

CANON DAVIS MEMORIAL CHURCH

Anglican Church of Canada

Sixteenth Sunday after Pentecost

Sunday, September 8, 2024

9:00 a.m.



Christ and the Syro-Phoenician Woman, Pieter Lastman

We come and worship God.

We go our way with souls nourished.

MINISTERS: The Congregation

Officiant: Rev'd Paul Woolley

Assistant: John Hayter

Organist: Dorothy Miller

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Rev'd Paul Woolley

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or

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HOLY EUCHARIST

Introit

Jesus preached the gospel of the kingdom and healed every infirmity among the people.

Matthew 4:23

Gathering Hymn # 350

Stand Up and Bless the Lord

THE GATHERING OF THE COMMUNITY

Greeting

BAS p. 185

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

And also with you.

Almighty God, **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.**

Act of Praise # 365

Glory to God on High

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

The Lord be with you.

And also with you.

Collect

Stir up, O Lord, the wills of your faithful people, that richly bearing the fruit of good works, we may by you be richly rewarded; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

THE PROCLAMATION OF THE WORD

1st Reading

A good name is to be chosen rather than great riches, and favour is better than silver or gold. The rich and the poor have this in common: the Lord is the maker of them all. Whoever sows injustice will reap calamity, and the rod of anger will fail. Those who are generous are blessed, for they share their bread with the poor. Do not rob the poor because they are poor, or crush the afflicted at the gate; for the Lord pleads their cause and despoils of life those who despoil them. PROVERBS 22:1-2, 8-9, 22-23

The Word of the Lord

Thanks be to God

Psalm 125

BAS p. 884

REFRAIN Those who trust in the Lord stand fast for ever.

Those who trust in the Lord are like Mount Zion, which cannot be moved, but stands fast for ever. The hills stand about Jerusalem; so does the Lord stand round about his people, from this time forth for evermore.

Those who trust in the Lord stand fast for ever.

The sceptre of the wicked shall not hold sway over the land allotted to the just, so that the just shall not put their hands to evil.

Those who trust in the Lord stand fast for ever.

Show your goodness, O Lord, to those who are good and to those who are true of heart. As for those who turn aside to crooked ways, the Lord will lead them away with the evildoers; but peace be upon Israel.

Those who trust in the Lord stand fast for ever.

Lord, surround your people with your presence. Do not let us stretch out our hands to evil deeds, or be destroyed by the snares of the enemy, but bring us to share the land prepared for the saints in light, where you live and reign, God, now and forever.

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2nd Reading

My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you? You do well if you really fulfil the royal law according to the scripture, "You shall love your neighbour as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it.

[For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgement will be without mercy to anyone who has shown no mercy; mercy triumphs over judgement.]

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

JAMES 2:1-10 (11-13), 14-17

The Word of the Lord
Thanks be to God

Gradual Hymn # 504

Jesu, Jesu, Fill Us with Your Love

The Lord be with you
And also with you

Gospel

The Holy Gospel of Our Lord Jesus Christ according to Saint Mark
Glory to You Lord Jesus Christ

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophoenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone. Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

MARK 7:24-37

The Gospel of Christ
Praise to you Lord Jesus Christ

Homily Paul+

Today's gospel reading concerns a woman most would probably characterize as pushy, aggressive, and obnoxious. Mark tells us that Jesus "went away to the region of Tyre." Tyre was in or near present-day Lebanon, occupied mainly by Gentiles. Although he tried to keep his visit there a secret, word somehow got out, and a woman of the region came to Jesus seeking help for her daughter, who was possessed by a demon. Mark identifies her as "a Gentile of Syrophenician origin." Mark does not tell us how often she came to Jesus with her request or what she said initially, but Matthew tells us that she cried out, "Have mercy on me, O Lord, Son of David." Matthew also implies that she came to Jesus at least twice and to his disciples at least once.

Sermons on this text generally spend most of their time trying to justify Jesus' grossly insulting rebuke to this nameless woman: "Let the children first be fed, for it is not right to take the children's bread and throw it to the dogs."

Let's consider two things about this comment. First, Jesus does not need us to defend him; second, there's no way to do it, even if we want to defend Jesus. However, it's worth noting that God became incarnate not only in a person but also in a culture. Here, Jesus gives voice to two of the most fundamental prejudices of his culture: Jewish men did not speak to or allow themselves to be spoken to by women in public, and observant Jews tried to minimize their contact with Gentiles. First Corinthians 14:34 expresses the standard attitude of Jewish men toward women in public places: it says they are to be "silent."

By far, the most interesting person in this story is the nameless Gentile woman who didn't mind being pushy and who cleverly turned Jesus' insult to her advantage. There are two ways to look at her. First, let's try to see

her as Jesus and the disciples must have seen her: unpleasant, annoying, and impossible to get rid of. She wouldn't take "no" for an answer. "Don't call us; we'll call you" would not have satisfied her.

If you put her on hold on a telephone and hoped she would eventually hang up, you would have been disappointed.

Now, let's try to see her more objectively. Sometimes, being pushy, aggressive, and annoying is the only way to get things done. Sometimes, in hindsight, we can see that "pushy," "aggressive," and "annoying" were just other words for "courage," "persistence," and "determination," and that is why we ought to see the woman in today's Gospel reading. She defied social conventions. In Jesus' world, women were expected to be more or less invisible and silent. Still, despite any number of spoken and unspoken cultural assumptions, the Syrophenician woman would not be quiet and persisted in seeking healing for her daughter.

Another famous "pushy" woman was the late black American woman Rosa Parks. On her way home from work in Montgomery, Alabama, one day in December of 1955, Rosa Parks boarded a bus and sat in the last seat reserved for "coloured people." When a white passenger boarded at the next stop, the bus driver demanded that Ms. Parks yield her seat to the white passenger. Parks refused and was arrested. But the simple act of refusing to give up her seat had a profound effect on history. It launched a boycott that brought Dr. Martin Luther King, Jr., to international prominence, and it was the beginning of the civil rights movement that did so much to secure fundamental human rights that had long been denied to African Americans. Rosa Parks' refusal to give up her seat may have had influence far beyond her time and country. In the waning days of the Soviet Union, reactionaries sought to reverse the democratization process by

overthrowing the Soviet leader, Gorbachev. During the tense days of the attempted coup, the world watched as Moscow's mayor, Boris Yeltsin, literally stood up to tanks trying to disperse the Soviet parliament. When asked what inspired him to face down tanks, Yeltsin said Lech Walesa and Poland's Solidarity movement inspired him. When Walesa was asked what inspired him, he said he had long admired Dr. Martin Luther King, Jr.'s, civil rights campaigns. When Dr. King was asked what inspired him, he said he admired Rosa Parks's refusal to give up her seat. Did Rosa Parks' defiance of injustice possibly help bring down the Soviet Union?

It's tempting to shout "hooray" for pushy women, but being pushy is not enough. You also need to know whom to push. The Syrophoenician woman went to the one person who could command the demonic spirit to leave her daughter and restore the girl to soundness of mind: Jesus. This story shows Jesus in the worst possible light, so why did Mark include it? Maybe it's in the Gospel to encourage us. Like the Syrophoenician woman, we often come to Jesus with desperate needs: we might be out of work and need a job, someone we love is dying, or someone has just shattered our hearts. Like the nameless woman, we may pray to God day and night but find no relief. But more than likely, we pray about something once or twice and then forget about it. It's difficult to explain why God hears and answers some prayers and seems to leave others unanswered. But God expects us to persist in our prayers (maybe even a little pushy) and return repeatedly.

The final thing we should notice about the Syrophoenician woman is the nature of her request. Begging Jesus to free her daughter from demonic power was no idle, off-hand petition. The woman was not asking for a trip to Cancun or a new car; she sought justice.

Thank goodness for pushy women and sometimes pushy men. Thank goodness for people who defy social conventions to right wrong. But above all, thank goodness for those who kneel at Jesus 'feet day and night and pray without ceasing. Thank goodness for women and men who seek justice and will not accept "no" for an answer – even when the "no" seems to come from God. **AMEN.**

Apostles Creed

BAS p. 189

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.

Prayers of the People

Gathered as the body of Christ, let our prayers embrace the church and the world. Our prayer response today is, "*Redeeming God, be our light.*"

By your Spirit endow Bishop Todd, all bishops, and pastors with the wisdom to guide believers to greater unity and peace.

We ask in faith: **Redeeming God, be our light.**

By your Word enable all Christians to rise above alienating attitudes that diminish the bonds of friendship and care to which we are called.

We ask in faith: **Redeeming God, be our light.**

By the power of your love working through all people of goodwill, help our world to flourish spiritually.

We ask in faith: **Redeeming God, be our light.**

By your healing love open the ear of the human heart to hear the cries of the poor.

We ask in faith: **Redeeming God, be our light.**

By the light of your truth help us to safeguard the earth and to foster lifestyles that respect our natural resources.

We ask in faith: **Redeeming God, be our light.**

By the power of Christ's resurrection bring all the dead to the joy of eternal life (especially _____).

We ask in faith: **Redeeming God, be our light.**

Indwelling God, your presence calls us to be holy and compassionate. Help us to live the mystery of Christ in whose name we pray, now and forever. **Amen.**

Prayer for a Renewed Church

Almighty God, give us a new vision of you, of your love, of your grace and power, and then, give us a new vision of what you would have us do as your Church in this nation and at this time, and an awareness that in the strength of your Spirit, we can do it to your glory. In Jesus' name we pray. Amen.

Confession

BAS p. 191

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.

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. 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.

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. **Amen.**

Peace

The peace of the Lord be always with you.

And also with you.

Offertory Hymn # 386

When I Survey the Wondrous Cross

Prayer over the Gifts

Great and holy God, accept our offering of labour and love. May we bring you true and spiritual worship and be one with you. We ask this in the name of Jesus Christ the Lord. **Amen.**

THE SACRAMENT

Eucharistic Prayer #4

BAS p. 201

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is right to give you thanks and praise, O Lord, our God, sustainer of the universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being.

Glory to you for ever and ever.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill; you made us the stewards of creation.

Glory to you for ever and ever.

But we turn against you, and betray your trust; and we turn against one another. Again and again you call us to return. Through the prophets and sages you reveal your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Saviour. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

Glory to you for ever and ever.

Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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.

Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take this, and eat it: this is my body which is given for you. Do this for the remembrance of me."

In the same way, after supper, he took the cup of wine; he gave you thanks, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins.

Whenever you drink it, do this for the remembrance of me.”

Glory to you for ever and ever.

Gracious God, we recall the death of your Son Jesus Christ, we proclaim his resurrection and ascension, and we look with expectation for his coming as Lord of all the nations. We who have been redeemed by him, and made a new people by water and the Spirit, now bring you these gifts. Send your Holy Spirit upon us and upon this offering of your Church, that we who eat and drink at this holy table may share the divine life of Christ our Lord.

Glory to you for ever and ever.

Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised; through Christ, with Christ, and in Christ, all honour and glory are yours, creator of all.

Glory to you for ever and ever. Amen.

Lord's Prayer

BAS p. 211

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.

Breaking of the Bread # 3

BAS p. 212

Creator of all, you gave us golden fields of wheat, whose many grains we have gathered and made into this one bread.

So may your Church be gathered from the ends of the earth into your kingdom.

Communion

Prayer After Communion

Father, your word and sacrament give us food and life. May we who have shared in holy things bear fruit to your honour and glory, in the name of Jesus Christ the Lord. **Amen. Doxology**

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**

Blessing

Announcements

Mission Hymn # 430

Will You Come and Follow Me

Sung Benediction

Go Now in Peace

(found in the back of the blue hymn book)

Dismissal:

Let us go in peace to love and serve the Lord.

Thanks be to God. Alleluia

*The Flowers on the Altar today are given to the Glory of God,
in loving memory of Mom, Marjorie Sercombe.
Forever in our hearts, a gift from Carol and Bob Spence*

*We pray for the repose of the souls of
Faith Archer, Helen Round, and Mavis Nelson*

Please enter names in the **Intercessions Book** each week to be read in the service.

NEXT SUNDAY'S READINGS

Seventeenth Sunday after Pentecost September 15th, 2024
PROVERBS 1:20-33; WISDOM OF SOLOMON 7:26-8:1;
JAMES 3:1-12; MARK 8:27-38

NEWS AND EVENTS

- Please send all announcements for the bulletin to Karen by 11:00 a.m. Tuesday of each week or call: 519-344-9531 or email: canondavis@gmail.com.
- If you would like to contact Rev'd Paul Woolley for any reason, he may be reached at 519-464-2055 or email paul@woolley.com.
- Please join us this Sunday for a time of fellowship at **Coffee Hour** after service in the parish hall.
- Elaine Hayter will be participating in the 21st Annual Kidney Walk in Sarnia on Sunday September 22 to raise funds to help ease the burden of kidney disease, and is looking for sponsors. Please talk to Elaine for further information.

Upcoming Events:

- **CDM's "Famous Fish Dinner"** is on the table again on **Wednesday September 18th**. Call 519-344-9531 or 519-384-1926 to reserve a place at the table or order take out. Cost Adults \$20.00.
- **The next Sew/Craft Day plus Men's Corner is Saturday September 21 from 9:00 a.m. to 3:00 p.m.** The Men's Corner (guest speaker) 11:00-1:00. Lunch is provided. Cost is \$20.00 - \$10.00. For more information call Carol Turner 519-384-3015

Reminders:

- Sep 18** Fish Dinner, 5:00 p.m. Parish Hall
Sep 21 Sew/Craft Day Plus Men's Corner 9:00 to 3:00 Parish Hall
Sep 25 Parish Council Meeting 10:00 a.m. Boardroom