

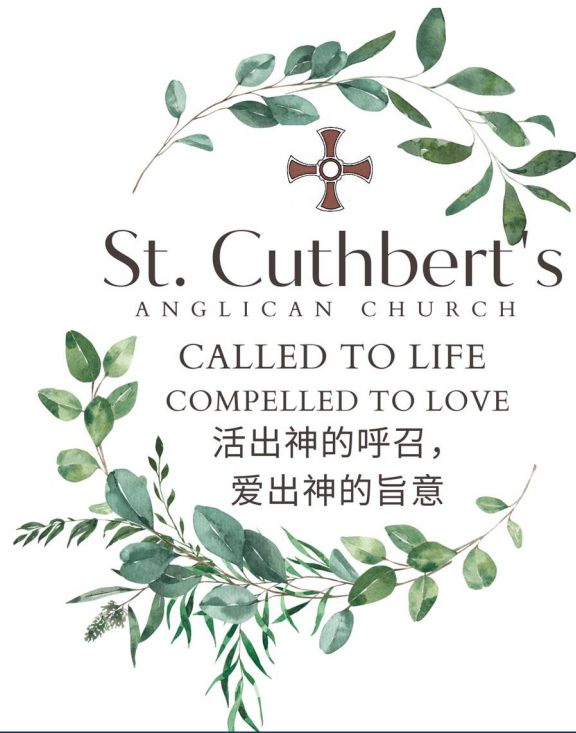


St Cuthbert's Anglican Church

Venerable Jeff Ward: rector.stcuthbert@gmail.com  
905-617-9717

e-Messenger

August 2023



### Sunday Services

- 8.00 a.m. Traditional Anglican Service (BCP)
- 10.00 a.m. Contemporary Eucharist with Choir
- 10.00 a.m. Bilingual Service (Mandarin/English) in the Parish Hall

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### Friday Service

- 9:00 a.m. Morning Prayer on Zoom (followed by coffee)

Masks are optional (but recommended) at services

## Youth Pilgrimage to the Holy Land

by Anna Tavakoli

From May 1-12, 2023, I embarked on a sacred journey to the Holy Land alongside 24 fellow pilgrims from the Anglican Church of Canada. Our leaders possessed extensive knowledge and experience, and they crafted an itinerary that allowed us to explore the Holy Land from various angles: cultural, spiritual, political, emotional, physical, and more. A remarkable aspect of this pilgrimage was the opportunity to have Primate Linda Nicholls accompany us, and it was truly inspiring to listen to her sermon on Jesus calming the storm while we sat on a boat in the sea of Galilee.



*Anna renewing her Baptism with Archbishop Linda Nicholls*

Like other pilgrims, we visited the customary holy sites like the church of the Holy Sepulchre and the church of the Nativity, however, it was in walking the streets of Nazareth and Jerusalem, taking a boat ride on the Sea of Galilee, and partaking in the Eucharist at St. George's Cathedral in Jerusalem that I predominantly felt the presence of Jesus. These moments were particularly profound and filled with spiritual significance. Furthermore, this experience greatly strengthened my faith as I witnessed the incredible work carried out by the Anglican and Lutheran Churches. One such example is the Princess Basma Centre in Jerusalem, where children with disabilities from the West Bank and Gaza receive free assessments and treatments.



*See of Galilee where Anna sat in a boat and listened to Archbishop Nicholls preach on the calming of the storm by Jesus*

# Youth Pilgrimage to the Holy Land Continued

by Anna Tavikoli

I was also moved by the Episcopal Technological and Vocational Training Centre, which equips high school students with skills in various programs such as hospitality, culinary, and technology, coupled with invaluable career counseling upon graduation. The scripture passage, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18), resonated deeply with me during this journey. It reminded me that as Christians, our commitment to the Lord is expressed through serving His people.

Therefore, engaging in conversations with the locals, learning about their lives in the Holy Land, and sharing their stories in articles like this became a meaningful way for me to live out my faith and serve God.

The Christians residing in the Holy Land, refer to themselves as "living stones." This term stems from the fact that their ancestors were present in the land when the Holy Spirit descended during Pentecost, and they were the first to honor the sacred places-the very stones-where Jesus walked and endured His suffering until His crucifixion. Now that I am back in Canada and reflecting on these words, I have come to realize the importance of sharing their stories with the rest of the world, particularly considering their relatively small population in the Holy Land and the challenges they face as Palestinians.



*Episcopal Technological and Vocational Training Centre*

During our time in Jerusalem, particularly in the evenings, we engaged in conversations, dances, and songs with Arab Christian young adults. Through these interactions, we discovered numerous similarities despite the common assumptions held by many. The moments we shared while singing Christian songs in both English and Arabic will forever hold a special place in my heart.

Lastly, I am deeply grateful for this experience, and I recognize that it would not have been possible for me to embark on this pilgrimage without the support of the Lois Freeman Wilson grant and the Diocese of Niagara. I will continue to share my journey with others, particularly the young members of our parish and I hope that in the coming years, they too may have the chance to enrich their faith and experience personal growth, both in their professional pursuits and personal lives.



*The Jerusalem Princess Basma Centre*

## Parish Picnic - June 18



The Parish Picnic was held on a lovely sunny Sunday on June 18th, after the 10 a.m. services. It was catered again this year by M&M who provided an excellent BBQ with Salad. It was a family gathering and many people brought their dogs who enjoyed the shade on the grass under the trees - see photo right.



# SUGGESTED SUMMER READING

by Booksy

This month we continue our summer reading feature. All of the books highlighted in **bold** are in the St Cuthbert's Library and free to borrow !



## Fiction

***Cry, the Beloved Country***  
by Alan Paton.

Set in South Africa in 1948, Paton's classic, deeply moving novel occurs just before the formal institution of apartheid. A Zulu pastor is summoned from his village to Johannesburg where he finds his son has been jailed in connection with a robbery during which a white man was killed. The victim's father is a supporter of apartheid, unlike his son who was an activist for racial justice. When both fathers encounter each other, they come to unexpected realizations, not only about their sons, but also about the nature of their own humanity. This novel has been made into two film versions, a stage play, and a musical. Appropriate for teens as well as adults.

## ***Gilead***

by Marilyn Robinson.

Winner of the Pulitzer Prize, this novel takes place in 1950s' Iowa, not the biblical region near the Jordan River. Told through the eyes of a third generation preacher nearing the end of his life, Gilead unfolds in the form of a letter that Rev. Ames writes to his young son. We learn of the family's legacy, a heritage steeped in abolition, economic hardship, and conflicting views on religion and war as each generation comes of age. It is also a testament to the bond between fathers and sons.

## Biography

***If I Knew Then: finding wisdom in failure and power in aging***  
by Jann Arden.

As a well-known, successful singer, songwriter, actor and author, Jann Arden writes with characteristic humour of the surprising joy and freedom she experienced after embracing her fifties to become her own person when she relinquished the pressure of others' expectations. Candid and insightful.

***The Book Woman of Troublesome Creek, and its sequel, The Book Woman's Daughter***  
by Kim Michele Richardson.

Cussy Mary Carter is a packhorse librarian during the Depression and her quest is to bring books to the Appalachian community she loves. Unfortunately, she must deal with prejudice as she has inherited a genetic blood disorder, which causes her skin to appear blue. Historical note: a simple remedy was discovered years later, but until then the 'Blue People of Kentucky' were treated with fear and suspicion. The author also brings to light the Kentucky Pack Horse Library Project initiated by Franklin Roosevelt's New Deal Work Progress Administration. In the sequel, *The Book Woman's Daughter*, Honey Lovett and her parents have been hiding from the law all her life because of her mother's blue skin. But when her mother and father are imprisoned, Honey realizes she must fight to stay free, or risk being sent away for good. Picking up her mother's old packhorse library route, Honey begins to deliver books to the remote hollers of Appalachia to carry on bringing the freedom that books provide to the families who need it most.

## SPORT

***Mike Weir: the Road to the Masters***  
by Lorne Rubenstein.

Rubenstein, a golf writer and columnist for the *Globe and Mail*, noticed that Mike Weir, the mannerly, slim kid from Brights Grove, Ontario, was starting to win amateur tournaments. Largely overlooked as a serious contender at the time, Rubenstein had faith in Weir's abilities and asked if he could follow Weir's every shot at the Augusta National Golf Club during the 2003 Masters to publish a book, regardless of the tournament's outcome. Weir surprised everyone that year!

# MORE SUMMER READING

by Booksy

## Youth (and Adults!)

***Orphan Train***  
**by Christina Baker Kline.**

**Ages 12 - 18**

This novel sheds light on the little-known history of the orphan trains, which transported thousands of abandoned and homeless children from 1854 and 1929 between the U.S. East Coast and the Midwest in the hopes of finding them new families. This is the story of two very different women who build an unexpected friendship: a 91-year-old woman with a hidden past as an orphan-train rider and a teenage girl in foster care who seeks answers about her own identity and belonging.

***War Horse***  
**by Michael Morpurgo.**

This story recounts the experiences of Joey, a horse bought by the Army for service in World War I in France and the attempts of 15-year-old Albert, his previous owner, to bring him safely home. The book was adapted as a stage play as well as a film in 2011, directed and produced by Steven Spielberg. A Welsh version of the novel, adapted by Casia Wiliam was titled CeffylRhyfel, Both the book and DVD are available.

## **Picture Book** (Ideal for those learning English)

***I Color Myself Different***  
**by Colin Kaepernick, illustrated by Eric Wilkerson.**

**Ages 3- 5**

Kaepernick, an NFL Super Bowl quarterback and activist, based this story on a true event in his life when, as a five-year old in school, a classmate asked why his drawing showed he was the only brown person in his family. Having been adopted into a very loving family, Colin was able to answer her question with joy and confidence. Kaepernick includes a letter at the end of the book to encourage children to embrace and love their unique differences and to stand up to adversity.



***Barnaby***  
**by Andrea Curtis & Kass Reich.**

**Ages 3-7**

Barnaby is a beautiful blue budgie that has it all: a golden cage, bells that jingle-jangle, and an owner who gives him all the snacks and love he could want. Until one day she brings home a friend for him: a little yellow canary. But Barnaby is not happy. When his tantrums don't convince his owner to get rid of the new bird, Barnaby flies away and ends up hopelessly lost! A story about sibling rivalry and embracing difference. Both the author and illustrator live in Toronto.

***Meet Tom Longboat***  
**by Elizabeth MacLeod.**

**Ages 6 - 10**

This is the story of a remarkable sports hero from Six Nations of the Grand River. Tom Longboat (1886-1949) was an Onondaga distance runner who had an unorthodox running style and training regimen that was often criticised, yet today his program has been recognised and emulated as being the best method for marathon running. He served during WWI as a dispatch runner, taking messages from post to post under difficult and dangerous conditions. Upon his return, though, his fame and excellence did not protect him from racism and discrimination living and working in Toronto. Regardless, he was always proud of his home community, eventually retiring to live on Six Nations until his death from pneumonia.

## **Science**

***The Third Man Factor: surviving the impossible***  
**by John Geiger.**

An extraordinary account of how people at the very edge of death experience the sense of an unseen presence beside them, which encourages them to make one final effort to survive. 9/11 survivors, mountaineers, divers, polar explorers, prisoners of war, sailors, shipwreck survivors, aviators, and astronauts have escaped traumatic events only to tell strikingly similar stories of having sensed the close presence of a helper or guardian. The force has been explained as everything from hallucination to divine intervention.



# Anglican Christianity: A Series by Professor Alan L. Hayes

## Part 13: Stuart Anglicanism in Britain, 1603-1714

Religion in seventeenth-century England was thoroughly mixed with partisan politics. That's mainly because the Church was a state institution. It was part of the English constitution. Its governor was the monarch, and its legislature was Parliament. The monarch appointed bishops, and Parliament authorized the Prayer Book. Church policies changed with each monarch.

Religious disputes could even lead to military hostilities.

At the end of the period, Britain was finding ways to accommodate religious differences, and church life was the better for it.

### Three Anglican styles

In the early Stuart period, three parties fought for the soul of the Church of England. (Today, Anglicanism readily makes room for diversity. Then, not so much.)

Elizabethan Anglicanism was the default style. Its characteristics included:

- worship according to the Book of Common Prayer (with no modifications),
- preaching published homilies authorized by the government,
- the royal supremacy over the Church,
- an episcopal form of Church governance subservient to King and Parliament,
- anti-papacy,
- a sense of British national calling, and
- a moderately Protestant "Thirty-Nine Articles of Religion."

These Articles included:

- the sole authority of Scripture in matters of essential doctrine,
- the mutability of tradition,
- justification by faith alone, and
- two sacraments that were "dominical" (that is, mandated by the Lord), Communion and Baptism.

**Puritan Anglicans** advocated a further purification of the church establishment, including:

- an educated clergy that could preach sermons and lead prayers (not just read from service books),
- a more robust enforcement of moral behaviour (including Sunday observance),
- anti-papacy on steroids, and
- the termination of several residual medieval practices (such as confirmation).

Increasingly, they opposed episcopacy and royal authority over the Church as un-Scriptural.

**High church Anglicans** (although the term "high church" wasn't used until the end of the period) took a "high" view of:

- Church tradition as a doctrinal authority (not Scripture alone),
- The "divine right" of kings to rule, and the "passive obedience" of their subjects (in distinction to Parliamentary authority),
- Episcopacy as a divine mandate (not just a venerable apostolic practice, as in the Prayer Book),
- Sacramental grace, and
- Human free agency in cooperation with grace (a doctrine called "Arminianism" after a Dutch theologian named Arminius; in contrast to Calvinist views that a sovereign God is entirely in control).

In more recent times, the term "high church" is often used to denote a taste for ceremonial. This wasn't the issue in the seventeenth century.

# Part 13: Stuart Anglicanism in Britain, 1603-1714 (Cont.)

## Other views

Naturally not everyone thought a lot about theological issues. Among those who did, not everyone fitted neatly into one of these categories.

Our bishop's favourite pastoral theologian, George Herbert (1593-1633), is one who can't be easily categorized. In his beautiful guide for parish clergy (*The Country Parson*), he eschewed controversy, but he seemed centred in the Elizabethan settlement while subtly indulging some high-church views and usually holding fire on Puritan positions.

## James I and VI

King James VI of Scots became King James I of England in 1603, beginning the Stuart dynasty there. His reputation among historians for managing religious controversy has improved in recent generations. He began his reign by trying to reconcile mainstream Anglicans and moderate Puritan Anglicans by convening a conference of representatives of both parties at his palace at Hampton Court in 1604. This consultative approach was an inspired initiative, and organizing it was quite the feat. It didn't solve all that much, but many moderate Puritans felt heard.

The conference told him that England needed a better English translation of the Bible. He sponsored a scholarly project of fresh Biblical translation that we know as the King James Version.

James had relatively little zeal for religious persecution, except against Roman Catholics for a few years after the Gunpowder Plot of 1605, when a Roman Catholic zealot named Guy Fawkes organized an unsuccessful conspiracy to blow up Parliament when the King was attending. (A liturgy of thanksgiving for the King's deliverance from the Gunpowder Treason was lodged in the Book of Common Prayer until 1858. Guy Fawkes Day is still widely celebrated in Great Britain every November 5 with bonfires and fireworks.)

James was Europe's pre-eminent ecumenist. He built bridges to Protestant churches on the Continent, and tried in vain to persuade the Pope to convene a council of Roman Catholics and Protestants to work towards reconciliation. He wanted to unify the Churches of England and Scotland. He persuaded Scotland to accept the royal supremacy over the Church as well as episcopacy. He also tried to get Scots Christians to accept certain Anglican practices, such as kneeling for communion. As he knew Scotland well, he didn't usually press issues further than prudent.

James was something of a theologian, but his most significant publication won't likely appeal to you. That was *Demonology*, an influential treatise on witchcraft. As King of Scotland, he had given leadership in the campaign against witches there.

## Charles I

James' son Charles I, who acceded in 1625, applied himself obsessively to the suppression of religious dissent. It was a disaster.

Charles was high-church, or as historians call it for his day, "Laudian," after his archbishop of Canterbury, William Laud. Puritans regarded Laudianism as "popery." Puritan clergy were ousted, and Puritan activists were hauled into a special court, called the Court of Star Chamber, which could and did assign penalties including fines, jail, forfeitures, torture, maiming, and branding.

A civil war between Royalists and Parliamentarians developed in 1642. The causes and issues were complex, but in regard to religion, a trigger was Charles' attempt in 1637 to impose the Book of Common Prayer on Scotland on his own royal authority, without the support of the Scottish Parliament or the General Assembly of the Church of Scotland. A riot broke out in Edinburgh. Dissident Scots organized, and English dissidents joined in.

The Royalists were defeated. In 1649 King Charles was convicted of treason and executed. Some Anglicans today celebrate a feast day of "King Charles, saint and martyr," but I'm not one of them.

## The Interregnum

The period from 1649 (1651 in Scotland) to 1660 is called the "Interregnum," since the former king was dead and his successor wasn't yet in place. The best known piece of this complicated period is the "protectorate" between 1653 and 1658 under the autocratic authority of Oliver Cromwell.

## Part 13: Stuart Anglicanism in Britain, 1603-1714 (Cont.)

During the Interregnum, episcopacy was abolished in both Scotland and England, partly because it was seen as un-Scriptural, and also because bishops were seen as agents of the repressive royal power that had been terminated. The Prayer Book was abolished too. The Churches of England and Scotland were Presbyterian.

Partly as a result of the Baptist preference for the separation of church and state, a large measure of religious freedom was allowed. The Quakers originated in this period.

Before the Civil War, Puritans might still be seen as a party within the Church of England. Afterwards, they were seen as a "non-conformist" schismatic group.

### Charles II

Interregnum government floundered badly after Cromwell's death, and Parliament decided to restore the monarchy. Charles I's son, Charles II, began the "Restoration" period in 1660.

A revived Anglican establishment produced the 1662 version of the Book of Common Prayer, which is still (formally) the authorized liturgy in England.

In England, clergy who hadn't been ordained by bishops had to be re-ordained, or they were removed. (Before the Restoration, bishops could recognize clergy ordained by presbyteries in Scotland or on the Continent.) Clergy had to sign an anti-puritan oath to keep their jobs. It was illegal to attend for anyone a religious meeting not conducted according to the Book of Common Prayer.

In Scotland, presbyterianism was abolished, even though, before his accession, Charles II had promised toleration. The English "commissioners" of Scotland ran a repressive regime, and a military force occupied part of the country. Worshipers who met privately in what were called "conventicles" were deemed to be committing treason. They could suffer imprisonment, torture, and judicial or extrajudicial execution.

What English Puritans called "the Great Persecution," and what Scots Presbyterians called "the Killing Time," persisted until 1689.

### James II of England, VII of Scots

James succeeded his brother Charles when the latter died in 1685. His style of uncompromising absolutism, his prosecution of bishops who resisted his policies, and his administrative incompetence raised opposition. Moreover, he was a Roman Catholic, and when he prepared to establish a Roman Catholic dynasty in perpetuity, the English Parliament and a Scottish Convention decreed that he had forfeited the throne.

The "Glorious Revolution," as this episode came to be called (by those who approved it), established the principle that the monarch's authority derives from Parliament, not from birth.

James tried in vain to win back his throne through military force. So did his son, who styled himself James III of England (VIII of Scots), called "the old pretender," and his grandson, "the young pretender," sometimes romanticized in Scotland as "bonnie Prince Charlie."

### William III and Mary II

James' daughter Mary, who on the instruction of her uncle King Charles II had been raised a Protestant, succeeded to the throne with her husband William in 1689. The religious context changed dramatically. In 1689 Parliament enacted a Bill of Rights which condemned a detailed list of James II's autocratic errors, and affirmed the rights of the people and of Parliament. The Scottish Parliament adopted the same legislation. This legislation is often seen as the origins of Britain's constitutional monarchy. (In September 1981 the Supreme Court of Canada declared unanimously that the Bill of Rights was still "undoubtedly in force" in Canada.)

The Act also declared that "it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a papist prince." An Act of Settlement in 1701 established that the next monarch would be a Protestant descendant of Charles I, or, that line failing, a Protestant descendant of James I and VI.

Also in 1689, Parliament enacted an Act of Toleration allowing Protestant non-conformists (who came to be called "Dissenters") to worship together, subject to an oath of allegiance.

High-church Anglicans who affirmed "the divine right of kings" and the idea that episcopacy was an essential element in a proper Church were uncomfortable with the principles behind these developments. High-church Anglicans were called "Tories."

## Part 13: Stuart Anglicanism in Britain, 1603-1714 (Cont.)

Extreme high-church clergy refused to swear allegiance to William and Mary, since they had vowed obedience to James, King by divine right. They were called "non-jurists" (non-swearing). All the Scottish bishops were non-jurors, leaving William and Mary no choice but to restore presbyterianism there. Supporters of a constitutional monarchy based in Parliamentary authority were called "Whigs." They were also called "low church," since they rejected the high-church principles of the necessity of episcopacy and the divine right of kings. (The term "low church" had nothing to do with ceremonial tastes, as it generally does today.)

I won't go into the etymology of the strange terms "Whig" and "Tory," which is convoluted and a bit random. One scholar who amassed a database of 1400 Anglican clergy in the late Stuart period identified 55% pro-Tory and 45% pro-Whig. A similar division likely characterized the wider population. At this point British party politics became a dominant part of the structure of public life.

### Liberal Anglicanism

The theology of late Stuart low-church Whiggish Anglicanism is called Latitudinarianism. It represents a widespread revulsion against the previous decades of warfare and persecution around such secondary issues as church government and liturgics. It declared that, beyond the core essentials, God was pleased to allow "latitude" in Christian belief and practice.

Many Latitudinarians were influenced by the "social contract" theory which John Locke published in 1689. (He said that governments originated in agreements among people, not in divine fiat.) Some were also influenced by the scientific revolution associated with Isaac Newton (whose Principles of Mathematics appeared in 1687). They were willing to question Scriptural revelation where empirical science seemed to contradict it.

### Anne

On Mary's death in 1702, her younger sister Anne became queen. She, too, had been raised Protestant, and as an adult she was a devout Anglican. She proved to be thoroughly supportive of the Church of England.

She personally favoured the Tory, high-church party. But politics is complicated, and in policy matters she sometimes supported the Whigs.

With remarkable generosity, she gifted back to the Church of England a large portion of the vast sums of money that the Crown received annually from the Church. This fund was (and is) called Queen Anne's Bounty. The funds were used to support clergy in poorer parishes.

Recently it has come to light that Queen Anne's Bounty invested fruitfully in the South Sea Company, which profited from the eighteenth-century slave traffic. In January 2023 the Church Commissioners, who in modern times have administered the Bounty, announced a fund of £100 million to help compensate for the Church's financial windfall at the expense of Black slaves.

By an Act of Union in 1707, concluded not entirely amicably, England and Scotland were united as Great Britain with a single Parliament. The Church of Scotland kept its own governance, though.

In my September instalment, I'll talk about the Anglican foreign mission society that was founded in 1702.

In the arts, Anne is perhaps best known for guaranteeing a generous annual income to the German composer George Frideric Handel when he immigrated to England. His Messiah was first performed in Dublin in 1742.

### Next month

Queen Anne died childless in 1714, despite seventeen pregnancies. No other descendants of Charles I were Protestant, so the throne passed to the most eligible Protestant descendant of James I and VI. That was George I, the ruler of the territory of Hanover in northwest Germany. The first four kings of England's new dynasty of Hanover were George I, II, III, and IV, and the period from 1714 to 1830 is called the Georgian period.



# In Memoriam - Ken Agg

1930-2023

We remember Ken Agg, long time parishioner at St Cuthbert's who passed away on July 12 at the age of 93. His funeral was held at St Cuthbert's and Rev Garfield officiated. Ken worked for Bell Canada for 38 years and remarkably was in retirement for another 38 years. He was an accomplished wood worker and made several things for the church.

He has left us the display case, the movable Altar and the wooden Processional Cross as a reminder of his love and dedication to St Cuthbert's. His other great love was his cottage in Haliburton which he named 'Aggloo'. It apparently had an unusual shape and reminded him of an Igloo. He was predeceased by his wife Madelyn who died in 2008.

He was a regular with the St Cuthbert's Men's Lunch club and will be very much missed.



## St Cuthbert's Community Garden



**Our tomatoes will soon be ready.**

in the 6 planters made by Dave Mackay - in fact with all the rain it begins to look like 'The Day of the Triffids' (A science fiction aggressive plant species that hunts humans - check with our librarian, the book might be in our library !)

This month we have harvested swiss chard, basil, parsley, spinach and zucchini and delivered to Kerr Street Mission and Fare Share Food Bank. We have been selling some of the garden produce to raise money for the Community Garden and have raised about \$300. Our friends at Clearview Reformed Church and Maple Grove United have given us some of their garlic to sell, as we had to take our garlic out when the raised bed was moved to make way for the Peace Garden. St Cuthbert's volunteers helped Maple Grove United string up their tomato plants. Our zucchini has grown rapidly



**Our Zucchini flourishing in the planters. We delivered 24 lbs of zucchini to KSM and Fare Share food banks - first week of August**

## Upcoming Events August - September

**HYMN SING-ALONG**

1st Thursday of every month at 7.p.m. in Church All Welcome

### Self Checkout

Organic Vegetables	自助销售教会种的有机蔬菜：
Garlic \$10 bunch	大蒜: \$10/捆
Swiss Chard \$5 bunch	瑞士甜菜 (菠菜) : \$5/捆
Parsley \$5 bunch	香菜 : \$5/把
Basil \$3 bunch	罗勒 : \$3/把



**Help yourself from the stall outside church. All proceeds will go towards financing the St Cuthbert's Community Garden**

**FREE**

# YOUTH GAME NIGHT

SATURDAY, AUGUST 26, 2023  
6 PM - 8 PM

JOIN US FOR SOME BOARD GAMES  
ST. CUTHBERT'S ANGLICAN CHURCH  
1541 OAKHILL DR., OAKVILLE, ON

07

**Family Fun Fair**  
Saturday September 16  
10AM to 2PM.

# TAIZÉ NIGHT PRAYER

**Next Service - St Aidens**  
**7:30 pm September 15, 2023**

In the stillness of a candlelit hour,  
come and pray with us using the songs  
and prayers of the TAIZÉ Community.

**ALL ARE WELCOME**

## USED BOOK & Jigsaw Puzzle Sale

2023

AUGUST 12  
FROM 9 AM - 1 PM

Children's & Adult books  
Book Gift Baskets  
Refreshments

ST. CUTHBERT'S ANGLICAN CHURCH  
1541 Oakhill Dr., Oakville, ON  
Phone: (905) 844-6200