

Lay Preachers' Bulletin

Lectionary Notes – August 2026

August's lectionary notes have been provided by The Rev. Deacon Carol Tubman - Holy Cross, Calgary, Secretary to the Archbishop and Secretary of Synod.

August 2, 2026 - Pentecost 10

Propers: BAS page 371

Gospel: [Matthew 14:13-21](#)

Today's Gospel reading is the well-know story of the miracle of the Feeding of the Five Thousand. This miracle shows up in all four Gospels.

We find Jesus being told of the death of his relative, John the Baptist, at the command of King Herod. In grief, Jesus wanted to remove himself from the crowds and go away with his disciples. They got into a boat. The crowds followed him along the shore. He then disembarked and upon seeing the need and desperation of the crowds, he has compassion for them. We read that he spent time cuing the sick.

The disciples wanted to send the people away so they could find food. However, Jesus told his disciples to feed them. They argued that they only had five loaves of bread and two fish. Jesus then ordered the crowds to sit down. At this point, he looked up and gave thanks God, he blessed the loaves and fishes, he broke the food into pieces, and had his disciples distribute it. This same sequence of actions is later found in the Last Supper, and we continue to see these actions in our Eucharist service – Thank, Bless, Break, Give.

Jesus did not move the hearts of the crowd to voluntarily share. Rather, he performed a miracle of power, in the same way which Moses performed miracles, through obedience and the power of God.

When the five thousand were fed (which, incidentally, did not include women or children), the leftovers were gathered up in twelve baskets. Twelve is a symbolic number (twelve tribes of Israel, twelve disciples).

Questions For Reflection

- 1) Jesus is interrupted in his time of grief. The crowds continued to follow him. How does Jesus react to this, and what does it reveal about his character? Would we have done the same?
- 2) Do we find ourselves limiting God's potential to supply?
- 3) Do we fully trust our Lord to supply all our needs?

August 9, 2026 – Pentecost 11

Propers: BAS page 372

Epistle: [Romans 10:5-15](#)

This is a passage which argues for a life of Faith for God's people, rather than the Law the people of Israel had previously believed would be their salvation.

As with last week's reading from Romans, we hear Paul speaking about his heart's desire for those Israelites who have rejected the message of Christ as Messiah, coming to redeem his faithful. Paul refers to the Law of Moses, which instructed and guided the Israelites in righteousness. If they live by the Law, the people will be in right relationship with their God. But with the sacrifice of Christ, now there is more to it.

Paul writes that the word of faith is "near you, on your lips" (to be proclaimed) and "in your heart" (to be believed and lived). If we confess that Jesus is Lord and believe that God raised him from the dead, that is the key to our salvation. We receive salvation through faith (Romans 1:16-17). We are to believe inwardly (in our hearts) and outwardly (through testifying).

Paul then goes on to discuss the actions of proclamation: Joel 2:32 – Everyone who calls on the name of the Lord (who lives in Faith) will be saved; Isaiah 52:7 – "How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation...."

Questions For Reflection

- 1) When we share our faith, God has gone before us to prepare the hearts of the hearers. Why do we then hesitate to share our faith?
- 2) How can we increase our heart's desire to bring the good news of salvation to our loved ones?

August 16, 2026 – Pentecost 12

Propers: BAS page 374

Gospel: [Matthew 15:21-28](#)

The Canaanite Woman's Faith

As Jesus and his disciples travelled along to Tyre and Sidon, they encountered a desperate woman. She had heard of this Jesus and believed in his ability to heal her daughter, who had a demon. The phrase “Lord, Son of David,” is used elsewhere in the story of Jesus healing two blind men. This phrase denotes the title of Jesus used by those who are sick and marginalized, seeking to be healed. This woman was a Canaanite, of a nation which was a traditional enemy of Israel. At first, Jesus did not respond; he remained silent. When the disciples asked Jesus to send her away, he replied that he was “sent only to the lost sheep of the House of Israel.” But the woman was persistent.

She kneeled before him. “Lord, help me.” Jesus responded with, “It is not fair to take the children’s food and throw it to the dogs.” The Greek word he used for dog is “*kunarion*” which is a little dog or household pet. The woman answered back, “Yes Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” She acknowledged her lowly status.

Jesus saw her anew. He saw her wisdom, her understanding of where she stood in her faith. She acknowledged Jesus as the Messiah. She revealed to Jesus that there were others who were in need of his salvation – not just the Israelites. There was a crack in the barrier of salvation for the Gentiles. “Woman, great is your faith!” That exclamation point might indicate an “aha” moment for Jesus. And with that, he performed the miracle she requested, the healing of her daughter.

Matthew’s account begins with Jesus’ commission in public life to bring about salvation for Israel. But as a learned teacher, he would be familiar with prophecies pointing to the Gentiles as participants in God’s salvation plan. When Jesus heals the woman’s daughter, there is an indication of that

breach in the wall. It is fully brought down in the Great Commission found in Matthew 28:19, when Jesus tells his disciples, “Go therefore and make disciples of all nations....”

Questions For Reflection

- 1) Jesus is silent when the woman asks him to heal her daughter. Have you experienced times of silence when asking for something in prayer?
- 2) Has there been times when your persistence in faith has been rewarded?
- 3) What can strengthen our faith so that we, too, can be “great of faith”?

August 23, 2026 – Pentecost 13

Propers – BAS page 375

Epistle: [Romans 12:1-8](#)

The passage from Paul's letter to the Romans contains a list of practical moral implications.

We are called to present our bodies as a living sacrifice, by the mercy of God, holy and acceptable, through our spiritual worship. Holy living, rather than ungodliness, is made possible through baptism (Romans 6:12-23). We are to surrender ourselves fully. Our bodies represent our whole selves.

“Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God.” See Philippians 1: 9 and 3:8-9. This world is in an age still ruled by satanic forces, despite Christ's death and resurrection. Those in Christ are in a new age of the Spirit. We are to judge God's will for us rightly.

“...What is good and acceptable and perfect.” Inspired by the mercies of God and the grace given to him as an apostle, Paul warns against pride and arrogance, and calls his readers to think with sober judgement, according to our God-given faith.

The baptised are one body with many members, with a variety of functions. We have different gifts according to God's grace: prophecy, ministry, teaching, exhortation, generosity, leadership and compassion. 1st Corinthians 12:4-31 has a similar list.

Questions For Reflection

- 1) Sacrifices were historically animals or inanimate objects placed on an altar. What does it mean to be a 'living sacrifice'?
- 2) Paul warns of being conformed to the pattern of this world. In what ways does today's world press us into its pattern, and how can we resist?

August 30, 2026 – Pentecost 14

Propers: BAS page 377

Gospel: [Matthew 16:21-28](#)

Today's Gospel reading speaks of good will within the Christian community, and without.

In speaking with his disciples, Jesus let them know that he must go to Jerusalem, undergo suffering, and be killed, and on the third day, he will rise again.

Peter did not like this talk. He began to rebuke the Lord. A rebuke is a stern expression of disapproval yet framed as a loving act to correct or discipline. Jesus' response to Peter was a further rebuke: "Get behind me, Satan." He called Peter a stumbling block, an obstacle, an attempt to set Jesus' mind on human things and distract from the necessity of this path of sacrifice and salvation.

"If any want to become my followers, they must deny themselves and take up their cross and follow me. Those who want to save their life will lose it, and those who lose their life for my sake will find it." There is the temptation of the world to seek its comforts and pleasures, but it will only end in eternal death.

Jesus stated that the Son of Man will come with His angels in the glory of his Father and will repay. God will act as judge. We will be judged according to our conduct. The final point of this passage was that some would not see death until they had seen the Son of Man coming in His Kingdom. This may refer to the Transfiguration of Jesus, as witnessed by three of Jesus' disciples.

Questions For Reflection

- 1) Peter is shocked by Jesus' talk of his suffering and death. What kind of Messiah was Peter and the other disciples hoping for or expecting?

- 2) Jesus rebukes Peter, "Get behind me, Satan." He then calls him a hindrance. When are we guilty of prioritizing human concerns over God's concerns in our own lives?
- 3) How can we "take up our cross"?