

Welcome to St Timothy's

The Third Sunday in Lent



“Strike the rock, and water will come out of it, so that the people may drink.” Exodus 17:6

“The water that I will give will become in them a spring of water gushing up to eternal life.” John 4:14

March 8th, 2026
In-Person & Online Service at 10:00am

Liturgical Explanations

For centuries, Christian worship followed the consistent four-fold pattern that we retain in our services today:

- 1) we are gathered by God,
- 2) we listen to God's Word through the readings and reflection,
- 3) we respond in prayer, reconciliation, and sharing in Christ's life at the Table, and
- 4) we are sent into the world in peace.

Throughout this leaflet, we have included brief explanations of the various liturgical elements.

Lenten Voluntary Series

For several years, I have played a cycle of related compositions as preludes and postludes during the season of Lent. This year, I will be playing the Eleven Chorale Preludes, Op. 122, by Johannes Brahms. These highly introspective pieces were written in 1896, in the final year of the composer's life, immediately after the death of his beloved life-long friend, Clara Schumann. They are based on Lutheran chorales, and were the last compositions Brahms ever wrote. He had recently become aware of suspected cancer that would ultimately prove fatal; thus, the themes of death and eternal life dominate the cycle. They are, not surprisingly, extraordinarily well-crafted and profound examples of one of history's greatest composers at the pinnacle of his craft. In spite of the sombre themes, they are filled with glimpses of light; clearly, Brahms was preparing himself for eternal glory.

- *Ed Connell, Music Director*

Early Church Theologians on Fasting

St. John Chrysostom (347-407), an Archbishop of Constantinople known for his fiery preaching, intense asceticism, and advocacy for the poor:

"Do you fast? Give me proof of it by your works. If you see a poor person, take pity. If you see an enemy, be reconciled. If you see a friend honoured, do not envy. Let not only the mouth fast, but also the eye, the ear, the feet, the hands, and all the members of the body."

St. Augustine of Hippo (354-430), a Bishop of Hippo in modern-day Algeria, whose writings on sin, grace, and free will have profoundly influenced Western Christian theology:

"Let your fasting be accompanied by almsgiving. Let what you deny yourself nourish the poor."

Abba Poemen (i.e., "Shepherd", 340-450), one of the most prominent hermits called the Desert Fathers, who retreated to the Egyptian, Palestinian, and Syrian deserts to embrace poverty, solitude, and asceticism:

"If a monk fasts but does not guard his tongue, he is like one who builds a wall but leaves the gate open."

Evagrius of Pontus (345-399), a monk who had left a promising ecclesiastical career in Constantinople for the monastic life in Egypt:

"True fasting is the rejection of evil thoughts."

The Gathering of the Community

Prelude: Schmücke dich, o liebe Seele (Deck yourself, my soul, with gladness), Op. 122, #5

(Johannes Brahms)

(Performed by Edward Connell)

Processional Hymn:

(Please stand as you are able)

397, Praise the One Who Breaks the Darkness

Praise the one who break the darkness
with a liberating light.

Praise the one who frees the prisoners,
turning blindness into sight.

Praise the one who preached the gospel,
healing every dread disease,
calming storms and feeding thousands
with the very bread of peace.

Praise the one who blessed the children
with a strong yet gentle word.

Praise the one who drove out demons
with a piercing two-edged sword.

Praise the one who brings cool water
to the desert's burning sand.

From this well comes living water
quenching thirst in every land.

Praise the one true love incarnate:
Christ who suffered in our place.

Jesus died and rose for many
that we may know God by grace.
Let us sing for joy and gladness,
seeing what our God has done.
Praise the one redeeming glory;
praise the One who makes us one.

(Nettleton)

Opening Sentences

Celebrant: The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with you all.

People: And also with you.

Celebrant: Blessed be the God of our salvation.

All: God's mercy endures forever.

The Collect for Purity

Celebrant: Almighty God,

**All: to you all hearts are open,
all desires known,
and from you no secrets are hidden.
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Confession and Absolution

Celebrant: Compassion and forgiveness belong to the Lord our God, though we have rebelled against him. Let us then renounce our wilfulness and ask his mercy by confessing our sins in penitence and faith.

**All: God of mercy,
you sent Jesus Christ to seek and save the lost.
We confess that we have strayed from you
and turned aside from your way.
We are misled by pride,
for we see ourselves great when we are small.
We have failed in love,
neglected justice, and ignored your truth.
Have mercy, O God, and forgive our sin.
Return us to paths of righteousness
through Jesus Christ, our Saviour. Amen.**

Celebrant: Almighty God have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness;
through Jesus Christ our Lord.

All: Amen.

Trisagion (sung)

Holy God, holy and mighty, holy immortal one,
have mercy on us.

Holy God, holy and mighty, holy immortal one,
Have mercy on us.

Holy God, holy and mighty, holy immortal one,
Have mercy on us.

The Collect of the Day

Celebrant: Let us pray.
Almighty God,
whose Son Jesus Christ gives the water of eternal
life,
may we always thirst for you,
the spring of life and source of goodness;
through him who lives and reigns with you
and the Holy Spirit,
one God, now and for ever.

All: Amen.

(Please be seated)

(The children will come up to the front for the message)

Children's Message

The Proclamation of the Word

A Reading from the Book of Exodus

The whole Israelite community left the Desert of Sin. They travelled from place to place as the Lord commanded. They camped at Rephidim. But there was no water there for the people to drink. So they quarrelled with Moses. They said, "Give us water to drink."

So Moses cried to the Lord, "What can I do with these people? They are almost ready to kill me with stones." The Lord said to Moses, "Go ahead of the people of Israel. And take some of the elders of Israel with you. Carry with you the walking stick that you used to strike the Nile River. Now go! I will stand in front of you on a rock at Mount Sinai. Hit that rock with the stick, and water will come out of it. Then the people can drink."

Exodus 17: 1 – 2a, 4 – 6a (ICB)

Silence is kept for reflection.

Reader: Listen to what the Spirit is saying to the churches.

People: **Thanks be to God.**

Psalm 95

Come, let us sing to the Lord; *

let us shout for joy to the rock of our salvation.

Let us come before his presence with thanksgiving *

and raise a loud shout to him with psalms.

For the Lord is a great God, *

and a great king above all gods.

In his hand are the caverns of the earth, *

and the heights of the hills are his also.

The sea is his, for he made it, *

and his hands have molded the dry land.

Come, let us bow down, and bend the knee, *

and kneel before the Lord our Maker.

For he is our God,

and we are the people of his pasture

and the sheep of his hand. *

Oh, that today you would hearken to his voice!

Glory to the Father and to the Son
and to the Holy Spirit;
**as it was in the beginning is now
and shall be for ever. Amen.**

A Reading from the Letter to the Romans

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

Romans 5: 1 - 5 (NRSV)

Silence is kept for reflection.

Reader: Listen to what the Spirit is saying to the churches.

People: **Thanks be to God.**

Gospel Acclamation

(Please stand as you are able)

Light of life beyond conceiving,
mighty Spirit of our Lord;
give new strength to our believing,
give us faith to live your word,
give us faith to live your word.

(Page 5 of The Plainsong Mass for Lent booklet)

Priest: The Lord be with you.

People: And also with you.

Priest: The Holy Gospel of our Lord Jesus Christ,
according to John.

People: Glory to you, Lord Jesus Christ.

So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. (His disciples had gone to the city to buy food.) The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.' The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.'

Jesus said to her, 'Go, call your husband, and come back.' The woman answered him, 'I have no husband.' Jesus said to her,

'You are right in saying, "I have no husband"; for you have had five husbands, and the one you have now is not your husband. What you have said is true!' The woman said to him, 'Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.' Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.' The woman said to him, 'I know that Messiah is coming' (who is called Christ). 'When he comes, he will proclaim all things to us.' Jesus said to her, 'I am he, the one who is speaking to you.'

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, 'What do you want?' or, 'Why are you speaking with her?' Then the woman left her water-jar and went back to the city. She said to the people, 'Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?' They left the city and were on their way to him.

Meanwhile the disciples were urging him, 'Rabbi, eat something.' But he said to them, 'I have food to eat that you do not know about.' So the disciples said to one another, 'Surely no one has brought him something to eat?' Jesus said to them, 'My food is to do the will of him who sent me and to complete his work. Do you not say, "Four months more, then comes the harvest"? But I tell you, look around you, and see how the

fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, "One sows and another reaps." I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.'

Many Samaritans from that city believed in him because of the woman's testimony, 'He told me everything I have ever done.' So when the Samaritans came to him, they asked him to stay with them; and he stayed there for two days. And many more believed because of his word. They said to the woman, 'It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world.'

John 4: 5 - 42 (NRSV)

Priest: The Gospel of Christ.

People: Praise to you, Lord Jesus Christ.

Gospel Acclamation

Living Water of salvation,
be the fountain of each soul;
springing up in new creation,
flow in us and make us whole,
flow in us and make us whole.

(Page 5 of The Plainsong Mass for Lent booklet)

Homily

The Rev. Irina Dubinski

who takes our shattered dreams
and makes us whole again,
who lifts our dying spirits and gives us courage,
who resurrects us to new life.
We believe that the Church is of God
and will endure to the end of time,
and calls us into a life of love and service.
Amen.

Prayers of the People

*(Please adopt the pose most comfortable for you - stand, sit or kneel
- and respond as indicated.)*

Leader: ... Hear us, O God;

All: Your mercy is great.

Celebrant: Merciful God, hear our cry when we call to you,
renew and uphold us with your Spirit, help us to
hear your word and obey it, so that we become
instruments of your redeeming love, through
your Son, Jesus Christ our Lord, who lives and
reigns with you and the Holy Spirit, one God,
now and forever.

All: Amen.

Sharing the Peace: We enact Christ's gift of reconciliation. In obedience to his teaching that we be reconciled with one another before offering our gift at the altar (Matthew 5:23-24), we exchange his peace before approaching the Eucharistic table, having already been reconciled with God through confession and absolution.

The Peace

(Please stand as you are able)

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

The Celebration of the Eucharist

Offertory Hymn:

(Please stand as you are able)

533, Jesus, Lover of My Soul

Jesus, lover of my soul,
let me to thy bosom fly,
while the nearer waters roll,
while the tempest still is high.
Hide me, O my Saviour, hide,
till the storm of life is past;
safe into the haven guide,
O receive my soul at last.

Other refuge have I none,
hangs my helpless soul on thee.
Leave, ah! leave me not alone,
still support and comfort me.
All my trust on thee is stayed,
all my help from thee I bring;
cover my defenceless head
with the shadow of thy wing.

Thou, O Christ, art all I want,
more than all in thee I find!
Raise the fallen, cheer the faint,
heal the sick, and lead the blind.
Just and holy is thy name,
I am all unrighteousness;
false and full of sin I am,
thou art full of truth and grace.

Plenteous grace with thee is found,
grace to cover all my sin;
let the healing streams abound,
make and keep me pure within.
Thou of life the fountain art,
freely let me take of thee,
spring thou up within my heart,
rise to all eternity.

(Aberystwyth)

If you wish to make a donation and would like to use a donation envelope, they are available at the back of the church.

All cheques should be made payable to Church of St. Timothy.

You can also donate online through Canada Helps – just open your camera app and scan this code.



If the collection plate doesn't reach you and you have a donation, please hand it to a greeter as you leave the church.

During the **Eucharistic Prayer**, following Jesus' command to "do this in remembrance of me" (Luke 22:19), we give thanks for creation and salvation, recall his saving death and resurrection, and pray for the Holy Spirit to sanctify both the gifts and the people.

Bells may be rung to draw attention to the **Sanctus**, moments when the Church recognises Christ's sacramental presence, echoing the awe shown when God draws near (Isaiah 6:4; Exodus 3:5), as indicated by + in the text of the prayer.

In the **Sanctus** (Holy, holy, holy) **and Benedictus** (Blessed is He) we join the song of heaven — "Holy, holy, holy" — sung by angels, saints, and all creation before God's throne (Isaiah 6:3; Revelation 4:8) as Christ comes among us. It reminds us that church worship on earth is concurrent with that in heaven. In the **Benedictus** — "Blessed is he who comes in the name of the Lord" (Psalm 118:26; Matthew 21:9) — we welcome Christ who once entered Jerusalem and who now comes to us in this holy meal.

The **Words of Institution** repeat Jesus' words at the Last Supper — "This is my body... this is my blood" (Luke 22:19–20; 1 Corinthians 11:23–26) — the Church remembers and proclaims his self-giving love made present in this meal.

In the **Epiclesis** we pray for the Holy Spirit to come upon the bread and wine and upon us, that we may be united in Christ's Body (1 Corinthians 10:16–17; Acts 2:1–4).

Prayer over the Gifts

(Please stand as you are able)

Celebrant: Let us pray.

**All: Spring of life and Source of goodness,
receive all we offer you this day,
and bring us to the living water,
Jesus Christ, your Son our Lord. Amen.**

(Please adopt the pose most comfortable for you - stand, sit or kneel)

Eucharistic Prayer 3

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

Celebrant: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise.

Celebrant: Blessed are you, gracious God,
creator of heaven and earth,
because you bid your faithful people
to cleanse their hearts
and to prepare with joy for the paschal feast;
that reborn through the waters of baptism
and renewed in the eucharistic mystery,
we may be more fervent in prayer
and more generous in the works of love.
Therefore we raise our voices to you in praise
to proclaim the glory of your name. +

**All (sung): Holy, holy, holy, Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is the One who comes in the name of the
Lord.
Hosanna in the highest.**

(Page 6 of the Plainsong Mass for Lent booklet)

Celebrant: We give thanks to you, Lord our God,
for the goodness and love
you have made known to us in creation;
in calling Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word made flesh,
Jesus your Son.
For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us
out of error into truth,
out of sin into righteousness,
out of death into life.

On the night he was handed over
to suffering and death,
a death he freely accepted,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples,
and said, "Take, eat:
this is my body which is given for you.
Do this for the remembrance of me." +

After supper he took the cup of wine;
and when he had given thanks,
he gave it to them,
and said, "Drink this, all of you:
this is my blood of the new covenant,
which is shed for you and for many

for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.” +

All: Therefore, Father, according to his command,
we remember his death,
we proclaim his resurrection,
we await his coming in glory;

Celebrant: and we offer our sacrifice
of praise and thanksgiving
to you, Lord of all;
presenting to you, from your creation,
this bread and this wine.

We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament
of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.

In the fullness of time,
reconcile all things in Christ,
and make them new,
and bring us to that city of light
where you dwell with all your sons and
daughters;
through Jesus Christ our Lord,
the firstborn of all creation,
the head of the Church,

and the author of our salvation;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father,
now and for ever.

All: **Amen.** +

***Lord's Prayer:** As children of one Creator, we pray the prayer Jesus taught (Matthew 6:9–13), asking for daily bread, forgiveness, and the coming of God's kingdom before sharing the bread of life.*

The Lord's Prayer

Celebrant: And now, as our Saviour Christ has taught us,
we are bold to say,

**All (sung): Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

(Page 7 of the Plainsong Mass for Lent booklet)

Breaking of the Bread and Agnus Dei: *The breaking of the bread recalls the breaking of Christ's own body given for the life of the world. In the Agnus Dei, we name Christ as the Lamb of God (John 1:29), recalling the Passover lamb of Israel's deliverance (Exodus 12) and proclaiming him as our Paschal sacrifice (1 Corinthians 5:7).*

The Breaking of the Bread

Celebrant: We break this bread,

All: Communion in Christ's body once broken.

Celebrant: Let your Church be the wheat
which bears its fruit in dying.

**All: If we have died with him,
we shall live with him;
if we hold firm,
we shall reign with him.**

The Communion

Celebrant: The Gifts of God, for the People of God.

People: Thanks be to God.

Agnus Dei (sung by all)

Lamb of God, you take away the sin of the world:
Have mercy on us.

Lamb of God, you take away the sin of the world:
Have mercy on us.

Lamb of God, you take away the sin of the world:
Grant us peace.

(Page 8 of the Plainsong Mass for Lent booklet)

*All persons are welcome to receive **Communion or a Blessing** as appropriate at our services. You may choose to receive both the bread and the wine or just the bread. Gluten free wafers are available. Please ask the priest for these as you come to receive. If you choose to receive a blessing, please cross your arms over your chest as you stand at the altar rail.*

*If you would like to receive an **Anointing**, please proceed to the chapel on the right where one of the anointers will meet with you.*

Communion Hymns: *(Congregational singing while seated)*

Come to the Water

O let all who thirst,
let them come to the water.
And let all who have nothing,
let them come to the Lord:
without money, without price.
Why should you pay the price,
except for the Lord?

And let all who seek,
let them come to the water.
And let all who have nothing,
let them come to the Lord:
without money, without strife.
Why should you spend your life,
except for the Lord?

And let all who toil,
let them come to the water.
And let all who are weary,
let them come to the Lord:
All who labour without rest.
How can your soul find rest
except for the Lord?

And let all the poor,
let them come to the water.
Bring the ones who are laden,
bring them all to the Lord:
bring the children without might.
Easy the load and light:
come to the Lord.

(John Foley)

630, You, Lord, are Both Lamb and Shepherd

You, Lord, are both Lamb and Shepherd.
You, Lord, are both prince and slave.
You, peacemaker and swordbringer
of the way you took and gave.
You the everlasting instant;
you, whom we both scorn and crave.

Clothed in light upon the mountain,
stripped of might upon the cross,
shining in eternal glory,
beggar'd by a soldier's toss,
you, the everlasting instant;
you, who are both gift and cost.

You, who walk each day beside us,
sit in power at God's side.
You, who preach a way that's narrow,
have a love that reaches wide.
You, the everlasting instant;
you, who are our pilgrim guide.

Worthy is our earthly Jesus!
Worthy is our cosmic Christ!
Worthy your defeat and vict'ry.
Worthy still your peace and strife.
You, the everlasting instant;
you, who are our death and life.

(Christus Paradox)

Prayer after Communion

(Please stand as you are able)

Celebrant: Let us pray.

**All: God of our pilgrimage, we have found the
living water. Refresh and sustain us as we go
forth on our journey, in the name of Jesus
Christ the Lord. Amen.**

Doxology

Celebrant: Glory to God,

**All: whose power, working in us,
can do infinitely more
than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus,
for ever and ever. Amen.**

The Blessing

Celebrant: May the God of mercy transform you by his grace,
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All: Amen.

Community Notices

(Please be seated)

Recessional Hymn:

(Please stand as you are able)

565, Guide Me, O Thou Great Jehovah

Guide me, O thou great Jehovah,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand;
Bread of heaven, bread of heaven,
feed me till I want no more,
feed me till I want no more.

Open now the crystal fountain
whence the healing stream doth flow;
let the fire and cloudy pillar
lead me all my journey through.
Strong deliverer, strong deliverer,
be thou still my strength and shield,
be thou still my strength and shield.

When I tread the verge of Jordan,
bid my anxious fears subside;
death of death, and hell's destruction,
land me safe on Canaan's side:
songs of praises, songs of praises
I will ever give to thee,
I will ever give to thee.

(Cwm Rhondda)

The Dismissal

Priest: Go in peace to love and serve the Lord.

People: **Thanks be to God.**

Postlude: **O Gott, du frommer Gott**
(O God, you faithful God), Op. 122, #7

(Johannes Brahms)

(Performed by Edward Connell)

**Our worship is over –
our service begins.**

Coffee Hour



A warm welcome is extended especially to all visitors and newcomers.

Please join us for coffee and refreshments in Soward Hall.

Your hosts today will be Bruce & Irina Cameron.

Gluten free options are available.

Week of March 9th to 13th



The Office is open for in-person drop ins on Tuesday, Wednesday & Thursday this week from 10:00am – 3:00pm.

Please call ahead and **make an appointment** if you wish to meet with a specific member of the clergy or staff.

This Week at St. Timothy's

- *Morning Prayer with a Thought for the Day* will be broadcast online via Zoom every morning, **Monday to Friday at 9:30am.**

- **Weekday Lenten Study** with lunch every **Monday in Lent at 12:00nn**. All are welcome. *To help us cater the lunch, please let Ashani know if you plan to attend and if you have any dietary restrictions.*
 - **The ESL Conversation and Practice Group** meets in the Children's Chapel on **Tuesdays at 10:00am**.
 - **Open Church Hour** every week on **Tuesday, Wednesday & Thursday from 1:00 - 2:00pm**.
The church will be accessible for drop-in quiet prayer, and if desired, pastoral care and time with the clergy. Please use the Ridley Boulevard entrance and ring the bell for access.
 - **Contemplative Art** every **Wednesday at 10:00am** in the Loft. *All materials provided. Open to all.*
 - **St. Andrew's Group** meets online via Zoom on **Wednesdays at 12:00nn** for lunch and fellowship. Please contact Janet Fraser janet.fraser@sympatico.ca for the link.
 - **Next Sunday, March 15th – The Fourth Sunday in Lent**
 - **8:30am:** Adult Christian Education in the Parlour
 - **10:00am:** Holy Eucharist with Children's Programming
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