

**WELCOME TO MEMORIAL
UNITED CHURCH
January 29th, 2023
4th Sunday after Epiphany**

Upcoming dates

**Jan 29 - Today - 10:30- Worship - Debbie Aitken
- Deadline for Reports for the Annual Report
Feb. 5 - 10:30 - Worship Debbie Aitken
- Sacrament of Holy Communion
Feb. 9 - 7:00 pm - Session will meet by Zoom
Feb. 12 - 10:30 - Worship - Mark Tiller
Feb 19 - 10:30 - Sacrament of Baptism - Debbie Aitken
- Official Board Meeting following worship
Feb. 26 - 10:30 - First Sunday in Lent - Debbie Aitken**

* please stand as able

Prelude

Welcome

Lighting of Christ Candle

Life & Work of the Community

***Hymn**

We Gather to Worship

Opening Prayer

Minute for Mission **Millie Johnston**

***Hymn** **A Light Is Gleaming** **82VU**

A Story for all Ages

Scripture Readings

Isaiah 49: 1-7

Psalms 40:1-11 **764VU**

Sermon **"Singing God's Song"**

***Hymn** **My Love Colours Outside the Lines** **138MV**

Offering

Anthem

Offertory Prayer

Prayer of the People & Lord's Prayer

***Hymn** **I Love to Tell the Story** **343VU**

Commissioning and Benediction

***Sending Forth** **When You Walk from Here** **298VU**

Please remember the Breakfast program. They require;
Juice boxes - Orange or apple
Granola bars - plain or cinnamon
Jam
Cheese Whiz
Pancake mix

Our offering plate is located near the sanctuary doors. Please place your contributions there, since we will not be taking an offering as we have in the past. It's one way to be mindful of the Covid restrictions.

Montague Food Bank Items need on a regular basis: canned meats and fish, soup, cereal, side and main dishes, pasta sauce, canned fruit and vegetables, crackers, condiments, unscented toiletries and pet food, feminine hygiene products, monetary donations to purchase fresh food.

PAR, or Pre-Authorized Remittance, is a direct debit program that allows people to support their church through an automatic monthly withdrawal from their bank account. Contact Maureen MacLeod if you are interested in contributing to our church through our PAR. Sure makes giving easier!

Today is the forth Sunday of the "Epiphany" season. Epiphany means "manifestation."

It comes from Greek roots that mean "to show, to display". An epiphany is thus a time when something is shown, displayed, or manifested to an audience.

The Epiphany is the manifestation of Jesus as Messiah of Israel, Son of God and Saviour of the world. the great feast of Epiphany celebrates the adoration of Jesus by the wise men (magi) from the East, together with his baptism in the Jordan and the wedding feast at Cana in Galilee.

In the magi, representatives of the neighbouring pagan religions, the Gospel sees the first-fruits of the nations, who welcome the good news of salvation through the Incarnation.

The magi's coming to Jerusalem in order to pay homage to the king of the Jews shows that they seek in Israel, in the messianic light of the star of David, the one who will be king of the nations.

Their coming means that pagans can discover Jesus and worship him as Son of God and Saviour of the world only by turning towards the Jews and receiving from them the messianic promise as contained in the Old Testament.

the concept of Magi encompasses a wide range of meanings, from the wholly positive to the wholly negative.

To the first of the four principal meanings, Magi are understood to be members of the Persian priestly caste.

In Hellenistic culture they were regarded as "rulers of a distinctive religion," but at the same time their religious ideas were thought to be "strongly influenced by philosophy," so that the Greek philosophers have often been portrayed as their pupils.

No doubt this view contains some not easily definable element of truth: after all, Aristotle himself spoke of the philosophical work of the Magi.

The other meanings are as follows: possessors and users of supernatural knowledge and ability, magicians, and finally deceivers and seducers.

For the Magi in Matthew 2, it is the first of the four meanings that applies, at least in a broad sense. Even if they were not exactly members of the Persian priesthood, they were nevertheless custodians of religious and philosophical knowledge that had developed in that area and continued to be cultivated there.

They apparently had material of a prophetic nature (some have suggested that they got it from an eastern Jewish community, such as the one in Babylon) that allowed them to identify the birth of the new "king of the Jews" astronomically.

They may have been especially motivated to come see this king of the Jews since there was an expectation at the time that a universal ruler would shortly come from Israel.

We know from [the Roman historians] Tacitus and Suetonius that speculation was rife at the time that the ruler of the world would emerge from Judah — an expectation that [the Jewish historian] Flavius Josephus applied to [the Roman emperor] Vespasian, consequently finding his way into the latter's favour.

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