

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

161 Hanmer St. W., Barrie, On L4N 7S1 (705) 721-9528
www.stmargaretbarrie.ca Email: stmarg@rogers.com Fax: (705) 721-9455



Wednesday, March 24, 2021

Incumbent	The Rev. Simon Bell	(416) 570-6898
Honorary Associate	Alex Hewitt	(705) 333-6650
Rector's Warden	Grant Robinson	(705) 726-0147
People's Warden	Peter Beckett	(705) 733-1741
Deputy Rector's Warden	David Paradis	(705) 329-2129
Deputy Rector's Warden	Pauline Cook	(705) 737-0605
Deputy People's Warden	Doug Court	(705) 728-6659
Deputy People's Warden	Laura Johnston	(705) 322-2186
Office Administrator	Colleen Hamann	(705) 728-8761
Treasurer	Joy Packham	(705) 721-4482
Envelope Secretary	Pam Kernen	(705) 733-5286
Sunday School Superintendent	Eileen Cunningham	(705) 715-8468
Lay Associate, Missional	Beth Steffler	(705) 728-1543
Lay Associate, Pastoral	Amy Pauley	(613) 404-3349
Prayer Chain	Gail Jones	(705) 726-4221
Chancel Co-ordinator	Diane MacCormack	(705) 734-2957
Flower Chancel	Sharon Zacchigna	(705) 252-0731
Music Directors	Gayle Haley	(705) 728-3859
	Craig Snider	(705) 722-1117
Custodians	Chanda Farrell	(705) 828-7186
	Dave Flavelle	
Sidesperson Co-ord.	Kevin LeMoine	(705) 252-6528
Audio/Visual	David Paradis	

Wednesday Service

March 24, 2021

11:00 a.m. Morning Prayer

THE GATHERING OF THE COMMUNITY

Celebrant: Lord, open our lips,

People: And our mouth shall proclaim your praise.

Celebrant: O God, make speed to save us.

People: O Lord, make haste to help us. 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.

Celebrant: The Lord is full of compassion and mercy: O come, let us worship.

VENITE

Psalm 95.1-7

Come, let us sing to the Lord;

People: let us shout for joy to the rock of our salvation.

Let us come before his presence with thanksgiving

People: and raise a loud shout to him with psalms.

For the Lord is a great God,

People: and a great king above all gods.

In his hand are the caverns of the earth,

People: and the heights of the hills are his also.

The sea is his for he made it,

People: and his hands have moulded the dry land.

Come, let us bow down, and bend the knee,

People: and kneel before the Lord our maker.

For he is our God, and we are the people of his pasture and the sheep of his hand.

People: Oh, that today you would hearken to his voice!

THE PSALMS

Psalm 128

A Song of Ascents.

Happy is everyone who fears the LORD, who walks in his ways.

You shall eat the fruit of the labour of your hands; you shall be happy, and it shall go well with you.

Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table.

Thus shall the man be blessed who fears the LORD.

The LORD bless you from Zion. May you see the prosperity of Jerusalem all the days of your life.

May you see your children's children. Peace be upon Israel!

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

The Readings

A READING FROM THE BOOK OF ROMANS 10:14-21

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!' But not all have obeyed the good news; for Isaiah says, 'Lord, who has believed our message?' So faith comes from what is heard, and what is heard comes through the word of Christ. But I ask, have they not heard? Indeed they have; for 'Their voice has gone out to all the earth, and their words to the ends of the world.' Again I ask, did Israel not understand? First Moses says, 'I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.' Then Isaiah is so bold as to say, 'I have been found by those who did not seek me; I have shown myself to those who did not ask for me.' But of Israel he says, 'All day long I have held out my hands to a disobedient and contrary people.'

The word of the Lord.

People: Thanks be to God.

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO JOHN 10:1-18

People: Glory to you, Lord Jesus Christ.

'Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.' Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, 'Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.'

‘I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason, the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.’

The Gospel of Christ.

People: Praise to you, Lord Jesus Christ.

SERMON

Images of a Good Shepherd

In these eighteen opening versus Jesus uses a series of images or pictures or what the writer John refers to as “figures of speech” or more literally allegory (*paroimian*) in order to communicate something about the relationship of Jesus to us. Each of them plays upon a very familiar image to Jesus’ listeners – namely the relationship between sheep and a shepherd.

In the first image Jesus is the shepherd who calls the sheep to follow him. It plays on the idea of this intimate sense of knowing between the shepherd and the sheep that would have been very familiar to the people of the Palestine in Jesus’ day. Sheep were given names and came to recognise the shepherds call when they were led.

Part of the lambing process for us is that the lambs are penned with their mothers for the first few days to encourage the bonding process that is through taste, scent and sound. When they are put out with the larger flock the lambs and mothers know each other intimately. The same is true of their relationship to the guard llamas who become part of the flock and just so for us. The lambs that we bottle feed place that attachment onto us and if we were with them 24 hours a day, seven days a week that attachment would be profoundly strong. And, in contrast, they inherently recognise the danger in the stranger – the unfamiliar voice.

This first image carries with it connotations of discipleship – listening, relating/being known and following. Jesus sets himself up in contrast to the thief or bandit who climbs in over the wall, who is barred by the gatekeeper and who is a stranger’s voice that instills terror for being unknown. In contrast, Jesus is the one who enters through the gate with the gatekeeper’s permission, calls the sheep by name and they follow because they recognise his voice.

The second image that Jesus uses is that of a penning area where sheep were kept in Jesus’ day. It could have been made out of stone piled upon each other or sticks woven into each other. It would have had a single opening that the sheep would have entered at night for their safety and which they would have been led out of to graze at the start of the day. The shepherd would have rested and slept in the doorway and would have literally functioned as the door (*thyra*) or gate.

Jesus literally says, “I am sheep’s door”. While we like the idea of Jesus being the Good Shepherd we hardly conceptualise of him as a door, but he actually refers to himself in that image in order to communicate that when we pass through him we pass to safety – “whoever enters by me will be saved”. Again, we have a contrast and this time with the thief or bandit who comes to “steal, kill and destroy” – the fear or danger from

whom Jesus rescues us. The word translated “saved” is “he will be saved” – *sothesetal* – and carries with it the idea of being rescued from dangers/restored to wholeness/made well or preserved from danger. But the flip side of that is that Jesus is not only the door of rescue from danger, but the door to rich pasture and life – with abundance.

The third image we have is of Jesus as the “good shepherd” who “lays down his life for the sheep”. The contrast we have in this image is of the “hired hand” that, while willing to look after the sheep while all is well, is more than willing to flee when danger appears because he does not “care for the sheep.” The contrast is there to tell us that Jesus – as the good shepherd – is not there for his own benefit and not motivated by greed, but rather is there for our benefit as the one who cares.

It is in the use of this image that Jesus explains his own sacrificial giving, not an appeasement of some vengeful God/Father or as a payment/atonement for wrong, but rather as a sacrificial act of love that is freely given for the sake of those who are loved and known. The image is woven into the idea of rescue from danger found in the first and second image but is expanded out to explore the actual motivation of the shepherd who freely and willingly gives of himself in order to secure the rescue of the sheep.

I pray God that as we journey into Palm Sunday and Holy Week, we will hear the call of the Good Shepherd to know the abundance of life offered and the security of embrace. As we reflect of Christ as the door and the good shepherd, we might comfort in being known, named, called, restored to wholeness and led out to the fullness of life.

People: **Amen**

AFFIRMATION OF FAITH

Hear, O Israel

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

Litany 8

By your incarnation and your birth in poverty, by your baptism, your fasting, and your trials in the desert, O Lord, hear our prayer; **Kyrie eleison** *or* **Lord, have mercy.**

Celebrant: By your agony in the garden, by your cross and passion, by your death and burial, by your resurrection and ascension, and by the gift of your Holy Spirit, O Lord, hear our prayer;

People: **Kyrie eleison.**

Celebrant: In times of trouble and in times of well-being, at the hour we die and on the day of your glory, O Lord, hear our prayer;

People: **Kyrie eleison.**

Celebrant: Deliver us from war and violence, from hardness of heart and from contempt of your love and your promises; O Lord, hear our prayer;

People: **Kyrie eleison.**

Celebrant: Enlighten our lives with your word, that in it we may find our way and our hope; O Lord, hear our prayer;

People: Kyrie eleison.

Celebrant: Assist your people in every land, govern them in peace and justice, defend them from the enemies of life; O Lord, hear our prayer;

People: Kyrie eleison.

THE COLLECT

Most merciful God, by the death and resurrection of your Son Jesus Christ, you created humanity anew. May the power of his victorious cross transform those who turn in faith to him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People: Amen

THE LORD'S PRAYER

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

People: 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.

People: Thanks be to God.

NOTICES:

We will continue with on-line worship through Holy Week and into Easter.

Pick up blessed palm crosses from church on Palm Sunday (28th of March) between 10:00 a.m. and 2:00 p.m. where they will be distributed in the parking lot.

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.

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Assisting Rev. Simon today:

Celebrant/Preacher: The Rev. Simon Bell
Video: David Paradis

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

Kaus; Brenda Jessem; Shirley; Bobby Paradis & Family; Margaret & David Paradis; Marg Thomas & Family; Lyon's Family; Jodine; Lynda Raye; Frank Kilravey; Rhonda; Sherrie O.; Jane Tutty; Edison's Family & his Teacher who has Covid; Bill and Ann Canning; Tanya North; Amy McDuff May; Brenda & Brian; Derek; Theresa & Pete; Jaxon Croft; Ron & Jane Lewis; Michelle & Ian Sinclair; Sean; Kevin H.; Sophia L; Amanda Stewart; Kathryn; Anna Sellers; Marty

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:

Kadeem Broomes; Diane M.; Bill Snow; Deborah Hall; Owen; Mark & Winnie; Staff and Residence at Roberta Place; Brian W.; Cecilia Mowat; Jen Galicinski; Sheri Scott; Arlene; Joan Gough; Lorraine W; Stephanie; Fr. Murray; Amy P. & Family; Marg Abbott; Livia & Neil Purcell; Jordan; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Lee & Jeannie Martin; Bill & Cathy Gray; Wendy Goodyer; Michelle & Ian Sinclair; Donna Wilson; Garn Mennell; Margaret & 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:

The Diocese of Ballarat (Australia)

In the Toronto Diocesan Cycle of Prayer we pray for:

St. John, Willowdale