



# SPIRIT OF THE SAINTS



**This is your news forum for sharing reports on past events and posting details of upcoming events. Your submissions are welcome and appreciated - everything from editorials and anecdotes to poetry, suggestions and prayers will be included as space permits.**

**Still Reading???**  
**Keep up the good work!!**



## Where did September go?

It's officially autumn. The summer is over. The children are back at school and everyone is back to their 'regular' schedule of events.

The ACW at All Saints and St. John's met early in September following a much needed two month rest. Both Parish Councils resumed business in September. The choirs started regular weekly practices.

On September 11th, the Sunday School welcomed the young people back. Fr. Chris blessed their backpacks and encouraged them to be kind and inclusive of newcomers at their schools. After the service everyone enjoyed a wonderful luncheon including the most delicious corn on the cob!



Sunday, September 25th was **Back to Church Sunday**. It was great to see some new faces in our midst. It is our fervent hope that those who came to see what we're all about will continue to come and will con-



tinue to learn with us and grow in faith.

Friday, September 30th was the **Annual Spaghetti Supper** at St. John's. Tons of spaghetti and sauce were served with Caesar salad and homemade garlic bread and desserts galore.....wow! What a FEAST. Many thanks to all those who worked so hard to make it such a great success.



As much as I will miss the slower pace of summer, I really am looking forward to the events we have planned for the next few months. Check out the 'Coming Events' pages and tape the calendar to your fridge and check it often. You won't want to miss out on a single event!

## PASTORAL CARE: MINISTRY OF THE BAPTIZED

*'For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.'*

1 Corinthians 12.12

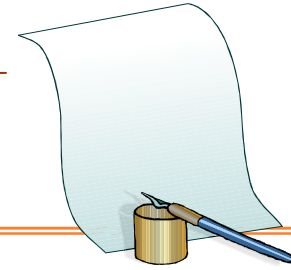
Pastoral care and visitation is

one of the many parts of the mission of the Church. Jesus spoke with the sick, touched their lives and was an instrument of God's grace for them. Through His body, the Church, God continues to minister to the sick. We as members of the body of Christ have been given the charge to continue Christ's ministry of compassion for the sick, the suffering and the oppressed.

Visiting the sick – in hospital or home – is a ministry that can be performed by any member of the Church who feels God's call to walk with those who cannot be with us either for a short or long period of time. We are all brothers and sisters in the family of Christ and ought to approach one another in like manner. Lay visitation groups, whether to hospital, home or retirement community are a sign of the communities ongoing love for one another and are a help to those who are unable to be with us regularly, so they can continue to feel as though they are part of the community. As clergy are often only able to make occasional visits with the sacrament, lay visitation groups are able to assist with the sense of community being

....Continued on Page 8

## FROM THE DESK OF FATHER CHRIS



***Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. – Philippians 2.5-8***

The *Letter of Mathetes to Diognetus*, is one of the earliest examples of Christian apologetics – that is writings defending Christianity from its accusers and dates to the late 2<sup>nd</sup> century. Now, Mathetes isn't a proper name, it simply means 'a disciple' and Diognetus was a tutor of the emperor Marcus Aurelius who was interested in learning more about this new people who called themselves Christians. For a full translation into English you can go to: [www.ccel.org/ccel/richardson/fathers.x.i.ii.html](http://www.ccel.org/ccel/richardson/fathers.x.i.ii.html) but for our reflection I would like to focus on a brief section:

*The Christians are distinguished from other men neither by country, nor by language, nor by the customs that they observe; for they neither inhabit cities of their own, nor employ a peculiar form of speech. They dwell in their own countries, but simply as sojourners. They marry, as do all others; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet they make many rich; they are lacking all things, and yet abound in all; they are dishonoured, and yet in their very dishonour are glorified. They are spoken of as evil, and yet are justified; they are reviled, and bless; they are insulted and repay the insult with honour; they do good, yet are punished as evildoers.*

It seems quite curious to us today in the 21<sup>st</sup> century that someone would concern themselves with Christianity and be intrigued enough to inquire what being a follower of Christ is all about. I wonder what it might look like for us to live such lives that it confounded the people around us because we reflected something so different from what they are used to?

We've moved in time as followers of Christ from being counter-cultural, to becoming the culture, to now striving to regain what should have never been ours to begin with. What a witness it would be to recapture the notion of passing our days here on earth but being citizens of heaven and living in accord with God – Father, Son & Holy Spirit in such a way that people would once again see religion not as something to be abhorred but as truly making a difference in the lives of mortals.

Your brother in Christ;  
Chris+

## THE THIRTY-NINE ARTICLES OF RELIGION

### *Article VI – Of the Sufficiency of the holy Scriptures for salvation.*

*Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church [page 700 of the BCP for List]. And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following [page 701 of the BCP for List]. All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.*

The article of religion before us this month is not intended to be a stand alone statement, as it gives no answer to the important question: *Who is to decide what can be proved from Scripture?* It deals only with the question of doctrine, that is to say what the Church teaches about God to humankind. Again, we aren't dealing at this stage with questions of authority when it comes to matters of custom, ceremony, or organization.

That aside, the position of the Church of England presented to us in this article is very clear. The Church doesn't require of a person as a condition of membership, belief in any truth that is not contained within or can't be proved from Scripture. This states that we are bound to be faithful in declaring to people the 'whole counsel of God' (Acts 20:27), and to regard highly all that God has revealed, not omitting or skipping over any truth that might seem inconvenient or unpopular. On the other hand, there is a word of caution here for us as well, that we are no less bound to respect the limits of divine revelation and that on many points it is indeed possible for good Christians to honestly hold different opinions. After all, we have been gifted with free will and are not enslaved automatons. The Church, therefore, holds up the Bible as the sufficient pattern of Christian teaching and clearest picture of all those truths to which the Church was formed to bear witness.

It's easy for us to think that the Church came into existence and went about its work in the world only after the New Testament was composed, but such was not the case. These books were composed by members of the early Church for other members of the Church. Their words assume a certain level of understanding in those who read them, based on previously received oral instruction – for example, the introduction to the gospel of Luke concludes: *Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you most excellent Theophilus, so that you may know the certainty of the things you have been taught* (Luke 1:3-4). Such were these written not to create faith but to strengthen and instruct those who had come to believe. No book of the New Testament was proposed to change the minds of unbelievers. That was to be carried out by the thoughts, words and deeds of the faithful.

You see, Christianity is not the religion of a book but of a Person, Christ. The heart of our faith is not the teaching of Christ but Christ Himself and behind the Church and holy Scripture alike is the Word Incarnate.

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## THE THIRTY-NINE ARTICLES OF RELIGION

*Article VI – Of the Sufficiency of the holy Scriptures for salvation.*

### The Canon of Scripture

There is a division in this article made between canonical and non-canonical books and it raises for us the very sensitive question of inspiration. A good place for us to begin would be to underscore the difference between *Revelation* and *Inspiration*. All knowledge, whether it is history, science or religion involves both something to be known and a mind that can know it. These two sides of knowledge are where revelation and inspiration find their outcome.

Revelation is the uncovering by God of some spiritual truth that human minds may comprehend it. Inspiration is the quickening of the human mind and soul to see and value what has been uncovered for us. The truth which is given and the power of understanding it both alike come from God.

Inspiration has never really been defined by either the Bible or the Church. It is something that can be recognized more than defined: *Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit* (2 Peter 1.20). Where spiritual truth is concerned it is God that reveals and inspires people to capture it so that they may hear and obey God's Word. Particularly, in the context of a large group of writings like the Bible we don't nor should we expect that any one part will give us the whole picture of God's revelation.

For the apostolic writers, everything hinges on knowing and obeying Jesus Christ. Throughout the Bible we have the record of God's witness to Himself in the events of a particular time in history, interpreted and set down by minds that God inspired to understand and give further details about it. This is the kind of authority that the Bible itself claims and as such contains all things necessary for the salvation of human beings.

Sources: E.J. Bicknell: *A Theological Introduction to the Thirty-Nine Articles of the Church of England*. 3<sup>rd</sup> edition, pages 125-143.



Mark this date on your calendar!  
**ST. JOHN'S  
ANNUAL CHRISTMAS BAZAAR**

**Saturday, November 12th**

From 10 am to 1:30 pm





## ASK FR. CHRIS

**Question:** “Why do you wear a Clerical Collar?”; “Why do you wear robes and stoles on Sunday mornings?”; “Why do we say we believe in the ‘Catholic’ Church in our creeds?”; “Why do you make the sign of the cross over the elements in Holy Communion?”; “Isn’t all that stuff just Catholic stuff?”

**Answer:** These questions come up from time to time and are great questions. It never hurts to ask the why questions especially when it comes to our practices as people of faith. The Anglican Church has been on good speaking terms with The Roman Catholic Church and we view our ecumenical endeavours as a healthy part of being the one body in Christ. We view our brothers and sisters in the Roman Catholic Church as just that, brothers and sisters in Christ Jesus. Sure, we differ on several points of doctrine and practice, but we’re united in our love of God and our aspiration to be disciples of Jesus and people who proclaim the Gospel.

We are, as Anglicans, catholic in our understanding of the theology and nature of the Church. This is part of what we mean when we recite the words of the Creed. We aren’t stating that we’re part of the Roman Catholic Church, but rather that we are part of the catholic church – the Universal Church of our Lord and Saviour Jesus Christ which is not bound by denominational lines. When we profess our belief in the ‘catholic’ Church, we are declaring ourselves to be part of a wider community of believers and that we long for the unity of the Body of Christ.

Wearing robes, clerical collars and making the Sign of the Cross are all long standing practices of the Anglican Church. So what are some of these vestments?

**Cassock:** an item of clerical dress, it is a long, close-fitting, ankle-length robe worn by clerics of many denominations.

**Stole:** a long, narrow strip of cloth (corresponding to the colour of the liturgical season) draped around the neck. It is a vestment of distinction and a symbol of ordination. You may recall that when I was a deacon it draped across the left shoulder diagonally across to my right hip, while priests and bishops wear it draped around the back of the neck.

**Alb:** the common garment of many ministers celebrating at the Eucharist, worn over a cassock, generally white and symbolizing the baptismal garment.

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## WHAT ARE WE DOING?

### HOLY EUCHARIST PART II: LISTEN

Most of what happens next comes from The Book of Common Prayer (BCP – purple book) or The Book of Alternative Services (BAS – green book) a copy of which is usually not too far from reach or is provided upon entry into the church. These books provide structure for our worship and help us to stay together and focused on why we're gathered.

Most Sundays consist of the celebration of Holy Eucharist (also called Holy Communion, Mass). Each time we gather together around God's altar we are celebrating a mini-Easter, reminding ourselves that Christ has triumphed over death.

The priest offers prayers that centre us in the Holy Trinity, songs of thanksgiving are often offered as we settle into offering ourselves totally to God.

We listen also to the Word of God, a message of truth so large that it would take us more than a life time to fully understand. The readings we hear come from the Old Testament, New Testament and Gospel and will be heard in many churches of many denominations.

The sermon takes the story we heard (of a people long ago) and shows us that it is still powerful and has meaning for us today. Sometimes we may have to be patient to figure out where the preacher is going with the message, but we should eventually get there.

We listen for the aspect of the Word the preacher has decided to focus on. Having spent time in prayer and listening to God for guidance, the preacher is prepared to speak to the people gathered that day. It is likely that when the preacher is finished, there is much to think about and apply to our daily lives for the week ahead.

Source: Adapted from: *What are we doing?* Written by Helen Barron, Candle Press 1999. Pages 5-6



## **HOW TO GET RID OF YOUR PASTOR**

**Author's note: I find it ironic that this article is the one about which I've received the most positive feed-back. Wondering why that's so, I offer it to you again.**

Some time back, I heard about a church that had been trying to "get rid" of their pastor. Sadly, this is something that happens a lot in the American church scene. We get unhappy with the pastor or with something the church is doing; and then, instead of doing the biblical thing and prayerfully seeking to work out the differences, we choose up sides. Then, if there are enough votes to dismiss or enough people to make things really unpleasant, out the pastor goes.

It's tragic, not only because of what it does to that pastor, but because of the broken relationships and the slow-healing wounds left behind, which often remain long after the pastor departs. Frankly, there are simpler ways. If you ever want to get rid of your pastor, instead of looking for votes or choosing up sides, try one of these five ideas.

Idea No. 1: During the Sunday morning message, listen closely and take notes. Look your pastor straight in the eye, and occasionally nod your head and say, "Amen!" Begin to make serious efforts to apply the life lessons you learn from the sermons. In six months, he'll preach himself to death.

Idea No. 2: Pat your pastor on the back and brag on his good points two or three times a month. Make a bunch of phone calls to your friends and neighbours and tell them all the good things about your pastor. In a little while, so many more people will start coming to your church, you'll have to hire an associate pastor, and your senior pastor will be free to leave.

Idea No. 3: Next Sunday, in response to the sermon, go forward to the altar and rededicate your life to Christ. Then make an appointment with the pastor sometime next week. Ask him to give you some job you could do for the church, preferably some lost people you could go visit with a view to winning them to Christ. He'll likely die of heart failure on the spot.

Idea No. 4: Organize a ministry to call on the shut-ins and elderly members of the church, and encourage the pastor, as the early church did (see Acts 6:1-7), to devote more of his time to prayer, the study of God's Word and sermon preparation. Tell him you'll take care of the widows if he'll take care of the preaching. He'll think the whole congregation has gone completely crazy and start looking for another church immediately.

Idea No. 5: Get a whole bunch of the church members to unite in earnest intercessory prayer for the pastor, his ministry and his family. Organize prayer meetings in which you pray for the growth of the church and the blessing of the pastor. The pastor may become so effective in ministry that some larger church will gladly take him off your hands.

One note of caution, however: if you try one of these methods, you may find that you don't want to get rid of your pastor after all.

**by John Roberts, Journal-Advocate Religion Columnist**

Posted: 09/09/2011 09:57:23 AM MDT [http://www.journal-advocate.com/ci\\_18860266?source=most\\_emailed&utm\\_source=feedburner&utm\\_medium](http://www.journal-advocate.com/ci_18860266?source=most_emailed&utm_source=feedburner&utm_medium)

### **ASK FR. CHRIS...continued from Page 5**

**Cassock-alb:** is a relatively modern garment which is a combination of the traditional cassock and alb. A white or off-white cassock-alb has replaced the traditional cassock and alb in many Anglican churches.

**Surplice:** is a white tunic worn over a cassock. It is commonly worn by altar servers, choir members and clergy who are attending but not celebrating at a Eucharist.

**Chasuble:** is the outermost sacramental vestment (which corresponds to the colour of the liturgical season) of a priest/bishop which is worn when they are celebrating the Eucharist.

**Hood:** the academic hood is often worn by Anglican clergy at choir offices, that is, when they are presiding at morning or evening prayer.

**Tippet:** (or preaching scarf): is a black scarf worn by bishops, priests, and deacons. It is worn in the same fashion as a stole, but does not have the same significance, and primarily worn at choir offices.

There is a rich tradition and history surrounding vestments and if you find yourself interested here are some resources you may find useful:

J. Mayo, A history of ecclesiastical dress, (London, 1984). The standard work on the subject, which concentrates on what was actually worn. It includes a good bibliography for further study and many informative illustrations.

J.G Davies, A new dictionary of liturgy and worship, (London, 1986). In particular this has a good illustrated article on Vestments.

H. Norris, Church vestments: their origin and development, (London, 1949).

### **PASTORAL CARE: MINISTRY OF THE BAPTIZED ...continued from Page 1**

both bearers of good news to the sick and homebound as well as informing the cleric of the ongoing care of the members of our family. This ministry is especially important during those times when congregations are between priests. If you feel called to this type of ministry please contact Fr. Chris or the wardens and we will begin planning and training together.

As we strive to fulfill our calling as baptized Christians, we want you to call us when you, or a family member is going to be having surgery, a hospital stay or unable to be with us at Church. Letting us know will enable us to support you better, through ongoing private and community prayer and to arrange for timely visitation. If you or a loved one who regularly receives Communion are unable to come to Communion because of temporary or chronic illness and would like to receive at home, please call us so we can keep you in our prayers and make arrangements to visit.

Praised be God, the Father of our Lord Jesus Christ, the Father of all mercies, and consolation. He comforts us in all our afflictions and enables us to comfort those who are in trouble, sorrow, sickness or any other adversity.

Yours in Christ;  
Chris+



# COMING EVENTS

## PRODIGAL GOD SERIES

begins Wednesday, October 5th

at All Saints

7:15 to 9 pm

This 6 part series is based on the highly acclaimed works of Timothy Keller. Come and discover the message Jesus has revealed in the parable of the Prodigal Son.

Presented by Fr. Chris Travers, this series is sure to thrill you, challenge you and deliver a message of hope and salvation.



## *Harvest Supper*

*At St. John's*

*Friday, October 21st*

*5 to 7 pm.*

*Enjoy turkey or beef pie,  
mashed potatoes, salads and dessert*

*Adults \$10.00 Children \$5.00*

## ALL SAINTS ANNUAL CHEESE FUND RAISER

Order forms available from  
Joyce Edworthy 519-720-9055

This is a major fund raising event for All Saints  
Please support this effort.



# STEWARDSHIP THAT MATTERS

## Give with Thanks

“...give thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ”  
– Ephesians 5.20

As members of God’s family every offering in our life is an opportunity to offer thanks to God. By saying thanks, we are participating in God’s kingdom of justice in this world. Giving in this way sets up a completely different mindset or way to approach this idea than we normally have. If we were truly honest about our approach to giving it is usually for one of two motivations. Either we have received something of value to ourselves and give in response, or we feel obligated to support a person, cause or institution. To give with thanks at all times sets us free to give with generous hearts out of a deep appreciation for all God has done and continues to do for us. This means that even when we are having difficulty seeing the good, or feel that we have nothing to give, we can give thanks.

Is Paul crazy? Does he really mean do everything with thanksgiving? Sure it’s easy to give thanks when things are going well, or when we are celebrating, or when the weather is nice, but, surely he doesn’t mean that we should do the mundane things of life with thanksgiving. What about when money is tight or illness and disaster are upon us?

No Paul isn’t crazy and yes we are being called to do everything with thanksgiving. Consider what it means if we only offer thanks to God when things are good? What kind of people do we become when we give thanks only in good times? God’s love isn’t only there for us when things are going well, He is there for us when times are tough, when people are sick, hungry, poor, lonely or homeless, and when the community is struggling.

We may not always have the words of thanks on our tongues, but we can live out lives of thanksgiving, ever mindful that this world is God’s gift for all, and to live out our thanks with actions which allow us to participate in His kingdom of love, joy, hope and peace.

*Accept, O Lord, our thanks and praise for all you have done for us.  
We thank you for the splendour of the whole creation, for the beauty of this world,  
for the wonder of life, and for the mystery of love.  
We thank you for the blessing of family and friends, and for the loving care  
which surrounds us on every side.  
We thank you for setting us tasks which demand our best efforts, and for leading us  
to accomplishments which satisfy and delight us.  
We thank you also for those disappointments and failures that lead us  
to acknowledge our dependence on you alone.  
Above all, we thank you for your Son Jesus Christ; for the truth of his word and  
the example of his life; for his steadfast obedience, by which he overcame temptation;  
for his dying, through which he overcame death;  
for his rising to life again, in which we are raised to the life of your kingdom.  
Grant us the gift of your Spirit, that we may know Christ and make him known;  
and through him, at all times and in all places, may give thanks to you in all things. **Amen.***



## SCRIPTURE CHALLENGE

As part of our ongoing education at All Saints and St. John's, I'm putting out the challenge to us that we can read the entire bible in 365 days. Part of formation and being Christian means knowing the story of God's salvation as it is contained in Holy Scripture.

Saturday October 1: **2 Chronicles 1-3**  
 Sunday October 2: **2 Chronicles 4-6**  
 Monday October 3: **2 Chronicles 7-9**  
 Tuesday October 4: **2 Chronicles 10-13**  
 Wednesday October 5: **2 Chronicles 14-16**  
 Thursday October 6: **2 Chronicles 17-19**  
 Friday October 7: **2 Chronicles 20-23**  
 Saturday October 8: **2 Chronicles 24-27**  
 Sunday October 9: **2 Chronicles 28-30**  
 Monday October 10: **2 Chronicles 31-33**  
 Tuesday October 11: **2 Chronicles 34-36**  
 Wednesday October 12: **Matthew 1-3**  
 Thursday October 13: **Matthew 4-6**  
 Friday October 14: **Matthew 7-10**  
 Saturday October 15: **Matthew 11-13**

Sunday October 16: **Matthew 14-16**  
 Monday October 17: **Matthew 17-19**  
 Tuesday October 18: **Matthew 20-22**  
 Wednesday October 19: **Matthew 23-25**  
 Thursday October 20: **Matthew 26-28**  
 Friday October 21: **Mark 1-4**  
 Saturday October 22: **Mark 5-7**  
 Sunday October 23: **Mark 8-10**  
 Monday October 24: **Mark 11-13**  
 Tuesday October 25: **Mark 14-16**  
 Wednesday October 26: **Luke 1-3**  
 Thursday October 27: **Luke 4-6**  
 Friday October 28: **Luke 7-9**  
 Saturday October 29: **Luke 10-12**  
 Sunday October 30: **Luke 13-16**



### Contact Information:

**Father Chris Travers:**

**Phone:** (519) 304-5226

**Email:** [stjohnsbrantford@gmail.com](mailto:stjohnsbrantford@gmail.com)

**Email:** [allsaintsmtplesant@gmail.com](mailto:allsaintsmtplesant@gmail.com)

**St. John's:** (519) 752-8844

**Website:** [www.stjohns.brantanglicans.net](http://www.stjohns.brantanglicans.net)

**All Saints:** (519) 484-2715

**Website:** [www.allsaints.brantanglicans.net](http://www.allsaints.brantanglicans.net)

**The Newsletter is posted on the website in full colour!!!**

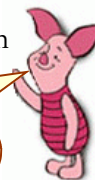
**Newsletter submissions:**

Nancy Koop

Phone: 519-756-3325 or

Email: [nancy-koop1@rogers.com](mailto:nancy-koop1@rogers.com)

Piglet says, "See you in November and PLEASE submit your November newsletter items by Oct. 26th"



**And remember.....**



**....God loves YOU!!!**

# OCTOBER 2011



Sun	Mon	Tue	Wed	Thu	Fri	Sat
All Saints 9:30 St. John's 11:15	3	4	<i>Fr. Chris at BGH</i> 5 <i>Chaplain's Committee</i> <b>PRODIGAL GOD SERIES BEGINS!</b> at All Saints 7:15 to 9 pm	<i>Fr. Chris at Clergy</i> 6 <i>Day in London</i> <b>St. John's ACW meeting at 1 pm</b> All Saints Choir Practice 4 pm	7 	8 St. John's Bring fruit and vegies and help decorate the church for Harvest Sunday 10:30 am
All Saints 9:30 St. John's 11:15 Harvest Thanksgiving 	9 10  Thanksgiving Day	11 All Saints Parish Council Meeting 7 pm	12 All Saints ACW meeting 4 pm AOYS Dinner 6 pm <b>PRODIGAL GOD SERIES</b> at All Saints 7:15 to 9 pm	13 <i>Fr. Chris BGH</i> <i>Chapel Service 10:30</i> St. John's Coffee and Euchre 10 a.m. \$6.00 Choir Practice All Saints 4 pm St. John's 6:45 pm	14 <i>Fr. Chris at</i> <i>Diocesan Youth</i> <i>Conference</i> 	15 <i>Fr. Chris at</i> <i>Diocesan Youth</i> <i>Conference</i>
All Saints 9:30 St. John's 11:15	16 17	18 <i>Fr. Chris at</i> <i>Clericus in am</i> St. John's Parish Council Meeting 7 pm	19 <b>PRODIGAL GOD SERIES</b> at All Saints 7:15 to 9 pm	20 All Saints Choir Practice 4 pm St. John's Choir Practice 6:45 pm	21 Harvest Supper at St. John's 5 to 7 pm 	22
All Saints 9:30 St. Johns 11:15	23 24	25	26  Coffee and Euchre at All Saints 1 pm <b>PRODIGAL GOD SERIES</b> at All Saints 7:15 to 9 pm	27 All Saints Choir Practice 4 pm St. John's Choir Practice 6:45 pm	28	29
All Saints 9:30 St. John's 11:15	30 31					