

# ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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*19<sup>th</sup> SUNDAY AFTER PENTECOST*

October 3, 2021

10:00 a.m. Service

# 19th SUNDAY AFTER PENTECOST

October 3, 2021

10:00 a.m.      Holy Eucharist

## THE GATHERING OF THE COMMUNITY

PROCESSIONAL:    *Worship the Lord in the Beauty of Holiness*

#385

### THE GREETING:

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,

All:            **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.**

### GLORY TO GOD

Celebrant:    Glory to God in the highest,

All:            **and peace to his people on earth.**

**Lord God, heavenly king, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.**

**For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. 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.**

# THE PROCLAMATION OF THE WORD

**FIRST READING:** Genesis 2:18-24

## A READING FROM BOOK OF GENESIS

Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner." So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.

The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.

And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken." Therefore, a man leaves his father and his mother and clings to his wife, and they become one flesh.

The Word of the Lord.

**People:**       **Thanks be to God**

## Psalm 8

O LORD, our Sovereign, how majestic is your name in all the earth! You have set your glory above the heavens.

Out of the mouths of babes and infants you have founded a bulwark because of your foes, to silence the enemy and the avenger.

When I look at your heavens, the work of your fingers, the moon and the stars that you have established; what are human beings that you are mindful of them, mortals that you care for them?

Yet you have made them a little lower than God, and crowned them with glory and honor.

You have given them dominion over the works of your hands; you have put all things under their feet, all sheep and oxen, and also the beasts of the field, the birds of the air, and the fish of the sea, whatever passes along the paths of the seas.

O LORD, our Sovereign, how majestic is your name in all the earth!

**SECOND READING:**       **Hebrews 1:1-4, 2:5-12**

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds.

He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

Now God did not subject the coming world, about which we are speaking, to angels.

But someone has testified somewhere, "What are human beings that you are mindful of them, or mortals, that you care for them?"

You have made them for a little while lower than the angels; you have crowned them with glory and honor, subjecting all things under their feet." Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.

For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying, "I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you."

The Word of the Lord.

**People: Thanks be to God.**

**THE HOLY GOSPEL: Mark 10:2-16**

**THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO MARK**

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

Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you.

But from the beginning of creation, 'God made them male and female.' 'For this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So, they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate."

Then in the house the disciples asked him again about this matter. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery." People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them.

But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them.

The Gospel of Christ.

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

**SERMON: Fr. Simon**

### **The Nature of Marriage**

Drawing upon our reading from Genesis 2 and Mark 10 is to ask, “What are some of the theological foundations of a Christian understanding of marriage?”

#### **Genesis 2 – Principles of Marriage**

There is a vast array of ways we could read Genesis 1 and 2, particularly as it relates to the portions on the creation of humanity. One Hebrew understanding of Genesis 1 and 2 is that they are of two separate acts of creation. In Genesis 1 we have the creation of Adam as humanity undifferentiated – both male and female he created them in the image of God – as God is undifferentiated, on the basis, of sex or gender.

In creating animals as social beings, Genesis 2 then is in response to God’s recognition that “aloneness” is not good (in contrast to everything else that is good), so God equally splits Adam. The word we translate as “rib” is more correctly translated “side” or “sides”.

Within the Christian tradition there has been a suggestion that Genesis 1 and 2 are snap shots of the same event – one on the macro-level looking at it from 50,000 feet and the second on the micro-level looking at the creation of humanity in all of its intimacy. The injunction, “It is not good that the man should be alone” is a reflection of God’s own position as a Trinitarian community – Father, Son and Holy Spirit – looking in on the human plight of “aloneness”.

It is important that we understand the principles that define the relationship between the couple, rather than being obsessed with the literal details. In it, God recognizes that – in contrast to all the animals for which companions are created – “adam” or “man” is alone. In-order to deal with that state of aloneness God then chooses to replicate God’s self as community (the foundation of our theology of humanity is Trinitarian). God then chooses to create a “helper as a partner.”

**Marriage as a mutual partnership or companionship of equals - “I will make him a helper as a partner” (Genesis 2:18)**

As Hebrew scholars are all too willing to point out in response to our poor English translation of their scriptures, the word we translate as rib is more accurately translated as “side” or “sides” in-order to indicate that all of humanity was created from a common origin of equality. In essence this partner and helper is equally the recipient of a “helper” or “partner” in Adam. Neither of them is subservient to the other or defined in any way that lessens their significance.

There is an interesting rabbinic line that reads our English translation, “a helper” as “a help against him.” The Hebrew commentator Rashi has suggested that we could translate this “if he is worthy, she will be a help; if not, she will be against him.” What these Hebrew scholars were suggesting to us in their reading of Genesis 2 is that important principle that the “success” of the partnership is one of equal investment and earned respect rooted in mutual trust. Without these things we may have a “marriage” without it being defined as a mutual partnership that carries us through all of life.

Thus, the emphasis of the basis for Christian marriage is not the legal agreement, but rather upon the nature of the relationship between the couple. As I am constantly reminded, “The relationship is more important than the marriage.”

In the marriage service we keep using the word covenant and agreement to remind the couple of their oath before God and the church, but it is not to suggest to them that meeting the “legal requirements” is what marriage is all about. In essence the legal requirement is the last line in the sand once the relationship has deteriorated.

Rather in entering into, marriage we choosing to enter a relationship of mutual support and care based upon mutual compassion, respect and dignity. The BAS services put their emphasis upon the mutuality of equals. We no longer ask, ‘Who gives this bride away’ as if women are unequal partners and part of a property transaction. Nor do the vows differ based upon the sex of the person being married. The marriage starts with both of the couple being asked if they are willing to be married and them saying the same vows in order to indicate that they are equal partners who commonly agree to enter into this relationship we now define as marriage.

**2. Marriage as the Primary Social Relationship** - “Therefore a man leaves his father and his mother and clings to his wife” (Genesis 2:24)

So, while we start in vs.28 with the intimate relationship between equal helpers and partners, that is offset by the related principle that this primary union of spouses is always in the context of secondary unions to parents and children. In other words, this union of marriage is meant to be the first and primarily human relationship that takes precedence over all the now subsidiary relationships. In the case of Genesis 2 that subsidiary relationship is to our parents. Elsewhere it will be to our children and then to the rest of humanity.

All too often in pastoral ministry I encounter couples who place their parents, children or friends or work colleagues or the church community before their spouse. If we were to understand the nature of the intentions, we express in choosing marriage and the vows we make at marriage we would realize that this marriage relationship is number one and is to be guarded at all cost against becoming subordinate or subsidiary to any other relationship that we are involved in.

That is Jesus’ entire point in Mark 10 to the question “Is it lawful for a man to divorce his wife?” Note that the question already starts with an assumption of the power-dynamic of inequality in that it assumes one has the power over another to dismiss them from the union. In fact, the Jewish law did permit divorce on the basis that a man could give his wife a “certificate of dismissal”.

Jesus’ teaching on divorce needs to be seen in the context of his teaching on adultery in Matthew 5:27-32 “You have heard that it was said, “You shall not commit adultery.” But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell.\* And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell. It was also said, “Whoever divorces his wife, let him give her a certificate of divorce.” But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.”

This teaching on adultery – and then on divorce – is within the context of the sermon on the mount where Jesus takes different aspects of the Jewish Law – “You heard it was said” – and then qualifies then – “But I say to you”. In each case Jesus goes beyond the legal requirement to the relational

intention. In this case “Do not commit adultery” becomes “looks on another with lust” and drives at the very heart of the issue where the mutual relationship of dignity and respect is made subordinate to physical desire.

The relationship is more important than the marriage. If marriage is the law, the heart of the matter is the nature of the relationship as mutual and equal companionship and partnership in life. That phrase “unchastity” in the NRSV could also be translated as “unfaithfulness” and carries with it not just the simple act of sexual indiscretion, but the sense of distraction where the primary relationship of mutual partnership become secondary – which I think is far more in line with Jesus intention in the passage.

What Jesus was dealing with in Mark 10 was the reality in the world of his day men were all too willing to divorce their wives for some “new fancy”. In a world where polygamy and serial monogamy was common – and justified on the basis of the religious Law – Jesus was aiming at the heart of the matter – namely where we make this primary relationship of a partnership one that is subsidiary and therefore of no importance.

### **3. The union of two - “and they become one flesh” (Genesis 2:24)**

Our difficulty is with that word “flesh”. We read it very literally as the physicality of our being. Hebrew people never thought of it in that way. In contrast they thought of us very holistically and would have read that phrase to suggest everything that encompasses us. If you want to get a sense of that then read the concluding injunction in the old Anglican Prayer Book which translates Paul’s injunction “body” as “And here we offer and present unto Thee, O Lord, Ourselves, our souls and our bodies, to be a reasonable, holy, and living sacrifice unto thee.” The statement is intended to be as compressive as possible of all that we are because it is faithfully rooted in that Hebrew understanding of our “self”.

That is the very intention of both a Hebrew and Christian theology of marriage – that offer of what each of us are, is fully encompassed in the emergence of the new self as “one flesh”. In this sense it builds upon the notion of the relationship between God and the people of Israel in the Hebrew Scriptures as being a marriage or the idea of church being the bride of Christ. It signifies the complete and utter union of all that we are in Christ, with Christ and for Christ.

It is this understanding that is the root of our theology of marriage as a sacrament – a means of grace. For in that union of compassion there is space for forgiveness, reconciliation, grace and the reaffirmation of the life of partnership through all of life. It is in this context that we are fully known and fully loved. In a Hebrew understanding it is the rejoining of the sides so that the split humanity of Genesis 2 becomes the unified humanity of Genesis 1.

Importantly, as I remind married couples, this does not mean that when we get up the day after our wedding that we live as some undifferentiated self. Rather that, who we fully are is retained within the fullness of who we are together, both as a theological reality and as an unfolding journey of discovery.

### **Conclusion**

For some of us these texts can be hard to grapple with because they remind us of our guilt and condemn us because of our past or make us squirm because of our present state. That is not the intention of the Gospel. Rather we need to find the grace within the text and work from there.



1. Firstly, our theology of divorce has changed significantly in the past century primarily because we better understand that the intention of marriage is not to create a millstone around our neck; but rather to build for ourselves healthy, lifegiving partnerships and companion relationships that are “helpful” and not destructive. This move is not to flaunt Jesus’ teaching on divorce, but rather to understand it in the fullness of the Gospel of grace and mercy.
2. Secondly, while these texts were written in a particular cultural context where the “normative” frame of reference was “male” and “female”; the church has throughout its history been more than willing to recognize that if the full intention of marriage is companionship and partnership – and not simply biological reproduction – then the scope of who may enter into such partnerships is not limited. There are tons of historical evidence that up until the Reformation in the 15<sup>th</sup> Century the portion of our Prayer Book that dealt with liturgies of marriage was not obsessed with the gender specifics of the couple or limited to the biology (as was true of the historical canon on marriage within the Anglican church in Canada). It is clear, that by the first century of the church’s life there was a vast openness to giving authority to and blessing the unions of the breadth of humanity in a range of configurations that were built on mutual partnerships of equal companionship.
3. We need to take care in assuming that marriage is the “normative” state for every human being and an “essential” state for Christians. Hardly! In fact, for at least the first three centuries of church history marriage was seen as a “lesser state” for those too weak in their faith to remain single. This is rooted in Paul’s own teaching on Christian leadership and service and indicates to us that we constantly need to revisit our theology of singleness and to even suggest that it is a “desirable” state. Here “helpers” were to be sought in the broader community and church in a way that did not echo marriage, but that dealt with “aloneness”.
4. Finally, if the relationship is more important than the marriage. And if that relationship is defined as a mutual partnership of equal help. And if this is the primary relationship for those married. And if we enter-into an all-encompassing union that is true to both our distinctiveness and our common life. Then those of us who are married have a lot to contemplate and work on. But we do need to remind ourselves that this union we hold is held in grace as the union between Christ and the church is one of grace. Amen

**People:**        **Amen**

*(Time allowed for Silent Reflection.)*

## **THE APOSTLE’S CREED**

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

**People:**        **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 (#2)

(Let us pray with confidence to the Lord, saying, “Lord hear our prayer.”)

Officiant: O Lord, guard and direct your Church in the way of unity, service, and praise.

**People: Lord, hear our prayer.**

Officiant: Give to all nations an awareness of the unity of the human family.

**People: Lord, hear our prayer.**

Officiant: Cleanse our hearts of prejudice and selfishness and inspire us to hunger and thirst for what is right.

**People: Lord, hear our prayer.**

Officiant: Teach us to use your creation for your greater praise, that all may share the good things you provide.

**People: Lord, hear our prayer.**

Officiant: Strengthen all who give their energy or skill for the healing of those who are sick in body or in mind.

**People: Lord, hear our prayer.**

Officiant: Set free all who are bound by fear and despair.

**People: Lord, hear our prayer.**

Officiant: Grant a peaceful end and eternal rest to all who are dying, and your comfort to those who mourn.

**People: Lord, hear our prayer.**

## CONFESSION AND ABSOLUTION

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, Whose Love in Humble Service*

#585 HB

### 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.**

### EUCCHARISTIC PRAYER 3

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: Blessed are you, gracious God, creator of heaven and earth; you are the source of light and life for all your creation, you made us in your own image, and call us to new life in Jesus Christ our Saviour. Therefore, we praise you, joining our voices to proclaim the glory of your name.

**All: 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 thanks to you, Lord our God, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night he was handed over to suffering and death, Holy Eucharist 199 a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my body which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, Father, according to his command,

**All:**           **we remember his death,  
we proclaim his resurrection,  
we await his coming in glory;**

Celebrant:    and we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant.

Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit. 200 Holy Eucharist In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you dwell with all your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory are yours, almighty Father, now and for ever.

**People:**       **Amen.**

## **THE LORD'S PRAYER**

Celebrant:    And now, as our Saviour 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 well all share in the one bread.**

## **LAMB OF GOD:**

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:

*Acclamation We Praise You*  
*Shepherd of Souls, Refresh and Bless*

#731  
#85

### 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 grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.

**People:** Amen.

**REMINDERS:** Birthdays/Anniversaries/Announcements

**RECESSIONAL:** *My Faith Looks Up to Thee*

#551

### THE DISMISSAL:

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

**People:** Thanks be to God.

+++++



**Assisting Rev. Simon today:**

Celebrant/Preacher:	The Rev. Simon Bell
Bread:	Fr. Simon
First Reading:	Margaret Paradis
Second Reading:	Lorraine Chew
Prayers:	Margaret Paradis
Gospel:	Amy Pauley
Server:	Margaret Paradis
Audio/Visual:	David Paradis
Music:	Gayle Haley
Chancel Ministry:	Michelle Sinclair, Margaret Paradis
Sidespersons:	Bob Cheesman, Al Lavender

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

Jackson; Colleen; Sally Smith; John & Terry; Carrie Snow; Marilyn Lloyd; Theresa & Pete; Dave Lawrence; Valerie; Stephen and Martin Bertelsen; Alvin Maynard; Amanda Rose; Darlene Jessem; Jim Tomkins; Ray Wilson; Doreen; Livia & Neil Purcell; Adesh; Sheri Scott; Audrey Moody; Wally Raymond; Christine; Kim; Carl; Mark & Erin; Wendy; Brenda Jessem; Shirley; Lynda Raye; Kilravey; Rhonda; Brenda & Brian; Derek; Jaxon Croft; Sean; Amanda Stewart; Kathryn

**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:**

Garn Mennell; Lorraine Whitwell; Lee & Jeannie Martin; Michelle Sinclair, Mom and Family; Anthony Sacco; Alan Proudlove; Lawrence Bornais; Kathy H.; Judy Virtanen; Jane & Ron Lewis; Cecilia Mowat; Tanya Bowskill; Sophia L; Jane Tutty; Dorothy & Chuck; Kevin Hamann; Laura Johnston; Marilyn Foley; Kadeem Broomes; Bill Snow; Deborah Hall; Owen; Jen Galicinski; Arlene; Joan Gough; Lorraine W; Stephanie; Fr. Murray; Jordan; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Bill & Cathy Gray; Wendy Goodyer; Donna Wilson; Gordon Kennedy; Paul & Rose McIntyre; Do Saunders; Jefferson Jr.; June Osolin; Tanya Wade-Vargas.

**In the Anglican Cycle of Prayer we pray for:**

The Diocese of Haiti

**In the Toronto Diocesan Cycle of Prayer we pray for:**

Flemington Park Ministry