

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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Wednesday, July 28, 2021

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Music Directors	Gayle Haley	(705) 728-3859
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Custodians	Chanda Farrell	(705) 828-7186
	Dave Flavelle	
Sidesperson Co-ord.	Kevin LeMoine	(705) 252-6528
Audio/Visual	David Paradis	

Wednesday Service

July 28, 2021

11:00 a.m.

THE GATHERING OF THE COMMUNITY

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.

A great prophet has arisen among us! God has visited his people! Luke 7.16

VENITE

PSALM 72

Celebrant: Give the king your justice, O God,

People: and your righteousness to the king's son;

Celebrant: That he may rule your people righteously

People: and the poor with justice;

Celebrant: That the mountains may bring prosperity to the people,

People: and the little hills bring righteousness.

Celebrant: He shall defend the needy among the people;

People: He shall rescue the poor and crush the oppressor.

Celebrant: He shall live as long as the sun and moon endure,

People: from one generation to another.

Celebrant: He shall come down like rain upon the mown field,

People: like showers that water the earth.

Celebrant: In his time shall the righteous flourish;

People: there shall be abundance of peace till the moon shall be no more.

Celebrant: He shall rule from sea to sea,

People: and from the River to the ends of the earth.

Celebrant: His foes shall bow down before him,

People: and his enemies lick the dust.

Celebrant: The kings of Tarshish and of the isles shall pay tribute,

People: and the kings of Arabia and Saba offer gifts.

Celebrant: All kings shall bow down before him,

People: and all the nations do him service.

Celebrant: For he shall deliver the poor who cries out in distress,

People: and the oppressed who has no helper.

Celebrant: He shall have pity on the lowly and poor;

People: he shall preserve the lives of the needy.

Celebrant: He shall redeem their lives from oppression and violence,

People: and dear shall their blood be in his sight.

Celebrant: Long may he live! and may there be given to him gold from Arabia;

People: may prayer be made for him always, and may they bless him all the day long.

Celebrant: May there be abundance of grain on the earth, growing thick even on the hilltops;

People: may its fruit flourish like Lebanon, and its grain like grass upon the earth.

Celebrant: May his name remain for ever and be established as long as the sun endures;

People: may all the nations bless themselves in him and call him blessed.

Celebrant: Blessed be the Lord God, the God of Israel,

People: who alone does wondrous deeds!

Celebrant: And blessed be his glorious name for ever!

People: and may all the earth be filled with his glory.

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 16:16-24

One day, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, 'These men are slaves of the Most High God, who proclaim to you a way of salvation.' She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, 'I order you in the name of Jesus Christ to come out of her.' And it came out that very hour. But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the market-place before the authorities.

When they had brought them before the magistrates, they said, ‘These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe.’ The crowd joined in attacking them and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

The word of the Lord.

People: Thanks be to God.

GOSPEL: Mark 6:47-56

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO MARK

People: Glory to you, Lord Jesus Christ.

When evening came, the boat was out on the lake, and he was alone on the land. When he saw that they were straining at the oars against an adverse wind, he came towards them early in the morning, walking on the lake. He intended to pass them by.

But when they saw him walking on the lake, they thought it was a ghost and cried out; for they all saw him and were terrified. But immediately he spoke to them and said, ‘Take heart, it is I; do not be afraid.’ Then he got into the boat with them, and the wind ceased.

And they were utterly astounded, for they did not understand about the loaves, but their hearts were hardened. When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. And wherever he went, into villages or cities or farms, they laid the sick in the market-places, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

The Gospel of Christ.

People: Praise to you, Lord Jesus Christ.

SERMON

The grace of God in the midst of suffering

The city of Philippi was a Roman city in Macedonia whose primary population was retired Roman soldiers who were granted land as a reward for service. It was a way for the Romans to establish a population in a colony in order to settle and defend it if needed. Much as the British had done to protect their interests against the United States between Kempentfelt Bay and Georgian Bay following the war of 1812. The Roman citizens and settlers had very different rights to the general population.

This story is preceded by the establishment of a “place of prayer” alongside a river just outside of the city that had centred around the person of Lydia – potentially a Gentile convert to Judaism – and her household. In Acts she is defined as a “worshipper of God” who has gathered for worship on the Jewish Sabbath with a number of women at this river outside of the city of Philippi because, as followers of Judaism, they would not have been

allowed to worship in the city. Paul and Silas and the group of believers with them, that included Luke at this point as he writes in the first person, ended up staying with Lydia and her household and gathering with those who worshipped outside of the city.

One day as they are on their way out of the city to the “place of prayer” they meet this slave girl. Luke describes her as a “slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling”. Each time Paul and Silas went out into public she would follow them and call out, “These men are slaves of the Most High God, who proclaim to you a way of salvation.” Luke tells us that she did this for many days.

Her behaviour clearly got to Paul because Luke tells us that he became “very much annoyed”. Paul turns to her and, addressing the spirit that has possessed her, says, “I order you in the name of Jesus Christ to come out of her.” However, we understand what Paul did, we cannot fail to recognise that it worked because, says Luke, “when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the market-place before the authorities.”

The accusation they bring against Paul and Silas is an interesting one. Rather than suing them for a loss of income, they accuse them of “advocating customs that are not lawful for us as Romans to adopt or observe.” It was unlawful for Jews trying to convert or proselytise Roman citizens and here Paul and Silas are in a Roman colony in Macedonia being accused of doing just that. Oddly enough, it is not them proclaiming this “way of salvation”, but the slave girl who is helping these wealthy Roman slave owners to coin it. It is no surprise then that Paul wanted to stop her from following them and shouting out wherever they went in the city, particularly in light of the fact that they were being so cautious to only meet at the “place of prayer” outside of the city.

Paul and Silas are brutally treated by the crowd who attack them and by the magistrate who orders them stripped and beaten with rods. It is only after they are “severely flogged” that they are ordered to be jailed in an inner cell and fastened in stocks so they have no means of escape.

Of course, the story does not end there. There is a massive earthquake, and the prison is shaken. The poor jailer, fearing that his prisoners have escaped, prefers to kill himself with his own sword than face the execution that he would have faced if any of them had escaped. But this incident has a turning point when he discovers that Paul and Silas, out of compassion for him, do not flee, but reassure him that they are still there. In response he comes to faith and he and his household become the second set of folk in Philippi to be baptised as followers of Jesus.

Somehow, we consistently imagine “successful ministry” coming from intentional planning and careful preparation. But here a dynamic and growing church is planted out of frustration and compassion shown in-the-midst of exploitation, demonic and evil intention, manipulation motivated by greed, brutality, conflict and suffering. It is in this context that the Gospel pattern shown to us by Christ is repeated – God has the capacity to work graciously and compassionately in-the-midst of human brutality and greed to bring about God’s purpose and to turn around a situation that we might think of as a “disaster” for the good. It does not mean that we are sheltered from harm or do not suffer the human consequences of the brutality and greed of others. But it does mean, as is demonstrated in the Gospel reading, that God carries us and calls us to “take heart” and “not to be afraid” because God is in-our-midst in Christ moving us from fear to faith, from adversity to seeing God at work, and from brokenness and complete lack of comprehension to healing and wholeness.

All: 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 4

(In peace let us pray to the Lord, saying, "Lord, hear and have mercy.")

Celebrant: We pray for all who confess the name of Christ: fill us with the power of your Holy Spirit.

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

Celebrant: We pray for those whose lives are bound in mutual love, and for those who live in celibacy: be their joy and their strength.

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

Celebrant: For all in danger, for those who are far from home, prisoners, exiles, victims of oppression: grant them your salvation.

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

Celebrant: For all who are facing trials and difficulties, for those who are sick, and those who are dying: show them your kindness and mercy.

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

Celebrant: We pray for one another: may we always be united in service and love.

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

Celebrant: We pray to be forgiven our sins and set free from all hardship, distress, want, war, and injustice.

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

Celebrant: May we discover new and just ways of sharing the goods of the earth, struggling against exploitation, greed, or lack of concern: may we all live by the abundance of your mercies and find joy together.

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

Celebrant: May we be strengthened by our communion with all Christ's saints.

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

People: **Amen.**

THE COLLECT

All: **O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy, increase and multiply upon us your mercy, that with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, 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.**

DISMISSAL:

Celebrant: Let us bless the Lord.

People: **Thanks be to God.**

NOTICES:

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:

Talis & Derek; Darlene Jessem; Jim Tomkins; Ray Wilson; Judy Virtanen; Lawrence Bornais; Roxanne Reid & Family & The Goodyer Family; Garn Mennell; Jane & Ron Lewis; Lorraine Whitwell; Doreen; Alan Proudlove; Anthony Sacco; Sally Rees & her mom; Michelle Sinclair, Mom and Family; Livia & Neil Purcell; Adesh; Lee & Jeannie Martin; Sheri Scott; Audrey Moody; Wally Raymond; Christine; Kim; Carl; Mark & Erin; Wendy; Brenda Jessem; Shirley; Lynda Raye; Kilravey; Rhonda; Sherrie O.; Brenda & Brian; Derek; Jaxon Croft; Sean; 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:

Theresa & Pete; Cecilia Mowat; Tanya Bowskill; Sophia L; Jane Tutty; Jean Glionna; Dorothy & Chuck; Kevin Hamann; 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; Gordon Kennedy; Paul & Rose McIntyre; Do Saunders; Jefferson Jr.; June Osolin; Martin & Stephen Bertelsen; Tanya Wade-Vargas.

In the Anglican Cycle of Prayer we pray for:

Diocese of East Kerala (India)

In the Toronto Diocesan Cycle of Prayer we pray for:

St. Margaret, Wilberforce