

# ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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**Wednesday Service**  
***“Feast of St. Giles”***

***September 14, 2022***

## Wednesday Service

Wednesday, September 14, 2022

11:00 a.m. Holy Eucharist & Healing

### THE GATHERING OF THE COMMUNITY

THE GREETING: Rev. Canon Simon Bell

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

**People:** **And also with you.**

**Celebrant:** Almighty God,

**People:** **to you all hearts are open, all desires known, and from you no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.**

**KYRIE:** **Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.**

### THE COLLECT

**All:** **Almighty and everlasting God, who in the heart of your servant Giles kindled the flame of your love, give us, your humble servants, such faith and power of love, that as we rejoice in his triumph, we may profit by his/her example; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

**All:** **Gracious God, we commend to you the soul of your faithful servant Elizabeth, our Queen.**

**Receive her into your heavenly realm, and crown her with the diadem of glory, as she lays down her earthly burden of duty and is released to take up the joy of eternal praise.**

**We give you thanks for the witness of her long life of service, sustained by a sure and certain hope. We pray that the comfort of your Holy Spirit will be with the Royal Family and all who mourn, until such time as we are reunited in the general resurrection of all the faithful departed in the communion of saints and in life everlasting.**

**This we pray through the mercy of our Risen Saviour, Jesus Christ the Lord. Amen.**

### THE PSALMS

**Psalm 119:73-96**

Your hands made me and formed me; give me understanding to learn your commands. May those who fear you rejoice when they see me, for I have put my hope in your word.

I know, LORD, that your laws are righteous, and that in faithfulness you have afflicted me. May your unfailing love be my comfort, according to your promise to your servant. Let your compassion come to me that I may live, for your law is my delight. May the arrogant be put to shame for wronging me without cause; but I will meditate on your precepts.

May those who fear you turn to me, those who understand your statutes. May I wholeheartedly follow your decrees, that I may not be put to shame. My soul faints with longing for your salvation, but I have put my hope in your word. My eyes fail, looking for your promise; I say, "When will you comfort me?"

Though I am like a wineskin in the smoke, I do not forget your decrees. How long must your servant wait? When will you punish my persecutors? The arrogant dig pits to trap me, contrary to your law. All your commands are trustworthy; help me, for I am being persecuted without cause.

They almost wiped me from the earth, but I have not forsaken your precepts. In your unfailing love preserve my life, that I may obey the statutes of your mouth. Your word, LORD, is eternal; it stands firm in the heavens. Your faithfulness continues through all generations; you established the earth, and it endures.

Your laws endure to this day, for all things serve you. If your law had not been my delight, I would have perished in my affliction. I will never forget your precepts, for by them you have preserved my life. Save me, for I am yours; I have sought out your precepts.

The wicked are waiting to destroy me, but I will ponder your statutes. To all perfection I see a limit, but your commands are boundless.

## **THE PROCLAMATION OF THE WORD**

**FIRST READING:** Acts 16:16-24

### **A READING FROM THE BOOK OF ACTS**

Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." She kept this up for many days. Finally, Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.

When her owners realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities. They brought them before the magistrates and said, "These men are Jews, and are throwing our city into an uproar by advocating customs unlawful for us Romans to accept or practice."

The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten with rods. After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. When he received these orders, he put them in the inner cell and fastened their feet in the stocks.

The word of the Lord.

**People:            Thanks be to God.**

**GOSPEL:** John 12:20-26

*(All stand for the Gospel)*

**Reader:** The Lord be with you.

**People:** **And also with you.**

**Reader:** The Holy Gospel of Our Lord Jesus Christ According to John

**People:** **Glory to You Lord Jesus Christ**

Now there were some Greeks among those who went up to worship at the festival. They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir," they said, "we would like to see Jesus."

Philip went to tell Andrew; Andrew and Philip in turn told Jesus. Jesus replied, "The hour has come for the Son of Man to be glorified. Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed.

But if it dies, it produces many seeds. Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

The Gospel of Christ.

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

## **SERMON**

The Rev. Canon Simon Bell

### **The Equality of the Gospel**

**Psalms 119:73-96, Acts 16:16-24, John 12:20-26**

On the 9<sup>th</sup> of September the UN released a report on global slavery. It reported that 50 million people are trapped in modern slavery. That one in every 150 people globally are "either forced to work against their will or in a marriage that they were forced into." In case we thought that slavery was on decline, the report indicated that the 2021 global estimates showed that much more men, women, and children have been forced to work or marry in the period since the previous estimates released in 2017. It said 27.6 million people, or 3.5 people in every 1,000 worldwide, are in situations of forced labor. While women and girls share were 11.8 million, more than 3.3 million children also face forced labor. The figure rose by 2.7 million versus the 2017 report.

Slavery dominated the Biblical and Roman world and was commonplace in the time of the emergence of the early church. Today we have a reading from Acts 16 that captures some of that context and the how the early church related to it. The writer Luke tells us in Acts about an encounter that Paul had with a slave girl in the city of Philippi. To contextualise the story, we need to recognise that Philippi was a Greek and Roman settlement where Jewish worship had been forbidden. The Jews of the town thus worshipped outside of the city walls alongside a river and Paul and his group were going to this "place of prayer" when they encounter a slave girl.

Luke tells us that she had a spirit of divination" (*Pythona* or "of Python" a serpent or dragon who lived in the centre of the earth) and that she brought her owners "a great deal of money by fortune-telling." She would follow Paul and the group with him and call out after them, "These men are slaves of the Most High God, who proclaim to you a way of salvation." Luke simply refers to her as "a girl", but we can assume she was a slave

by reference to “her masters” and the way the story unfolds. In contrast her reference to Paul and his group refers to them as “slaves” (*duoloi*) of the “Most High God” (*Theou tou Hypsistou*). She persisted in following them around and Paul, who was clearly getting annoyed, turned to the spirit and commanded it to leave her.

Luke, the writer, wants us as readers to recognise that the girl is a slave to both to the spirit Python as much as she is to those who make money from her. And that she recognised that Paul and his group were slaves of a much higher authority, namely the Most High God, who stood above the local Greek and Roman deities. That what was at play here was not simply an issue of economic benefit, but a question of authority over all of creation. Paul asserts the same claim by ordering this spirit to depart from her.

When the owners of the slave girl realise that their means of making money is gone, they then take them to the local market-place – the centre of religious and civic life in Greek and Roman towns - to present them to the local authorities. Their claim is that Paul and his colleagues are “Jews and are advocating customs that are not lawful for us as Romans to adopt or observe” (a punishable offence in Philippi). The magistrates and the people inflict an incredibly harsh punishment upon them and then imprison them.

Two Sunday ago, one of our readings was from the book of Philemon. It was a letter that Paul wrote to Philemon to plead on behalf of a slave Onesimus and captures much of the complexity of the early church where those who were enslaved worshipped with those who were free. It changes the entire dynamic of Greek and Roman Society because it presents an appeal on the nature of familial love. Not on the Roman understanding of the patriarch who treated his entire household, including slaves, as children and possessions; but on the understanding of brothers and sisters in Christ.

Christianity not only challenged the religious landscape of local deities and asserted that Jesus was Kyrios – Lord of Lords who reigned over all things – but challenged the very social fabric of Roman society by asserting equality between all. As Paul asserted in his letter to the church in Galatia there is neither male nor female, Jew or Gentile, slave or free. That all of these social hierarchies are flattened when we see ourselves as humanity under the reign of God and brothers-and-sisters of faith in the life of the Kingdom of God. Amen

**People:** Amen

## INTERCESSIONS AND THANKSGIVINGS

### PRAYER OF THE PEOPLE #3

(Let us offer our prayers to the source of all love and all life, saying, “**Lord, hear our prayer.**”)

**Leader:** Merciful Lord, we pray for all who call themselves Christians; that we may become a royal priesthood, a holy nation, to the praise of Christ Jesus our Saviour.

**People:** **Lord, hear our prayer.**

**Leader:** We pray for Riscylla Shaw, our bishop, and for all bishops and other ministers; that they may remain faithful to their calling and rightly proclaim the word of truth.

**People:** **Lord, hear our prayer.**

**Leader:** We pray for Charles our King, for the leaders of the nations, and all in authority; that your people may lead quiet and peaceful lives.

**People:** **Lord, hear our prayer.**

Leader: We pray for the City of Barrie, and those who live here, the poor and the rich, the elderly and the young, men and women; that you will show your goodwill to all.

**People: Lord, hear our prayer.**

Leader: We pray for the victims of our society and those who minister to them; that you will be their help and defence.

**People: Lord, hear our prayer.**

Leader: We pray for those preparing for baptism, (for those recently baptized); that they may be strengthened in the faith.

**People: Lord, hear our prayer.**

Leader: We give thanks for all the saints who have found favour in your sight from earliest times, prophets, apostles, martyrs, and those whose names are known to you alone; and we pray that we too may be counted among your faithful witnesses.

**People: Lord, hear our prayer.**

## CONFESSION AND ABSOLUTION

Celebrant: Dear friends in Christ, God is steadfast in love and infinite in mercy; he welcomes sinners and invites them to his table. Let us confess our sins, confident in God's forgiveness.

*(Silence is kept.)*

Celebrant: Most merciful God,

**People: we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.**

Celebrant: Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord.

**People: Amen.**

## THE PEACE:

Celebrant: The peace of the Lord be always with you.

**People: And also, with you.**

## THE CELEBRATION OF THE EUCHARIST

### PRAYER OVER THE GIFTS:

**All: God of love and justice, you make known your ways in the lives of your saints. Receive all we offer you this day, and help us to know your holy will and do it; through Jesus Christ the Lord. Amen.**

## EUCCHARISTIC PRAYER #5:

Celebrant: The Lord be with you.

**People: And also with you.**

Celebrant: Lift up your hearts.

**People: We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

**People: It is right to give our thanks and praise.**

Celebrant: We give you thanks and praise, almighty God, for the gift of a world full of wonder, and for our life which comes from you. By your power you sustain the universe.

**People: Glory to you for ever and ever.**

Celebrant: You created us to love you with all our heart, and to love each other as ourselves, but we rebel against you by the evil that we do.

In Jesus, your Son, you bring healing to our world and gather us into one great family. Therefore, with all who serve you on earth and in heaven, we praise your wonderful name, as we say,

**People: Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

Celebrant: we give you thanks and praise, loving Father, because in sending Jesus, your Son, to us you showed us how much you love us. He cared for the poor and the hungry. He suffers with the sick and the rejected.

Betrayed and forsaken, he did not strike back but overcame hatred with love. On the cross he defeated the power of sin and death. By raising him from the dead you show us the power of your love to bring new life to all your people.

**People: Glory to you for ever and ever.**

Celebrant: On the night before he gave up his life for us, Jesus, at supper with his friends, took bread, gave thanks to you, broke it, and gave it to them, saying, "Take this, all of you, and eat it: this is my body which is given for you."

After supper, Jesus took the cup of wine, said the blessing, gave it to his friends, and said, "Drink this, all of you: this is the cup of my blood, the blood of the new and eternal covenant, which is shed for you and for many, so that sins may be forgiven. Do this in memory of me."

**People: Glory to you for ever and ever.**

Celebrant: Gracious God, with this bread and wine we celebrate the death and resurrection of Jesus, and we offer ourselves to you in him.

Send your Holy Spirit on us and on these gifts, that we may know the presence of Jesus in the breaking of bread and share in the life of the family of your children.

**People: Glory to you for ever and ever.**

Celebrant: Father, you call us to be your servants; fill us with the courage and love of Jesus, that all the world may gather in joy at the table of your kingdom.

We sing your praise, almighty Father, through Jesus, our Lord, in the power of the Holy Spirit, now and for ever.

**People:** **Glory to you for ever and ever. 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.**

## **BREAKING OF BREAD #2:**

**Celebrant:** We break this bread to share in the body of Christ.

**All:** **We, being many, are one body, for we all share in the one bread.**

## **LAMB OF GOD:**

**All:** **Lamb of God, you take away the sins of the world, have mercy on us.  
Lamb of God, you take away the sins of the world, have mercy on us.  
Lamb of God, you take away the sins of the world, grant us peace.**

## **THE COMMUNION**

### **PRAYER AFTER COMMUNION:**

**All:** **God of glory, this table is a foretaste of the kingdom of your Son. May we be faithful to him in this life and rejoice with your servant Giles for ever; through the same Jesus Christ our Lord. Amen.**

### **THE DOXOLOGY:**

**All:** **Glory to God, whose power, working in us, can do infinitely more than we can ask of imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.**

### **NOTICES:**

### **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.**

## **DISMISSAL:**

Celebrant: Let us bless the Lord.

**People: Thanks be to God.**

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### **Assisting today:**

Celebrant/Preacher: The Rev. Canon Simon Bell

### **In the Anglican Cycle of Prayer we pray for:**

The Diocese of Moray, Ross, & Caithness (Scotland)

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

Order of the Holy Cross

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

Livia & Neil Purcell; Kevin McDonald & Family; The Russell Family; Leta Broomes, Renee Walton, the Jefferson family, Kathryn, Gayle & Patrick Haley; Gladys Pecholcs; Maggie Prentice; Kevin & Marie Lemoine; Stephanie; Owen; Bob Hill; Rose Court; Virginia; June Hinkson; Gail Jones; Judy & Don; Frances & Farrell; Arthur; Toby; Brody; Linda; Anthony Stone; Ida; Shirley Hatch; Edna Goyette; Frances McInnis; Ida; Cecilia Mowat; Alvin Maynard; Nova; Irene; Kayla; Kim Middaugh; Sally; Ron and Karen; Braedy; Karyn; Peter Hubbard; Sally Smith; Marilyn Lloyd.

### **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:**

Peggy Russell; Lequita Adkins; Stephanie; Rev. Janet Mitchell; Matthew Canning; Brenda; Jim & Barb Tomkins; Donna, Ray, Nancy & Chris Wilson; Lorraine Whitwell; John; Celeste & parents; Stephen Bertelsen; Theresa & Pete; Valerie; Darlene Jessem; Doreen; Derek; Sean; Rose McIntyre; Vayda; Barb Semsch; Phil & Kathy C.; Nancy Perault; Sharon Z; Adesh; Lisa Marie; Bill & Cathy Gray; Dave Lawrence; Sheila Green; Carrie Snow; Carl; Mark & Erin; Wally Raymond; Christine; Audrey Moody; Lynda Raye; Garn Mennell; Lee & Jeannie Martin; Michelle Sinclair and mom; Jane & Ron Lewis; Marilyn Foley; Bill Snow; Jen Galicinski; Arlene; Joan Gough; Eunice Merrett; Jean Wallace; Nancy Dodds; Wendy Goodyer; Do Saunders; Jefferson Jr.; June Osolin.

# Pass The Word

September 14, 2022

## **Bible Study of Paul's letters to Timothy**

Please join us for a nine week study of Paul's letter to Timothy between 7:00 and 8:30 each Thursday evening at St Margaret's starting on the 22<sup>nd</sup> of September both in-person and via Zoom. Please contact Canon Simon for more information.

**Further Information:** The **Barrie Homelessness and Housing Justice Network (BHHJN)** is hoping to take the attached letter to Barrie City Council in September accompanied by the signatures of as many citizens and organizations in the community as possible. The BHHJN is an unofficial group made up of community advocates, including shelter workers and church leaders. Thank you to Jen Van Gennip and Sarah Tilley for their work on this, drawing on the letter developed by Toronto housing activists. The letter asks what actions the City and County might take to address housing and homelessness issues in Barrie. Certainly the issues need provincial and federal action, but the BHHJN wants to get this in front of Barrie City Council before the fall election is in full swing!

## **Book Study: Jesus for the Non Religious**

We will be having a book study on Bishop John Spong's book "Jesus for the Non-Religious." We will be meeting at Trinity each Friday at 11:00 for an hour starting on the 23<sup>rd</sup> of September and running for 9 weeks. If you wish to join the group then it would be best to pre-order the book and we could make some copies available to share if needed. Please contact Canon Simon for more information

- **Rooted and Rising: Voices of Courage in a Time of Climate Crisis**

An inspiring collection of essays written from a wide variety of denominations and perspectives of religious traditions. These stories of personal struggles to speak for climate justice and those most affected raises a number of questions.

- ✚ Is climate change a moral issue?

- ✚ Where are the widespread responses from the religious communities?

- ✚ If we know that the poor and vulnerable will suffer most from the effects of climate change, where are the religious voices to speak for justice?

- ✚ Where are the programs and people who will process the mourning about the unravelling of ecosystems and social systems?

These essays contain hope and visions for transformative action in the face of the challenges. But

- ✚ Where do we begin?

- ✚ What can we build on?

**Author and activist Brian McLaren says of the book:** If you're part of the 'choir' regarding climate change, if you get it, if you're on board, this is the book you need now. It will help you keep singing, even when politicians and corporate leaders prove

themselves bigger fossil fools than before, even when the news is bleaker, even when you lose hope for the tenth time, but still can't give up. This book put new steel in my spine and fired up my resolve. You need this book, and the Earth needs you to take its message to heart.

### **Study Group led by the Rev. Susan Snelling**

**Tuesdays Sept. 20, 27, Oct. 4, 25, Nov. 1,8,15 7-9pm. On Zoom**

Book required – Please let Rev. Susan know if you are interested as soon as possible at 705-220-3739 or [smsatgoodshepherd@gmail.com](mailto:smsatgoodshepherd@gmail.com).



### **Men's Breakfast**

Please join us at 8:30 a.m. on Wednesday the 5th of October for our monthly men's breakfast at the Breakfast House on Bayfield Street. Please contact Canon Simon at [priest-stmargaretbarrie@toronto.anglican.ca](mailto:priest-stmargaretbarrie@toronto.anglican.ca) for more information or to join the breakfast via Zoom.



### **\*\*\*NEW\*\*\* St. Margaret's Women's Breakfast Club**

Starting third Wednesday of September (21<sup>st</sup>) -We will meet at the Breakfast House on Bayfield Street at 8:30. Please contact Rev. Susan Snelling at [revsusan@roger.com](mailto:revsusan@roger.com) for more information or to join the breakfast via zoom.

### **Effect Hope**

"Effect Hope" (Leprosy Mission) continues to collect stamps. Thank you to St. Margaret's. Keep up the worthwhile work. Please mind your stamp borders (1/4" surround borders needed). There is a sample shown on the Leprosy Envelopes on the Anglican Bulletin Board in front of the office. Thank you for your help.

**Daily Devotions** – team of writers at Good Shepherd, St. Margaret's and Trinity – contact Norm Savill [nsavill@bell.net](mailto:nsavill@bell.net) to be included or check the parish websites.

### **Sunday School**

10:00 a.m. Sunday service. – Beginning again Sunday, September 11th.

**Exercise Classes** have begun with Jenn Reid every Monday at 7:00 p.m. at church. If you would like more information, please contact Jenn at (705) 790-3189.

**Messy Church** – Saturday, October 1<sup>st</sup>, running 4:00-6:00 p.m. For more information, please speak to Rev. Susan at [revsusan@rogers.com](mailto:revsusan@rogers.com)

### **Movie Nights**

**We will be returning to Friday nights only for movies as bible studies will be taking place on Thursday**

**nights.**

Friday, September 23, 7:00 p.m. – Comedy “**Without a Paddle**”

**\*\*\*\*We would really appreciate donations to the foodbank for Movie Nights.\*\*\*\***

### **Book Club**

If you would like more information, please contact Michelle: [michelle\\_e\\_sinclair@yahoo.ca](mailto:michelle_e_sinclair@yahoo.ca) OR 705-737-9895. Please feel welcome to join us even if you have not read the book.

### **Covid Update**

We have returned to the Green Phase in our Diocesan response to Covid. This means that all restrictions have now been dropped including wearing of masks, physical distancing, sharing the Common Cup and hospitality around food. This means that we will need to exercise our own discretion and care and that we will need to respect the choices that others make. We will do our utmost to retain a safe and healthy space for worship and community activities. We will reintroduce the Common Cup for the Eucharist and coffee hour after services when the conditions allow. Proof of vaccination will still be a requirement for those participation in leadership and ministry.

### **Covid Shot Update**

Just a reminder that to be a volunteer at the church you must have your COVID immunization shots. If you have already told us of your first two shots, thank you. If you have had any others since your 2<sup>nd</sup> shot, can you please bring in your confirmation showing the dates so we can update your record. Once again, thank you so much for volunteering to help our church.