

## ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

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

www.stmargaretbarrie.ca Email: [stmarg@rogers.com](mailto:stmarg@rogers.com)

Email Rev. Simon: [priest-stmargaretbarrie@toronto.anglican.ca](mailto:priest-stmargaretbarrie@toronto.anglican.ca) Fax: (705) 721-9455



### Sunday, March 7, 2021 Lent 3

Incumbent	The Rev. Simon Bell	(416) 570-6898
Honorary Associate	Alex Hewitt	(705) 333-6650
Rector's Warden	Grant Robinson	(705) 726-0147
People's Warden	Peter Beckett	(705) 733-1741
Deputy Rector's Warden	Pauline Cook	(705) 737-0605
Deputy People's Warden	Doug Court	(705) 728-6659
Deputy People's Warden	Laura Johnston	(705) 322-2186
Office Administrator	Colleen Hamann	(705) 728-8761
Treasurer	Joy Packham	(705) 721-4482
Envelope Sec'y	Pam Kernan	(705) 733-5286
Sunday School Sup't	Eileen Cunningham	(705) 715-8468
Lay Associate, Missional	Beth Steffler	(705) 728-1543
Lay Associate, Pastoral	Amy Pauley	(613) 404-3349
Prayer Chain	Gail Jones	(705) 726-4221
Chancel Co-ordinator	Diane MacCormack	(705) 734-2957
Flower Chancel	Sharon Zacchigna	(705) 252-0731
Music Directors	Gayle Haley	(705) 728-3859
	Craig Snider	(705) 722-1117
Custodians	Chanda Farrell	(705) 828-7186
	Dave Flavelle	
Sidesperson Co-ord.	Kevin LeMoine	(705) 252-6528
Audio/Visual	David Paradis	

**SUNDAY, MARCH 7, 2021**

**Lent 3 Morning Prayer**

10:00 a.m.

**THE GATHERING OF THE COMMUNITY**

Officiant: Lord, open our lips,

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

Officiant: O God, make speed to save us.

**People: O Lord, make haste to help us. 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 Lord is full of compassion and mercy: O come, let us worship.*

*God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. John 3.16*

**VENITE**

PSALM 95.1-7

Come, let us sing to the Lord;

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

Let us come before his presence with thanksgiving

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

For the Lord is a great God,

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

In his hand are the caverns of the earth,

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

The sea is his for he made it,

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

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

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

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 19

The heavens are telling the glory of God; and the firmament proclaims his handiwork.

Day to day pours forth speech, and night to night declares knowledge.

There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth, and their words to the end of the world. In the heavens he has set a tent for the sun, which comes out like a bridegroom from his wedding canopy, and like a strong man runs its course with joy.

Its rising is from the end of the heavens, and its circuit to the end of them; and nothing is hid from its heat. The law of the LORD is perfect, reviving the soul; the decrees of the LORD are sure, making wise the simple; the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is clear, enlightening the eyes; the fear of the LORD is pure, enduring forever; the ordinances of the LORD are true and righteous altogether.

More to be desired are they than gold, even much fine gold; sweeter also than honey, and drippings of the honeycomb.

Moreover, by them is your servant warned; in keeping them there is great reward.

But who can detect their errors? Clear me from hidden faults.

Keep back your servant also from the insolent; do not let them have dominion over me. Then I shall be blameless, and innocent of great transgression.

Let the words of my mouth and the meditation of my heart be acceptable to you, O LORD, my rock and my redeemer.

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.

**People:        Amen**

## **THE PROCLAMATION OF THE WORD**

A READING FROM EXODUS 20:1-17

Then God spoke all these words: I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments. You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name. Remember the sabbath day and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the LORD your God; you shall not do any work--you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore, the LORD blessed the sabbath day and consecrated it.

Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

The word of the Lord.

**People: Thanks be to God.**

A READING FROM FIRST BOOK OF CORINTHIANS 1:18-25

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

The word of the Lord.

**People: Thanks be to God**

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO JOHN (2:13-22)

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

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

The Gospel of Christ.

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

**REFLECTION**

**Why the Ten Commandments?**

The Ten Commandments could be summed up as follows:

1. I am the Lord your God.
2. You shall have no other gods before me.
3. You shall not take the name of the Lord thy God in vain.
4. Remember the Sabbath Day to keep it holy.
5. Honor your father and mother.
6. Do not murder.

7. Do not commit adultery.
8. Do not steal.
9. Do not bear false witness against thy neighbor.
10. Do not covet.

What is helpful is to understand that the first four commandments relate primarily to our relationship with God and the last six relate primarily to how we relate to other individuals and communities.

For Hebrews the first commandment is the statement “I am the Lord your God” and is qualified by “who brought you out of the land of Egypt.” We start with the assumption that this universal God has rescued us and is the very foundation of our being. The rest of our social ethics only makes sense when it is lived with that central idea in mind – we are a rescued people whose foundation and being rests in God. The second commandment “you shall have no other gods before me” makes sense if this God is our primary source of our being and the rescuer of our souls then why should we place our trust in another? If it is this God who has brought us from a place of slavery to a new freedom, then why would we re-enslave ourselves to other objects of worship? The reference to idols is taken as a continuation of the second commandment in the Hebrew understanding of it and asserts we are in constant danger of making these “gods” concrete – whether it is the god of wealth expressed in the suit and car or the god of security expressed in the bank account or the god of education expressed in the number of degrees we have.

The third commandment is that we are not to degrade God by misusing or abusing the name of God. Hebrews took this commandment so seriously that they could not write or utter the name of God but used disguised references to allude to God in case they misused the very name of God. Finally, we are commanded to observe the Sabbath as a day for recreation and rest. The very idea that it was holy meant it was meant to be set apart for God. But why? Well to bring us back to the first commandment – to remind ourselves of our need to recognize God as foundational to our being and that we are constantly in need of rescue, restoration and renewal. This fourth commandment then creates a transition because it reminds us that in our observance of the Sabbath is not to be at the expense of others. That the benefit of the observance is to be shared with them that they too might know the renewing and restoring work of God in their lives as well.

So, what of the last six commandments? Well, each of them relates to a very specific social relationship and each of them is picked up on by Jesus in Matthew’s Gospel and – in each case – Jesus takes it way beyond the actual action to the underlying attitude or mindset that we bring to life.

The fifth commandment is similar to the first in that it calls us to honour those who are the foundation to our existence – our parents. In it we are reminded that we are always a child – somebody dependent upon another for our welfare – and that we always walk in the footsteps of another. The sixth commandment – “Do not kill” – reminds us of the sanctity of life. Jesus takes it one step further and suggests that when we reduce somebody’s humanity by our words we kill their humanity. The seventh commandment reminds us that God is faithful to us and that we are to be faithful to others and that we should foster faithfulness in others. The eighth commandment – “You shall not steal” – relates to the understanding contained in the Sabbath commandment that we are not to gain benefit at the expense of others. It assumes that we are to live our lives by invest ourselves as those who contribute to life as best we can from the means that God has entrusted us. The ninth commandment – “You shall not bear false witness against your neighbor” – is similar to the commandment not to murder in that it assumes we have the capacity to kill the reputation and standing of others by what we say. It includes in it our capacity to gossip and to destroy trust through character assassination or intentional verbal harm. The final commandment – “You shall not covet” – puts a similar spin on the commandment not to steal or commit adultery in that it plays on the idea that we can look with envy of what others “have” on the basis that their lot is better than ours. It is relational in that it deals with the dissatisfaction and ungratefulness deep within us that makes us desire what others have. It also talks of the objectification of what others “possess” – house, spouse, servant and critters – as if they are “things” to be envied and possessed, rather than valued in their own right.

Both the Book of Common Prayer and the Book of Alternative services allows us to substitute “Hear, O Israel” for the Ten Commandments. It reads as follows: 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 greatest commandment. The second is like it: Love your neighbour as yourself. There is no commandment greater than these.” It assumes that sin – by its nature – is not simply the violation of the Hebrew Law or the Ten Commandments, but the very violation of Love and then the very violation of God who is Love. It is echoed in the Creed whenever we say I believe/hold beloved – Father, Son and Holy Spirit, and the church that God has entrusted us with both catholic/universal and apostolic/handed down from those who first knew Christ. It is also echoed in the Confession when we say, “Most merciful God, 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.”

My hope and prayer is that when you look at the Ten Commandments you do not see a check list, but rather the framework for knowing how to live in relationship with God and your neighbour. The Ten Commandments remind us that God is the foundation of our being and the rescuer of our very self and that we have an opportunity to live out our lives as those entrusted with the care of the humanity of others and with the potential to contribute to the fullness of life from a place of contentment and thankfulness. Or – to put it on its head – to live as those who respond to God’s love with love. That we measure our lives as an act of love for God – Father, Son and Holy Spirit – and our neighbor.

**People:**        **Amen**

### **AFFIRMATION OF FAITH - THE APOSTLES’ CREED**

**All:**            **I believe in God, the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

### **INTERCESSIONS AND THANKSGIVINGS**

#### **LITANY #14 LENT**

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

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

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

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.**

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

**People: Lord, have mercy.**

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.**

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.**

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

**People: Lord, have mercy.**

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

**People: Lord, have mercy.**

## **THE COLLECT**

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.

**People: Amen**

## **THE LORD'S PRAYER**

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

**People: 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.**

## **NOTICES**

### **BLESSING:**

The Lord bless us and keep us. The Lord make his face shine on us and be gracious to us. The Lord look upon us with favour and grant us peace.

**People: 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 Father Simon Bell today:**

Officiant/Preacher: Fr. Simon

Video: David Paradis

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

Edison's Family & his Teacher who has Covid; Bill and Ann Canning; Tanya North; Amy McDuff May; Brenda & Brian; Mark & Winnie; Derek; Theresa & Pete; Jaxon Croft; Ron & Jane Lewis; Staff and Residence at Roberta Place; Michelle & Ian Sinclair; Sean; Brian W.; Kevin H.; Diane M.; Bill Snow; Deborah Hall; Owen; Sophia L; Marianne S.; Amanda Stewart; Kathryn; Kadeem Broomes; Anna Sellers; Marty

**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:**

Cecilia Mowat; Brenda Jessem; Jen Galicinski; Sheri Scott; Arlene; Joan Gough; Lorraine W; Stephanie; Fr. Murray; Amy P. & Family; Marg Abbott; Livia & Neil Purcell; Jordan; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Lee & Jeannie Martin; Bill & Cathy Gray; Wendy Goodyer; Michelle & Ian Sinclair; Donna Wilson; Garn Mennell; Margaret & Gordon Kennedy; Paul & Rose McIntyre; Jim Tomkins; Do Saunders; Jefferson Jr.; June Osolin; Martin & Stephen Bertelsen; Tanya Wade-Vargas.

**In the Anglican Cycle of Prayer we pray for:**

The

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