**All Saints Anglican Church**

**6904 Lougheed Highway, Agassiz, B.C. V0M 1A0**

**Bulletin August 4, 2025 – August 10, 2025**



**‘The ground we walk does not belong to us; for thousands of years it has been - and remains - the territory of the Stó:lō. We are grateful for their sharing.**

***Phone: 604-796-3553***

***Website:*** [***www.allsaints-agassiz.ca***](http://www.allsaints-agassiz.ca/)

[***https://www.facebook.com/groups/AllSaintsFamily***](https://www.facebool.com/groups/AllSaintsFamily)

**OUR DOOR IS OPEN AND ALL ARE WELCOME**

**August 10, 2025, Ninth Sunday after Pentecost**

Priest in Charge: The Reverend Philip Barker

Hosts: Graham Featherstone/Jennifer Pinlac

 Intercessor: Sheila Barker

 Lay Administrator: Dorothy Cresswell

Announcer: Virginia Jennings

 Organ/Piano: Francesca Froehlich

**Vicar’s cell phone:** Revd. Philip Barker. 778-867-2461

**Vicar’s Warden:**Ginny Jennings. 604-796-2206

**People’s Warden:** Lynn Laughlin. 604-799-5131

**Parish email**:   revpb1950@gmail.com

Please contact either warden if you have an issue that needs to be brought to the attention of the Vicar - or contact the Vicar direct (see above for details).

**Wardens Pitch**

* Bible Study with Karol is every Saturday morning 8:30-9:00 on Zoom.
* Book Club will resume on Zoom on Wednesday, September 3rd at 5.00 pm. Our new book is an exciting contemporary autobiography entitled "God's Double Agent: The True Story of a Chinese Christian's Fight for Freedom" by Bob Fu with Nancy French. It is available on Kindle or in paperback for $24.00 on Amazon. Please email Sheila at sjbarker0369@gmail.com if you would like to join the group discussions or have her order a book for you.
* Prayer Requests can be given on a piece of paper to either of the Wardens or the Vicar or entered in the Prayer Request Book on the lectern. Alternatively, you can contact Anthea Lewis at antheamlewis@shaw.ca for Pray First Prayer Circle, which is a confidential online prayer circle.
* Music Requests may be given to the Wardens or the Vicar.
* AA meets in the hall every Tuesday and Friday at noon.
* Every Thursday in the hall 10:00-12:00 we have a social time with coffee, games if you like, or just talk.
* At noon (1200) on Thursdays there is an Interactive Bible Study on the day’s Lectionary readings. All are welcome – discover the treasures in this amazing book!
* 5th Sunday of each month will be a potluck lunch after the service.

**Ministerial Meandering**

*Legacy*

“It’s not what you take when you leave this world behind you, it’s what you leave behind you when you go.”

So goes the refrain to the country song, ‘Three Wooden Crosses,’ covered by more artists than I can think of right now. There is a similar refrain to a very different song, which is unashamedly ‘gospel’ as well; ‘We can’t imagine the freedom we find from the things we leave behind.’ This latter song from Michael Card, a contemporary American Christian musician.

These two songs might initially seem to be looking at the same topic, but the truth is that they are poles apart.

The first describes the after-effects of a bus crash in which a farmer, a teacher, and a preacher are all killed, leaving a hooker as the only survivor. As the verses progress, we hear the songwriter explore what each of those who didn’t survive leave behind; a harvest, a home and 80 acres - wisdom in the minds of lots of children - the love of God.

The second tells us of the joy we get when we rid ourselves of all the clutter of materialism that threatens to engulf us with the acquisitions of life. In short, all the ‘things’ we acquire, collect, and tell ourselves that we ‘must’ have. The message of not being bound to our material possessions is one that I preached upon this last Sunday, when we read the gospel passage about the rich man who was building bigger and bigger barns for his enormous harvest - and then suddenly died.

Unfortunately, any youngsters who take the time to read this Meandering will almost certainly not include themselves in either category, because it all sounds so much like story-telling. But there is a reason why we have these stories - and that is because they reflect the truth of life, and have lessons to teach us. I have seen, and had to try to save the lives of too many children and teenagers who, fuelled by excessive amounts of circulating hormones, to which they have often added ‘substances’ - be it alcohol, or other mind-influencing drugs - topped up with a ‘need for speed,’ have ended up in my Trauma Unit - often in pieces, or just plain dead.

But this Meandering is not supposed to be simply a cautionary tale for the young, but a call to all of us to consider two things. First, just how attached are we to the things we own? And do we really ‘own’ them at all? Are we not just using them or borrowing them for a while, until we no longer have use for them?

Second, what is it that we are leaving behind? A farm, wisdom, an example of faith, a respect for values, a sense of humour, musical talent, an ability to draw? Or bitterness, meanness, hatred, a reputation for deceit and lies? Or maybe even just an empty space - you never engaged with the world at all.

For nearly five years now I have been churning out these weekly Meanderings which I hope will serve as a form of legacy to my children and grandchildren, so that they may see, and perhaps learn a little of what their father or grandfather thought. (Perhaps even the content of several hundreds of sermons might even be included?)

Due to the nature of my career(s) and my somewhat introverted personality, I am not inclined to write my autobiography - although it has been suggested. Nevertheless, I would be unhappy to have the ‘silver thread of life’ cut before I had left *any* mark that might be regarded as some sort of testimony as to the person I was.

I would like people to know - and especially my family - that I tried to *live* my faith, not just talk it, however difficult that was at times. I also would like people to know that any lack of engagement with them has not been due to a lack of love, but a result of my mental illness, particularly in these last decades.

I write - not as a valediction - but because I don’t see the way forward so clearly at the present time, and I am acutely aware that the younger members of my family are growing up so fast, and the busy-ness of their parents.

I know this is a very personal Meandering - and I make no apology for it. As your minister and spiritual shepherd, I feel a responsibility to make you aware of the humanity of the position I hold. I am far from flawless.

Philip+

**Chuckle**

A termite walks into a bar. He says, “So, is the bar tender here?”

**Birthdays this Month**

Pam Evans 8th, LeRoy Burden and Virginia Jennings 14th, Jon Taylor 20th, Monica Gibson-Pugsley 28th.

**Diocesan Cycle of Prayer: We Pray for the Clergy and Congregation of:**

St. David and St. Paul, Powell River. The Deanery of Richmond Delta.

**Anglican Church of Canada Cycle of Prayer: We Pray for:**

Bishop, clergy and the people of the Diocese of Qu’Appelle. The dean, council and congregations of the northern Area of the Synod of Alberta and the Territories. Remembering August 13, 1727, the Moravian Pentecost.

**Collect**

Almighty God, you sent your Holy Spirit to be the life and light of your Church. Open our hearts for the riches of your grace that we may bring forth the fruit of the Spirit in love, joy, and peace; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

**Readings**

Isaiah 1: 1, 10-20 David Hamilton

The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.

Hear the word of the Lord,
    you rulers of Sodom;
listen to the instruction of our God,
    you people of Gomorrah!
“The multitude of your sacrifices—
    what are they to me?” says the Lord.
“I have more than enough of burnt offerings,
    of rams and the fat of fattened animals;
I have no pleasure
    in the blood of bulls and lambs and goats.
When you come to appear before me,
    who has asked this of you,
    this trampling of my courts?
Stop bringing meaningless offerings!
    Your incense is detestable to me.
New Moons, Sabbaths and convocations—
    I cannot bear your worthless assemblies.
Your New Moon feasts and your appointed festivals
    I hate with all my being.
They have become a burden to me;
    I am weary of bearing them.
When you spread out your hands in prayer,
    I hide my eyes from you;
even when you offer many prayers,

   I am not listening.

Your hands are full of blood!

Wash and make yourselves clean.
    Take your evil deeds out of my sight;
    stop doing wrong.
Learn to do right; seek justice.
    Defend the oppressed.
Take up the cause of the fatherless;
    plead the case of the widow.

“Come now, let us settle the matter,”
    says the Lord.
“Though your sins are like scarlet,
    they will be as white as snow;
though they are red as crimson,
    they shall be like wool.
If you are willing and obedient,
    you will eat the good things of the land;
but if you resist and rebel,
    you will be devoured by the sword.”
For the mouth of the Lord has spoken.

Psalm 50: 1-8, 23-24

The Mighty One, God, the Lord,
    speaks and summons the earth
    from the rising of the sun to where it sets.
From Zion, perfect in beauty,
    God shines forth.
Our God comes
    and will not be silent;
a fire devours before him,
    and around him a tempest rages.
He summons the heavens above,
    and the earth, that he may judge his people:
“Gather to me this consecrated people,
    who made a covenant with me by sacrifice.”
And the heavens proclaim his righteousness,
    for he is a God of justice.

“Listen, my people, and I will speak;
    I will testify against you, Israel:
    I am God, your God.
I bring no charges against you concerning your sacrifices
    or concerning your burnt offerings, which are ever before me.

Consider this, you who forget God,
    or I will tear you to pieces, with no one to rescue you:

Those who sacrifice thank offerings honor me,
    and to the blameless I will show my salvation.”

Hebrews 11: 1-3, 8-16 Valerie Hamilton

Now faith is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for.

By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.

By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God. And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise. And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.

All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

Luke 12: 32-40 Vicar Philip Barker

“Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will never fail, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.

“Be dressed ready for service and keep your lamps burning, like servants waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him. It will be good for those servants whose master finds them watching when he comes. Truly I tell you, he will dress himself to serve, will have them recline at the table and will come and wait on them. It will be good for those servants whose master finds them ready, even if he comes in the middle of the night or toward daybreak. But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, because the Son of Man will come at an hour when you do not expect him.”