

**WELCOME TO MEMORIAL
UNITED CHURCH
January 8th, 2023
Epiphany**

Upcoming dates

	* please stand as able	
Prelude		
Welcome		
Lighting of Christ Candle		
Life & Work of the Community		
*Hymn	The First Nowell	91VU
We Gather to Worship		
Opening Prayer		
Minute for Mission	Tim Mears	
*Hymn	A Light Is Gleaming	82VU
A Story for all Ages		
Scripture Readings		
	Isaiah 60:1-6	
	Psalms 72:1-7, 10-14	790VU
	Matthew 2:1-12	
Sermon	"Pay Attention....Be Astonished...Tell About it."	
*Hymn	Will You Come and See the Light?	96VU
Offering		
Anthem		
Offertory Prayer		
Prayer of the People & Lord's Prayer		
*Hymn	I am the Light of the World	87VU
Commissioning and Benediction		
*Sending Forth	When You Walk from Here	298VU

Jan 8 - 10:30 - Epiphany Worship - Debbie Aitken

Jan 11 - 7:00 pm - Session Mtg via Zoom

Jan 15 - 10:30 - Worship - Debbie Aitken

Jan 22 - 10:30 - Worship - Larry Siebrands

Jan 29 - 10:30 Worship - Debbie Aitken

Feb. 12 -Potluck and Annual Official Board Meeting following worship

ANNUAL REPORT REMINDER - A Reminder to have your reports to Mark by January 29th

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 Feast of the "Epiphany". 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 favor.

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Minister: Rev. Debbie Aitken

Office Manager: Mark Tiller Music Director: *Karen Burhoe*

