

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

161 Hanmer St. W., Barrie, On L4N 7S1 (705) 721-9528

www.stmargaretbarrie.ca Email: stmarg@rogers.com Fax: (705) 721-9455



Friday, April 2, 2021

Incumbent	The Rev. Simon Bell	(416) 570-6898
Honorary Associate	Alex Hewitt	(705) 333-6650
Rector's Warden	Grant Robinson	(705) 726-0147
People's Warden	Peter Beckett	(705) 733-1741
Deputy Rector's Warden	David Paradis	(705) 329-2129
Deputy Rector's Warden	Pauline Cook	(705) 737-0605
Deputy People's Warden	Doug Court	(705) 728-6659
Deputy People's Warden	Laura Johnston	(705) 322-2186
Office Administrator	Colleen Hamann	(705) 728-8761
Treasurer	Joy Packham	(705) 721-4482
Envelope Secretary	Pam Kernen	(705) 733-5286
Sunday School Superintendent	Eileen Cunningham	(705) 715-8468
Lay Associate, Missional	Beth Steffler	(705) 728-1543
Lay Associate, Pastoral	Amy Pauley	(613) 404-3349
Prayer Chain	Gail Jones	(705) 726-4221
Chancel Co-ordinator	Diane MacCormack	(705) 734-2957
Flower Chancel	Sharon Zacchigna	(705) 252-0731
Music Directors	Gayle Haley	(705) 728-3859
Custodians	Craig Snider	(705) 722-1117
	Chanda Farrell	(705) 828-7186
Sidesperson Co-ord.	Dave Flavelle	
Audio/Visual	Kevin LeMoine	(705) 252-6528
	David Paradis	

HOLY WEEK
Good Friday Service
The Celebration of the Lord's Passion

April 2, 2021

11:00 a.m. Morning Prayer

THE GATHERING OF THE COMMUNITY

THE GATHERING

Celebrant: Blessed be our God, for ever and ever.
All: **Amen.**

Celebrant: Let us pray.
Celebrant: Almighty God,
All: **our heavenly Father, we have sinned in thought and word and deed; we have not loved you with our whole heart; we have not loved our neighbours as ourselves. We pray you of your mercy, forgive us all that is past, and grant that we may serve you in newness of life to the glory of your name. Amen.**

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.
People: **And also with you.**

Celebrant: Let us pray.
People: **Eternal God, in the cross of Jesus we see the cost of our sin and the depth of your love: in humble hope and fear may we place at his feet all that we have and all that we are, through Jesus Christ our Lord. Amen**

THE MINISTRY OF THE WORD

A READING FROM ISAIAH 52:13-15

See, my servant shall prosper; he shall be exalted and lifted up and shall be very high. Just as there were many who were astonished at him —so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

This is the word of the Lord.

People: **Thanks be to God.**

THE PASSION READING

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN (18:1-19:16)

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So, Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, ‘For whom are you looking?’ They answered, ‘Jesus of Nazareth.’ Jesus replied, ‘I am he.’ Judas, who betrayed him, was standing with them. When Jesus said to them, ‘I am he’, they stepped back and fell to the ground. Again, he asked them, ‘For whom are you looking?’ And they said, ‘Jesus of Nazareth.’ Jesus answered, ‘I told you that I am he. So, if you are looking for me, let these men go.’ This was to fulfil the word that he had spoken, ‘I did not lose a single one of those whom you gave me.’ Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, ‘Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?’

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So, the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, ‘You are not also one of this man’s disciples, are you?’ He said, ‘I am not.’ Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, ‘I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.’ When he had said this, one of the police standing nearby struck Jesus on the face, saying, ‘Is that how you answer the high priest?’ Jesus answered, ‘If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?’ Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, ‘You are not also one of his disciples, are you?’ He denied it and said, ‘I am not.’ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, ‘Did I not see you in the garden with him?’ Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, ‘What accusation do you bring against this man?’ They answered, ‘If this man were not a criminal, we would not have handed him over to you.’ Pilate said to them, ‘Take him yourselves and judge him according to your law.’ The Jews replied, ‘We are not permitted to put anyone to death.’ (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, ‘Are you the King of the Jews?’ Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’ Pilate replied, ‘I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?’ Jesus answered, ‘My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.’ Pilate

asked him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.’ Pilate asked him, ‘What is truth?’

After he had said this, he went out to the Jews again and told them, ‘I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?’ They shouted in reply, ‘Not this man, but Barabbas!’ Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. Pilate went out again and said to them, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ So, Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’ When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ The Jews answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, ‘Where are you from?’ But Jesus gave him no answer. Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’ Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore, the one who handed me over to you is guilty of a greater sin.’ From then on Pilate tried to release him, but the Jews cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’

When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, ‘Here is your King!’ They cried out, ‘Away with him! Away with him! Crucify him!’ Pilate asked them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but the emperor.’ Then he handed him over to them to be crucified.

First Reflection – Norm Savill

While death and suffering are all around us in today’s world, today we remember one especially tragic death. Today’s story is sad tale of human failure and divine strength.

Our story begins as Jesus’ dinner with his disciples ends. Jesus had said all he had to say. He had taught all he had to teach and predicted all he had to predict. So, he and his disciples, all but one, went to a quiet garden so that that man, who knew his destiny, could pray and to beg, as any human would, that the events about to unfold might pass him by. That person was also willing to do what had been preordained for him, and while he asked that things might be different, he also prayed that God’s will, not his, be done.

That single, lonely, unarmed figure was rousted from his peaceful prayerfulness by an advancing force of armed men led by Judas. A man so disenchanted with Jesus that he had agreed to betray him to the authorities for 30 pieces of silver. Judas had expected that the Romans would be overthrown by Jesus and the Jewish reign returned. He believed that Jesus was going to be a liberator and a force for change. Jesus was a liberator and a force for change but not the change Judas was wanting and expecting.

Is it possible that we are like Judas? Do we misunderstand Jesus’ roll in our lives?

What about this force that came to arrest Jesus? Imagine needing the power of a detachment of men to arrest one peaceful, unarmed man. Imagine that group of armed soldiers being so fearful of one man that they ‘fell to the ground’. Jesus could have escaped if he had wanted to. He could have walked through them and gone his

way. But he didn't. He identified himself and enabled them to arrest him. He accepted the cup that was his to drink. He accepted his death for us.

Jesus was arrested, spent the rest of the night being moved from place to place without rest or sleep. He was questioned, beaten, and humiliated by the keepers of the Jewish treasury, those Roman sycophants, and the guardians of the Jewish Temple. Jesus had challenged their self-interest and they couldn't accept that. Jesus was condemned before he was arrested. There was no hope of justice.

For many in power the evil is the need to eliminate anyone who would oppose. In this case, if it could not be done by fair means, they would resort to foul. That is what happened on that night. Greed and the desire to maintain power came to the fore, and so they trumped up charges against Jesus and, because they had no authority or power to have his life ended, they turned him over to the Romans, to Pilate, to be dealt with.

Do we, like the Temple hierarchy, look for others to deal with our problems?

What about Pilate? He was a weak man in a position of power. A man between a rock and a hard place. A man faced with maintaining control of his mini empire. A man who knew Jesus had been brought before him on bogus charges but was unwilling to stand up to the local power structure. Pilate allowed his power to bend to the will of the mob rather than do what he knew was right. Had he been able to stand up to the blackmailing tactics of the Temple hierarchy he might have gone down in history as a great strong man, but, because he yielded, his name is a name of shame.

What do we do in the face of opposition? Do we do what we know is right?

We cannot leave the first half of our Lord's Passion without talking of Peter. It was not the real Peter who cracked under the tension and denied his Lord. The real Peter was the man who professed his loyalty in the upper room. It was the real Peter who drew his sword to protect his Lord in the moonlight of the garden. It was the real Peter who followed Jesus to the high priest's house because he could not allow his Lord to go alone. It was the real Peter who later wept.

How often have we regretted an action we knew was wrong?

Jesus saw the real Peter just as he sees the real us. He understands our failures. In spite of what we do he loves us. He loves us, not for what we are, but what we can be. Not in our sin, but in our repentance, our reaching after the goodness we know God wants for us. Jesus' forgiving love is so great that he died for us.

A READING FROM THE BOOK OF JOHN 19:17-42

And carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews", but "This man said, I am King of the Jews."' Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfill what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill thee scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so, he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Reader: This is the Passion of the Lord.

Silence is kept.

Second Reflection – Norm Savill

John's story of Jesus' Passion continues to show the many sides of mankind in dramatic detail.

We see the hypocrisy of the Temple hierarchy. Men standing outside Pilate's palace, unwilling to enter a Gentiles residence lest they become unclean before Passover yet willing to incite a mob to cry for Jesus' death. This group of men were, from start to finish, seeking to use Pilate for their own purposes. They could not, by law, kill Jesus themselves, so they were determined to have the Romans do it for them. They had begun by hating Jesus and were now finishing it in hysteria, crying "Crucify him! Crucify him!" And encouraging the mob to join in.

It was only a few days earlier when most in that crowd shouting 'Crucify him Crucify him' had lined the streets at the entry to Jerusalem and thrown down palm branches and cloaks shouting, "Hosanna! Blessed is the one who comes in the name of the Lord, the King of Israel!". That was a week ago. Today they were shouting 'Crucify him, Crucify him'. The mob who had been happy to follow the miracle man had turned on him because he, apparently, was not there to overthrow the Romans. That maddened mob of shrieking, frenzied fanatics had forgotten all mercy, all sense of justice, all their principles, and all that Jesus had done and taught. The only thing on display that day was the insanity of mob hatred. It seems that even Jesus could not meet their outsized expectations.

What kind of people are so easily turned from adulation to condemnation? What would we have done had we been there on that day?

Then there were the soldiers. Jesus was turned over to them to be scourged, and in carrying out their duty they amused themselves by taunting him. He was a king. They put an old purple robe on him and a crown of thorns on his head. They spat on him and slapped him. They treated Jesus as a bunch of bullies might treat someone they consider inferior. Some might say that they were just carrying out orders. But when do orders override basic humanity?

Where was their compassion? Where is our compassion?

So, Jesus went out bruised and bleeding, his flesh torn by the scourging. He was led through the streets towards that hill called Calvary carrying his own cross. He, like all criminals of the time, was led through as many streets as possible on the way to execution. They did this so that as many people as possible could see him and take warning of his fate. But it was also done for a merciful reason. It was done so that if anyone could still bear witness in his favour they could come forward and if they did, the procession would be halted, and the case retried. But that did not happen on that day. None in that crowd, who just days before had lauded Jesus as he entered the city, moved to save him. They only cried ‘crucify, crucify’.

What kind of people praise you one day and jeer at you the next? Do we remain faithful to those we praise or are we, like that mob, willing to turn our backs when disappointed?

There are others in our story. There were the soldiers. While Jesus was dying in agony on the cross, with careless indifference they were throwing dice for his clothing. Perhaps a greater tragedy is not the hostility that was shown to Jesus on that day but the tragedy of the world's indifference to the love of God in the world today. We need to ask ourselves how do we treat God's love today?

In the end Jesus did not die alone. Four women who loved him were with him there that day. His mother, and his mother's sister, and Mary the wife of Clopas, and Mary from Magdala. They stood by this tragic scene despite their fear of the Romans. They were there because perfect love overcomes all fear.

What does our love of Jesus enable us to overcome today?

Central to our story today is Jesus himself. Even as he hung dying on the cross, he was able to show his utter compassion for others. When he saw his mother, he was moved to commit her to John's care. There is something profound in the fact that even in the agony of the cross Jesus' compassion caused him to think of the loneliness his mother would endure in the days that were to come. Even on the Cross, Jesus was thinking more of the sorrows of others than of himself.

This God in human form knew the agony of thirst and the pain of death by crucifixion. This God in human form who came to us as a babe in a stable manger died for our sins on that cross. Yet, even as he died, he exhibited the mercy that only God can show. As Jesus hung dying, he was heard to say ‘Father, forgive them, for they do not know what they are doing’. If Jesus could forgive all our shortcomings and sins while dying on the cross, how much more do we need to forgive ourselves and those who cause us pain? How much more do we need to be like the Centurion at the foot of the cross that acknowledged that ‘Truly this man was God's Son’.

Can you say - ‘Truly this man was God's Son’?

THE SOLEMN INTERCESSION

Let us pray for the one holy catholic and apostolic Church of Christ throughout the world: for its unity in witness and service, for all bishops and other ministers and the people whom they serve, for Andrew our bishop, and all the people of this diocese, for all Christians in this community, for those about to be baptised, that God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

Faithful and compassionate God, your Spirit guides the Church and makes it holy; hear the prayers we offer, that in the particular ministry to which you have called us, we may serve you faithfully, through Jesus Christ our Saviour.

People: **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them: for Justin the Prime Minister and for the government of this country, for Jeff Lehman our mayor and those who serve with him on the council, for all who serve the common good, that by God's help they may seek justice and truth, that all might live in peace and harmony.

Silence

Faithful and compassionate God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those in authority, that justice, peace, and freedom may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Saviour.

People: **Amen.**

Let us pray for all who suffer: for the hungry and the homeless, the deprived and the oppressed, for the sick, the wounded, and the handicapped, for those in loneliness and in fear, for those in confusion, doubt, and despair, for the sorrowful and bereaved, for prisoners, and all at the point of death, that God's love will comfort and sustain them, and that we may be stirred up to minister to them.

Silence

Faithful and compassionate God, the comfort of all who sorrow, the strength of all who suffer, hear the cry of all who call on you in any trouble, grant them the joy of receiving your help in their need, and give us, we pray, the strength to serve them, through Jesus Christ our Saviour.

People: **Amen.**

Let us pray for all who do not believe the gospel of Christ: for those who have never heard the message of salvation, for those who have lost their faith, for those who are indifferent to Christ, for those who actively oppose Christ by word or deed, and persecute Christ's disciples, for those who in the name of Christ have persecuted others, that God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Faithful and compassionate God, you create and love all the peoples of the earth; may your good news be so lived and proclaimed, that all are brought home to your presence, through Jesus Christ our Saviour. Amen.

Let us commit ourselves to God, and pray for the grace of a holy life, that with all who have died in the peace of Christ, and with those whose faith is known to God alone, we may enter the fullness of life in the joy of Christ's resurrection.

Silence

God, our refuge and strength, accept the fervent prayers of your people, and bring to fulfilment your plan for all creation, through Jesus Christ, who is alive with you, in the unity of the Holy Spirit, one God, now and for ever.

People: **Amen.**

CONCLUSION

Celebrant: As our Saviour taught us, let us pray,

All: **Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.**

Celebrant: Send down your abundant blessing, Lord, upon your people who have devoutly recalled the death of your Son in the sure and certain hope of the resurrection. Grant them pardon; bring them comfort. May their faith grow stronger and their eternal salvation be assured. We ask this through Christ our Lord.

People: **Amen.**

Service of Morning Prayer taken from The Book of Alternative Services. Copyright 1985 by the General Synod of the Anglican Church of Canada.

Biblical texts taken from the New Revised Standard Version Bible, copyright © 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

++++++

Assisting Rev. Simon today:

Presider: The Rev. Simon Bell
Preacher: Norm Savill
Reader: Jane Robinson, Doug Court
Music: Craig Snider
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:

Amy Pauley & Family; Wendy; Adara; All our St. Margaret Families during this Holy Week; Jean Glionna; Sarah & Dee; Kaus; Brenda Jessem; Shirley; Bobby Paradis & Family; Margaret & David Paradis; Marg Thomas & Family; Lyon's Family; Jodine; Lynda Raye; Frank Kilravy; 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; Marg Abbott; Livia & Neil Purcell; Jordan; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Lee & Jeannie Martin; Bill & Cathy Gray; Wendy Goodyer; Michelle & Ian Sinclair; 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 Bathurst (Australia)

In the Toronto Diocesan Cycle of Prayer we pray for:

Holy Week.