**Canon Davis Memorial Church**

***Anglican Church of Canada***

***January 29th, 2023***

**Fourth Sunday after Epiphany**

We come and worship God.

We go our way with souls nourished.

Officiant:  Rev’d Paul Woolley

Organist:  Dorothy Miller ​​

Reader:  Simone LeBel

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**January 29, 2023*—* 4th Sunday after Epiphany**

**9:30 a.m. Morning Prayer (BCP)**

**Opening Hymn #388**​

***Glorious Things of Thee are Spoken***

Greeting

Exhortation​p. 4

General Confession​p. 4

Absolution​p. 5

The Lord’s Prayer​p. 5

Responses​p. 6

Venite​p. 6

THE PROCLAMATION OF THE WORD

1st Reading​Micah 6: 1- 8

**A READING FROM THE BOOK OF MICAH**

**The First Lesson** is written in the book of Micah, in the 6th chapter, beginning at the 1st verse.

Hear what the Lord says: Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the Lord, and you enduring foundations of the earth; for the Lord has a controversy with his people, and he will contend with Israel. "O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam. O my people, remember now what King Balak of Moab devised, what Balaam son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the Lord." "With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Here endeth the First Lesson.

The Word of the Lord.

**Thanks be to God**

Psalm 15  *(read by alternate verses)***BCP**p. 344

LORD, who shall dwell in thy tabernacle? /

**or who shall rest upon thy holy hill?**

EVEN he that leadeth an uncorrupt life, and doeth the thing which is right, /

**and speaketh the truth from his heart.**

He that hath used no deceit in his tongue, nor done evil to his neighbour, /

**and hath not slandered his neighbour.**

He in whose eyes an ungodly man is despised, /

**but he maketh much of them that fear the LORD.**

He that sweareth unto his neighbour, and disappointeth him not, /

**though it were to his own hindrance.**

He that hath not given his money upon usury, /

**nor taken a bribe against the innocent.**

WHOSO doeth these things /

**shall never fall.**

GLORY be to the Father, and to the Son, and to the Holy Ghost;

**As it was in the beginning, is now, and ever shall be, world without end. Amen.**

2nd Reading​1 Corinthians 1 18-31

**A READING FROM THE FIRST LETTER OF PAUL TO THE CORINTHIANS**

**The Second Lesson** is written in St. Paul's first letter to the church in Corinth, inthe first chapter, beginning at the 18th verse.

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. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, "Let the one who boasts, boast in the Lord." Here endeth the Second Lesson.

 The Word of the Lord.

**Thanks be to God.**

Gospel​Matthew 5 1-12

Benedictus​p.   9

The Apostles’ Creed​p. 10

Versicles​p. 10

The Lord’s Prayer​p. 11

Responses​p. 11

**Collect of the Day:**Living God, in Christ you make all things new. Transform the poverty of our nature by the riches of your grace, and in the renewal of our lives make known your glory; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Collect for Peace​p. 11

Collect for Grace​p. 11

**Offertory Hymn #439**​

***Blest are the Pure in Heart***

SungOffertory Response​***Doxology***

**Sermon**

 Matthew and Luke's Gospel were written for very different audiences. Each gospel contains a list of what we call beatitudes, today we're going to consider the Matthew version again. This will help us to keep the imagery of Jesus as the new Moses since in this passage he is on top of a mountaintop proclaiming laws, or in this case proclaiming the Beatitudes. Beatitude is a Greek word that means supreme blessedness or supreme happiness it's not just afterlife happiness but also happiness here and now in this life.Jesus in the Gospel of Matthew is giving us eight Beatitudes, which are eight things that we all need to do to acquire supreme happiness. The first Beatitude is, ‘Blessed are the poor in spirit for theirs is the kingdom of heaven’ now this isconstantly misunderstood since people read this as *blessed are people who are not really spiritual*. Let’s think about whatis being said, *blessed are you if you're not really spiritual but you'll have the kingdom of heaven.* That simply does not work because these are eight things that we need for salvation, these are eight things that we need to strive for, I don’t think we would strive for poor spirituality, that wouldn’t make any sense! Luke just says blessed are the poor because Luke tends to appeal to the underdogs butMatthew's audience doesn't want to read ‘blessed are the poor because they're not poor’. So maybe you can look at that as ‘blessed are those who live in the spirit of poverty’and I think if you understand it as the spirit of poverty you understand that the first beatitude is about **living simply** not getting caught up in worldliness not getting caught up in materialism. We live simply so that other people can simply live.

Simple living is like living a monastic lifestyle, living with reliance on God, and not getting overly caught up in the worldly things of this earth. St Paul says, that we should live in the world but not be of this world. When people travel to poor countries they often note how happy the people seem to be and how close they are to one another and how much community they have. Of course, they're close to one another, and yes they have strong family values and a strong sense of community simply because they havenothing else. They don't have the distractions that we have,they're relying truly on their faith and each other and that's why they're so happy.

The next Beatitude is blessed are those who mourn for they will be comforted now again. God's not asking us to bealways sad, why would that have us receive the kingdom of heaven? That doesn’t make any sense. Jesus wants us to empathize to have compassion. we are called to mourn the suffering of others, to mourn **with** others. This beatitude istherefore a call to be compassionate.

The third Beatitude is ‘blessed are the meek for they will inherit the earth’ now depending on which translation of Bible you have you could read ‘blessed are the meek’ or you couldread ‘blessed are the humble’ or possibly ‘blessed are the gentle’. I don't particularly like ‘gentle’ because it sounds likeyou are someone who's gentle with kitty cats, which isn’t going to get you into heaven. So what does the word meek mean? It is actually about humility, in the sense of ‘blessed are those that are willing to serve others’. Think of Jesus washing the disciple's feet.

So blessed are people who are servants to one another, notin the literal sense of slaves but those who serve others - in other words, those people that aren't afraid to get down on their hands and knees and help their brothers and sisters who are in need.

The fourth beatitude is ‘blessed are those who hunger and thirst for righteousness for they will have their fill’. Luke just says hunger and thirst but we know that they're poor peoplewho are hungry. Matthew's audience doesn’t want to hear about being hungry and thirsty. So what does this mean?The word righteousness really means justice, so we are called to strive for justice. We are in fact to hunger and thirstfor justice.

The fifth beatitude is ‘blessed are the merciful for they will be shown mercy’ So what does the word ‘mercy’ really mean.What does it mean to grant someone mercy? Mercy is about forgiveness. More specifically, mercy is often about giving someone forgiveness, when logically they don’t deserve it.When we think about forgiveness, we need to think of theLord’s prayer when we say ‘forgive us our trespasses as we forgive those who trespass against us’ Jesus is saying forgive those who trespass against you and then you will also be forgiven. Blessed are the merciful - blessed are the forgiving they will receive forgiveness.

‘Blessed are the pure in heart for they will see God, what does it mean to be pure, to be innocent, to have right intentions and clear motives, to be a what-you-see-is-what-you-get type of person? There’s a reason that when an infant is baptized they wear white or a new bride at her wedding wears a white gown. It’s symbolic of purity andsymbolic of innocence. There's nothing to be ashamed of, so blessed are those who have these right intentions, who havegood motives and clear motives in mind, a person of honesty and integrity.

The seventh beatitude is ‘blessed are the peacemakers for they will be called children of God’ I remember when I was young I misheard this as ‘blessed all the cheesemakers’.Jesus talks about **peacemakers,** it’s not blessed are ‘the peaceful’, it’s not blessed are the ‘pacifists’. It is a peacemaker, someone who goes out to be a mediator whoworks to resolve conflict. We are called to be a mediator, aconflict resolver because that’s being a peacemaker, you don't get in then take a side you get into the centre of the conflict to resolve the conflict - that’s being a peacemaker!Finally, blessed are those who are persecuted for the sake of righteousness for theirs is the kingdom of heaven. This promises the same basic rewards as the first beatitudes. So,blessed are those who suffer for justice and of course, Jesus did that himself when he was up on that cross and died for us.

**Sermon Hymn**#**619**​

***Fairest Lord Jesus***

Prayer for the King and Commonwealth​p. 12

Prayer for the Clergy and People​p. 13

Prayer for All Conditions of Mortals​p. 14

General Thanksgiving *(said by all)*​p. 14

Prayer of Saint Chrysostom​p. 15

**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.**

The Grace​p. 15

**Closing Hymn # 602**​

***Lift High the Cross***

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

People:​**Thanks be to God.**

Sung Benediction:  ***Go Now in Peace***

(*inside back cover of hymn book*)

**News and Events**

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Please send all announcements for the bulletin to Karen by **11:00 a.m. Tuesday** of each week.  Call:519-344-9531 or E-mail: [canondavis@gmail.com](mailto:canondavis@gmail.com).

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

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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 in the parish hall for **The Annual Vestry Meeting** after service.

**Please join us on**

**Sunday February 5** for BAC’s famous **Turkey-Ala-King Brunch**after church

**Wednesday February 15**for a scrumptious**Pork Roast Dinner and Raffle Night.**Call **519 344-9531** to reserve your seat.  Cost:  Adults $20.00 and take out is available

**Shrove Tuesday for a Pancake Dinner** in the Parish Hall at 5:00 p.m. Cost: Adults $10.00. No reservation needed.

**Reminders**

**Jan 29**​Vestry Meeting will be held after church service in the parish hall.

**Feb 5**​  BAC Turkey Ala King Brunch

**Feb 15**​Pork Roast Dinner 5:00 p.m.

**Feb 21**​Shrove Tuesday Pancake Dinner 5:00 p.m.