



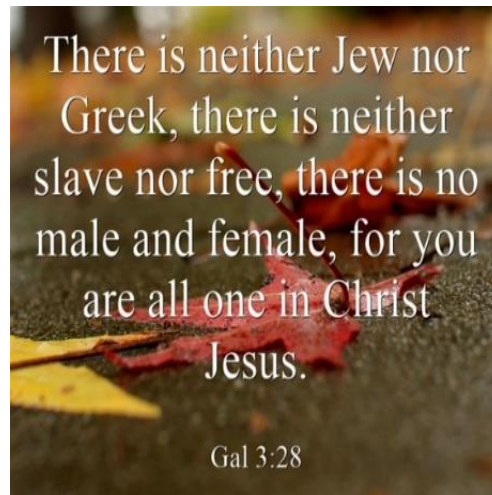
# Remembering the Art of Living Together 1918-2019

**Sunday, November 10<sup>th</sup>, 2019**



Ludwig Meidner, “Apokalyptische Landschaft” (Apocalyptic Landscape, 1912, just before the outbreak of World War I), a time marked by cultural, economic and political upheaval.

**The magnificent inclusive Christian-humanistic vision of the apostle Paul**



Tomorrow, we recall the events of the ending of World War I, through what was referred to as the “Armistice” of November 11<sup>th</sup>, 1918. Remembrance Day, as we now call it, is broadly symbolic of the human desire for peace and peaceable-ness. Remembrance Day is also taken to mark the birth of a new era in Western history, called the “contemporary world”. If we were to follow Biblical reason, this act of remembrance is not just about returning to the event – a western way of thinking – but instead, the event *really coming to us from the past, the re-actualization of the event*. So, Remembrance Day is much more than a nostalgic thing, it is much sharper than that. As Christians, we could say that read through the lens of Christ, *Remembrance Day is re-actualized in the present – not just for its own sake – but for a purpose: as a way to awaken us to the priority of overcoming our tribalisms, which was why World War I occurred in the first place.*

Armistice Day has a universal meaning in times of cultural upheaval and today’s identity politics when interpreted through Jesus: that cultural identities, national identities, class identities, religious identities, and gender identities, are not categorical, exhaustive definitions of who we really are. They are only incidental to our fundamental identity as creatures in the world under God.

## GATHERING

### Announcements

#### Greeting

In the name of the Father, the Son and the Holy Spirit  
 The Lord be with you  
*and also with you*

**Hymn: Love Divine (TiS 217, Blaenwern 590, C. Wesley)**

#### Introduction

#### **A Community Prayer: People for Peace and Peaceable-ness**

Peace is a noun: everyone claims to love peace, even as it is used as a mask behind which brutal projects are dreamed-up and committed. For this reason, I use the word, “peaceable-ness” which is more of a doing thing, an action, a way of living and relating. It is harder to manipulate the idea of peace if we look at whether concrete actions – of individuals, communities, organizations or nation states – are in fact contributing to peace or not. The truth test of peace-ableness, is in the doing, not the claim.

God of peace, you call us to live peaceably.

***Functioning internally in peace, functioning externally in peace.***

Living peaceably before us and behind us

Living peaceably on our right and peaceably on our left.

Christ of peace, you call us to live peaceably:

***Functioning internally in peace, functioning externally in peace.***

Living peaceably with our brother and with our sister.

Living peaceably with our neighbour and with the stranger.

Living peaceably with friends and with enemies  
 and all those in-between.

Spirit of peace, you call us to live peaceably

***Functioning internally in peace, functioning externally in peace.***

Living peaceably in work and play.  
 Living peaceably in thought and action.

***Give us your peace so we can be peace-able, creating peace***

## **Confession**

We confess the way in which we violate peace in our relations by refusing to act peaceably

We confess the way in which the term peace becomes a 'buzz word', diminished in, gutted of, real meaning

We confess the way in which we deny our tribalisms while continuing to live detached from each other, ambivalent to each other.

***Forgive our sin,  
 Release us from our dishonesty***

***Amen***

**The Peace**

**SMG**

## **Some Observations about Remembering**

Remembering is often understood as just that: returning to a particular event, and thinking about it. In biblical thought, the idea is reversed. Instead of returning to an event, the event *comes to us*. Additionally, for the Hebrews, the event not only comes to us, but it is real, it does not simply lie in the realm of memory, it becomes re-actualized.

**Geoff Dornan, "El Significado de la Memoria" (The Meaning of Memory)**

As we remember an event, we interpret it. Over time, an event accumulates meaning. This is the case of the Exodus. The retelling of the story over thousands of years at Passover has added to its layers of meaning for Jews. It is the same for Christian Holy Communion.

Over generations we have added layers of interpretation from which new meaning arises. In fact, this is not just a faith thing, we do this with all events of major significance. They have what I call a “reservoir of meaning”.

**Severino Croatto, “Exodus: An Interpretation of Freedom”**

## **BREAKING OPEN THE WORD**

**Ruth 3:1-5, 4:13-17 Good News Translation (GNT)** Gilda Dornan

Last week we heard of the beginning of the saga of Ruth and Naomi, as both women face a dark future, in a male world with no man to protect them. Despite this potentially violent situation, Ruth, promises her loyalty to her mother-in-law, voluntarily moving from her cultural and faith identity to that of Naomi’s – something unheard of in a tribalistic world. In this reading, we hear that Ruth’s loving loyalty (*chesed*), is honoured by God, but not without some scheming by Naomi, who lines her up with a distant relative of Ruth’s, Boaz, who on the face of it may owe her rights of kinship, which means protection and possible marriage. In the reading, the scheming works, and a rather benign, kind Boaz marries Ruth. The Hebrew in the second part of the reading is interesting in that the women of the neighbourhood, bless the Lord who they see as the prime mover in the events. They speak of one who will be ‘*a restorer of life and a nourisher of your old age*’. It is unclear whether the women speak of the Lord or Boaz or the baby boy. Indeed, this ambiguity may well be deliberate. In the story of Ruth, Naomi and Boaz, peace and justice are restored, people are brought together and made whole. Mutual commitment is the mark of divine blessing and shalom is re-established.

**3** Some-time later Naomi said to Ruth, “I must find a husband for you, so that you will have a home of your own. <sup>2</sup> Remember that this man Boaz, whose women you have been working with, is our relative. Now listen. This evening he will be threshing the barley. <sup>3</sup> So wash yourself, put on some perfume, and get dressed in your best clothes. Then go where he is threshing, but don't let him know you are there until he has finished eating and drinking. <sup>4</sup> Be sure to notice where he lies down, and after he falls asleep, go and lift the covers and lie down at his feet. He will tell you what to do.”

<sup>5</sup> Ruth answered, “I will do everything you say.”

**4** <sup>13</sup> So Boaz took Ruth home as his wife. The LORD blessed her, and she became pregnant and had a son. <sup>14</sup> The women said to Naomi, “Praise the LORD! He has given you a grandson today to take care of you. May the boy become famous in Israel! <sup>15</sup> Your daughter-in-law loves you, and has done more for you than seven sons. And now she has given you a grandson, who will bring new life to you and give you

security in your old age.”<sup>16</sup> Naomi took the child, held him close, and took care of him.

<sup>17</sup> The women of the neighbourhood named the boy Obed. They told everyone, “A son has been born to Naomi!” Obed became the father of Jesse, who was the father of David.

The word of the Lord  
***Thanks be to God***

### **Mark 12:38-44**

Ron Wiley

This account from Mark is the very opposite of what peaceable behaviour might look like. If Luke’s Gospel in the famous story of the Good Samaritan contained barbed comment about temple officials, Mark’s attack is positively damning of their exploitive attitudes and actions. What stands as so offensive in this reading, and what we often do not pick up enough, is the way in which people, the most religious of people in fact, corrupt the most sacred, turning it to a path for advantage and power. The horror of this story is that the very structures of grace that are capable of encouraging people to faith and a deeper reading of themselves, are abused by the religious professionals. In this reading, Mark reminds his people that the same reality that existed in Judaism can and will repeat itself in the Christian church. The distance between this, Mark’s observation and the current crisis in Christianity because of clergy abuse, is very small. It is in this situation of corruption that the poor woman (*ptoche - really poor*), gives hope to us. The parading men are upstaged by what most would have seen as a pathetic woman, probably a beggar. The temple is done for.

<sup>38</sup>As he taught, he said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces,<sup>39</sup> and to have the best seats in the synagogues and places of honour at banquets!<sup>40</sup> They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”

<sup>41</sup>He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums.<sup>42</sup> A poor widow came and put in two small copper coins, which are worth a penny.<sup>43</sup> Then he called his disciples and said to them, “Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury.<sup>44</sup> For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on.”

The Gospel of the Lord  
***Praise to you Lord Christ***

**Hymn: When love is found (TiS 654, English traditional, Brian Wren)**

**Some Thoughts**

**Offering**

**Doxology**

***Praise God, from whom all blessings flow,  
praise him, all creatures here below,  
praise him above, ye heavenly host,  
praise Father, Son and Holy Ghost.***

**Prayer of Dedication**

**Prayers: Living Together**

Ross Lorenz

Bruised and black cloud shed heavy tears on Flanders' fields.  
Graveyards in which we buried the young of a generation.

***And God wept for these were his children***

Bruised and black clouds shed heavy tears on Korean, Chinese,  
European, American and Australian lives in the Korean war.

***And God wept for these were his children***

Bruised and black clouds shed heavy tears on the cities of Syria.  
Cities shrouded in the desolate dust, camps wreathed in the smoke of  
human cremations. People whispering: "Please God never again".

***And God weeps for these are his children***

Bruised and black clouds shroud cities, shopping malls, business  
centres, refugee camps. People gaze on the devastation wrought by  
evil on innocence...numbed.

***And God weeps, for these are his children***

Bruised and black clouds shed tears over a whole world bloodied and bowed by conflict, roads clogged by those who seek a safe place to call home.

***And God weeps for these are his children***

God of life, drawing life and death together in yourself, uniting the lost and the loving, be among us as we remember.

***Guide our praying, lead our loving, cherish our remembering, our God who forgets not one.***

### **Lord's Prayer**

Let us say the Lord's Prayer

***Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.***

***Forgive us our sins,  
as we forgive those who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power, and the glory are yours,  
now and forever. Amen.***

하늘에 계신 우리 아버지여  
이름이 거룩히 여김을 받으시오며  
나라이 임하옵시며  
뜻이 하늘에서 이룬 것 같이  
땅에서도 이루어지이다.  
오늘날 우리에게 일용할 양식을 주옵시고

우리가 우리에게  
 죄 지은 자를 사하여 준 것 같이  
 우리 죄를 사하여 주옵시고  
 우리를 시험에 들게 하지 마옵시고  
 다만 악에서 구하옵소서  
 대개 나라와 권세와 영광이  
 아버지께 영원히 있사옵나이다. 아멘

**Closing Hymn: I the Lord of Sea and Sky (TiS 658, Here I am Lord, Daniel L. Schutte)**

**Blessing and Sending Out**

Christ is life!

Let us live  
 with perception and discernment,  
 aware that we only ever see things partially

Our service has ended

Go in peace to love and serve the Lord

***In the name of Christ***

**Going Out: May the feet (TiS 779, Aubrey, Aubrey Podlich)**

**Musical Postlude**

**Organist:**

John Hughes