

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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Wednesday, June 23, 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

June 23, 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.**

Quietly accept the message planted in your hearts; it can bring you salvation. James 1.21

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 123

To you I lift up my eyes, O you who are enthroned in the heavens!

As the eyes of servants look to the hand of their master, as the eyes of a maid to the hand of her mistress, so our eyes look to the LORD our God, until he has mercy upon us.

Have mercy upon us, O LORD, have mercy upon us, for we have had more than enough of contempt.

Our soul has had more than its fill of the scorn of those who are at ease, of the contempt of the proud.

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 8:14-25.

Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit.

Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, saying, 'Give me also this power so that anyone on whom I lay my hands may receive the Holy Spirit.' But Peter said to him, 'May your silver perish with you, because you thought you could obtain God's gift with money! You have no part or share in this, for your heart is not right before God.

Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. For I see that you are in the gall of bitterness and the chains of wickedness.' Simon answered, 'Pray for me to the Lord, that nothing of what you have said may happen to me.' Now after Peter and John had testified and spoken the word of the Lord, they returned to Jerusalem, proclaiming the good news to many villages of the Samaritans.

The word of the Lord.

People: Thanks be to God.

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO LUKE 20:27-40

People: Glory to you, Lord Jesus Christ.

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, 'We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.' Then Pilate asked him, 'Are you the king of the Jews?' He answered, 'You say so.' Then

Pilate said to the chief priests and the crowds, 'I find no basis for an accusation against this man.' But they were insistent and said, 'He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.'

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

The Gospel of Christ.

People: Praise to you, Lord Jesus Christ.

SERMON

We offer mercy – not contempt

The Psalmist in Psalm 123 tells us why he calls on God to show him and those he associates with mercy, "Our soul has had more than its fill of the scorn of those who are at ease, of the contempt of the proud." Contempt is translated Hebrew *habbuz*. The word is only used once in entire Hebrew Scriptures – here – to describe particular experience of being treated with complete disregard. While we generally use the term as being disobedient to or disrespectful of a court of law and its officers, here it is used to describe the feeling that a person or a thing is beneath consideration, worthless, or deserving scorn. That the proud, who have already elevated themselves above us, now treat us with contempt by lowering our standing even further.

The Psalm has a particular setting to it. It is a Psalm of ascent that would have been used in Temple worship as folk walked up the Temple Mount on their way to Temple. It has a sense of dimension to it – they are walking up to the Temple and lifting up their eyes to an elevated God – "in the heaven". It is that sense of dimensionality that they are calling for, to be rescued by and through God's mercy from this position of contempt or lowering of value by the proud and that they be elevated to their full stature in God as they work their way up to the Temple. We can literally imagine them not only getting higher up the mount but increasing in their stature as they experience the mercy of God.

In our Gospel reading for today the sentiment of contempt is carried through by the word mocked – *empaxias* - that it is only used once in the Greek Scriptures. It suggests the idea of actively mocking from an elevated or powerful position. The sentiment associated with the verb is actually a carryover from the previous verse, "The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him" (Jesus). That here, in the trial of Jesus by Herod, the religious and political authorities find their communality in contempt – the complete and utter disregard for Jesus. That here, in Jerusalem, the place where the Psalmist sought mercy from contempt, elevation from being pushed down, Christ experiences the reverse.

In the book of Acts the apostles in Jerusalem send Peter and John down to Samaria when they heard that these folk had "accepted the word of God". Again, there is a dimensionality to what is being done and how these folk are being viewed. Jerusalem is not only at a higher geographic elevation than Samaria, but the folk of Samaria would have been "looked down upon" by the folk in Jerusalem and maybe even treated with contempt because they were Samaritans. But when Peter and John meet them, they lay their hands upon them they have the same heavenly experience of those in Jerusalem during Pentecost – they are blessed by the very presence of God

through the Holy Spirit. The experience is so profound that somebody called Simon wants to buy in and commoditize this religious experience. It is interesting that in vs. 25 the writer tells us that they “returned to Jerusalem” in contrast to going “up to Jerusalem” (considering that they had come down from there). Was there something so profoundly transformative in their recognition that these folks were not “below them” because God was as willing to show mercy and grace to them as those in Jerusalem?

It is so easy for us in our sense of self-righteousness to treat others with contempt - to look down upon them because we assume we are above them. It is so easy for us to find communality of contempt as we share our sense of disgust for the choices others make or the views they represent or the life circumstances that they find themselves in. Pray God, that if we treat others with contempt, may we recognize their true value in God’s eyes as those created in the image of God and granted life by the very breath of God and deserving of dignity, worth, and respect.

It is also so easy for us to slide into a very low view of ourselves when we are treated as an object of the contempt of others. Pray God that if we find ourselves as the object of the contempt of others that we know the communality of Jesus who shares our experience and perspective of being treated with contempt. And, in discovering the mercy and grace of God, may we be elevated to our true value and worth.

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.**

People: Amen.

THE COLLECT

Creator God, from you every family in heaven and earth takes its name. You have rooted and grounded us in your covenant love and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life.

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: Good News – Diocesan Council has agreed to us receiving 80% of the sale of St Giles towards the building of the St Giles Ministry Centre. Our goal is to now raise a further \$0.5 million going forward.

Opening up to in-church worship on Sunday the 4th of July at 10:00 a.m. You will need to book a place as space is limited.

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:

Jerry Wade; Alan Proudlove; Anthony Sacco; Sally Rees & her mom; 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; 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 Connor (Ireland)

In the Toronto Diocesan Cycle of Prayer we pray for:

Ontario Provincial Commission on Theological Education (OPCOTE)