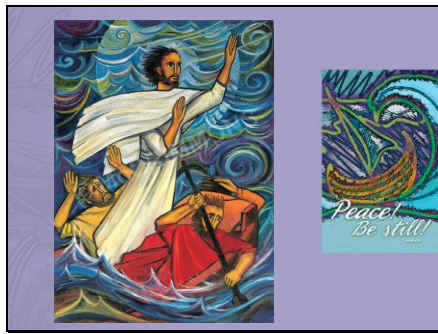


Slide 1



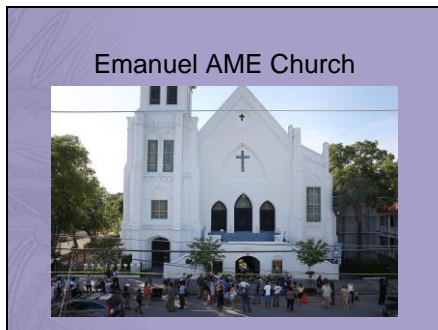
Peace, Be Still by Barbara Desrosiers. Copyright © Barbara Desrosiers. All rights reserved. Used by permission of the artist.

Slide 2



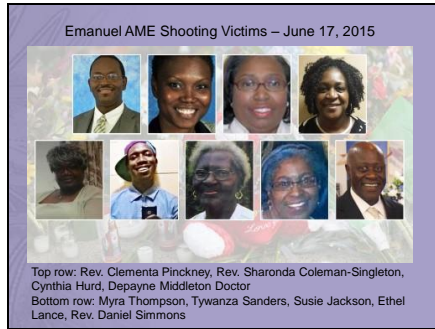
Slide for Children's sermon: talking about being and feeling safe in storms. Where's a safe place during a storm? Who's a safe person to be with?

Slide 3



Telling the story of the horrific, racially-motivated shooting on June 17, 2015. Dylann Roof's middle name is Storm. I've experienced radical hospital at a black church. Dylann received that for about an hour before he opened fire. He told someone later that they were so nice to him that he almost changed his mind.

Slide 4



The nine victims of this shooting. We will pray for their families later, and that their lives can matter by helping to bring healing to our racially divided nation. But that partly depends on us who follow Jesus. Some of their family and friends are showing the way with their words of forgiveness and peace.

Slide 5

Peace in a Storm

- How does Jesus speak a word of "Peace!" into our modern storm of Racism?
- How do we, the followers of Jesus, speak a word of "Peace!"
- How do we live the peace and begin to bring calm and healing?
- Propose two keys: education (catechism) and prayer

Slide 6

Adult Catechism

- The thing Disciples of Jesus lost during Christendom is the prophetic dimension of Jesus' message
- We have been strong on the personal dimension: compassion, charity, hope for the life to come
- Mark's Gospel: healing, crossing boundaries, solidarity with the least
- If we are going to bring peace to the storms of our time, like Racism, we have to recover how Jesus fulfilled the prophet's message

- I have often shared about how much my faith has changed over my lifetime. Another way to talk about it is that I grew up with a solid foundation in the personal dimension of faith and salvation. But missing or undeveloped was the prophetic dimension. Prophets were the voice of critique and change for those in power politically and economically.. Jesus fulfilled and completed the message of the prophets, bringing about the beginning of God's way of reigning. It's the prophetic dimension of his message that


- got him killed.
- I do sometimes fail to mention that I'm not trying to say the personal dimension is unimportant or somehow replaced. We need that personal dimension with which we were raised that helps us to be more compassionate, more charitable, and with hope in the face of huge storms like that of racial hatred.
 - But recovering the prophetic dimension of Jesus' message is needed to capture the fullness of what Jesus came to do – to change the world with God's way of power, God's way of ruling. When we learn to understand and 'read' that dimension into our discipleship, our way of reading the Gospels themselves changes. We see in Mark's Gospel a great example. We've already talked about this year that he just didn't heal individuals; he challenged our politics of healing and began to heal our institutions of healing – which we see to some extent in modern medicine. Today's reading isn't just a stilling of a storm. It's a storm that represents what Jesus is beginning to do in this part of Mark's Gospel (Mark 4-8): cross boundaries in Gentile regions. The next section of Mark's Gospel (8-10) will be about living in solidarity with the least.
 - We live in a time, then, when adult catechism (education) is absolutely crucial. We cannot recover the prophetic dimension of Jesus' message without taking extra time to learn. 12-15 minutes in a sermon each week is not enough, because you need the

context of the newer understanding to be able to hear it properly. Example: we are witnessing the difficulty of white people to perceive the depth of the problem of racism. Locally, ERAC/CE offers a two-and-a-half day training that begins to help us begin to tackle the enormity of the challenge of dismantling racism. I don't see how less than that 2.5 days gets us anywhere productive – hence, the necessity of adult catechism. (For more see the website of ERAC/CE's partner training organization: <http://crossroadsantiracism.org/>)

Slide 7

Contemplative Prayer

- Jesus brought peace to the midst of storm because of the quality of his prayer life
- Quote from Martin Laird's *Into the Silent Land* (p. 113) – from James a contemporary drug addict: "Prayer has shown me the calm at the center of the storm, something that is silent even when the chaos rages. ... I prayed in solidarity with all people who struggle."



- Another thing we need to recover is the tradition of silent prayer. Jesus was able to speak a word of peace in the midst of a storm because of the quality of his prayer; he prayed in a way that centered God's peace into the core of who he was. St. Paul is another example – our Epistle reading today being an example.
- Set up quote from Laird – James is an drug addict. The full quote: "Prayer has shown me the calm at the center of the storm, something that is silent even when the chaos rages." Once during a particularly difficult storm of inner chaos something happened that he could only call a spiritual breakthrough. "One morning I was sitting in the chapel where I like to go to pray. The chaos was pretty bad. I thought my head was going to explode. I can't really describe what happened next, but it was as though while trying to pray I fell

into hell. I stopped fighting and just prayed there in hell. Then I felt a welling up of love within me, a love for all people who struggle, who screw up, who have been defined out of the picture, people who despair, people who are told they aren't the right race, gender or orientation. I saw how I was part of all this, how I judge people who fail and condemn people who are different. I saw how it was all tied to my self-loathing. And there I prayed in solidarity with all people who struggle. I moved beyond my self-loathing and felt one with all these people.”

- Tie to the people of Mother Emanuel church, our call to disciples as prophets to bring healing to Racism, and move into time of prayer.

Slide 8



Time of extemporaneous prayer for each of the victims, for our communities, our nation, for the healing of Racism.