

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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Sunday, May 2nd, 2021

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Sidesperson Co-ord.	Kevin LeMoine	(705) 252-6528
Audio/Visual	David Paradis	

FIFTH SUNDAY OF EASTER

May 2, 2021

11:00 a.m. Morning Prayer

OPENING HYMN

Celebrant: Alleluia! Christ is risen.

People: The Lord is risen indeed. Alleluia!

Celebrant: Praise the God and Father of our Lord Jesus Christ.

People: He gave us new life and hope by raising Jesus from the dead.

Celebrant: Rejoice, then, even in your distress.

People: We shall be counted worthy when Christ appears.

Celebrant: God has claimed us as his own.

People: He called us from our darkness into the light of his day.

Celebrant: Alleluia! Christ is risen.

People: The Lord is risen indeed. Alleluia!

I am the vine, you are the branches, says the Lord. Those who abide in me, and I in them, bear much fruit.

John 15.5

VENITE

PSALM 95.1–7

Celebrant: Come, let us sing to the Lord;

People: let us shout for joy to the rock of our salvation.

Celebrant: Let us come before his presence with thanksgiving

People: and raise a loud shout to him with psalms.

Celebrant: For the Lord is a great God,

People: and a great king above all gods.

Celebrant: In his hand are the caverns of the earth,

People: and the heights of the hills are his also.

Celebrant: The sea is his for he made it,

People: and his hands have moulded the dry land.

Celebrant: Come, let us bow down, and bend the knee,

People: and kneel before the Lord our maker.

Celebrant: For he is our God and we are the people of his pasture and the sheep of his hand.

People: Oh, that today you would hearken to his voice!

THE PSALMS

PSALM 22:25-31

From you comes my praise in the great congregation; my vows I will pay before those who fear him. The poor shall eat and be satisfied; those who seek him shall praise the LORD. May your hearts live forever!

All the ends of the earth shall remember and turn to the LORD; and all the families of the nations shall worship before him.

For dominion belongs to the LORD, and he rules over the nations.

To him, indeed, shall all who sleep in the earth bow down; before him shall bow all who go down to the dust, and I shall live for him.

Posterity will serve him; future generations will be told about the Lord, and proclaim his deliverance to a people yet unborn, saying that he has done it.

People: Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now and will be for ever. Amen.

THE PROCLAMATION OF THE WORD

THE READINGS

A READING FROM THE BOOK OF ACTS 8:26-40

Then an angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So, he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it."

So, Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."

The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

The word of the Lord.

People: Thanks be to God.

A READING FROM THE FIRST BOOK OF JOHN 4:7-21

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another.

No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So, we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them.

Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

People: Thanks be to God.

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO JOHN (15:1-8)

People: Glory to you, Lord Jesus Christ.

"I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.

The Gospel of Christ.

People: Praise to you, Lord Jesus Christ.

REFLECTION

Abiding in love – Philip and the Ethiopian Eunuch

In Acts 8, Philip (one of the twelve disciples) is told by an angel to go south to the road from Jerusalem to Gaza where he has this wonderful encounter with an "Ethiopian eunuch" travelling home from the Temple. Ethiopians argue that the Ethiopian royal family was directly descendent from a relationship between the Queen

of Sheba and King Solomon and the Ethiopian Empire had converted to Judaism during the reign of King Solomon. As such, this Ethiopian was simply following the Hebrew tradition of travelling to the Temple in Jerusalem to worship.

But this Ethiopian is unique. He is a eunuch. He would have been castrated in order to serve in the queen of Ethiopia's court over which he was treasurer. Usually, royal eunuchs were enslaved and castrated as boys in order to be trained for royal duty in the queen's palace. They were made into eunuchs in order not to compromise the royal lineage, but it meant that they were outcasts from mainstream society and treated with disdain in public. In essence their public role told others that they were sexually violated and forced into servitude. Their lot was one of shame and ridicule.

While he is riding in his chariot he is reading from Isaiah. Philip, prompted by the Holy Spirit, runs up to the chariot and asked, "Do you understand what you are reading?" The eunuch replies, "How can I, unless someone guides me?" So, he invited Philip to ride along and explain what he is reading.

He is reading from Isaiah 51: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." He is obviously confused to the reference to "he" so he asks Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" What a perfect question! So, Philip, who we may assume had some training in the prophetic literature as part of his own aspirations to become a rabbi as a young man, makes a direct connection to Jesus as the suffering servant.

After Philip explains the significance of the suffering servant to him he requests to be baptised. He notices some water and asks, "Look, here is water! What is to prevent me from being baptised?" He commands the chariot to stop and he and Philip enter the water and he is baptised. But why the significance of baptism? You see baptism is the entry into the Passover or Paschal mystery. It is to identify with Christ in his suffering. It is to respond to that profound sacrificial gift of love by the giving of ourselves to him in love.

John tells us (I John 4:9) that we know love because God loved us first. He writes, "God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins." In picking up this Hebrew image contained in Isaiah 51 of the suffering servant that builds on Exodus narrative of the lamb of the Passover, John asserts that it is in this great sacrificial act that true love is to be found. In this it is God who takes the initiative to love us first and calls us to respond in love. So, he (I John 4:19) writes, "We love because he first loved us." We emulate Christ in response to his giving of himself for us. It is, in essence, the living out of our baptism in daily life.

John's Gospel picks up on this image of abiding in the Vine and thus when we abide in God and Christ we abide in love. In essence the "fruit" of our sense of abiding is to be seen through love. As John writes (I John 4:16), "God is love, and those who abide in love abide in God, and God abides in them." In essence, if God is the very definition and origin of love, to abide in God is to be part of the giant vine of God.

After "the Spirit of the Lord snatched Philip away"; the eunuch saw him no more. But rather than being disappointed the eunuch "went on his way rejoicing" (Acts 8:39). Now I cannot for the life of me tell you what it meant for Philip to be snatched away by the Holy Spirit, but I can tell you that the transformation of this man we know only as the Ethiopian eunuch was remarkable.

In his encounter with Jesus the suffering servant in the book of Isaiah he is transformed by God. He knows what it means to be truly loved as one for whom another gave all. As a eunuch he knew what it meant to suffer and to utter no cry. He knew what it meant to suffer humiliation and injustice. He knew what it meant for his future to be cut short by the choices of others. But in Jesus he found one who far surpassed his own silent

suffering and humiliation. In Jesus he saw one with even less of a future than his own. But more importantly – he recognised that Jesus did this willingly in order that he might know love. And in this was his rejoicing.

People: **Amen**

AFFIRMATION OF FAITH

The Nicene Creed

Celebrant: Let us confess our faith, as we say,

People: **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father.

Through him all things were made.

For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father.

With the Father and the Son he is worshipped and glorified.

He has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

INTERCESSIONS AND THANKSGIVINGS

#15 EASTER

(In joy and hope let us pray to the source of all life, saying, “Hear us, Lord of glory!”)

Celebrant: That our risen Saviour may fill us with the joy of his holy and life-giving resurrection, let us pray to the Lord.

People: **Hear us, Lord of glory!**

Celebrant: That isolated and persecuted churches may find fresh strength in the Easter gospel, let us pray to the Lord.

People: **Hear us, Lord of glory!**

Celebrant: That he may grant us humility to be subject to one another in Christian love, let us pray to the Lord.

People: **Hear us, Lord of glory!**

Celebrant: That he may provide for those who lack food, work, or shelter, let us pray to the Lord.

People: **Hear us, Lord of glory!**

Celebrant: That by his power wars and famine may cease through all the earth, let us pray to the Lord.

People: Hear us, Lord of glory!

Celebrant: That he may reveal the light of his presence to the sick, the weak, and the dying, that they may be comforted and strengthened, let us pray to the Lord.

People: Hear us, Lord of glory!

Celebrant: That he may send the fire of the Holy Spirit upon his people, that we may bear faithful witness to his resurrection, let us pray to the Lord.

People: Hear us, Lord of glory!

Shepherd of all, by laying down your life for your flock you reveal your love for all. Lead us from the place of death to the place of abundant life, that guided by your care for us, we may rightly offer our lives in love for you and our neighbors.

People: Amen.

THE COLLECT

Almighty God, your Son Jesus Christ is the way, the truth, and the life. Give us grace to love one another and walk in the way of his commandments, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People: Amen.

THE LORD'S PRAYER

Celebrant: And now, as our Saviour Christ has taught us, we are bold to say,

People: Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

DISMISSAL

Celebrant: Let us bless the Lord.

People: Thanks be to God.

NOTICES: Bible Study - Thursday 6th, 13th, 20th and 27th of May from 7:30 to 9:00 via Zoom - Book of the Twelve or the Minor Prophets starting with Hosea.

BLESSING:

Celebrant: The Lord bless us and keep us. The Lord make his face shine on us and be gracious to us. The Lord look upon us with favour and grant us peace.

People: Amen.

CLOSING HYMN

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Assisting Rev. Simon today:

Celebrant/Preacher: The Rev. Simon Bell
Video: Simon Bell/David Paradis

This morning in our worship we remember in our prayers those of our family and friends who have immediate needs and concerns:

Kevin & Danielle Sullivan; Kim; Laura Johnston & Family; Jeremiah Sullivan; AJ; Dorothy & Chuck; People of St. Vincent; Carl; Mark & Erin; Amy Pauley & Family; Wendy; Adara; Jean Glionna; Sarah & Dee; Kaus; Brenda Jessem; Shirley; Bobby Paradis & Family; Marg Thomas & Family; Lyon's Family; Jodine; Lynda Raye; Frank Kilravey; Rhonda; Sherrie O.; Jane Tutty; Edison's Family & his Teacher who has Covid; Bill and Ann Canning; Tanya North; Brenda & Brian; Derek; Theresa & Pete; Jaxon Croft; Ron & Jane Lewis; Michelle & Ian Sinclair; Sean; Kevin H.; Sophia L; Amanda Stewart; Kathryn

The names below are people in need of ongoing prayers for various reasons so we ask you to please continue to pray for them and their continuing need of God's healing touch and grace:

Marilyn Foley; Kadeem Broomes; Diane M.; Bill Snow; Deborah Hall; Owen; Mark & Winnie; Staff and Residence at Roberta Place; Brian W.; Cecilia Mowat; Jen Galicinski; Sheri Scott; Arlene; Joan Gough; Lorraine W; Stephanie; Fr. Murray; Amy P. & Family; Marg Abbott; Livia & Neil Purcell; Jordan; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Lee & Jeannie Martin; Bill & Cathy Gray; Wendy Goodyer; Donna Wilson; Garn Mennell; Margaret & Gordon Kennedy; Paul & Rose McIntyre; Jim Tomkins; Do Saunders; Jefferson Jr.; June Osolin; Martin & Stephen Bertelsen; Tanya Wade-Vargas.

In the Anglican Cycle of Prayer we pray for:

The Diocese of Buhiga (Burundi).

In the Toronto Diocesan Cycle of Prayer we pray for:

New Curates of the Diocese of Toronto.