” Is there nothing or nobody who can offer us hope at this time? Is there no possibility that those places where God offered healing and restoration in the past, those Gileads in our life, will not prove effective this time around.

My sense is that it is much healthier for us to be honest about our emotions and perspective and engage in what we might do than it is for us to try to look content and happy and miss what God is doing in our lives. Discontentment or anger or disappointment can be the springboard of renewed faith. It can be the opportunity that helps us shift perspective in order to see what is going on. When directed at God it is a form of prayer that opens the window to an ongoing conversation to resolve. It is when we shut that window by putting on a charade that we truly shut God and the faith community out.

There is nothing healthier than asking God to equip us to mourn; to make our “head a spring of water”, our “eyes a fountain of tears” so that we “might weep day and night” for whatever is grieving us; because in our grief we find God. A God who, in compassion, grieves with us.

Prayers for all

Paul, in writing to Timothy, sets a theology bar when he says, “I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone”. And, by implication, everything. There is nothing that does not fall within the gambit of prayer. In Paul’s understanding that might include the politicians we despise and the folk we detest as much as it would include all the folk we get on with.

It is tough to pray for people we do not like or who offend us or hurt us, but even the Bible was honest enough to record those prayers that were an expression of anger and revenge. Not because God agrees or endorses them, but because they are honest descriptions of how people felt – even if they were asking God to do stuff that was rotted in their anger, fear and resentment. It is hard to pray, “Pour out your anger on the nations that do not know you, and the kingdoms that do not call on your name” without being challenged by the example of Christ’s love, but it is an honest prayer.

Such prayer is not resolved when God does what we ask God to do. Rather, prayer is resolved when we see what God is already doing and we are brought on board because our perspective changes. As much as we would love God to crush the people we are angry with, it is really when we start to pray for them that we are moved to see them as God sees them. In this sense prayer is a transformative journey, but it needs to begin with honesty. We might eventually get to the point of say “Lord I so want you to crush them even though I know deep within myself that this is not a good place to be.” And that could move us on to, “Lord what is a good place for me to be at in relationship with this person?”

When we pray for the wellbeing of others we begin to shift. To supplicate means to request good stuff from God for them. To intercede means to place ourselves in front of them and plead on their behalf before God. To offer prayers of thanksgiving literally means to be thankful for them being a part of our life. That requires a change in perspective.

Prayer is rooted in Christ

The key to prayer is rooted in Christ because when we pray for others we take on the ministry of Christ for the benefit of others. While it is true that the desire of prayer is that we may “lead a quiet and peaceable life in all godliness and dignity”; the actual ministry of prayer revolves around us working towards having the mind of Christ or seeing the situation as God sees it.

The prayers in Jeremiah and the Psalms only make sense when you realize that God’s over-all purpose was not to resolve the situation by letting the people of Israel live the deception of idolatry and the sustained sham of cultural religion while being unfaithful to God and to those suffering injustice (similar to the reading from Luke on Jesus teaching on God and wealth). In fact the resolve of the prayer in Jeremiah or Psalm 79 is not to be

found in the crushing of enemies or escape from the tyranny of the Babylonians or Assyrians, but rather in the renewal of the faith of the people of Israel and a shift in their own perspective that made them realize how unfaithful they had been to a God who had loved them deeply and profoundly and had called them to serve the very people they despised. In this sense prayer was a journey to their own rediscovery of God and God's mission in their world that started with anger and disappointment but ended with their own renewal of faith and the extension of the expression of God's love to those who they thought of as beyond God's reach.

Paul's statement on what is "right and acceptable in the sight of God our Savior" is the outworking of those prayers. It contains within it the theological shift from a Universal God with particular interests to a universal God with a global interest expressed in the ministry of Christ to all. In this sense it is the continuation of the idea that we pray for all that all may know the love and grace found in Christ - whether that be the person next door or the one on the other side of the world. That such prayers are not rooted in some militant and unrealistically victorious faith, but in an honest engagement of ourselves that is rooted in our own inadequate response to God and the possibility that the window created through prayer would help us see the big picture of what God is doing and our part in it.

Conclusion

It is hard when we are in a place of pain and suffering not to be myopic, but prayer has this ability to open the world up to us as we ask God to show us what is happening. It is no mistake that Paul, in writing of love in 1 Corinthians 13 (12-13), wrote, "For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love."

As the Christian mystics repeatedly realized, prayer is a journey into love and self-knowledge in God. In this sense prayer helps us see where God's love and grace is at work and shifts our own perspective of our part in sharing faith with others, bringing hope to our world and, ultimately, demonstrating what it means to abide in love. It starts with the window of blunt honesty but finds its resolve in our transformation in Christ. **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.

PRAYER OF THE PEOPLE #3

(Let us offer our prayers to the source of all love and all life, saying, "Lord, hear our prayer.")

Leader: Merciful Lord, we pray for all who call themselves Christians; that we may become a royal priesthood, a holy nation, to the praise of Christ Jesus our Saviour.

People: Lord, hear our prayer.

Leader: We pray for Andrew, our bishop, Riscylla our Area Bishop and for all bishops and other ministers; that they may remain faithful to their calling and rightly proclaim the word of truth.

People: Lord, hear our prayer.

Leader: We pray for Charles our King, for the leaders of the nations, and all in authority; that your people may lead quiet and peaceful lives.

People: Lord, hear our prayer.

Leader: We pray for the City of Barrie, and those who live here, the poor and the rich, the elderly and the young, men and women; that you will show your goodwill to all.

People: Lord, hear our prayer.

Leader: We pray for the victims of our society and those who minister to them; that you will be their help and defence.

People: Lord, hear our prayer.

Leader: We pray for those preparing for baptism, (for those recently baptized); that they may be strengthened in the faith.

People: Lord, hear our prayer.

Leader: We give thanks for all the saints who have found favour in your sight from earliest times, prophets, apostles, martyrs, and those whose names are known to you alone; and we pray that we too may be counted among your faithful witnesses.

People: Lord, hear our prayer.

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: *I Am the Bread of Life*

#217 SB

PRAYER OVER THE GIFTS

All: God of power, the glory of your works fills us with wonder and awe. Accept our offering this day and help us to live in peace and harmony with all your creation, for the sake 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:

It is Well With My Soul

#65 SB

There's Something About That Name

#89 SB

PRAYER AFTER COMMUNION

All: Ruler of the universe, all creation yearns for its fulfilment in your Son. May we who have shared in holy things grow into maturity in him. This we ask in the name of the same 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: ***Take Up Your Cross***

#431 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 Michelle Sinclair
 10:00 – Altar Margaret Paradis, Cheryl McPhee
 10:00 – Office Maggie Prentice
First Reading: Pauline Cook
Psalm Reader: Laura Johnston
Second Reading: Norm Savill
Prayers: Margaret Paradis
Gospel: Peter Beckett
Servers: Beth Steffler
Music: Craig Snider
Audio/Visual: David Paradis
Chancel Ministry: Eileen Cunningham, Joyce Antony
Sidespersons: Grant Robinson, Douglas Goodyer

In the Anglican Cycle of Prayer we pray for:

The Igreja Episcopal Anglicana do Brasil

In the Toronto Diocesan Cycle of Prayer we pray for:

The Toronto East Deanery

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

Katlin; Toby; Livia & Neil Purcell; Kevin McDonald & Family; The Russell Family; Leta Broomes, Renee Walton, the Broomes family, Kathryn, Gayle & Patrick Haley; Gladys Pecholcs; Maggie Prentice; Kevin & Marie Lemoine; Stephanie; Owen; Bob Hill; Rose Court; Virginia; June Hinkson; Gail Jones; Judy & Don; Frances & Farrell; Arthur; 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; 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; 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 18, 2022

Knock Your Socks Off

Once again, we are collecting socks, underwear, hats, mitts, etc. for those in need. Any donations are greatly appreciated. A bin is at the front door. Many thanks.

Elmvale Zoo Trip (14191 Simcoe County Rd 27, Phelpston)

Sunday, September 25th, 2:00 p.m. Prices: Children \$15.95, Adults \$23.95, Seniors \$20.95. We will meet in the Zoo parking lot at 2:00 p.m. Please arrange a ride ahead of time. Please contact Jennifer Reid if you have questions (705) 790-3189.

Spaghetti Dinner – Trinity Church (Collier St.)

Saturday, September 24th, 5:30-6:30 p.m. \$10 person

Ringing of the Bells – Trinity Church (Collier St.)

Monday, September 19th, 12:00 noon. The bell will toll 96 times in honour of Queen Elizabeth II. All are welcome to go down.

Bible Study of Paul's letters to Timothy

Please join us for a nine week study of Paul's letter to Timothy between 7:00 and 8:30 each Thursday evening at St Margaret's starting on the 22nd of September both in-person and via Zoom. Please contact Canon Simon for more information.

Further Information: The **Barrie Homelessness and Housing Justice Network (BHHJN)** is hoping to take the attached letter to Barrie City Council in September accompanied by the signatures of as many citizens and organizations in the community as possible. The BHHJN is an unofficial group made up of community advocates, including shelter workers and church leaders. Thank you to Jen Van Gennip and Sarah Tilley for their work on this, drawing on the letter developed by Toronto housing activists. The letter asks what actions the City and County might take to address housing and homelessness issues in Barrie. Certainly the issues need provincial and federal action, but the BHHJN wants to get this in front of Barrie City Council before the fall election is in full swing!

Book Study: Jesus for the Non Religious

We will be having a book study on Bishop John Spong's book "Jesus for the Non-Religious." We will be meeting at Trinity each Friday at 11:00 for an hour starting on the 23rd of September and running for 9 weeks. If you wish to join the group then it would be best to pre-order the book and we could make some copies available to share if needed. Please contact Canon Simon for more information

Book Study: 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 5th of October 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

Sunday School has begun again at 10:00 a.m. Sunday service.

Exercise Classes have begun with Jenn Reid every Monday at 7:00 p.m. at church. If you would like more information, please contact Jenn at (705) 790-3189.

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

Movie Nights

Friday, September 23, 7:00 p.m. – Comedy "Without a Paddle"

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

Book Club

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.

Covid Shot Update

Just a reminder that to be a volunteer at the church you must have your COVID immunization shots. Proof of vaccination will still be a requirement for those participation in leadership and ministry. 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.