

**ST. MARGARET OF SCOTLAND ANGLICAN CHURCH**

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*Wednesday Service*

October 6 2021

11:00 a.m. Service

# Wednesday Service

October 6, 2021

11:00 a.m.      Morning Prayer

## THE GATHERING OF THE COMMUNITY

Celebrant: Lord, open our lips,

**All: And our mouth shall proclaim your praise.**

Celebrant: O God, make speed to save us.

**All: O Lord, make haste to help us.**

**All: 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: If we love one another, God abides in us and his love is perfected in us. 1 John 4.12

**People: Amen.**

## VENITE

### PSALM 95.1–7

Celebrant: Come, let us sing to the Lord;

**People: let us shout for joy to the rock of our salvation.**

Celebrant: Let us come before his presence with thanksgiving

**People: and raise a loud shout to him with psalms.**

Celebrant: For the Lord is a great God,

**People: and a great king above all gods.**

Celebrant: In his hand are the caverns of the earth,

**People: and the heights of the hills are his also.**

Celebrant: The sea is his for he made it,

**People: and his hands have moulded the dry land.**

Celebrant: Come, let us bow down, and bend the knee,

**People: and kneel before the Lord our maker.**

Celebrant: For he is our God, and we are the people of his pasture and the sheep of his hand.

**People: Oh, that today you would hearken to his voice!**

## The Psalms

### Psalm 127

Celebrant: Unless the Lord builds the house,  
**People: their labour is in vain who build it.**  
Celebrant: Unless the Lord watches over the city,  
**People: in vain the watchman keeps his vigil.**  
Celebrant: It is in vain that you rise so early and go to bed so late;  
**People: vain, too, to eat the bread of toil, for he gives to his beloved sleep.**  
Celebrant: Children are a heritage from the Lord,  
**People: and the fruit of the womb is a gift.**  
Celebrant: Like arrows in the hand of a warrior  
**People: are the children of one's youth.**  
Celebrant: Happy is the man who has his quiver full of them!  
**People: he shall not be put to shame when he contends with his enemies in the gate.**  
  
**All: 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

**READING: A reading from the First Book of Corinthians 11:23-34**

For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. That is why many among you are weak and sick, and a number of you have fallen asleep. But if we were more discerning with regard to ourselves, we would not come under such judgment. Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

So then, my brothers and sisters, when you gather to eat, you should all eat together. Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment. And when I come I will give further directions.

The word of the Lord.

**All: Thanks be to God**

**THE HOLY GOSPEL: MATTHEW 9:9-17**

## THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

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

As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him. While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples. When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and sinners?" On hearing this, Jesus said, "It is not the healthy who need a doctor, but the sick. But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."

Then John's disciples came and asked him, "How is it that we and the Pharisees fast often, but your disciples do not fast?" Jesus answered, "How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast. "No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved."

The Gospel of Christ.

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

### **SERMON:    Fr. Simon**

#### **Hospitality is a sign of welcome, healing and wholeness**

The calling of Matthew the tax collector is followed by the act of hospitality given and received. After Jesus summons Matthew "follow me" he dines at Matthew's house with "many tax collectors and sinners" who came and ate with him and his disciples. Not only did Matthew offer an open invitation of hospitality to Jesus and the disciples, but Jesus and his disciples – along with "many tax collectors and sinners" – accepted that invitation as a sign of acceptance, welcome and affinity. That is the very reason the religious lawyers – the Pharisees – respond with horror and question the disciples, "Why does your teacher eat with tax collectors and sinners?" Jesus's response – "It is not the healthy who need a doctor, but the sick" – ties Jesus' ministry back into the Hebrew idea that hospitality is a sign of wellbeing and restoration to wholeness. That the blessing offered in hospitality is for restoration, reconciliation and healing to wholeness.

It is when we understand that connection between hospitality and healing and wholeness that Paul's response to the state of the church in Corinth makes perfect sense. Paul was writing to a church fractured and broken by divisions and unresolved conflicts. The central theme of the book is a call to unity and it is within this context that he reminds them of the nature of breaking bread together or communion or the Eucharist – that it is an outward sign of our reconciliation and unity in Christ.

In contrast, Paul is suggesting to them that they come together for the breaking of bread without reflecting upon the state of the relationships they are in and with no desire to seek reconciliation and wholeness together. In this sense they embody that fracturedness in their own lack of personal wellbeing. Rather than seeing the Eucharist as an opportunity to seek corporate healing and wholeness, they participated in it selfishly and for personal gain.

In the early church, the Eucharist took place within a common and shared meal. Within the church of Corinth one of the significant conflict issues was around food, particularly food bought in the local

market that had been offered in temple worship. Rather than seeking a common mind in resolving that conflict with patience, kindness and love, the members of the church continued antagonizing each other by pushing for their preference and riding on that conflict, even in the midst of the Eucharist. That is why Paul suggests to them that they deal with their hunger in their own homes before they gather for the breaking of bread and that the breaking of bread takes place in the context of the intention of seeking reconciliation and offering healing and restoration.

That concept or idea persists in the offering of the Peace as the central point or hinge of the Eucharistic service where we are called to respond to the teaching of the Word and gather around the common table. It offers us an opportunity to take part in the Eucharist in a worthy manner as those who have intentionally sought to examine ourselves and who have discerned the presents of Christ – the means of our healing and wholeness – in us breaking bread together. It is then that we echo those words of Jesus “I desire mercy, not sacrifice. For I have not come to call the righteous, but sinners” as part of our own reality and the reality of those whom we share this act of healing and restoration with. Amen

**All:                Amen**

*(Time allowed for Silent Reflection.)*

## **AFFIRMATION OF FAITH**

**Hear, O Israel**

**All:                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**

### **PRAYERS OF THE PEOPLE (#9)**

(Let us pray to the Lord, saying, “Lord, have mercy.”)

**Celebrant:**     Let us ask the Lord for a day of fulfilment and peace.

**People:**        **Lord, have mercy.**

**Celebrant:**     Let us ask the Lord to teach us to love others as he has loved us.

**People:**        **Lord, have mercy.**

**Celebrant:**     Let us ask the Lord for peace and justice in the world.

**People:**        **Lord, have mercy.**

**Celebrant:**     Let us ask the Lord to strengthen and relieve those who are in need.

**People:**        **Lord, have mercy.**

**Celebrant:**     Let us ask the Lord to renew the Church through the power of his life-giving Spirit.

**People:**        **Lord, have mercy.**

## **THE COLLECT OF THE DAY** (Prayer of the Day)

**All:** Almighty God, you have built your Church on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Join us together in unity of spirit by their teaching, that we may become a holy temple, acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen**

## **THE LORD'S PRAYER**

Celebrant: Gathering our prayers and praises into one, let us pray as our Saviour taught us,

**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**

## **DISMISSAL:**

Celebrant: Let us bless the Lord.

**All:** **Thanks be to God.**

**NOTICES:** Blessing of Pets – 11:30 on Sunday the 10<sup>th</sup> of October on the lawn (weather permitting)  
Diocesan vaccination policy – all staff and ministry volunteers need to be fully vaccinated and show proof of vaccination to the wardens. Not a requirement for worship or to receive the ministry of the church.

## **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

**All:** **Amen.**

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## **Assisting today:**

Celebrant/Preacher: Rev. Simon Bell

Video: Rev. 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:**

Sophia L.; Jackson; Colleen; Sally Smith; Brian; John & Terry; Carrie Snow; Marilyn Lloyd; Theresa & Pete; Dave Lawrence; Valerie; Stephen and Martin Bertelsen; Alvin Maynard; Amanda Rose; Darlene Jessem; Jim Tomkins; Ray Wilson; Doreen; Livia & Neil Purcell; Adesh; Sheri Scott; Audrey Moody; Wally Raymond; Christine; Kim; Carl; Mark & Erin; Wendy; Brenda Jessem; Shirley; Lynda Raye; Kilravey; Rhonda; Brenda & Brian; Derek; Jaxon Croft; Sean; Amanda Stewart; Kathryn

**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:**

Garn Mennell; Lorraine Whitwell; Lee & Jeannie Martin; Michelle Sinclair, Mom and Family; Anthony Sacco; Alan Proudlove; Lawrence Bornais; Kathy H.; Judy Virtanen; Jane & Ron Lewis; Cecilia Mowat; Tanya Bowskill; Jane Tutty; Dorothy & Chuck; Kevin Hamann; Laura Johnston; Marilyn Foley; Kadeem Broomes; Bill Snow; Deborah Hall; Owen; Jen Galicinski; Arlene; Joan Gough; Lorraine W; Stephanie; Fr. Murray; Jordan; 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:**

Diocese of Garissa (Kenya)

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

St. Olave, Swansea