

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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HOLY WEEK

Monday, March 29, 2021

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Chancel Co-ordinator	Diane MacCormack	(705) 734-2957
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Music Directors	Gayle Haley	(705) 728-3859
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Custodians	Chanda Farrell	(705) 828-7186
	Dave Flavelle	
Sidesperson Co-ord.	Kevin LeMoine	(705) 252-6528
Audio/Visual	David Paradis	

Monday Service

March 29, 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.

God sent his Son to be the expiation for our sins. 1 John 4.10

The Psalms

Psalm 69

To the leader: according to Lilies. Of David.

Save me, O God, for the waters have come up to my neck.

I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me.

I am weary with my crying; my throat is parched. My eyes grow dim with waiting for my God.

More in number than the hairs of my head are those who hate me without cause; many are those who would destroy me, my enemies who accuse me falsely. What I did not steal must I now restore?

O God, you know my folly; the wrongs I have done are not hidden from you.

Do not let those who hope in you be put to shame because of me, O Lord GOD of hosts; do not let those who seek you be dishonoured because of me, O God of Israel.

It is for your sake that I have borne reproach, that shame has covered my face.

I have become a stranger to my kindred, an alien to my mother's children.

It is zeal for your house that has consumed me; the insults of those who insult you have fallen on me.

When I humbled my soul with fasting, they insulted me for doing so.

When I made sackcloth my clothing, I became a byword to them.

I am the subject of gossip for those who sit in the gate, and the drunkards make songs about me.

But as for me, my prayer is to you, O LORD. At an acceptable time, O God, in the abundance of your steadfast love, answer me. With your faithful help rescue me from sinking in the mire; let me be delivered from my enemies and from the deep waters.

Do not let the flood sweep over me, or the deep swallow me up, or the Pit close its mouth over me.

Answer me, O LORD, for your steadfast love is good; according to your abundant mercy, turn to me.

Do not hide your face from your servant, for I am in distress—make haste to answer me.

Draw near to me, redeem me, set me free because of my enemies.

You know the insults I receive, and my shame and dishonour; my foes are all known to you.

Insults have broken my heart, so that I am in despair. I looked for pity, but there was none; and for comforters, but I found none.

They gave me poison for food, and for my thirst they gave me vinegar to drink.

Let their table be a trap for them, a snare for their allies.

Let their eyes be darkened so that they cannot see and make their loins tremble continually.

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 Philippians 3:1-14

Finally, my brothers and sisters, rejoice in the Lord. To write the same things to you is not troublesome to me, and for you it is a safeguard. Beware of the dogs, beware of the evil workers, beware of those who mutilate the flesh! For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh—even though I, too, have reason for confidence in the flesh.

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the heavenly call of God in Christ Jesus.

The word of the Lord.

People: Thanks be to God.

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO JOHN 12:9-19

Glory to you, Lord Jesus Christ.

When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus.

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord—the King of Israel!'

Jesus found a young donkey and sat on it; as it is written: 'Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!'

His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. So, the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him. The Pharisees then said to one another, 'You see, you can do nothing. Look, the world has gone after him!'

The Gospel of Christ.

People: Praise to you, Lord Jesus Christ.

REFLECTION

Overwhelmed by life

Central to a reading of Psalm 69 is the idea of drowning – “Save me, O God, for the waters have come up to my neck. I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me.” With your faithful help rescue me from sinking in the mire; let me be delivered from my enemies and from the deep waters. Do not let the flood sweep over me or the deep swallow me up, or the Pit close its mouth over me.”

It is the image that gives the prayer for salvation – “save me, O God” – context and meaning and motive. It forms the basis of the prayer that breaks the Psalm in two equal parts – vs. 1-2 and vs.14-15 – and is the well spring of a prayer for help.

But what is it about the Psalmist life that makes him feel as if he is drowning? One of the key ways to read the Psalm is the idea that it is a Psalm written during the Exile when the Israelites were taken into captivity in

Babylon or the post-Exile period when they return to Jerusalem and find themselves in the midst of a foreign population who were moved there to replace them. It is then that the sense of ridicule and opposition – literally hatred - for religious belief and practice makes sense. It is then that the sense of alienation from family and the constant insults for faithfulness to God can be understood.

The Psalmist describes their experience of ridicule, alienation and opposition as being overwhelming, all-encompassing, constrictive, suffocating and without a sense of resolve – a lot like the experience of drowning. The imagery carries with it a sense of progression as the writers slowly slips deeper into the water and he loses his foothold and is eventually completely under the water.

In the midst of this experience, the writer moves between an awareness of his own failing before God – “O God, you know my folly; the wrongs I have done are not hidden from you” – and his devotion to serve God faithfully in spite of his experience of opposition. Each element of devotion – worship in the Temple, fasting, acts of humility – is matched by consistent insults, shame, reproach, dishonor, entrapment and vengeance.

Psalm 69 is quoted extensively in the Gospels – in reference to Christ’s rejection in John 15:25, in Jesus clearing of the Temple in John 3:17, in Jesus’ treatment at his death (Matt 27:34, Mark 15:23, Luke 23:36 and John 19:19-30). But it holds a place in other portions of the New Testament – In Luke’s reference to the prayer of vindication answered in the fate of Judas (Acts 1:20) and in Paul’s theology reflection on those who rejected Jesus (Romans 11:9-10) and as an explanation for God’s wrath against the foes of the Kingdom of God in the book of Revelation (16:1). It is not surprising then that the Psalm has traditionally been used during Holy Week in reference to the Passion of Christ for the Church has seen in it a description of Christ’s experience.

But the Psalm serves us in other ways. It describes our own human condition when life feels so overwhelming when we are drowning in grief or overwhelmed by bullying or alienated from all that is familiar and struggling to find a foothold to prevent us slipping further into despair. It carries within it an image that many of us might be able to relate to when we feel swamped by life’s circumstances, when the relationships we have counted on become fragmented and oppositional, when we see ourselves slowly slipping under everything that is overwhelming us. It is in those moments that we often take stock of life and realism kicks in – You know me for who I am God.

But there is a pattern in the Psalm that is well worth mimicking – “save me, O God”, “At an acceptable time, O God, in the abundance of your steadfast love, answer me. With your faithful help rescue me”, “Do not let the flood sweep over me, or the deep swallow me up, or the Pit close its mouth over me. Answer me, O LORD, for your steadfast love is good; according to your abundant mercy, turn to me. Do not hide your face from your servant, for I am in distress—make haste to answer me. Draw near to me, redeem me, set me free” There are prayers in there that have a resonance to them and are well worth praying.

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

Almighty God, whose Son was crucified yet entered into glory, may we, walking in the way of the cross, find it is for us the way of life; through Jesus Christ our Lord, who is alive 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

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: 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:

All our St. Margaret Families during this Holy Week; Jean Glionna; Sarah & Dee; 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 Bari (Nigeria)

In the Toronto Diocesan Cycle of Prayer we pray for:

Holy Week.