

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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4th Sunday after Pentecost

Sunday, July 3, 2022

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

THE GATHERING OF THE COMMUNITY

Processional: *Guide Me O Thou Great Jehovah*

#565 HB

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,

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, your Son Jesus Christ has taught us that what we do for the least of your children we do also for him. Give us the will to serve others as he was the servant of all, who gave up his life and died for us, but 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: 2 Kings 5:1-14

A READING FROM THE SECOND BOOK OF KINGS

Naaman, commander of the army of the king of Aram, was a great man and in high favour with his master, because by him the Lord had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife.

She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy." So Naaman went in and told his lord just what the girl from the land of Israel had said. And the king of Aram said, "Go then, and I will send along a letter to the king of Israel." He went, taking with him ten talents of silver, six thousand shekels of gold, and ten sets of garments.

He brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you my servant Naaman, that you may cure him of his leprosy." When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me."

But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes?

Let him come to me, that he may learn that there is a prophet in Israel." So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean."

But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?"

He turned and went away in a rage. But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean'?" So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

The Word of the Lord.

All: Thanks be to God

PSALM: 30

REFRAIN: You have brought me up, O Lord from the dead.

I will exalt you, O Lord, because you have lifted me up and have not let my enemies triumph over me. O Lord my God, I cried out to you, and you restored me to health. You brought me up, O Lord, from the dead; you restored my life as I was going down to the grave. **R**

Sing to the Lord, you servants of his; give thanks for the remembrance of his holiness. For his wrath endures but the twinkling of an eye, his favour for a lifetime. Weeping may spend the night, but joy comes in the morning. **R**

While I felt secure, I said, "I shall never be disturbed. You, Lord, with your favour, made me as strong as the mountains." Then you hid your face, and I was filled with fear. **R**

I cried to you, O Lord; I pleaded with the Lord, saying, "What profit is there in my blood, if I go down to the Pit? will the dust praise you or declare your faithfulness? Hear, O Lord, and have mercy upon me; O Lord, be my helper." **R**

You have turned my wailing into dancing; you have put off my sack-cloth and clothed me with joy. Therefore, my heart sings to you without ceasing; O Lord my God, I will give you thanks for ever. **R**

SECOND READING: Galatians 6:1-16

A READING FROM THE LETTER OF PAUL TO THE GALATIANS

My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfil the law of Christ.

For if those who are nothing think they are something, they deceive themselves. All must test their own work; then that work, rather than their neighbour's work, will become a cause for pride. For all must carry their own loads. Those who are taught the word must share in all good things with their teacher.

Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up.

So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith. See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised - only that they may not be persecuted for the cross of Christ.

Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule peace be upon them, and mercy, and upon the Israel of God.

All: Thanks be to God.

THE HOLY GOSPEL: LUKE 10:1-11, 16-20

(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**

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go.

He said to them, "The harvest is plentiful, but the labourers are few; therefore, ask the Lord of the harvest to send out labourers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, 'Peace to this house!'

And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the labourer deserves to be paid. Do not move about from house to house.

Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' But whenever you enter a town and they do not welcome you, go out into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off in protest against you.'

Yet know this: the kingdom of God has come near.' Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me." The seventy returned with joy, saying, "Lord, in your name even the demons submit to us!" He said to them, "I watched Satan fall from heaven like a flash of lightning.

See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven."

The Gospel of Christ

People: Praise to You Lord Jesus Christ

Sermon: Fr. Simon

The story of Namaan – the story of Expectations

2Kings 5:1-14; Psalm 30; Galatians 6:1-16; Luke 10:1-20

The story of Namaan's healing is a story of a series of expectations: of servant girls, kings, generals, the prophet, the prophet's side-kick and God. Much of the story is built around false and unrealistic expectations and parts of it are built on real expectations of what might be possible. We need to ask, "Where is God in all of this?"

The story before the story

For the past few weeks, we have been working our way through 1st and 2nd Kings, the books of the Bible that document the rise and fall of a series of kings (and their related prophetic figures) of the split kingdoms of Judah and Israel/Samaria after the split of the Kingdom of Israel following Solomon's death. Today's story picks up after the transition from Elijah to Elisha as the key prophetic figures in the northern Kingdom of Israel/Samaria. It starts in Syria, a northern section of the territory around Damascus that had been part of the greater empire of Solomon up until the time of King Jeroboam the 2nd following the split off into the northern kingdom of Israel and the southern kingdom of Judah. By the time we get to 2 Kings 5 it is an independent city-state under the king of Aram that had joined other smaller city states that invaded and pillaged Israel and Judah on a regular basis.

Namaan was commander of the army for the king of Aram. He was a person of social prestige, renown and credibility and had a position of influence. The writer records for us, almost with a voice of "what a pity", "He was a valiant soldier, but he had leprosy" (vs. 1). The Hebrew word used for leprosy covered a broad range of skin ailments, but the one thing that was common to them was the extent to which people were ostracized from their community and lived in isolation as a result of the disease. This man of prestige and honour faced the prospect of losing all of this because of the skin condition he had. Talk about dashed expectations!

Within his household there was a young woman or a girl who had been captured on a raid into the kingdom of Israel, enslaved and made into personal servant for Namaan's wife. She follows in that model of Joseph whose unfortunate circumstance's God works through in order to bring blessing on those who are outside of the household of God. She creates an expectation by telling of the "prophet of Samaria" who could cure Namaan of

leprosy. We have no idea what her connection to Elisha was or whether she was solely going on rumour, but her response set a course of action in motion that put a great deal of expectation on Elisha.

Namaan, with the enthusiasm of the desperate, goes to the king of Aram with a request to go and find this “prophet of Samaria” to ask for healing. What we have to remember is that these two kingdoms Israel/Samaria and Aram are at war with each other ever since Aram sought independence from Israel during King Jeroboam the 2nd's time. The king of Aram agrees to Namaan's request and furnishes him with a letter of recommendation to King Jehoram who was the king of Israel at the time. What on earth was the King of Aram expecting? A loving embrace and celebratory welcome for the very general who was responsible for pillaging Israel for slaves and wealth?

King Jehoram of Israel is completely thrown! He has no difficulty in joining the dots for himself, “If I do not help and heal Namaan then The king of Aram will invade me because I have failed to meet his expectations based upon the over-enthusiastic rantings of a slave girl who is part of my kingdom that he has captured!” As an Israelite he also has no difficulty in connecting healing and restoration with blasphemy, for if he were to offer healing to Namaan then he is also offering pardon/forgiveness to a “heathen” and he is playing God in Namaan's life (the very reason Jesus was constantly accused of blasphemy because he healed the sick and forgave sins). For King Jehoram these are profoundly unrealistic expectations and put him in a double-bind: whatever he does he is going to lose out!

Elisha's response – the shifting of expectations

It is now that Elisha steps in and we see a dramatic shift in expectations. He hears what is going on in the court of king Jehoram and even though the relationship between the king of Israel and the prophet tense at the time, he offers King Jehoram a way out, “Stop tearing up your clothing in desperation and send Namaan to me. I will show him that there is still a prophet in Israel.” In other words, “That Yahweh is still active here in spite of your unfaithfulness King Jehoram and the people of Israel.”

We are told that Namaan left home with a letter of introduction from the king of Aram and ten talents (or 750 pounds) of silver, six thousand shekels (150 pounds) of gold and ten sets of clothing. This man is willing to pay dearly for his healing. He would have to have had a massive entourage of animals to carry this wealth and a cart load of servants to deal with it all and guard it. The ten sets of clothing were ornate sets of robes that were offered to somebody as a plea. They were all meant to be worn in one night at one raving social event as a sign of the ability to squander wealth. It was hedonism dressed up in high fashion!

Namaan arrives at this poor rural peasant's house with all of this in tow. As a man who has carted all of this across the countryside for weeks he is expecting to be welcomed in and for Elisha to accept all these gifts and to throw an extended all-night celebration where he can wear his ten outfits one-after-another in lieu of making Namaan well. That is Namaan's expectation and that is “what he deserved” as a man with his social standing: he “deserved” welcome, pomp and celebration just as much to show off his own social standing as to show off Elisha's new status as Namaan's potential “wonder-healer.” In contrast Elisha sends a servant, possibly Gehazi, to tell Namaan to “Go, wash yourself seven times in the Jordan, and your flesh will be restored, and you will be cleansed” (vs. 10).

Namaan is so offended that his expectations for pomp and recognition are not met that he fails to grasp Elisha's intention that he should be healed. He rants about the waters of the Jordan being no better than the rivers back home. He is obviously disappointed that Elisha has not shown him the “common courtesy” of at least greeting him at the door, calling on God and doing the “regular healing motion” of passing his hand over him. Namaan was no different to most of us when we want God or the church or the minister to do stuff for us on our terms and in a manner that we determine.

We are told that Namaan was so miffed that he “turned and went off in a rage” (vs.12). Again, it takes a lowly servant to notice the truth of the situation and to simply say to Namaan, “What did you expect?” “The man has

given you such a simple solution to your profound need and you are unable to simply listen and obey him.” Again, we are reminded of Jesus’ simple actions in healing – “Go and be well”, having his robe touched, a little spit and mud, a simple command or invitation.

Why did Elisha do this? While he understood the cleanliness code all too well and in inviting Namaan into his home he would have been defiled, Elisha wanted to challenge Namaan’s expectations and assumptions and show him that it is the God of Israel – Yahweh – who heals in the simplest of fashions. I think it is for the same reason that Elisha refuses any gifts from Namaan for his healing – to show him that grace, even to a non-Jew, is a free gift of God that is beyond purchase. That we can buy nothing from God or God’s servants – there is no price too big or small that secures God’s grace or favour. A lesson so many of us forget while we bargain with God in our moments of desperation. We expect to pay because it allows us to retain a level of control over our own destiny. When we cannot pay then we are called upon to abandon ourselves to grace and vulnerability – we have to drop our expectation and simply let God work.

Conclusion

The key or turning point of the story reads as follows: “So he (Namaan) went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean. Then he returned to the man of God, he and all his company; he came and stood before him and said, “Now I know that there is no God in all the earth except in Israel; please accept a present from your servant.” But he said, “As the LORD lives, whom I serve, I will accept nothing!”

Here is the confession of faith of a pagan man who believed in the spirits of the rivers, the landscape and the stars as he declares Yahweh the only God. The concept of Yahweh, the universal God of all things, was foreign to the people of the neighbouring kingdoms because this God was not limited by time, geography or human action as their own gods were.

Rather this God could not be represented by the limits of human representation. Nor could this God be bargained with or manipulated by magic. This God was beyond human expectation for this was a God who acted sovereignly and outside of and in spite of human expectation. This God turned human expectation into vulnerability and dependence and responded to the deepest of human need with love and grace.

Rather than reacting to expectations as king Jehoram had by inflating his significance or importance, Elisha simply responded by turning that expectation away from himself. Even in offering to help the king Jehoram out of a bind he refused to see or be rewarded by Namaan. He turned that expectation into a vulnerable dependence on God represented by a simple action or ritual that was way beyond human assumption. As such Elisha modelled true discipleship for us that we should walk in the same vulnerability and dependence.

And, in contrast to Namaan’s previous expectations, there is this gentle twist in the story that moves him from a man full of preconceived notions and expectations of how he should find relief from his plight, to simple resignation to the reality that there was nothing he could do to secure his healing. That everything he had assumed or the reality that he had constructed in his head of how others and God were to deal with him was turned on its head and he found himself healed in ways that were way beyond his expectations.

My hope and prayer is, that God would help us realise that all too often we get trapped in people’s expectations because we allow them to over-inflate our significance or trap of self-importance. Grace for us is not to be found in meeting those expectations, but graciously turning them to God. I pray that expectations of how God should work would be turned on their heads and that we find the love and grace we need to find life in the unexpected and in those things that are not pre-determined by us or are clearly within our control. In our need let us abandon ourselves to God and find grace in vulnerability.

People: Amen.

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

All: I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

PRAYERS OF THE PEOPLE (#4)

(In peace let us pray to the Lord, saying, "Lord, hear and have mercy.")

Leader: We pray for all who confess the name of Christ; fill us with the power of your Holy Spirit.

People: **Lord, hear and have mercy.**

Leader: We pray for those whose lives are bound in mutual love, and for those who live in celibacy; be their joy and their strength.

People: **Lord, hear and have mercy.**

Leader: For all in danger, for those who are far from home, prisoners, exiles, victims of oppression; grant them your salvation.

People: **Lord, hear and have mercy.**

Leader: For all who are facing trials and difficulties, for those who are sick, and those who are dying; show them your kindness and mercy.

People: **Lord, hear and have mercy.**

Leader: We pray for one another; may we always be united in service and love.

People: **Lord, hear and have mercy.**

Leader: We pray to be forgiven our sins and set free from all hardship, distress, want, war and injustice.

People: **Lord, hear and have mercy.**

Leader: May we discover new and just ways of sharing the goods of the earth, struggling against exploitation, greed, or lack of concern, may we all live by the abundance of your mercies and find joy together.

People: **Lord, hear and have mercy.**

Leader: May we be strengthened by our communion with all Christ's saints.

People: **Lord, hear and have mercy.**

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: *Make Me a Channel*

#182 SB

PRAYER OVER THE GIFTS

All: **God of heaven and earth, receive our sacrifice of praise, and strengthen us for the perfect freedom of your service, through our 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:

Just As I Am

#615 HB

Open Our Eyes Lord

#2 SB

PRAYER AFTER COMMUNION

All: O God, may we who have shared in holy things never fail to serve you in your world, and so come to the fullness of joy, in the name of Jesus Christ our Lord. Amen.

THE DOXOLOGY

All: Glory to God, whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.

THE BLESSING:

Celebrant: The Lord bless us and keep us. The Lord make his face shine on us and be gracious to us. The Lord look upon us with favour and grant us peace.

People: Amen.

REMINDERS: *Birthdays/Anniversaries/Announcements*

Recessional: *The Love of Jesus*

#434 HB

THE DISMISSAL:

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

All: Thanks be to God. Alleluia.

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Assisting Father Simon:

Celebrant/Preacher: Rev. Canon Simon Bell
Anointers: 8:30 Michelle Sinclair
10:00 – Altar Doug Court, Cheryl McPhee
10:00 – Office Maggie Prentice, Beth Mouratidis
First Reading: Pauline Cook
Psalm Reader: Cheryl McPhee
Second Reading: Lorraine Chew
Prayers: Norm Savill
Gospel: Doug Court
Servers: Beth Steffler
Music: Craig Snider
Audio/Visual: Kevin Hamann
Chancel Ministry: Beth Steffler
Sidespersons: Bill Goodyer, Kevin Hamann

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

Maggie Prentice; Gail Jones; Boutier family; Judy & Don; Frances & Farrell; Arthur; Martin Bertelsen & The Bertelsen Family; Toby; Brody; Lequita Adkins; Peggy Russell; Pat Ellis' Family; Linda; Anthony Stone; Judy Hill; Ida; Lynn Venkat; Shirley Hatch; Edna Goyette; Frances McInnis; Ida; Cecilia Mowat; Stephanie; Alvin Maynard; Nova; Irene; Kayla; Kim Middaugh; Sally; Ron and Karen; Braedy; Karyn; Sharron Snider; 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:

Rev. Janet Mitchell; Matthew Canning; Brenda; Jim & Barb Tomkins; Donna, Ray, Nancy & Chris Wilson; Lorraine Whitwell; Steve & Jade; John; Celeste & parents; Colleen; Stephen Bertelsen; Theresa & Pete; Valerie; Darlene Jessem; Doreen; Derek; Sean; Rose McIntyre; Vayda; Daniel Leibovich; Barb Semsch; Rose Court; Mark Ralston; Jackson; Phil & Kathy C.; Bob Anderson; Nancy Perault; Sharon Z; Adesh; Lisa Marie; Joyce Antony; Bill & Cathy Gray; Dave Lawrence; Livia & Neil Purcell; Sheila Green; Carrie Snow; Carl; Mark & Erin; Wally Raymond; Christine; Audrey Moody; Lynda Raye; Garn Mennell; Lee & Jeannie Martin; Michelle Sinclair and mom; Jane & Ron Lewis; Marilyn Foley; Bill Snow; Jen Galicinski; Arlene; Joan Gough; Eunice Merrett; Jean Wallace; Nancy Dodds; Wendy Goodyer; Do Saunders; Jefferson Jr.; June Osolin.

In the Anglican Cycle of Prayer we pray for:

The Anglican Church of Tanzania

In the Toronto Diocesan Cycle of Prayer we pray for:

Giving with Grace - the Anglican Appeal of the Anglican Church of Canada.

Pass The Word

July 3, 2022

Men's Breakfast

Please join us at 8:30 a.m. on Wednesday the 6th of July 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.

Summer Camp Supplies

Just a reminder that for the next couple of weeks we are looking for jar lids and tin cans (washed with labels removed please). Please just put them in a bag and leave on table outside my office. Many thanks. Colleen

Summer Day Camp Volunteers

We are full for this year's camp. If you would like to volunteer to help with the camp for the week of July 25th-29th please speak to Rev. Susan. We can always use more hands to assist. Thank you.

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 to

Rhubarb

If anyone has rhubarb, that they would like to donate to the church, we would appreciate receiving it for pie making for our Christmas Bazaar. It can be placed in the freezer in the kitchen. Thank you.

Daily Devotions – team of writers at Good Shepherd, St. Margaret's and Trinity – contact Norm Savill nsavill@bell.net to be included or check the parish websites.

Sunday School

10:00 a.m. Sunday service.

Messy Church

Our next Messy Church will resume in September. Fun and fellowship for families. Crafts, story time, music, and prayers, simple supper. For more information contact Rev. Susan.

Movie Nights

We are going to alternate between Friday and Thursday nights for movies as we have some who would like to come out but can't make it on Fridays.

Friday, **July 8**, 7:00 p.m. – Movie – “**Gosford Park**”, mystery starring Helen Mirren, Stephen Fry, Derek Jacobi, plus so many other British stars. This was an Academy Award Winner.

Thursday, **July 21**, 7:00 p.m. - Movie – “**Did You Hear About the Morgans?**” A comedy starring Hugh Grant, Sarah Jessica Parker, Sam Elliot, Mary Steenburgen.

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

Book Club

We will resume book club in September.

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

As of Sunday June the 4th we will be returning 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 in June once we have ironed out some of the logistics of what that will take. Proof of vaccination will still be a requirement for those participation in leadership and ministry.

Covid Shot Update

Just a reminder that to be a volunteer at the church you must have your COVID immunization shots. If you have already told us of your first two shots, thank you. If you have had any others since your 2nd shot, can you please bring in your confirmation showing the dates so we can update your record. Once again, thank you so much for volunteering to help our church.

STEWARDSHIP FINANCIAL NEWS FLASH!!! APRIL 22'

The month of April showed an increase in Sunday attendance. We saw an increase in envelopes offerings as a result. Even though we closed the gap in April we have fallen farther behind YTD as is reflected in the numbers, below. Please help us if you can. Your generosity can make a difference!

Budgeted PAG & Envelope as of April 30th, 2022

\$59,010

Actual PAG & Envelope as of April 30th, 2022

\$48,556

Revenue Shortfall as of April 30th, 2022

(\$10,454)

Easter Offerings Update

2022 \$4,230

2021 \$2,625

Very positive results for this Easter over Covid Easter last year.

Thank you from your Stewardship Committee