

**SERMON: Remembrance Sunday**  
**13<sup>th</sup> Nov 2016 @ St. David's Church, Exeter**  
**Rev. Christopher Durrant**  
**Luke 21.5-19**

*This sermon was preached without notes or script.*

*What follows are just a few points written after the event.*

+ In the name of God;  
Father, Son and Holy Spirit.

- Choosing a Red or White Poppy? (my story)
- The important role of the Exeter Quaker community e.g. The Vigil for Peace
- The Gospel Reading – often quoted by conscientious objectors as an authority for their action and comfort when persecuted, especially during WWII
- Received tradition of the C of E – Jesus is peaceable, not pacifist:
  - Legacy of the OT & “I come not to bring peace, but the sword...”
  - Death on the Cross: God knows Suffering, Sacrifice, Surrender & Subversion
  - “Man has no greater love than he give his life for his friend”
  - This means Jesus is assertive, confident, courageous, loyal, and acts with integrity out of concern for others wellbeing. E.g. ‘Turning the other cheek’ is a subversive act, challenging societal rules of etiquette, class and slavery & ‘Walking the extra mile’ is a subversive act, challenging law codes perpetuating might-is-right in an militarily occupied country...

- In Jesus we learn God's power is nuanced, not weak; God's work is subtle, not blatant; God's agenda is to teach and comfort, not to trick or bully us
- It is impossible to 'forgive & forget' because God does not 'forget and forgive' - God remembers all moment to moment, both our sinful nature and His good nature. Thus, God chooses to act and respond to His remembrance of His nature and so forgives moment to moment...
- His Church is learning what is 'right remembrance'
  - I.e. not permitting actions to be determined or even guided by hurt and fear and ugliness, but recalling it all the same
  - A theology of re-orientation, not a return to a past orientation of meaning
- The Church post WWI reawakened to her role in praying for the dead
- Society is still gradually learning right and full remembrance – e.g. the sacrifice of factory, farm & mine workers, animals, and the work and witness of conscientious objectors (ref. Quakers)
- God is a God of relationship who desires sacrifice, not suffering (“... We offer thee our souls & bodies to be a living sacrifice...”)
- God is a God of forgiveness because He cannot forget
- We can trust and accept God's right forgiveness because He always rightly remembers – in God we are rightly re-membered

