

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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7th SUNDAY AFTER PENTECOST

July 11th, 2021

10:00 a.m. Service

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10:00 a.m. Holy Eucharist

11:00 a.m. Scattering of Ashes

THE GATHERING OF THE COMMUNITY

PROCESSIONAL: *Praise the Lord with the Sound of Trumpets*

#309 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)

Almighty God, you have made us for yourself, and our hearts are restless until they find their rest in you. May we find peace in your service, and in the world to come, see you face to face; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People: Amen.

THE PROCLAMATION OF THE WORD

FIRST READING: Amos 7:7-15

A READING FROM THE BOOK OF AMOS

This is what he showed me: the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand.

And the LORD said to me, "Amos, what do you see?" And I said, "A plumb line." Then the Lord said, "See, I am setting a plumb line in the midst of my people Israel; I will never again pass them by; the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword."

Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, "Amos has conspired against you in the very center of the house of Israel; the land is not able to bear all his words.

For thus Amos has said, 'Jeroboam shall die by the sword, and Israel must go into exile away from his land.'"

And Amaziah said to Amos, "O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom."

Then Amos answered Amaziah, "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the LORD took me from following the flock, and the LORD said to me, 'Go, prophesy to my people Israel.'"

The Word of the Lord.

People: Thanks be to God

PSALM: 85:8-13

Let me hear what God the LORD will speak, for he will speak peace to his people, to his faithful, to those who turn to him in their hearts.

Surely his salvation is at hand for those who fear him, that his glory may dwell in our land.

Steadfast love and faithfulness will meet; righteousness and peace will kiss each other.

Faithfulness will spring up from the ground, and righteousness will look down from the sky.

The LORD will give what is good, and our land will yield its increase.

Righteousness will go before him, and will make a path for his steps.

SECOND READING: EPHESIANS 1:3-14

A READING FROM THE BOOK OF EPHESIANS

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love.

He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved.

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.

In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory.

In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

The Word of the Lord.

People: Thanks be to God.

THE HOLY GOSPEL: Mark 6:14-29

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO MARK

People: Glory to You Lord Jesus Christ

King Herod heard of it, for Jesus' name had become known. Some were saying, "John the baptizer has been raised from the dead; and for this reason these powers are at work in him."

But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old."

But when Herod heard of it, he said, "John, whom I beheaded, has been raised."

For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her.

For John had been telling Herod, "It is not lawful for you to have your brother's wife."

And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him.

But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee.

When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it."

And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom."

She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer."

Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter."

The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her.

Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother.

When his disciples heard about it, they came and took his body, and laid it in a tomb.

The Gospel of Christ.

People: Praise to You Lord Jesus Christ

SERMON: Fr. Simon

Amos – it matter how things measure up

Amos 7:7-15; Psalm 85:8-13; Ephesians 1:3-4; Mark 6:14-29

Now Amos – “burden” or “burden-bearer” - was no specialist in construction in his day. In fact, we are told that he was a simple shepherd and dresser of sycamore trees. But God gives him a vision of a wall and a plumb-line that has major implications for the folk he has been asked to speak to on behalf of God.

The people of Israel were a single kingdom under the first three kings - Saul, David and Solomon – but it is split in two by Solomon’s sons. The southern smaller kingdom - based in Jerusalem – is known as Judah. The larger kingdom – which ends up with its own religious centre in Bethel – is known as Israel. Amos is an odd fish, because he is really a farmhand from the smaller kingdom of Judea who God asks to go and take the message of God’s judgment to the city of Bethel right in the heart of the Kingdom of Israel. Initially he is well liked primarily because he speaks about all the wrong going on in the neighbouring kingdoms to Israel, including Judah. He holds back no punches, “For three sins of Judah, even for four, I will not turn back my wrath ... I will send fire upon Judah that will consume the fortresses of Jerusalem” (Amos 2:4-5).

He then shifts his focus and starts speaking out about the evil in Israel. Amos uses a lot of images: an over-loaded cart, a roaring lion, a shepherd rescuing just two legs and a sheep’s ear from a lion.

Then in ch.7 we have five visions: a vision of locusts, a vision of fire, a vision of a plumb-line, a vision of a basket of fruit, and a vision of a stricken sanctuary. Each vision carries with it a particular image of what God is saying about the kingdom of Israel and what God is going to do about it.

A plumb-line is a pointed metal weight attached to a piece of string. You use it when you are building a wall to ensure that the wall is vertically straight. Each time you put down another layer of brick or stone or put up a post or beam you measure it against the plumb-line to ensure it is vertically straight (gravity does the rest). Why? So that if it is off then you only need to deal with the one layer, not the entire wall. So, what is the problem with this wall in the vision? Well, it is already completed and it is completely off! The only solution is to break it down right to the foundation and start again.

So, what's the problem with the Kingdom of Israel then? The whole kingdom, from the foundation up, is completely off kilter. It is not like there are a few things that can be tweaked or a little bit of interior decorating that might be done to make it look good. There is no point in repainting the wall or moving the furniture about or hanging more pictures to hide the blemishes. The entire structure needs to be demolished so that the entire structure can be built from scratch.

King Jeroboam II had established a kingdom built upon greed. The political and religious elite had become wealthy at the expense of the poor and down-trodden and, rather than dealing with their wrong-doing, they became complacent. As Amos points out, "They sell the righteous for silver, and the needy for a pair of sandals. They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed" (2:6-7). They exploited women, have no regard for the means of justice and create a sham of their religious tradition. In fact, they are so corrupt that they use their faith to justify their wrongdoing. And it is so bad that even the religiously powerful buy into all this greed and corruption in-order to gain from it. Amos' message is not about political reform, but revolution. This is about destroying the old order and establishing a new one.

The response to Amos is not good at all and he is accused of treason. One of his key antagonists is a priest in the religious centre of the Kingdom of Israel named Amaziah. He hears Amos' message and gets a message to the king Jeroboam, "Amos has conspired against you in the very centre of the house of Israel; the land is not able to bear all his words." He suggests to the king that Amos is attacking the very centre of the king's power base, the temple. He also twists the message and removes the references to the religious "sanctuaries being laid to waste" and adds that Jeroboam's people will be taken into exile.

In addition, Amaziah sets into Amos, "O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; but never again prophesy at Bethel, for it is the king's sanctuary, and it is the temple of the kingdom" (7:12-13). But Amos responds that there is nothing in this for him, "I am no prophet, nor a prophet's son; but I am a herdsman and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel'" (7:14-15).

Saint Ignasuis suggested that each of us needs to live an examined life marked by daily discipline of reflecting upon our life by asking simple question, "What is there in my day to give thanks for?" "What in my day challenged me?" "What is there in my day that was unresolved and that I need to tend to tomorrow in a healthy way?" And ultimate, "Where did I see God at work in my day?" They serve as the measure or plumb-line of our day so that the next day is built upon a good and healthy foundation.

Sometimes we walk around with tons of unresolved “stuff” because we really do not want to deal with it. The “examined life” is about creating opportunity in our lives to intentionally “deal with our stuff” in a way that invites God in to help us become healthy and whole individuals. Holy and wholistic have the same root understanding about being healed and restored – the intentionally examined life is about journeying to wholeness.

The alternative is to recognize that we just don’t measure up, irrespective of how much we redecorate, move the furniture, plaster over the cracks or shove things in the closet. Sometimes life requires a complete change of direction and a re-orientation of ourselves, what we refer to as repentance.

Simultaneously, we still live in a world where people are sold or traded for less than a pair of shoes. Where people are commoditized as a replaceable component on a production line, who earn less than a living wage, who are forced into the child sex trade, who are degraded and bullied as sexual objects on Face book, who are killed by police officers or racists because of the colour of their skin, who are made to feel less than human because of their sexual orientation or bullied at school because they “don’t fit” or live as homeless people because they have mental health issues or are amongst the growing elderly poor, who vanish without a trace because they are First Nations women or died an unknown death because they went to a residential school.

There are more than enough issues for a hundred Amos’. But what is it that God would ask you to engage yourself in? What is it that at your very core cries out, “This is an injustice in the eyes of God and that I am called to engage myself in and speak out on?” Like Amos there is no need for you to be a prophet. If God used a shepherd and a dresser of sycamore trees to take on a kingdom, then he can use you or me to take on a government department or a corporation or an institution or a powerful individual.

We will be told to “go home” or accused of doing it for our own benefit, told that we are on the wrong side of God, that the important people have agreed to it, that we are not patriotic enough or that we are just simply stirring things up for the sake of being difficult. It is then that we need to step back and take stock of our vocation and to see God at work. “This is what the Lord say” appears forty times in the book of Amos for a reason. Amos knew at the end of the day that what he saw being done in the name of God in the kingdom of Israel was wrong and against everything that God stood for. That all the exploitation, dehumanizing of women, destruction of communities and the religious justification of greed and complacency was simply wrong. He just had a knack for listening to God and communicating in neat symbolic ways what God had to say about it. If God has laid a burden on our hearts then God will give us the means to address it if you are willing to listen and speak out.

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: *Lord the Light of Your Love*

#460 HB

PRAYER OVER THE GIFTS

Celebrant: Father, your word creates in us a yearning for your kingdom. Receive all we offer you this day, and keep us in your peace; for the sake of Jesus Christ the Lord.

People: Amen.

EUCHARISTIC 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.

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:

*We Hold the Death of the Lord
Spirit of the Living God*

#68 HB
#647 HB

Prayer after Communion

Living God, in this sacrament we have shared in your eternal kingdom. May we who taste this mystery forever serve you in faith, hope, and love. We ask this in the name of Jesus Christ the Lord.

People: Amen.

The Doxology

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.

People: 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: *Go to the Lord*

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:	Lorraine Chew
Second Reading:	Beth Steffler
Ashes Reading:	Kevin Hamann
Prayers:	Lorraine Chew
Gospel:	Margaret Paradis
Server:	Beth Steffler
Audio/Visual:	David Paradis
Music:	Craig Snider
Chancel Ministry:	Sharon Zacchigna, Marie LeMoine
Sidespersons:	Kevin Lemoine, 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:

Roxanne Reid & Family & Bill Goodyer Family; Garn Mennell; Jane & Ron Lewis; Lorraine Whitwell; Doreen; The Wade Family; Alan Proudlove; Anthony Sacco; Sally Rees & her mom; Michelle Sinclair, Mom and Family; Livia & Neil Purcell; Adesh; Lee & Jeannie Martin; Cecilia Mowat; Tanya Bowskill; Sheri Scott; Audrey Moody; Wally Raymond; Christine; Kim; Carl; Mark & Erin; Wendy; Brenda Jessem; Shirley; Lynda Raye; Kilravey; Rhonda; Sherrie O.; Brenda & Brian; Derek; Theresa & Pete; 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:

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; Marg Abbott; Jordan; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Bill & Cathy Gray; Wendy Goodyer; Donna Wilson; Gordon Kennedy; Paul & Rose McIntyre; Jim Tomkins; Do Saunders; Jefferson Jr.; June Osolin; Martin & Stephen Bertelsen; Tanya Wade-Vargas.

In the Anglican Cycle of Prayer we pray for:

Diocese of Derry & Raphoe (Ireland)

In the Toronto Diocesan Cycle of Prayer we pray for:

Mission to Seafarers