

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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Wednesday, April 21, 2021

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	Dave Flavelle	
Sidesperson Co-ord.	Kevin LeMoine	(705) 252-6528
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Third Easter Wednesday Service

April 21, 2021

11:00 a.m. Morning Prayer

THE GATHERING OF THE COMMUNITY

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!**

Lord Jesus, open to us the scriptures; make our hearts burn within us while you speak. Luke 24.32

RESPONSORY

Death is swallowed up in victory. Where, O death, is your sting? Christ is risen from the dead, the first fruits of those who have fallen asleep. Death is swallowed up in victory. The trumpet will sound, and the dead shall be raised. Where, O death, is your sting? We shall not all sleep, but we shall be changed. Death is swallowed up in victory. Where, O death, is your sting?

THE PSALMS

PSALM 38

O LORD, do not rebuke me in your anger, or discipline me in your wrath.

For your arrows have sunk into me, and your hand has come down on me.

There is no soundness in my flesh because of your indignation; there is no health in my bones because of my sin.

For my iniquities have gone over my head; they weigh like a burden too heavy for me.

My wounds grow foul and fester because of my foolishness; I am utterly bowed down and prostrate; all day long I go around mourning.

For my loins are filled with burning, and there is no soundness in my flesh.

I am utterly spent and crushed; I groan because of the tumult of my heart.

O Lord, all my longing is known to you; my sighing is not hidden from you.

My heart throbs, my strength fails me; as for the light of my eyes—it also has gone from me.

My friends and companions stand aloof from my affliction, and my neighbours stand far off.

Those who seek my life lay their snares; those who seek to hurt me speak of ruin and meditate treachery all day long.

But I am like the deaf, I do not hear; like the mute, who cannot speak.

Truly, I am like one who does not hear, and in whose mouth is no retort.

But it is for you, O LORD, that I wait; it is you, O Lord my God, who will answer.

For I pray, ‘Only do not let them rejoice over me, those who boast against me when my foot slips.’

For I am ready to fall, and my pain is ever with me.

I confess my iniquity; I am sorry for my sin.

Those who are my foes without cause are mighty, and many are those who hate me wrongfully.

Those who render me evil for good are my adversaries because I follow after good.

Do not forsake me, O LORD; O my God, do not be far from me; make haste to help me, O Lord, my salvation.

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 READING

A READING FROM THE FIRST BOOK OF JOHN 5:1-12

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God?

This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth. There are three that testify: the Spirit, and the water, and the blood, and these three agree. If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in

the testimony that God has given concerning his Son. And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. The word of the Lord.

People: Thanks be to God.

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO LUKE (4:38-44)

People: Glory to you, Lord Jesus Christ.

After leaving the synagogue he entered Simon's house. Now Simon's mother-in-law was suffering from a high fever, and they asked him about her. Then he stood over her and rebuked the fever, and it left her. Immediately she got up and began to serve them.

As the sun was setting, all those who had any who were sick with various kinds of diseases brought them to him; and he laid his hands on each of them and cured them. Demons also came out of many, shouting, 'You are the Son of God!' But he rebuked them and would not allow them to speak, because they knew that he was the Messiah.

At daybreak he departed and went into a deserted place. And the crowds were looking for him; and when they reached him, they wanted to prevent him from leaving them. But he said to them, 'I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose.' So, he continued proclaiming the message in the synagogues of Judea.

The Gospel of Christ.

People: Praise to you, Lord Jesus Christ.

REFLECTION

The gift of life

As people of faith as much as we choose love, we choose life. In our baptism we choose life. In the Eucharist, we choose life. In our worship we choose life. In our engagement with the world, we choose life. And even in our death, we choose life.

In essence – love, light and life are three central threads that run right through John's letters and they are woven through a tapestry that talks of the nature of God as Trinity in reconciled relationship to humanity and the fullness of creation. In this final chapter of 1 John the writer draws those threads together in the Father's affirmation of Jesus the Son – his story of faith or testimony or proclamation – that God has given us life in and through the Son. So, John (vs.11-12) writes, "And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life.

The question of the importance of this testimony or story of faith is found in the following verse (vs. 13), "I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life." In other words, John is telling those of us who have placed our trust and love and confidence in Jesus that we have the assurance that we have chosen life and that that life is eternal – without end.

But what does it mean to choose life? Does this mean that we choose life after death? Or does this mean that we tolerate or "suck it up" on this side of death so that we can reap the benefit after death? Hardly.

The early church understood life very differently to us because they understood death so differently to us. For people of faith in the early church death was not the termination of life so that another form of life could be put in place. Rather death was a transition - or a “sleep” – in-the-midst of the fullness of life so that fullness of life could be lived out in another state when we woke up from death. It meant that on this side of death one made a conscious effort to embody or live out eternal life now in this place of being – that in choosing love, and light we are already choosing life.

That is the whole point of Jesus’ ministry – to live out the fullness of life in his healing, delivering, restoring, reconciling, and resurrecting existing in-the-midst of a world defined by brokenness, entrapment, damage, fracture and death. We get a sense of that dynamism in the healing of Simon’s mother who is so invigorated by this act of blessing by Jesus that she returns that blessing in an act of hospitality – which is at the core of worship. Then this act of healing cascades out from Simon’s home into the streets and homes round about as more people come to Jesus to receive life. It becomes contagious and is beyond containing, as much as the local people would like to keep it to themselves.

At the core of the Gospel message is the idea that love, light, and life – Jesus himself - are beyond containing. That when we choose love, light, and life in Christ that it creates a dynamism in us that means that it spreads and leaks out into the lives of others. It is meant to do that. And even in-the-midst of death we are still held within the grasp of God that is defined by that love, light, and life.

But what does that mean? Well just as we choose to prioritise love over all things in all choices that we make and just as we choose to prioritise light as the embodied truth that overcomes darkness, so we choose life under all circumstances. We choose those things that bring life and that restore wholeness and speak of reconciliation. And even where we face death, we do so in a manner that is life giving – that talks of the regeneration of existence in the gift of life of another. In other words, we choose to embody eternity in the here and now as a sign of the fulfillment of the resurrection. In this sense we treat all of life as a sacred gift to be cherished, celebrated, and embraced with dignity and respect.

People: Amen

AFFIRMATION OF FAITH

Hear, O Israel

Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first and the great commandment. The second is like it: Love your neighbour as yourself. There is no commandment greater than these.

INTERCESSIONS AND THANKSGIVINGS

Show us how to change Lord, show us how to do things well today, so that others may not suffer, here and there, now and in the future.

Show us how to make our contribution as we change the way we live, travel, make and consume, distribute, and sell, use and reuse energy and products.

Show us how to do simple things well in our home, places of work and daily lives. Show us how to protect the world you made, in all its diversity and goodness, from our carbon emissions – global warming and climate change, rising temperatures and sea levels, the displacement of peoples, environmental poverty, harm and destruction.

Show us how and show us why, so that alone and with others our contribution will make a difference.
(Robin Morrison - from "A Heart for Creation" Chris Polhill)

People: Amen.

THE COLLECT

O God, your Son made himself known to his disciples in the breaking of bread. Open the eyes of our faith, that we may see him in his redeeming work, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

People: Amen

THE LORD'S PRAYER

Celebrant: Gathering our prayers and praises into one, let us pray as our Saviour taught us,

People: 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 for ever. Amen.

DISMISSAL:

Celebrant: Let us bless the Lord.

People: Thanks be to God.

NOTICES

BLESSING:

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.

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Morning and Evening Prayer for the Seasons of the Church Year Prepared by the Ven. Dr. Richard Leggett for the Faith, Worship and Ministry Committee of the Anglican Church of Canada Authorized by The General Synod of The Anglican Church of Canada, 2019

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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:

McPhee Family; Jerimiah Sullivan's Family; The 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 Bondo (Kenya)

In the Toronto Diocesan Cycle of Prayer we pray for:

Parish Administrators and Church Secretaries