

Magazine -

(51663)

Date: 1977

cf. mention re. Peter in "Fiddler on the Roof"

(cf. p10)

19:00

Call to Worship

1:10 L

Hymn - Come Thou Almighty King

2:33 L

Invocation -

1:45 L

Antiphon - Steal Away

4:14 L

Scripture

6:30 L

Hymn Glorious Things

2:35 L

Prayer

2:00 L

Antiphon - Lord's Prayer

2:30 L

SERMON

12:50 L

Hymn O Mighty Fortress

3:19 L

Benediction

Postlude - M. F.

3:10 L

5:45

19

6:04 - End of interview

6:05:10 end of Call

6:07:43 end of Hymn 1.

6:08:38 end of Invocation

6:12:42 end of Steal away

6:19:12 end of Scripture

6:21:47 end of Glorious Things

6:23:47 end of Prayer

6:26:17 end of Lord's Prayer

6:39:07 end of Sermon

6:42:26 end of O Mighty Fortress

6:45:36 end of Postlude

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Call to Worship:

Either you tuned in to this broadcast on purpose — or it happened accidentally, either way you could be called by God to his worship.

We all trust something & respond to something (more than ^{to} others).

Sometimes what we trust, what we respond to, is destructive of us, or sets us upon ways which destroy others.

We all need a rhythm where we test what we trust, for it is always testing us. We all need to have conscious dealings with what we respond to, for it is constantly to do with us, shaping what we are & what we do.

Join us as we gather for a meeting with God.

We have First a Hymn — which sounds like we are inviting God to be with us. If he is God, he is there already. But maybe that's how he deals with us — he waits to be invited — or maybe we simply feel safer putting it that way.

The Hymn is — Come Thou Almighty King. Help us
thy name to sing —

INVOCATIONLet us Pray

Our Father We can't, not have to do with you.

But often what we call by that name becomes a convention where we avoid having to do with you. Take some kind of charge these next few minutes so that our time of worship and our genuine having to do with you come together.

Where we are overwhelmed & created	} May there be by	
" " " subdued & strengthened		} your TRUE POWER
" " " possessed & liberated		

Good Evening: -

I'm Jack Shaner. I'm just back from a holiday month and I'll be preaching later, on the topic - Withdrawal & Returns. I have a new appreciation of why one might call this Labour Sunday.

This service is studied & produced but next Sunday we'll be back in the Church with Harry Stobers, the quartette and the congregation.

I prepared this broadcast while on a holiday trip at Mowich Beach Provincial Park, Vancouver Island. It didn't exactly spoil my holiday, but it did point up how life is made up of a rhythm of withdrawal & returns. We need both. We cannot survive on one alone: -

Now hear the Robert Shaw Choral sing the spiritual
implying withdrawal - Steal Away.

3:31.20

3:25

6:20

Our O.T. lesson is found in the 20th Chapter of the Book of Ezekiel. Ezekiel preached & wrote during the Exile of the people of Israel following the destruction of Jerusalem by Babylon. For centuries the people had been counting on God to defend to the last his Holy City. This was what they sang about. So that once the city ~~had fallen~~ ^{fell} they felt very silly about singing their songs in a foreign land.

In Chapter 20 Ezekiel retells the story of Israel - He joined his vision to the counsellors' attempts of this people to explain how Israel on the one hand had such a tough time of it, and on the other hand how it managed to survive.

We are given the theme in the first few verses.

1-14

- This is repeated again & again. Exodos from Egypt. Wilderness Wanderings. Conquest of Canaan. Close Call of Naamoth, Eilat

I had it in my mind to destroy you →
but for the sake of my name - I didn't →

in verse 40 we pick up the sermon again -

here he is talking about the final restoration of the people,

40-44

The N.T. Reading is found in the Epistle to the Colossians, at Verse 15 of Chapter 1.

This letter is one of the places in the N.T. where we cannot escape the fact that the first Christians saw the work & victory of Christ as having to do with societal and political matters.

- May God speak to our hearts through his word
and to him be the honour & praise

We have another Hymn. Glorious Things of Thee are
spoken, Zion City of our God

Let us Pray Together. (2:00)

Our Father :- This gathered group is somehow your people,
you have given us to each other: we don't feel very given
to each other. We feel alone and unknown.

We want this hour to be a time when
we recognize what we already have through your work
for us & your word to us.

We are very different from each other

we are in differing states and conditions,
Some of us are in several states and conditions at once
Our needs are manifold: -

We need to have life straightened out

We need our strength restored.

We need to recognize home when we see it.

We need light for our going.

We need forgiving.

We need to be reconciled - to life in a fallen world.

- to one another

- within ourselves

We need to be made one: - lives as persons

- life as a people.

We don't bring much otherwise: - but our needs
when we bring ourselves: -

But what if we really brought ourselves?

Better yet

what if we really brought each other?

We have heard of some very big promises.

of what ~~may~~ come of our returning to you

we even have some foretold experiences, of
the blessing of bringing each other before you.

And so we do.

Hear our brother's & sister's prayers and let
their cry come unto you.

Through Jesus Christ our Lord

Amen

10.45: 50

10:33

12.50

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Join this Bass soloist of the Holly wood presbyterian Church Choir in prayer as he sings Our LORD'S Prayer

Sermon:

I prepared this sermon at Miracle Beach provincial Park, Vancouver Island, during the last few days of my holidays. The weather repented ~~after the rain~~ and brilliantly set off that spot of natural grandeur. The sermon preparation was an intrusion (sort of) but it did set up the subject matter. "How central to life - is that rhythm of withdrawal and return which many of us are deeply feeling at this time of year. It's with very mixed feelings that I face the return to another season of work and responsibility. The reason my feelings are mixed is that I have a very vivid memory of the year I moved - here from Winnipeg to take up the post of United Church Chaplain at the University of British Columbia. It was my first trip through the Western Mountains. My first taste of sea water. It was a magnificent summer and Vancouver was before me in all its splendour. But I felt none of it. There was no one about from whom I could gain a sense of the reality of what the chaplaincy was. I was no longer the minister of a province congregation. I was temporarily without a home or any feeling for the reality of my vocation. There was nothing I had to do - But it was no holiday! - ^{Because} There was nothing real I was withdrawing from.

One of Robert Frost's better known poems is called Swinging on Birch: - He admits that although the storm ~~cause~~ a clump of Birch trees to grow bent over in graceful arches like a girl hanging

her long hair out to dry. But he prefers to think that they had been subdued by lonely boys swing on them, because that is what he loved to do as a boy. Feeling himself gently lifted + lowered as he was suspended between earth + heaven. He confesses that he would like to do something like that all his life. But he warns that he would have to have his wish half granted - so that he was swept up into heaven never to return. Earth is the best place for love - he can't imagine a place it would go better. Often enough when some cosmic slashes across his open eyes he would like to leave the earth, but not permanently: it's good both going and coming back.

That's what holidays are about.

Holidays are good when they are joined with the fact that it is good to come back.

Going is good when it is also good to come back.

Holidays are empty if there is no coming back.

At the same time, no serious facing of the world of work and responsibility can be undertaken if it consumes us entirely. The reality of our earthly life is unbearable if there is no withdrawal.

I did not spend the whole month of August at Miracle Beach. During one week, I was at Narawala taking part in a study session at the Centre for Continuing Education that the United Church operates there. I was part of a group of people whose members had widely varied experience in serving, or trying to serve, societal ministries.

Each one had responded to a call to take some part in making changes in Society: -- in the way social factors oppressed people, or caused distress. Some were just starting, some were old hands. Some had had been bruised and disoriented over the years. They were "tired eating dirt" as they said. All felt that they needed to dig deeper into the roots of societal ills. They chose to join a group which undertook to do that. Most were ready to search the Bible for clues. They were interested in the connection between God, and the call to alter social structures. They wanted to do Theology.

And so we did.

It became clear that the word of God, in the Old Testament at least, was always being addressed to societal issues. It is the people of Israel that is addressed and not persons. When persons are addressed it is for the purpose of getting at Israel & its peoplehood. The Faults in the Foundation of the Nation that one could find, are societal Faults. -- The lack of justice, the abuse of the poor, the trusting in armaments, The loss of social trust and the corruption of economic practice, The breakdown in familial relationships, and the exploitation of sexuality.

God is always having something to say about these matters and, He is sending disorder to, and laying waste to the people whose systems and order are contrary to his justice.

We wondered whether our current concern with personal religion to the exclusion of social religion had blinded us to the amount of societal concern expressed in the New Testament. Jesus, ~~was~~ after all ^{was} of the people of Israel. His own preaching constantly uses the term Kingdom of God and Kingdom is a societal word. The fact that Jesus spiritualized the Kingdom idea need not mean that he had only in mind the individual spirit of a person. Peoples & social systems are also spiritual. They can be possessed by good & bad spirits.

However, as we dug deeply into the the questions that arose ^{the} we faced our social roles we found that we kept arriving at necessary positions where it became equally necessary to say "On the other hand".

We agreed for instance that the Church was called to be the kind of community in which people could discover from one another what God was calling them to do in their own social roles. And we spent some time doing this, as different members with different social roles shared their hopes & dilemmas with us. But "on the other hand" - some of the faults in our society were inseparable part of our whole corporate life, and could not be remedied by individual ministries. Nevertheless they were serious, clearly contrary to God's will, and needed to be identified. We set about naming

some of them

Economic System - Houses get more - Home-~~work~~ get less

God of Evil Times when some People wipes out another people
- Land use - System promotes use of land for parking lots - rather than food production.

We make some feeble laws to chaps that ^{but it doesn't} ~~that is~~ when the pressure is. A farmer friend of mine had to give up his dairy farm because of ill health. He was a ~~top~~ efficient dairy farmer & he loved it. When he sold off his outfit he found he made more money by investing his capital in the investment market than he did when he had it invested in the dairy business. We live in a hungry world & but to feed the hungry is not where the pressure is.

We need on -

— Arms race.

— Energy crisis, and

— Breakneck consumption of non renewable resources,

— When economic growth used to solve everything,

— we find ourselves facing global limits to growth

Who has till to call down the wrath of God on whom? —

in this matter. — What could be easier

and create an easier sense of righteousness than to call down on the whole land — Who is to be God's voice? — ^[the wrath of God on this matter] on the other hand — what will get to the heart of the matter.

— People to change — Undertake the simple life →

— head for a little plot of land in the country —

— withdraw — take flight — soon there will

be no place you can withdraw or take flight

on the one hand — you can't engage

on the other hand — you can't withdraw

We found that concerning some most crucial issues today we are called by God to be in exactly that kind of space, with no let up in sight. — can't engage & can't withdraw

and we knew we needed a word to make it all right for us to be there & function responsibly there.

Another thing I did this summer was attend a summer-school production of Fiddler on the Roof, in which my son had a small part.

One of the more telling elements in that production was the use, by the troubled Father, of "On the other hand" as he deliberated what position to take regarding his daughters. When he came to his Third Daughter's revolt he ran out. And we were all deeply shaken by his discovery "There is no other hand".

It occurred to our group at Naramata that according to the Christian understanding of life there is always an "On the other hand" until the end. Indeed such an understanding is a central element in the Christian Faith. We are called to love & work in a state of always facing another "On the other hand" until the end.

And we found a word to that necessity in the 20th Chapter of Ecclesiastes: With it theme that the reason the race survives is because God is faithful when the end comes and all is put right and all the "ON THE OTHER HANDS" are resolved we will know that He is the LORD when we see ^{That} He has dealt with us for His names' sake and not according to our evil ways, nor according to our corrupt doings.

It seems to me that in our reading from Colossians we have the same message repeated ~~many~~

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for in Christ - all the fulness of God was pleased to dwell
 and through him to reconcile to himself all things - whether
 on Earth or in heaven - making peace by the Blood of his
 Cross - this all things including reference to
 whether Thrones or Dominions or principalities or authorities -
 It is because of what a Faithful God has wrought
 about and is busy about that we can be and function
 responsibly in such a state. Let us pray
 Our Father - what word you have for our work,
 give us ears to hear - amen.

Our closing Hymn + Luther's song of Trust in God's
 mighty acts: A Mighty Fortress is our God -

Benediction,