

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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6th Sunday of Epiphany

February 13, 2022

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10:00 a.m. Online Service Bulletin

THE GATHERING OF THE COMMUNITY

Processional: *Guide Me O thou Great Jehovah* #565 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 and everliving God, whose Son Jesus Christ healed the sick and restored them to wholeness of life, look with compassion on the anguish of the world, and by your power make whole all peoples and nations; 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: Jeremiah 17:5-10

A READING FROM THE BOOK JEREMIAH

Thus says the LORD:

Cursed are those who trust in mere mortals and make mere flesh their strength, whose hearts turn away from the LORD.

They shall be like a shrub in the desert and shall not see when relief comes. They shall live in the parched places of the wilderness, in an uninhabited salt land. Blessed are those who trust in the LORD, whose trust is the LORD.

They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the year of drought it is not anxious, and it does not cease to bear fruit.

The heart is devious above all else; it is perverse—who can understand it? I the LORD test the mind and search the heart, to give to all according to their ways, according to the fruit of their doings.

The Word of the Lord.

People: **Thanks be to God**

PSALM: 11

REFRAIN: **Happy are they who trust in the Lord.**

In the LORD I take refuge; how can you say to me, “Flee like a bird to the mountains; for look, the wicked bend the bow, they have fitted their arrow to the string, to shoot in the dark at the upright in heart. **R**

If the foundations are destroyed, what can the righteous do?” The LORD is in his holy temple; the LORD’s throne is in heaven. His eyes behold, his gaze examines humankind. **R**
The LORD tests the righteous and the wicked, and his soul hates the lover of violence. **R**

On the wicked he will rain coals of fire and sulfur; a scorching wind shall be the portion of their cup. **R**

For the LORD is righteous; he loves righteous deeds; the upright shall behold his face. **R**

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.**

Second Reading: 1 Corinthians 15:12-20

A READING FROM THE FIRST BOOK OF CORINTHIANS

Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain, and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile, and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact, Christ has been raised from the dead, the first fruits of those who have died.

The Word of the Lord.

People: **Thanks be to God**

The Holy Gospel: Luke 6:17-26

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO LUKE

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

He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them.

Then he looked up at his disciples and said:

“Blessed are you who are poor, for yours is the kingdom of God. “Blessed are you who are hungry now, for you will be filled. “Blessed are you who weep now, for you will laugh.

“Blessed are you when people hate you, and when they exclude you, revile you, and defame you^[a] on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

“But woe to you who are rich, for you have received your consolation. “Woe to you who are full now, for you will be hungry. “Woe to you who are laughing now, for you will mourn and weep. “Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

The Gospel of Christ.

People: Praise to You Lord Jesus Christ

SERMON: The Rev. Canon Simon Bell

Like a tree planted by streams of living water

Jeremiah 17:5-10; I Corinthians 15:12-20; Luke 6:17-26; Psalm 1

Sergio Leone, in his classic spaghetti western set during the Civil War, has Clint Eastwood as the Good (Blondie), Lee van Cleef as the Bad (Angel Eyes) and Eli Wallach as Ugly (Duco). Sergio Leone's westerns, while set in the US, are all filmed in the vast deserts of Spain and, in them, he creates these immense panoramic scenes that gives you a sense of the harshness of the landscape. Scenes where the characters are pushed to their limits and their true character shines.

In one scene in the Good, the Bad and the Ugly, Duco takes Blondie through this vast wasteland of sand. Duco is on the horse with an ornate lady's umbrella to shield himself from the sun, while he forces Blondie to walk through the thick sand. While Blondie is clearly dying of thirst – what makes our heart go out to him as the “Good”- Duco (the Ugly) is literally pouring water into the sand and using it to wash his feet. Tormentingly, Duco fires holes into a wooden water canister in front of Blondie and drives him to the brink of death.

Of course, the point of all spaghetti westerns is, in Biblical proportions, that good triumphs over evil, right triumphs over wrong and that those who closest to the brink of utter despair, rise to victory. Thus, in the midst of depicting the true horror, crass brutality and brutal savagery of human action, our hero – Clint Eastwood as the Good – rises up to seize the day and ride off into the sunset as the true victor.

Psalm 1

When I first came to faith as a 14 year old, Psalm One was my favourite Psalm and it still echoes with me today. It captures that wonderful biblical imagery of a desert land where things thrive because of the proximity to water or things wither because of the lack of it. It is a very common Biblical imagery because the landscape of the Palestine is not forgiving or kind. It is harsh beyond extreme.

In addition, the Israelites were a pilgrim people who escaped slavery by wandering through the dessert for forty years. While they had been a nomadic people who had wandered with their livestock through the dry hills and valleys of the Palestine before their enslavement, the Exodus narrative pushed them to a new extreme where thirst and hunger were always a day away.

They took imagery from that experience and used it to describe their faith, “Happy are they who have not walked in the counsel of the wicked, not lingered in the way of sinners, not sat in the seat of the scornful! They delight in the law of the Lord, and they meditate on his law, day and night.” What image can we use to describe their relationship to God? “They are like trees planted by streams of water, bearing fruit in due season, with leaves that do not wither; everything they do shall prosper.”

The Psalmist then contrasts that life giving presence of God, with the fate of the wicked. “It is not so with the wicked; they are like chaff which the wind blows away.” Yes, they are the tumbleweed of existence, the dry husks that are thrown to the dry wind when wheat is thrashed. The Psalmist wants us to get this stark contrast between these productive fruit trees that thrive in the midst of the harsh extremes of life with the non-productive waste that suffers the consequences of the same harsh reality.

The Psalmists never paint a pretty picture of life. Their intention is to suggest to us that in the midst of the harsh realities of life when all of us could literally be blown away as chaff, some of us find a deep rootedness in the refreshing presence of God that sustains us and, more so, makes us productive contributors to the wellbeing of others. And that ultimately the difference is not because of who we intrinsically are, but rather because of who God is. While all of us are like chaff that is blown away in the harsh dry reality of life, God sustains some of us and fosters in us a fruitful life that brings wholeness to others.

The writer Jeremiah picks up on a similar image. He uses a contrasting image of vegetation in the context of the desert of the Palestine. “Cursed are those who put their trust in mere mortals and make mere flesh their strength, whose hearts turn away from God.” Trust is a matter of will in Hebrew thought – I make the choice to trust you. The seat of emotion for Hebrews was the stomach; the heart was the seat of the will – the foundation of choice.

In the harsh realities of life, says Jeremiah, those who turn their back on God and expect themselves or others to be the source of their strength are going to be profoundly disappointed. They are going to be like “a shrub in the desert and shall not see when relief comes.” They are going to be like those who “live in parched places in the wilderness, in an uninhabited salt land.”

By contrast, blessed (those who know the presence of God) are those who trust in the Lord, whose trust is the Lord.” Sorry, read that again, how can the one we trust in also be our trust? Think about the Creed and the difference between belief and holding as beloved. I can say I believe in God as a statement of affirmation – like I believe in gravity or in the democratic process – but to hold as beloved (which is what the Creed actually means) is to live in a mutually affirming relationship. God holds us as beloved (God believes in us) and we return that intention relationally by a choice of our will (not because we feel like it or that it makes logical sense).

Jeremiah describes those who exercise their trust in this way as being “like a tree planted by water, sending out its roots by the stream.” They will not “fear when heat comes” and their “leaves shall stay green”. In the “year of drought” they will not be anxious” and they do not “cease to bear fruit”. Again, what you want to see is that these folk are not spared the same harsh realities of life – heat and drought – but that God sustains them in the midst of it. Again, this is not some self-help Gospel that says God will spare us from the harsh realities of life – hardly. But rather that in the midst of them God will be with us (bless us), sustain us and help us to be productive even in the midst of all that life can throw at us.

To put it into the context of the Gospel reading, Jesus, as he looks up at his disciples in the midst of the demands of life, those are blessed who look like they got the wrong end of the stick in life but faithfully follow him. Conversely, don’t think that because some have it all on this end of things because of their own effort and good fortune that it is going to end well for them.

All three of these passages set for today were written as points of encouragement. They are addressed to those who are on the wrong end of life: the faithful who followed God in the midst of the rebellion of Israel and who, like Jeremiah, are driven into exile in Egypt as refugees; the people of Israel

returning from the exile in Babylon as they sang their hymns (our Psalms) as instructive musical theology as they rebuilt their lives in a devastated promised land; to the twelve disciples as they look at the sea of need before them – the sick, possessed, desperate and broken – and contemplate their future as followers of Jesus.

The point is one of trust – an act of the will to faithfully follow God in a relationship of mutual trust. To find that when the world is parched by the reality of suffering then God is our refreshing presence who sustains us in the heat of life, in the drought of desperation, in the dispersing blast. That when we know ourselves as the poor, the hungry, the weeping, the hated, the ridiculed, the excluded, the reviled, the defamed – in contrast to the rich, the full, the jovial and the praised – God is there to quench our thirst, to enrich us, meet our hunger, wipe away our tears, to love us, to include us, to affirm and value us, to sustain us and make us fruitful.

People: **Amen**

(Time allowed for Silent Reflection.)

THE APOSTLE'S CREED

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

All: **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.

INTERCESSIONS AND THANKSGIVINGS

#13 INCARNATION

(In joy and humility let us pray to the creator of the universe, saying, “Lord, grant us peace.”)

Celebrant: By the good news of our salvation brought to Mary by the angel, hear us, O Lord.
People: **Lord, grant us peace.**

Celebrant: By the mystery of the Word made flesh, hear us, O Lord.
People: **Lord, grant us peace.**

Celebrant: By the birth in time of the timeless Son of God, hear us, O Lord.
People: **Lord, grant us peace.**

Celebrant: By the manifestation of the King of glory to the shepherds and magi, hear us, O Lord.
People: **Lord, grant us peace.**

Celebrant: By the submission of the maker of the world to Mary and Joseph of Nazareth, hear us, O Lord.
People: **Lord, grant us peace.**

Celebrant: By the baptism of the Son of God in the river Jordan, hear us, O Lord.
People: **Lord, grant us peace.**

Celebrant: Grant that the kingdoms of this world may become the kingdom of our Lord and Saviour Jesus Christ; hear us, O Lord.
People: **Lord, grant us peace.**

CONFSSION 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:

What a Friend We Have in Jesus

#532 HB

PRAYER OVER THE GIFTS:

All: Eternal God, you are the strength of the weak and the comfort of sufferers, receive all we offer you this day; turn our sickness into health and our sorrow into joy. 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: We give you thanks and praise, almighty God, through your beloved Son, Jesus Christ, our Saviour and Redeemer. He is your living Word, through who you have created all things.

By the power of the Holy Spirit he took flesh of the Virgin Mary and shared our human nature. He lived and died as one of us, to reconcile us to you, the God and Father of all.

In fulfilment of your will, he stretched out his hands in suffering, to bring release to those who place their hope in you; and so, he won for you a holy people.

He chose to bear our griefs and sorrows, and to give up his life on the cross, that he might shatter the chains of evil and death and banish the darkness of sin and despair. By his resurrection he brings us into the light of your presence.

Now with all creation we 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 and gracious God, accept our praise, through your Son our Saviour Jesus Christ; who on the night he was handed over to suffering and death, took bread and gave you thanks, saying, "Take and eat": this is my body which is broken for you." In the same way he took the cup, saying, "This is my blood which is shed for you. When you do this, you do it in memory of me."

Remembering, therefore, his death and resurrection, we offer you this bread and this cup, giving thanks that you have made us worthy to stand in your presence and serve you.

We ask you to send your Holy Spirit upon the offering of your holy Church. Gather into one all who share in these sacred mysteries, filling them with the Holy Spirit and

confirming their faith in the truth, that together we may praise you and give you glory through your Servant, Jesus Christ.

All glory and honour are yours, Father and Son, with the Holy Spirit in the holy Church, 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 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

BREAKING OF BREAD #6:

Celebrant: We break the bread of life, and that life is the light of the world.

All: **God here among us, light in the midst of us, bring us to light and life.**

AGNES DEI – 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:

*Take My Life and Let it Be
Breathe on Me Breath of God*

#435 HB
#649 HB

PRAAYER AFTER COMMUNION:

All: **God of tender care, in this eucharist we celebrate your love for us and for all people. May we show your love in our lives and know its fulfilment in your presence. 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: May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit.

All: Amen.

NOTICES: Daily Devotions – team of writers at Good Shepherd, St Margaret’s and Trinity – contact Norm Savill nsavill@bell.net to be included or check the parish websites.

Vestry – St Margaret’s Vestry is on the 28 Feb at 12:00 both in-person and via Zoom.

Shrove Tuesday – 1st of March – Pancakes to Go – call the parish office for details
Ash Wednesday – 2nd of March – Signing with Ashes at 11:00 and 7:00 p.m. in person and on-line services

Lenten Studies Groups:

The “I am”s in John’s Gospel – for six Thursday of Lent between 12:00 and 1:00 at St Margaret’s starting on the 3rd of March. In-person in the church and on-line.

Faith in the City: Conversations in Urban Theology – for the six Friday's of Lent between 12:00 and 1:00 at Trinity starting on the 4th of March. In-person in the church and on-line. Lunch to go.

Recessional: *O God Our Help in Ages Past (verses 1,3,4 and 6)* #528 HB

THE DISMISSAL:

Celebrant: Let us bless the Lord.
People: **Thanks be to God.**

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Service of Morning Prayer taken from the The Book of Alternative Services. Copyr1985 by the General Synod of the Anglican Church of Canada.

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Assisting Rev. Alex Hewitt today:

Celebrants:	Rev. Alex Hewitt, Dr. Amy Bell
Preacher:	The Rev. Alex Hewitt
1 st Reading:	Jim Hogg
2 nd Reading:	Kevin Hamann
Gospel:	Amy Pauley
Prayers:	Margaret Paradis
Server:	Beth Steffler
Chancel:	Beth Steffler
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:

Ruby & Kirk; Joan McDonald; Cecilia Mowat & Tanya Bowskill; Rose Court; Kim Middaugh; The Fitzmaurice Family; Lorraine W; Cathy Cole; Vayda; Colleen; Wilma; Barb Semsch; Marco Romita & Rose; Sally; Daniel Leibovich; Steve & Jade; Donna & Ray Wilson; Bob Anderson; Nancy Perault; Jim & Barb Tomkins; Stephen Bertelsen; Ron and Karen; Braedy; Gabrielle & Dom & family; Samantha Wright; Karyn; Shane & Shelly Finnigan & Families; Rose McIntyre; Rev. Janet Mitchell; Dave & Winnie Fulcher; Phil & Kathy C.; Cole; Martin Bertelsen; Lorraine W.; Sharron Snider; Peter Hubbard; Mark Ralston; Jackson; Sally Smith; Marilyn Lloyd; Theresa & Pete; Valerie; Darlene Jessem; Doreen; Brenda Jessem; Brenda & Brian; Derek; Jaxon Croft; Sean.

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:

Sharon Z; Adesh; Lisa Marie; Sophia L.; Joyce Antony; Bill & Cathy Gray; Pam Rees; Alvin Maynard; Dave Lawrence; Livia & Neil Purcell; Sheila Green; Carrie Snow; Sheri Scott; Carl; Mark & Erin; Wally Raymond; Christine; Audrey Moody; Lynda Raye; Garn Mennell; Lee & Jeannie Martin; Michelle Sinclair and mom; Jane & Ron Lewis; Marilyn Foley; Bill Snow; Deborah Hall; Owen; Jen Galicinski; Arlene; Joan Gough; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Wendy Goodyer; Do Saunders; Jefferson Jr.; June Osolin; Tanya Wade-Vargas.

In the Anglican Cycle of Prayer we pray for:

The Diocese of Nippon Sei Ko Kai

In the Toronto Diocesan Cycle of Prayer we pray for:

Mississauga Deanery