**Canon Davis Memorial Church**

*Anglican Church of Canada*

**May 29, 2022 — Seventh Sunday of Easter**

Holy Eucharist Sunday 9:30 a.m.

Rev’d Paul Woolley - Officiant

Dorothy Miller - Organist

380 Russell St. North (at Maxwell St.), Sarnia, Ontario, N7T 6S6

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THE GATHERING OF THE COMMUNITY

**Gathering Hymn**​*Rejoice, the Lord is King (vs 1 & 6)*​#379

**Greeting**​p. 185

Kyrie Eleison​p. 186

**Collect of the Day:  Almighty God, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven. Mercifully give us faith to know that, as he promised, he abides with us on earth to the end of time; 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​ACTS 16:16-34

A READING FROM THE BOOK OF ACTS  
One day, as we were going to the place of prayer, we met a slave girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of salvation." She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour. Butwhen her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe." The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these

instructions, he put them in the innermost cell and fastened their feet in the stocks. About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. He brought them up into the house and set food before them;

and he and his entire household rejoiced that he had become a believer in God.

The Word of the Lord.

**Thanks be to God.**

Psalm 97:​**“Rejoice in the Lord, you righteous.”**​p. 835

2nd reading​​REVELATION 22:12-14, 16-17, 20-21

A READING FROM THE REVELATION TO JOHN  
"See, I am coming soon; my reward is with me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end." Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates. "It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star." The Spirit and the bride say, "Come." And let everyone who hears say, "Come." And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift. The one who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all the saints. Amen.

Word of the Lord.

**Thanks be to God.**

**Gradual Hymn**​*Glorious Things of Thee are Spoken (vs 1 & 4)*​#388

Gospel​​JOHN 17:20-26

 Sermon

**Seventh Sunday of Easter - John 17:20-26**

In today’s Gospel, Jesus prays that his Spirit and his love may be within all those who believe in him.

 In his book, "The Different Drum: Community Making and Peace”, Dr. Scott Peck the Christian psychiatrist, describes an experience he had as a member of a "sensitivity" group.

It was a 12-day training course, and Scott was in a group with fifteen other people, about half of them male and half female. They discovered they were a very diverse group of people, and spent the first three days in an intense struggle. A lot of anger was expressed, sometimes rather viciously. They were all anxious, and it was often unpleasant.

But on the fourth day, there was a sudden shift. Dr. Peck described it like this:

"Suddenly we all cared for each other. Thereafter some cried and a couple wept. Much of the time I had tears in my eyes, although of course, I did not let them flow. For me,they were tears of joy as I observed much healing taking place. We continued to have moments of struggle, but it was never again vicious. I felt very safe in the group. It was a place where I had no trouble being authentically myself. I felt as if I had come home. My emotions ranged all over the map, but I knew for this limited period we members loved one another, and the predominant thing I felt was joy." (Page 47)

Scott Peck called this experience "genuine community", and became aware of the healing power of that sort of experience.

And so he began to try to identify the stages through which the group had passed before they reached genuine community, to see whether it was sheer luck and just a one-off, or whether those stages could be reproduced in other groups.

He discovered he could identify the different stages. After that,he learned how to facilitate all sorts of different groups to move into genuine community. And from his work has grown anorganization in America and one in this country dedicated to community building.

Scott Peck maintains that all those things we commonly refer to as "community" - community centres, the community of the church, the community of the town or village, the community of like-minded people in an organization, the community of the family etc - are all examples of pseudo-community. We spend our lives living together in a pseudo-community. Pseudo-community is usually pleasant and friendly, but because it's not prepared to face the pain of intense struggle, it never really experiences the depth of love and healing which characterizegenuine community.

Pseudo-community, as its name implies, is a kind of fake community. The members of a pseudo-community attempt to be instant community by being extremely pleasant to one another and avoiding all disagreement. But there's always something missing. Pseudo-communities attempt to avoid conflict, whereas**genuine communities learn how to deal with conflict and resolve it.**

Scott Peck describes the unspoken rules governing pseudo-community like this:

Don't do or say anything that might offend someone else. If someone does or says something that offends, annoys or irritates you, act as if nothing has happened and pretend you are not bothered in the least. If some form of disagreement should show signs of appearing, change the subject as quickly and smoothly as possible. These rules make for a smoothly functioning group. **But they also crush individuality, intimacy, and honesty, and the longer it lasts the duller it gets (Page 89).**

That could be a description of the average church. I grew up believing that as a Christian, I shouldn't do or say anything which might offend. And I should ignore anything which irritated or offended me because I thought of that as being forgiving. But Christianity should have so much more to offer than that, for that's pseudo-community.

It seems to me that the one place genuine community should be experienced is the church because the church is founded on principles of **love and honesty and healing.** Reading accounts of the very early church in Acts, it sounds as though they did experience genuine community, for there were many acts of healing and we're told those who believed had glad and generous hearts (Acts 2:43-47). And the common remark of the day was, "See how these Christians love one another."

But it didn't last very long, for even in the book of Acts we learn of quarrelling and the beginning of factions within the church. And at some point or another in almost all of the epistles, the recipients are exhorted to love each other as they had been taught (eg. Rom. 12:10; 1 Thes. 4:9; 1 Pet.1:22; 1 John 2:8 etc.).

A genuine community very quickly reverts into a pseudo-community unless there is a constant struggle to maintain it.

The facilitator of genuine community par excellence was Jesus. He attracted people like a magnet because genuine love is very attractive. And in his love was enormous healing, so that some people were healed just through being in his presence. In other cases when he touched people they were healed. And on a few occasions, not even his physical presence was necessary, such as in the healing of the centurion's servant.

Jesus was always completely honest, but not necessarily always polite. He once called the Pharisees "whitewashed sepulchres" (Matt. 23:27), and another time he called Peter, one of his closest friends "Satan" (Mark 8:33). His honesty and his love got him into terrible trouble, yet he said we should follow his way. "Take up your cross and follow me," he said, "for those who lose their lives for my sake will find them" (Matt.10:38,39).

It seems to me that the part of the high-priestly prayer of Jesus which was read to us in today's gospel is very much about genuine community. The community between Jesus the Sonand God the creator, which Jesus describes as being "in" each other - "..as thou, Father, art in me, and I in thee……." His prayer is that his followers too should be part of that community - "……that they also may be in us…….that they may be one even as we are one, I in them and thou in me, that they may become perfectly one.." And the sign of that will be glory and love. And when that glory and love is seen by the world, then the world will know about God and about Jesus.

I wonder whether Christianity of the next century will becharacterized by genuine community, for I can't think of a more authentic expression of Christianity than that.

Imagine a church where you could be utterly yourself. A church where it was safe to share your deepest feelings. A church where there was no fear of condemnation or gossip. A church where nobody felt left out or lonely or isolated because everybody was one. A church in which there were no human hierarchy power structures because God's power was shared by everyone. A church in which just being with each other was an experience of healing. A church which was magnetic in its attraction, because the love was so genuine that conflict could be openly acknowledged and expressed, and therefore dealt with and resolved, where there was true healing, instead oftension simmering beneath the surface.

"I pray…… that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. ……And…… that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father,……they are your gift to me."

Being one is not all believing exactly the same thing. It's not all acting in exactly the same way. On the contrary, it's a celebration of differences, of different ideas and different ways and different perspectives. But it is daring to be together in genuine community, trusting each other enough to share the hurts and the pain of deep honesty. And such a community would be characterized by joy.

Any church community like that would soon attract the comment: "See how these Christians love one another." And the world would soon know about God and about Jesus.

The Apostles’ Creed​p. 189

Prayers of the People  # 15​p. 122

**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 and Absolution​p. 191

The Peace

**Offertory Hymn**​*Be Thou My Vision   (vs 1 & 4)*​# 505

Offertory Response ​**Doxology**(sung)

THE CELEBRATION OF THE HOLY EUCHARIST

**Prayer over the Gifts:**Source of all joy, receive our sacrifice of praise and thanksgiving. Keep us in the love of Christ and bring us to the vision of his glory; through the same Jesus Christ our Lord. **Amen.**

Eucharistic Prayer  # 2  ​p. 196

The Lord’s Prayer​p. 211

Breaking of the Bread  # 8​p. 213

Communion

**Prayer After Communion:**Eternal God, may we who share Christ's banquet be one with him as he is one with you. We ask this in the name of Jesus Christ, the risen and ascended Lord. **Amen.**

Glory to God​p. 214

Blessing

**Mission Hymn**​*The Church’s One Foundation (vs 1 & 5)* ​# 525

Officiant:​​Go in peace to love and serve the Lord.

People:​​**Thanks be to God.**

Sung Benediction​​*Howard’s Blessing (vs. 1 & 2)*

​(in the back of the blue hymn book)

*The****Flowers on the Altar****today are given to the Glory of God by Sally and Reverend Ray Jenkins in memory of our parents, Marion and Manley Samson, and Doris and Newton Jenkins.  They are also in memory of Aunt Alice Jenkins.*

**News and Events**

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Please send all announcements for the bulletin **by 10:00 a.m. Tuesday** of each week.  E-mail:[canondavis@gmail.com](mailto:canondavis@gmail.com) or call:  (519) 344-9531.

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If you would like a home visit with Communion or know of someone who would, please let Rev. Ray know as he and/or a Lay Visitor will be available in the coming weeks.

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Please join us for **Coffee Hour**after service for a time of fellowship in the parish hall. **Volunteers for coffee goodies are needed.  Please see the sign-up sheet at the back of the church.**

**Upcoming Events:**

**Wednesday, June 22**

**LADIES LUNCH GET TOGETHER**

**OLIVE’S AT 12:00  NOON**

A GET TOGETHER for all the ladies (members, volunteers & friends) of Canon Davis Memorial Church. We used to do this in the past and thought it would be nice to bring this tradition back again. It was always nice to sit around, chat and have someone wait on us. No cooking or cleaning-up required. It has been some time since some of us have seen each other.

We need to let Olive's know our head count on Thursday, June 16th. Also, if on the day of the luncheon you are unable to attend please let Carol Mercurio know. We need to confirm our head count that morning. If you require a ride to and from Olive's please let us know and a ride will be available.  Please contact:  Carol Mercurio at 519-491-9319 or Karen in Office at 519-344-9531. Praying everyone will be able to make it out for this relaxing and fun event. See you there.

SPECIAL ANNOUNCEMENTS

COVID 19 Update from Bishop Todd

On Saturday, May 28, 2022 we received an email from Bishop Todd. He stated that while COVID 19 continues to be a consideration in each of our lives, ALL CURRENT Diocesan COVID 19 protocols have been removed effective immediately. Bishop Todd is encouraging people to get all the shots they are eligible for. Those wishing to remain masked, please feel free to do so.

Sunday, June 19, 2022

Special Service officiated by Rev Ray and a Celebration Brunch for Bill Graham, our new licensed Lay Reader.

Also, we are taking this opportunity to congratulate Rev Ray on his 25th Anniversary of Ministry.

Right after church there will be a lovely brunch served in the Parish Hall.

Please come out to join together in this joyous occasion. See you here to celebrate.

Thank you from the Wardens & Parish Council