

Bishop David and Debbie Edwards will be coming next Sunday, **September 10th for Confirmation at the 10am Holy Eucharist.** There will be a **potluck** after the Service – **please sign the sheet in the Entry.**

Name the New Parish Contest One of our next tasks is to begin to think and pray about a **name for the new Parish** (Each church will keep its name.) To that end, you are invited to submit your ideas! Names for the new parish may be submitted on the **offering plate or sent to the Church Office by email.** The deadline for submissions is **September 17th.** Then, a vote on the names has been planned for September 24th – and there will be a prize for whoever submits the winning name. So, please **include your name with your submission.** Let's get creative!

The Rector is on a military tasking. In his absence, **Fr. Kevin Stockall** will provide leadership on **Sundays and Thursdays**, assisted by **Fr. Norm Dupuis**; and the Rev. Wendy Amos-Binks will visit the Spencer Home and the Grass Home to conduct Services. Larry Jones and Candy Lutes will assist Justin Melanson and our faithful volunteers with the weekday morning Outreach Program. **Fr. Norm will continue to pray the Daily Office of Morning and Evening Prayer, with the assistance on Monday mornings from Moncton Layreaders.**

Tyler McKenna is back to Wycliffe this fall – if you would like to **donate** to his school expenses mark your envelope “**Tyler**”. **Money will be sent at the end of each month.**

If you or a loved one are **admitted to hospital** and would like a pastoral visit, **please call the Church Office.** Thank you!

If you are able to help **with serving or clean-up** for the Community Meal on **September 10th,** please call the Office or sign the sheet in the Entry.



St. George's Church is a downtown spiritual center where traditional Anglican liturgy, parishioners and the needs of our community are valued.

St. George's Anglican Church

The Most Reverend David Edwards- Bishop

The Reverend Canon Chris VanBuskirk - Rector

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Jesus Christ the Same, Yesterday, Today and Forever

Thirteenth Sunday After Trinity

September 3, 2023



Parish Prayer Chain: To pass a message on to the Parish Prayer Chain, from Monday to Friday, 9 a.m. to 1 p.m. please the Office. After Office Hours, please contact Cathie @ 855-7969 or cdingwell@gmail.com

Wardens:	Kelly VanBuskirk	(506) 233-0869
	Tyler McKenna	(506) 295-0772
Honorary Assistant:	Rev. Dr. Dan Goodwin	
Deacon:	Rev. Norm Dupuis	(506) 386-1324

Thirteenth Sunday After Trinity – September 3, 2023

Propers for the Day

Introit Psalm (sung) *Look, O Lord, graciously upon thy covenant, and forsake not the congregation of the poor for ever: arise, O Lord, maintain thine own cause; and be not unmindful of the voices of them that seek thee. O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture? Glory be ...*

Collect for Purity: p. 67
Collect & Epistle p. 237
Gradual Psalm: 90. 14-18 p. 447
The Holy Gospel p. 238

Hymns

48 (Rockingham-58)
267 (Maryton)
503 (Kingsfold)
427 (Monks Gate)

Hymns During Communion

238 (St. Flavian); 485 (Trentham); 234 (Picardy-229);

9:15 A.M. MORNING PRAYER

Psalms 72 p. 418
First Lesson: Hosea 14. (Pew Bible page 735)
Second Lesson: Romans 12. (Pew Bible page 917)

5:00 P.M. EVENING PRAYER

Psalm 74 p. 421
First Lesson: Jeremiah 17. 5-14 (Pew Bible page 626)
Second Lesson: Matthew 6. 1-18 (Pew Bible page 775)

*The Sanctuary Candle burns this week to the Glory of
God and in Loving Memory of Tom, Mary and Tommy Reid,
Ellen Nolan, Paul MacLeod*

*“Let us remember before God the faithful departed.”
Majorie Wortman*

Amongst the faithful departed, we remember Private Ralph Daniel McLean of this Parish who died September 9, 1944. He is buried in Italy and awaits with us the Lord's return and the Resurrection at the Last Day.

This Week in the Parish

The Daily Offices of **Morning and Evening Prayer** will be prayed at **8:30am and 5:00pm Monday – Saturday**, respectively. In addition:

Monday	<i>Office Closed</i>	
Tuesday	Morning Prayer (<i>Camden</i>)	10:00 a.m.
Wednesday	Bible Study	10:30 a.m.
Thursday	Holy Communion	10:00 a.m.

Daily Bible Readings

A modified schedule from the Prayer Book's Table of Lessons

Sunday	I Samuel 16	John 3:22-end
Monday	I Samuel 17:1-30	John 4:1-26
Tuesday	I Samuel 17:31-54	John 4:27-end
Wednesday	I Samuel 17:55-18:16	John 5:1-23
Thursday	I Samuel 19	John 5:24-end
Friday	I Samuel 20:1-17	John 6:1-21
Saturday	I Samuel 20:18-end	John 6:22-40

The Fall Season is approaching quickly! With that programs will resume. The **Wednesday morning Bible Study** will commence this week **September 6th**. New members are always welcome! The **Scouting** groups will begin the **week of September 11th**. To register please go to www.scouts.ca.

“A new commandment I give unto you, That ye love one another; as I have loved you. By this shall all men know ye are my disciples, if ye have love one to another.” St. John 13.34a, 35

The Rector's Corner

One of the great challenges with the Parable of the Good Samaritan that we hear in this week's Gospel is the danger of thinking that we already know all that we can know; the danger of thinking that we've heard it so often that there's nothing new for us to learn; that we've already explored as thoroughly as we can all the symbolism of fallen humanity left beaten and half-dead at the side of the road rescued by Christ our Good Samaritan; or the moral lessons about the emptiness of the priest's and the Levite's outward religious conformity without inner faith; or how the inn where this poor man is taken might serve as a metaphor for the church, at Christ's direction caring for those wounded by the violence of hatred and sin; and of how the two denarii, the two pence as we hear in the Gospel, can be understood as the sacraments of Baptism and the Holy Eucharist giving life to the Body of Christ; and the danger of thinking that we've already heard so many sermons about who our neighbours may or may not be that we can just move along mentally: 'nothing to see here', we might easily imagine. But what if there's a bit more that we can learn? What if there are some things that we may have overlooked?

For example, note a small detail that you may have missed before. The first question that this lawyer asks Jesus has nothing at all to do with who his neighbour might be. It's a question about eternal life: "*Teacher, what shall I do to inherit eternal life?*" A perfectly good question. Maybe a question that you've thought from time to time. Maybe a question that we should all think about from time to time.

But note what Jesus says once the lawyer has quoted the Scriptures in an attempt to answer his own question: "this do and you will live," Jesus says. As in, right now; this moment. Jesus doesn't say, "do this and you will inherit eternal life." He doesn't say "do this and you will live forever," or "you will live eternally," or "you will join me in heaven," or "experience eternal bliss," or any of the hundred other things that he could have said that in some way would have paralleled the lawyer's question. Rather, he simply says, "Do this and you will *live*." As in right now; you will live right now; this moment.

Which makes me think that Jesus is offering this man more than what he's asking for. That Jesus isn't just talking about something that this guy can hope to have some time down the road; something that he can have if he follows enough rules and regulations; something that he can only have after he's dead.

If we take what Jesus says at face value, he seems to be saying that life – our life in God's kingdom, your life and my life in and

through the reign of God – isn't something that we have to wait for. It's something that we can start living right now, even as we wait for the full reality later on. That the life of heaven isn't just some vague kind of future hope. Because of Christ's Resurrection, it's also a present reality.

And if we accept that, then the Parable of the Good Samaritan isn't a story about what we need to do right now if we want to get to heaven after we die. It's not just another kind of rule or regulation that we have to follow if we want to live forever in God's Kingdom. It's really, at heart, a story about what we need to do if we want to start living the life of heaven right now, by Grace. If we want to live; really live.

And if we accept that, then the Parable of the Good Samaritan seems to be telling us that living the life of heaven, living in the kingdom of God right now, living resurrected lives means living with compassion. It means seeing all those made in God's image as children of our compassionate God; even our bitterest enemies, whomever they may be. It means recognising that no matter who we are or where we come from, we all share a fundamental need for God's Grace; that no matter how together our lives may or may not seem, in one fundamental way we're all the same: we all need the saving Grace of God in Jesus Christ; and that in the Body of Christ we are all called to be 'little Christs,' to be compassionate Samaritans, to each other.

That's what it means to live. Really live.

And that's why St. Paul writes so boldly in this week's Epistle about the difference between what he calls the 'works of the flesh' and the 'fruit of the Spirit.' He not trying to set up his own list of 'does and don'ts;' he's not just to give us another list of rules and regulations that we have to follow is we want to go to heaven. He's showing us what it means to live risen, resurrected lives right now. He's reminding us that if we really want to live as fully as we can, then we need to live lives of patience and goodness and joy and peace and love.

And what that means is that the Body of Christ needs to be a visible, tangible witness in this very broken world that there is something better; that there is a better way, a resurrected way, to live; by starting to live right now the resurrected life that we hope to live then. And that means, even in the midst of this world's brokenness and division and fear, living hopefully rather than fearfully; generously rather than selfishly; patiently and compassionately rather than bitterly and resentfully. Living right now the resurrected life that we hope to live then. Showing by the way that we live and love and hope and have that God has promised us a better world. A resurrected world. And not waiting until the end to start enjoying it.