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FIRST-UNITED CHURCH BROADCAST SUNDAY SEPTEMBER 2 1979

Magazine Package # 6 John Williams	19:40	
Call To Worship	:30	~~19:42~~ 20:10
Hymn <u>Now Thank We All Our God</u> T 16 Robert Shaw Chorale and Organ Side 2 Band 7	3:33	23:43
Invocation		
Programme Identification and announcements	30' 2:05	25:48
Anthem <u>Children, Go Where I Send You</u> F 24 The New Wine Sound, Temple Methodist Church Youth Side 1 Band 6 (Chorus and Jim Strathdee)	3:13	29:01
Scripture Lessons Old Testament Nehemiah 6: 1-9 Epistle II Thessalonians 3: 6-13 Gospel Matthew 11: 25-30	4:00	33:01
Hymn <u>Fairest Lord Jesus</u> T 16 Robert Shaw Chorale and Organ Side 1 Band 5	3:30	36:33
Prayer	4:10	40:43
Anthem <u>O What A Beautiful City</u> F 24 The New Wine Sound, Temple Methodist Church Youth Side 2 Band 3 (Chorus and Jim Strathdee)	4:15	44:58
Sermon Good Work	9:00	53:58
Hymn <u>For All The Saints</u> T 16 A Mighty Fortress, Robert Shaw Chorale Side 1 Band 7	2:26	56:24
Benediction		
Organ Postlude <u>Now Thank We All Our God</u> CL 9 Virgil Fox Encores Side 2 Band 4	3:30	59:54

Call to Worship:

Some of us can go ~~along~~ while without taking part in a formal act of worship. Some of us can attend acts of worship regularly - without actually worshipping.

But now of us ~~escape~~ having to do with what is true and right.

Formal acts of worship are a chance to do that when you know you are doing it.

You're invited to an engagement with God.

Hymn: Now Thank we all our God; -

Invocation:

Our Father

Visit Our lives. We all long to have our
lost ways broken, Our tangled ways straightened.
our evil ways forgiven & washed away, and
our broken-ness made whole.

Visit each life of the company gathered
by this sound, and give us a sense of each other
Through f.c. our God.

This is First United Church Broadcast of
Worship, produced during the summer months
in the studios of CKOY Vancouver.

Our Jack Shaw and I'll be preaching
later on the topic GOOD WORK.

Our Hymn singing tonight is led by the
Robert Shaw Chorus.

The Outline our Song by the Temple Methodist
Youth Choir & from Strathdale. The taken from
the Records "The New Wine Sound."

We at first are still in the midst of holiday
comings & goings. I'm just back to work. Bob Brown
and Chris MacMullen our two student interns have
left and are missed very much. Ray Tyle
is still away and Al Griffin will soon
be going with Paul on his return trips to
Israel.

I'd like also to mention that our
team congregation on the Sunday Night
Broadcasts, Saint Andrews Weekly, is having
a special preaching event.

The Reverend Dr. David H.C. Read,
Minister of Madison Avenue Presbyterian Church
New York City will be visiting preacher with
us the R.R. Cunningham Theological Foundation.

Dr. Read will be Preaching at St Andrew
Weekly, Burrard Nelson Street, Sunday Sept
9 + the 16th at 11 AM and 7:30 PM.

He is also giving a special Evening Lecture of
The Church, Wed Sept 12 at 7:30 PM.

- It is good to have you with us.

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7:00

Let us pray :->

Our Father:

There's a gathered group here that wants to be heard. A lot of the time we feel ourselves to be in a world that doesn't hear from us. A lot of the time we don't know what to tell it even if it was listening.

Father, you are the cure for both those ills. We don't know how to pray but you make even our groanings eloquent by hearing them and indeed even ^{by} promptly them.

Let our broken crys come with you.

Strengthen our hands and hearts. For many of us it is such an effort to keep hanging in. Our lives are aways in so many ways they seem many times to be not worth the effort they require.

Father you love the world even though nothing is hid from your sight. Strengthen our hands and hearts with your love of the world

Our Father many of us are crossways with all the others in our world - especially & painfully with those dear to us. We have become soiled on much that is precious to us. You alone are the reconciler. Restore us to our dear ones and make us precious unto one another.

Our father many of us are burdened with mistakes and bad starts. Some of us are burdened

with shame & guilt, in a confusion as to whether they are ~~the~~ appropriate or not.

Relieve us of the self punishment which is destroying us and ~~and~~ cleanse us of the unrighteousness we wilfully pursue.

Father after a time of making ourselves head before you it gets to be insufficient for us to pray for ourselves only.

slowly ^{on} You awaken in us a concern for others. We bring the world's needs before you. There is distress and suffering in so many places. It is bewildering to have them pass before us. We cannot even comprehend how many sufferers there are let alone comprehend what each one is suffering.

Hear their cry - O LORD OF HISTORY.

There is so much that is not right in the principalities & kingdoms of this world. And so many of the stident attempts at curing these ills perpetuate them instead.

Restore your Kingdom, and restore in our hearts faith in your reign.

And now as our saviour has taught us we pray. Our Father which art in heaven, Hallowed be thy name, Thy Kingdom Come, Thy will be done on earth as it is in heaven. Give us this day our daily bread & forgive us our trespasses as we forgive those

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who trespass against us. And lead us not
into temptation but deliver us from evil
For there is the ~~power and the~~ kingdom & the
power and the glory.

For ever

Amen

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FIRST UNITED CHURCH BROADCAST SERMON SUNDAY SEPTEMBER 1 1979

GOOD WORK

I have entitled tonight's sermon.. "Good Work". Good Work? What's good about it?

I think that one sure mark of our troubled times is that WORK is in trouble. One hardly knows where to start in identifying the problems.

The current state of unemployment, in our country and throughout the world, is surely one of our most painful problems. Gainful employment is hard to come by, especially among the young, the hard to employ and native people, whether they stay in the original communities or migrate to the cities. Unquestionably our society condemns a host of its members to ^{the} life-destroying tragedy of being declared useless.

An equally serious fault in the fabric of our society is the way it condemns a large percentage of the aging to a state of uselessness. Some activity is expended in keeping seniors busy, but business is not the same thing as making a meaningful contribution.

Current attitudes to work are in a state of chaotic confusion. People who do not earn a monetary return in the market place of selling their services are put down. Status is acquired on the basis of whether your activity shows an economic return. A home maker is not seen as a person who has work. Because homemaking does not ordinarily earn a pay cheque the homemaker is seen as a category of citizen we can't quite locate.

A few generations ago, largely under the influence of the thought of Karl Marx, the human predicament was analyzed as lying in the fact that most people were alienated from their work. Their work was not their own. The wealth it produced became largely someone else's reward. As improved technology relieved the burden of work, the industrial worker's contribution to society became less and less an offering of a skill unique to him and more and more an activity alien to human functioning. As its only meaning became the money it earned, work became even more alienated from the worker.

All this dislocation has given work a bad name. We speak of the Puritan work ethic, or the Protestant work ethic as something evil, and something that a brave new society must reject. When we call something WORK we mean by that .. it's no fun. It's a dreaded thing!

WORK IS IN DEEP TROUBLE

It is clear to me that the Biblical writers took the matter of work seriously. They saw it as somehow central to life. Idleness, whether chosen or inflicted, was frowned upon.

It is intended that work be good. What can be more fulfilling than that I bring to the whole community something for its good that I am uniquely equipped to bring? What a devastating thing to be of no good to anyone.

The wooden yoke, which the oxen wore in order to put their shoulders to the burden, was used by Jesus as a symbol of life in him. He does not offer a life of no work, but promises rather that his yoke is easy and his burden is light. In the state of grace, work is fun. When something goes wrong with that relationship, something deeply human is denied.

If, in order to work, the system has to keep a pool of non-employed so that its members can be called or rejected from time to time, it is a faulty system. If the cure for the evils of inflation is to idle a sizeable proportion of the population, that is an evil cure.

It is not right that there be a host of used or useless people. God has a quarrel with a kingdom whose people are treated thus.

But there's a strange catch to the Bible. The central Biblical theme that only God is God proclaims that the heart of our problem is our trust in solutions that do not save us. The insight here is that all attempts of a person to justify himself of herself by his or her work are vain. This undertaking does not bring about righteousness but rather is cursed. It is a broken reed to lean upon and it makes us destructive of others. The work of our hands requires the grace of God to establish it.

I find this combination that work is meant to be good but that it won't justify you to be a helpful word to our present impasse about work.

It is not right when society organizes itself so that some people are left without the chance of making a ~~making~~ a meaningful contribution to the whole, or are excluded from the benefits of the contribution of others. If you are so denied you are indeed unjustly done by. You have these things coming to you. And God is indeed calling any who would be faithful to be part of his activity in changing these matters.

But while you are denied and while you are indeed unjustly done by, you need not be destroyed.

Meaningful work is not what will justify your existence. You are justified already as a gift. You count, you matter you are somebody because God says

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count, you matter, you are somebody. It is because we are justified by God that we can end up making a meaningful contribution to one another. It is the only basis on which we can.



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