

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

161 Hanmer St. W., Barrie, On L4N 7S1

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Lent 5

Sunday, April 3, 2022

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Fifth Sunday in Lent

April 3, 2022

8:30 & 10:00 a.m. Holy Eucharist

THE GATHERING OF THE COMMUNITY

Processional: *We praise you O God* #342 HB

THE GREETING: Rev. Canon Simon Bell Pg. 185

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.**

KYRIE: **Lord, have mercy.
Christ, have mercy.
Lord, have mercy.**

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

All: **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. Amen.**

THE PROCLAMATION OF THE WORD

FIRST READING: Isaiah 43:16-21

A READING FROM THE BOOK OF ISAIAH

Thus says the LORD, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.

The wild animals will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise.

The Word of the Lord.

People: Thanks be to God

PSALM: 126

REFRAIN: **The Lord has done great things for us.**

When the LORD restored the fortunes of Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with shouts of joy; then it was said among the nations, "The LORD has done great things for them." **R**

The LORD has done great things for us, and we rejoiced. Restore our fortunes, O LORD, like the watercourses in the Negeb. **R**

May those who sow in tears reap with shouts of joy. Those who go out weeping, bearing the seed for sowing, shall come home with shouts of joy, carrying their sheaves. **R**

SECOND READING: Philippians 3:4b-14

A READING FROM THE BOOK OF PHILIPPIANS

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 toward 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 GRADUAL:

**All: Jesus, remember me when you come into your kingdom.
 Jesus, remember me when you come into your kingdom.**

HOLY GOSPEL: John 12:1-8

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

People: Glory to You Lord Jesus Christ

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume.

But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.)

Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

The Gospel of Christ.

People: Praise to You Lord Jesus Christ

THE GRADUAL:

**All: Jesus, remember me when you come into your kingdom.
 Jesus, remember me when you come into your kingdom.**

SERMON: The Rev. Canon Simon Bell

Passionate Giving in Worship

John 12:1-11; Colossians 3:15-17

A. Introduction

True passion involves sacrifice. That without the sacrifice or the willingness to sacrifice, passion is simply hyper-activity or an enthusiastic intention without any sense of commitment. The same is true when we talk of worship, but in a qualitatively different way. What I want us to do this morning is to ask what worship is about – particularly in terms of life, our response, passion and corporate identity – and then to ask what it is that God requires of us when we talk of worship in these terms.

1. Worship encompasses all of life

The problem for most of us is that we associate worship with music and some form of congregational singing. We now refer to churches having “worship leaders”, we buy worship CDs, we go to “worship conferences” in order to learn how to lead sung worship, we go to “worship events” where we participate in sung worship or watch specialty TV programs that feature the music of those churches whose

“worship” we are meant to emulate.

The problem is the extent to which we have reduced worship to particular forms of cultural engagement or expression and put it into a cultural box that reinforces the notion that in order to worship we need to participate in congregational singing in some form or other.

The joy of the Gospel reading that we have for today is that it breaks us out of that cultural stereo-type by suggesting to us that worship can come in a range of different forms. And, in this case, the profoundly tactile sense of smell and the act of adoration that Mary demonstrates by washing Jesus’ feet with this perfume and by drying his feet with her hair. I can well imagine that the rest of the party-goers were not overly impressed by this amazing act of worship, but it is undeniably worship!

What we fail to recognize is that worship incorporates all of life. All of life is to be an act of worship. The Apostle Paul in Colossians (3:17) indicates that whatever we do, “whether in word or deed”, we do in the name of Christ and with thanks to God the Father. Why? Paul reminds us that all of life is an act of worship: an act of honouring God. That worship incorporates all of life and that, in gathered worship, we are simply offering a token of all that which God has entrusted to us as part of our worship. Thus, when we do sing it is a token of the whole of what we offer to God in our voice, when we serve here it is a token of the whole of life that is lived in service to God, when we put something in the plate it is a token of the whole that is given to God as an act of worship.

2. Worship is a response

Worship is a response to God that acknowledges who God is and what God has done and will do for us (Both the reading from Isaiah [43:16-21] and the Psalm [126] give us that sense of worship). Worship is always rooted in our response to God (not the other way around) in that it acknowledges that God is God irrespective of our existence; that God has done so much for us and that God has promised to do far more for us.

Mary’s response to Jesus in John 12 is rooted in her understanding of him as Messiah – the one who came to fulfill all that Scripture anticipated – and in her appreciation of what he has done by raising Lazarus from the dead. But it is also a prophet response in that it anticipates what he is going to do in his own suffering, death and resurrection (now only a week away from this dinner in Bethany). In a sense her act of anointing him anticipates a funeral rite and is a window into the fullness of what he is to achieve, and thus her worship is an act of acknowledgement of the worship he deserves.

The same is true when we worship God today. In our worship we are simply acknowledging who God is both in terms of God’s attributes and character. For example, God is eternal. While God has chosen to act in time, God has existed before time and will continue to exist beyond time. God is foundationally loving in that God is intrinsically the source of love (love is central to the character of God). When we worship God, we are simply acknowledging who God is irrespective of our existence. In other words, God does not become eternal or loving because we make God in this image. Rather, God is these things, and we are simply acknowledging it in response.

In addition, in our worship we are acknowledging what God has done in creating and sustaining all things – that God brought all of existence into being and holds it in being. But in addition, God is actively involved in our world enacting salvation, bringing hope and demonstrating love. But another element of our worship anticipates God’s ongoing involvement – and in this we are still responding to God’s initiative. In essence Christian worship is not some form of arm-twisting or cosmic manipulation – like magic – to get God on our side. Worship is foundationally our response to God, not God’s response to us. It is because God has given and sustains us in life – and then continues by giving us the fullness of himself in Christ and the power to live the life he has called us to through the Holy Spirit. This is simply an appropriate response to a God that has given us everything.

3. Worship is sacrificial

If worship is in response to who God is and what God has done, then what form of response is appropriate? Is it appropriate to come to church only at Easter and Christmas? Is it appropriate to come to church on a Sunday in order to sing and take part in the Eucharist? Is it appropriate to put a little something in the plate or to give 10% of our income? Is it appropriate to offer to help out with Sunday school or coffee once a month? Are these all “reasonable responses” to God?

It is obvious from John’s Gospel that some folk did not see Mary’s act of worship as a reasonable response. Surely having Jesus and some friends over for a dinner is reasonable or maybe giving all this money to the poor while lining my own pocket is reasonable? But is pouring a year’s wage all over Jesus and humiliating yourself in a crowd a reasonable response or act of worship?

The problem is that at the heart of Christian worship is sacrifice. The reason sacrifice sits at the heart of Christian worship is because it was foundational to Jewish worship. It is hard to speak of Old Testament worship without the recognition that sacrifice, atonement and payment are central themes because that was the entire quest of a Hebrew understanding of what was an appropriate response to God. The problem with that response was that it was inadequate: that there was no sacrifice adequate enough to demonstrate the full worth of God and of what God had done. In contrast the New Testament understanding of worship, for example in Paul’s letter to the church in Philippi, recognizes that this Old Testament sacrifice was fulfilled or superceded in what Christ achieved on the cross. In reality, there is nothing more we can offer in that Christ’s passion or sacrifice is complete in and of itself.

But what is an appropriate response of worship to the gift of Christ’s own passion or sacrifice for us? Ultimately it is our sacrifice or act of passion that is an outward and visible sign of an inward attitude of gratitude of our mind and spirit. In Paul’s words, “share in the suffering of Christ” (Philippians 3:10) and “present our bodies as a living sacrifice, holy and acceptable to God” (Romans 12:1-2) as our “spiritual worship.”

That is why the Anglican Book of Common Prayer Communion service ends with these words as part of the dismissal: “And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. And although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*” It is in response to all that Christ has given us in his Passion that we give ourselves back to God in our own passion or life of sacrifice.

4. Worship is both personal and corporate

There is a danger in the church, primarily because of the over-emphasis upon the individual as a product of the Reformation, for us to think in terms of worship as “our experience of God” on some profoundly personal level. That has become somewhat heightened in contemporary culture by the extent to which even communal activities are viewed from the perspective of personal experience – as if the folk I do stuff with are there to enhance my personal experience as a sort of backdrop. This is a denial of the fullness of the worship that Christ calls us to.

Repeatedly within the New Testament is that basic understanding that we worship as a body. For example, in Colossians 3:15-17 the Apostle Paul uses that image of a body in order to contextualize our worship – whatever form that worship might take. Our task, as individuals, is to bring that gift that Christ has entrusted us with and to find its best expression within the context of the unity of the Body of Christ, the Church.

Why? Well firstly because who we are is a reflection of who God is. That God – as Father, Son and Holy Spirit – is a community in intention and action and that when we as the church respond to this Community we do so as a community. That is why the Trinity is central to our Christian worship – to remind us of whom God is and to remind us of who we are when encompassed in the life of the Church.

Secondly, we can accomplish that much more as a unit than we can as fragmented parts. Paul, again using the image of the body, reminds us that when we act as an eye or ear or a mouth or a hand or a foot independently of the body that we are robbed of the fullness of what can be achieved and that the body is robbed of our contribution.

In fact, he tells us in I Corinthians 13, that without this context of mutual love the most sacrificial act of giving amounts to nothing! Why? Because it is robbed of the true intention of God – we do not sacrifice, speak, act or demonstrate faith for the sake of sacrificing, speaking, acting or demonstration faith. We do so in order to reflect the loving character of God and thereby demonstrating what it means to worship.

B. Conclusion

Pete Ward – in “Selling Worship” – has argued that the church is in danger of commoditizing worship and that much of what we now phrase as worship is actually about the worshipper and the worshipper’s experience. That much of what we contest as worship is because of that form of understanding of worship and the church culture we have developed where we respond primarily as consumers of worship.

I would argue that in doing this we have robbed God and ourselves because we have reduced worship from:

- encompassing all of life to being a particular compartmentalised experience;
- from being our response to God to being our response to the context in which we find ourselves;
- from being passionate or sacrificial to being tokenism in the negative sense of that word;
- from being rooted in the church as a body to being rooted in our experience as an individual where the community is simply a backdrop.

A truly Biblically and Theologically informed understanding of worship:

- calls us to live the fullness of life as an unfolding act of worship;
- draws from us an appropriate response to who God is and what God has done;
- demands of us that we be willing to move from tokenism to sacrificial living as a reflection of our own passion;
- compels us to engage as a community of faith to live out what it means to be the Body of Christ as part of our corporate identity.

People: Amen.

THE NICENE CREED:

Pg. 189

Celebrant: Let us confess our faith, as we say,

All: **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE (#14)

(With confidence and trust let us pray to the Lord, saying, "Lord, have mercy.")

Reader: For the one holy catholic and apostolic Church throughout the world, we pray to you, Lord.

People: Lord, have mercy.

Reader: For the mission of the Church, that in faithful witness it may preach the gospel to the ends of the earth; we pray to you, Lord.

People: Lord, have mercy.

Reader: For those preparing for baptism and for their teachers and sponsors, we pray to you, Lord.

People: Lord, have mercy.

Reader: For peace in the world, that a spirit of respect and reconciliation may grow among nations and peoples, we pray to you, Lord.

People: Lord, have mercy.

Reader: For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all in danger; that they may be relieved and protected, we pray to you, Lord.

People: Lord, have mercy.

Reader: For all whom we have injured or offended, we pray to you, Lord.

People: Lord, have mercy.

Reader: For grace to amend our lives and to further the reign of God, we pray to you, 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: *Here in this place (versus 1-3)*

#465 HB

PRAYER OVER THE GIFTS

All: Eternal God, your only Son suffered death upon the cross to bring the world salvation. Accept the praise and thanksgiving we offer you this day, in the name of Jesus Christ the Lord. Amen.

EUCHARISTIC PRAYER #5

Pg. 204

Celebrant: The Lord Be with you.
People: And also with you.

Celebrant: Lift up your hearts.
People: We life 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: We give you thanks and praise, almighty God, for the gift of a world full of wonder, and for our life which comes from you. By your power you sustain the universe.
People: Glory to you for ever and ever.

Celebrant: You created us to love you with all our heart, and to love each other as ourselves, but we rebel against you by the evil that we do.

In Jesus, you Son, you bring healing to our world and gather us into one great family. Therefore, with all who serve you on earth and in heaven, we praise your wonderful name, as we say,

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 names of the Lord. Hosanna in the highest.

Celebrant: We give you thanks and praise, loving Father, because in sending Jesus, your Son, to us you showed us how much you love us. He cares for the poor and the hungry. He suffers with the sick and the rejected.

Betrayed and forsaken, he did not strike back but overcame hatred with love. On the cross he defeated the power of sin and death. By raising him from the dead you show us the power of your love to bring new life to all your people.

People: **Glory to you for ever and ever.**

Celebrant: On the night before he gave up his life for us, Jesus, at supper with his friends, took bread, gave thanks to you, broke it, and gave it to them, saying, "Take this, all of you, and eat it: this is my body which is given for you."

After supper, Jesus took the cup of wine, said the blessing, gave it to his friends, and said, "Drink this, all of you: this is the cup of my blood, the blood of the new and eternal covenant, which is shed to you and for many, so that sins may be forgiven. Do this in memory of me."

People: **Glory to you for ever and ever.**

Celebrant: Gracious God, with this bread and wine we celebrate the death and resurrection of Jesus, and we offer ourselves to you in him.

Send your Holy Spirit on us and on these gifts, that we may know the presence of Jesus in the breaking of bread and share in the life of the family of your children.

People: **Glory to you for ever and ever.**

Celebrant: Father, you call us to be your servants; fill us with the courage and love of Jesus, that all the world may gather in joy at the table of your kingdom.

We sing your praise, almighty Father, through Jesus, our Lord, in the power of the Holy Spirit now and for ever.

People: **Glory to you for ever and ever. Amen.**

THE LORD'S PRAYER

Pg. 211

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 #7

Pg. 213

Celebrant: We break this bread,

All: **Communion in Christ's body once broken.**

Celebrant: Let your Church be the wheat which bears its fruit in dying.
All: if we have died with him, we shall live with him, if we hold firm, we shall reign with him.

LAMB OF GOD

**All: 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:

<i>One bread one body</i>	#73 HB
<i>I am the bread</i>	#56 HB

PRAYER AFTER COMMUNION

All: Merciful God, you have called us to your table and fed us with the bread of life. Draw us and all people to your Son, our Saviour Jesus Christ. 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: May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit.
All: Amen.

NOTICES

Recessional:

In Christ there is no east or west #484 HB

THE DISMISSAL:

Reader: Go in Peace to love and serve the Lord.
People: Thanks be to God.

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Assisting Fr. Simon today:

Celebrant/Preacher: The Rev. Canon Simon Bell
 Bread: The Rev. Canon Simon Bell
 First Reading: Maggie Prentice
 Second Reading: Beth Steffler
 Prayers: Margaret Paradis
 Gospel: Peter Beckett
 Servers: Beth Steffler
 Music: Gayle Haley
 Audio/Visual: David Paradis
 Chancel Ministry: Eileen Cunningham, Joyce Antony
 Sidespersons: Doug Goodyer, Kevin Lemoine

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

Lorraine Whitwell & Family; Celeste & parents; Winnie Fulcher & Family; Stephanie; Alvin Maynard; Nova; Colleen; Irene; John; Kayla; Dorothy McIlravey & husband Chuck; Kim Middaugh; Lorraine W; Wilma; Sally; Steve & Jade; Jim & Barb Tomkins; Ron and Karen; Braedy; Karyn; Rev. Janet Mitchell; Sharron Snider; Peter Hubbard; Sally Smith; Marilyn Lloyd.

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:

Martin Bertelsen; Stephen Bertelsen; Theresa & Pete; Valerie; Darlene Jessem; Doreen; Brenda & Brian; Derek; Jaxon Croft; Sean; Rose McIntyre; Vayda; Daniel Leibovich; Barb Semsch; Rose Court; Cecilia Mowat & Tanya Bowskill; Donna & Ray Wilson; Mark Ralston; Jackson; Phil & Kathy C.; Bob Anderson; Nancy Perault; Marco Romita & Rose; Sharon Z; Adesh; Lisa Marie; Joyce Antony; Bill & Cathy Gray; 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; Marilyn Foley; Bill Snow; Deborah Hall; Jen Galicinski; Arlene; Joan Gough; Eunice Merrett; Jean Wallace; Nancy Dodds; Wendy Goodyer; Do Saunders; Jefferson Jr.; June Osolin; Tanya Wade-Vargas.

In the Anglican Cycle of Prayer we pray for:

The Church of Nigeria

In the Toronto Diocesan Cycle of Prayer we pray for:

Eglinton Deanery