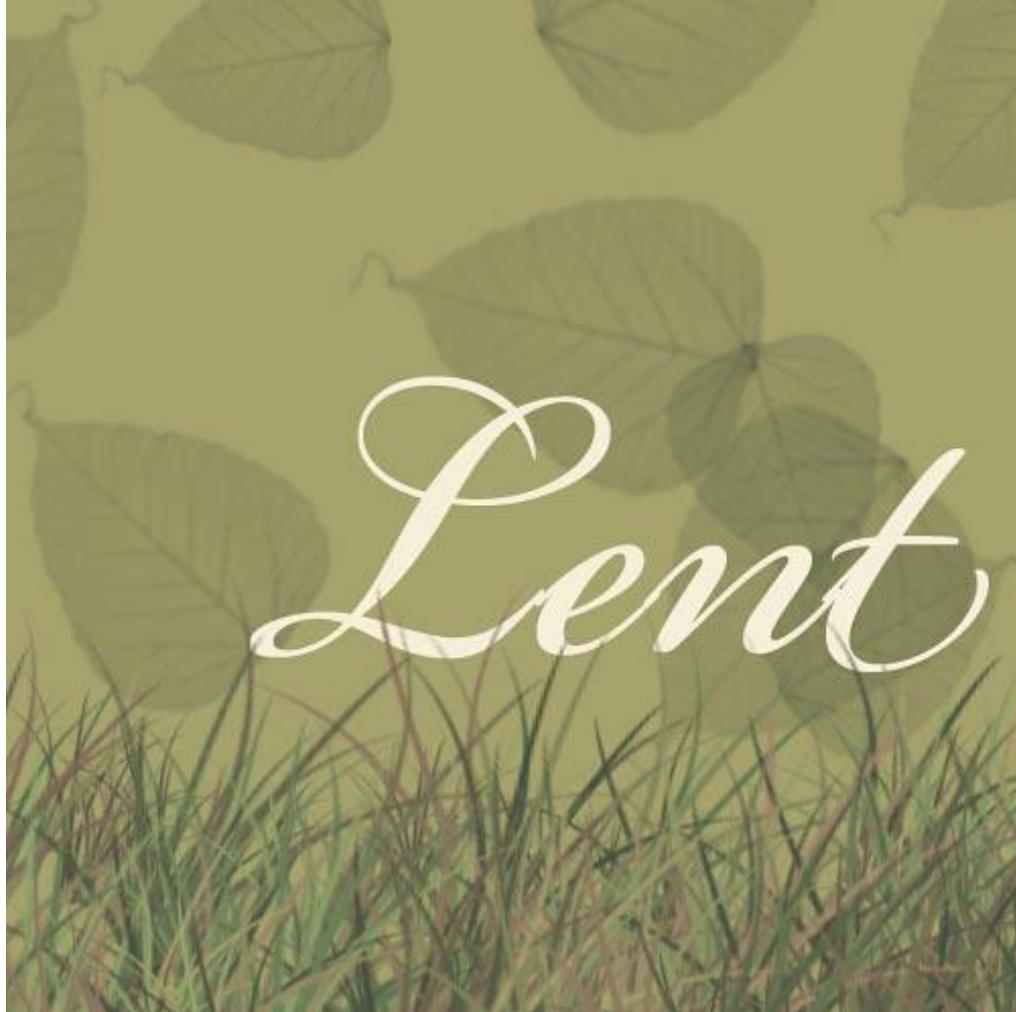


**ST. MARGARET OF SCOTLAND ANGLICAN CHURCH**

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



## **Lent 1**

**Sunday, March 6, 2022**

# ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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## **First Sunday in Lent**

March 6, 2022

8:30 & 10:00 a.m.      Holy Eucharist

# **THE GATHERING OF THE COMMUNITY**

**Processional:** *O For a Thousand Tongues* #308 HB

**THE GREETING:** Rev. Canon Simon Bell Pg. 185

Celebrant: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

**People:** And also with you.

Celebrant: Almighty God,

**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.

## KYRIE:

**Lord, have mercy.**  
**Christ, have mercy.**  
**Lord, have mercy.**

## THE COLLECT OF THE DAY: (Prayer of the Day)

Almighty God, whose Son fasted forty days in the wilderness, and was tempted as we are but did not sin, give us grace to discipline ourselves in submission to your Spirit, that as you know our weakness, so we may know your power to save; 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:** Deuteronomy 26:1-11

## A READING FROM THE BOOK OF DEUTERONOMY

When you have come into the land that the LORD your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the LORD your God is giving you, and you shall put it in a basket and go to the place that the LORD your God will choose as a dwelling for his name.

You shall go to the priest who is in office at that time, and say to him, "Today I declare to the LORD your God that I have come into the land that the LORD swore to our ancestors to give us."

When the priest takes the basket from your hand and sets it down before the altar of the LORD your God, you shall make this response before the LORD your God: "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous.

When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the LORD, the God of our ancestors; the LORD heard our voice and saw our affliction, our toil, and our oppression.

The LORD brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey.

So now I bring the first of the fruit of the ground that you, O LORD, have given me." You shall set it down before the LORD your God and bow down before the LORD your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the LORD your God has given to you and to your house.

The Word of the Lord.

**People:**      **Thanks be to God**

**PSALM:**      91:1-2, 9-16

**Refrain:**      **He shall give his angels charge over you.**

You who live in the shelter of the Most High, who abide in the shadow of the Almighty, will say to the LORD, "My refuge and my fortress; my God, in whom I trust." **R**

Because you have made the LORD your refuge, the Most High your dwelling place, no evil shall befall you, no scourge come near your tent. **R**

For he will command his angels concerning you to guard you in all your ways. On their hands they will bear you up, so that you will not dash your foot against a stone. **R**

You will tread on the lion and the adder, the young lion and the serpent you will trample under foot. Those who love me, I will deliver; I will protect those who know my name. **R**

When they call to me, I will answer them; I will be with them in trouble, I will rescue them and honor them. With long life I will satisfy them and show them my salvation. **R**

**SECOND READING:**      Romans 10:8b-13

A READING FROM THE LETTER OF PAUL TO THE ROMANS

"The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved."

The Word of the Lord.

**People:      Thanks be to God**

THE GRADUAL:

**All:            Jesus, remember me when you come into your kingdom.  
                Jesus, remember me when you come into your kingdom.**

HOLY GOSPEL:   Luke 4:1-13

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO LUKE

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

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished.

The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." Jesus answered him, "It is written, 'One does not live by bread alone.'" Then the devil led him up and showed him in an instant all the kingdoms of the world.

And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours." Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him.'"

Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, for it is written, 'He will command his angels concerning you, to protect you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'"

Jesus answered him, "It is said, 'Do not put the Lord your God to the test.'" When the devil had finished every test, he departed from him until an opportune time.

The Gospel of Christ.

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

THE GRADUAL:

**All:            Jesus, remember me when you come into your kingdom.  
                Jesus, remember me when you come into your kingdom.**

**Dealing with temptation – “no one who believes in him will be put to shame”**

**Deuteronomy 26:1-11; Psalm 91:1-2, 9-16; Romans 10:8b-13; Luke 4:1-13**

It is that time of year when most of us realize that most of those New Year's promises we made are simply not going to get fulfilled. We took out the gym membership, but we have hardly been. We aimed to lose 10 pounds, but we might have even gained a few or be in a steady state of frustration. We tried to give up smoking, but it is getting tough to beat when there are so many routines that trigger the desire. We were going to make an effort to get on with that irritating person at work, but they seem to keep taking jabs at us. We were going to work on a new study schedule, but we are still behind in our school work. We were going to make more time for the kids, our parents, our self or for recreation, but the pressures on our time seem to never decrease. We were going to deal with those private habits that others never see, but we are so aware of, but we keep falling into the same old patterns and behaviours. We were going to be more optimistic or more positive about life, but it has not taken much to make us feel despondent about our attitude or mindset.

Most of us know what it is like dealing with the frustration of not reaching a goal, dealing with a habit or overcoming an attitude in our life. All too often we can get to the Confession in the service and feel like we are stuck in the same place, dealing with the same issues and facing the frustration of feeling that we are “such a bad Christian” and a poor example of what it means to follow Christ.

**Temptation versus sin**

Paul reminds us that Christ in his humanity was tempted, but that he did not sin. This is one of the central points of this passage from Luke's Gospel – Jesus is tempted three times to find a short-cut, but he does not give in to that temptation. In other words, he did not sin. The problem for most of us is that we do not understand what sin is. Most of us think of sin as a list of do's or don'ts – as if we avoided doing the things on this imaginary list we would be without sin. So we think that if we are a “good person” (in that we don't drink, smoke, kill people, act in some nasty way or fail to be nice) then we have not sinned.

The key to understanding sin is that it involves both what we do and what we fail to do. We are capable of sins of commission and omission, and the measure of sin is love. In essence when I do not love God with all my being and my neighbour as myself or fail to love God with all my being and my neighbour as myself, I have sinned. As the Confession puts it, “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.”

In this sense sin is comprehensive (thought and word and deed) and includes what we do and what we fail to do. It is in this sense that sin is not just the bad we do, but the good we fail to do. Sin then is what finds its root in temptation: it is that giving in to our human tendency to not fully love God or our neighbour as our self. There is no harm in temptation other than in giving in to it, but there is every harm in failing to love God and our neighbour as comprehensively as we could.

**Dealing with temptation**

Many of us make the mistake of assuming that the way we deal with temptation is through our sense of resolve, “I know all I need to do is to try a whole lot more.” Or “I am such a failure, surely if I just put more effort into this then I will overcome it.” Dealing with temptation is a matter of will in that we make a choice not to do wrong or fail to do what is right, but it is more than that. Dealing with temptation involves us acknowledging the weakness of our humanity and the fullness of God's grace to bring resolve in our lives. Ramping up our sense of self determination is in itself a form of sin, because it denies us of an appropriate response of faith where we abandon ourselves to the love and grace of God. If there is anything that we can learn from the response of Christ, it is that he was all too willing not to deal with temptation by increasing his sense of resolve

or finding a short cut to living out the will of God. In contrast, Jesus constantly comes back to a sense of dependence rooted in the word of God because dealing with temptation is a matter of faith.

Jesus repeatedly answers, “It is written” or “it is said.” Why? To emphasize that this work is one of faith rooted in Scripture. Paul puts it rather neatly when he says, “The word is near you, on your lips and in your heart (that is the word of faith that we proclaim) because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:8-9). By doing so Paul makes the transition from Scripture as the written embodiment of God to Christ as the living Word – the embodiment in the incarnation – of God. He reminds us that faith is about a relationship of dependence upon the very one revealed in Scripture and incarnate in Christ (who John refers to as the Word).

The assurance that he gives us is that when we place our faith in Christ, that we will be saved/rescued from the consequences of the weakness of our own humanity. We sometimes think of this “salvation” as the once of act of “coming to faith” and “being saved” without recognizing that salvation is as much a journey as it is an act (Many of Paul’s references to salvation are written in the present continuous tense - “continue to be saved”!)

It is when we understand this that we are freed up from thinking our eternal salvation is by faith, but our Christian walk is by works – as if what Jesus did for us was good enough to get us into heaven, but our own effort is going to have to carry us through life. No! We need Christ as much to deal with the cost of the wrong that plagues us for eternity as much as we need him to help us to deal with the daily reality of our failing in the moment. The great assurance for us is that Christ understands our weakness for he himself was tempted, but knew no sin. We place our hope in the one who knew the fullness of our humanity, but the fullness of what it meant to overcome our human limits by faith.

### **Finding strength in community**

One of the consequences of the Reformation is this over-emphasis on the individual nature of sin and salvation. As products of the Reformation we tend to read Scripture as individuals or as if its point of reference is the individual. Paul (Romans 10:12) includes this reference “For there is no distinction between Jew and Greek; the same Lord is Lord of all and generous to all who call on him” because Paul’s readers would have read the text from the perspective of their social identity as Jews or Greeks. They would have assumed something of this offer of God’s rescue that was intrinsically about community.

That is why the Prayer Book is so careful to constantly word things in the plural, “we confess that we have sinned against you ... We have not loved ... We are truly sorry and we humbly repent ... have mercy on us and forgive us, that we may delight in your will.”

This is not simply here as a reflection of our common humanity but because we fail to love God and our neighbour as ourselves corporately. Paul talks of the Body of Christ in I Corinthians 12, the Church, as an organism that functions as a ministering community together, he is also talking of the same organism failing together. That its own corporate identity is a reflection of its own corporate ability to be tempted to love less and its own corporate sin of loving God and its neighbours less than it should. It is in this sense that we are also not saved by corporate resolve, but that we are corporately rescued by Christ when we place our corporate faith in him as the living Word or embodiment of God’s will incarnate.

We are just as tempted to find a short-cut or to give up or to have a sense of failure or to embody grief and guilt or to give in to old patterns and ways of doing things that are destructive, unhealthy and counter-productive to the mission of God and our ministry as a church. But we face the possibility as a community of recognizing that we are just as tempted to try better or to make more of an effort or to have a greater sense of resolve and thus to count on ourselves to fix our selves. Thus, just as much as we need to simply place our faith and trust as individuals in the wonderful grace of the Word incarnate to help us over-come temptation, we need to constantly do the same as a community of faith. For we are no more likely to be saved by our works as a

community as we are as individuals, and we need the work of Christ just as much as a community as we do as individuals.

## Conclusion

After the Confession the priest says the Absolution, “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.” It is here that the priest takes on the ministry of Christ to forgive sins – as Jesus kept saying, “Behold your sins are forgiven.” It is in this sense that we embody this ministry on behalf of the Church – to proclaim the words of Christ and the assurance of faith to individuals and the community that there is forgiveness of sin.

That forgiveness is not dependent upon the priest, as if it is some element of “work” that we perform. We do so as an act of faith knowing that Christ is able to forgive. But just as importantly the priest reminds us of the comprehensive nature of Christ’s work in “pardoning and delivering us from our sins” and then dealing with the ongoing reality of temptation in confirming (bringing to conformity on Christ) and strengthen us “in all goodness”, and then keeping us (holding onto us with the intention of never loosing us) “in eternal life”.

As much as Christ rescues us as individuals from sin and helps us deal with temptation so that we can live as Christ called us to live and hold us in love into eternity, so Christ rescues us from our sins corporately, transforms us to be all Christ wants us to be as a living embodiment of him as a community and holds onto us in love as a community until we enter into that eternal rest where we will no longer be plagued by our failing and short-comings. It is then that we will surely know, “No one who believes in him will be put to shame” (Romans 10:13).

**People:**      **Amen.**

## THE NICENE CREED:

Pg. 189

Celebrant: Let us confess our faith, as we say,

**All:**            **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary and was made man.**

**For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

## PRAVERS OF THE PEOPLE (#14)

(With confidence and trust let us pray to the Lord, saying, “Lord, have mercy.”)

- Reader:** For the one holy catholic and apostolic Church throughout the world, we pray to you, Lord.  
**People:** **Lord, have mercy.**
- Reader:** For the mission of the Church, that in faithful witness it may preach the gospel to the ends of the earth; we pray to you, Lord.  
**People:** **Lord, have mercy.**
- Reader:** For those preparing for baptism and for their teachers and sponsors, we pray to you, Lord.  
**People:** **Lord, have mercy.**
- Reader:** For peace in the world, that a spirit of respect and reconciliation may grow among nations and peoples, we pray to you, Lord.  
**People:** **Lord, have mercy.**
- Reader:** For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all in danger; that they may be relieved and protected, we pray to you, Lord.  
**People:** **Lord, have mercy.**
- Reader:** For all whom we have injured or offended, we pray to you, Lord.  
**People:** **Lord, have mercy.**
- Reader:** For grace to amend our lives and to further the reign of God, we pray to you, Lord.  
**People:** **Lord, have mercy.**

## CONFESSON 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: *Be Thou My Vision*

#505 HB

### PRAYER OVER THE GIFTS

All: **God our refuge and our strength, receive all we offer you this day, and through the death and resurrection of your Son transform us to his likeness. We ask this in his name. Amen.**

### EUCCHARISTIC PRAYER #5

Pg. 204

Celebrant: The Lord Be with you.  
People: **And also with you.**

Celebrant: Lift up your hearts.  
People: **We life 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,

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 names 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 cares 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 break, gave thanks to you, broke it, and gave it to the, 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 to 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

Pg. 211

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 #7

Pg. 213

Celebrant: We break this bread,

All: **Communion in Christ's body once broken.**

Celebrant: Let your Church be the wheat which bears its fruit in dying.

All: **if we have died with him, we shall live with him, if we hold firm, we shall reign with him.**

#### 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:

*Thou Who at My First Eucharist*

#57 HB

### PRAYER AFTER COMMUNION

**Faithful God, in this holy bread you increase our faith and hope and love. Lead us in the path of Christ who is your Word of life. We ask this in his name. Amen.**

### THE DOXOLOGY

**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: May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit.  
All: **Amen.**

NOTICES: DAILY DEVOTIONS – team of writers at Good Shepherd, St Margaret’s and Trinity – contact Norm Savill [nsavill@bell.net](mailto:nsavill@bell.net) to be included or check the parish websites.

#### LENTEN STUDIES GROUPS;

**The “I ams” in John’s Gospel** – for six Thursdays of Lent between 12:00 and 1:00 and repeated between 7:00 to 8:00 p.m. at St Margaret’s both in-person in the church and on-line.

**Faith in the City:** Conversations in Urban Theology – for the six Friday’s of Lent between 12:00 and 1:00 at Trinity starting on the 4<sup>th</sup> of March. In-person in the church and on-line. Lunch to go.

#### MINI MEALS SALE – Trinity ACW

Trinity ACW do a fundraiser for local Barrie charities by selling prepared meals. They include: **Shepherd's Pies** -Lg. \$7.00/ Sm. \$5.00; **Meat Pies** – Lg. (6") pie - \$7.00/ Sm. (4") pie - \$5.00; **Soups** - Squash, asparagus, beef barley, or bean and bacon -- \$6.00; **Potato Pancakes**, 2 per pkg. - \$1.00. Please **call Mae at 705 734 1888** to place your order and arrange for pickup. Pickup is also available after Church on Sundays but must be ordered ahead.

LENTEN BIBLE STUDY - Mondays during Lent 1:30-3:00 pm March 7<sup>th</sup>- April 11<sup>th</sup>

This study will be offered on Zoom. Rev. Susan Snelling will be leading it.

#### Witness at the Cross

Experience Holy Friday from the perspective of those who watched Jesus die: Mary his mother; the Beloved Disciple from the Gospel of John; Mary Magdalene and the other women from Galilee; the two men, usually identified as thieves, crucified with Jesus; the centurion and the

soldiers; Joseph of Arimathea and Nicodemus. Jews and Romans, friends and strangers, the powerful and the powerless, the hopeful and the despairing.

In *Witness at the Cross*, Amy-Jill Levine shows how the people at the cross each have distinct roles to play in the Gospels. For each, Jesus has a particular meaning and message, and from each, we learn how those meanings and messages cross the centuries to any who would come to the cross today.

Contact Rev. Susan at [smsatgoodshepherd@gmail.com](mailto:smsatgoodshepherd@gmail.com) or [revsusan@rogers.com](mailto:revsusan@rogers.com)

Recessional:      **We Praise You O God**      #342 HB

**THE DISMISSAL:**

Reader:            Go in Peace to love and serve the Lord.  
**People:**          **Thanks be to God.**

++++++

**Assisting Rev. Canon Simon Bell today:**

Celebrant/Preacher:	The Rev. Canon Simon Bell
Bread:	The Rev. Canon Simon Bell
First Reading:	Maggie Prentice
Second Reading:	Pauline Cook
Prayers:	Margaret Paradis
Gospel:	Peter Beckett
Servers (10:00):	Beth Steffler
Music:	Gayle Haley
Audio/Visual:	David Paradis
Chancel Ministry:	Beth Steffler
Sidespersons:	Grant Robinson, Doug Goodyer

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

Kim Middaugh; Lorraine W; Cathy Cole; Wilma; Sally; Steve & Jade; Jim & Barb Tomkins; Stephen Bertelsen; Ron and Karen; Braedy; Gabrielle & Dom & family; Karyn; Shane & Shelly Finnigan & Families; Rev. Janet Mitchell; Dave & Winnie Fulcher; Martin Bertelsen; Sharron Snider; Peter Hubbard; Sally Smith; Marilyn Lloyd; Theresa & Pete; Valerie; Darlene Jessem; Doreen; Brenda Jessem; Brenda & Brian; Derek; Jaxon Croft; Sean.

**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:**

Rose McIntyre; Vayda; Daniel Leibovich; Barb Semsch; Rose Court; Cecilia Mowat & Tanya Bowskill; Donna & Ray Wilson; Mark Ralston; Jackson; Phil & Kathy C.; Bob Anderson; Nancy Perault; Marco Romita & Rose; Sharon Z; Adesh; Lisa Marie; Joyce Antony; Bill & Cathy Gray; Alvin Maynard; Dave Lawrence; Livia & Neil

Purcell; Sheila Green; Carrie Snow; Sheri Scott; 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; Deborah Hall; Jen Galicinski; Arlene; Joan Gough; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Wendy Goodyer; Do Saunders; Jefferson Jr.; June Osolin; Tanya Wade-Vargas.

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

The Anglican Church of Korea

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

Bishop Andrew Asbil