

**ST. MARGARET OF SCOTLAND ANGLICAN CHURCH**

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

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**Lent 3**

Wednesday, March 23, 2022

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**Wednesday Service**

March 23, 2022

11:00 a.m. Holy Eucharist

**THE GATHERING OF THE COMMUNITY**

THE GREETING:

Rev. Canon Simon Bell

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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: Father of mercy, alone we have no power in ourselves to help ourselves. When we are discouraged by our weakness, strengthen us to follow Christ, our pattern and our hope; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

**THE PROCLAMATION OF THE WORD**

**PSALM 82**

God has taken his place in the divine council; in the midst of the gods he holds judgment: "How long will you judge unjustly and show partiality to the wicked? *Selah*

Give justice to the weak and the orphan; maintain the right of the lowly and the destitute.

Rescue the weak and the needy; deliver them from the hand of the wicked."

They have neither knowledge nor understanding, they walk around in darkness; all the foundations of the earth are shaken.

I say, “You are gods, children of the Most High, all of you; nevertheless, you shall die like mortals and fall like any prince.”

Rise up, O God, judge the earth; for all the nations belong to you!

**Reading: 1 Corinthians 8:1-13**

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

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. <sup>10</sup> For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So, by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

The Word of the Lord.

**People: Thanks be to God**

**GOSPEL: Mark 6:13-29**

### **THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO MARK**

**People: Glory to you, Lord Jesus Christ.**

They cast out many demons and anointed with oil many who were sick and cured them.

King Herod heard of it, for Jesus’ name had become known. Some were saying, “John the baptizer has been raised from the dead; and for this reason, these powers are at work in him.” But others said, “It is Elijah.” And others said, “It is a prophet, like one of the prophets of old.” But when Herod heard of it, he said, “John, whom I beheaded, has been raised.”

For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip’s wife, because Herod had married her. For John had been telling Herod, “It is not lawful for

you to have your brother's wife." And Herodias had a grudge against him and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it." And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom." She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter." The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. When his disciples heard about it, they came and took his body, and laid it in a tomb.

The Gospel of Christ.

**People: Praise to You Lord Jesus Christ**

**SERMON: Rev. Canon Simon Bell**

**Sacrificial choices motivated by love**

**Psalm 82; I Corinthians 8:1-13; Mark 6:13-29**

One of the key issues in the early church revolved around eating meat bought at markets in the Roman world that had been offered to local deities. In fact, it was almost impossible to buy meat in the markets of the Roman world without it first having gone to the local temple as an offering. For Diaspora Jews there was a simple solution, not to eat meat unless you knew where it had come from. But for followers of Jesus in churches that had both Jewish and Gentile followers of Jesus that created a very unique problem of very competing views. Paul, writing to the church in Corinth, lays out a very clear response that has a clear logic to it.

The first is that love, not knowledge, is the measure of an appropriate response. For love, in contrast to knowledge, seeks the best interests of others and is there to build up or work towards the wellbeing of others. In contrast, knowledge "puffs up" because it works on the assumption that "I know better than you." Ultimately, love finds its root in God and defines the very nature of our relationship to God and therefore should define our relationship to each other.

Secondly, from a theological perspective, even if we believed in these local or regional gods or lords (*kyrios*), there is ultimately only one God. As Paul writes, "yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord (*Kyrios*), Jesus Christ, through whom are all things and through whom we exist." That God is the origin of all things and to which all things are accountable. That we do not live in a world of equally competing forces of good and evil. God, who is good and loving, is the source of all things and the being to whom all things hold account. The important question then is how I live in relationship to those things that some might assume I should be afraid of. In essence they hold no power over me at all as a follower of Jesus. There is nothing in their nature at all that is going to contaminate my faith and result in me being less faithful to God.

But thirdly, there is a related issue that ties into Paul's statement on God being the origin or source of love as the first principle for existence, namely those whose faith might be undermined or compromised by my ethical choice. As Paul points out, for some who are weaker in the faith and who already assume this religious significance to food offered to idols, their conscience can become "defiled" or they may assume something of your faith that is not true – that you participate in the eating of meat as an act of worship of the local gods or

lords. Paul's warning then is that those who have this "liberty" do not let it "become a stumbling block to the weak" to a point where their faith in Christ is destroyed. As Paul then points out, we might need to make very sacrificial choices, "if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall."

These principles could apply to a range of ethical issues we face. They generally hinge around the balance between us living out our own authentic faith as a person of integrity and the need to live in community with others in the life of the church whose faith might be violated by my choices or whose weaker faith might be undermined because they do not understand how I exercise those "liberties" in relationship to my recognition of the reign of God over all things. As somebody who grew up in a country where smoking and drinking alcohol were "hot button" issues in the church I refrained from doing both for that very reason. These sorts of issues are not foundational to our faith or "essential to salvation" and require a discretion driven by love and that seeks the best for others. As we think about how we engage ourselves as a historical church there may be things that we think of as "normative" that will be challenged or questioned as we seek to be more welcoming and inclusive as we are pressed to ask, "How, as I as the mature person of faith, do I need to accommodate myself to allow for the growth of faith in those who are less mature or who would make choices that are not in line with what I think of as normative." Our goal should always be to seek a solution driven by love that builds up faith in others. Amen

**People: 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

### PRAYER OVER THE GIFTS

**All: Gracious God, we know your power to triumph over weakness. May we who ask forgiveness be ready to forgive one another, in the name of Jesus the Lord. Amen.**

### EUCHARISTIC PRAYER #5

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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, 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, your 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 the, 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 for 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

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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.**

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

#### PRAYER AFTER COMMUNION :

**All: Creator of heaven and earth, we thank you for these holy mysteries, which bring us now a share in the life to come, 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.**

#### NOTICES:

#### THE DISMISSAL:

Reader: Go in Peace to love and serve the Lord.

**People: Thanks be to God.**

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**Assisting today:**

Celebrant;                   The Rev. Canon Simon Bell  
Video Livestream:       David Paradis

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

Celeste & parents; Winnie Fulcher & Family; Andrews & Kelly Families; Stephanie; Nova; Roberta Place; Colleen; Irene; John; Kayla; Dorothy McIlravey & husband Chuck; Kim Middaugh; Lorraine W; Wilma; Sally; Steve & Jade; Jim & Barb Tomkins; Stephen Bertelsen; Ron and Karen; Braedy; Karyn; Rev. Janet Mitchell; Martin Bertelsen; 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:**

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; 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; 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 Kitgum (Uganda)

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

St. George on-the-hill