

# ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

161 Hanmer St. W., Barrie, On L4N 7S1 (705) 721-9528 [www.stmargaretbarrie.ca](http://www.stmargaretbarrie.ca)

Email: [stmarg@rogers.com](mailto:stmarg@rogers.com)

Fax: (705) 721-9455



*17<sup>th</sup> SUNDAY AFTER PENTECOST*

September 19<sup>th</sup>, 2021

10:00 a.m. Service

# 17th SUNDAY AFTER PENTECOST

September 19, 2021

10:00 a.m.      Holy Eucharist

## THE GATHERING OF THE COMMUNITY

PROCESSIONAL:    *Great is Thy Faithfulness*

#68 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 have created the heavens and the earth, and ourselves in your image. Teach us to discern your hand in all your works and to serve you with reverence and thanksgiving; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

# THE PROCLAMATION OF THE WORD

## FIRST READING: Proverbs 31:10-31

### A READING FROM THE BOOK OF PROVERBS

A capable wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life. She seeks wool and flax and works with willing hands.

She is like the ships of the merchant, she brings her food from far away. She rises while it is still night and provides food for her household and tasks for her servant girls. She considers a field and buys it; with the fruit of her hands, she plants a vineyard. She girds herself with strength and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night.

She puts her hands to the distaff, and her hands hold the spindle. She opens her hand to the poor and reaches out her hands to the needy. She is not afraid for her household when it snows, for all her household are clothed in crimson. She makes herself coverings; her clothing is fine linen and purple.

Her husband is known in the city gates, taking his seat among the elders of the land. She makes linen garments and sells them; she supplies the merchant with sashes. Strength and dignity are her clothing, and she laughs at the time to come. She opens her mouth with wisdom, and the teaching of kindness is on her tongue.

She looks well to the ways of her household and does not eat the bread of idleness. Her children rise up and call her happy; her husband too, and he praises her: "Many women have done excellently, but you surpass them all."

Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised. Give her a share in the fruit of her hands, and let her works praise her in the city gates.

The Word of the Lord.

**People:        Thanks be to God**

## PSALM:        1

Happy are those who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers; but their delight is in the law of the LORD, and on his law they meditate day and night.

They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper.

The wicked are not so but are like chaff that the wind drives away.

Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; for the LORD watches over the way of the righteous, but the way of the wicked will perish.

**SECOND READING:        James 3:13 - 4:3, 7-8a**

**A READING FROM THE BOOK OF JAMES**

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish.

For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy.

And a harvest of righteousness is sown in peace for those who make peace. Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask.

You ask and do not receive, because you ask wrongly, in-order to spend what you get on your pleasures. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

The Word of the Lord.

**People:                    Thanks be to God.**

**THE HOLY GOSPEL:        Mark 9:30-37**

**THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO MARK**

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

They went on from there and passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again."

But they did not understand what he was saying and were afraid to ask him. Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who was the greatest.

He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

The Gospel of Christ.

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

**What are you arguing about?**

**Jeremiah 11:18-20, Psalm 54, James 3:13-4:3, 7-8a, Mark 9:30-37**

We have this wonderful little story in Mark's Gospel where Jesus has this intimate and privileged conversation with his inner-circle – the disciples – to talk about his death and resurrection. It is more than a prep talk or motivational speech – it is the unfolding of the end game told to them in person, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again."

How do they respond? Well, they do not really get it. Mark tells us that they did not understand, and they were too afraid to ask him to explain it. So, what do they resort to doing? They argue amongst themselves about who is the greatest amongst them.

James (4:1-2), in writing to the early church, reminds us, "Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so, you commit murder. And you covet something and cannot obtain it; so, you engage in disputes and conflicts." And that while such conflicts can disguise themselves under the cloak of wisdom, they have their origin in our internal and selfish motivation, "But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind."

Those are tough words to hear indeed, particularly when we might feel it is somebody else's fault and that we were drawn into a conflict or argument by somebody else. But it reminds us that we need to step back and reflect when we are in a conflict and not simply step forward and engage. That we need to give ourselves the time and space to withdraw and consider our own motives before we open our mouth and fire off at somebody who we disagree with or who has approached us in a confrontational way. Maybe we need to reflect upon what really motivates us even when we believe ourselves to be in the right.

In contrast, says James, true wisdom has a very different response to it. He uses phrases like "gentleness born of wisdom", "pure, peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy." The intention is that we might "make peace" by "sowing in peace" in order that right relationships might prevail. As a former colleague of mine constantly reminded me, "Simon it is the relationship that is important and primary". The other things – whether that be issues that come up in a marriage or a conflict over priorities in a work environment or differences of opinion about a project – are always subsidiary to the relationship that we have with the person that we are in conflict with.

It begins, says James, with the nature of our relationship with God. If we live in a trusting and faithful relationship with God and flee the personification of evil in our world then we are in a good starting place. If we live in dependence of God knowing with assurance that it is God who we entrust with the future, then these disputes and arguments take on a very different flavour to them. Rather than feeling we are being painted into a corner and fearing the outcome, we can be more outward looking and generous in our response because we know God has our back.

Jesus (Mark 9:35) put that idea into one of his lovely-flipped reality statements, "'Whoever wants to be first must be last of all and servant of all'" to emphasis the idea that when we prioritise those whom we

“other” – who we treat as not like us – then our true “greatness” is shown. The point of the “other” is that they are made in the image of God and are “as Christ” to us. In Jesus’ day children were not highly valued or regarded and, in fact, in the Gospels the disciples got really upset because they saw children as bother to the “important” ministry of Jesus. In contrast, Jesus’ emphasises their true worth as those on par with himself and deserving the true valuing of those created in God’s image. In doing so he reprioritises all of those folk who we devalue or whose significance we undermine or who we see as a bother or an unnecessary call on our time and resources or lacking real priority. If we apply that same principle to those who we are in conflict with then the outcome is going to be vastly different. And if we understand that to devalue them in truly “social murder” and a denial of their value in Christ then we might be persuaded to reconsider our response and to re-engage ourselves with grace, peace, and kindness. This does not mean we let folk walk over us or have no boundaries. Hardly! But rather we are the ones called on to set the ground rules of engagement and to invite reconciliation and a true valuing of the relationship above the issue of the conflict. We are the ones who have to take the initiative knowing – internally – that we are valued and loved by God. **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: *Because He Lives*

#114 SB

## **PRAYER OVER THE GIFTS**

God of power, the glory of your works fills us with wonder and awe. Accept our offering this day, and help us to live in peace and harmony with all your creation, for the sake of Jesus Christ our Lord.

**All: 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:**

*My Song is Love Unknown*

#184 HB

*One Bread, One Body*

#73 HB

### **PRAYER AFTER COMMUNION**

**All:**            **Ruler of the universe, all creation yearns for its fulfilment in your Son. May we who have shared in holy things grow into maturity in him. This we ask in the name of 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 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 month of September is St. Giles month. We have had a positive response with donations to help us support our church family in need. There is still opportunity to support this worthy cause. You can bring in your envelopes or we envelopes available in the pews. Your support is greatly appreciated. Stewardship Committee

RECESSIONAL: *Lift High the Cross*

#602 HB

## 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:	Beth Steffler
Second Reading:	Doug Court
Prayers:	Margaret Paradis
Gospel:	Peter Beckett
Server:	Beth Steffler
Audio/Visual:	David Paradis
Music:	Craig Snider
Chancel Ministry:	Sharon Zacchigna, Marie Lemoine
Sidespersons:	Grant Robinson, Kevin Lemoine

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

Sally Smith; John & Terry; Carrie Snow; Marilyn Lloyd; 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:**

Province of Uganda

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

Religious Communities of the Diocese of Toronto (SSJD & OHC)