

BY GEORGE



A MEMBER CONGREGATION OF THE ANGLICAN NETWORK IN CANADA (ANIC)

INSIDE THIS ISSUE:

God's Glory	p. 3
Time for you	p. 5
Economic principles	p. 6
Beyond Pentecost	p. 7
Regional Assembly	p. 9
Thirsty?	p. 12
Ascended, Glorified	p.15

The Holy Spirit is working still

Jesus cried out, 'If anyone thirsts, let him come to me and drink!'



"Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, 'Brothers, what shall we do?'"

And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself." And with many other words he bore witness and continued to exhort them, saying, "Save yourselves from this crooked generation." So those who received his word were baptized, and there were added that day about three thousand souls. Acts 2: 37 – 41

This may seem like an odd place to pick up the Pentecost account. Allow me to fill in some of the gaps. "They" refers to the crowd of Jews gathered in Jerusalem on that Pentecost day. "... heard this" refers to the sermon Peter had just preached after being filled with the Holy Spirit. The account in Acts tells us that the crowd was "cut to the heart".

You see, that is really what the Holy Spirit did on that fateful Pente-

cost Sunday and that is what the Holy Spirit still does today. The Holy Spirit empowers preaching that puts Jesus clearly on display, revealing him to be Lord and Saviour. The Holy Spirit stirs and convicts the hearts of hearers, bringing them to the place of asking "what shall we do?" The Holy Spirit works the miracle of repentance, wherein the stirred and convicted hearers experience a radical change from being full-face to sin and the wickedness of "this crooked generation" to standing full-face to Jesus as Lord and Saviour. The Scriptures refer to this moment when we come to trust in Jesus, and not our sinful selves, as a new birth; a moment of being recreated. It is the Holy Spirit that empowers preaching of Jesus. It is the Holy Spirit that convicts of sin. It is the Holy Spirit that leads us to take action and repent. It is the Holy Spirit that assures us that we are new people whose lives are no longer defined by crookedness but by trust in Jesus.

The book of Acts rushes from this point forward, tracking the work of the Holy Spirit in spreading the good news that everyone who calls on the name of the Lord shall be saved. Having said that, the work of the Holy Spirit does

(Continued on page 2)



(Continued from page 1)

not end in Acts 27. The same Holy Spirit is still at work today. The same Holy Spirit remains at work, even here in and through St. George's.

In the past three weeks we have seen the direct work of the Holy Spirit in our midst. Consider three events: the Freedom Session graduation, the Women's Conference, and the Youth Retreat.

We have just recently concluded our second round of Freedom Sessions at St. George's. It is a Christ-centered 12 step ministry designed to address chemical and sexual addiction, sexual and physical abuse victimization, codependency issues, perfectionism, the scars of divorce, betrayal, abortion trauma, homosexuality, anger issues, gambling, eating disorders, frozen emotions and just plain old hurts. Ray Smith, Marie Metsa and their team have faithfully led this important ministry. The recent graduation was marked by personal testimonies of many people who had come to a place of healing and freedom. We celebrate and give thanks to God for the work of the leaders and especially for the Holy Spirit's work in drawing these graduates to freedom found in Jesus.

A few weeks ago we hosted the Women's Conference. Karen Wilson, Holly Horricks, Anita Chambers, Kety Smith, Donna Denison and Donna Rigo organized a weekend away at Faith Mission. The topic was the Glory of God and Oryce Shantz gave the plenary teachings, while Debbie Dyment, Dianne Biggar and Donna Rigo shared personal testimonies. Again, the Holy Spirit was at work, pressing our women into Jesus.

Finally, just this past weekend our Youth gathered for their semi-annual retreat. Garth Hunt, Josev Biggar, Ray Smith, Scott Hunt and Carny Tsui provided leadership in organizing the weekend event. Brian Hunt led worship and Michael "Bull" Roberts shared his testimony of God's radical saving grace, rescuing him from abuse, drug addiction and a violent gang lifestyle. Our youth encountered Jesus through the ministry of the Holy Spirit.

Apart from the on-going ministry of the Holy Spirit these three events would have been nothing more than social gatherings. But because of the manifest presence of the Holy Spirit these events were so much more. Jesus promised and sent the Holy Spirit upon the disciples two thousand years ago and that same Holy Spirit is at work today in and through Jesus' disciples.

This Pentecost open your eyes to the work and ministry of the Holy Spirit. God did not stop his work in this world in Acts 27. Make it personal. Pray and ask the Holy Spirit to cut you to your heart and convict you of your sin, show you Jesus and enable you to lead a new life. Pray that the Holy Spirit would give you boldness to talk about Jesus with your friends, family and coworkers.

Ray David Glenn

St George's Cemetery Plots

As a result of the settlement with the Diocese of Niagara regarding the property at 7051 Guelph Line, members of St George's ANiC have the opportunity to buy cemetery plots at the "member" price for a fixed period of time after the settlement. After that time, the price will double to the price offered to the general public.

We are well into the "member" period, so anyone who desires to purchase a burial plot should contact **Wayne Neeb** at 905 659 0402.

"I will pour out my Spirit on all flesh"

God's Glory: Women's Weekend 2013



Experiencing an 80's "Girls just want to have fun" party with 44 women, or a sleep over with 24 ladies completed with breakfast cooked by two capable men, or a day of teaching by our Oryce Shantz on God's Glory, would each in itself be a time to remember and a treasure. But, to have been able to overload our senses with all three has been awesome!! May we say that the party will go down in history with Romeo and Juliet, Tinkerbell, Cindy Lauper, and Rock n Roll spiked shoes.

We also had the opportunity to hear from Becky S and to pray for her medical conditions. Other people who shared part of their journeys with God were Debbie D, Donna R, Diane B and Margaret W.

Saturday, Oryce conveyed a message of a God who cannot be understood, but that should not stop us from "attending to what he reveals, so we may be blessed." Proverbs 29:18.

From creation's heavens glorifying God, to Moses always searching God's
(continued on page 4)



"and your sons and your daughters shall prophesy."



ways and asking Him to show His Glory, we then walked through II Corinthians 3 and 4 to discover that a veil covering our heart, can be taken away only in Christ. And we with unveiled faces all reflect the Lord's Glory, gradually becoming brighter and more beautiful as God enters our lives and we become like Him. (combined NIV and the Message)

We are clay jars, broken, but with Christ within us; we have this treasure that is clearly not from us. Our bodies are not mere useless broken things, but important enough that Jesus took on this form Himself to reveal God. His Glory is at times shown in spectacular, miraculous ways, but sometimes trickles through our suffering. We were brought into the precious lives of women who shared testimonies of God's Glory revealed through very difficult circumstances, and we were reminded that with Christ we can be "hard-pressed on every side, but not crushed" (II Corinthians 4: 8).

"The gathered presence of Jesus happens when many gather who reflect a part of Jesus."
See you next year.

Anita Chambers

SPRING YOUTH RETREAT



"And your sons and your daughters shall prophesy."

“TIME FOR YOU, LORD”

Do we have time for you? is the next thought!!
You hold all time in your hand.
You give us all the time we have, each minute, each hour you give us.
Every new morning, every evening, our lives each day given.....
Times of joy and sharing given,
times of labour and of rest,
Each and every moment all given by you Lord, for our life journey.
Your time was measured Lord Jesus,
as you gave unstintingly to all who came for healing,
Teaching, feeding, lessons for life, your obedience to ‘The Father’,
even unto death,
All measured in time on this earth.
So if we say we have no time, we are wrong.
We have all the time we need, given by a generous hand.....
So we must remember to Thank to a Holy God for each day,
and see what a precious gift it is.
All of time belongs with The Father.
We may well have to account for how we have used what was given at the end of time.
We cannot go back,
only forward is allowed, and it is marching on.
Let us be wise how we spend it,
it cannot be banked, borrowed, lent, or saved.
It is not ours, we receive it from The Father in Heaven.
Hallowed be His name..... use wisely.

Annette Harris



“I will pour out my Spirit on all flesh”



TWO CHOICES: SOME ECONOMIC PRINCIPLES

[Neil Denison made this presentation to an MEDA (Mennonite Economic Development Associates) conference in February 2013. Eds.]

Few would argue that perhaps the greatest story in our cultural context is the creation account in Genesis. It is a story where God majestically speaks all that is into being. Light and darkness are put in proper order; earth and sky are separated as are the land and the water; vegetation and sea creatures come into being, then land animals and finally humanity. And on the last day God rests.

The way our culture interprets it, there is a logical progression of creation with humanity as the climax, having dominion over every living thing. This is misleading because we often construe dominion as total control. But to be authentic, successful dominion depends on cooperating and working with and for that which is under authority. Without a patient and informed affection, creation is led to ruination.

But where does this patience and affection come from? It is the Sabbath. It is the seventh day in the creation story that brings the rest, tranquility, serenity and peace of God. The Hebrews called this *Menuha* and it suggests the contentment and harmony of a world that is “good” because it is whole. Thus it is this *Menuha* of God, this celebration of everything, and not humanity that completes creation.

But what happens when humanity and not Sabbath is held as the centerpiece of creation? Anyone who has seen *The Prince of Egypt* will be familiar with this story of economic refugees that settled in Egypt 400 hundred years earlier at the invitation of a king now long dead. Their numbers were seen by the current ruler as a threat to the prevailing social order and thus they became the victims of state-sanctioned genocide. They were conscripted as slaves to build Pharaoh’s economic infrastructure through forced hard labour. Thus the “Hebrews” – a name which means “the squeezed ones” – came to know what it was to be at the very bottom of the social pyramid.

We can recognize in Pharaoh’s economy traits that we have in our own:

- ✦ He had efficient economic production built upon carefully managed 7 day production schedules
- ✦ He had cities that stored up and accumulated wealth for the elite and ensured a fair degree of food security

He strictly controlled the distribution of land with only a few having access to the means of production and self-sufficiency.

As the story unfolds, we learn how this group of slaves is freed in a dramatic act of liberation in which the impossible happens. The Red Sea divides in two, the slaves cross between towering

(Continued on page 14)

“I will pour out my Spirit on all flesh”

Beyond Pentecost



The day of Pentecost. What a day! A singular, spectacular descent of Holy Spirit. There was the shock and awe. There were the sounds like a hurricane that filled the house where the followers of Jesus sat. There was the awesome sight of flames like fire resting on the heads of each one. Then came the audible verbal languages, unknown to the speakers, but understood by the hearers, exalting God in rich praise.

And there was more. Peter was possessed of new insight into the prophecy of Joel. He spoke to the assembling crowd with clarity, conviction, and boldness. Three thousand of them responded by public declaration of their faith in Jesus through baptism. The city of Jerusalem was electrified.

Before Pentecost had been days of prayer, praise, and probing . . . but mostly waiting . . . waiting . . . waiting. The five hundred who witnessed the ascension had dwindled to about 120. Such sifting always happens when the euphoria dies. Make no mistake. The wonder of that day was more than worth the wait.

But Pentecost was not just an event. It was meant to commence a lifestyle. There is an “afterwards” to the anointing—a whole range of ministry to be lived serving Christ in the Spirit’s power.

After Pentecost—

- there would still be miracles
- there would still be opposition and persecution to face
- there would be interpersonal difficulties because Christians are human
- there would be challenges of growth. Increasing responsibility would have to be delegated. New ministries like those of Silas, Philip, and Barnabas would have to be given room so they could go where the twelve could not.
- Stephen and others would suffer martyrdom.

(Continued on page 8)



“and your sons and your daughters shall prophesy.”



(Continued from page 7)

After Pentecost—

- the Spirit would demolish racial divides.
- the Jewish church would have to receive non-Kosher, uncircumcised gentiles into the fold of grace.
- the Spirit would come again and again to meet the demands of a growing harvest of new believers.

Years after Pentecost

St Paul would tell the Ephesian Christians that Pentecost was meant to be a constant:

“Don’t get drunk and dissipate your life. Be constantly being filled with the Spirit. Then speak to one another in psalms, hymns, and songs in the Spirit, making melody to the Lord . . . giving thanks and submitting to each other because you reverence Christ” [Ephesians 5: 18 – 21].

Everyone who names the name of Jesus should have a personal Pentecost. I had mine at eight years of age in an old-fashioned, white-hot, prayer meeting. The memory of that Sunday night is vivid, visual, fresh and stirring almost seven decades later. Though the encounter was authentic and life-altering, it was not a goal but a gateway.

Beyond Pentecost is power to live as witnesses of a resurrected, living Lord. Jesus predicted and promised this in His last words before He visibly vacated our planet. May God open heaven anew this Whitsuntide. May He also grant that we walk in ever-increasing fullness of the Spirit till we meet Him face to face.

Ken Bombay

And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. II Corinthians 3:18

“I will pour out my Spirit on all flesh”

*Eastern Regional Assembly
April 17—19, 2013*



Photos courtesy of Sue Careless and Marty Fraser.

(continued on page 10)



“and your sons and your daughters shall prophesy.”

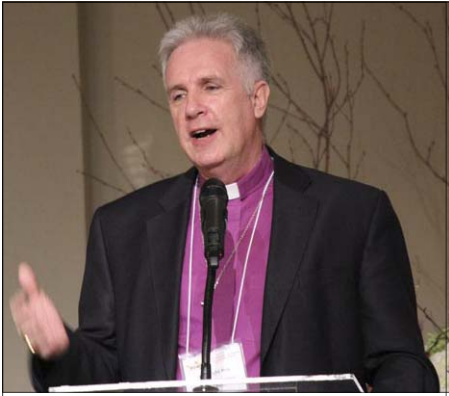


Photo by Sue Careless

An excerpt from Bishop Charlie's charge April 18.

“. . . **Him we proclaim** These three words dominate and rightly are the complete focus . . . of the letter of Paul to the Colossians. “Him we proclaim” means that the Lord Jesus is our only hope and that it is He that everyone needs. That means that we recognize that the only standing we have before God is as a result of his substitutionary payment for us on the cross, his glorious resurrection, his ascension to heaven, the giving of the Holy Spirit and his glorious return. It is to him and him alone that we look. We recognize that the gospel of Jesus is the power of God for salvation for everyone who believes. We recognize to proclaim him means to live in his words, the Word written, the Bible, and to allow it to change our thinking and to equip us for service. To proclaim him is to depend on the word of God. Jesus said, “Why do you call me Lord, Lord and do not do what I say?” [Luke 6:46]. It is impossible faithfully to proclaim him and not live under the authority of the Bible. It is also impossible to proclaim him and to be seeking to live out our own plans and hoping God will bless them. To proclaim him means to see what he is doing in the world and participate with him rather than expecting him to back us up in our plans and efforts.

Warning everyone These words make clear that we recognize that to proclaim Jesus acknowledges the fact that eternity is at stake. People need to know and be warned that to neglect Jesus is to miss out on salvation and to live under the certain judgment of God. So if we have any compassion or love in our hearts at all then we necessarily are driven to warn people of the consequences of failing to receive Jesus. Gospel proclamation is where it's at. It is the loving thing to do. It's the priority and that's what the world needs and, yes, the gospel works. Listen to these two quotes, one by David Brainerd (1718 – 47), a missionary to North American Indians in New England, who was a contemporary of the great Jonathan Edwards, and William Booth (1829 – 1912) the founder of the Salvation Army. Brainerd says: *‘I care not where I go, or how I live, or what I endure so that I may save souls. When I sleep I dream of them; when I awake they are first in my thoughts . . . no amount of scholastic attainment, of able and profound exposition of brilliant or stirring eloquence can atone for the absence of a deep impassioned sympathetic love for human souls.’* And listen to what Booth says: *‘Not called! Did*

“I will pour out my Spirit on all flesh”

you say?’ ‘Not heard the call’, I think you should say. Put your ear down to the Bible, and hear Him bid you go and pull sinners out of the fire of sin. Put your ear down to the burdened, agonized heart of humanity, and listen to his pitiful wail for help. Go stand by the gates of hell, and hear the damned entreat you to go to their father’s house and bid their brothers and sisters, and servants and masters not to come there. And then look Christ in the face, whose mercy you have professed to obey, and tell him whether you will join heart and soul and body and circumstances in the march to publish his mercy to the world.’ Who talks like these men any more? Is that a sign of our growing enlightenment, or could it be more accurately the fact that none seem to be thinking this way or articulating things in this way, is more a sign of the impoverishment of our hearts and the failure to take in a deep concern for the lost?”



“and your sons and your daughters shall prophesy.”



Are You Thirsty?

[a word from a saint of old, edited and abridged. Robert Murray M'Cheyne, a Scottish preacher, had a very short life and ministry. He died in 1843 at the age of 29. His words live on, however, to awaken souls to their need of Jesus.]

“For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses.” Isaiah 44: 3, 4

These words describe a time of refreshing. There are no words in the whole Bible that have been oftener in my heart and oftener on my tongue than these, since I began my ministry. And yet, although God has never, from the very first day, left us without some tokens of his presence, he has never fulfilled this promise; I have taken it up today, in order that we may consider it more fully, and plead it more anxiously with God.

1. Who is the author of this work of grace? It is God. He said, “I will pour.” It is God who begins a work of anxiety in dead souls. So it is in Zechariah 12: “I will pour out the Spirit of grace and supplications, and they shall look on me whom they have pierced, and mourn.” And so the promise is in John 16: “When he is come, he will convince the world of sin; because they believe not on me.” If any of you have been awakened, it is God, and God alone that has done it. If ever we are to see a time of widespread concern among your families—children asking their parents—parents asking their children—people asking their ministers, “What must I do to be saved?”—if ever we are to see a time such as Jonathan Edwards speaks of, when there was scarcely a single person in the whole town left unconcerned about the great things of the eternal world, God must pour out his Spirit: “I will pour.”

2. It is God who carries on the work—leading awakened persons to Christ. “I will pour out my Spirit upon all flesh . . . and whosoever shall call upon the name of the Lord shall be saved [Joel 2: 28, 32]. And again in John, “He shall convince the world of righteousness.” If ever we are to see souls flying like a cloud, and like doves, to Jesus Christ—if ever we are to see multitudes of you fleeing to that city of refuge—if ever we are to see parents rejoicing over their children as new-born—husbands rejoicing over their wives and wives

“I will pour out my Spirit on all flesh”

(Continued from page 12)

over their husbands—God must pour out the Spirit. He is the author and finisher of a work of grace: “I will pour.”

3. It is God who enlarges his people. You remember in Zechariah 4, how the olive trees supplied the golden candlesticks with oil—they emptied the golden oil out of themselves. If there is little oil, the lamps burn dim; if much oil, the lamps begin to blaze. If ever we are to see you who are children of God greatly enlarged, your hearts filled with joy, your lips filled with praises—if ever we are to see you growing like willows beside the water-courses, filled with all the fullness of God—God must pour down his Spirit—he must fulfil his word; for he is the Alpha and Omega, the author and finisher of a work of grace: “I will pour.”

First lesson.—Learn to look beyond ministers for a work of grace. God has given much honour to his ministers; but not the pouring out of the Spirit. He keeps that in his own hand. “I will pour.”

Second lesson—Learn good hope of revival in our day.

Third lesson—Learn that we should pray for it. We are often for preaching to awaken others; but we should be more upon praying for it. Prayer is more powerful than preaching. It is prayer that gives preaching all its power. Where lies the blame for unfaithfulness?—where but in the want of faithful praying? Why the very hands of Moses would have fallen down, had they not been held up by his faithful people. Come, then, ye wrestlers with God—ye that climb Jacob’s ladder—ye that wrestle Jacob’s wrestling—strive you with God that he may fulfil his word: “I will pour.”

God begins with thirsty souls! “I will pour water upon him that is thirsty.”



Robert Murray M'Cheyne



“and your sons and your daughters shall prophesy.”



walls of water, and the pursuing imperial army is drowned as the walls close in on them behind.

But very quickly, this amazing story is overshadowed by the practical reality of hunger. Now that Pharaoh's elaborate supply chain of food is left behind, how will they feed themselves? Their needs would be supplied, not by the granaries of Pharaoh's Great Economy, but as a daily gift in the manna provided by God.

The Hebrews were told to collect an omer of manna for each person and we are told that some gathered more, some less, but when it was all measured out, there was enough for all. This is a direct cut at a consumer culture in which there can never be enough. This part of the story highlights for us that affluence and poverty go hand-in-hand, that we must resist Pharaoh's heart disease even as we deal with the problem of poverty.

Old habits die hard. For these slaves, there was no rest in Egypt, no day off, only the grind of meeting ever more relentless production quotas. But here in the wilderness, God provides rest on the seventh. Neither is this rest only for the Hebrew community, but also so that "*your ox and your donkey may rest, and so that the slave born in your household and the foreigner living among you may be refreshed.*" All are invited and welcome to participate in the *Menuha* of God.

Elsewhere in the story we learn the other characteristics of the new economic habits God was instilling in His people:

- ★ "*An economy based on compassion.*" If I take my debtor's coat as a loan guarantee, I return it to him at night, because he is my neighbour, and he gets cold.
- ★ *Work is a gift to be given for the benefit of the community*, rather than a commodity I sell solely for my own benefit. So I am to leave the edges of my field unharvested for the poor, and every seven years the entire field is reserved for the poor and the regeneration of the earth.
- ★ *A particular attention for the poor and vulnerable* in which our prosperity is measured by the experience of the most vulnerable persons among us, so we make special provisions within our economic life for them.

The Year of Jubilee—resetting all economic arrangements by freeing slaves, forgiving debt, and returning land so nobody gets too far ahead and nobody falls too far behind.

SO WHAT NOW? I suggest that this provides a framework for how we can think about the social enterprise. In the present context of the global free market, I would propose that it is not enough to have businesses trying to do good simply by "harnessing the power of the free market", particularly when the free market is at the root of many of the problems we face. Instead, we need businesses that act intentionally as prophets and as conscientious objectors to the whole system.

We have the choice between two economies, two ways of trying to do good. We have the Pharaonic logic of the free market based on perpetual growth, with its managed systems of production and accumulation; and we have the alternative story, a new economy, the functional design of

"I will pour out my Spirit on all flesh"

which has yet to be forged by courageous and thoughtful entrepreneurs.

When we follow the prophet Micah's admonition "to love mercy, seek justice, walk humbly with your God", we discover that worship and work must be one.

Neil Denison

Risen, Ascended, Glorified!

How wonderful! And these three glorious actions are connected! How far beyond anything ever known or contemplated by people!

Before Jesus, there was no resurrection from the dead. There was no coming back from the grave. There was no conquering death. Jesus was the first! He is the resurrection and the life! He is the one who can say, "*I AM the resurrection and the life. Whoever believes in me, though he die, yet shall he live and everyone who lives and believes in me shall never die. Do you believe this?*"

The Ascension: what a glorious, wondrous return to His Father! No one of us has ever seen the Father, but Jesus had. Jesus said, "not that anyone has seen the Father except he who is from God; he has seen the Father"[John 6: 46]. Jesus had told his disciples, "I came from the Father and have come into the world, and now I am leaving the world and going to the Father" [John 16: 28]. Luke records this wonderful moment, "as they were looking on, he was lifted up, and a cloud took him out of their sight"[Acts 1: 9], and also the message of the angels, "This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven"[Acts 1:11].

The book of Hebrews says that after his "once for all" blood sacrifice of Himself, Jesus went into the very presence of God on our behalf, [Hebrews 9: 23 – 28]. As Jesus said, "It is finished!" and it is finished. Jesus' ascension demonstrates this! The Hebrews passage emphatically affirms the message of the angels at the Ascension: "Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him" [Hebrews 9:28]. He is coming back in glory!

And Jesus is glorified!!! It is important to Jesus that we who are his be with Him to see his glory. He prayed, "Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world" [John 17:24].

How righteous, how gloriously fitting that He who was "glorious" together with his Father before the foundation of the world, that He who "made himself nothing" and who "humbled himself by becoming obedient to the point of death, even death on a cross", how fitting that the Father exalt Him to the highest place. Jesus is glorified! And Jesus is worthy! All of heaven and all of earth should bow and glorify Him; and all will bow to Him and "every tongue will confess that Jesus Christ is Lord, to the glory of God the Father [Philippians 2:5 -11] .

Risen, Ascended, Glorified! How wonderful!

Mary Ann Masters



"and your sons and your daughters shall prophesy."

**St. George's Anglican Church,
Lowville,
member congregation of the
Anglican Network in Canada
and part of
the Anglican Church in North America**

Rector: the Rev'd Ray David Glenn

Honorary Assistants:

the Rev'd Garth Hunt

the Rev'd Peter Parent

the Rev'd Keith Stodart

the Rev'd Deacon Ray Smith

Worship/Media Pastor: Bryan Hunt

Exec. Administrator: Gillian Fernie

Ministry Coordinator: Naomi Neeb

Church Secretary: Donna Rigo

**Crossroads Centre Chapel, 1295
North Service Road, Burlington**

**8:30 am Morning Prayer or Holy
Communion**

**10:15 family service, nursery and
Sunday school**

phone: 1-905- 335 6222

email:

office@stgeorgesonline.com

Web Site:

www. stgeorgesonline.com

By George editors:

J. Masters, M. Masters

email: mmasters@bserv.com

*Breathe on me, Breath
of God, Fill me with life
anew, That I may love
what Thou dost love,
And do what Thou
wouldst do.*

*Breathe on me, Breath
of God, Until my heart is
pure, Until with Thee I
will one will, To do and
to endure.*

*Breathe on me, Breath
of God, Till I am wholly
Thine, Until this earthly
part of me Glows with
Thy fire divine.*

*Breath on me, Breath of
God, So shall I never die,
But live with Thee the
perfect life Of Thine
eternity.*