

**ST. MARGARET OF SCOTLAND ANGLICAN CHURCH**

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*Wednesday Service*

January 26, 2022

11:00 a.m. Service

# Wednesday Service

January 26, 2022

11:00 a.m. Morning Prayer

## THE GATHERING OF THE COMMUNITY

Celebrant: Lord, open our lips,

**All: And our mouth shall proclaim your praise.**

Celebrant: O God, make speed to save us.

**All: O Lord, make haste to help us.**

**All: 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.**

**Alleluia!**

Celebrant: The Word was made flesh and dwelt among us: O come, let us worship.

## THE PSALMS

### PSALM 49

Celebrant: Hear this, all you peoples; hearken, all you who dwell in the world,

**People: you of high degree and low, rich and poor together.**

Celebrant: My mouth shall speak of wisdom,

**People: and my heart shall meditate on understanding.**

Celebrant: I will incline my ear to a proverb

**People: and set forth my riddle upon the harp.**

Celebrant: Why should I be afraid in evil days,

**People: when the wickedness of those at my heels surrounds me,**

Celebrant: The wickedness of those who put their trust in their goods,

**People: and boast of their great riches?**

Celebrant: We can never ransom ourselves,

**People: or deliver to God the price of our life;**

Celebrant: For the ransom of our life is so great,

**People: that we should never have enough to pay it,**

Celebrant: In order to live for ever and ever,

**People: and never see the grave.**

Celebrant: For we see that the wise die also; like the dull and stupid they perish  
**People:** **and leave their wealth to those who come after them.**

Celebrant: Their graves shall be their homes for ever, their dwelling places from generation to generation,  
**People:** **though they call the lands after their own names.**

Celebrant: Even though honoured, they cannot live for ever;  
**People:** **they are like the beasts that perish.**

Celebrant: Such is the way of those who foolishly trust in themselves,  
**People:** **and the end of those who delight in their own words.**

Celebrant: Like a flock of sheep they are destined to die; Death is their shepherd;  
**People:** **they go down straightway to the grave.**

Celebrant: Their form shall waste away,  
**People:** **and the land of the dead shall be their home.**

Celebrant: But God will ransom my life;  
**People:** **he will snatch me from the grasp of death.**

Celebrant: Do not be envious when some become rich,  
**People:** **or when the grandeur of their house increases;**

Celebrant: For they will carry nothing away at their death,  
**People:** **nor will their grandeur follow them.**

Celebrant: Though they thought highly of themselves while they lived,  
**People:** **and were praised for their success,**

Celebrant: They shall join the company of their forebears,  
**People:** **who will never see the light again.**

Celebrant: Those who are honoured, but have no understanding,  
**People:** **are like the beasts that perish.**

**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.**

## **THE PROCLAMATION OF THE WORD**

**Reading:** Hebrews 9:15-28

### **A READING FROM THE BOOK OF HEBREWS**

For this reason, he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant.

Where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive. Hence not even the first covenant was inaugurated without blood. For when every commandment had been told to all the people by Moses in accordance with the law, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people, saying, ‘This is the blood of the covenant that God has ordained for you.’ And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

Thus, it was necessary for the sketches of the heavenly things to be purified with these rites, but the heavenly things themselves need better sacrifices than these. For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world.

But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. And just as it is appointed for mortals to die once, and after that the judgement, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

The word of the Lord.

**People: Thanks be to God.**

GOSPEL: John 5:19-29

### **THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO JOHN**

**People: Glory to you, Lord Jesus Christ.**

Jesus said to them, ‘Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise. The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomsoever he wishes.

The Father judges no one but has given all judgement to the Son, so that all may honour the Son just as they honour the Father. Anyone who does not honour the Son does not honour the Father who sent him. Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgement, but has passed from death to life.

‘Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so he has granted the Son also to have life in himself; and he has given him authority to execute judgement, because he is the Son of Man. Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

The Gospel of Christ.

**People: Praise to you, Lord Jesus Christ.**

**SERMON: Rev. Canon Simon Bell**

### **A patterned life**

The disciples and people in Jesus' day would have understood a family apprenticeship all too well. Jesus had followed in the trade of his father, Peter and Andrew, James and John had followed in the trades of their fathers. They, from the earliest age, were expected to watch and learn, to grow into the skills taught to them by the generation who had gone before. They would have been given more and more responsibility the more they learned until they could function as an equal – an adult. It is only once one could function as an equal that one would be entitled to develop one's own flair and creativity and set one's own mark in one's trade.

“Jesus said to them, ‘Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise.’” Jesus presents himself as the apprentice to the father as the one who “sees what the father is doing” and patterns himself accordingly. That patterning comes from a relationship imbedded in love, “The Father loves the Son and shows him all that he himself is doing” and grows from mastery to personal accomplishment, “and he will show him greater works than these, so that you will be astonished”.

This passage is a demonstration of a constant intertwining of the Father and Son in character and action in giving life and judgment. The emphasis of the passage is upon the divinity of Jesus – his capacity to give life and to exercise judgment – in unity with the Father. The subjects of that life granting, and judgment are humans who are entrusted with the task of worship and faith. In essence, Jesus in his humanity is as much the object of that worship and faith as the father as he is the giver of life and judgment in his divinity.

The writer of Hebrews makes that similar distinction for us in the idea of the priest who offers sacrifices annually for the sins of the people. The very nature of the act is that it is limited and a shadow or a sketch or a representation or a copy or a pattern of a much greater reality. It is a little like looking at a photocopy of a painting by Van Gogh and not recognising that it is not the real thing or seeing a photo of a person and not recognising that there is a lot more to the person than what the image presents. While these repeated offerings were earthly and made with human hands as a shadow or sketch or representation or copy or pattern, something greater was to be achieved in Christ that was actually the real thing.

Here the writer (Hebrews 9:26 and 28) wants us to come to the realisation that Christ was operating at a very different level to us and, in doing so, he “has appeared once for all at the end of the age to remove sin by the sacrifice of himself” and “so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.” The Book of Common Prayer put it “who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.”

Our Collect for today reads, “Almighty God, by grace alone you call us and accept us in your service” for a reason. As much as we pattern ourselves as disciples or followers on Jesus that “apprenticeship” never makes us equals. Rather we are “called and accepted” into service by the grace of God – demonstrated to us in Christ – alone and not by our own effort. Rather, when we act, we are simply a shadow or a sketch or a representation or a copy or a pattern of a much greater reality in Christ that points others to their human vocation of faith and worship. Amen

**All: Amen**

*(Time allowed for Silent Reflection.)*

## **AFFIRMATION OF FAITH**

**Hear, O Israel**

**All: Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first and the great commandment. The second is like it: Love your neighbour as yourself. There is no commandment greater than these.**

## **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.**

We give thanks for the life of Grace Jones and Ron Stewart.

**All: Amen.**

## THE COLLECT OF THE DAY (Prayer of the Day)

**All:** Almighty God, by grace alone you call us and accept us in your service. Strengthen us by your Spirit, and make us worthy of your call; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

## THE LORD'S PRAYER

Celebrant: Gathering our prayers and praises into one, let us pray as our Saviour taught us,

**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

## DISMISSAL:

Celebrant: Let us bless the Lord.

**All:** Thanks be to God.

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

Presently sharing the services between St Margaret's and Trinity until we go back to in-person worship.

Seminar called *Compassionate Church: Paths to Greater Openness, Inclusivity and Hospitality*. Session 1 will address "Perspectives on White Privilege". This will take place on Monday January 31<sup>st</sup>, 2022 from 7:30 – 8:30 p.m. via ZOOM. To register please contact Amy Pauley at [assistant@trinitybarrie.ca](mailto:assistant@trinitybarrie.ca).

Vestry – Trinity on the 13<sup>th</sup> of February @12:00 and St Margaret's on the 28 Feb at 12:00.

Shrove Tuesday - 2<sup>nd</sup> of March

Ash Wednesday – 3<sup>rd</sup> of March

## 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.

## **THE DISMISSAL:**

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

People: **Thanks be to God.**

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### **Assisting today:**

Celebrant (online): The Rev. Canon Simon Bell

Video: Fr. Simon/David Paradis

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

Donna & Ray Wilson; Bob Anderson; Nancy Perault; Jim & Barb Tomkins; Stephen Bertelsen; Ron and Karen; Daniel Leibovich; Steve & Jade; Sharon Z; Cecil Nelson's Family; Braedy; Gabrielle & Dom & family; Brandon & Rineke Semsch; Samantha Wright; Karyn; Shane & Shelly Finnigan & Families; Bill & Cathy Gray; Rev. Janet Mitchell; Rose McIntyre; Dave & Winnie Fulcher; Laura Johnston; Phil & Kathy C.; Cecil Nelson's Family; Cole; Martin Bertelsen; Lorraine W.; Sharron Snider; Peter Hubbard; Mark Ralston; Kim Middaugh; 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:**

Adesh; Lisa Marie; Sophia L.; Joyce Antony; 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; Cecilia Mowat; Marilyn Foley; Bill Snow; Deborah Hall; Owen; Jen Galicinski; Arlene; Joan Gough; Lorraine W; Fr. Murray; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Wendy Goodyer; Gordon Kennedy; Do Saunders; Jefferson Jr.; June Osolin; Tanya Wade-Vargas.

### **In the Anglican Cycle of Prayer we pray for:**

The Diocese of Kajiado – The Anglican Church of Kenya

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

Christ Church, Kettleby