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**News and events:**

**Welcome to St. Paul's Church, Bury.** We are pleased that you have come to join us in worship this morning.

**Next Sunday, August 23<sup>rd</sup>, there is no service scheduled in any of our churches (unless one of the three wishes to plan for one today).**

**Other than that, our next services will be on Sunday, September 6<sup>th</sup>, when we will be back to regular service times of 9:30am in St. Paul's Church, Bury and 11:00am in St. Peter's Church, Cookshire** with Canon Lynn officiating.

**Therefore please make note that there will be no Sunday bulletins for 2 weeks.**

**On Sunday, August 30<sup>th</sup> the Deanery Service** will be held at 10:30 a.m. at St. George's Lennoxville (84 Queen Street). There will be Sunday School for the children. Local services are cancelled.

**Our Happy Birthday wishes** to Mary Smyth on Wednesday, to Hazel Kerr, Keith Rider, and Craig Rider next Sunday, to Sheila Bellam and Richard Lowe on the 24<sup>th</sup>, to Mac Fraser on the 25<sup>th</sup>, and to Robert Hodge on Sept. 2<sup>nd</sup>.

**The Revised Common Lectionary (RCL) readings for August 23<sup>rd</sup> are:** 1 Kings 8:(1,6,10-11), 22-30, 41-43; Psalm 84; Ephesians 6:10-20; John 6:56-69 **and for August 30<sup>th</sup>:** Song of Solomon 2:8-13; Psalm 45:1-2, 7-10; James 1:17-27; Mark 7:1-8, 14-15, 21-23

**Saturday, September 26<sup>th</sup> the Closing and Deconsecration service for Christ Church, Canterbury time may change from 2:00pm to 11:00am.** There will be a lunch at the Armoury following the service. In the next bulletin, the actual time will be confirmed.

**Sentence:** Those who eat my flesh and drink my blood abide in me and I in them, says the Lord. *John 6.56*

**Collect:** Almighty God, you have broken the tyranny of sin and sent into our hearts the Spirit of your Son. Give us grace to dedicate our freedom to your service, that all people may know the glorious liberty of the children of God; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

- We pray for all people; for Dennis, our Bishop, Lynn, our Priest, 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 for discernment as we continue to seek to know what God's mission is for us in the Diocese of Quebec and that God will guide us in our search for a new Shepherd to lead us in the years ahead.

- In our Diocesan Fellowship of prayer, we pray for St. George's, Drummondville, for The Rt Rev. Dennis Drainville, Rector and The Rev. Yves Samson, Vicar; 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 Ontario, for Archbishop Colin Johnson and the Provincial Council; in the Anglican Cycle of Prayer, we pray for The Rt Revd Dr Maternus Kapinga of the Diocese of Ruvuma, Tanzania.

- In the Ecumenical Prayer Cycle we pray for Christian faith communities in The Pacific islands: Fiji, Kiribati, Marshall Islands, Micronesia, Nauru, Palau, Papua New Guinea, Solomon Islands, Tonga, Tuvalu, Vanuatu, Western Samoa and the French Overseas Territories of New Caledonia (Kanaky) and French Polynesia (Tahiti).

- We pray for our families, friends, and communities and we ask blessings for Mary Smyth, Hazel Kerr, Keith Rider, Craig Rider, Sheila Bellam, Richard Lowe, Mac Fraser, and Robert Hodge on their birthdays.

- We ask, O Lord, for your comfort and healing for all who are sick and suffering in any way, and for their families, remembering especially: Joan Dougherty, Earl Lancaster, and Gordie Coates.

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

**Prayer:** Living God, you are the giver of wisdom and true discernment, guiding those who seek your ways to choose the good. Mercifully grant that your people, feasting on the true bread of heaven, may have eternal life in Jesus Christ our Lord. Amen.

**Prayer for the Diocese of Quebec:** Loving God, fill us with your Spirit that we may live out with greater faithfulness your call to shine with Christ's light in acts of praise and reconciling love. Make us bearers of the Good News, ministers of your grace, and faithful stewards of your Church and Kingdom. In the name of Jesus Christ, your Son, our Lord. **Amen.**

**A Reading from the Book of Proverbs...** A good name is to be chosen rather than great riches, and favour is better than silver or gold. <sup>2</sup>The rich and the poor have this in common: the Lord is the maker of them all. <sup>8</sup>Whoever sows injustice will reap calamity, and the rod of anger will fail. <sup>9</sup>Those who are generous are blessed, for they share their bread with the poor. <sup>22</sup>Do not rob the poor because they are poor, or crush the afflicted at the gate; <sup>23</sup>for the Lord pleads their cause and despoils of life those who despoil them.  
*Proverbs 22:1-2, 8-9, 22-23*

### Psalm 125 page 884

**A Reading from the Letter of James...** My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? <sup>2</sup>For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, <sup>3</sup>and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," <sup>4</sup>have you not made distinctions among yourselves, and become judges with evil thoughts? <sup>5</sup>Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? <sup>6</sup>But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? <sup>7</sup>Is it not they who blaspheme the excellent name that was invoked over you? <sup>8</sup>You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbour as yourself."<sup>9</sup>But if you show partiality, you commit sin and are convicted by the law as transgressors. <sup>10</sup>For whoever keeps the whole law but fails in one point has become accountable for all of it. <sup>(11</sup>For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. <sup>12</sup>So speak and so act as those who are to be judged by the law of liberty. <sup>13</sup>For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.)  
<sup>14</sup>What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? <sup>15</sup>If a brother or sister is naked and lacks daily food, <sup>16</sup>and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? <sup>17</sup>So faith by itself, if it has no works, is dead. *James 2:1-10, (11-13), 14-17*

**The Holy Gospel of our Lord Jesus Christ according to Mark...** <sup>24</sup>Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, <sup>25</sup>but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. <sup>26</sup>Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. <sup>27</sup>He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." <sup>28</sup>But she answered him, "Sir, even the dogs under the table eat the children's crumbs." <sup>29</sup>Then he said to her, "For saying that, you may go—the demon has left your daughter." <sup>30</sup>So she went home, found the child lying on the bed, and the demon gone. <sup>31</sup>Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. <sup>32</sup>They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. <sup>33</sup>He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. <sup>34</sup>Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." <sup>35</sup>And immediately his ears were opened, his tongue was released, and he spoke

plainly. <sup>36</sup>Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. <sup>37</sup>They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak." *Mark 7:24-37*

**A short reflection:** A tired and exhausted Jesus seeks solitude. A woman hears about him and asks that he might cast a demon out of her daughter. In verse 26: "Now, the woman was a Greek, a Syrophenician by descent". Jesus' response is less than charitable. He dismisses and insults. (Dogs were not beloved pets as they are today.) Here, in chapter seven, we see Jesus himself among those characters in the Gospel of Mark not fully living into the reality of what the Kingdom of God is like. Jesus suddenly seems reticent to distribute God's kingdom to a woman who is a gentile. This is not the only part of Mark's Gospel where Jesus and God are not in lockstep. In the Garden, for instance, Jesus asks for a different path (Mark 14:36). The remarkable thing in this text in chapter 7 is how the woman corrects Jesus. She turns Jesus' words around and bends the dog metaphor to her advantage. Jesus recognizes this immediately and dismisses the demon from her daughter.

The challenge of Mark's gospel, embodied so powerfully in this story, is to perceive a God who is active, breaking into the world, and in a way that does not conform to the norms of human institutions, be they religious, social, or political.

**Chuckles: An elderly couple were sitting on the porch swing.** The old gent asked, "Whatever happened to our sexual relations?"  
"I don't know," answered his elderly wife, "I don't even think we got a Christmas card from them last year."

**Three little old ladies were sharing a bottle of booze.** They agreed... "we aren't gonna be the old ladies in the nursing home making trouble... oh no... we're gonna be the old ladies they kicked out of the nursing home for causing trouble."

**I've reached the snapdragon years** of my life. Part of me has snapped and the rest of me is draggin'!

**There's no need for you to drive me crazy...** I'm already close enough to walk.

**On the whole, the years have been kind to us.** Yes, I agree. It was the weekends that did us in!

**A strong young man at the construction site was bragging** that he could outdo anyone in a feat of strength. He made a special case of making fun of Morris, one of the older workmen. After several minutes, Morris had enough.

"Why don't you put your money where your mouth is?" he said. "I will bet a week's wages that I can haul something in a wheelbarrow over to that outbuilding that you won't be able to wheel back."

"You're on, old man," the braggart replied. "It's a bet! Let's see what you got."

Morris reached out and grabbed the wheelbarrow by the handles. Then, nodding to the young man, he said, "All right. Get in."



