

Please do not leave valuables in the Church Entry.

Beginning this week, the **Order for Morning Prayer** will be held in the **Chapel** on Sundays at 9:15am.

Active Listener Training – a review of good listening practices for any and all situations – is set for this **Tuesday, March 7th**, from 3:30pm in the Church Hall. Everyone is welcome. *(Please note the change of date and time.)*

A **take-home Bible Study** is available at the back of the Church. It focuses on the virtue of prudence through Holy Scripture and the life of Thomas a Kempis - please help yourself.

The **funeral for Michael Bembridge** is scheduled for this **Wednesday, March 8th**, at 2:00 pm. If you are interested in singing in the Choir, please come for 1:40pm. We will meet in the Church Hall. Thanks!

The **Lenten Bible Study** at **St. James'** continues **Wednesday** evenings at 6:30pm.

At the Parish Annual Meeting, a Planning Committee was proposed to assist with our discussion on the 'Letter to Moncton Vestries' and its proposal for the future ministry of Moncton Anglicans. If you are interested in giving some input to the Planning Committee, or becoming a member of it, please speak to the Wardens or the Clergy.

A word on parking: we are **permitted** to park in the old Moncton City Club parking lot (off Queen Street, directly across from the Chapel door) on **Sunday mornings**. We are **NOT** permitted to park there on **weekdays or weeknights**.

We are in need of **queen-sized bedding** and a **microwave** for a young couple – please **drop them off at the Office**. Thank you!



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 389-3516

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Jesus Christ the same, Yesterday, Today and Forever

Lent 2 - March 5, 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 |
| | Rev. Rick Cunningham | (506) 854-9455 |

Lent 2 – March 5, 2023

8:00 A.M. - HOLY EUCHARIST

| | |
|------------------------|-------------|
| Introit Psalm: 25. 1-7 | p. 358 |
| Collect for Purity | p. 67 |
| Kyrie | p. 70 |
| Collects for the day | p. 143, 138 |
| The Epistle | p. 144 |
| Gradual Psalm: 123 | p. 498 |
| The Holy Gospel | p. 144 |

9:15 A.M. – MORNING PRAYER

| | |
|------------------------------------|----------------------|
| Psalm: 51 | p. 394 |
| First Lesson: Genesis 18. 1-15 | (Pew Bible page 17) |
| Second Lesson: St. Luke 15. 11-end | (Pew Bible page 840) |

10:00 A.M. –HOLY EUCHARIST

Introit Psalm – sung *Call to remembrance thy tender compassion and mercy, O Lord, and thy loving kindnesses towards us, which have been ever of old: neither suffer our enemies to triumph against us; deliver us, O God of Israel, out of all our misery and trouble. Unto thee, O Lord, do I lift up my soul: my God, in thee have I trusted. Let me not be confounded. Glory be....*

| | |
|--|-------------|
| Hymn 1 (Nicea) | |
| Children's Talk | |
| The Collect for Purity | p. 67 |
| Kyrie | p. 70 |
| Collects for the Day | p. 143, 138 |
| The Epistle | p. 144 |
| Gradual Psalm: 123 | p. 498 |
| The Holy Gospel | p. 144 |
| The Nicene Creed | p. 71 |
| Hymn before the Homily 792 (I Need Thee) | |
| Homily | |
| Offertory Hymn: 106 (St. Bees) | |
| Intercession | p. 75 |
| Confession, Absolution | p. 77 |
| Thanksgiving and Consecration | p. 78, 82 |
| Hymns during Communion: 221 (Unde Et Memores), 240 (Deck Thyself My Soul with Gladness); 219 (Bread of Heaven) | |
| The Lord's Prayer | p. 85 |
| <i>(The Gloria in Excelsis p. 86 is omitted during the Lenten Season)</i> | |
| Recessional Hymn: 574 (Excelsior) | |

Please join us for coffee and tea in the Church Hall

5:00- P.M. EVENING PRAYER

| | |
|-------------------------------------|----------------------|
| Psalm: 130, 131, 134 | p. 502, 503, 504 |
| First Lesson: Genesis 9. 1-17 | (Pew Bible page 11) |
| Second Lesson: St. Mark 14. 27 – 52 | (Pew Bible page 817) |

The Sanctuary Candle burns this week to the Glory of God and in Loving Memory of Bill Hodgson, John Dingwell

“Let us remember before God the faithful departed.”

Michael Bembridge, The Venerable Thomas Crowther, Sue Balcom

Amongst the faithful departed, we remember Sergeant Peter Chanler of this parish who died March 10th, 1941. He is honoured in England 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 **8:30 A.M. and 5:00 P.M. Monday – Saturday**, also

| | | |
|------------------|--------------------------------|------------|
| Today | Holy Hour | 6:00 p.m. |
| Tuesday | Holy Communion (Camden) | 10:00 a.m. |
| | Active Listening Training | 1:00 p.m. |
| | Scouts | 7:00 p.m. |
| Wednesday | Bible Study | 10:30 a.m. |
| | Funeral for Michael Bembridge | 2:00 p.m. |
| | Holy Communion | 5:00 p.m. |
| | Bible Study (St James') | 6:30 p.m. |
| | Cubs & Beavers | 6:30 p.m. |
| Thursday | Holy Communion | 10:00 a.m. |
| Friday | Stations of the Cross | 6:30 p.m. |

Thank you very much to those who provided our delicious lunch last Sunday for the Annual Meeting.

If you would be interested in contributing to **another shared meal** after the 10am Service on **March 26th**, please sign the sheet in the **Main Entry. Thank you!**

If anyone is interested in helping **serve or clean-up** at the Community Dinner Sunday, **March 12th**, please contact the Office.

The Rector's Corner

The Rector's Corner – a Thought about 'IF'

Perhaps we could take a few minutes to think about the word 'IF'. According to the rules of English grammar, **IF** can be used as a conjunction or as a noun. As a conjunction, **IF** can introduce a conditional clause like these: "If you have a complaint, write to the director." "If you don't like my offer, go pound sand." As a noun, we may hear it like this: "There are too many 'ifs' and 'buts' in the policy for me to support it."

In last Sunday's Gospel, **IF** appears three times. In each case it is spoken by the devil to the Lord Jesus and used as a conjunction. Here's the first one: "*If thou be the Son of God, command that these stones be made bread.*" Here's the second: "*If thou be the Son of God, cast thyself down*". And here's the third: "*All these things will I give thee, IF thou wilt fall down and worship me.*"

Reviewing them one by one, helps me to understand the connection between the **IF** word and the speaker's intention to lay down conditions. But there is something else that is left unspoken when we use **IF**: it's the question *not* asked. For example, "If we leave here at eight o'clock, we will be there by four." "If we climb to the top of that hill, we will be able to see the city." "If you are the Son of God, command that these stones be made bread." The question NOT asked is "Can we?" or "Am I?" "Can we get ourselves organized to leave here by eight o'clock in order to get there by four?" "Can we make it to the top of that hill?" "Are you really the Son of God? If so, prove it by turning these rocks into bread."

These questions unspoken and under the surface are very subtle, but they strategically and effectively plant seeds of doubt. "*If thou be the Son of God...*". In other words, "Are you the Son of God?" ... "Uh, well, I think I am the Son of God. Why? Don't I look like the Son of God? Hold on for a second. Who am I? There are days when I'm not really sure. Am I the Son of God?"

Before going any further, I want to qualify something: although the devil used it three times to tempt the Lord Jesus, the **IF** word does

not belong to him. It is not an evil word, in and of itself. We know this to be true because Jesus Himself used it. On the night that He was arrested, Jesus said to His disciples, "*If you ask anything in my Name, I will do it.*" Then He said, "*If you love me, you will keep my commandments. And I will pray the Father, and He will give you another Counsellor, to be with you for ever.*" (St. John 14.15-16)

In these, the Lord used **IF** to state what is possible and to underline expectations. "*If you love me, keep my commandments.*" In other words, even the Divine love carries certain responsibilities, not as a way of leveraging power, but as a way of lifting up the one who is loved. – namely us. To keep God's commandments will, in the end, help us find eternal life and happiness.

The purpose behind that use of the **IF** word is very different from what the devil was doing in tempting Jesus. "*If you are the Son of God, command that these stones be made bread.*" ... "*If you are the Son of God, cast yourself down*". In these, the devil uses **IF** to attack Jesus' identity. And that's what he wants to do to us: "If you are the child of God, why don't you have enough money to buy that jacket?" "If you are the child of God, why are you feeling depressed and all alone?" This is a key point: always, Satan wants to shake our identity. He wants to make us doubt ourselves, and God Himself. The question inferred is, "Are you the child of God?" And the doubt that goes with it automatically leads to, "Does God love me?" "Has He forgotten about me?" "Why is God taking so long?" And what happens when we ruminate on these questions? We become anxious. We give in to fear. We doubt the stability of our closest relationships, and we doubt that we belong – that we are loved. And BINGO! That's exactly where the devil wants to take us. He wants to separate us – isolate us -- from God and from each other.

Interestingly, the Canadian Army acknowledges the attempts of the devil's subtle work. Of course it does not name the devil as the instigator, but nevertheless it acknowledges the 'negative self-talk' that we all wrestle with in our heads. The Army simply lays it on the table: we all have a tape running in our heads that is prone to delivering negative messages to us – messages of doubt and fear. "I am going to flunk this test." "I'm not good enough." "Nobody cares." There is lots to say about this, but military members are trained to recognize these negative messages and then to challenge them by asking, "Is that

message helpful?” “Is it true? If so, what is the evidence to support it?” And even if it is true, what would a friend tell me at this moment?”

The point here is the Army’s attempt to recognize and to challenge negative self-talk in order to prevent a person from withdrawing into fear and isolation. In addition to the question, “What would a friend say to me right now”, there is another question: “What would Jesus say to me?” “What would my Lord, Who stretched out His arms on the holy Cross and bled and died there as my Sin-bearer, say to me at this moment?” “What would He tell me?” How about this: “*Come unto Me, all that labour and are heavy laden, and I will refresh you.*” (St. Matthew 11.28) Or this: “*God so loved the world that He gave His only begotten Son...*” (St. John 3.16) That’s what our Friend says to each one of us: “*Come. I want you to be with Me.*” And, He also says, “*God so loved us that He gave His Son for us.*” In these what do you hear? “You are deeply You belong. You are not alone. Your life matters to God.” How different, and how contrary to the devil’s ‘IF’ and to the seeds of doubt.

Daily Bible Readings

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

| | | |
|-----------|--------------------|----------------|
| Sunday | Jeremiah 9:1-24 | John 15 |
| Monday | Jeremiah 10 | John 16 |
| Tuesday | Jeremiah 14 | John 17 |
| Wednesday | Jeremiah 15 | John 18:1-27 |
| Thursday | Jeremiah 17:1-18 | John 18:28-end |
| Friday | Jeremiah 17:19-end | John 19:1-30 |
| Saturday | Jeremiah 18:1-17 | John 19:31-end |

Theology Glossary - The Apostles Creed.

The Apostles Creed is the oldest and probably most well-known of the Christian creeds. This creed was developed prior to the 3rd Century to instruct catechumens prior to their baptism. At its core, the Apostles' Creed is a profession of faith in God and His teachings, and it includes articles about each of the three persons of the Holy Trinity. The Apostles' Creed serves as a concise summary of Christian beliefs and the core aspect of biblical teachings.

Highlights of 2022 Annual General Meeting - February 26, 2023

- The financial accounts and statements were circulated, and they had been reviewed and certified to accurately represent the Year End Financial Statements as well as the financial transactions of the Parish. The cash and investments balances properly state the financial position of the Parish.
- The investment fund has a balance of \$512,642; the value of the building and equipment is \$1,377,831 and the Memorial Fund balance is \$228,258.
- The General Operating Fund for 2022 had revenues of \$280,326 and expenditures of \$279,741.
- The proposed budget for 2023 was presented and approved. Projected revenue is \$267,200 while expenditures are projected at \$287,201.
- After discussing the proposal concerning the 4 Moncton parishes, two motions were approved by the attendees. They are:
 - That St. George’s hold a congregational meeting to further discuss the proposal
 - If the parishes agree to the proposal that the Rectors investigate the formation of a planning committee to facilitate the necessary changes
- The 2023 Wardens are: Tyler McKenna and Kelly VanBuskirk.
- The 2023 Vestry Members are: Sheila Colboune, Marilyn Crossman-Riel, Dianne Dallaire, Cherie Perry, Susan Plewes, Clifford Reid, Marilyn Rice, Sheila Searle and Allen Urquhart.
- Synod Delegates are: Isaac Brown, Nick Stam, and Maria Stam. Three alternates are standing by: Frances Devost-Cormier, Carolyn VanBuskirk and Kelly VanBuskirk.
- The Rector extended many thank you’s to all individuals who volunteer their time to do God’s work in the Parish.