

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

161 Hanmer St. W., Barrie, On L4N 7S1 (705) 721-9528 www.stmargaretbarrie.ca

Email: stmarg@rogers.com

Fax: (705) 721-9455



Wednesday Service

September 22, 2021

11:00 a.m. Service

Wednesday Service

September 29, 2021

11:00 a.m. Morning Prayer

THE GATHERING OF THE COMMUNITY

We would like to begin by acknowledging that the land on which we gather is the traditional territory of Haudenosaunee, Anishnaabeg Peoples. This territory is covered by the Upper Canada Treaties.

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: Your word, O Lord, is truth; sanctify us in the truth. *John 17.17*

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 101

Celebrant: I will sing of mercy and justice; *

All: to you, O Lord, will I sing praises.

Celebrant: I will strive to follow a blameless course; oh, when will you come to me? *

All: I will walk with sincerity of heart within my house.

Celebrant: I will set no worthless thing before my eyes; *

All: I hate the doers of evil deeds; they shall not remain with me.

Celebrant: A crooked heart shall be far from me; *

All: I will not know evil.

Celebrant: Those who in secret slander their neighbours I will destroy; *

All: those who have a haughty look and a proud heart I cannot abide.

Celebrant: My eyes are upon the faithful in the land, that they may dwell with me, *

All: and only those who lead a blameless life shall be my servants.

Celebrant: Those who act deceitfully shall not dwell in my house, *

All: and those who tell lies shall not continue in my sight.

Celebrant: I will soon destroy all the wicked in the land, *

All: that I may root out all evildoers from the city of the Lord.

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 8

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.

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.

All: Thanks be to God

THE HOLY GOSPEL: MATTHEW (7:13-21)

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

People: Glory to you, Lord Jesus Christ.

‘Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it. ‘Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, you will know them by their fruits. ‘Not everyone who says to me, “Lord, Lord”, will enter the kingdom of heaven, but only one who does the will of my Father in heaven.

The Gospel of Christ.

All: Praise to You Lord Jesus Christ

SERMON: Fr. Simon

Knowing or being known

As the Christian faith spread further in the Greco-Roman world it entered into a context where Greco-Roman religion dominated all aspects of life. One of the central issues in this context was to do with food. The temple and the market –lace were interwoven entities in Greco-Roman society and it was just about impossible, for example, to buy meat that had not gone through the temple as an element of worship. For Diaspora Jews the solution was very simple – they did not eat meat from the market. But for the early church things were a little more complex than that.

The church in Corinth was composed of various groupings that had very different experiences or understandings of the Hebrew Law and their relationship to Greco-Roman religion. There were Jews who insisted that they were still required to keep a *kosher* table and therefore shunned meat bought in the markets. There were other Jews who had followed the pattern of Peter and Paul and were more than willing to eat meat from the market on the assumption that “What God has made clean, you must not call profane” (Acts 10:15). There were Gentiles who had joined the church and who may have felt the same as those who followed Peter and Paul and were more than comfortable eating meat from the market and yet there were other Gentiles who simply rejected anything associated with their previous life and worship, including food. The added complexity is that food and hospitality was so central to the early worshipping life of the church and it is clear that the Eucharist was celebrated in the midst of a

meal. It would have been so hard to participate in this act of fellowship if the food being served as so deeply associated with the local temple. Rather than being something that provided a context for hospitality and fellowship, it antagonised and divided people.

Paul starts this portion of his letter playing on the word knowledge to emphasize a distinction that is familiar to us between knowing something intellectually and knowing someone relationally. It is one thing saying I know the following things to be true and quite another thing saying I know somebody intimately. In doing so he points us to a very basic principle in resolving differences in the life of the church – what you know is not as important as knowing others and being known by God within the context of love. If I truly know you and we share a common experience of being known by God then I might be more willing to see something from your perspective – to walk in your shoes, to see life through your eyes and to appreciate your perspective from your view.

The interesting thing is that Paul does not give up on his theological position to get us here – in fact he is all too willing to debunk the idea that the food offered in temples is somehow or other “possessed” and that eating it will mean that I am participating or endorsing the power of the animistic gods that so dominated the religious life of the Greco-Roman world. In contrast he wants to be plain that we do not live in some dualistic world of competing spiritual powers that have some equal capacity. Rather, drawing on the Hebrew tradition, we live in a world where life falls under the influence of the universal God - “there is one God ... from whom and for whom we exist” and therefore “one Lord, Jesus Christ, through whom are all things and through whom we exist” (I Corinthians 8:6). That theological assumption is central to our theology of baptism and contained within the three renouncements and three affirmations of the baptism rite.

But we have a pastoral duty to ensure that we do not use our theology knowledge and opinions to offend and undermine others in the life of the church who do not see things our way. Our preferences are really not that important in bringing us closer to God and are subsidiary to the faith of others – “But take care that this liberty of yours does not somehow become a stumbling-block to the weak” (I Corinthians 8:9). That sometimes we might have to give up on those things which we feel we are comfortable with for the sake of the faith of another. As a friend of mine keeps her children – it is better to be kind than right. 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

Celebrant: O God, we pray for the gifts of your grace and your love which never gives up on us and is forever faithful. Inspire our minds with a vision of the reconciliation of your kingdom in this time and place.

All: Hear us, O Christ.

Celebrant: Touch our eyes, that we may see the sacredness in all creation.

All: Hear us, O Christ.

Celebrant: Touch our ears, that we may hear from every mouth of every peoples the hunger for hope and stories of refreshment.

All: Hear us, O Christ.

Celebrant: Touch our lips, that we may speak of the beauty of every tongue and dialect proclaiming the wonderful works of God.

All: Hear us, O Christ.

Celebrant: Touch our hearts, that we may discern your mission in which you call us to be immersed, particularly in partnership with the First Peoples of this land.

All: Hear us, O Christ.

Celebrant: Touch our minds that we may witness to your Good News in our neighbourhoods, communities, and all parts of the world.

All: Hear us, O Christ.

Celebrant: Touch our hands, that we may forever shun violence and embrace the work you give us to do.

All: Hear us, O Christ.

Celebrant: Draw your Church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving you in your mission in the world, and together witnessing to your love on every continent and island of your creation. We ask this in the name of the Risen Christ in whom we are one.

All: Amen.

THE COLLECT OF THE DAY (Prayer of the Day)

All: Grant, O merciful God, that your Church, being gathered by your Holy Spirit into one, may show forth your power among all peoples, to the glory of your name; 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: Coffee Hour – 11:30 via Zoom each Sunday
Blessing of Pets – 11:30 on Sunday the 10th 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.

+++++++

Service of Morning Prayer taken from the The Book of Alternative Services. Copyright 1985 by the General Synod of the Anglican Church of Canada.

Biblical texts taken from the New Revised Standard Version Bible, copyright © 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

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:

Brian; Colleen H.; Sally Smith; John & Terry; Carrie Snow; Marilyn Lloyd; Marg Abbott; Theresa & Pete; Dave Lawrence; Valerie; Stephen and Martin Bertelsen; Alvin Maynard;; Amanda Rose; Darlene Jessem; Jim Tomkins; Ray Wilson; Roxanne Reid & Family & The Goodyer Family; Garn Mennell; Lorraine Whitwell; Doreen; Michelle Sinclair, Mom and Family; 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:

Lee & Jeannie Martin; Kathy H.; Lawrence Bornois; Alan Proudlove; Anthony Sacco; Judy Virtanen; Jane & Ron Lewis; Cecilia Mowat; Tanya Bowskill; Sophia L; 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 Fredericton (Canada)

In the Toronto Diocesan Cycle of Prayer we pray for:

St. Michael and All Angels