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**News and events:**

**Our Happy Birthday wishes to John Veary today and to Diana Veary on Thursday. Our congratulations and best wishes for a happy anniversary to Bruce and Hazel Kerr on November 5<sup>th</sup>.**

**Messy Church is this Wed., Nov. 4<sup>th</sup>** at St. Paul's Bury from 5:15 – 6:45pm. The story will be Joseph and his brothers. Families will be creating a one-of-a-kind coat for Joseph and hearing about forgiveness and healing. Please register with Canon Lynn at 819-239-6902 or [lynn@dillabough@gmail.com](mailto:lynn@dillabough@gmail.com) to know numbers for dinner. Dinner is provided free of charge.

**Saturday, November 7<sup>th</sup>**, the Royal Canadian Legion, Bury Branch #48, welcomes everyone to Remembrance Ceremonies to be held at 10:30am in Scotstown at the Cenotaph and at 2:00pm in Bury at the Armoury Community Centre. "Lest we forget."

**Also Saturday, November 7<sup>th</sup> there's a meeting of all the Deanery churches** who are members of the new ministry model at St George's Church in Lennoxville from 10:00 to 12:00. it's an information and discussion meeting. Treasurers and wardens are expected to attend, but the meeting is open to all interested members of the Deanery.

**Next Sunday, November 8<sup>th</sup>, services are** at 9:30am in St. Paul's Bury (Sunday School available) and at 11:00am in St. Peter's Church hall, Cookshire. "Service of the Word" led by Layreaders.

**Canon Lynn has "office hours" every Monday night from 5:30 - 7:30pm** at the 108 Restaurant in Birhton. "Prayer and Poutine". Please feel free to drop by for a chat.

**Lectio Divina on Tuesday mornings from 9:00 - 9:55am** in the Upper Room at St George's, Lennoxville. All are welcome to this gentle service of meditation on the Word led by Canon Lynn.

**Saturday, November 21<sup>st</sup>. "Guess Who's Coming To Dinner?"** 12:00pm and 6:00pm. A fundraiser for the sponsoring of Syrian refugees. Contact [lynn@dillabough@gmail.com](mailto:lynn@dillabough@gmail.com) if you have any questions. Our first dinner, on October 24th, raised \$1220.00, with many thanks to the generous guests who attended, and to Cranmer and Pauline Rutilhinda for their wonderful hospitality. Let's see if we can repeat this with new groups.

**Sentence:** They are before the throne of God, and he who sits upon the throne will shelter them with his presence. *Revelation 7.15*

**Collect:** Almighty God, whose people are knit together in one holy Church, the mystical Body of your Son, grant us grace to follow your blessed saints in lives of faith and commitment, and to know the inexpressible joys you have prepared for those who love you; through your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

- We pray for God's people throughout the world; for Dennis, our Bishop, for Lynn, our Priest, and for all who are in leadership, both lay and ordained. Grant them the gifts of wisdom and courage as they lead the church. We pray that God will guide us in our search for a new Shepherd to lead us in the years ahead. We pray for The Reverend Nicholas Forte to be ordained into the priesthood on November 15<sup>th</sup>.

- In our Diocesan Fellowship of prayer, we pray for the Retired Clergy of the Diocese, praying for The Rev. Frances Aird, The Rev. Mia Anderson, The Rev. Lorna Baird, The Ven. Richard Blyth, The Rev. Canon Harold Brazel, The Ven. Robert Bryan, The Ven. Allen Cook, The Rev Keith Dickerson, Rev. J. E. Dudley, The Ven. Howard Hawes, The Rev. Donald Hinton, The Rev. Raymond Jensen, The Rev. Claude Lamarre, The Rev. Sr. Mary Florence Liew, The Rev. Marlyn Neary, The Rev. Ronald Owen, The Rev. Canon Curtis Patterson, The Rev. Canon Dr. Patricia Peacock, The Rev. Canon Fred Richardson, The Rev. Lynn Ross, The Ven. Tom Settle, The Rev. Alisa Spackman, The Rev. Peter Spackman, The Most Rev. Bruce Stavert, The Rev. Solange Vouvé, The Rev. Canon Ronald West, The Rev. Gavin White, and The Rev. Barbara Wintle; we pray for our Companion Dioceses, The Diocese of Moray Ross and Caithness in Scotland and Bishop Mark Strange, and the Diocese of Bujumbura in Burundi and Bishop Eraste Bigirimana.

- In the Ecclesiastical Province of Canada, we pray for the Ecclesiastical Province of Rupert's Land, for Archbishop David Ashdown and the Provincial Council; in the Anglican Cycle of Prayer, we pray for The Rt. Rev'd Timothy Thornton and The Revd Christopher David Goldsmith of the Diocese of Truro, England.

- In the Ecumenical Prayer Cycle we pray for Christian faith communities in Burundi, Democratic Republic of Congo, and Rwanda. We pray for women who have contracted HIV and AIDS after being raped in the DRC, Burundi and Rwanda; for orphans, widows, street children, traumatized and disabled people, those in overcrowded prisons, and those who live in the squalour of refugee camps; for those steeped in ethnic violence and hatred, that their hearts may be turned; for the establishment of a stable and lasting peace in the region, so that those who have been forced to leave their homes may return, families may be reunited, and those who have suffered may begin to heal; for an end to corruption and corporate greed, and the sustainable use of vast natural resources; for those displaced by violence, that they may be able to rebuild their lives; for children, that they may attend school and play without fear of violence; and for an end to the violence in the Democratic Republic of Congo, so that the country may begin to heal and rebuild itself.

- We pray for our families, friends, and communities; and we ask blessings for John and Diana Veary on their birthdays and for Bruce and Hazel Kerr on their anniversary.

- We pray for healing and comfort all who are sick or suffering in any way, especially for Joan Dougherty and Robert Coleman.

- We pray for a world of peace and justice for all. **Amen.**

**Prayer for Synod:** Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel in the upcoming 84<sup>th</sup> Quebec Diocesan Synod for the renewal and mission of your Church. Teach us in all things to seek first your honour and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. **Amen.**

**A Reading from the Book of Ruth...** Naomi her mother-in-law said to her, "My daughter, I need to seek some security for you, so that it may be well with you.<sup>2</sup> Now here is our kinsman Boaz, with whose young women you have been working. See, he is winnowing barley tonight at the threshing floor.<sup>3</sup> Now wash and anoint yourself, and put on your best clothes and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.<sup>4</sup> When he lies down, observe the place where he lies; then, go and uncover his feet and lie down; and he will tell you what to do."<sup>5</sup> She said to her, "All that you tell me I will do."<sup>13</sup> So Boaz took Ruth and she became his wife. When they came together, the Lord made her conceive, and she bore a son.<sup>14</sup> Then the women said to Naomi, "Blessed be the Lord, who has not left you this day without next-of-kin; and may his name be renowned in Israel!<sup>15</sup> He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him."<sup>16</sup> Then Naomi took the child and laid him in her bosom, and became his nurse.<sup>17</sup> The women of the neighbourhood gave him a name, saying, "A son has been born to Naomi." They named him Obed; he became the father of Jesse, the father of David. *Ruth 3:1-5, 4:13-17*

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**A Reading from the Letter to the Hebrews...**<sup>24</sup> For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf.<sup>25</sup> Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own;<sup>26</sup> for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself.<sup>27</sup> And just as it is appointed for mortals to die once, and after that the judgment,<sup>28</sup> so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him. *Hebrews 9:24-28*

**The Holy Gospel of our Lord Jesus Christ according to Mark...**<sup>38</sup> As Jesus taught, he said, "Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces,<sup>39</sup> and to have the best seats in the synagogues and places of honour at banquets!<sup>40</sup> They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation."<sup>41</sup> He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums.<sup>42</sup> A poor widow came and put in two small copper coins, which are worth a penny.<sup>43</sup> Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury.<sup>44</sup> For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on." *Mark 12:38-44*

**Short reflections: (Ruth 3:1-5; 4:13-17)** Naomi's and Ruth's family is on the brink of extinction. Both are widows, both destitute, and Ruth is a Moabite, a non-Israelite, an outsider. Naomi, too old to remarry and have children, sends Ruth to see Boaz, an extended family member, in the hope that Boaz will marry her and take them into his household. He does, and becomes the kinsmen-redeemer, and Ruth becomes King David's great-grandmother. A significant theme in the book of Ruth is that of outsiders being let in. The loving-kindness of Boaz for those whom he could easily have dismissed (Ruth was more closely related to another man in the community who wouldn't take her in) is in keeping with Yahweh's constant refrain throughout the Old Testament on the care for foreigners and the impoverished.

**(Hebrews 9:24-28)** We can't pretend that these ancient ideas about how to cleanse a community of the guilt of their wrongdoings are natural for moderns like us to comprehend, but we must try, if Jesus' sacrifice is going to make any sense to us. Pardon the analogy, but if sin is pollution, then blood is a successful "clean up our streets" initiative. If sin makes us dirty, blood makes us clean. But whose blood, and what kind? That from a pure victim, offered to God by a priest. Like the high priests of old, Jesus appears before God in the most holy place, presenting not the blood of an animal, but *his own blood*, that which was spilt on the strangest of altars, the altar of a Roman cross. Paradoxically, He is at once priest *and* sacrificial victim, making a "perfect offering and sacrifice unto God." Jesus' blood is re-presented to us when we receive the Eucharist, our principal act of worship where we proclaim our Lord's death until he comes again. This is not easy to grasp, in fact, it is "foolishness to those who are perishing," but it is inestimably worthy of your meditation and devotion. Christian, behold the Lamb of God. Behold him who takes away the sins of the world.

**(Mark 12:38-44)** Aquinas' *Catena Aurea* quotes Bede as saying that the allegorical meaning of the passage is that the "the poor widow is the simplicity of the Church: poor indeed, because she has cast away the spirit of pride and of the desires of worldly things; and a widow, because Jesus her husband has suffered death for her. She casts two mites into the treasury, because she brings the love of God and of her neighbour, or the gifts of faith and prayer; which are looked upon as mites in their own insignificance, but measured by the merit of a devout intention...she understands that even her very living is not of her own worthiness, but of Divine grace." More obviously, the literal sense contrasts the religious elite, who are corrupt and hypocritical and donate their money for the spectacle, with the humility of the widow who gave nearly nothing, and yet everything.

**Chuckles: Two Pastors' wives were visiting** while sewing their husbands pants. One wife said, "My husband is just beside himself, he does not know what to do anymore and he is so tired and depressed he said he is ready to just give up and resign." The other wife said, "I am sorry to hear that because my husband has never been happier. Our membership is growing and we are out of our financial burden, we have such a large and loving congregation. Life could not be any better than it is right now." One woman was mending the seat of her husband's pants, while the other one was mending the knees.

**A college student was in a philosophy class**, where there was a class discussion about whether or not God exists. The professor used the following logic:

"Has anyone in this class heard God?" Nobody spoke.

"Has anyone in this class touched God?" Again, nobody spoke.

"Has anyone in this class seen God?" When nobody spoke for the third time, he simply stated, "Then there is no God."

One student did not like the sound of this at all, and asked for permission to speak. The professor granted it, and the student stood up and asked the following questions of his classmates:

"Has anyone in this class heard our professor's brain?" Silence.

"Has anyone in this class touched our professor's brain?" Absolute silence.

"Has anyone in this class seen our professor's brain?" When nobody in the class dared to speak, the student concluded, "Then, according to our professor's logic, it must be true that our professor has no brain!"

The student received an "A" in the class.



