

FIRST CHURCH

SUNDAY NIGHT.

July 19 1981

1:30 In Jack Sharver and this is FIRST CHURCH
SUNDAY NIGHT, Summer Series.

later in the programme I will be leading
in worship and preaching. The sermon title
is LIVING + DYING'S STRANGE CONNECTIONS.

With us, for the first third of the hour, are
Art Grier and the Douglas, Shelly + Jim.
Shelly Douglas is a member in absentia of
First United Church: A candidate for the ministry
from our congregation whose candidacy has been
put on hold because she and the Presby require
that what she has been called to is indeed the
call of God, while, at the same time, it won't
combine with the conventional procedures for
entering orders in our Church. Jim Douglas
is a R.C. layman, theologian and author, Long Time
describer of Non Violence. Jim + Shelly
live next door the Toddler Music Box in
Bangor Washington and conduct an educational
programme against Atomic weapons - especially
that of a First Strike Force. The Douglases have
some penetrating understandings of what is called
for from responsive people if humans are to
come to deal with the madness of atomic weapon
proliferation.

653

→ First half of Douglas Interview

----- Swords into plowshares -----

- saying we'll pour new oil a bit of peace
- Jim Douglas kept saying "no" with his son Henry
- We'll be back in for a second

2:50 Music Zacchaeus Side 1 Band 2
F12 Joy is like the Rain Medical Mission
Society

9:10 2nd Half Douglas Interview
But we're just about 15 seconds short -
----- you candidate ----- a good first round
if you failed to go - the day out for us
if you failed to go - the day out for us
if you failed to go - the day out for us

2:28 Music: The Wedding Banquet Side 2 Band 6
F12 Joy is like the Rain Medical Mission
Society

1:00 Call to Worship: The WORD OF GOD is
living and active, sharper than any two
edged sword, piercing to the division of soul
and spirit, of joints and marrow, and discerning
the thoughts and intentions of the heart. Before
him no creature is hidden, but all are open
and laid bare to the eyes of him with whom
we have to do. --

We are having to do with God
whether we worship or not. Attendance at worship
can be used as an attempt to avoid the one
with whom we have to do. But you are
invited to use this time of worship for an
authentic-conscious engagement with the living
Word. It will make our worship more
authentic if you join us.

3:37 Hymn A Mighty Fortress Side 2 Band 1
TH Favorite Hymn Augustine Choir

1:30

Invocation:

Almighty God: We are not as
courageous as that music sounds, and whenever
we are we act with a disturbing aggression.
We are not as full of faith as those words
suggest. We will not let our safekeeping out
of our own hands. We put our trust in what
cannot save us.

- That's why we came to this meeting,
- * To have our courage and faith put right.
 - * To have our lives purged of those reliances
which fail us and cause us to consume others.
 - * To know you and have ourselves known by you
- whom to know is life eternal.

Through J.C. our Lord, amen.

Programme Introduction:

THIS IS FIRST
UNITED CHURCH BROADCAST OF WORSHIP, Produced
during the Summer months in the Studios of
CKWX Vancouver. I'm Jack Shaver and I'll
be preaching later on the title, "Living & dying's
Strange Connections". The Hymns are sung
by the Repulse Choir, The Antlers of the
~~First Baptist Church Choir of Van Nuys California~~
University of Redlands Choir.

3:12

Now now the First Baptist Choir singing This New
spiritual AMEN - Side 1 Band 1

M 11 First Baptist Church VAN NUYS Calif

Scripture Lessons

II Kings, 4: 8-16a
Romans 6: 1-11

Gospel lesson Matt 10: 34-42

Praise to the Lord

Anthem

~~Amazing Grace~~

Side 2 Band 6

M 11

~~First Baptist Church~~ Van Nuys Calif.
Up Ballads

Pastoral Prayer:

Almighty God, Father & Mother of All, make us
aware of the others who are listening to this sound
as we lift our prayers unto you. Hear
what we put before you.

Here is a human life unique in itself
can be known only when it itself is known.
When he or she is called by name - They are
in their rooms, in hospital, in their cars and boats
up and down the coast, in the city and in isolation
Dear God they matter - that is what we
are taking time now for - Their cry matter!
hear them!

Our praying is not for ourselves alone
We lift up the life of our communities. That
is where we meet each other and provide the economy

of our lives. Our community life needs responsible caring. We pray for the neglected, the injured, victimized and lost who pay the price of our benefits and are deprived by our neglect. It is getting harder to know what is right. Keep us responsible in the dark of not knowing what is clearly right. Come to flourish all the hidden beauty of our community life. We left our nation into your hands. We have it better than most. Move swiftly to turn ^{us} into more faithful stewards. Strike deep with your transforming power that we might deal justly with the low-rots of the earth.

We pray for the suffering of the world. Sin and death prevail everywhere. Turn all our hearts from Tyranny and the roots of Tyranny. Uphold those who champion justice. Throybail this sorry world. Hasten your kingdom so that your identification with the down trodden of the earth will be manifest to us all.

And now as our savior has taught us
we say — Our Father

3:15 Hymns My Faith looks up to Thee Side 2 Band 6
TH Favorite Hymns Augustana Chorus

9:00 Sermon: LIVING AND DYING'S STRANGE CONNECTIONS

A significant portion of the writings I have come to make up the Christian Scriptures were written by the Apostle Paul.

It is most probable he had no idea he was writing scripture. He was writing letters to congregations. When you read these letters it becomes pretty clear that he wrote them because he was worried that the listeners were not having the true meaning of the message. He tried, with various kinds of language to give an accurate explanation of the Good news.

Sometimes he used the language of the slave market. slavery, redemption, freedom. sometimes the language of the law court - justification and condemnation. Sometimes the language of conflict and reconciliation. In the passage we read from Romans he uses one of his favourite languages - that of dying and rising.

Several times in his writings Paul deals with the question - What is the Good news of Jesus Christ all about by saying it is about dying and rising.

Life itself teaches us that there is a strange connection between living and dying.

Basically all that - The Christian Gospel brings some penetrating distinctions to that strange connection between living and dying.

The minute we begin to live we begin to die. dying is part of living. If you and I are to have the courage to embrace life it goes along with it that we have the courage to embrace death. People who succumb to the fear of dying are afraid to live.

In several places in the Hebrew Scriptures God is described as the one who sets before us life and death with the requirement that we choose life.

The strange thing is —

What makes people choose death
is that they are afraid of the risks of life.
they are afraid of dying.

We recognize many forms of this.

1 We won't embark on some new enterprise

→ overwhelmed by the fear of failure

thinks the student — forever postponing putting pen to paper

- essay - paragraph - safe

as long as it is not written down

put off living

↓ put it into life — it can be a flop
stomped on - ridiculed

2 Don't ^{make} friends — because we may

disappoint

taken in

betrayed

rejected

choose lifelessness of life without relationships.

We Choose Not ~~to~~ be — Because Being is too
threatened by non Being

The Courage to be embraces both Living & Dying

The comments from Paul's letter add a unique twist
He characterizes the gift of life in Christ
as dying and rising

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death so that as Christ was raised from the dead by the glory of his father, we too might walk in newness of life. For if we have been united with him in a death like his we shall certainly be united with him in a resurrection like his.

One way - According to Paul
 of putting the good news of God's Salvation
 "There is a kind of dying that leads to
 newness of life"

What a thing to be saying!
 Dying and rising ~~to~~ together!

We are all only too familiar with the negative
 quality of Dying.

We can only partially exclude from our consciousness
 that death is certain

Death and the dread of death eat away
 at our love of life and our love of one another.
 Death - and the fear of death are dual destroyers
 of our existence.

WHAT NEWS - Dying + resurrection go together

Have we all had glimpses of This Truth?

with respect to the most significant experience
of the -

- * It's when you let go that you can have
- * That's the reality of the Root of the 8A movement - let go the struggle to stay sober and let it be a gift.

* Every significant ~~love~~ relationship is like that - when you cease to buy it - or demand it or manipulate it - but instead - let it be! -

I'm sure most of us have heard this news before. We even have a fragment of Pontate of its Fifth - But I find we have trouble believing it.

Is there any word in our lessons for today, to our slowness of heart to believe that dying is connected to resurrection?

I want to share two thoughts.

1 In all of Paul's talk about dying & Rising, he is always careful to indicate that not just any old death makes this connection →
— he always indicates that there is a distinction to be made - if it's a death like His.

It's when you forget the position of being your own justifier - walk in newness of life

It's when you forget any earned status that you can participate in the status of forgiven one.

Resurrection

The Glory of The Father belongs to sin bearing
 To ^{participate} in That Glory

we forgive the crime to be blameless.

we die to blamelessness.

In our constant pilgrimage with dying & rising. We look for clues as to the kind of dying that is called for.

2. For our second thought we look to that story from the Hebrew Scriptures, about Elisha and The Shunammite Woman. This lady of means has decided Elisha is a holy man, and recommends to her husband that they make some alterations to their parlour so that they can host him. They build this little cell so that whenever he comes by that way he can have a place to stay.

One of Christ's sentences in the Gospel reading suggests that there is a reward in receiving a prophet.

If we know we need a word from God again & again in our pilgrimage with dying and rising, another clue is to build into our lives a concrete procedure for hosting the proclaimers of God's word.

That means more than professionals only. That means our neighbours also as representatives of God and bearers of God's word.

It means receiving the prophetic role from whomever God gives unto us.

Let us pray

5598k

11

4:10

Hymns

Into The Hills

Side 2 Band 8

T 4

Favourite Hymns

Angels and Choir

Band Selection:

Bridge

Forward Lord Jesus

Side 1 Band 2

T 17

Ralph Cornick &

Christian Faith Order