

# 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



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

*Thanksgiving*

October 10, 2021

10:00 a.m. Service

# 20<sup>th</sup> SUNDAY AFTER PENTECOST

## Thanksgiving

October 10, 2021

10:00 a.m.      Holy Eucharist

### THE GATHERING OF THE COMMUNITY

PROCESSIONAL:    *Come Ye Thankful People, Come*

#262 HB

#### 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, in our baptism you adopted us for your own. Quicken, we pray, your Spirit within us, that we, being renewed both in body and mind, may worship you in sincerity and truth; 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: Job 23:1-9, 16-17**

### **A READING FROM BOOK OF JOB**

Then Job answered: "Today also my complaint is bitter; his hand is heavy despite my groaning. Oh, that I knew where I might find him, that I might come even to his dwelling! I would lay my case before him and fill my mouth with arguments.

I would learn what he would answer me and understand what he would say to me. Would he contend with me in the greatness of his power? No; but he would give heed to me. There an upright person could reason with him, and I should be acquitted forever by my judge.

"If I go forward, he is not there; or backward, I cannot perceive him; on the left he hides, and I cannot behold him; I turn to the right, but I cannot see him. God has made my heart faint; the Almighty has terrified me; If only I could vanish in darkness, and thick darkness would cover my face!

The Word of the Lord.

**People:**            **Thanks be to God**

### **Psalms 22:1-15**

My God, my God, why have you forsaken me? Why are you so far from helping me, from the words of my groaning?

O my God, I cry by day, but you do not answer; and by night, but find no rest.

Yet you are holy, enthroned on the praises of Israel.

In you our ancestors trusted; they trusted, and you delivered them.

To you they cried, and were saved; in you they trusted, and were not put to shame.

But I am a worm, and not human; scorned by others, and despised by the people.

All who see me mock at me; they make mouths at me, they shake their heads; "Commit your cause to the LORD; let him deliver-- let him rescue the one in whom he delights!"

Yet it was you who took me from the womb; you kept me safe on my mother's breast.

On you I was cast from my birth, and since my mother bore me you have been my God.

Do not be far from me, for trouble is near and there is no one to help.

Many bulls encircle me, strong bulls of Bashan surround me; they open wide their mouths at me, like a ravening and roaring lion.

I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my mouth is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.

**SECOND READING:        Hebrews 4:12-16**

### **A READING FROM HEBREWS**

Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.

Since then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin.

Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

The Word of the Lord.

**People:                    Thanks be to God.**

**THE HOLY GOSPEL:        Mark 10:17-31**

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

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

As he was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good but God alone.

You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.'" He said to him, "Teacher, I have kept all these since my youth."

Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me." When he heard this, he was shocked and went away grieving, for he had many possessions.

Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God!

It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."

They were greatly astounded and said to one another, "Then who can be saved?" Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible." Peter began to say to him, "Look, we have left everything and followed you."

Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age--houses, brothers and sisters, mothers and children, and fields with persecutions--and in the age to come eternal life. But many who are first will be last, and the last will be first."

The Gospel of Christ.

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

**SERMON:** Fr. Simon

### **The first shall be last and the last shall be first**

The Gospel of Mark is the first of the four Gospel's written for us and most of it is a rapid romp through the life of Jesus with very little space to pause. One of the key themes of Mark's Gospel is conflict: Jesus in a cosmic conflict with the principalities and powers of darkness; Jesus in conflict with the rulers and authorities of his day; and Jesus in conflict with the disciples. Each of these conflicts intensifies the closer you get to the crucifixion and, in the case of the disciples, in the end of Mark's Gospel Jesus finds himself abandoned and alone.

There is good reason we use the Psalm set for today – Psalm 22 – on Good Friday. It graphically captures the experience of Christ in his last few hours as he finds himself abandoned and alone, mocked, ridiculed, and encircled. As the writer of Hebrews so aptly points out, "For we do not have a high priest who is unable to sympathise with our weaknesses" (Hebrews 4:15).

By Mark 10 we are more than halfway through the Gospel, in the middle of the conflict and this is one of the few encounters with Jesus that Mark gives much detail to. He wants to draw us in to the very heart of issues that people – including the disciples – found so challenging about Jesus. And, in the process, to call us to something greater because of the hope that Jesus offers us.

### **What must I do to inherit eternal life?**

Jesus is setting out on a journey. He has left the Roman administrative centre of Capernaum and has crossed the Jordan into the Judean countryside. He is about to leave when a man runs up and kneels before him. All three of the Synoptic Gospels pick up the story and give us a few details of who he is. Firstly Matthew (19:16) tells us that he is both young and wealthy (something Mark tells us later on). Secondly, Luke (Luke 18:18) tells us this man was a "certain ruler" that indicates that he also has power.

He asks Jesus a good question, “Good teacher, what must I do to inherit eternal life?” Jesus doesn’t answer his question straight away but, in typical Jesus fashion, asks him a question, “Why do you call me good?” Jesus then answers the question by indicating that God alone is “good” and lists the last six of the ten commandments, all of which speak to our relationship with other humans. He indicates with confidence that he has kept them all since he was a child. But Jesus then ramps it up, “You lack one thing, go, sell what you own, and give the money to the poor, and you will have treasures in heaven; then come, follow me” (10:21). Mark tells us that the poor man is shocked and in grief. Why? “Because he had many possessions.”

Jesus can clearly see that the disciples are shocked as well, because he turns to face them in order to respond. He simply just points out to them, “How hard it will be for those who have wealth to enter the kingdom of God!” (10:23). Mark tells us they look perplexed, so Jesus repeats himself. What I find odd is that they find Jesus’ response or explanation perplexing. These are the same folk who gave up family businesses fishing for their fathers, stopped participating in the lucrative trade of collecting taxes and left political careers in order to follow Jesus. And this seems odd to them. Wouldn’t they have simply got it?

So, Jesus uses a local illustration to make his point, “It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God” (10:25). Most fortified cities in Jesus’ day had a large gateway that you could use to enter or leave a city during the day. At night those gateways were locked in order to keep the city safe. The only way you could get in or out of them was through a designated pedestrian gate and Jerusalem had one called the “eye of a needle”. If you were a wealthy traveler and you arrived at the gate at night, then you had to leave all of your animals – like camels and donkeys – on the outside of the city walls while you could go in to seek protection. It was impossible for a camel with or without a load to enter in.

The disciples get the illustration, but now they are astonished and ask Jesus “Then who can be saved?” It is almost as if they want to say to Jesus, “Don’t be ridiculous!” “Let’s lower the standard a bit so that we don’t make it too tough on folk.” But then, as so often happens when we think our response might have disqualified us, Peter points out to Jesus, “Look, we have left everything and followed you” (10:28). But it is Jesus’ response to their astonishment that is at the heart of what is going on and Mark wants us to hang on to this, “For mortals it is impossible, but not for God; for God all things are possible” ... and then ... “But many who are first will be last, and the last will be first” (10:31).

### **The surprise is in the ending**

Mark’s Gospel is full of conflict and in this story, Jesus disappoints a man you thought he had it all and that he was good enough for God. He had youth, wealth, power and social morality. What more could he want in Jesus’ day? But he leaves Jesus profoundly disappointed and internally conflicted. Why would he give up everything and follow Jesus?

But Jesus doesn’t only shatter his little world but ends up in a spat with the disciples. They are horrified that Jesus would put such a great challenge in front of this delightful young man. Yet in the midst of it, all they try to defend themselves by pointing out to Jesus that they have already done everything he expected this rich young man to do. What doubts were creeping around in their minds that they found it necessary to justify themselves? But this is not the end of the conflict between Jesus and the disciples in Mark’s Gospel. By the time you get to the end of the story they have either betrayed Jesus or abandoned him because they found following him so challenging. But some haven’t.

Mark wants us to recognize that it is the significantly powerless and poor who stay to the end and, in this case, it is the women of the story. It is the Mary’s and Martha’s of Jesus world – the

shunned and marginalized – who are faithful to the end. Is it because Jesus loved them more? No. Mark is careful to point out to us that Jesus loved this rich young man and it is clear that he loved his disciples. So why does Mark tell us the story in this way?

The point that Mark is making is that the kingdom of God is an inverted kingdom – the first shall be last and the last shall be first. Not because God hates the young, rich and powerful and moral men. Hardly! But those who are on the marginal of society – the poor and powerless in Luke’s Gospel or the women in Mark’s Gospel or the morally corrupt or sinners or the sick, lame, and blind or the hungry and thirsty or the widows and children or the vulnerable – respond to the Gospel with favour because there is nothing hindering them from following. The irony is that they become the truly rich, the truly empowered, the truly rejuvenated and the truly righteous.

As I pointed out at the beginning there are four commandments missing from Jesus’ instruction and they all relate to faith in God. The first four commandments in the Hebrew tradition are all about faith in God - “I am the Lord your God”, “You shall not make graven images”, “Do not take the name of God in vain” “Keep the Sabbath holy” - and, as Jesus points out, “with God all things are possible”.

Jesus rhetorical question at the beginning was aimed at turning the young man’s mind to God. His instructions were to help him understand what he lacked, namely a relationship with God, and to challenge him to reprioritize where he put his faith – not in his wealth, not in his youth, not in his power and not in his social morality. God is good – he is loving and holy – and calls us always to reconsider what we put our faith in – houses, brothers and sisters, mothers and fathers, children or fields – and to follow faithfully knowing that we do so by the strength and grace of God alone.

**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 (#6)**

(As we stand in God’s presence, let us pray to the Lord, saying, “Lord, have mercy.”)

**Officiant:** For the whole People of God, that each one may be a true and faithful servant of Christ, let us pray to the Lord.

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

Officiant: For those drawing near to the light of faith, that the Lord will bring them to true knowledge of himself, let us pray to the Lord.

**People: Lord, have mercy.**

Officiant: For our families and friends, that the Lord will give them joy and satisfaction in all that they do, let us pray to the Lord.

**People: Lord, have mercy.**

Officiant: For those who are lonely, sick, hungry, persecuted, or ignored, that the Lord will comfort and sustain them, let us pray to the Lord.

**People: Lord, have mercy.**

Officiant: For our country, that the Lord will help us to contribute to its true growth and well-being, let us pray to the Lord.

**People: Lord, have mercy.**

Officiant: For the whole human family, that we may live together in justice and peace, let us pray to the Lord.

**People: Lord, have mercy.**

## 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: *We Plough the Fields and Scatter*

#258 HB

## PRAYER OVER THE GIFTS

**All:** God of constant love, in this eucharist you renew the covenant made once with us in baptism. As you are faithful in all things may we, in our offering, be faithful to our calling. We ask this in the name of Jesus Christ our Lord. Amen.

## EUCHARISTIC PRAYER 1

**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:** It is indeed right that we should praise you, gracious God, for you created all things. You formed us in your own image: male and female you created us. When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. You made a covenant with Israel, and through your servants Abraham and Sarah gave the promise of a blessing to all nations. Through Moses you led your people from bondage into freedom; through the prophets you renewed your promise of salvation. Therefore, with them, and with all your saints who have served you in every age, we give thanks and raise 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:** Holy God, source of life and goodness, all creation rightly gives you praise. In the fullness of time, you sent your Son Jesus Christ, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He healed the sick and ate and drank with outcasts and sinners; he opened the eyes of the blind and proclaimed the good news of your kingdom to poor and to those in need. In all things he fulfilled your gracious will.

On the night he freely gave himself to death, 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."

Gracious God, his perfect sacrifice destroys the power of sin and death; by raising him to life you give us life for evermore. Therefore, we proclaim the mystery of faith,

**All:**           **Christ has died.  
Christ is risen.  
Christ will come again.**

Celebrant:    Recalling his death, proclaiming his resurrection, and looking for his coming again in glory, we offer you, Father, this bread and this cup. Send your Holy Spirit upon us and upon these gifts, that all who eat and drink at this table may be one body and one holy People, a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory is 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:    Creator of all, you gave us golden fields of wheat, whose many grains we have gathered and made into this one bread.

**All:**           **So may your Church be gathered from the ends of the earth into your kingdom.**

## **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:**

*The Gift of Love  
Give Thanks*

#131 SB  
#21 SB

## PRAYER AFTER COMMUNION

**All:** Faithful God, in baptism and eucharist we are made one with you. May we who have shared in holy things always bear witness to your covenant, 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*

**RECESSIONAL:** *All Things Bright and Beautiful*

#415 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:	Amy Pauley
Second Reading:	Kevin Hamann
Prayers:	Doug Court
Gospel:	Peter Beckett
Server:	Beth Steffler
Audio/Visual:	David Paradis
Music:	Craig Snider
Chancel Ministry:	Eileen Cunningham, Joyce Antony
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:**

Sophia L.; Jackson; Colleen; Sally Smith; John & Terry; Carrie Snow; Marilyn Lloyd; Theresa & Pete; Dave Lawrence; Valerie; Stephen and Martin Bertelsen; Alvin Maynard; Amanda Rose; Darlene Jessem; Jim Tomkins; Ray Wilson; Doreen; Livia & Neil Purcell; Adesh; 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:**

Garn Mennell; Lorraine Whitwell; Lee & Jeannie Martin; Michelle Sinclair, Mom and Family; Anthony Sacco; Alan Proudlove; Lawrence Bornais; Kathy H.; Judy Virtanen; Jane & Ron Lewis; Cecilia Mowat; Tanya Bowskill; Jane Tutty; Dorothy & Chuck; Kevin Hamann; Laura Johnston; Marilyn Foley; Kadeem Broomes; 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:**

The Province of West Africa

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

Foodbanks and food sharing ministries