

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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16th SUNDAY AFTER PENTECOST

September 12th, 2021

10:00 a.m. Service

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September 12, 2021

10:00 a.m. Holy Eucharist

THE GATHERING OF THE COMMUNITY

PROCESSIONAL: *Alive! Alive!*

#139 SB

THE GREETING:

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,

All: **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.**

GLORY TO GOD

Celebrant: Glory to God in the highest,

All: **and peace to his people on earth.**

Lord God, heavenly king, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Kyrie: Lord, have mercy.
 Christ, have mercy.
 Lord, have mercy.

THE COLLECT OF THE DAY (Prayer of the Day)

All: **Almighty God, you call your Church to witness that in Christ we are reconciled to you. Help us so to proclaim the good news of your love, that all who hear it may turn to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

THE PROCLAMATION OF THE WORD

FIRST READING: Proverbs 1:20-33

A READING FROM THE BOOK OF PROVERBS

Wisdom cries out in the street; in the squares she raises her voice. At the busiest corner she cries out; at the entrance of the city gates she speaks: "How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?"

Give heed to my reproof; I will pour out my thoughts to you; I will make my words known to you. Because I have called and you refused, have stretched out my hand and no one heeded, and because you have ignored all my counsel and would have none of my reproof, I also will laugh at your calamity; I will mock when panic strikes you, when panic strikes you like a storm, and your calamity comes like a whirlwind, when distress and anguish come upon you.

Then they will call upon me, but I will not answer; they will seek me diligently, but will not find me. Because they hated knowledge and did not choose the fear of the LORD, would have none of my counsel, and despised all my reproof, therefore they shall eat the fruit of their way and be sated with their own devices.

For waywardness kills the simple, and the complacency of fools destroys them; but those who listen to me will be secure and will live at ease, without dread of disaster."

The Word of the Lord.

People: **Thanks be to God**

PSALM: 19

The heavens declare the glory of God, and the firmament shows his handiwork.

One day tells its tale to another, and one night imparts knowledge to another.

Although they have no words or language, and their voices are not heard,

Their sound has gone out into all lands, and their message to the ends of the world.

In the deep has he set a pavilion for the sun; it comes forth like a bridegroom out of his chamber; it rejoices like a champion to run its course.

It goes forth from the uttermost edge of the heavens and runs about to the end of it again; nothing is hidden from its burning heat.

The law of the Lord is perfect and revives the soul; the testimony of the Lord is sure and gives wisdom to the innocent.

The statutes of the Lord are just and rejoice the heart; the commandment of the Lord is clear and gives light to the eyes.

The fear of the Lord is clean and endures for ever; the judgements of the Lord are true and righteous altogether.

More to be desired are they than gold, more than much fine gold, sweeter far than honey, than honey in the comb.

By them also is your servant enlightened, and in keeping them there is great reward.

Who can tell how often he offends? cleanse me from my secret faults.

Above all, keep your servant from presumptuous sins; let them not get dominion over me; then shall I be whole and sound, and innocent of a great offense.

Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my redeemer.

PSALM 19

SECOND READING: James 3:1-12

A READING FROM THE BOOK OF JAMES

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies.

Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also, the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell.

For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can saltwater yield fresh.

JAMES 3:1-12

The Word of the Lord.

People: Thanks be to God.

THE HOLY GOSPEL: Mark 8:27-38

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO MARK

People: Glory to You Lord Jesus Christ

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan!

For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it.

For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

The Gospel of Christ.

People: Praise to You Lord Jesus Christ

SERMON: Fr. Simon

Speech and discipleship

James 3:1-12

We all recognize the incredible power of words to both harm and build up, to rob confidence or to instill courage. It is this idea that James picks up on in this third chapter of his letter. It is really a continuation of his previous discussion on Christian credibility – that just as faith/belief needs to be demonstrated by actions/works (James 2) so to faith/belief needs to be demonstrated in what we say. What I want to do this morning is to follow his logic and to ask what it tells us about how we should understand how we express ourselves.

James starts off with the basic assumption that we are all human and that we will get life wrong. As he recognizes in vs.2 – "For all of us make many mistakes." This is just as true of what we say as what we think or do (or fail to do) – for if we did not make mistakes then we would not be human.

He picks up on that idea again in vs.5-6 when he refers to the tongue as a fire – as small as it is it has the potential for incredible destruction. Like a Californian or B.C. brush fire started by an arsonist – the damage is hard to contain. James then takes that logic one step further when he refers to our human capacity to tame animals, but that we also have this uncanny incapacity to control or tame our tongue.

These starting assumptions are important because they remind us of the need for grace; of the need to recognize the power of what we say and of the need to recognize that this is a basic human frustration.

Three things to consider:

1. Those in positions of authority or influence have a greater responsibility to watch what they say

James begins this conversation by indicating that those who are in authority need to take great care in how they express themselves. The word “teacher” could also be translated as “master” and would refer to somebody who was responsible for the nurture of faith in another. James is indicating that those of us who hold positions of influence should take care because we will be judged more harshly for what we say.

I cannot imagine that there are many of us who cannot remember a time in our life when we were hurt by something a teacher/parent/minister/somebody in authority said to us. Some of us might even be haunted by those words or still feel the power of those words in our daily interaction. Those words might have undermined our sense of self-confidence or skewed our self-perception. We might revisit those conversations in our imagination or find that conversation is triggered by others without them even realizing it. Those words might still keep taking the wind out of our sails.

As James reminds us –those of us in positions of authority/influence over another need to constantly remind ourselves of our own human frailty before we speak. That process of recognition acts as a brake on our words and forces us to think before we speak. As Oswald Chambers rather aptly puts it, “Let us learn to be severe in judging ourselves, but charitable in our judgment of others.” It is always worth recognizing when we have one of those conversations going on in our head about what others have said about or to us then we need to remind ourselves that it is Christ who affirms us and restores us to the fullness for which we are intended.

2. Mastery of the tongue is a gateway to spiritual discipline

Strangely, there was a time when silence was a virtue – where Christians were encouraged to seek silence. As Archbishop Rowan Williams points out in “Where God happens”, the desert fathers and mystics chose silence as a way of connecting with God and seeking an avenue/doorway into a disciplined and structured Christian life.

The irony of our media saturated life is that we hunger for silence but are completely lost when we find it. We are so used to expressing ourselves without much restraint and are used to the constant bombardment of everyday life that we are like a fish-out-of-water when we encounter silence.

James recognized that when we learn to discipline our speech/tongue/self-expression that we are entering into a world of spiritual discipline. In-order-to get his point home, he uses the example of

a horse's bridle or a ship's rudder to communicate the concept that in mastering that fine point of control we have the ability to direct an enormous beast or a gigantic ship. We might want to use the steering in a car or the handles on a bicycle or the shifts on a helicopter to illustrate the same point – that to master these determines the entire outcome of the journey. Spirituality is a journey and the mastery of our tongue is a central feature that determines where we are going.

3. Faith and speech – consistency or contradiction

Finally, James picks up on a central theme of his letter – the Christian life needs to be one of consistency and not of contradiction. Just as there needs to be a correlation between what we say we believe and how we live (faith and works), so there needs to be a correlation between what we say we believe and the way we express ourselves to others.

In James 3:9, James picks up on this correlation when he notes the contradiction between us valuing God in our worship, but disrespecting others – those made in God's image – in our words. Here James is picking up on one of the central themes of the creation narrative in Genesis 1 and 2 – that each of us is of intrinsic worth/value because we are all created in the image of God. That is reinforced in Jesus' teaching in Matthew – that the way we treat others is a direct reflection of the way we treat him.

In essence that this value that God placed in us is so intrinsic that it is irrespective of any form of social marker – age, gender, social position, education, wealth, or faith perspective. If we took Jesus' teaching in Matthew 24 seriously we would see that there is a whole new layer to the conversation – that while the intrinsic worth of humans is not different, Jesus strongly identifies with the poor, the socially marginalized, the down trodden, the physically abused, the deprived, the insulted and the verbally undermined. That understanding of faith requires something very different from us in terms of how we express our opinions of others. This might not necessarily be about "being polite", but also engaging in what we say in such a way that identifies us with those with whom Christ identifies.

For James then the proof is in the pudding. To put it in James' idiom – we do not expect our city water to be both fresh and brackish when we turn on the tap, we do not plant corn in the hope of getting wheat or apples in the hope of getting strawberries. We expect things to be consistent – so it should be with those who follow Jesus. Our use of our tongue and the ways we express ourselves need to be consistent with our faith.

Conclusion

We do need to remind ourselves that James lived in a society where oral communication dominated, but I think these very principles could be transferred to other forms of communication – our cell phones, email, twitter, and face-book. We do live in a world where we are saturated with possibilities and yet we seem the least able to communicate adequately or appropriately.

The real problem is that there is a new level of power in the anonymity and complexity that some of these new forms of communication offered us – but there are also far greater vulnerabilities and potential for so much harm that is not contained by the limits of face-to-face communication. In a sense this requires an even greater need for the recognition of what we are doing.

We constantly need to remind ourselves that when we are in a position of authority or influence that we have a greater responsibility to watch what they say; that mastery of our tongue is a gateway to our spiritual discipline; that our faith and speech need to show a consistency not a

contradiction. But in reminding ourselves of these things we need to constantly hold in the back of our minds that recognition that we need grace both for ourselves and for others; we need to constantly recognize the power of what we say and that the control of our tongue will be a basic human frustration that we will journey through all of life with. Amen.

People: **Amen**

(Time allowed for Silent Reflection.)

THE APOSTLE’S CREED

Celebrant: Let us confess the faith of our baptism, as we say,

People: **I believe in God, the Father almighty, creator of heaven and earth.**

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

PRAYERS OF THE PEOPLE (#2)

(Let us pray with confidence to the Lord, saying, “Lord hear our prayer.”)

Officiant: O Lord, guard and direct your Church in the way of unity, service, and praise.

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

Officiant: Give to all nations an awareness of the unity of the human family.

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

Officiant: Cleanse our hearts of prejudice and selfishness and inspire us to hunger and thirst for what is right.

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

Officiant: Teach us to use your creation for your greater praise, that all may share the good things you provide.

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

Officiant: Strengthen all who give their energy or skill for the healing of those who are sick in body or in mind.

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

Officiant: Set free all who are bound by fear and despair.

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

Officiant: Grant a peaceful end and eternal rest to all who are dying, and your comfort to those who mourn.

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

OFFERTORY HYMN: *Just as I Am*

#615 HB

PRAYER OVER THE GIFTS

All: **Holy God, accept all we offer you this day. May we who are reconciled at this table bring wholeness to our broken world. We ask this in the name of Jesus Christ the Lord. Amen.**

EUCCHARISTIC PRAYER 3

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: Blessed are you, gracious God, creator of heaven and earth; you are the source of light and life for all your creation, you made us in your own image, and call us to new life in Jesus Christ our Saviour. Therefore, we praise you, joining our voices to proclaim the glory of your name.

All: 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 thanks to you, Lord our God, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night he was handed over to suffering and death, Holy Eucharist 199 a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my body which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, Father, according to his command,

**All: we remember his death,
we proclaim his resurrection,
we await his coming in glory;**

Celebrant: and we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant.

Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit. 200 Holy Eucharist In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you dwell with all your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory are yours, almighty Father, now and for ever.

People: Amen.

THE LORD'S PRAYER

Celebrant: And now, as our Saviour has taught us, we are bold to say,

All: Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and 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 well all share in the one bread.

LAMB OF GOD:

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

COMMUNION HYMNS:

Softly and Tenderly

#74 SB

Change My Heart, O God

#99 SB

PRAYER AFTER COMMUNION

All: God of peace, in this eucharist we have been reconciled to you and to our neighbours. May we who have been nourished by holy things always have the courage to forgive. We ask this in the name of Jesus Christ the Lord. Amen.

THE DOXOLOGY

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

THE 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.

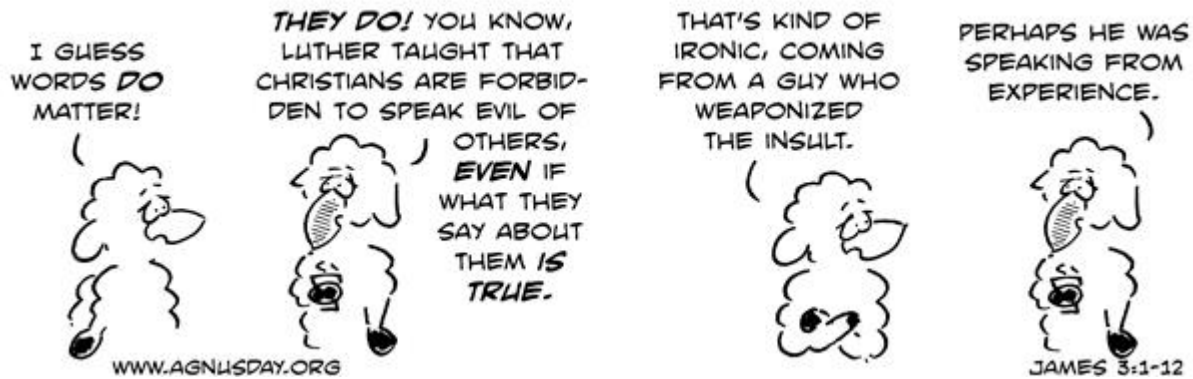
REMINDERS: Birthdays/Anniversaries/Announcements

THE DISMISSAL:

Leader: Go in peace to love and serve the Lord.

People: **Thanks be to God.**

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Assisting Rev. Simon today:

Celebrant/Preacher:	The Rev. Simon Bell
Bread:	Fr. Simon
First Reading:	Margaret Paradis
Second Reading:	Lorraine Chew
Prayers:	Doug Court
Gospel:	Beth Steffler
Server:	Beth Steffler
Audio/Visual:	David Paradis
Music:	Craig Snider
Chancel Ministry:	Diane MacCormack
Sidespersons:	Bill Goodyer, Kevin Hamann

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

Marg Abbott; Theresa & Pete; Dave Lawrence; Valerie; Stephen and Martin Bertelsen; Alvin Maynard; Kathy H.; Sylvia Ralston; Amanda Rose; Mark Ralston; Darlene Jessem; Jim Tomkins; Ray Wilson; Lawrence Bornais; Roxanne Reid & Family & The Goodyer Family; Garn Mennell; 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; 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:

Judy Virtanen; Jane & Ron Lewis; 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; 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; Tanya Wade-Vargas.

In the Anglican Cycle of Prayer we pray for:

Anglican Church of Tanzania

In the Toronto Diocesan Cycle of Prayer we pray for:

School Chaplains