

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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21st *SUNDAY AFTER PENTECOST*

October 17, 2021

10:00 a.m. Service

21st SUNDAY AFTER PENTECOST

October 17, 2021

10:00 a.m. Holy Eucharist

THE GATHERING OF THE COMMUNITY

PROCESSIONAL: *Sing a New Song*

#312

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)

All: Almighty and everliving God, increase in us your gift of faith, that forsaking what lies behind and reaching out to what is before, we may run the way of your commandments and win the crown of everlasting joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE PROCLAMATION OF THE WORD

FIRST READING: Job 38:1-7, 34-41

A READING FROM BOOK OF JOB

Then the LORD answered Job out of the whirlwind: "Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me.

"Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements--surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy?

"Can you lift up your voice to the clouds, so that a flood of waters may cover you? Can you send forth lightnings, so that they may go and say to you, 'Here we are'? Who has put wisdom in the inward parts, or given understanding to the mind?

Who has the wisdom to number the clouds? Or who can tilt the waterskins of the heavens, when the dust runs into a mass and the clods cling together? "Can you hunt the prey for the lion, or satisfy the appetite of the young lions, when they crouch in their dens, or lie in wait in their covert? Who provides for the raven its prey, when its young ones cry to God, and wander about for lack of food?

The Word of the Lord.

People: Thanks be to God

Psalm 104:1-9, 24, 35

Bless the LORD, O my soul. O LORD my God, you are very great. You are clothed with honor and majesty, wrapped in light as with a garment. You stretch out the heavens like a tent, you set the beams of your chambers on the waters, you make the clouds your chariot, you ride on the wings of the wind, you make the winds your messengers, fire and flame your ministers.

You set the earth on its foundations, so that it shall never be shaken. You cover it with the deep as with a garment; the waters stood above the mountains. At your rebuke they flee; at the sound of your thunder they take to flight. They rose up to the mountains, ran down to the valleys to the place that you appointed for them.

You set a boundary that they may not pass, so that they might not again cover the earth. O LORD, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures. Praise the LORD!

SECOND READING: Hebrews 5:1-10

A READING FROM THE BOOK OF HEBREWS

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins.

He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was.

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission.

Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

The Word of the Lord.

People: Thanks be to God.

THE HOLY GOSPEL: Mark 10:35-45

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO MARK

People: Glory to You Lord Jesus Christ

James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What is it you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory."

But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

The Gospel of Christ.

People: Praise to You Lord Jesus Christ

Where is significance found?

Job 38:1-7, 34-41; Psalm 104: 1-9, 24, 35c; Hebrews 5:1-10; Mark 10:35-45

Discovering our insignificance

Both Job and the writer of Psalm 104 discover their insignificance when they encounter God and God's creation. In the case of Job, it is this rebuking voice of God that reminds him of his insignificance – it is the voice that calls him to stand up to his full stature and – even in that posture – to realize that the vast majority of his reality is simply beyond his control. It is not Job who laid the foundations of the earth, called reality into being, mastered the weather and sets it in motion, gave reality its logic and wisdom or sustains all of life or the created order. In fact, none of these realities are in Job's grasp to create, sustain or control.

But in contrast, says the Psalmist, these are all in the very domain of God. It is God who clothes himself/makes him/herself known in all of creation. It is God who uses all of creation to achieve his/her intentions, who gives it its logic and order, who is the very foundation of reality and the one who keeps it in existence. It is for this reason that when we discover our own insignificance that we turn to God in worship.

The writer of Hebrews picks on this rather differently because he recognizes not only our own insignificance, but our incapacity to even do right. Not only are we not the foundation or pinnacle of reality, but even in our insignificance we are incapable of even doing right. It is for this reason that the writer is careful to point out that in our religious pursuit of God that we find our insignificance. That even the high priest in the temple in Jerusalem had to offer sacrifice for his own sins and the one who is called to this task does not do so based upon their own understanding of their importance, but solely because God has chosen to allow them to play this role. It is this that James and John fail to recognize when they ask for these positions of significance in the life of Christ.

True significance found as a servant of Christ

James and John approach Jesus with this open-ended request, "Teacher, we want you to do for us whatever we ask of you" (vs. 35). Jesus in his wisdom promises nothing, but goes directly to the point, "What is it you want me to do for you?" So, they ask him, "Grant us to sit, one at your right and one at your left, in your glory." In other words, give us those positions of greatest significance in your kingdom.

How does Jesus respond? "You do not know what you are asking." And truly they had no idea what was coming their way next. Maybe they were hoping that he was the Messiah and he was going to conquer the Romans and set up a new Kingdom of Israel. If that was so, then he would need trusted generals or advisors to hold significant positions. Little did they realize that he would call them to embrace servant hood and suffering as he did.

The writer of Hebrews works from the assumption that Jesus enters into our insignificance and in doing so does not seek significance through glory, but rather through "reverent submission" and "obedience through what he suffered". As such he becomes both priest and sacrifice, the one who both intercedes and intervenes on our behalf. Or, to put it in Jesus' response to James and John, "Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?"

The problem is that they misunderstand Jesus and assume that if they meet this requirement then they will find positions of glory, but Jesus only promises them nothing apart from the fact that they will drink the same cup as him and be baptized with the same baptism of suffering. There really are no wonderful, predictable, great and triumphant endings in following Jesus, other than that we can expect no more than what he gave or received.

The other ten disciples are profoundly angered by James and John's request – why should they have greater positions of influence and recognition than the rest of them? It is then that Jesus really hits home with what he means by “cup” and “baptism”. The “cup” that he calls us to drink from is servant hood and the baptism he calls us to share is death.

So, Jesus explains, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them.” In other words, those who are in power seek significance by exercising power and control over others. It is their tyranny that makes them feel secure and of significance. In contrast, says Jesus, “But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave to all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

For those who follow Christ's significance is not to be found in how much power and control we have, but rather in our vulnerability as servants and slave. It is when we follow Christ's example and give ourselves away in humble and obedient service to God that we find our significance. In contrast, the more we try to assert our control or power over others the greater our sense of insecurity and the more we are reminded of our insignificance in the great scheme of things – for it is God who then humbles us and reminds us of our vulnerability.

Conclusion

It is important for us to recognize our insignificance on a regular basis – to be brought up short and to realize that in the big scheme of things we are profoundly limited. That there is so little that we bring into being, control or sustain in life. It is that sense of insignificance, in contrast to God's significance, that should drive us to worship: to acknowledge who God is and acknowledge who we are in relationship to God as the source, foundation and sustainer of all things.

But importantly, it is in following Christ that we find new significance. But that significance does not come from us having or being granted positions of influence or control, but rather on us modelling ourselves on his willingness to be a servant and a slave – to be stripped of all that we hold dear, including ourselves, in offering ourselves in service. It is here that true significance is found.

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 (#6)

(As we stand in God's presence, let us pray to the Lord, saying, "Lord, have mercy.")

Officiant: For the whole People of God, that each one may be a true and faithful servant of Christ, let us pray to the Lord.

People: Lord, have mercy.

Officiant: For those drawing near to the light of faith, that the Lord will bring them to true knowledge of himself, let us pray to the Lord.

People: Lord, have mercy.

Officiant: For our families and friends, that the Lord will give them joy and satisfaction in all that they do, let us pray to the Lord.

People: Lord, have mercy.

Officiant: For those who are lonely, sick, hungry, persecuted, or ignored, that the Lord will comfort and sustain them, let us pray to the Lord.

People: Lord, have mercy.

Officiant: For our country, that the Lord will help us to contribute to its true growth and well-being, let us pray to the Lord.

People: Lord, have mercy.

Officiant: For the whole human family, that we may live together in justice and peace, let us pray to the Lord.

People: Lord, have mercy.

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: *For All Your Blessings*

#440

PRAYER OVER THE GIFTS

All: Eternal God, your word inspires our faith. May we who offer you our praise trust you in all things. We ask this in the name of Jesus Christ the Lord. **Amen.**

EUCCHARISTIC PRAYER 1

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.**

Celebrant: It is indeed right that we should praise you, gracious God, for you created all things. You formed us in your own image: male and female you created us. When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. You made a covenant with Israel, and through your servants Abraham and Sarah gave the promise of a blessing to all nations. Through Moses you led your people from bondage into freedom; through the prophets you renewed your promise of salvation. Therefore, with them, and with all your saints who have served you in every age, we give thanks and raise 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: Holy God, source of life and goodness, all creation rightly gives you praise. In the fullness of time, you sent your Son Jesus Christ, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He healed the sick and ate and drank with outcasts and sinners; he opened the eyes of the blind and proclaimed the good news of your kingdom to poor and to those in need. In all things he fulfilled your gracious will.

On the night he freely gave himself to death, 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."

Gracious God, his perfect sacrifice destroys the power of sin and death; by raising him to life you give us life for evermore. Therefore, we proclaim the mystery of faith,

All: **Christ has died.**
 Christ is risen.
 Christ will come again.

Celebrant: Recalling his death, proclaiming his resurrection, and looking for his coming again in glory, we offer you, Father, this bread and this cup. Send your Holy Spirit upon us and upon these gifts, that all who eat and drink at this table may be one body and one holy People, a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory is 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 #3

Celebrant: Creator of all, you gave us golden fields of wheat, whose many grains we have gathered and made into this one bread.

All: **So, may your Church be gathered from the ends of the earth into your kingdom.**

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:

Will You Come Follow Me

#430

In Christ There is No East or West

#484

PRAYER AFTER COMMUNION

All: God of peace, you have nourished us in this sacrament with the body and blood of Christ. May we who have taken holy things keep faith in our hearts and lives, in the name of Jesus Christ the Lord. **Amen.**

THE DOXOLOGY

All: 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. **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: *Tell Out My Soul*

#362

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:	Doug Court
Second Reading:	Amy Pauley
Prayers:	Margaret Paradis
Gospel:	Beth Steffler
Server:	Beth Steffler
Audio/Visual:	David Paradis
Music:	Gayle Haley
Chancel Ministry:	Diane MacCormack
Sidespersons:	Grant Robinson, Kevin Lemoine

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

Peter, Linda and the Court Family; The Ellis Family; Farrell & Frances McGinnis; Sophia L.; Jackson; Colleen; Sally Smith; John & Terry; Marilyn Lloyd; Theresa & Pete; Dave Lawrence; Valerie; Stephen and Martin Bertelsen; Alvin Maynard; Amanda Rose; Darlene Jessem; Jim Tomkins; Doreen; Livia & Neil Purcell; 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:

Carrie Snow; Sheri Scott; Kim; Carl; Mark & Erin; Wally Raymond; Christine; Audrey Moody; Lynda Raye; Ray Wilson; 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 Church in the Province of the West Indies

In the Toronto Diocesan Cycle of Prayer we pray for:

Bishop's Committee on Healing Ministries