

CUTTING EDGE CAMELOT, No 133

Remembrance Sunday 14th November 2021

‘Virtually Church but with some way to go...’

Welcome

Welcome to this edition of Cutting Edge Camelot on Remembrance Sunday.

Kohima Epitaph

When you go home
tell them of us and say
for your tomorrow
we gave our today.

Scripture Passages

Isaiah 2: 1-5

The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.

² In days to come

the mountain of the LORD’s house
shall be established as the highest of the mountains,
and shall be raised above the hills;
all the nations shall stream to it.

³ Many peoples shall come and say,
“Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths.”

For out of Zion shall go forth instruction,
and the word of the LORD from Jerusalem.

⁴ He shall judge between the nations,
and shall arbitrate for many peoples;
they shall beat their swords into ploughshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.

⁵ O house of Jacob,
come, let us walk
in the light of the LORD!

Romans 8: 31-39

What then are we to say about these things? If God is for us, who is against us? ³² He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? ³³ Who will bring any charge against God's elect? It is God who justifies. ³⁴ Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. ³⁵ Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written,

“For your sake we are being killed all day long;
we are accounted as sheep to be slaughtered.”

³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, ³⁹ nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Reflection

On this Remembrance Sunday we remember the sacrifices made by so many in the course of various wars. As Prince Philip's death earlier this year

reminded us the number of those who fought in the Second World War are now dwindling. And yet the horrors of the Fascist regimes against which they fought are still firmly imprinted on our minds and hearts.

And as we reflect on those horrors we can also affirm that though the sacrifices that were made to defeat these regimes were indeed immense the victory which was eventually achieved can give a meaning to such sacrifices.

And we also remember more recent conflicts. This year has marked both the twentieth anniversary of the attack on the World Trade Centre on 9/11 and the end of the twenty-year conflict in Afghanistan which was precipitated by this attack.

For many people the way in which the withdrawal from Afghanistan took place will have been very difficult. It raises the question 'Were the sacrifices of the last twenty years worth it? Did anything change? What was all this for?'

This is not the occasion to try to give a political answer to this question. However, Remembrance Sunday is an occasion of Christian remembrance. Our faith can give rise to some spiritual reflections. Such reflections will not explain everything. But they may still help us as we search for the meaning of our experiences.

First we may recall that Remembrance Sunday is placed within what we might call a church season of remembrance. This began at the start of this month with All Saints and All Souls days. At All Saints we remember all Christian disciples, famous or obscure. And at All Souls we remember all our loved ones whom we have lost through death.

This reminds us that everyone matters to God. You do not need to be rich, powerful and famous to be important in God's sight. Each single life and death, however obscure, matters. Our Christian faith affirms the value of

each human life. Each person is important and unique because each person is made in the image of God.

And so very simply this is the first thing we do today. We remember. We remember the impact of conflict on members of our family and on our friends. We may have very specific memories that we wish to hold before God, perhaps of people who served alongside us and who did not return from wars or tours of duties. This is an occasion to remember and honour them.

And secondly we do not need to think that our faith allows us no room to bring the questions we have in our minds before God. We can even do so with a note of protest. We do not need meekly to accept what we cannot understand.

In our reading from Romans, St Paul quotes from one of the Psalms, Psalm 44, *As it is written, "For your sake we are being killed all day long; we are accounted as sheep to be slaughtered."*

Psalm 44 was written in the context of military defeat and indeed humiliation. Israel expected that God would march out with their armies. And yet their latest campaign had ended in defeat. How could that be explained? They felt that they had been rejected by God and humiliated by His absence. Why had God not been there? Why had God failed to act? At the end of the Psalm we find impatience and even anger as the Psalmist cries to God, *'Rouse yourself! Why do you sleep, O Lord? Awake, do not cast us off forever!'*

And yet there is more to say. As Christians we are people of hope. At the beginning of this service the Last Post is sounded by the trumpeter and following the two minute silence there comes the Reveille. As well as being a call to duty this sequence can symbolise death followed by resurrection.

So, Psalm 44 was written in Old Testament times in the context of military defeat. But when St Paul wrote to the early Christian church he applied its message to very different circumstances. He was writing to Christians who were being persecuted and who were facing death and martyrdom because of their faith.

And in the face of death what hope could be offered both to those soon to be martyred and to those of their family and friends who would be left behind and who would mourn their death?

St Paul invites them to understand their suffering in the light of the death and resurrection of Jesus Christ. In the light of this faith death is not the end, for *'Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?'*

Likewise he assures us *'that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.'*

When confronted with the immediate horrors and brutality of the battlefield it can be a struggle to hold on to the reality of the hope of the resurrection. Sometimes the imagination of artists can help us to do this.

For instance, the artist Stanley Spencer experienced the terrible suffering of the First World War at first hand. And yet despite this his faith in the Resurrection remained. And after the war he expressed this in a number of paintings such as *The Resurrection at Cookham*, the village where he lived. People whom Spencer had known are depicted rising from their graves in a scene which Spencer describes as being full of 'little intimate personal happenings'. And in another painting he depicts soldiers rising from the ground of battlefields and handing white crosses to Jesus.

The hope of resurrection does not mean that the horrors of the death and suffering that has gone before ceases to matter. After all, in Christ's resurrection the nail marks of the Cross could still visibly be seen on His body.

But it does mean that in our remembering, in our honouring of those who have died, in our questioning and even protests, we remain people of hope.

Tristram

Points for Prayers

- For servicemen and women who have died in the violence of war, their families and friends
- Members of our armed forces
- Civilians whose lives have been disfigured by war or terror
- Peacemakers and peacekeepers
- COVID plans for winter and our own planning for the Christmas period
- Continued thanksgiving for the care, skill and courage of NHS workers and that they will not be overwhelmed by the demands on them in the winter period
- Actions to be taken following climate change summit in Glasgow
- Those whom we know who are facing illnesses of all kinds and have recently been bereaved
- Bishop Ruth and the rest of the Diocesan staff as they take on additional responsibility in this vacancy in See
- For the choice of a new Bishop, someone who shares God's heart for this Diocese
- North Cadbury Church School and other local schools

- For Elliscombe House in Higher Holton now reopened and for its first residents
- Prayers and thanksgiving for contributions to the foodbanks and for those helping to take these to the foodbanks.

Hymn

A traditional Remembrance Sunday hymn is ‘O God our help in ages past’.

Services in November

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| Sunday 14 th November | 10.50 am Remembrance Service, North Cadbury |
| Sunday 14 th November | 10.50 am Remembrance Service, Yarlington |
| Sunday 14 th November | 10.50 am Remembrance Service, South Cadbury |
| Sunday 14 th November | 10.50 am Remembrance Service, Compton Pauncefoot (joint with Blackford) |
| Sunday 14 th November | 10.50 am Remembrance Service, Maperton |
| Sunday 14 th November | 10.50 am Remembrance Service, Holton |
| Sunday 14 th November | 10.50 am Remembrance Service, North Cheriton |
| Sunday 21 st November | 9.30 am Communion, Compton Pauncefoot |
| Sunday 21 st November | 11.00 am Communion, Maperton |
| Sunday 21 st November | 11.00 am Sunday Worship, North Cadbury |
| Sunday 21 st November | 4.00 pm Evensong, Yarlington |
| Sunday 28 th November | 8.00 am Communion, Blackford |
| Sunday 28 th November | 9.30 am Communion, South Cadbury |
| Sunday 28 th November | 9.30 am Morning Worship, North Cheriton |

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| Sunday 28 th November | 9.30 am Matins, Compton Pauncefoot |
| Sunday 28 th November | 11.00 am Communion, North Cadbury |
| Sunday 28 th November | 11.00 am Communion, Holton |
| Sunday 28 th November | 11.00 am Sunday Worship, Yarlinton |
| Sunday 28 th November | 4.00 pm Evening Service, Galhampton |

Excalibur

Excalibur is back in paper form. It contains details of Camelot people, a record of baptisms, weddings and funerals undertaken through the church in the Camelot Parishes. The November edition of Excalibur has now been published online at camelotparishes.co.uk and on each parish's A Church Near You webpage.

The Parish Office

If Rob is not in the Office during normal office hours please contact him via email (office@camelotparishes.org.uk) or on 01749 850934.

Growing as a worshipper, a servant and a family

*We pray that 'we might live in love,
as Christ loved us and gave himself up for us'*

(Ephesians 5:2)