

**ST. MARGARET OF SCOTLAND
ANGLICAN CHURCH**

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17th Sunday after Pentecost

October 2, 2022

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

THE GATHERING OF THE COMMUNITY

Processional: *Joyful, Joyful*

#425 HB

THE GREETING The 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: **Almighty God, you have built your Church on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Join us together in unity of spirit by their teaching, that we may become a holy temple, acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

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

THE PROCLAMATION OF THE WORD

FIRST READING: **Lamentations 1:1-6**

READING FROM THE BOOK OF LAMENTATIONS

How lonely sits the city that once was full of people! How like a widow she has become, she that was great among the nations! She that was a princess among the provinces has become a vassal. She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has no one to comfort her; all her friends have dealt treacherously with her, they have become her enemies. Judah has gone into exile with suffering and hard servitude; she lives now among the nations and finds no resting place; her pursuers have all overtaken her in the midst of her distress. The roads to Zion mourn, for no one comes to the festivals; all her gates are desolate, her priests groan; her young girls grieve, and her lot is bitter. Her foes have become the masters, her enemies prosper, because the LORD has made her suffer for the multitude of her transgressions; her children have gone

away, captives before the foe. From daughter Zion has departed all her majesty. Her princes have become like stags that find no pasture; they fled without strength before the pursuer.

The Word of the Lord.

Thanks be to God

PSALM: 137

Refrain: Wait quietly for the salvation of the Lord.

By the rivers of Babylon-- there we sat down and there we wept when we remembered Zion. **R**

On the willows there we hung up our harps. For there our captors asked us for songs, and our tormentors asked for mirth, saying, "Sing us one of the songs of Zion!" **R**

How could we sing the Lord's song in a foreign land? If I forget you, O Jerusalem, let my right hand wither! **R**

Let my tongue cling to the roof of my mouth, if I do not remember you, if I do not set Jerusalem above my highest joy. **R**

Remember, O LORD, against the Edomites the day of Jerusalem's fall, how they said, "Tear it down! Tear it down! Down to its foundations!" **R**

O daughter Babylon, you devastator! Happy shall they be who pay you back what you have done to us! **R**

Happy shall they be who take your little ones and dash them against the rock! **R**

SECOND READING: **2 Timothy 1:1-14**

A READING FROM THE SECOND BOOK OF TIMOTHY

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus, To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. I am grateful to God--whom I worship with a clear conscience, as my ancestors did--when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you.

For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline. Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.

For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

The Word of the Lord

Thanks be to God.

THE HOLY GOSPEL: Luke 17:5-10

(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**

The apostles said to the Lord, "Increase our faith!" The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you. "Who among you would say to your slave who has just come in from plowing or tending sheep in the field, 'Come here at once and take your place at the table'? Would you not rather say to him, 'Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink'? Do you thank the slave for doing what was commanded? So, you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!'"

The Gospel of Christ

Praise to You Lord Jesus Christ

Sermon: Rev. Canon Simon Bell

Grounded hope

Introduction

The writer of Ecclesiastes wrote, "For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to throw away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to throw away; a time to tear, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace."

We live in such a driven culture – a culture of excess. It is a culture that is driven, almost craves, new birth, investment, repairing or healing, accumulation, laughter, dancing, gathering, embracing, seeking, hoarding, mending, noise that charades as communication, the desire to find love and peace. Yet it is also a culture of avoidance. A culture that avoids dealing with death, the plucking up of life, bringing things to an end, breaking down, weeping, discarding, restraining, losing, demolition, tearing down, silence, hate and conflict. And, as a result, we struggle to find hope when things go wrong or turn sour because we do not know what to do when life turns sour or when the seasons of life shift.

But that forces us to ask the question, "What is hope?" As far as I can tell, hope is simply blind optimism if it is not rooted and grounded in reality; if it cannot take into consideration the full breadth of life.

Jeremiah and the fall of Jerusalem

Jeremiah was known as the weeping prophet and the book of Lamentations is ascribed to him. The book is ultimately a reflection on the state of the collapse of the Kingdom of Judah and Israel, two fractured city-states that were stuck between the big political players of their time, Babylon and Egypt. They were constantly ravished by war because they consisted of throughways for invasion or to greater prizes beyond themselves. This, of course, did not mean that they were not held dear by those who lived in them or by those who watched their conquest. Jeremiah was one of those people.

The portions of Lamentations that we read this morning reflect upon the state of the city of Jerusalem after it was devastated by the Babylonians and its prize inhabitants, which did not include Jeremiah by the way, were taken into captivity. Jeremiah describes Jerusalem as a lonely widow who has been reduced from being a princess to being a slave. He describes her emotions as that of weeping, comfortless and one who has suffered treachery. Her companion has been taken from her and she has suffered destruction. While she tries to put on a brave face by keeping the events going, nobody bothers coming. Nobody gathers in her meeting places, those of significance groan and the young grieve the loss of their future. She has been robbed of any sense of pride and she has lost any sense of majesty. In every sense what Jeremiah is describing is profoundly dismal.

What you have to be able to imagine is that Jeremiah is so profoundly pre-occupied by this reality. He is mulling over, reconsidering, reflecting, agonising, and worrying about this reality that is eating away at him and sucking the very life out of him. He personifies this reality and describes himself as afflicted and homeless, as one who is eroding away. This is so much part of his reality that he thinks about it continuously.

Where is hope to be found?

But Jeremiah has this “ah ha” moment in it all. He writes, “But this I call to mind, and therefore I have hope: The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness.”

The Bible is not really good at explaining the origin of evil or suffering. In most cases, like in Ecclesiastes, it simply assumes it as a reality. And while Jeremiah ascribes the blame for his own situation on the rebellion of the people of Jerusalem, Judah and Israel, it is not really a theological reflection on the origins of suffering. It is more of a reflection of the reality. But it is while Jeremiah is reflecting upon that reality that a greater reality hits home; that in spite of all of this reality of suffering and destruction, God is still faithful, loving and merciful.

God does not step out of the picture when we encounter the “dark side of life.” As if, somehow or other, that reality ascribes to God blame or is an indication of God’s withdrawal. In contrast, it is an opportunity for us to re-encounter God as loving, faithful and merciful. That after the darkness there is dawn and with that dawn a new hope of encountering God at work.

In fact, Jeremiah describes those qualities of God in very particular ways.

1. That God’s love is steadfast and never ceasing. In other words that it is consistent irrespective of what the reality of our circumstances tells us. So, while we might feel unloved and unlovable, the reality is that God’s love is still there and the ground of our reality.
2. That God’s mercies never come to an end. So, while we might feel judged and beyond any new chance because we have messed life up so bad, God is still merciful in his dealings with us.
3. That God’s faithfulness is great, humungous, and more that we can ever grasp. So, while we might feel that we have been abandoned, God has stuck to us like glue.

Ultimately hope takes into the consideration the reality of our circumstances and balances those against the reality of the ground of our very being – God’s self. And thus, our hope does not lie in some form of optimism that our circumstances will change, but rather in the reality that God is still loving, merciful and faithful to us in spite of the season of life that we are in.

So where is the difficulty?

The difficulty is in our perception of the delivery. We find it tough enough with the reality of the dark side of life, never mind dealing with what is required for it to be resolved. We do live in a world where we believe in the magic cure and the possibility of instant resolve. We struggle with the notion that something might take time or work or effort or sacrifice because we have grown up in a world where we have been promised

immediate gratification, that things are free, that we can achieve without effort and that sacrifice is unnecessary. But that is so contradictory to the reality of life as we really know it.

In contrast, a Biblical worldview encounters life for what it is and guides us into resolving things for what they are. In other words, it encounters reality and engages with it but, in doing so, engages differently. That “differently” has words like “wait” and “seek” as part of its vocabulary. Jeremiah had to learn that hope is found in waiting and seeking out God, not in creating some magic resolve. Waiting and seeking takes time and a very different disposition or attitude to life. It makes us feel awkward, as if something is not being done. It is like silence when we want to fill it with noise.

My prayer for each of us this morning is that as we encounter the reality of life as individuals and as a community of faith that we would find hope in the reality of our circumstances. And that hope would be found in the ground of our being: the God who loves us and is merciful and faithful. That we would find the capacity to wait for that God to act and to seek out those opportunities that God creates for us to bring that same message of hope to our world. **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.

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 Linda, our National Bishop, Anne, our Metropolitan, Andrew our Diocesan, and Riscylla, our Area bishops, 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 in all its diversity, 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: *Lord, I Lift Your Name on High*

#111 SB

PRAYER OVER THE GIFTS

All: God of truth, receive all we offer you this day. Make us worthy servants, strong to follow in the pattern of our Lord and Saviour Jesus Christ. 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:

*When I Survey
Shepherd of Souls*

*#386 HB
#85 HB*

PRAYER AFTER COMMUNION

All: Almighty God, may we who have been strengthened by this eucharist remain in your steadfast love, and show in our lives the saving mystery that we celebrate. This we ask 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. **Amen.**

REMINDERS: *Birthdays/Anniversaries/Announcements*

Recessional: *Praise to the Holiest*

#372 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. Canon Simon Bell

Celebrant/ Preacher: Rev. Canon Simon Bell
Anointers: 8:30 Carl Dicks
10:00 – Altar Doug Court, Joyce Antony
10:00 – Office Margaret Paradis, Beth Mouratidis
First Reading: Jim Blogg
Psalm Reader: Norm Savill
Second Reading: Kevin Hamann
Prayers: Margaret Paradis
Gospel: Peter Beckett
Server: Beth Steffler
Music: Craig Snider
Audio/Visual: David Paradis
Chancel Ministry: Sharon Zacchigna
Sidespersons: John Snow, Kevin Hamann

In the Anglican Cycle of Prayer we pray for:

The Anglican Church of Canada

In the Toronto Diocesan Cycle of Prayer we pray for:

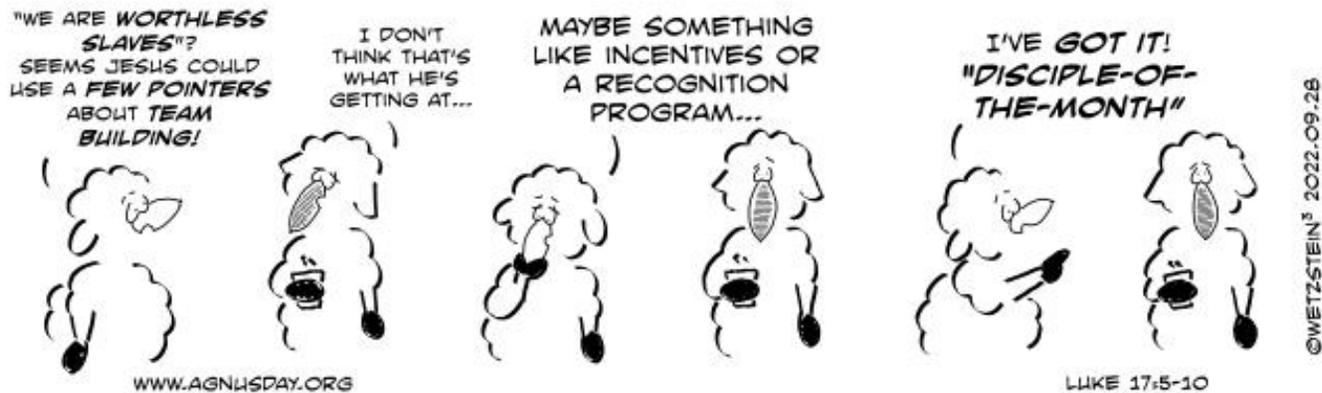
Tecumseth Deanery

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

Lorraine Whitwell; Shirley Sowyrda; Wanda Hogan; Gail Jones Family; Alvin Maynard & Ken Maynard; Dave & Diane Lawrence; Katlin; Toby; Livia & Neil Purcell; Kevin McDonald; 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; 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; 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

October 2, 2022

Blessing of the Pets

Sunday, October 2nd, 11:00 a.m. All Welcome!

Christmas Bazaar Meeting

If you are interested in helping with the Christmas Bazaar please join us for a meeting on Wednesday, October 5th at 7:00 in the church. Speak to Beth Steffler if you have questions. (705) 728-1543 or email beth.steffler@bell.net.

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.

Perogie Dinner

St. Georges Church Allandale, Barrie - Saturday October 1st, \$15/adults, \$7/children under 12. Please email barriesouthlions@gmail.com to reserve your tickets.

Children's Halloween Party

Saturday, Oct. 22nd - 4:00-6:00. If you would like to make donations of goodies for the party please drop off at the office.

Halloween Food Drive

Sunday, October 30th, 11:00 a.m. – Bring your wagons to decorate, and your costumes to dress-up. We will go “Trick or Treating” in the neighbourhood collecting goods for our food cupboards.

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

- **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 October 5th 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 October 19th -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 is up and running. 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, October 21st, 7:00 p.m. – Comedy “**Without a Paddle**”

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

Book Club

Thursday, October 20th – 1:30 p.m. Our book for this month is “**Midnight at the Dragon Café**” by Judy Fong Bates. Books can be picked up at church office. 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.