

ST. JAMES UNITED CHURCH
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9-12; T W T & Fri.

Sunday, July 1, 1984

PRELUDE

CALL TO WORSHIP

HYMN #29 Praise To The Lord, The Almighty

PRAYER OF APPROACH & CONFESSION

Come to us, oh God,
with a new awareness of your presence,
not only in this hour of worship,
but in all of the ways you have been with us
to bless and guide us
as our nation was shaped and developed.

Forgive those times

when we have been narrow in our thinking,
when we have considered only our own interests
and have ignored the community of man
of which we are a part.

Forgive those times when we have been deaf
to the real needs of minorities
within our own country,
hiding behind privilege and status quo
to avoid necessary changes by which
new and more equitable structures could be built.

Challenge us again to love this world

where we have been called to reconcile and heal.
Open us to the possibility of a new day,
when national barriers are replaced
with bridges of understanding,
where distrust and suspicion give way
to mutual concern.

RESPONSIVE READING Psalm 17

HYMN # 60 Spirit Divine

-Grafenberg

SCRIPTURE Isaiah 2:10-17; Romans 6:3-11; Matthew 10:34-42

read by Irene Lomax

PRAYERS

SILENT PRAYER

LORD'S PRAYER

HYMN # 139 How Firm A Foundation

-St. Denio

ANNOUNCEMENTS

OFFERING & DOXOLOGY (#55)

SOLO

"Thanks Be To Thee"

-Handel

Soloist: Sheila Porter

SERMON

A SURPRISE CONTRADICTION

The Rev'd. Jack Shaver

HYMN # 12 All People That On Earth Do Dwell

-Old 100th.

BENEDICTION & AMEN

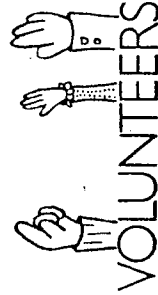
POSTLUDE

Greeter: Betty Hermans Ushers: John Boyd and Ron Nimmo

We are pleased to welcome to our service this morning, our guest preacher, the Reverend Jack Shaver, Sheila Porter, guest soloist and Mr. Ron Stevenson who is substituting for Angus at the organ.

Envelope Contributors Please pick up your financial statements in the narthex this morning. It will only take a minute as they have been arranged alphabetically.

Church Office Hours will be Monday - Thursday from 9 - noon for July and August only.



We'll see you Saturday at 9:00 a.m.
(or as soon as you can make it)
for the "WORK (FUN) BEE at the church.

One of the consequences of relying on a lectionary to suggest scripture lessons for regular public worship is that the contradictions ^{of the Bible} are not all avoided.

There really are quite a number of them:

- Pages of writing about the sacrificial requirements of Temple worship.
- "I am sick and tired of your fat hearts."
- "Smell of your burnt offerings offend me"
- "Shame on you for all the time waiting a sign"
- "What's wrong with you, can't you read the signs"
- Whoever does not receive the Kingdom of God like a child shall not enter it.
- What a perverse generation - like children squalling in the market place. ^{we expect of you + you wouldn't dare}
- I've been treating you like babies. ^{we would + you wouldn't need}

I am unable yet to treat you like grown ups. On examination, it may turn out that ^{some of} these contradictions are only apparent, some are easily resolved, and some remain troublesome. And in some cases we may be taking the sting out of a sharp penetrating word from God by our rationalizing.

At the same time, what we take as a sharp Biblical word can be used by power-hungry people to tyrannize others,

It seems to me that it is best that we not give over to someone else - nor to ourselves alone, responsibility for coming to terms with these contradictions. It is best that we face them together.

It seems to me, it will be as we sit under them for a while that we will hear what God is trying to say to us through them.

Do not think that I have come to bring Peace on the Earth
I have not come to bring peace, but a sword.

- There is some kind of disorder here. - First of all
- With the song of the Heavenly Host. "Bless to God in the highest and on earth Peace among Humans."
 - Song of the Prince of Peace, Isaiah 9 say our Christy
 For unto us a Child is born, unto us a son is given
 And the Government shall be upon his shoulders
 And his name shall be called Wonderful, Counsellor
 The Mighty God, Everlasting Father, Prince of Peace!
 - "Peace I leave with you, My Peace I give unto you
 not as word gives do I give to you."
 - God shows his love for us in That while we were yet
 sinners, Christ died for us, yet while we were
 enemies, we were reconciled to God by the death of his son,

much more, now that we are reconciled shall we be saved by his life.

- God was in X reconciling the world unto himself, not counting their trespasses against them, and entrusting to us the ministry of reconciliation.

There is something enlightening in the way the early church heard this discord. -

1. The ^{very} wording of the text admits to its surprising nature.

- -- every body thinks I came to bring Peace. →
The early church saw this as an upset

2. In assembling all the remembered material Matthew locates this remark as part of Jesus' instruction when the 12 disciples are launched into the country side on a kind of preaching mission. As you read the material collected into this set of instructions you begin to feel that the reason these sayings got put together in this fashion was that they all seemed appropriate to conditions in the church during the time of assembling the Gospel. At the time Matthew wrote the persecution of believers was such that all this material eloquently addressed their condition.

"The Devil that I came to bring Peace" reflected the state of affairs. That's how they were finding it - families were splitting etc

Luke does not locate this material with the Missionary orientation programme of the 12. He places it in Church's public ministry - nothing special about the setting - but it does follow a sort of said-to-nobody remarks of Jesus that is unique to Luke's record.

"I came to cast fire upon the earth and would it were already kindled

"I have a baptism to be baptized with and how I am constrained until it is accomplished"

Luke sees the discord remarks as appropriate to Church's ministry, - as Simon promised why the Babe Jesus is brought to the Temple (an episode that only Luke records) Behold this child is set for the rising & fall of many in Israel and for a sign that is spoken against."

I Matt

Christians in the real world are not just going to receive & get peace.

II LUKE Discord & Conflict are rooted right back in Church's Ministry.

Something Tough & real about X's life
about life in X

Be good - and everyone will love you
 Be good + you life will go well
 Kiwanis Part Gory. →

Discom
 word

More services → real broken suffering world

Christian's decision -

Bar stinks

Eyes site

Ordination of Homosexuals

} conflict free?
 not divisive?

Responsibly they - embrace discomfort of conflict
 + denunciations,

How is all this bearable - Blessed - any way
 related to abundant life -

How it was with X

" " is with God with Us

Baptized into Death like His -

discomfort - Conflict + denunciations

All discord + conflict is not God's Work -

Reconciliation God's Work

" Ministry of X

All peace we seek + Revel in - not God's Peace

SN 3059 Grown up - Responsible like in X
relationships with God

Called on continually make that kind of distinction. →

— Everything that is in loss should not be

— Some of ~~God's~~ ^{actual} ~~Revelation~~ ^{exposed} ~~is~~ ^{by} ~~lost~~ ^{how} ~~is~~ ^{exposed}

Every kind of Reconciliation is with God's very creation

— only when there is justice. →

Fundamental Reconciliation that does justice. —

in our

Broken faulted human existence — all we see
is a rough justice.

a reconciliation that needs doing over again.
discomforting component in all our partial justice,
until all is just.

The only way now can be excluded until God's
Kingdom fully comes ~~is~~ for us to embrace the discomfort
of conflict & discomfort.

Sounds like a wish we to live. →

— Turn to Matthew's closing remarks to the apostles
"He who finds his life will lose it, and he who loses his
life for my sake will find it."

The only way you can have a real life is to spend it.