

# ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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*Day of Pentecost*  
Sunday, June 5, 2022

# DAY OF PENTECOST

Sunday, June 5, 2022

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

## THE GATHERING OF THE COMMUNITY

**Processional:** *Holy Spirit Come with Love*

#643 HB

**Celebrant:** As we begin this service let us pray:

**All:** Holy Creator, you made all people in every land in your image and entrusted them with care of the earth you graciously gave to all peoples. Make us mindful of the first peoples who dwelt on this land we are on, the Huron-Wendt, Odawa (oh-da-wah) and Anishinabek (ah-nish-nah-bek) Nations and the land subject to Treaty 16 of the Upper Canada Treaties, also known as the Lake Simcoe Purchase of 1815.

Give us penitent hearts, that we may recall the destructiveness of western settlement on these peoples. Give us attentiveness, that we may hear and give thanks for indigenous voices in our community and in the Anglican Church of Canada. Give us sincere and open hearts, that we may embrace the work of reconciliation to which you call your Church. We pray these things in your name, in the name of the Son and the Sacred Spirit.

## THE GREETING

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**Celebrant:** Alleluia! Christ is risen

**People:** The Lord is risen indeed. Alleluia!

**Celebrant:** May his grace and peace be with you.

**People:** May he fill our hearts with joy

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

**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.

## 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 and everliving God, who fulfilled the promises of Easter by sending us your Holy Spirit and opening to every race and nation the way of life eternal, keep us in the unity of your Spirit, that every tongue may tell of your glory; 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 11:1-9

**A READING FROM THE BOOK OF GENESIS**

Now the whole earth had one language and the same words. And as they migrated from the east, they came upon a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar.

Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth."

The LORD came down to see the city and the tower, which mortals had built. And the LORD said, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them.

Come, let us go down, and confuse their language there, so that they will not understand one another's speech." So, the LORD scattered them abroad from there over the face of all the earth, and they left off building the city.

Therefore it was called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

The Word of the Lord.

**All:**            **Thanks be to God**

**PSALM:**        104:24-34, 35b

**Leader:**        O LORD, how manifold are your works! In wisdom you have made them all;

**People:**        **the earth is full of your creatures.**

Leader:        Yonder is the sea, great and wide, creeping things innumerable are there,

**People:**        **living things both small and great.**

Leader:        There go the ships, and Leviathan

**People:**        **that you formed to sport in it.**

Leader:        These all look to you

**People:**        **to give them their food in due season;**

Leader:        when you give to them, they gather it up;

**People:**        **when you open your hand, they are filled with good things.**

Leader:        When you hide your face, they are dismayed;

**People:**        **when you take away their breath, they die and return to their dust.**

Leader:        When you send forth your spirit, they are created;

**People:**        **and you renew the face of the ground.**

Leader:        May the glory of the LORD endure forever;

**People:**        **may the LORD rejoice in his works—**

Leader:        who looks on the earth and it trembles,

**People:**        **who touches the mountains and they smoke.**

Leader:        I will sing to the LORD as long as I live;

**People:**        **I will sing praise to my God while I have being.**

Leader:        May my meditation be pleasing to him,

**People:**        **for I rejoice in the LORD.**

Leader:        Bless the LORD, O my soul.

**People:**        **Praise the LORD!**

SECOND READING:    Acts 2:1-21

A READING FROM BOOK OF ACTS

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.

Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each.

Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear,

each of us, in our own native language?

Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes,

Cretans and Arabs--in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?"

But others sneered and said, "They are filled with new wine." But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say.

Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist.

The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.'

**All:            Thanks be to God.**

**THE HOLY GOSPEL:**    John 14:8-17, 25-27

*(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 John

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

Philip said to him, "Lord, show us the Father, and we will be satisfied."

Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"

Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works.

Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father.

I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it. "If you love me, you will keep my commandments.

And I will ask the Father and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

"I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.

Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.

The Gospel of Christ

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

**Sermon: Fr. Simon**

**Unity in Diversity – the Gift to the Church**

Genesis 11:1-9, Psalm 104:24-34, 35b, Acts 2:1-21, John 14:8-17, 25-27

In Genesis 11 we have the account of the formation of language as a consequence of human rebellion and idolatry. The writer of Genesis reminds us of the original unity of the human family: "Now the whole earth had one language and the same words." In response to the fear of being "scattered abroad upon the face of the whole earth" they break the commandment in Genesis to "fill the earth" (Genesis 1:28, 9:1, 7) and build a city around a tower "with its top in the heavens."

The writer of Genesis documents God's response in viewing this human endeavor, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. Come, let us go down, and confuse their language there, so that they will not understand one another's speech." And so, ends the consequences of the human rebellion against God that starts in Genesis 3 and, at each step, ends with a greater sense of chaos, conflict and loss.

Irrespective of how we read the story the implications are clear – the reader wants us to understand that this steady fragmentation of humanity, the increase in human conflict and "confusion" (Babel) is a direct result of humanities of the human endeavor to reduce the human-divine boundary or distinction. When humans get it into their mind that they can be divine then their imagination becomes limitless, and they lose the intention of God in creating humanity. In their pursuit of divinity their very self perception is inflated and very humanity is fragmented. Here is Genesis 11 that is most profoundly symbolised in their loss of a common language and common words.

The writer of Acts 2 documents the day on which God deals with the fragmentation of humanity in Genesis 11 by bringing together the full diversity of the known world in a common unifying experience of restoration and healing and wholeness at Pentecost. Here the same "breath of God" that brooded over the waters of creation in Genesis 1 and 2 and breathed life in humanity, comes again to bring humanity back together in this restorative act. The crowd were clearly confused as to why they could hear "about God's deeds of power, but Peter points them back to the prophetic book of Joel and the promise of this very act of restoration.

"In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun

shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.”

It is here that we have the birth of the Church. Not as the object and final intention of the mission of God's restoration – all of Creation is that – but rather as the newly embodied presence of Christ in the world as the instrument of that mission and the vehicle of that proclamation. Here the church takes on its roll to embody Christ present as a sign of the restoration of humanity in all of its diversity.

The reading from Wednesday was from Ephesians 4 has an echo to it that resonates with Philippians 2. Both of the letters appeal to the local church for unity and both, we assume, are written by Paul in prison in Rome to churches that he had a really good relationship with. But the structure of the letters differs. Philippians is written as an appeal for unity and joy and follows a very simply argument where Paul appeals for unity on the basis of the example of Christ (Paul uses an ancient baptism hymn in Philippians 2 to do this) and on himself. In contrast Ephesians follows a very standard format that Paul used where the first half of the letter is strongly theological in focus and the second half is strongly ethical in focus. That split happens for us in Ephesians 4:1 “I therefore, the prison of the Lord, beg you to.” In light of the last three chapters of theology all about the wonderful grace of God, “I beg you to.” An action or response is expected.

The gift of grace to us as individuals and entrusted to us as the church requires a response of us that leads us to a life that shows we appreciate what we have received: that we show we are worthy of what we have been called to. The first and obvious sign if that calling of grace is “unity of the Spirit in the bond of peace.” Our tangible unity: our ability to live with each other in humility, gentleness and patience and our effort to bear “with one another in love and to make “every effort to maintain the unity of the Spirit.” All are outward signs of grace of God at work in us.

The point is not that we are called to create unity. Hardly! It already exists in the grace of God through the work of the Holy Spirit. Our task is to “maintain” it, to keep it going, to ensure we do not destroy or undermine it. Unity is a gift of grace that has already been given. Our task is to ensure we do not undermine it. Paul then lists all the things that we can assume are given in terms of unity: one body, one Spirit, one hope of your calling, one Lord, one faith, one baptism, one God and Father of all. God has created the church, our baptism, and our faith to be a reflection or to echo the character and nature of God. Our task is simply not to mess it up by splitting the church, nitpicking about baptism or undermining our shared faith for the sake of something that is not essential to salvation and the gift of grace that we are entrusted with.

The practical working out of that baptismal unity is in the varied gifts and diversity of ministries entrusted to the church that are meant to be exercised or used to “equip the saints for the work of ministry” and to “build up the body of Christ.” Our task in the life of the church then is to exercise our calling by using the gift of ministry that God gives us in baptism to enable and equip others for ministry and to build up this organic and dynamic living embodiment of Christ in the world that we call church. Negatively, that does not mean we hog ministry as “ours” and keep guarding “our little thing” – we give it away and encourage other folk to participate and grow and to be part of it and to come on board and add their contribution.

Good leadership in the life of the church begins with letting go and equipping others to do what we do. Poor leadership in the life of the church is where we discourage the participation of others and try to control things so that they are done “our way.” Good leadership in the life of the church is where we take folk under our wing to encourage them to learn from us how to embody Jesus to the world. Poor leadership in the life of the church is where we bring folk under our influence to ensure they do things the way we do it. Good leadership is where we encourage folk to take risks, go on adventures, mess it up and learn from their experience. Poor leadership in the life of the church is where we tell folk we “already tried that,” where we stifle adventure and destroy creativity.

Will the task ever be done? Yes, says Paul, when “all of us come to the unity of the faith and the knowledge of the son of God, to maturity, to the full measure of the full stature of Christ.” I know I am not there, and I know I have a long way to go to get there, but I am definitely going to give it a go to get there. But I know I need the church to help me to stay focused and not be distracted by “every wind of doctrine” or “people’s trickery” or “craftiness in deceitful scheming.” I know I need the church to be a place where I feel safe enough to speak “the truth in love” and that helps me to “grow up in every way” to be like Christ. I know that I need the church to be what it is – the Body of Christ present in the world – and to function as it should: a cohesive and whole/healed/restored/holy tightly knit body where we are equipped and enabled to work properly and in love. That is a big ask, but God has already given us that gift and our task is simply to keep it going.

**People:** Amen.

*(Time allowed for Silent Reflection.)*

## THE APOSTLE’S CREED

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

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

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

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

## PRAYERS OF THE PEOPLE (#16)

(Let us pray to God the Holy Spirit, saying, “Come, Holy Spirit, come.”)

Leader: Come, Holy Spirit, creator, and renew the face of the earth.

**People: Come, Holy Spirit, come.**

Leader: Come, Holy Spirit, counsellor, and touch our lips that we may proclaim your word.

**People: Come, Holy Spirit, come.**

Leader: Come, Holy Spirit, power from on high: make us agents of peace and ministers of wholeness.

**People: Come, Holy Spirit, come.**

Leader: Come, Holy Spirit, breath of God, give life to the dry bones of this exiled age, and make us a living people, holy and free.

**People: Come, Holy Spirit, come.**

Leader: Come, Holy Spirit, wisdom and truth: strengthen us in the risk of faith.

**People: Come, Holy Spirit, come.**

## CONFESSION AND ABSOLUTION

Pg. 191

Celebrant: Dear friends in Christ, God is steadfast in love and infinite in mercy; he welcomes sinners and invites them to his table. Let us confess our sins, confident in God’s forgiveness.

*(Silence is kept.)*

Celebrant: Most merciful God,

**People:** we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.

Celebrant: Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord.

**People:** Amen.

THE PEACE:

Celebrant: The peace of the Lord be always with you.

**People:** And also with you.

## THE CELEBRATION OF THE EUCHARIST

Offertory Hymn: *King of Kings* (Repeat 3x)

#26 SB

PRAYER OVER THE GIFTS

**All:** Giver of life, receive all we offer you this day. Let the Spirit you bestow on your Church continue to work in the world through the hearts of all who believe. We ask this in the name of Jesus Christ the Lord. Amen.

EUCHARISTIC PRAYER #5:

Pg. 198

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:

*Breathe on Me, Breath of God*  
*Alleluia*

**#649 HB**  
**#3 SB**

PRAYER AFTER COMMUNION

**All: Father, may we who have received this eucharist live in the unity of your Holy Spirit, that we may show forth his gifts to all the world. We ask this 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: *Blessed Assurance*

**#66 SB**

THE DISMISSAL:

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

**All: Thanks be to God. Alleluia.**

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### **Assisting Fr. Simon:**

Celebrant/Preacher: Rev. Canon Simon Bell  
First Reading: Lina Sweeney  
Psalm Reader: Cheryl McPhee  
Second Reading: Kevin Hamann  
Prayers: Norm Savill  
Gospel: Peter Beckett  
Servers: Beth Steffler  
Music: Craig Snider  
Audio/Visual: David Paradis  
Chancel Ministry: Margaret Paradis, Michelle Sinclair  
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:**

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; Wilma; 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; Gail Jones; Jim & Barb Tomkins; Donna, Ray, Nancy & Chris Wilson; Lorraine Whitwell; Steve & Jade; John; Celeste & parents; Colleen; Martin Bertelsen; 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 Southern Africa

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

Bishop's Committee on Intercultural Ministry

## **Pass The Word**

June 5, 2022

### **COVID UPDATE**

As of Sunday June the 4<sup>th</sup> 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.

**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.

### **Sunday School**

We are open again! 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, **June 10<sup>th</sup>**, 7:00 p.m.– Movie – “**At Bertram's Hotel**”, starring Joan Hinkson as Miss Marple.

Thursday, **June 23<sup>rd</sup>**, 7:00 p.m. - Movie – “**The First Wives Club**”, a comedy starring Bette Midler, Goldie Hawn, Diane Keaton.

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

