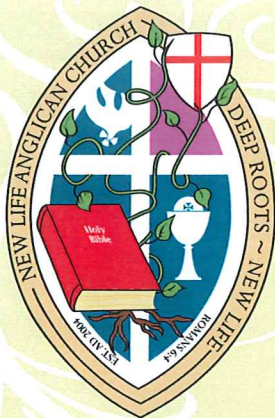


219 State Street - Petoskey, Michigan - 49770 - 231.347.3448

*We will glorify God by deepening the roots of our Anglican faith,  
and bringing people to new life in Jesus Christ.*



Language can be tricky, especially when we are talking about the language of the bible, which comes to us via translation. We have to try to figure out what certain words mean, and whether that language has a broader meaning than its translation suggests. For example, the bible talks about us as being adopted as sons of God. Is this inclusive language that means sons and daughters, or is it a theological use of the term sons that we need to understand?

For this article I want to look at two different pictures given in the bible and see how the language is used. We are going to look at a masculine use of language and a feminine use of language. The reason I want to do this is because I don't want people to feel like the bible is being patriarchal when it uses masculine imagery. It is important to see that it uses various types of imagery to convey theological points.

The first imagery I want to look at is the imagery of being adopted as sons. There are several passages that talk about this in the New Testament. "But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons. 6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" 7 So you are no longer a slave, but a son, and if a son, then an heir through God." (Galatians 4:4-7)

" But now that faith has come, we are no longer under a guardian, 26 for in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise." (Galatians 3:25-29)

"For all who are led by the Spirit of God are sons of God. 15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" 16 The Spirit himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him." (Romans 8:14-17)

There are more places that talk about adoption, but these three passages will suffice for this discussion. The important thing to notice in each of the three passages is that they refer to adoption as sons, and they refer to being heirs. The language here is distinctly masculine because in Jewish culture, men were the heirs. Daughters were married into new families where they would be co-heirs of whatever their husband inherited. But the line of inheritance always passed through the male. So, when we see adoption as sons, we shouldn't assume inclusive language (sons and daughters) but should understand it in theological terms. We are all adopted as sons in the sense that we are all made heirs with Christ, inheriting the same kingdom that Christ himself inherits as the first-born Son. And we know that this includes male and female because Galatians 3 tells us that there is no male or female (in terms of who can be heirs with Christ), but that all are one in Christ.








# September 2025

## at New Life

Goodbye  
**SUMMER**  
hello  
**AUTUMN**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
31 Summer Book Study 9:00am Worship Service 10:00am Coffee Hour April Honeycutt	1 <b>HAPPY Labor Day</b>	2 Men's Breakfast 8:30am @ Southwoods	3	4  6:30pm Morning Prayer 8:00am	5 Men's Bible Study 9:00am	6
7 Summer Book Study 9:00am Worship Service 10:00am Coffee Hour The Ostranders	8	9 September Vestry Meeting 6:00pm Men's Breakfast 8:30am @ Southwoods	10	11 Morning Prayer 8:00am	12 Men's Bible Study 9:00am	13 Women's Fellowship Gathering 9am - 11am @ TBD
14 Summer Book Study 9:00am Worship Service 10:00am Coffee Hour Sally Stump	15	16 Men's Breakfast 8:30am @ Southwoods	17	18  6:30pm Morning Prayer 8:00am	19 Men's Bible Study 9:00am	20
21 Summer Book Study 9:00am Worship Service 10:00am Coffee Hour The Bates	22 <b>happy FIRST DAY of Fall</b>	23 Men's Breakfast 8:30am @ Southwoods	24	25 Men's Ministry Group 5:30pm @ Blanz Hall Morning Prayer 8:00am	26 Men's Bible Study 9:00am	27
28 Worship Service 10:00am Coffee Hour The Wandries	29 <b>Joyous News October Issue Deadline</b>	30 Men's Breakfast 8:30am @ Southwoods	1 Pizza & Salad Dinner at 6pm Jonah Study at 6:30pm	2  6:30pm Morning Prayer 8:00am	3 Men's Bible Study 9:00am	4



## Kathi Kan Christian Education Scholarship Report

Rocky's journey at Harbor Light Christian School started a little over 4 years ago. His elementary school years did not start at Harbor Light however, at public school in Petoskey. Rocky started kindergarten the fall of 2020. Masks were required for students and parents were not allowed in the school to help "prevent" the spread of covid. This was heart breaking as it was his kindergarten year and I was looking forward to being able to volunteer in class and on field trips. However I knew he was in good hands since this was the school that my brothers and I attended all through elementary and his uncle CJ would be close by since he was in 5th grade. The year started off well however as it went on there was bullying going on towards Rocky. It eventually became physical. As you all know Rocky is such a sweet, caring young man and would not hurt anyone, even if it meant sticking up for himself.

As the year went on, my mom also had concerns with CJ going into middle school. The Petoskey Middle school is combined of multiple public schools in Petoskey. It can be easy to be lost in the middle of all the chaos in a larger school. My mom had expressed this concern to one of her co workers who was an alumni of Harbor Light. This is where the real journey began. Although I grew up in the area I did not know too much about Harbor Light. It was brought to our attention that if your child, or children, are interested in Harbor Light they can tour the school and even attend a half day of school. CJ and Rocky took advantage of both opportunities, and loved it. The only concern I had was being able to afford tuition.

Harbor Light offers financial aid for students which was great to hear! I applied and receive grant aid. Even with that financial aid, I still had worries of how I was going to afford the rest of the tuition. Expressing my concerns to my co worker, now good friend who we call Grandma Cheryl, she graciously said that she would help support Rocky go to a Christian school as it was important for her and she saw his potential. With all of this financial aid, Rocky has been able to attend HLCS for 4 years and about to start his 5th! Words cannot express how blessed I am to have Rocky as a son and see him flourish and grow in his Christianity by attending HLCS. He is a disciple of God.

Rocky has learned so much more than I could hope for about the Bible and being a Christian at HLCS. He openly shares it with everyone. I look forward to seeing him grow into a young Christian man. He is such a bright light of God's.

Rocky and I are blessed every year with financial aid so that he is able to attend HLCS. Most recently we have been blessed the past few years with the Kathy Kan Christian Education Fund. Although I sometimes worry about the tuition, God always provides because He wants Rocky there.

I wanted to share his story with everyone so that you can not only help Rocky but all the other amazing children that attend our church. Thankfully there are great Christian education opportunities available for our kids to help build their Christian faith and watch them flourish and become disciples of God. The donations from our church are greatly appreciated. Rocky's favorite bible verse is John 15:5, "I am the vine, you are the branches. He who abides in Me and I in him bears much fruit. For apart from me you can do nothing." Rocky has been able to bear the fruit of a Christian education with the support of all donations, without them it would not be possible.

~ Taylor DuBois





## THE CHURCH'S ONE FOUNDATION ~

One of my favorite hymns, probably since I was little, has been "The Church's One Foundation", but it wasn't until I got a little older that I truly began to appreciate what the words meant.

That's to be expected though as when you're younger you don't give much thought to the songs you singing in church, or their depth of meaning. However, with this one, for whatever reason, it sticks.

The first verse says "The Church's one foundation is Jesus Christ her Lord. She is His new creation by water and the word. From Heaven He came and sought her to be His Holy bride. With His own blood He bought her, and for her life He died." In essence what these lyrics do is they remind us not only of who Jesus truly is, but also it's indirectly a reminder to keep the main thing the main thing.

I think sometimes when we sit in church on Sunday mornings it's easy to get distracted with the things we have to get done for the day, or week, what we're gonna have for dinner, things we need to grab at the grocery store, the upcoming meetings or appointments we have, etc. I am guilty as charged. But how great would it be if we truly focused on why we are there, and who we are there for. Because if you think about it, we aren't just there for us, but more importantly we are there for Him. To bring Him the praise, honor, and glory that He deserves.

After finishing the The Honor of God book, which contained a whole section on corporate worship, I truly began to understand and appreciate this perspective more. Sure we can say that we know that corporate worship is most importantly about Him, and secondly about us, but what does that mean for us both individually and corporately? What does that look like? How can we be more intentional about that? I am asking myself these questions as well. What would worship, what would Church community, look like if we walked in, leaving all of our distractions at the door, and just sat at His feet, and said "I'm here, not just for myself, but more importantly for you. Lord, have your way with me. Teach me what you will. Convict me of what you will. Help me to be more like You." And then waited for Him to use the simple means of a Sunday service to transform us? What if we just focused on prayers, fellowship, and breaking of the bread like the apostles did in Acts chapter 2? I will admit, as great as this book is, this section is the one that probably shook and convicted me most. And it wasn't that I didn't already know such a basic, and really elementary, principle, but it was a great reminder to myself that I need to focus on keeping the main thing the main thing, and on the Audience of one that I am truly there for.

If you haven't read the book, I would strongly encourage you to do so because it will convict you, change you, and maybe even transform you.

That is why I love it that we, as a Vestry, always seek Gods wisdom to lead this church, and pray that everything we do will bring honor and glory to His name. We are able to hold each other accountable, pray for one another, and walk through this journey we call life with one another and it is truly, truly, a blessing. A great picture of what life in the church, as a whole, should truly look like. And it can, and does, when we give God the honor and glory that He deserves.

Everything we do, both in and outside the church, should seek to bring honor and glory to His name. Because in so doing we show not only one another, but more importantly the world, who the true and sure foundation of our life is! We show the world Who and what is important, what our priority is not just as a church, but as Christians in general. And what a blessing and powerful testimony that is and can be!

I pray that we continue to lead and grow with this focus, resting on the true foundation of Jesus Christ our Lord. That we keep our eyes on the prize, and run the race, and finish well. That when people in our surrounding communities look at us, they see Jesus. They know who and what He is. That maybe one day they'll come to know Him personally as well. That should be our focus. That should be our top priority. That should be our vision and our goal.

I've heard it said before something like "Christians should be careful how they live their lives because we may be the only bible someone reads" and there's some truth to that, so what will we tell the world around us? Who will they see when they meet us? I pray that they will always see individuals who seek to love and serve God, and who seek to make Him known. Because really, they deserve nothing more, and nothing less.

God bless you all!  
Erika Jo Dielman



## WALLY'S GALLERY

Quite some time ago I came across the statement that our faith is properly understood as covenant theology. At the time I wondered how I would respond if someone asks me to explain that statement. So I decided to look in the concordance of the ESV Bible to see how "covenant" was used in Scripture.

Twenty-one verses were cited in the ESV concordance. Two verses stood out to me:

2 Corinthians 3:14 (*"But their minds were hardened. For to this day, when they read the old covenant, that the veil remains unlighted, because only through Christ is it taken away."*) and Hebrews 12:13 (*"In speaking of a new covenant, he makes the first one obsolete."*)

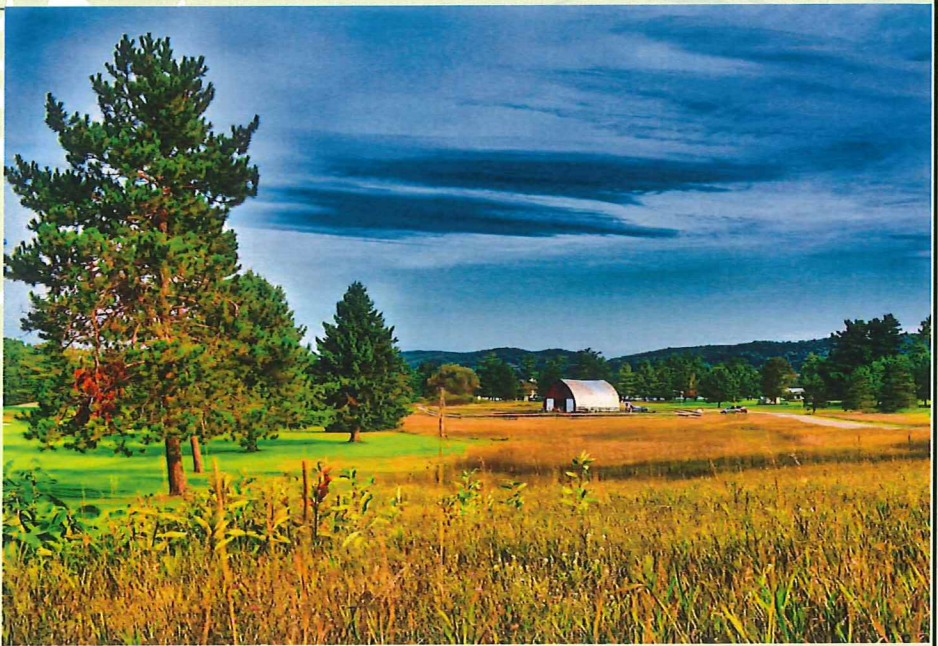
Interestingly, many of the verses cited in the concordance used similar wording in reference to covenants. Then I thought how similar that sounds to "Old" and "New" Testament. So I decided to see if "testament" was defined scripturally in any other terms than the listing of the books in the Bible. Nelson's New Illustrated Bible Dictionary ends with these words: "The word 'testament' also refers to either of the two main divisions of the Bible: the Old Testament and the New Testament, or more accurately, the Old Covenant and the New Covenant (2 Cor. 2:14)." The Holman Bible Dictionary had this: "Testament See Covenant."

As I further read, covenants, as a "pact, treaty, alliance, or agreement between two parties of equal or of unequal authority," go back thousands of years in history, both biblical and non-biblical. In biblical history Abraham and Abimelech made a covenant agreeing that the well at Beersheba belonged to Abraham (Gen. 21:25-27) is an example. But for the purposes of this article, I'm not as interested in the biblical history of covenants between people, as I am at what Scripture reveals about covenants between God and mankind?

Wayne Grudem in his book entitled "Systematic Theology" writes: "With respect to covenants between God and man...A covenant is a legal unchangeable, divinely imposed agreement between God and man that stipulates the conditions of their relationship." He further clarifies that "divinely imposed" means "that man can never negotiate with God or change the terms of the covenant; he can only accept the covenant obligations or reject them." He also writes that "unchangeable" means that "they may be superseded or replaced by a different covenant, but they may not be changed once they are established." So, what are some examples of covenants?

In Genesis 1:28-29 God instructs Adam and Eve to what they can eat "on the face of all the earth..." Then in Genesis 2:15-17 God took man and placed him in the Garden of Eden and commanded him,

*Continued on page 8*





# FALL WEDNESDAY EVENING BIBLE STUDY

Beginning, Wednesday, October 1st in Blanz Hall.

Dinner at 6:00 PM (Pizza & Salad)

Study begins at 6:30 PM and wraps up by 8:00 PM



Core Christianity: Jonah – Discover the Deeper Story – Most of us know Jonah as the man swallowed by a big fish—but why is his story in the Bible? And what does his calling reveal about the coming of God’s Son? Join us for a 10-week Bible study designed to help you explore God’s mercy and justice and see how the Old Testament points to the work of Christ. Each session will guide you through Scripture, reflection, and meaningful discussion.

Interested in attending and getting your own copy of the book?

Sign-up sheet available in Blanz Hall or order the eBook at:

<https://store.solamedia.org/products/copy-of-jonah-bible-study-1>

We hope you’ll join us for this enriching time of learning, fellowship, and discovery.

For more information contact Fr. Mike

*Dance is a love of life,  
motions created in life and hope.  
We all have different dance steps.  
We all dance in a different  
measure, different music,  
different heart beats  
bending on a beam  
to God.*

BES



**LAY EUCHARISTIC MINISTER (LEM)**

**PRAYER TEAM MEMBER**

**PRAYER CHAIN LEADER OR MEMBER**

**WOMEN’S MINISTRY LEADER**

**SIGN-UP SHEET IN BLANZ HALL**

## **FR. MIKE’S OFFICE HOURS**

Tuesday & Wednesday 1 – 5pm

Thursdays & Fridays 9am – 1pm



## **CHURCH DIRECTORY NOTICE:**

We're refreshing our church directory and would love your help! If you're already listed, we encourage you to look over your listing and send any updates or corrections to your contact info. And if you're not yet included, we'd be so glad to add you! Just reach out to our administrative assistant, Tracey at [Tracey@newlifeanglican.net](mailto:Tracey@newlifeanglican.net). Thanks for helping us stay connected!

We also enjoy honoring birthdays and anniversaries in our monthly news letter, so please contact Tracey with those dates, too.

## **MEN'S MINISTRY ANNOUNCEMENTS**

**MEN'S BREAKFAST** – meets each Tuesdays at 8:30am for food and fellowship at Southwood's Restaurant

**MEN'S BIBLE STUDY** – meets Fridays at 9:00am the annex study.

**MEN'S MINISTRY PROGRAM** – Our next meeting is September 25th at NLAC in Blanz Hall and will be led by Danny Bridge. Our meetings will include fellowship 5:30 – 6:30p.m., dinner 6:30 – 7:30p.m. and a short teaching 7:30 – 8:00 p.m. I hope you will join us. Bring your own beverage of choice and a friend. Sign up sheet in Blanz Hall.

## **WOMEN'S MINISTRY ANNOUNCEMENTS**



**WOMEN'S COFFEE FELLOWSHIP** – Come share conversation, laughter, and a warm cup of coffee with us! We'll gather on **Saturday, September 13th from 9-11am**—host and location to be announced soon. This welcoming group meets every second Saturday of the month, and we'd love for you to be part of it, bring a friend and enjoy a relaxed morning together. Interested in hosting? A sign-up sheet is available in Blanz Hall. Let's connect, encourage, and grow—one cup at a time.

**LITURGICAL SEASON** — *by Karen Dielman*

### **ORDINARY TIME**

We are now in the season of ordinary time, celebrated with the color green. It is the liturgical period that does not fall within the seasons of Advent, Christmas, Lent, or Easter, and runs for 34 weeks. It is celebrated two times a year throughout the year. The first period runs from the feast of baptism of the Lord until the Tuesday evening before Ash Wednesday and the second from the second Sunday of Pentecost to the 26th Sunday of Pentecost. It is a time of growth and renewal in each Christians spiritual life.

### **INVEST IN A BRIGHTER FUTURE**

Help empower the next generation with the gift of faith and learning. By contributing to the **Kathi Kan Christian Education Scholarship Fund**, you're not just donating—you're planting seeds of hope, purpose, and spiritual growth in the lives of young students seeking a Christ-centered education.

Every gift makes a difference. Join us in shaping futures built on wisdom, compassion, and faith.

## **Have you heard?**

### **We're going back to Ethiopia!**



A team from New Life is planning a mission trip to Ethiopia in the next year to assist The MossyFoot Project – a Christian organization dedicated to helping those suffering from a debilitating foot disease. This disease takes a toll on people physically, economically, socially, and spiritually. Contact D.W. Lucky or Dan Wandrie if you're interested in joining the team. Watch for more information in the coming months.



“You may surely eat of every tree of the garden, but of the “tree of the knowledge of good and evil” you shall not eat, for in the day that you eat of it you shall surely die.” While the word “covenant” is not used in this example, Wayne Grudem says that all the essential parts of a covenant are there, “a clear definition of the parties involved, a legally binding set of provisions that stipulates the conditions of their relationship, the promise of blessings for obedience, and the condition for obtaining those blessings.”

Additionally, here are some examples where the word “covenant” is used in both the Old Testament (Old Covenant) and the New Testament (New Covenant):

*“When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh.”* (Genesis 9:14-15)

*“On that day the LORD made a covenant with Abram, saying, ‘To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates.’”* (Genesis 15:18)

*“Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.”* (Jeremiah 31:31-33)

*“And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.”* (Luke 22:19-20)

The Holman Bible Dictionary says that it is due to the Greek translation that the word “testament” “eventually gave its name to the two parts of our Bible—the Old and New Testaments.” Then it adds that the name is appropriate for the separate divisions of the Bible as they “show God’s gracious action in redeeming His people and making a covenant with them.”

As I read that last statement, I did not get the same sense of appropriateness for the change in wording from “covenant” to “testament” as the author. It seemed to me that when “covenant” was changed to “testament” something was lost in understanding and appreciation of the Bible. It may be only me, but due to my own ignorance, I had never associated a covenant with a testament. Of course, I had read of the covenants cited in Scripture but its significance I always understood in relation to specific events and times.

But now having researched for this article, my understanding has been forever changed. That the Creator of everything reached down and saved sinful people from themselves is beyond comprehension. That from the beginning the Creator did not then leave us on our own but through divine Grace initiated an eternal covenant with His people is something that leaves me without words to express. I only hope that I will never lose sight of the true meaning of “Testament,”

*“Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.”* (Hebrews 13:20-21)



While we see the use of masculine language in our adoption as sons and being heirs of the kingdom, we shouldn't assume that the bible is all about the patriarchy. There is another prominent image used for the Church that is distinctly feminine- the Bride of Christ. Here are some examples. "Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready." (Revelation 19:7)

"Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb."" (Revelation 21:9)

"Husbands, love your wives, as Christ loved the church and gave himself up for her, 26 that he might sanctify her, having cleansed her by the washing of water with the word, 27 so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. 28 In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, 30 because we are members of his body. 31 "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." 32 This mystery is profound, and I am saying that it refers to Christ and the church." (Ephesians 5:25-32)

These examples show us language used to identify the Church in feminine terms, as a bride or a wife. When we are adopted as sons, women aren't turned into men. It is a theological use of the term. Likewise, when we talk about the bride of Christ, we aren't talking about men becoming women but are using feminine language to make a theological point. So why is the Church the bride of Christ? Why is it feminine? For two reasons, at least. First, because Jesus is a man, thus his marriage is to a woman. He is married to the Church (not literally, but in a theological sense) and thus the Church has to be feminine. There is a second reason. Jesus is the head of the Church, and the bible tells us that the man is the head of the woman. In fact, man is head of woman (literally, husband is the head of the wife) as a picture to help us see the relationship between Christ and the Church- that Christ is the head of the Church. Thus, the Church is talked about in feminine terms to help us see Christ's headship over it.

It is a beautiful picture, really. Jesus is the head of his bride. As Ephesians says, Christ loved the Church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the Church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. His headship is a sacrificial headship that has him giving up his life for his bride so that she may be made perfect and holy, presented back to himself in full splendor in his kingdom.

So, we see that there is both feminine and masculine language with regards to us and our relationship to Christ in the bible. When we hear that we are sons, we are hearing that we are co-heirs with Christ of the kingdom. When we hear that we are the bride, or the wife, it is because Jesus is our head, and he is presenting us as his bride to himself in all holiness and splendor. These are wonderful images chocked full of theological beauty and meaning, and they should help us to recognize that the language isn't really about us, but about everything being in reference to Christ.



# September 2025 Service Calendar

If you are unable to fulfill your service duties on the dates listed, please try to rearrange and find your own replacement.

	September 7	September 14	September 21	September 28	October 5	October 12
ALTAR GUILD	Karen Dielman	Karen Dielman	Karen Dielman	Karen Dielman	Gretchen Lucky	Gretchen Lucky
SOUND/ MUSIC	Dylan, Wes & Ferd	Dylan, Wes & Ferd	Dylan, Wes & Ferd	Dylan, Wes & Ferd	Dylan, Wes & Ferd	Dylan, Wes & Ferd
USHER/ COUNTER/ GREETERS	Dan W. / Randy F. / The Bowmans	Randy F. / Don L. / The Flynns	Don L. / Dan W. / Sally Stump	Dan W. / Randy F. / Taylor DuBois	Randy F. / Don L. / The Bowmans	Don L. / Dan W. / The Flynns
LECTOR	Dan Wandrie	Mary Jane Zako	Erika Dielman	Leah Williams	Karen Dielman	Bonnie Bridge
LAY MINISTER	Toni DuBois	Howard Bates	Wally Stansbury	Erika Dielman	Howard Bates	Toni DuBois
PRAYER TEAM	Sally & Bonnie	Betty & Toni	Leah & Sally	Betty & Taylor	Leah & Bonnie	Sally & Betty
CHILDREN'S NURSERY	Darlene & Taylor	Darlene & Taylor	Darlene & Taylor	Darlene & Taylor	Darlene & Taylor	Darlene & Taylor
COFFEE HOUR HOSTS	The Ostranders	Sally Stump	The Bates	The Wandries	Toni DuBois	Brenda F. & Ginny P.



Thursday  
Morning Prayer  
8:30am in  
Fr. Mike's Office



## ALTAR GUILD

Sept ..... Karen Dielman  
Oct ..... Gretchen Lucky  
Nov ..... Liz Ostrander  
Dec ..... Karen Dielman

## Birthdays

Erik Wandrie 9/03  
Sarah Bridge 9/09  
Don Lucky 9/11  
George Bowman 9/17  
Fiona Bridge 9/20  
Don Greenwell 9/21



## September



## Wedding Anniversaries



D.W. & Kalkidan  
Lucky  
Sept. 10th



Dan & Darlene  
Wandrie  
Sept. 15th

Ferd & Karen  
Dielman  
Sept. 22nd

May the Lord richly bless you on your special day and all year!  
Please let us know if we have missed your Birthday or Wedding Anniversary  
so that we may celebrate with you and remember you in prayer.



## Congregation — We Need You!

To volunteer to serve, please contact the Team Leaders listed below.

Altar Guild:	Karen Dielman	231/838-5376
Altar Flowers:	Karen Dielman	231/838-5376
Music/Sound:	Dylan Williams	206/295-9816
	Wes Ostrander	231/330-4930
	Ferd Dielman	231/838-5326
Ushers:	Dan Wandrie	231/347-5871
Greeters:	Carol Bowman	231/459-4566
Lectors:	Tracey Jepsen	231/347-3448
Lay Eucharistic Ministers:	Mike Bridge	231/330-0689
Acolytes:	Mike Bridge	231/330-0689
Children's Sunday School:	Darlene Wandrie	231/347-5871
Youth Sunday School:	Taylor DuBois	231/340-1748
Adult Sunday School:	Mike Bridge	231/330-0689
Nursery:	Bonnie Bridge	231/445-1810
Prayer Team/ Prayer Chain	Betty Stansbury	231/220-5550
Fellowship/Hospitality:	Liz Ostrander	231/348-2802
Women's Ministry:	~ <b>Leader Needed</b> ~	
Men's Ministry:	Mike Bridge	231/330-0689
InReach:	Gretchen Lucky	231/622-2057
OutReach:	Lacy Bates	231/373-7997
Christian Ed. Scholarship:	Susan Stout	231/330-4821
	Toni DuBois	231/330-8626
Missions:	D. W. Lucky	231/330-6559
Building and Grounds:	Dan Wandrie	231/347-5871
Art and Architecture:	Susan Stout	231/330-4821
Church Historian:	Liz Ostrander	231/348-2802
Communications:	Bonnie Bridge	231/445-1810
	(newspaper articles, etc.)	
Treasurer:	Wes Ostrander	231/330-4930
Assistant Treasurer:	Susan Stout	231/330-4821
Assistant Treasurer:	Sally Stump	231/881-2818
Assistant Treasurer:	Dan Wandrie	231/347-5871
Stewardship:	Dan Wandrie	231/347-5871

## New Life Anglican Church 2025 Vestry

Sr. Warden. Erika Dielman  
 Jr. Warden. Dylan Williams  
 ..... Carol Bowman  
 ..... Taylor DuBois  
 ..... Randy Flynn  
 ..... April Honeycutt  
 ..... Liz Ostrander

## Our Joyous News Needs You!

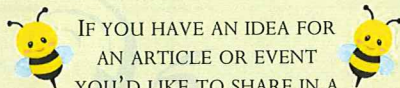
Please consider submitting  
 an article or item of interest  
 for the next issue of the  
 Joyous News.

Submission deadline  
 is September 29th.

**October**

## SAVE YOUR OLESON'S RECIEPTS

Help make a difference—one receipt  
 at a time! We're grateful for your  
 grocery receipts from Oleson's Food  
 Stores. Every receipt helps support  
 our Outreach efforts! You can drop  
 them off in the coffee hour donation  
 basket, the Outreach shopping cart,  
 or leave them on Tracey's desk.



IF YOU HAVE AN IDEA FOR  
 AN ARTICLE OR EVENT  
 YOU'D LIKE TO SHARE IN A  
 FUTURE JOYOUS NEWS PLEASE  
 CONTACT TRACEY AT  
[OFFICE@NEWLIFEANGLICAN.NET](mailto:OFFICE@NEWLIFEANGLICAN.NET)  
 OR 231.347.3448

## To Help Keep You Informed

You may contact Tracey Jepsen our  
 Administrative Assistant at 231.347.3448  
 for copies of Vestry Approved: Financial  
 Statements and Vestry Meeting Minutes.

## Treasurer's Report ~ July 31, 2025

	June			Year to Date		
	Actual	Budget	Difference	Actual	Budget	Difference
Offering	14,841.64	13,508.00	1,333.64	94,971.14	94,556.00	415.14
Other	19,807.04	2,787.00	17,020.04	20,054.25	19,159.00	892.25
Income	34,648.68	16,295.00	18,353.68	115,511.39	113,715.00	1,796.39
Expense	(32,189.26)	(16,668.00)	15,521.26	(124,982.64)	(118,976.00)	(6,006.64)
Difference	2,459.42	(373.00)	2,832.42	(9,471.25)	(5,261.00)	(4,210.25)
Assets				\$558,975.24		
Feb. 1, 2024	Dec. 31, 2024	Donations	Expenses	Difference	July 31, 2025	
211 Fund	113,054.94	-	-	-	-	113,054.94
211 Fund In/Out Reach	20,291.94	-	-	-	-	20,291.94
Kathi Kan Scholarship Fund	15,299.47	5,000.00	13,737.00	6,562.47	6,562.47	
	Operating	211 Fund	211 In/Out	Deposit	Total Interest	
Interest Bearing Accts.	50,000.00	110,000.00	15,000.00	175,000.00	15,671.30	
St. Francis CD		Deposit		175,000.00	190,671.30	



# New Life Anglican Church

P.O. Box 481

PETOSKEY, MICHIGAN 49770  
[office@newlifeanglican.net](mailto:office@newlifeanglican.net)  
[newlifeanglicanchurch.org](http://newlifeanglicanchurch.org)

*We were therefore  
buried with Him  
through baptism into  
death in order that,  
just as Christ was  
raised from the dead  
through the glory of  
the Father, we too  
may live a new life.*

*Romans 6:4*



ANGLICAN CHURCH  
IN NORTH AMERICA

## JOYOUS NEWS

September 2025

219 State Street - Petoskey, Michigan - 49770 - 231.347.3448

Let there, then, be comfort  
In knowing  
the warmth of God's  
great love.

Let there, then, be a knowing  
of the strength  
in that great, holy love.

Let there, then, be a knowing  
that this same redeeming love  
rescues a soul  
from evil  
and the clasp  
of its iron clad glove.

BES