

# ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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*Wednesday, June 9, 2021*

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# Wednesday Service

June 9, 2021

11:00 a.m. Morning Prayer

## THE GATHERING OF THE COMMUNITY

We would like to begin by acknowledging that the land on which we gather is the traditional territory of Haudenosaunee, Anishnaabeg Peoples. This territory is covered by the Upper Canada Treaties.

Celebrant: Lord, open our lips,

**People: And our mouth shall proclaim your praise.**

Celebrant: O God, make speed to save us.

**People: O Lord, make haste to help us.  
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 ruler of this world shall now be cast out; and when I am lifted up from the earth,  
I will draw all people to myself. John 12.31, 32*

## 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 72

Give the king your justice, O God, and your righteousness to a king's son.

May he judge your people with righteousness, and your poor with justice.

May the mountains yield prosperity for the people, and the hills, in righteousness.

May he defend the cause of the poor of the people, give deliverance to the needy, and crush the oppressor.

May he live while the sun endures, and as long as the moon, throughout all generations.

May he be like rain that falls on the mown grass, like showers that water the earth.

In his days may righteousness flourish and peace abound, until the moon is no more.

May he have dominion from sea to sea, and from the River to the ends of the earth.

May his foes bow down before him, and his enemies lick the dust.

May the kings of Tarshish and of the isles render him tribute, may the kings of Sheba and Seba bring gifts.

May all kings fall down before him, all nations give him service.

For he delivers the needy when they call, the poor and those who have no helper.

He has pity on the weak and the needy, and saves the lives of the needy.

From oppression and violence he redeems their life; and precious is their blood in his sight.

Long may he live! May gold of Sheba be given to him. May prayer be made for him continually, and blessings invoked for him all day long.

May there be abundance of grain in the land; may it wave on the tops of the mountains; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field.

May his name endure for ever, his fame continue as long as the sun. May all nations be blessed in him; may they pronounce him happy.

Blessed be the LORD, the God of Israel, who alone does wondrous things.

Blessed be his glorious name for ever; may his glory fill the whole earth. Amen and Amen.

The prayers of David son of Jesse are ended.

**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 SECOND BOOK OF CORINTHIANS 11:21-33

To my shame, I must say, we were too weak for that!

But whatever anyone dares to boast of—I am speaking as a fool—I also dare to boast of that. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So, am I. Are they ministers of Christ? I am talking like a madman—I am a better one: with far greater labours, far more imprisonments, with countless floggings, and often near death. Five times I have received from the Jews the forty lashes minus one. Three times I was beaten with rods.

Once I received a stoning. Three times I was shipwrecked; for a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers and sisters; in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked. And, besides other things, I am under daily pressure because of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to stumble, and I am not indignant?

If I must boast, I will boast of the things that show my weakness. <sup>31</sup>The God and Father of the Lord Jesus (blessed be he for ever!) knows that I do not lie. <sup>32</sup>In Damascus, the governor under King Aretas set a guard on the city of Damascus in order to seize me, <sup>33</sup>but I was let down in a basket through a window in the wall, and escaped from his hands.

The word of the Lord.

**People:           Thanks be to God.**

### THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO LUKE 19:11-27

**People:           Glory to you, Lord Jesus Christ.**

As they were listening to this, he went on to tell a parable, because he was near Jerusalem, and because they supposed that the kingdom of God was to appear immediately. So, he said, ‘A nobleman went to a distant country to get royal power for himself and then return. He summoned ten of his slaves, and gave them ten pounds, and said to them, “Do business with these until I come back.”

But the citizens of his country hated him and sent a delegation after him, saying, “We do not want this man to rule over us.” When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned so that he might find out what they had gained by trading. The first came forward and said, “Lord, your pound has made ten more pounds.”

He said to him, “Well done, good slave! Because you have been trustworthy in a very small thing, take charge of ten cities.” Then the second came, saying, “Lord, your pound has made five pounds.” He said to him, “And you, rule over five cities.” Then the other came, saying, “Lord, here is your pound. I wrapped it up in a piece of cloth, for I was afraid of you, because you are a harsh man; you take what you did not deposit, and reap what you did not sow.” He said to him, “I will judge you by your own words, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow?”

Why then did you not put my money into the bank? Then when I returned, I could have collected it with interest.” He said to the bystanders, “Take the pound from him and give it to the one who has ten pounds.” (And they said to him, “Lord, he has ten pounds!”) “I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away. <sup>27</sup> But as for these enemies of mine who did not want me to be king over them—bring them here and slaughter them in my presence.””

The Gospel of Christ.

**People: Praise to you, Lord Jesus Christ.**

## SERMON

### Leading from a place of weakness

The Jewish historian Josephus records the account of Archelaus’ trip to Rome in 4BCE to assure his succession to his father Herod’s throne. Herod had been a puppet of Rome who taxed the people harshly to build his kingdom. On his death his throne was up for grabs. Two of his sons, Archelaus and his half brother Antipas, both vied for the position. Leading up to Passover in 4 BCE there had been an insurrection in Jerusalem when two religious teachers and their students tore down the statue of an eagle that Herod had put on the Temple. While Archelaus was not yet king, he orders the execution of the two teachers and some 300 students. This created a public riot that encompassed people from Jericho to Jerusalem and, in revenge for them assaulting Roman soldiers with stones, Archelaus ordered the storming of the Temple and some 3000 citizens died at the hands of the Romans.

In order to further secure his position, he paid out family and friends to support him as he travelled to Rome in order to assure Caesar of his support and, in exchange, secured his own political position. While there he was opposed by members of his own family and a delegation of religious leaders who supported Antipas. Through some careful political negotiating he was appointed as ethnarch of Samaria, Judea and Idumea. He notoriously came back to Jerusalem to hand out political postings to those who had proved faithful to him and dealt with a delegation from Judea who had opposed his appointment in Rome. He only reigned for nine years after which he was sent into “retirement” by Rome because of his brutality and the people’s hatred of him.

So why does Jesus use this historical event as a parable? It seems an odd thing to do some thirty years after the event.

While the parables serve in a similar context in Matthew 25 (14-30) and Mark 13 (34), as Jesus travels up from Jericho to Jerusalem in anticipation of the Passover and the week we refer to as Holy Week in the Christian tradition, the details and the intention seem rather different. Many, in reading the parables together, assume that the parables are there to encourage us to “take risks for the Gospel’s sake” and to anticipate our reward at the end. But such a reading leaves us with a rather horrific view of God if it is carried through to the end.

What would happen if we read the parable in the context of the story of Zacchaeus and within the context of everything that Jesus opposes, including the accumulation of wealth and the under-handed nature of the political context, when Jesus is just about to be declared king by the crowds as he enters Jerusalem. In fact, Jesus has not got to this point by “winning friends and influencing people”, by handing out financial favours for support, by treachery or brutality. In contrast, the very reverse is true. In fact, in the story of Zacchaeus, we see Jesus offering compassion and grace to those who were seen as sinners and them offering restitution selflessly and not for personal gain.

The possibility exists that Jesus uses this parable to challenge the values of the system and to suggest that this is not what the kingdom of God is about – at all. That, as he anticipates the crowd declaring him as king, it is not

going to be through posturing or favours or promises of reward. And, in contrast to what others expect, his response to those who oppose him will not be one of vengeance.

The church, too often, has played at the political games of reward and punishment, of bolstering its own position in society through playing its cards right and staying on the right side of those in power. Jesus consistently demonstrates that this is not the way of the Gospel. The Gospel consistently places us amongst the weak and the powerless, the disenfranchised and the marginalised. When we fail to participate in that position of vulnerability or “weakness” – to borrow a term from Paul’s letter to the church in Corinth.

As Paul demonstrates in his own leadership to the church in Corinth, his motivation is solely out of love and their motivation in following his leadership needs to come from them recognizing that love. He demonstrates to them that he chose not to be a burden to them or to gain from them or for them to be in a position of obligation to him because he manipulating them. Rather, that the demonstration of his love for them is to be found in all he has suffered on their behalf for the sake of the Gospel. That his “weakness” or vulnerability is his boast.

Pray God, that we might follow in the footsteps of Jesus our vulnerability and Paul’s weakness in engaging our own world. And where we have gained through treachery and manipulation we may show true remorse and the intention to be reconciled to those we have tried to manipulate to our own ends.

**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**

**Litany 9 Morning**

(Let us pray to the Lord, saying, “Lord, have mercy.”)

**Celebrant:**    Let us ask the Lord for a day of fulfilment and peace.

**People:**        **Lord, have mercy.**

**Celebrant:**    Let us ask the Lord to teach us to love others as he has loved us.

**People:**        **Lord, have mercy.**

**Celebrant:**    Let us ask the Lord for peace and justice in the world.

**People:**        **Lord, have mercy.**

**Celebrant:**    Let us ask the Lord to strengthen and relieve those who are in need.

**People:**        **Lord, have mercy.**

Celebrant: Let us ask the Lord to renew the Church through the power of his life-giving Spirit.

**People: Lord, have mercy.**

We give thanks for the courage and bravery of the many soldiers involved in the storming of the beaches of Normandy, France, on the 6<sup>th</sup> of June 77 years ago. As we remember their sacrifice may we be instilled with the courage to give of ourselves sacrificially for what is right.

We remember those who died in the 1989 Tiananmen Square Crackdown, we give thanks for their courage and we pray that their memory and intention would live on and continue to inspire political change.

We give thanks for the life of Kevin Woodward and we pray for his mother, brothers and family as they mourn his passing.

**People: Amen.**

### **THE COLLECT**

O God, you have assured the human family of eternal life through Jesus Christ our Saviour. Deliver us from the death of sin and raise us to new life in him, who lives 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:** Bible Study – Book of Joel each Thursday in June between 7:30 and 9:00

With Trinity, Barrie, we have employed a summer student, Braydon, who will be working at the St Margaret's church each Wednesday from late July to August.

At times, we have offered to allow a homeless person in a vehicle to stay on our property. During Covid it has been even tougher for folk to find anywhere to stay. There is a shortage of rentable and affordable accommodation, camp sites are closed or restricted and technically folk cannot camp on Crown Land. We need to do what we believe in both compassionate and safe under these circumstances.

We will know how much money we have secured from the sale of St Giles following the Diocesan Council meeting on Thursday the 17<sup>th</sup> of June. Hopefully, we will be moving forward with a clear sense of purpose once we know what is possible.

**BLESSING:**

Celebrant: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.

**People: Amen.**

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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:**

Tomkins Family; Michelle Sinclair, Mom and Family; Livia & Neil Purcell; Jane & Ron Lewis; Adesh; Lee & Jeannie Martin; Cecilia Mowat; Tanya Bowskill; Sheri Scott; Audrey Moody; Wally Raymond; Christine; Kim; AJ; Dorothy & Chuck; Carl; Mark & Erin; Wendy; Adara; Jean Glionna; Brenda Jessem; Shirley; Lynda Raye; Kilravey; Rhonda; Sherrie O.; Jane Tutty; Bill and Ann Canning; Tanya North; Brenda & Brian; Derek; Theresa & Pete; Jaxon Croft; Sean; 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:**

Kevin Hamann; Michelle & Ian Sinclair; Laura Johnston; Marilyn Foley; Kadeem Broomes; Diane M.; Bill Snow; Deborah Hall; Owen; Jen Galicinski; Arlene; Joan Gough; Lorraine W; Stephanie; Fr. Murray; Marg Abbott; Jordan; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Bill & Cathy Gray; Wendy Goodyer; Donna Wilson; Garn Mennell; 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 Chester (England)

**In the Toronto Diocesan Cycle of Prayer we pray for:**

St. Margaret Tamil Congregation