

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 Service

November 17, 2021

11:00 a.m. Service

Wednesday Service

November 17, 2021

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.

Celebrant: Watch at all times, praying that you may stand before the Son of man. *Luke 21.36*

The night has passed, and the day lies open before us; let us pray with one heart and mind.

Silence is kept.

As we rejoice in the gift of this new day, so may the light of your presence, O God, set our hearts on fire with love for you; now and for ever.

People: Amen.

THE PSALMS

Psalm 109:1-4, 20-28

Celebrant: Hold not your tongue, O God of my praise;

People: for the mouth of the wicked, the mouth of the deceitful, is opened against me.

Celebrant: They speak to me with a lying tongue;

People: they encompass me with hateful words and fight against me without a cause.

Celebrant: Despite my love, they accuse me;

People: but as for me, I pray for them.

Celebrant: They repay evil for good,

People: and hatred for my love.

Celebrant: But you, O Lord my God, oh, deal with me according to your name;

People: for your tender mercy's sake, deliver me.

Celebrant: For I am poor and needy,

People: and my heart is wounded within me.

Celebrant: I have faded away like a shadow when it lengthens;

People: I am shaken off like a locust.

Celebrant: My knees are weak through fasting,

People: and my flesh is wasted and gaunt.

Celebrant: I have become a reproach to them;

People: they see and shake their heads.

Celebrant: Help me, O Lord my God;

People: save me for your mercy's sake.

Celebrant: Let them know that this is your hand,

People: that you, O Lord, have done it.

Celebrant: They may curse, but you will bless;

People: let those who rise up against me be put to shame, and your servant will rejoice.

Celebrant: Let my accusers be clothed with disgrace

People: and wrap themselves in their shame as in a cloak.

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.

THE PROCLAMATION OF THE WORD

READING: 21:22-22:5

A READING FROM THE BOOK OF REVELATION

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it.

Its gates will never be shut by day—and there will be no night there. People will bring into it the glory and the honour of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.

Nothing accursed will be found there anymore. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign for ever and ever.

The word of the Lord.

People: Thanks be to God.

HOLY GOSPEL – Matthew 17:22-27

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING MATTHEW

People: Glory to you, Lord Jesus Christ.

As they were gathering in Galilee, Jesus said to them, ‘The Son of Man is going to be betrayed into human hands, and they will kill him, and on the third day he will be raised.’ And they were greatly distressed.

When they reached Capernaum, the collectors of the temple tax came to Peter and said, ‘Does your teacher not pay the temple tax? He said, ‘Yes, he does.’ And when he came home, Jesus spoke of it first, asking, ‘What do you think, Simon? From whom do kings of the earth take toll or tribute?

From their children or from others?’ When Peter said, ‘From others’, Jesus said to him, ‘Then the children are free. However, so that we do not give offence to them, go to the lake and cast a hook; take the first fish that comes up; and when you open its mouth, you will find a coin;^[e] take that and give it to them for you and me.’

The Gospel of Christ.

All: Praise to You Lord Jesus Christ

SERMON: Fr. Simon

Offence and distress

Is there a “correct” emotional response to Jesus? Are the words and actions of Jesus meant to elicit a particular emotional response from us? Jesus invokes very different emotions and responses in the Gospels. The Gospel story – the Good News – invokes joy, gratitude and rejoicing over and over again. The miracles of Jesus invoke surprise and thankfulness, worship and adoration. Yet simultaneously, the words and actions of Jesus invoke anger, offence, confusion, and judgment. They feed conflict. And in this particular reading, we see some very contrasting emotions being displayed.

The context of the passage is the regrouping of the disciples as a select few of them descend down the mountain where they have experienced Jesus’ transfiguration (and emotional high) and journeyed back onto the plains where the demanding crowds are gathered seeking healing and restoration from Jesus (an emotional low). But it starts a shift of focus in the Gospel narrative as Jesus leads them to Jerusalem and his Passion.

As the disciples experience the joy of catching up with others as they reassemble themselves as a team, Jesus marks shift in focus with the statement, “‘The Son of Man is going to be betrayed into human hands, and they will kill him, and on the third day he will be raised.’ And they were greatly distressed.” Matthew tells us that this statement invokes a particular emotion in the disciples – great distress. Jesus’ announcement pulls a wet blanket of “negative emotion” over the “positive emotion” of them being together again and creates a deep and unsettling distress in them.

It is then followed by a rather odd story about a coin and a fish. The Temple tax was a historical tax found in the Book of Exodus, that Herod re-introduced to pay for the upkeep of the new Temple he had

built. It required that each March every adult Jewish male was to contribute a half-shekel as the Temple tax. Its payment was a major political issue with some sections of the Jewish population refusing to pay it. Some religious teachers – rabbis – were exempt from paying it so the collectors of the temple tax in Capernaum come to ask Peter if Jesus, as his teacher/rabbi, paid it.

Peter answers rather clearly that Jesus does, but it seems evident from the text that it did not sit well with him and when he gets back to the house where they are staying Jesus asks him, “What do you think, Simon? From whom do kings of the earth take toll or tribute? From their children or from others?” Peter responds logically, “From others.” The exchange plays on the idea that as “family” of the great patriarchy of Abraham we are free not to pay it, but that we have a duty of care not to alienate others by the exercising of our rightful response.

There are times that the work of God will be profoundly distressing to us. It will create an unease in us that is hard to sit with and hard to pallet. There will be times when the words and actions of Jesus force us to deal with the reality of the implications of our faith that are hard to fathom. Yet there are times when the implications of our faith lived out will calm the waters of life and settle our anxious struggling over right from wrong. There are times when Jesus will offer us an assuring voice that it is okay and that a less offence path is well worth pursuing.

Pray God that we might hear the permissive voice of God saying that our emotive response is okay and appropriate – fear, distress, anger, and grief are appropriate emotional responses. At the same time, we need to hear the affirming voice of God quieting our anxiety about “what is right” by suggesting to us that some battles are not worth fighting, that some situations require an ability for compromise and more reconciliatory and less offensive outcomes are more desirable. As emotive being, we pray that we might have the freedom to “be ourselves” while simultaneously working out what an appropriate response of our emotive reaction might be. 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

PRAYERS OF THE PEOPLE 3

(Let us offer our prayers to the source of all love and all life, saying, “Lord, hear our prayer.”)

Celebrant: Merciful Lord, we pray for all who call themselves Christians: that we may become a royal priesthood, a holy nation, to the praise of Christ Jesus our Saviour.

People: Lord, hear our prayer.

Celebrant: We pray for Andrew our Bishop and Ryscilla our Area Bishop, and for all bishops and other ministers: that they may remain faithful to their calling and rightly proclaim the word of truth. People:

People: Lord, hear our prayer.

Celebrant: We pray for Elizabeth our Queen, for the leaders of the nations, and all in authority: that your people may lead quiet and peaceable lives.

People: Lord, hear our prayer.

Celebrant: We pray for *this city* and those who live here, the poor and the rich, the elderly and the young, men and women: that you will show your goodwill to all.

People: Lord, hear our prayer.

Celebrant: We pray for the victims of our society and those who minister to them: that you will be their help and defence.

People: Lord, hear our prayer.

Celebrant: We give thanks for all the saints who have found favour in your sight from earliest times, prophets, apostles, martyrs, and those whose names are known to you alone: and we pray that we too may be counted among your faithful witnesses.

People: Lord, hear our prayer.

All: Amen.

THE COLLECT OF THE DAY (Prayer of the Day)

All: Almighty God, you sent your Son Jesus Christ to be the light of the world. Free us from all that darkens and ensnares us and bring us to eternal light and joy; through the power of him who is alive 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

THE BLESSING:

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

All: Amen.

+++++++

Service of Morning Prayer taken from the The Book of Alternative Services. Copyright 1985 by the General Synod of the Anglican Church of Canada.

Biblical texts taken from the New Revised Standard Version Bible, copyright © 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

Assisting today:

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

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

Darlene Rose & Family; Daphne; The Fluke Family for the loss of Jeremiah; Lisa Marie; Cheryl C.; Peter Hubbard; Mark Ralston; Kim Middaugh; Pam Rees; Livia & Neil Purcell; Farrell & Frances McGinnis; Sophia L.; Jackson; Sally Smith; John & Terry; Marilyn Lloyd; Theresa & Pete; Dave Lawrence; Valerie; Stephen and Martin Bertelsen; Alvin Maynard; Darlene Jessem; Jim Tomkins; Doreen; Adesh; 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:

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; Laura Johnston; Marilyn Foley; Bill Snow; Deborah Hall; Owen; Jen Galicinski; Arlene; Joan Gough; Lorraine W; Fr. Murray; 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 Diocese of Hpa-an – The Church of the Province of Myanmar

In the Toronto Diocesan Cycle of Prayer we pray for:

St. John the Baptist, Oak Ridges