

**ST. MARGARET OF SCOTLAND  
ANGLICAN CHURCH**

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*Ash Wednesday*

*Online Service*

March 2, 2022



Between the vestibule and the altar let the priests, the ministers of the Lord, weep. Let them say, "Spare your people, O Lord, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, 'Where is their God?'"

**Psalm** 103:8-18

**Refrain:** **The Lord remembers that we are but dust.**

The Lord is full of compassion and mercy, slow to anger and of great kindness. He will not always accuse us, nor will he keep his anger for ever. **R**

He has not dealt with us according to our sins, nor rewarded us according to our wickedness. For as the heavens are high above the earth, so is his mercy upon those who fear him. **R**

As far as the east is from the west, so far has he removed our sins from us. As a father cares for his children, so does the Lord care for those who fear him. **R**

For he knows whereof we are made; he remembers that we are but dust. Our days are like the grass; we flourish like a flower of the field; when the wind goes over it, it is gone, and its place shall know it no more. **R**

But the merciful kindness of the Lord endures for ever on those who fear him, and his righteousness on children's children; on those who keep his covenant and remember his commandments and do them. **R**

**Second Reading:** 2 Corinthians 5:20b-6:10

#### **A READING FROM THE SECOND LETTER OF PAUL TO THE CORINTHIANS**

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you." See, now is the acceptable time; see, now is the day of salvation!

We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honour and dishonour, in ill repute and good repute.

We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see - we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

**The Gradual:** *Alleluia*

#715 HB

**The Holy Gospel** Matthew 6:1-6, 16-21

*Alleluia*

**Sermon: Rev. Canon Simon Bell**

**On the nature of sin**

**Psalm 51:1-18, 2 Corinthians 5:20b-6:10, Matthew 6:1-6, 16-21,**

On Ash Wednesday, in being marked with ashes, we remind ourselves of our human frailty and our human capacity to sin.

In the service of Morning Prayer during the week we are permitted to substitute the Creed with “Hear O Israel”. The first half of “Hear O Israel” is a direct quote from Deuteronomy 6:4-5 “Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might.” That statement forms the basis of the entire Hebrew law from then onwards because everything that is listed from then on in Deuteronomy is about what the people need to do in-order to fulfill that single commandment – how they are to show how they love God. All of the chapters prior to that are about how God – in love – rescued them from slavery in Egypt and this section from Deuteronomy 6 to 11 is about how God has established them in the Promised Land. This section forms a bridge between God’s love in rescuing them and their love in living exclusively for God.

You may also notice, of course, that the wording that we use for “Hear O Israel” in the Prayer Book is actually not taken from Deuteronomy – the ordering of heart, soul, might are not the same. Rather it is taken from Mark 12:29-31, “Jesus answered, ‘The first is, “Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.” The second is this, “You shall love your neighbour as yourself.” There is no other commandment greater than these.’”

It is this summary of the Law that is foundational to Christian ethics and defines what sin is – sin is defined as not loving God with every ounce of my being and not loving my neighbour as myself. Most of us can honestly say that this, experientially, is true of us. In essence the litany of penance that we use on Ash Wednesday uses that definition of sin as a foundation and then teases out ways in which it is so evident in our lives, but in doing so it is careful to point out that sin is not simply the wrong we do, but also the good that we fail to do. And, as Paul points out to the church in Corinth, the consequence of sin is the fracturing of relationships – with God, our neighbours and ourselves.

To even begin to acknowledge that we have sinned – in that we have failed to love God with all our being or our neighbour as ourselves and thus live in a fractured relation with God, our neighbour and ourselves – does not necessarily mean that we need to hold to a particular view on the nature of humanity and original sin. Some Christians hold to the doctrine of original sin – that we are handed a flawed deck at birth that automatically makes us “sinners” from the get-go. This doctrine is hardly essential to Christian faith or practice even if we argued that we are born with the capacity to sin or the capacity for moral choice. Just as much as it does not automatically flow that if we know that we are reconciled to God that life is somehow or other perfect and above human suffering. As Paul clearly demonstrates in 2 Corinthians 6 by his own example, the complexity of life is just as real for those who know the reconciling work of Christ in their lives as it is for anybody else.

So why do we keep doing this practice year-in and year-out? Does this make us a better person or give us a better standing before God? Firstly, for those of us who are not within the faith, Ash Wednesday provides us with an opportunity to enter into a faithful relationship with God by helping us to audit our lives in order to realise how out of kilter we are with what God intended or fractured we are in relationship to God, our neighbour or ourselves. In this sense this act of penance opens a door for us to find reconciliation first with God and then to seek it with our neighbour and ourselves.

But for those of us who are part of the faith this is an act of piety – it is part of our worship that is motivated by our desire to be renewed in our love for God, our neighbour and ourselves? The point is not for us to try to prove ourselves to God or our neighbours (hardly), but rather to avail ourselves afresh of the grace of God as we continue to seek to live out the fullness of what God intended as we grow in learning to live out what it means to love God with every ounce of our being and to love our neighbour as ourselves.

**People: Amen**

*(Time allowed for Silent Reflection.)*

PRAYERS OF THE PEOPLE # 14

Pg. 121

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

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

**People: Lord, have mercy.**

Celebrant: 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.**

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

**People: Lord, have mercy.**

Celebrant: 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.**

Celebrant: 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.**

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

**People: Lord, have mercy.**

Celebrant: For grace to amend our lives and to further the reign of God, we pray to you, Lord.

**People: Lord, have mercy.**

**Psalm 51:1-18**

Pg. 282

Refrain: **Create in me a clean heart, O God.**

Have mercy on me, O God, according to your loving kindness; In your great compassion blot out my offences. Wash me through and through from my wickedness and cleanse me from my sin. **R**

For I know my transgressions, and my sin is ever before me. Against you only have I sinned and done what is evil in your sight. **R**

And so you are justified when you speak and upright in your judgement. Indeed, I have been wicked from my birth, a sinner from my mother's womb. **R**

For behold, you look for truth deep within me, and will make me understand wisdom secretly. Purge me from my sin, and I shall be pure; wash me, and I shall be clean indeed. **R**

Make me hear of joy and gladness, that the body you have broken may rejoice. Hide your face from my sins and blot out all my iniquities. **R**

Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence and take not your Holy Spirit from me. **R**

Give me the joy of your saving help again and sustain me with your bountiful Spirit. I shall teach your ways to the wicked, and sinners shall return to you. **R**

Deliver me from death, O God, and my tongue shall sing of your righteousness, O God of my salvation. Open my lips, O Lord, and my mouth shall proclaim your praise. **R**

Had you desired it, I would have offered sacrifice, but you take no delight in burnt-offerings. The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, you will not despise. **R**

## LITANY OF PENITENCE

Pg. 283

All: **Most holy and merciful Father, we confess to you, to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.**

Celebrant: We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbours as ourselves. We have not forgiven others, as we have been forgiven.

**People: Have mercy on us, Lord.**

Celebrant: We have been deaf to your call to serve as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

**People: Have mercy on us, Lord.**

Celebrant: We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

**People: We confess to you, Lord.**

Celebrant: Our self-indulgent appetites and ways, and our exploitation of other people,

**People: We confess to you, Lord.**

Celebrant: Our anger at our own frustration, and our envy of those more fortunate than ourselves,

**People: We confess to you, Lord.**

Celebrant: Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

**People: We confess to you, Lord.**

Celebrant: Our negligence in prayer and worship, and our failure to commend the faith that is in us,

**People: We confess to you, Lord.**

Celebrant: Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,

**People: Accept our repentance, Lord.**

Celebrant: For all false judgements, for uncharitable thoughts toward our neighbours, and for our prejudice and contempt toward those who differ from us,

**People: Accept our repentance, Lord.**

Celebrant: For our waste and pollution of your creation, and our lack of concern for those who come after us,

**People: Accept our repentance, Lord.**

Celebrant: Restore us, good Lord, and let your anger depart from us;

**People: Hear us, Lord, for your mercy is great.**

Celebrant: Those who desire to receive ashes come forward

## THE IMPOSITION OF ASHES

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#### THE PEACE:

Celebrant: The peace of the Lord be always with you.

**People: And also with you.**

## THE CELEBRATION OF THE EUCHARIST

### OFFERTORY HYMN:

*Giver of the Perfect Gift*

#180 HB

### PRAYER OVER THE GIFTS:

**All: Merciful God, turn us from sin to faithfulness. Accept our offering and prepare us to celebrate the death and resurrection of Christ our Saviour, who is alive and reigns with you now and for ever. Amen**

### EUCHARISTIC PRAYER #3

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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: We give you thanks and praise, almighty God, through your beloved Son, Jesus Christ, our Saviour and Redeemer. He is your living Word, through who you have created all things.

By the power of the Holy Spirit he took flesh of the Virgin Mary and shared our human nature. He lived and died as one of us, to reconcile us to you, the God and Father of all.

In fulfilment of your will, he stretched out his hands in suffering, to bring release to those who place their hope in you; and so, he won for you a holy people.

He chose to bear our griefs and sorrows, and to give up his life on the cross, that he might shatter the chains of evil and death and banish the darkness of sin and despair. By his resurrection he brings us into the light of your presence.

Now with all creation we 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 and gracious God, accept our praise, through your Son our Saviour Jesus Christ; who on the night he was handed over to suffering and death, took bread and gave you thanks, saying, "Take and eat": this is my body which is broken for you." In the same way he took the cup, saying, "This is my blood which is shed for you. When you do this, you do it in memory of me."

Remembering, therefore, his death and resurrection, we offer you this bread and this cup, giving thanks that you have made us worthy to stand in your presence and serve you.

We ask you to send your Holy Spirit upon the offering of your holy Church. Gather into one all who share in these sacred mysteries, filling them with the Holy Spirit and confirming their faith in the truth, that together we may praise you and give you glory through your Servant, Jesus Christ.

All glory and honour are yours, Father and Son, with the Holy Spirit in the holy Church, now and for ever.

**People: Amen.**

#### THE LORD'S PRAYER

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Celebrant: And now, as our Saviour has taught us, we are bold to say,

**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**

#### BREAKING OF BREAD #7:

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Celebrant: We break this bread, All Communion in Christ's body once broken. 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.**

## THE COMMUNION

Communion Hymns: *Lead Us Heavenly Father*

#564 HB

### PRAYER AFTER COMMUNION:

**All:** God of compassion, through your Son Jesus Christ you reconciled your people to yourself. Following his example of prayer and fasting, may we obey you with willing hearts and serve one another in holy love; through Jesus Christ our 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:** May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit.

**All:** Amen.

Recessional: *Jesus the Joy of Loving Hearts*

#70 HB

### THE DISMISSAL:

**Celebrant:** Let us bless the Lord.

**People:** Thanks be to God.

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### Assisting Rev. Canon Simon Bell:

#### 11:00 a.m. Service

Celebrant/Preacher: Rev. Canon Simon Bell

Bread: Fr. Simon

Imposition of Ashes: Fr. Simon

Audio/Visual: Amy Pauley

#### 7:00 p.m. Service:

Celebrant/Preacher: Rev. Susan Snelling

Bread: Rev. Susan Snelling

Imposition of Ashes: Rev. Susan Snelling

First Reading: Beth Steffler

Second Reading: Grant Robinson  
Prayers : Margaret Paradis  
Gospel: Beth Steffler  
Music: Craig Snider  
Server: Beth Steffler  
Audio/Visual: David Paradis  
Sidesperson: Grant Robinson

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

Stephanie Cryer & parents Bob & Carol; Ruby & Kirk; Cecilia Mowat & Tanya Bowskill; Rose Court; Kim Middaugh; Lorraine W; Cathy Cole; Vayda; Colleen; Wilma; Barb Semsch; Sally; Daniel Leibovich; Steve & Jade; Donna & Ray Wilson; Jim & Barb Tomkins; Stephen Bertelsen; Ron and Karen; Braedy; Gabrielle & Dom & family; Karyn; Shane & Shelly Finnigan & Families; Rose McIntyre; Rev. Janet Mitchell; Dave & Winnie Fulcher; Cole; Martin Bertelsen; Lorraine W.; Sharron Snider; Peter Hubbard; Sally Smith; Marilyn Lloyd; Theresa & Pete; Valerie; Darlene Jessem; Doreen; 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:**

Donna & Ray Wilson; Mark Ralston; Jackson; Phil & Kathy C.; Bob Anderson; Nancy Perault; Marco Romita & Rose; Sharon Z; Adesh; Lisa Marie; Sophia L.; Joyce Antony; Bill & Cathy Gray; Alvin Maynard; 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; Owen; Jen Galicinski; Arlene; Joan Gough; Margie Mills; 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 Diocese of Khartoum (Sudan)

**In the Toronto Diocesan Cycle of Prayer we pray for:**

Ash Wednesday

## LENT & HOLY WEEK EVENTS

- Tues. March 1<sup>st</sup> Shrove Tuesday Pancake-to-go  
(Free Will offering) 5:00 – 8:00 p.m.
- Wed. March 2<sup>nd</sup> Ash Wednesday Services  
11:00 a.m. & 7:30 p.m.
- Thurs. March 3<sup>rd</sup> LENTEN STUDIES GROUPS;  
**The “I ams” in John’s Gospel** – for six Thursdays of Lent between 12:00 and 1:00 at St Margaret’s starting on the 3<sup>rd</sup> of March. In-person in the church and on-line.
- Fri. March 4<sup>th</sup> **Faith in the City:** Conversations in Urban Theology – for the six Friday’s of Lent between 12:00 and 1:00 at Trinity starting on the 4<sup>th</sup> of March. In-person in the church and on-line. Lunch to go.
- Mon. March 7<sup>th</sup> LENTEN BIBLE STUDY - Mondays during Lent 1:30-3:00 pm March 7<sup>th</sup>- April 11<sup>th</sup>. This study will be offered on Zoom. Rev. Susan Snelling will be reading it. **Witness at the Cross**
- Sun. April 10<sup>th</sup> Palm Sunday Services – 8:30 & 10:00 a.m.
- Mon. April 11<sup>th</sup> Evening Prayer - 7:30 p.m.
- Tues. April 12<sup>th</sup> Evening Prayer - 7:30 p.m.
- Wed. April 13<sup>th</sup> Wednesday Service with Communion  
11:00 a.m. & Evening Prayer - 7:30 p.m.
- Thur. April 14<sup>th</sup> Maundy Thursday (Foot Washing) Service  
7:30 p.m.
- Fri. April 15<sup>th</sup> Good Friday  
Procession of the Cross – 9:30 a.m.  
Reflections on the Cross – 11:00 a.m.
- Sat. April 16<sup>th</sup> Holy Saturday Service – 7:00 p.m.  
followed by the Vigil on Saturday night
- Sun. April 17<sup>th</sup> Easter Sunday Services  
8:30 a.m. & 10:00 a.m.