

We have been invited to **Trinity Church, Dorchester** to celebrate the Feast of St Peter and St. Paul (**June 29th**). Evening Prayer will begin at 6:00 pm and the Holy Eucharist will follow. The **Rev. Deacon Norm Dupuis** is to be the **Preacher**. All are welcome.

Join us next Sunday, **July 2nd** to celebrate “**Canada 150**” We will enjoy some **Canada Day Cake** after the 10 am Service.

St. Michael’s Youth Conference is coming soon – August 21st to August 26th at Camp Wildwood. Registration **forms are in the Entry**.

On **Mondays**, after Morning Prayer, please come and share a **continental breakfast** in the Church Hall.

Spiritual Walk in Centennial Park every Thursday morning at 8:30am. We will gather by the lake, close to the bridge, at 8:30 where we will read the gospel for the day. You are then welcome to walk around the lake alone, in pairs, or in groups to reflect on the reading. You are also welcome to remain seated by the bridge where we will all gather again at 9:15 to have a short talk on your thoughts about the reading. At 9:30 we will head back to St. George’s for Holy Communion beginning at 10am. For more information, contact Klaudia at outreachmoncton@gmail.com.

We are in **need of bath towels** for use by our Community Friends. Thank you so much!

Coming Right Up:

This July you are invited to attend **Growing in our “with Jesus life”** with The Rev. Dr. Dan Goodwin, **Mondays in the Church Hall** (Basement) at 6:45 pm (coffee/tea)...

7:00 pm Session begins

July 10th: How can God change me? Renovation work with Jesus

July 17th: How can I know if he really loves me? Assurance of faith

July 24th: How can God whip my spiritual flab into shape?

Training at Trinity gym

July 31st: Am I losing my mind? Learning to think like Jesus

The Rev. Deacon Norm Dupuis will lead a discussion group “**Sermons for the Trinity Season**” Sermons from the past, with relevance for today - bringing the Bible’s meaning to us. Read and discussed on **Thursdays in the Church Hall** (basement) at 7:00 pm. Coffee and tea to follow (July 6th, July 13th, July 20th, July 27th)

St. George’s Anglican Church

Church Office: 855-5209
Email: office@stgeorgesmoncton.ca
Website: www.stgeorgesmoncton.ca

The Reverend Chris VanBuskirk

Second Sunday After Trinity
June 25, 2017



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 call Esther @ 855-5209; after Office Hours, please call Cathie @ 384-6327.

Wardens:	Stan Balch	854-4054
	Sheila Searle	856-9419
Associate Priest	Rev. Dr. Dan Goodwin	danielcorey.goodwin@gmail.com)
Deacon	Rev. Norm Dupuis	386-1324

Second Sunday After Trinity – June 25, 2017

8:00 A.M. HOLY EUCHARIST

Introit Psalm: 18. 18-21	p. 348
Collect for Purity:	p. 67
Collect	p. 219
The Epistle	p. 220
Gradual Psalm: 23. 5-6	p. 357
The Holy Gospel	p. 220

9:15 A.M. MORNING PRAYER

First Lesson: Joshua 2.	(Pew Bible page 197)
Psalms 7, 8	pgs. 336, 337
Second Lesson : Mark 2. 23 – 3. 19	(Pew Bible page 803)

10:00 A.M. HOLY EUCHARIST

Introit Psalm (sung) *The Lord was my refuge and my upholder; and He brought me forth into a place of liberty: **He delivered me, because He delighted in me.** I will love thee, O Lord my strength: **the Lord is my rock, my fortress and my Saviour. Glory be....***

Children's Talk	
Litany	
Collect for Purity	p. 67
Kyrie	p. 70
Collect	P. 219
The Epistle	p. 220
Gradual Psalm: 23. 5-6	p. 357
The Holy Gospel	p. 220
The Nicene Creed	p. 71
Hymn before Homily: 555 (Dennis)	
The Homily	
Offertory Hymn: 466 (Quam Dilecta)	
The Intercession	p. 75
Confession, Absolution	p. 77
Thanksgiving and Consecration	pp. 78 -82
Hymns during Communion: 226 (Bromley); 236 (Dolomite Chant); 219 (Bread of Heaven)	
The Gloria in Excelsis	p. 86
Recessional Hymn: 604 (Crusader's Hymn)	

Please join us for refreshments in the Hall.

5:00 P.M. EVENING PRAYER

First Lesson: 1 Samuel 16. 1-13	(Pew Bible page 260)
Psalms 15, 16	pgs. 344, 345
Second Lesson : Acts 2. 1-21	(Pew Bible page 878)

The Sanctuary Candle burns this week to the Glory of God and in Loving Memory of John Lingley

*“Let us remember before God the faithful departed.”
Morris Chaulk, Kelly Duffett, David Levasseur*

This Week in the Parish

The Daily Offices of **Morning and Evening Prayer** will be prayed in the Chapel at **8:30 A.M. and 5:00 P.M. Monday – Saturday**, respectively. In addition:

Monday	ALPHA	6:15 pm
Wednesday	Holy Communion (Spencers)	10:00 am
Thursday	Holy Communion (Chapel)	10:00 am

Vestry – Marilyn Crossman-Riel
Greeters – Diane Lutes & Betty Lou Wilbur



Happy Birthday wishes to Bonnie Jones who celebrated her birthday earlier this week.

Congratulations to Bob & Sheila Searle who celebrated their 56th Wedding Anniversary last weekend!



Once again, St. George's Church will offer a **Summer Sunday School Program** during the 10 am Sunday Service. **Children of all ages are welcome!** We will begin in Church with the Children's Talk and then go to the Hall for our classes. This year, the **Lessons will begin with the Attributes of God – God is Holy; God is Loving; God is Good....** Each week the children will learn Bible verses which highlight God's character; then they will reinforce their learning by a variety of activities. We are blessed with terrific teachers, and I highly recommend this program to you.

The Rector's Corner

Words Matter: Biblical Justice and Amos

Amos was a contemporary of the northern prophet Hosea. And although he was a citizen of the southern state of Judah, he ministered to the northern kingdom of Israel. The central themes of this book concern the righteousness and justice of God. Amos clearly understands the social implications of the faith of Israel. Amos should be studied with the realization that God's love for his people is profound as is his call for justice.

Amos, the man and prophet:

The name of Amos literally means load or burden. He is only mentioned in this book that bears his name. His home was Tekoa about 15 kms south of Jerusalem. A territory beyond this village extended 26 kms eastward to the northwestern shores of the Dead Sea. It was a formidable region, a "waste and howling wilderness." Based on a reading of his writings, his region affected how he described his perception and vision.

Despite the substance of the book, Amos protests that he was neither a full-time prophet. Nor a professional prophet as others were. In fact, we are told that he has three professional pursuits:

1. He was a shepherd (1:1), though the word suggests that he owned or managed large flocks of sheep.
2. He was also a cattleman having the responsibility of large herds in addition to large flocks. (7:14)
3. He was a fruit farmer of sorts, growing and harvesting a rather bitter fruit from a type of fig-mulberry tree that grew near the Dead Sea (7:14)

In other words he was involved in mixed farming and it was probably the demands of business that too him to the northern kingdom. It was in Israel, not Judah, that he functioned briefly as a prophet.

We are unsure how long his ministry lasted. It could have been as little as a few weeks or perhaps somewhat longer. We should see him primarily as a businessman who was called by God for a short ministry in a foreign country. In the performance of his duties he was a man of obedience to God's call and courageous in the face of opposition.

The message of Amos:

The preaching of Amos is dominated by his awareness of the righteousness and justice of God. When he visited Israel, in the north, he saw a country that was on the surface a very strong nation militarily, and economically. There was no shortage of money; and law and order seemed to rule in society. But Amos had the capacity to see beneath the surface. He knew that the true wealth of a nation could not be measured by economic prosperity, but by the moral impulse of the nation. In moral terms, he saw a nation that was about to collapse, with great gulfs separating the rich and the poor, merchants from customers, priests from people, and judges from the innocent accused. Power and wealth were in the hands of a few, and the people were oppressed and exploited.

His analysis of the social sickness inherent in Israel's society prompted divine judgment. Any society that had departed so far from the fundamental norms of justice, that had abandoned the covenant precepts of its own constitution, invited by its every action the intervention and judgment of the righteous God of Covenant. Therefore, a superficial reading of Amos may lead us to conclude that it is a gloomy work full of judgment. But the real gloom is not the judgment but the social evils that led to the judgment. Justice is not only essential to the proper functioning of human society, but is also required by God.

The social evils in Israel were compounded by the hypocritical veneer of religion with which the evil social doers sought to veil their acts. Hence, in Amos, we see not only a critique of social injustice but also a scathing assault of formal religion that had lost its heart and way and was simply a mere form.

Tomorrow evening marks the **end of our ALPHA Program. Thank you very much to all who have assisted as cooks, servers, clean-up crew, greeters, group hosts and helpers, and technical support personnel.** It has been a wonderful ten weeks of fellowship, learning and prayer. We needed all hands on deck, and the Lord provided! Praise God from Whom all blessings flow! Please see today's bulletin for details on possibilities for on-going fellowship in July. Thank you very much!

"Faith believes the revelations of God; hope expects his promises; charity loves his excellencies and mercies." Jeremy Taylor