

In Heavenly Peace

Worship resources for services recognising and
commemorating the centenary of the ending of World
War 1

*Compiled and written on behalf of the Martin Luther King Peace Committee at
Northumbria and Newcastle Universities*

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Introduction: Telling the story of World War I

In 2018 the Britain celebrates the centenary of the end of the First World War. It is widely recognised that more than 15 million people died in a conflict marked by new forms of weaponry. However, interpretations of that war continue to divide. Was the war a ‘futile’ waste of a generation? ‘Lions led by donkeys’? - A clash of imperial powers driven by the desire to accumulate capital? ‘Organised murder, nothing else,’ (as Harry Patch, Britain’s last veteran of the war, described it) or a just war to check German militarism and liberate Belgium? – Alternatively, seeing it from the other side of the North Sea, could be seen as a just war to check the global ambitions of the British Empire and defeat the threat of secularist France to Christian civilisation?

This resource is offered to help church leaders negotiate these debates by using the commemorations to tell a specifically *Christian* story. It is not the church’s job to adjudicate historical debates. What then is the church’s task during periods of war memorial? We suggest that the primary purpose of commemorating the end of World War 1 in churches is not to tell a ‘national’ story, but to tell a Christian story - to remind ourselves and others of ‘the Gospel of peace’ (Ephesians 6:15). This package of materials is designed to help church leaders do that.

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The origin of these materials

Christmas Eve 2014 marked the 100th anniversary of the unofficial Christmas truces of 1914 and the precursor to this collection was a pack called Silent Night, Holy Truce which brought together already written materials from a variety of sources with newly written or expressly edited materials to resources churches, schools and other bodies holding acts of worship around Christmas 2014 to acknowledge, learn and take encouragement from the Truces. This collection of materials includes edited versions of a number of those earlier resources and some things freshly written, collected or edited.

Many at the time felt that the war was just and was their duty to take up arms. Christian churches in combatant nations were, to our shame, often vocal cheerleaders for this war – a fact that turned many combatants against the church –and this is a point for sober reflection on the part of churches today. By the end of the war once its devastation and futility were apparent many were more receptive to the kind of perspective that Justin Martyr evinced when he saw the formation of the church out of former enemies as a fulfilment of Isianic prophecy. He said that Christians who once were:

filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons – our swords into plowshares and our spears

into implements of tillage – and we cultivate piety, righteousness, philanthropy, faith and hope, which we have from the Father himself through him who was crucified.

In *Silent Night, Holy Truce* we saw how the fragile Christmas Truces could help us to tell a story of what the 'Gospel of peace' does, and illustrate that the Kingdom of God pays no heed to national divisions. The truces can help us to think about the ending of hostilities in 1918 as an opportunity to help us tell the Christian story, rather than the stories of Britain and Germany and the rest. The purpose of this pack is simply to help church leaders or those organising public worship services during this period of recollection to receive and use the centenary to commend the vision Christian discipleship as peacemakers. To do so we can recognise the mistakes of the Versailles treaty and of policies driven by vengeance and punitive instincts as against ways informed by justice, love and work for reconciliation to undermine the occasions and causes of war.

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The Martin Luther King Peace Committee

These resources were put together by Andii Bowsher and Nick Megoran on behalf of and with the help and encouragement of the Northumbria and Newcastle Universities Martin Luther King Peace Committee, of which he is co-convenor. Rev. Dr King came to Tyneside in 1967 to receive an honorary degree. The Committee commemorates his visit and exists to 'build cultures of peace' by drawing on his example of pursuing justice through non-violent enemy love. It is poignant that this collection of resources is being compiled just after the 50th anniversary of King's martyrdom.

In the light of what we considered in the previous section, it is valuable to ponder what Martin Luther King's legacy might have to do with World War I. King's distinctive Christian philosophy of nonviolent resistance was decisively influenced by the Fellowship of Reconciliation (FoR). The FoR itself grew out of a pact made at the outbreak of the war in August 1914 by Friedrich Siegmund-Schultze (from Germany) and Henry Hodgkin (from Britain), who were attending an international meeting of Christian leaders in Germany. As they said goodbye on the platform of Cologne railway station, they pledged, "We are one in Christ and can never be at war."

Although King himself had little to say about World War I in particular, it is noteworthy that, for him, humans were 'caught in an inescapable network of mutuality, tied in a single garment of destiny', and so the campaign for justice and peace in the USA was organically linked to the campaign for justice and peace everywhere. King believed that the church should be known as a champion of justice and peace through nonviolent enemy love. However, he acknowledged a sobering reality with sadness shortly before his murder in preaching 'A Christmas Sermon on Peace' (with words that could directly apply to the first world war):

"In a world gone mad with arms build-ups, chauvinistic passions, and imperialistic exploitation, the church has either endorsed these activities or remained appallingly silent. During the last two world wars, national churches even functioned as the ready lackeys of the state, sprinkling holy water upon the battleships and joining the mighty armies in singing, 'Praise the Lord, and pass the ammunition.'"

We might also reflect that the ending of the first world war was not so much a militaristic victory as a falling apart of a war that had increased the sense of social injustice and even the victors had to run to catch up after the war with legislation towards a better social settlement. The most proximate

cause of the end of that war was the strikes by German workers. This plays into yet another theme in Martin Luther King's life, that of supporting the struggle of the poor. King was active in the Poor Peoples' movement at the time of his assassination. This from his recognition that justice and peace belong together and that all human beings reflect the image of their creator and deserve to be accorded the dignity that gives us.

King's concern was that the church should tell the gospel story rather than telling the nationalistic stories of whichever belligerent nation it happened to find itself in – and that this story would change the world. Given the failure of the peace following WW1 to truly be peace because of its vindictiveness and injustice, we do well on the centenary to recall not a great victory over tyranny so much as a sober reflection on what makes for peace and undermines war as a method of settling international disputes.

Notes on the liturgical texts:

Emboldened words are to be said together. *Italicised* words are explanatory or suggesting usages. It is expected that any of these services or resources might be edited or customised for local circumstances. We ask that whether they are used 'as is' or with some editing, that an acknowledgement be included of the source in this booklet. If in doubt please do be in touch with the author and collectors.

We haven't generally included suggestions for hymns or songs since these are often very sensitive to local repertoire and sensibilities. There are many hymn and song collections which have thematic indexes highlighting material with content relating to justice and peace.

Some of the 'texts' here are suggestions of activities. Again these should be thought about in relation to the context it is proposed to use them and acknowledgement of the source would be appropriate.

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About these resources

This pack contains four types of resources.

Part 1 is a traditional sort of service which is envisaged to be used the World War 1 armistice centennial.

Part 2 sets out materials that explore Christian ideas of peace in a violent world. They could be used at any time during the World War 1 centennial, or indeed beyond that. The prayers, reflections and ideas for corporate actions in this booklet can either to be used 'off the peg' or to be adapted for local usage. Whilst intended primarily for a formal church service, they could be readily adapted for more informal small groups.

Part 3 provides sample communion and services of the word, using the material provided in Part 2.

Part 4 is a Sunday School session with a range of alternative activities. Based around the memory verse of Galatians 3:28, and aims to teach the idea that being a Christian is more important than our nationality and uses the Christmas Truces of 1914 as its WW1 reference.

In addition to the pdf resource collection, a text version of these resources can be freely downloaded and edited at will from our website – www.mlkpc.org . The website also contains the full texts of all liturgies, prayers and poems contained in this collection and the Christmas Truce-related collection *Silent Night Holy Truce* of which this collection is a revision.

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PART 1: A CHRISTMAS TRUCE-THEMED CAROL SERVICE

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This is envisaged as a fairly traditional Service of hymns and readings. For the most part it does not propose specific hymns, songs or other music. This service is likely to take between 60 and 90 minutes. There is a shorter service outline in Part 3 of this pack. The Soldier's account readings are taken from *Forgotten Voices of the Great War* by Max Arthur.

Introductory Hymn/song

Procession: white flags could be paraded in at the start of the service and placed prominently to preside over the service. It would be best to explain them as flags of truce rather than surrender; a sign that this service is one of peace. National flags of Britain, (Imperial) Germany and France could also be used. It is recommended that should national flags be used they are all used together, rather than just one, for example, the British flag/s, so as not to promote one nation over another.

Opening Prayer, Welcome and Reading

Year by year, we gather to recall the armistice of 1918. This year we remember that one hundred years ago our nations ended a war so horrific in scale of death and means destruction that it was called the War to End all Wars. We lament that this grand title was not prophetic. We are alarmed that wars and threats of war more terrible yet continue to haunt the human story and we are ashamed that the same old rationalisations and acquiescences still permit and encourage murderous conflict.

So, in a few moments of quiet now, pray with us for the peace of the world, for fairness and justice to become normal; that wars may cease. *[A time of quiet recollection and prayer may be kept.]*
Blessed are the peacemakers, for they shall be called children of God.

The Second hymn or song

Reading 1:

Soldier's account:

Lance-Corporal George Dyce, writing about the Christmas truces of 1914: [The Germans] don't want to fight any more than we do; they are as fed up of this game as we are fit to be.

They told us that they would not shoot if we did not, so we have had a holiday for the last two days we were in the trenches... I thought peace was proclaimed, but no such luck.

Third Song or Hymn.

Reading 2:

Soldier's account:

A remembrance of the armistice by Corporal Clifford Lane.

As far as the armistice itself was concerned, it was a kind of anti-climax. We were too far gone, too exhausted really to enjoy it. All we wanted to do was to go back to our billets, there was no cheering, no singing. That day we had no alcohol at all. We simply celebrated the Armistice in silence and thankfulness that it was all over. And I believe that happened quite a lot in France. It was such a sense of anti-climax. We were drained of all emotion. That's what it amounted to.

Hymn or song 4

Reading 3:

Anthem, motet or other item may be performed here or at another suitable point in the service.

Prayers

Not all services such as this include prayers, but for those that do there is a form of prayer given below. You might like to consider other ideas alongside these prayers. For example, placing white flags or broken toy weapons representing prayers in a tray of soil or sand, lighting candles with prayers, or something like placing flowers (poppies might be especially appropriate) in the barrels of symbolic rifles.

At the end of each section, it may be appropriate to use a brief response such as:

*"Lord, in your mercy; **Hear our prayer**"*

Jesus said: 'Blessed are the peacemakers'. As we remember the Armistice of 1918, let us ask God to bless all those who work to bring and sustain peace wherever it is lacking in the world.

Let us pray for ourselves. Give us the imagination, the words and the gestures which can bring peace where there is none, even in our own families and school.

We ask for making friends where there is conflict; for peace where there is fighting. We remember today especially [*name situations of oppression or violence in the news at the moment ...*]

We bring to mind all who work for peace and justice and take risks for peace. We ask God's blessing today especially on the work of peacemakers working in places of danger. May they have good ideas, courage, and success in their efforts to help people understand one another and make a way together without resorting to war.

The Lord's Prayer may be said. It would be particularly appropriate that it be said in English, French and German (see Appendix I). It would be advisable to find someone who speaks French and German to lead those prayers.

Final Prayer: Lead us, Father, to the Great Feast of your Kingdom and help us to share that joy with all who are in need. Hear these, our prayers, which we make through Jesus Christ our Lord. **Amen.**

Choir: *Anthem, motet or other item*

Reading 4:

Soldier's account:

Corporal Reginald Leonard Haine (1st Battalion, Hon Artillery Company) wrote:
It wasn't like London, where they all got drunk of course. No, it wasn't like that, it was all very quiet. You were so dazed you just didn't realise that you could stand up straight and not be shot.

Sermon/message

Hymn or Song 5

Reading 5:

A Poem: *We Interrupt This War*

See Appendix IV for the modified text of the poem 'We Interrupt This War' by Cappy Hall Rearick. This reading could be very effective as a dramatized reading at this point.

Soldier's account:

Sergeant-Major Richard Tobin, wrote from the trenches of the Armastice.
The Armistice came, the day we had dreamed of. The Guns stopped, the fighting stopped. Four years of noise and bangs ended in silence. The killings had stopped. We were stunned. I had been out since 1914. I should have been happy. I was sad. I thought of the slaughter, the hardships, the waste and the friends I had lost.

Reading 6:

Blessing and dismissal

Song or hymn 6

Recessional: the flags could be taken out if they were brought in at the start.

PART 2: RESOURCES TO BUILD YOUR OWN CHRISTMAS TRUCE-THEMED SERVICES

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How to use these resources

This part of the collection provides liturgical resources for a range of services to explore Christian ideas of peace in a violent world. The prayers, reflections and ideas for corporate actions in this booklet are intended either to be used 'off the peg' or to be adapted for local usage. Whilst intended primarily for a formal church service, they could be readily adapted for more informal small groups. It is envisaged that in many cases these materials may be used with already-established formats, and so only one or two items may be used and they may need to be adjusted to be in-keeping with the rest of the occasion. Some of these resources can be adapted for use at other commemorative events where peace-making is a focus. Also, some may be helpful in planning services for Remembrance, Week of Prayer for Christian Unity etc...

For those who worship in extempore prayer traditions or who are writing their own, note that this collection is structured around common elements of a Christian service: welcome/gathering, intercessions, confession, reflection/sermon, symbolic actions, and endings. Each section begins with guidance notes and pointers to relevant sections of scripture, and then moves to written prayers that can be used in full. Alternatively, prayer can be extemporaneous combined with the reading of scripture. To assist that second approach, as well as the guidance notes we have indicated the scriptural references throughout the written prayers.

This structure recognises that some traditions structure services around written liturgy, while others use it minimally or barely at all. The appendices give more ideas for elements within the service or as starting points for further research. Part 3 provides some sample orders of service to give a sense of how the materials might be used.

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Opening words or bidding

The purpose of this section is to call the congregation to worship by setting out the theme of the gathering. We suggest that the bidding should:

- *Remind people why they are here – to worship 'the God of peace' (Hebrews 13:20).*
- *Inform them of the service's theme, from scripture.*
- *Briefly tell the congregation what will be remembered and be used to help us think about the main topic in relation to the gospel.*

A Bidding prayer

Sisters and brothers, year by year we gather for the remembrance of the horror and grief inflicted on our societies by the First World War. When we do so, we recall together the mission of the Messiah to 'guide our feet into the way of peace'. This year we also remember that one hundred years ago

our nations, exhausted by warfare so terrible that it was called the War to End all Wars, stumbled into a cessation of armed hostilities. Though it proved not to be a war to end all wars, we may reflect in this centenary of guns falling silent, that humans are not born to war and that the Prince of Peace still works in this world by the Spirit of holiness.

So, pray with us for the peace of the world, upheld by justice; that wars may cease and negotiation replace fighting to resolve conflicts.

[A time of quiet recollection and prayer may be kept]

Blessed are the peacemakers, for they shall be called children of God.

Andii Bowsher (cc, 2014)

Opening responsory

In the tender compassion of our God

The Dawn from on High will break upon us

He will give to us knowledge of salvation by the forgiveness of all our sins:

He will guide our feet into the way of peace.

Glory to God in the highest:

And peace to his people on Earth.

Andii Bowsher (cc, 2014) referencing Luke 1 & 2

Opening responsory (2)

The desert will rejoice with singing

And the wilderness bloom with flowers.

All people will see God's splendour

And behold the Lord's greatness and power.

Tell everyone who is anxious:

Be strong and don't be afraid

The blind will see

The deaf will hear

The lame will leap and dance

Those unable to speak will shout

They will turn their swords into ploughs

And convert their spears into pruning hooks

The nations will live in peace

They will train for war no more

This is God's promise

God's word will be fulfilled

Adapted from Iona Community Worship Book, p40f referencing Isaiah 2:4; 35:1-7;

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Praise and thanksgiving

In some services, these materials might be well used to start a time of prayer before using the intercessory prayers in Section 3 below. In rewriting or writing your own, we encourage you to try to express or bear in mind:

- *That God is the Author of peace in Christ.*
- *The Biblical witness to peace.*

- *The part played by Christian saints and influencers in enabling peaceful gestures between combatants.*

A thanksgiving that may preface petitionary prayers

We give thanks for shared understandings which can support our discovery of the humanity we share with Jesus and with our neighbours.

We give thanks for Jesus' call to peace which, though often muted or smothered, yet shines through the witness of saints and martyrs.

We give thanks for the courage of those who dare to act peacefully in conflict and who risk friendship in the face of enmity.

We give thanks for the Prince of Peace, born to reconcile us to God and to the whole of humanity.

A responsive prayer of praise

As we contemplate the Armistice ending the First World War, we find encouragement and hope and give thanks:

For the message of the angels proclaiming 'peace on earth and goodwill' to all, we give thanks O God

And praise your holy name.

For the words of the prophets fulfilled in Christ, inspiring us to dream and work for justice, plenty and peace, we give thanks O God

And praise your holy name.

For the gospel which calls all of humanity and crosses national boundaries to draw us into one family in Christ, we give thanks O God

And praise your holy name.

For the courage of those who take risks for peace and reconciliation, we give thanks O God

And praise your holy name.

For times of celebration and togetherness and the will to welcome outsiders to join us, we give thanks O God

And praise your holy name.

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Petitionary/intercessory prayers

In intercession we cry out to God for our world. Paul exhorted Timothy to pray 'for kings and all those in authority, that we may live peaceful and quiet lives' (1 Timothy 2:2). John Stott comments on this passage that 'I sometimes wonder whether the comparatively slow progress towards peace and justice in the world ... is due more than anything else to the

prayerlessness of the people of God'¹. During the intercessions we try to reflect the following themes:

- That God is the Almighty who 'makes wars to cease to the ends of the earth' (Psalm 46:9).
- Identifying with the pain and sorrow of those who suffer as a result of war.
- Making particular mention of situations affecting the congregation, whether locally, nationally or internationally.

A form of prayer for intercessions

At the end of each section, it may be appropriate to use a brief response such as "Lord, in your mercy: **Hear our prayer**" or "In your tender mercy O God; **Guide our feet into the way of peace.**" (see Luke 1:78-9) the suggested places to do this are marked **CR** in the text.

As we remember that soldiers were able to lay down arms in 1918, let us pray.

God, you reach out to us even when we make ourselves your enemies. We give you thanks for shared understandings which can support our discovery of the humanity we share with Jesus and with others.

CR

We give thanks for Jesus' call to peace which, though we often mute or ignore, yet shines as a light in murky human affairs.

We give thanks for the courage of those who dare to act peacefully in conflict and who risk friendship in the face of enmity.

CR

Bless those who reach out to enemies: may their courage and hope be rewarded; may they be wise as serpents and gentle as doves in the cause of peace.

CR

May those who question accepted truths prise open our hearts and minds to realities which propaganda and disinformation obscure, let the truth they declare become clear and set us free.

CR

May those who exercise authority be strengthened to do right even when procedure or standing orders point another way.

CR

We ask that those who exercise authority at a distance might listen to the experiences and concerns of those they command and be tender to them.

CR

Andii Bowsher (cc, 2014)

¹ Stott, John. 1996. *The Message of 1 Timothy and Titus, The Bible Speaks Today*. Leicester: Inter-Varsity Press, p.62.

Intercessions suitable for a Eucharist

In this centenary of the ending of WW1, may the Church be renewed in its service of the Gospel of Peace. May we be messengers of peace, effective signs and formative agents of God's healing love in the world.

Let us pray to the Lord: **Grant us your peace.**

For the peace of Jerusalem and for all the people of the Holy Land: that the wounds of hatred and division may be healed and that Jerusalem may be truly a 'City of Peace' for all.

Let us pray to the Lord: **Grant us your peace.**

For reconciliation where there is conflict; for negotiation where there is fighting. We remember today especially [*name a situation of oppression or violence in the news at the moment ...*]

Let us pray to the Lord: **Grant us your peace.**

For all who work for peace and justice; for all who live prophetically and take risks for peace, we ask God's blessing today. Especially we ask that the work of Christian Peacemakers may prosper and those who work for peace from other convictions may also be fruitful in their efforts

Let us pray to the Lord: **Grant us your peace.**

Let us commend to God's mercy all who are unwell (*especially ...*), that they might find grace in their suffering and care surrounding them;

Let us pray to the Lord: **Grant us your peace.**

And we remember with thanks and penitence those who have died who were caught up in war and violent conflict and who share the faith of Christ ... May they be gathered, with people of every race, language and way of life, into the joy of God's Kingdom.

Let us pray to the Lord: **Grant us your peace.**

In a moment of silence, let us bring before God our own thirst for peace and hunger for justice ...

Final Prayer: Lead us, Father, to the Wedding Feast of your Kingdom and help us to share that joy with all who are in need. Hear these, our prayers, which we make through Jesus Christ our Lord. **Amen.**

Adapted from Pax Christi, Peace Sunday resources

A form for public intercessions

These are suitable for other more formal services and focus on the effects of the arms trade.

God we know your concern for the poor and marginalised, we stand with your concern for victims of oppression and of war and we call out to you for peace in our world.

Jesus Christ, Prince of Peace, **help us to act for peace.**

We remember before you all affected by the arms trade worldwide. People in ... *(insert here current examples of conflict and of poor countries which give priority to arms spending)* ... and many other places where conflict has been prolonged and exacerbated by the flow of arms, or where money spent on arms is depriving people of their basic needs.

Jesus Christ, Prince of Peace, **help us to act for peace.**

As a result of the use of arms, much is lost:

We hold before God those who have lost loved ones,²

Who have lost limbs,

Who have lost sanity,

Who have lost homes,

Who have lost livelihoods,

Who have lost hope.

Jesus Christ, Prince of Peace, **help us to act for peace.**

We pray for leaders and decision makers, that they might form and enact policies to make peace and strengthen human rights rather than those that continue war and oppression

Jesus Christ, Prince of Peace, **help us to act for peace.**

We recall those involved in the trading of arms, asking that they may become conscious of the real consequences of their business. We pray for the conversion of hearts and minds; and for the conversion of the arms industries towards productive purposes.

Jesus Christ, Prince of Peace, **help us to act for peace.**

Aware that the continued exploitation of tensions for the sale of destructive ordinance is supported by half-truths and glib justifications, we petition that disinformation may be unmasked and wither from discussion.

Jesus Christ, Prince of Peace, **help us to act for peace.**

We pray for ourselves. Give us courage to speak out against the export of death-dealing. Give us the strength to work for an end to the arms trade. Give us the resolve to withdraw our financial support, even at cost to ourselves. We offer these prayers in the name of our Saviour, Jesus Christ, Prince of Peace.

Jesus Christ, Prince of Peace, **help us to act for peace.**

Based on Holy Ground, p174, amended

Intercession (reflecting on the Christmas Truces)

*At the end of each section, it may be appropriate to use a brief response such as "Lord, in your mercy; **Hear our prayer**" or one of the bidding/response pairings in other forms.*

Peace-bearing God, in Christ you reconcile enemies and call us friends. We offer you our hope that in our day, Christ-born hopes and dreams of love, joy and peace may invigorate the imaginations of all people of good will and challenge towards change those whose wills are captive to divisive and short-sighted forces. Give us courage and wisdom to offer our best hopes and insights for the healing of the nations and multiply our offerings into just, merciful and sharing communities.

² It may be best to pause between each item on the list in this section.

We celebrate the courage of those who put aside propaganda, hostility and dehumanisation in the Christmas Truces (in Flanders trenches in 1914). We rejoice that they found it possible to celebrate with so-called 'enemies' the things they had in common. We are thankful too that the cares for wellbeing and justice forced an end to the war in 1918.

So we call to mind those who today take courageous actions to reach beyond hatreds and suspicion to connect with common humanity and make common cause: bless their efforts to reach out with the fruit of conviviality, understanding and harmony. Give them wisdom to direct their efforts well and refresh them when their work for peace overwhelms them.

Mindful that the land of Flanders was savaged and torn apart by munitions, movement, and machinery; we remember with thanks all who protect, restore and safeguard our environment: microbes and fungi, plants and animals, people who care for nature and nurture life. We ask for their well-being to grow and develop and for their efforts for the common good of creation to be fruitful and multiply.

We give thanks for the work of international agencies working for peace and the things that make for peace. We ask for them to be well-resourced, well-informed and well-led so that their deliberations and actions may bring about reconciliation, harmony and justice.

We remember before you:

Families and single people who have been driven from their homes

Those separated from loved-ones.

Refugees, conscripts or press-ganged people caught up in war unwillingly.

Victims of terrorism and all in fear of violence against civilians.

The traumatised and those physically maimed by war, violence or tyranny.

Give them peace, bring them healing and restoration.

Andii Bowsher (cc, 2014)

A responsory for peace-making

God may we be instruments of your peace today.

In a world divided by war and strife

May we be reconcilers

In a world of hurt and pain

May we be those who care for enemies

In a world that kills and maims

May we be those who heal and restore

Adapted from Christine Sine, <<http://mike-collins.blogspot.co.uk/2007/06/liturgy-for-peace.html>>

A short prayer for the common life of the world

God of all people, draw us to the light and be our guide. May we be a sign to the world that difference can be cherished and that diversity may support the common good. In every part of our common life, give us clear vision of what is right and an understanding of wise ways forward. Inspire in us true values, so that the wealth worked out of each land may be offered to all and none be exploited in its creation and use.

Adapted from a prayer by Ray Simpson

A short prayer recognising those in the armed forces

We remember the courage, devotion to duty, and the self-sacrifice of those in the armed forces of all nations, those who are our friends and those who were named our enemies. May we remember them in peace and let us honour their good intentions as we work to make such service and sacrifice unnecessary in the future.

Adapted from a prayer by James Breslin, developed from the Church of Scotland Remembrance Sunday Service.

Short responses for peace

Make your ways known on earth, O Lord,

Let all nations acknowledge your saving power

Let the earth be filled with the knowledge of the LORD as the waters cover the sea
establish and uphold peace with justice and righteousness

O God, save the nations of the world

And teach their counsellors wisdom

With righteousness, judge the needy,

with justice give decisions for the poor of the earth.

Give us peace in our time, O God,

For you alone make us dwell in safety

Make our hearts clean O Lord,

And renew a right spirit within us.

Reworked by Andii Bowsher from preces in the Book of Common Prayer and Common Worship

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Penitential/confession

D. Martyn Lloyd-Jones preached a series of sermons in Westminster Chapel at the outbreak of World War 2 entitled, 'Why does God allow war?' "The Bible does not isolate war," he writes, "as if it were something separate and unique and quite apart, as we tend to do in our thinking. It is but one of the manifestations of sin, one of the consequences of sin." And the gospel is its remedy, as it is the remedy of all sin. As we prepare to lead confession, in this context we aim to:

- *Recognise that war is sin – disobedience to God, and the destruction of people made in his image (James 4:1-3; Genesis 4:1-15).*
- *Lament the devastation that occurs in war (Jeremiah 4:11-21).*
- *Recognise that we are all caught up in the things that make for war and are all affected by it.*
- *Proclaim that in 'the gospel of peace' (Ephesians 6:15) we have forgiveness of this and every sin, and are called to repentance.*

Kyrie³ confession for Peace

Let us ask the Lord to take from our hearts and from our community every division which is an obstacle to the peace Christ brings, and to make us worthy of our calling as brothers and sisters of the Lord.

³ Kyrie confessions are a traditional form of confessing sin liturgically using the Greek phrase 'Kyrie eleison' or its translation 'Lord have mercy' as a response. It is usually a threefold refrain as seen here.

Lord Jesus, you are our Passover and our lasting Peace.

Lord have mercy: **Lord have mercy.**

Christ Jesus, you have reconciled us to the Father and you call us to be ambassadors of reconciliation.

Christ have mercy: **Christ have mercy.**

Lord Jesus, you are the Master of the Wedding Feast. You lead us to the joy of God's Kingdom.

Lord have mercy: **Lord have mercy.**

Pax Christi, for Peace Sunday

Kyrie confession of the roots of war

We confess that there have been times when we have assumed that you are on our side and so we have not learned to be on your side.

Lord have Mercy: **Lord have mercy**

We confess that we have acted ungraciously and let our differences blind us to our common humanity.

Christ have Mercy: **Christ have mercy**

We confess that approval, procedures and orders have been more important to us than doing right.

Lord have Mercy: **Lord have mercy**

Penitence in the face of industries of war

As we reflect on the history of World War 1 and wars subsequently, we see industrial scale warfare and that preparing for war makes the use of weapons more likely. We discover in history a reflection of our own collusion or co-option into global unrest.

God of peace, for choosing to put our trust in weapons of war:

We come before you in sorrow and confession.

God of life, for our silent complicity with the industries of death:

We come before you in sorrow and confession.

God of hope, for our doubt, despair and acquiescence in the face of evil:

We come before you in sorrow and confession.

God of courage, for our fear to speak out or to take bold action

We come before you in sorrow and confession.

p172, Holy Ground, adapted

Repentance for complicity in the roots of war

When in the imagination of our hearts, we have thought of others as less than bearers of the image of God, Christ who became like us to overcome enmity...

Be gracious to us

Lord have mercy

When we have desired the grace to allow us to change but denied it in others, Christ, who came to set prisoners free...

Be gracious to us

Lord have mercy

When we have shied away from the opportunities to make new starts and create just and peaceful futures, Christ who embodies the peace of God...

Be gracious to us

Lord have mercy

Andii Bowsher (cc, 2014)

An act of repentance reflecting on the Incarnation

Christ was born amongst the disregarded; where we have regarded those who differ from us as less than ourselves.

Lord change us

And we shall be changed

Christ was born as one of us; where we have allowed the prejudices of class, race, nationality or gender to count more than God-borne common humanity,

Lord change us

And we shall be changed

Christ was born of a conquered people; where we have taken pride in conquest and drawn profit from oppression,

Lord change us

And we shall be changed

Andii Bowsher (cc, 2014)

An act of repentant rededication

Let us commit ourselves to work towards a world where prejudice, hate and fear shall be no more and God will wipe away every tear.

Let us shun false pride and narrow interests, honour one another and seek the common good.

We commit ourselves to God:

God's love is the source of all life

and the deepest desire of our lives.

God's love gained a human face in Jesus born of Mary,

and was crucified by the same enslaving evil crouching in wait for each of us.

God's love offers glorious freedom to us defeating even death.

Though sometimes doubting and fearful,

yet in God we keep trust.

In Christ's name

we give ourselves afresh to the service of others:

we seek justice and peace;

we seek the wellbeing of the earth;

we seek the common wealth of God's goodness towards us.

We breathe in the freedom of God's forgiveness.

We share the power of the Loving Spirit in the company of all faithful.

We become anew the Church for God's glory and earth's well-being.

cf Iona Community, CWB, p42. Amended

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Reflections/sermon

It's probably best to steer clear of too much historical and political analysis of WW1, and of the merits of just war theory vs pacifism etc. We would commend a central focus on the coming of the Prince of Peace. It may be well though to bear in mind how powerful was the 'never again' sentiment at the end of that war. This can be done through various passages of scripture, and illustrated with poems, stories, readings from church history and through the evocative and powerful diaries, letters and prayers of those who took part and which may or may not have been used in the service so far. These reflections should:

- *Expound a Christian view of war as contrary to God's good purposes for humanity.*
- *Show how the birth of Christ, and his teaching, death, resurrection and future return, are God's response to war.*
- *Use the 'never again' sentiment and perhaps the Christmas Truces of 1914 and '15 as illustration.*

Here are some Scriptures which are particularly appropriate to use in services peace and the ending of the first world war are being recalled. These are not to exclude other passages, but merely to highlight ones that are helpful in this respect.

Psalms 34:11-18 "seek peace and pursue it", "The LORD is close to the broken-hearted"

Isaiah 9:2-7 Isaiah envisions the Messianic Kingdom in peaceful terms

Isaiah 11:1-2 & 6-9 A vision of the peaceable Messianic age with enmities reconciled and 'a little child shall lead them'

Micah 5:2-5 The one mentioning Bethlehem, the final phrase is "he shall be the one of peace"

Matthew 5:43-48 Jesus commends his followers to love even enemies.

Romans 12:12-21 ending with "Do not be overcome by evil, but overcome evil with good"

Revelation 7:9-17 The saints are delivered from the raging war of the beast, 'And God will wipe away every tear from their eyes'

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Actions, rituals and ceremonial

These symbolic actions help to present and engage us in thinking about and committing ourselves to peace. It would be inadvisable to have too many symbolic actions in any one service. Better to work with one or two which are linked to appropriate liturgical/worship 'moments' of the service. Simplicity is generally good. It is also more effective to keep explanation to a minimum, allowing the symbolic items and actions to speak for themselves as much as possible. Where reasonable and without complication, such actions can be helpfully incorporated into or reference existing activities that a congregation already uses, for example, sharing the peace, parading flags, taking an offering, moving forward for communion or responding to a message. It should be recalled, too, that saying the Lord's Prayer in German or French (see Appendix I) is also a symbolic action and particularly apposite in relation to services relating to the first world war. Some of these ideas could be adapted for use in Sunday School or for a talk aimed at children in the main service.

Sharing the Peace:

In a church building with aisles, encourage the congregation to share across the separating spaces and meet in the aisle(s). Perhaps using white flags of truce (see below) to be held by or with whoever introduces the act of sharing the peace particularly if people could meet, literally, under a flag of truce.

Some words to introduce the peace:

We meet under the Truce of God who in Christ has set aside the earthly divisions of nation and race and calls us to be blessed as peacemakers.

The Peace of the Lord be always with you.

And also with you.

White flag/s

In conventions of warfare, the white flag is used not only to surrender, but alternatively to signal a desire to parlay. It could be used to signal sharing 'the Peace' (see 'Sharing the Peace' section above).

This could be linked to the German imperial flag as well as UK's (and perhaps some other flags of WW1 participants?) These flags could be laid down (perhaps for example on the communion table) towards the start of a service and a white flag raised from the spot where they are laid to 'preside' over the service. Perhaps the white flag could have a simple Christian symbol on it, for example, the Chi-Rho.

This kind of action could also be linked with a confession and absolution.

The flag could be raised in association with readings from diaries/memoires, perhaps placing the flag centrally in the congregational space.

Rifles or other guns

These could be models or toys (or perhaps drawn/printed on card or paper).

Symbolically they could be broken at an appropriate point in the service or laid down. It might be appropriate to 'lay down arms' at the start of a service, and perhaps to break them later on. Such actions could accompany acts of penitence, intercession or a sharing of the peace.

It may be possible for the illusion to be contrived of changing gun into gardening tool or printed/drawn ploughs and pruning hooks. For example, gun models could be laid down and covered (perhaps with a white sheet or flag) towards the start of the service, and later apparently retrieved but in the form of gardening tools. This could be linked to words of commitment to peace-making.

Poppy seeds

Given the well-known symbolism of poppies for Remembrance, commemorating the armistice that ended WW1, the use of poppy seeds to commemorate this first sign of peace and reconciliation in WW1 might be apt.

Of course, poppy seeds are very small and so careful handling and thought is needed and possibly experimentation before any activity is tried in a service to make sure things work as you'd hope and expect. Probably also gaining the good will of those who would ordinarily clean the space afterwards might be a peace-making action in itself! Poppy seeds are often sold in the spices section of supermarkets as well as in garden centres and the like.

Using liquid glue or glue sticks, brief prayers or words for peace could be written and then poppy seeds poured onto them, the glue adhering to the letters. Perhaps this could be done on or in

greeting cards which could then be placed in a suitable spot in the building - either by service leaders or servers or directly by congregants themselves. A variant on this would be to write in pencil or ink a prayer but to put a poppy seed 'amen' on the card.

A map of the world

A map of the world could be used as a focal point for prayers: invite people to place tea lights on places of conflict. It may be helpful if each names the situation they are placing their candle on or if someone names on their behalf.

Poppies: white, red and other colours.

Many churches will have Remembrance Day wreaths or similar. If local sensitivities will bear it, perhaps these could be supplemented by white poppies in remembrance of the sentiment of 'Never again' which gave rise to the use of white poppies as a protest at the militarisation of the red poppy in the 1930s. If white poppies seem too provocative in the local context, then perhaps different colour poppies could be used. In some places black poppies recognising civilian deaths could be used. Other colours could represent women, children and the permanently maimed and traumatised. One WW1 veteran suggested that dandelions might be used to recognise the wastefulness of lives.

Another possibility is to have a number of white and/or red tissue-paper shapes (or similar and perhaps other colours too –see above), reminiscent of poppy petals. These could be strewn or showered down as an act of remembrance of the Christmas Truces. Prayers could be written on them (check they are strong enough to be able to withstand being written on), collected on a plate or in a basket and strewn in an appropriate spot at an appropriate time in the service. For example they could be strewn on the communion table as the table is set for communion, over people as they exchange the peace, or during a hymn.

Toy soldiers

The main idea here is to have some toy plastic figures of soldiers carrying guns and rifles, enough for everyone who wants to participate. They should probably be big enough not to be too fiddly to handle in the ways suggested below. In the light of current and proper concerns about the use of plastic, it may be better not to buy these especially for the occasion but to use second-hand figures likely to be disposed of anyway. Please do dispose of the remains considerately. A possible alternative might be to create a mould to make wax or (play-)dough figures to use instead.

The main activity would be to cut (try the scissors beforehand to make sure they will work) the guns from the hands of the soldiers. Do remember to make proper arrangements for supervision if children are involved.

This could be done in conjunction with an act of penitence; the disposal of the guns could be a symbolic act of confession and repentance.

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Endings

The ending of a service is an opportunity to remind the congregation that they are sent out to continue the work and worship of God in the world. The dismissal should:

- *Emphasise that the 'God of Peace' sends us out and equips us (Hebrews 13:20-21)*

- *Review the themes of the service: war as a consequence and manifestation of sin, and its remedy in the birth of the Prince of Peace, as illustrated by the Christmas Truces*

Liturgical prayers

Go forth into the world in peace, be of good courage, hold fast that which is good, render to no one evil for evil, strengthen the fainthearted, support the weak, help the afflicted, honour all people, love and serve the Lord rejoicing in the power of the Holy Spirit. And the blessing of God Almighty, the Father, the Son and the Holy Spirit be upon you and remain with you always.

Amen.

A Blessing

May the peace of God fill your hearts and strengthen you as peacemakers. May God's glory be shown in your courage and imagination as you reach out to strangers and make friends of those labelled as enemies. And God, who calls us to live in peace, the harmonious Trinity; Father, Son and Holy Spirit, bless you and those whose lives your lives touch with love joy and peace, now and always. Amen.

Andii Bowsher (cc, revised 2018)

A Contemporary Blessing on Peacemaking

(It may be helpful to use two or more voices for this reading)

Blessed are you peacemakers
who say no to war as a means to peace.
Blessed are you peacemakers
who are committed to disarm weapons of mass destruction.
Blessed are you peacemakers
who wage peace at heroic personal cost.
Blessed are you peacemakers
who challenge and confront judges, courts and prisons.
Blessed are you peacemakers
who challenge and confront terrorists and gangs.
Blessed are you peacemakers
who help those who are hurting.
Blessed are you peacemakers
who befriend perfect strangers.
Blessed are you peacemakers
who open doors for acting justly,
loving tenderly and walking humbly with God
and all people of good will.
Blessed are you peacemakers
who offer hope and healing.
Blessed are you peacemakers
who care and comfort.
Blessed are you peacemakers
who help find answers.
Blessed are you peacemakers
who welcome, encourage and inspire.
Blessed are you peacemakers

who delight in creation, art and
creativity.
Blessed are you peacemakers
who provide stability not insanity.
Blessed are you peacemakers
who help restore faith, hope and love.
Blessed are you peacemakers
who see the good image of God in others.
Blessed are you peacemakers
who never give up.
Blessed are you peacemakers
who give and give and give.

Paul Milanowski, modified

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Other written resources

A Poem: We Interrupt This War

See the Appendix for the modified text of the poem 'We Interrupt This War' by Cappy Hall Rearick. This reading could be very effective as a dramatized reading at this point.

Readings from church history

"We who hated and destroyed one another, and on account of their different manners would not live with men of a different tribe, now, since the coming of Christ, live familiarly with them, and pray for our enemies, and endeavour to persuade those who hate us unjustly to live conformably to the good precepts of Christ, to the end that they may become partakers with us of the same joyful hope of a reward from God the ruler of all."

Justin Martyr (A.D. 160)

"The world wants a peacemaker; oh! How badly it wants it now! I seem as I walk my garden, as I go to my pulpit, as I go to my bed, to hear the distant cries and moans of wounded and dying men. We are so familiarised each day with horrible details of slaughter, that if we give our minds to the thought, I am sure we must feel a nausea, a perpetual sickness creeping over us. The reek and steam of those murderous fields, the smell of the warm blood of men flowing out on the soil, must come to us and vex our spirits. Earth wants a peacemaker, and it is he, Jesus of Nazareth, the King of the Jews, and the friend of Gentiles, the Prince of Peace, who will make war to cease unto the ends of the earth."

C.H. Spurgeon (1870)

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A Story: *The War Prayer* by Mark Twain

This is a fairly long reading taking 8 or 9 minutes. Accordingly it should be read by a very competent reader who is able to vary pace and tone well. It could be broken down into two or three sections to be used at different points in the service. It might be that two or three voices could help – perhaps even acted out.

It was a time of great and exalting excitement. The country was up in arms, the war was on, in every breast burned the holy fire of patriotism; the drums were beating, the bands playing, the toy pistols popping, the bunched firecrackers hissing and sputtering; on every hand and far down the receding and fading spreads of roofs and balconies a fluttering wilderness of flags flashed in the sun; daily the young volunteers marched down the wide avenue gay and fine in their new uniforms, the proud fathers and mothers and sisters and sweethearts cheering them with voices choked with happy emotion as they swung by; nightly the packed mass meetings listened, panting, to patriot oratory which stirred the deepest depths of their hearts and which they interrupted at briefest intervals with cyclones of applause, the tears running down their cheeks the while; in the churches the pastors preached devotion to flag and country and invoked the God of Battles, beseeching His aid in our good cause in outpouring of fervid eloquence which moved every listener.

It was indeed a glad and gracious time, and the half dozen rash spirits that ventured to disapprove of the war and cast a doubt upon its righteousness straightway got such a stern and angry warning that for their personal safety's sake they quickly shrank out of sight and offended no more in that way.

Sunday morning came – next day the battalions would leave for the front; the church was filled; the volunteers were there, their faces alight with material dreams – visions of a stern advance, the gathering momentum, the rushing charge, the flashing sabers, the flight of the foe, the tumult, the enveloping smoke, the fierce pursuit, the surrender! – then home from the war, bronzed heroes, welcomed, adored, submerged in golden seas of glory! With the volunteers sat their dear ones, proud, happy, and envied by the neighbours and friends who had no sons and brothers to send forth to the field of honour, there to win for the flag or, failing, die the noblest of noble deaths. The service proceeded; a war chapter from the Old Testament was read; the first prayer was said; it was followed by an organ burst that shook the building, and with one impulse the house rose, with glowing eyes and beating hearts, and poured out that tremendous invocation – "God the all-terrible! Thou who ordainest, Thunder thy clarion and lightning thy sword!"

Then came the "long" prayer. None could remember the like of it for passionate pleading and moving and beautiful language. The burden of its supplication was that an ever-merciful and benignant Father of us all would watch over our noble young soldiers and aid, comfort, and encourage them in their patriotic work; bless them, shield them in His mighty hand, make them strong and confident, invincible in the bloody onset; help them to crush the foe, grant to them and to their flag and country imperishable honour and glory.

An aged stranger entered and moved with slow and noiseless step up the main aisle, his eyes fixed upon the minister, his long body clothed in a robe that reached to his feet, his head bare, his white hair descending in a frothy cataract to his shoulders, his seamy face unnaturally pale, pale even to ghastliness. With all eyes following him and wondering, he made his silent way; without pausing, he ascended to the preacher's side and stood there, waiting.

With shut lids the preacher, unconscious of his presence, continued his moving prayer, and at last finished it with the words, uttered in fervent appeal, "Bless our arms, grant us the victory, O Lord our God, Father and Protector of our land and flag!"

The stranger touched his arm, motioned him to step aside – which the startled minister did – and took his place. During some moments he surveyed the spellbound audience with solemn eyes in which burned an uncanny light; then in a deep voice he said,

"I come from the Throne – bearing a message from Almighty God!" The words smote the house with a shock; if the stranger perceived it he gave no attention. "He has heard the prayer of His servant your shepherd and grant it if such shall be your desire after I, His messenger, shall have explained to you its import – that is to say, its full import. For it is like unto many of the prayers of men, in that it asks for more than he who utters it is aware of – except he pause and think.

"God's servant and yours has prayed his prayer. Has he paused and taken thought? Is it one prayer? No, it is two – one uttered, the other not. Both have reached the ear of His Who heareth all supplications, the spoken and the unspoken. Ponder this – keep it in mind. If you beseech a blessing upon yourself, beware! lest without intent you invoke a curse upon a neighbour at the same time. If you pray for the blessing of rain upon your crop which needs it, by that act you are possibly praying for a curse upon some neighbour's crop which may not need rain and can be injured by it.

"You have heard your servant's prayer – the uttered part of it. I am commissioned by God to put into words the other part of it – that part which the pastor, and also you in your hearts, fervently prayed silently. And ignorantly and unthinkingly? God grant that it was so! You heard these words: 'Grant us the victory, O Lord our God!' That is sufficient. The whole of the uttered prayer is compact into those pregnant words. Elaborations were not necessary. When you have prayed for victory you have prayed for many unmentioned results which follow victory – must follow it, cannot help but follow it. Upon the listening spirit of God the Father fell also the unspoken part of the prayer. He commandeth me to put it into words. Listen!

"O Lord our Father, our young patriots, idols of our hearts, go forth to battle – be Thou near them! With them, in spirit, we also go forth from the sweet peace of our beloved firesides to smite the foe. O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended the wastes of their desolated land in rags and hunger and thirst, sports of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it – for our sakes who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask it, in the spirit of love, of Him Who is the Source of Love, and Who is ever-faithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Amen.

(After a pause)

"Ye have prayed it; if ye still desire it, speak! The messenger of the Most High waits."
It was believed afterward that the man was a lunatic, because there was no sense in what he said.

Note:

Twain wrote *The War Prayer* during the US war on the Philippines. It was submitted for publication, but on March 22, 1905, Harper's Bazaar rejected it as "not quite suited to a woman's magazine." Eight days later, Twain wrote to his friend Dan Beard, to whom he had read the story, "I don't think the prayer will be published in my time. None but the dead are permitted to tell the truth." Because

he had an exclusive contract with Harper & Brothers, Mark Twain could not publish *The War Prayer* elsewhere and it remained unpublished until 1923.

Quoted from <<http://www.lewrockwell.com/1970/01/mark-twain/the-war-prayer/>>

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PART 3: EXAMPLE SERVICES USING THESE MATERIALS

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A Communion service

This is envisaged as being a service held as part of the regular program of services for a church, during which the ending of WW1 is to be remembered. Musical items are not suggested and left to local custom and repertoire,.

Opening sentences

In some churches there is a custom of a choir procession. Either the opening sentences could be used before the procession announced from the back of the worship space or the order of the opening music and the sentences could be reversed. If it is not customary to use responsive spoken prayers, these could be said by one voice alone. This might be a point at which to bring in flags of the nations concerned with WW1 and a flag of truce, maybe also a UN flag.

In the tender compassion of our God

The Dawn from on High will break upon us

He will give to us knowledge of salvation by the forgiveness of all our sins:

He will guide our feet into the way of peace.

Glory to God in the highest:

And peace to his people on earth.

Song(s) or hymn

Many churches have a time for confession of sin here, however it should be noted that later on, after the sermon and/or the intercessory prayers and before the peace would be suitable also.

Repentance for complicity in the roots of war

As we recall with sorrow the horrors of warfare and violence, let us recognise in ourselves the things that could seed hatred and nurture ill-will.

Pause for a few moments of recollection.

When, in the imagination of our hearts, we have thought of others as less than bearers of the image of God, Christ who became like us to overcome enmity,
Be gracious to us
Lord have mercy

When we have desired the grace to allow us to change but denied it in others, Christ, who came to set prisoners free,
Be gracious to us
Lord have mercy

When we have shied away from the opportunities to make new starts and create just and peaceful futures, Christ who embodies the peace of God,
Be gracious to us
Lord have mercy
Andii Bowsher (cc, 2014)

Appropriate assurance of forgiveness is given.

Ministry of the word

This set of suggested readings is set out as if for a usage of the 'full' complement of OT, NT, Psalm and Gospel readings used in many churches, however, some churches customarily use less.

Isaiah 11:1-2 & 6-9 A vision of the peaceable Messianic age with enmities reconciled and 'a little child shall lead them'

Psalms 34:11-18 "seek peace and pursue it", "The LORD is close to the broken-hearted"

Romans 12:12-21 ending with "Do not be overcome by evil, but overcome evil with good"

Matthew 5:43-48 Love of enemies is commended as part of the righteousness that exceeds that of the Scribes and Pharisees.

Intercessions suitable for a Communion service

Different sections could be read by different people. Different accents or nationalities reading would have a positive sign value.

Jesus said: 'Blessed are the peacemakers'. As we remember the conclusion of the war supposed to end all wars, let us ask God to bless all those who continue to work against many obstacles to bring peace in our world and to bestow that gift of peace wherever it is lacking in Church and society.

The response to each intercession is: **Grant us your peace.**

Let us pray for ourselves. May we be gifted by the Spirit with the imagination, the words and the gestures which can bring peace where there is none.

Let us pray to the Lord: **Grant us your peace.**

In this centenary of WW1, may the Church be renewed in its service of the Gospel. May we be preachers of peace and effective signs of God's healing love in the world.

Let us pray to the Lord: **Grant us your peace.**

For the peace of Jerusalem and for all the people of the Holy Land: that the wounds of hatred and division may be healed and that Jerusalem may be truly a 'City of Peace' for all.

Let us pray to the Lord: **Grant us your peace.**

For reconciliation where there is conflict; for peace where there is fighting. We remember today especially [*name a situation of oppression or violence in the news at the moment ...*]

Let us pray to the Lord: **Grant us your peace.**

For all who work for peace and justice; for all who live prophetically and take risks for peace. We ask God's blessing today especially on the work of Christian Peacemakers and those who work for peace from other convictions....

Let us pray to the Lord: **Grant us your peace.**

Let us commend to God's mercy all who are unwell (*especially*), that they might find wellbeing and an abundance of care;

Let us pray to the Lord: **Grant us your peace.**

And we remember with thanks and penitence those who have died in war and violent conflict and who share the faith of Christ ... May they be gathered, with people of every race, language and way of life, into the joy of God's Kingdom.

Let us pray to the Lord: **Grant us your peace.**

In a moment of silence, let us bring before God our own thirst for peace and hunger for justice ...

Final Prayer: Lead us, Father, to the Wedding Feast of your Kingdom and help us to share that joy with all who are in need. Hear these, our prayers, which we make through Jesus Christ our Lord. **Amen.**

Adapted from Pax Christi, Peace Sunday resources

Sharing the Peace

In a church building with aisles, encourage the congregation to share across the separating spaces and meet in the aisle(s). Perhaps use a white flag or white flags of truce to be held by or with whoever introduces the act of sharing the peace.

Some words to introduce the peace:

We meet under the Truce of God who in Christ has set aside the earthly divisions of nation and race and calls us to be blessed as peacemakers.

The Peace of the Lord be always with you.

And also with you.

In some churches it may be suitable to use the following words as the gifts are brought forward before the prayer of thanksgiving over the bread and the wine of Communion. In some churches it may be appropriate to adapt and incorporate this prayer as part of that prayer,

We give thanks for shared understandings which can support our discovery of the humanity we share with Jesus and with our neighbours.

We give thanks for Jesus' call to peace which, though often muted or smothered, yet shines through to inspire and challenge us.

We give thanks for the courage of those who dare to act peacefully in conflict and who risk friendship in the face of enmity.

We give thanks for the Prince of Peace, born to reconcile us to God and to the whole of humanity.

In churches where the liturgy or custom encourages the reciting of the Lord's Prayer between the Eucharistic/Thanksgiving prayer and receiving Communion, it may be good to encourage those who can read German or French to pray it in French or German alongside those praying in English.

German

Vater unser im Himmel,
Geheiligt werde dein Name;
Dein Reich komme;
Dein Wille geschehe, wie im Himmel, so auf Erden.
Unser tägliches Brot gib uns heute.
Und vergib uns unsere Schuld,
wie auch wir vergeben unsern Schuldigern;

Und führe uns nicht in Versuchung,
sondern erlöse uns von dem Bösen.
Denn dein ist das Reich und die Kraft
und die Herrlichkeit in Ewigkeit.
Amen.

French

Notre Père, qui es aux cieux,
Que ton nom soit sanctifié,
Que ton règne vienne,
Que ta volonté soit faite sur la terre comme au ciel.
Donne-nous aujourd'hui notre pain de ce jour.
Pardonne-nous nos offenses
Comme nous pardonnons aussi à ceux qui nous ont offensés.

Et ne nous soumetts pas à la tentation,
mais délivre-nous du mal,
car c'est à toi qu'appartiennent le règne,
la puissance et la gloire, aux siècles des siècles.
Amen.

Towards the end of the service, in some churches it might be appropriate to use this rededication. In Anglican churches this might replace a prayer after Communion.

**We commit ourselves to God:
God's love is the source of all life
and the deepest desire of our lives.**

**God's love gained a human face in Jesus born of Mary,
and was crucified by the same enslaving evil crouching in wait for
each of us.**

**God's love offers glorious freedom to us defeating even death.
Though sometimes doubting and fearful,**

yet in God we keep trust.
In Christ's name
we give ourselves afresh to the service of others:
we seek justice and peace;
we seek the wellbeing of the earth;
we seek the common wealth of God's goodness towards us.

We breathe in the freedom of God's forgiveness.
We share the power of the Loving Spirit in the company of all faithful.
We become anew the Church for God's glory and earth's wellbeing.

cf Iona Community. CWB, p42. Amended

Blessing

May the peace of God fill your hearts and strengthen you as peacemakers. May God's glory be shown in your courage and imagination as you reach out to strangers and make friends of those labelled as enemies. And God, who calls us to live in peace, the harmonious Trinity; Father, Son and Holy Spirit, bless you and those whose lives your lives touch with love joy and peace, now and always. Amen.

Andii Bowsher (cc, amended 2018)

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A Service of the Word

This is envisaged to be a service in which the main focus, or one of the main focuses, is reading scripture and a sermon. Musical items are not suggested here and should be added in at appropriate points.

Opening responses

If necessary (e.g. perhaps the custom is not to have responsive said prayers) these could be said by one voice alone.

The desert will rejoice with singing

And the wilderness bloom with flowers.

All people will see God's splendour

And behold the Lord's greatness and power.

Tell everyone who is anxious:

Be strong and don't be afraid

The blind will see

The deaf will hear

The lame will leap and dance

Those unable to speak will shout

They will turn their swords into ploughs

And convert their spears into pruning hooks

The nations will live in peace

They will train for war no more

This is God's promise

God's word will be fulfilled

Adapted from Iona Community Worship Book, p40f referencing Isaiah 2:4; 35:1-7;

Confession

Christ was born amongst the disregarded; where we have regarded those who differ from us as less than ourselves.

Lord change us

And we shall be changed

Christ was born as one of us; where we have allowed the prejudices of class, race, nationality or gender to count more than God-given common humanity,

Lord change us

And we shall be changed

Christ was born of a conquered people; where we have taken pride in conquest and drawn profit from oppression,

Lord change us

And we shall be changed

Andii Bowsher (cc, 2014)

Short responses for peace

Make your ways known on earth, O Lord,

Let all nations acknowledge your saving power

Let the earth be filled with the knowledge of the LORD as the waters cover the sea
establish and uphold peace with justice and righteousness

O God, save the nations of the world

And teach their counsellors wisdom

With righteousness, judge the needy,

with justice give decisions for the poor of the earth.

Give us peace in our time, O God,

For you alone make us dwell in safety

Make our hearts clean O Lord,

And renew a right spirit within us.

Reworked by Andii Bowsher from Book of Common Prayer and Common Worship

Intercession

*At the end of each section, it may be appropriate to use a brief response such as
"Lord, in your mercy; **Hear our prayer**"*

Peacemaking God, who in Christ reconciles enemies and calls us friends. We offer you our hope that in our day, Christ-born hopes and dreams of love, joy and peace may resource the imaginations of all people of good will and challenge towards change those whose wills are captive to divisive and

short-sighted forces. Give us courage and wisdom to offer our best hopes and insights for the healing of the nations and multiply our offerings into just, merciful and sharing communities.

So we call to mind those who today take courageous actions to reach beyond hatreds and suspicion to connect with common humanity and make common cause: bless their efforts to reach out with the fruit of conviviality, understanding and harmony. Give them wisdom to direct their efforts well and refresh them when their work for peace overwhelms them.

Mindful that land of Flanders was savaged and torn apart by munitions, movement, and machinery; we remember with thanks all that protect, restore and safeguard our environment: microbes and fungi, plants and animals, people who care for nature and nurture life. We ask for their well-being to grow and develop and for their efforts for the common good of creation to be fruitful and multiply.

We give thanks for the work of international agencies working for peace and the things that make for peace. We ask for them to be well-resourced, well-informed and well-led so that their deliberations and actions may bring about reconciliation, harmony and justice.

We remember before you:

Families and single people who have been driven from their homes

Those separated from loved-ones.

Refugees, conscripts or press-ganged people caught up in war unwillingly.

Victims of terrorism and all in fear of violence against civilians.

The traumatised and those physically maimed by war, violence or tyranny.

Give them peace, bring them healing and restoration.

Andii Bowsher (cc, 2014)

Blessing

May the peace the angels sang of at Christ's birth, fill your hearts and strengthen you as peacemakers so that God's glory may be known in the courage and imagination you show to reach out to strangers and those labelled as enemies and call them friends. And God who calls us to live in peace with one another, the harmonious Trinity; Father, Son and Holy Spirit, bless you and those whose lives your lives touch with the joy and peace of Christmas, now and always. Amen.

Andii Bowsher (cc, 2014)

PART 4: A CHRISTMAS TRUCE-THEMED SUNDAY SCHOOL SESSION

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This provides a Sunday school/junior church activity plan for a single session linked to the 1914 Christmas Truces and while this wasn't in 1918 it does provide a WW1 link and a memorable event to think about. So we commend it as providing a more imagination-catching WW1 incident. It uses the truces to teach the message that being a Christian is more important than our nationality, based on a key Bible memory verse of Galatians 3:28. It is aimed at UK school years 4-9 (ages 8/9 – 13/14) but could be modified for older children. This session can be readily incorporated with other elements of your group, for example, prayers for each other, sharing weekly news, etc.

Preparation

- Use a projector screen or (for small groups) a laptop or tablet to show the associated PowerPoint slideshow (available to download for free from www.mklpc.org); alternatively, print out the key images and the hand-out to pass around (print-ready copies below).
- (Optional) Photocopy maps of 'The two sides in World War 1' with pencils/crayons to colour in (hand-out provided at end of this section).

NB: The Christmas Truce Sunday School slideshow has dual use, as it is also designed for school assemblies. To this end more extensive text is attached to the slideshow notes, which can largely be ignored for this Sunday School class.

Introduction and Bible verse

Show slide 2 (image of World War I graves) and ask the children if they know what they are. When World War I is mentioned, ask them to tell what they know about it – belligerents, dates, causes etc. Use their answers to sketch outline and make link to WW1 commemorations. See notes for leaders for an explanatory paragraph.

Introduce Galatians 3:28 (slide 3 from PowerPoint), or ask them to find verse in church Bible, or read from hand-out provided. Explain 'Jews and Gentiles' and that at the time of Jesus the Jewish land was controlled by Gentile (Roman) soldiers who had invaded it in a war. Explain that Christians of all countries are united in Jesus even if they are from 'enemy nations' like Jews and Gentiles were.

Explain that we are going to look at one of the most amazing events in the history of war, something that is well worth commemorating.

World War 1: Outline and Activity

This builds on story pieced together in introduction

Activity (optional): Give blank outline maps of states in Europe 1914, ask children to colour in belligerent power alliances (i.e. 'the Allies' and the 'Central Powers') in two colours. Alternatively, show a map of the same (slide 4). Use this to explain that World War I came about as a result of the most heavily armed countries in the world competing to be the strongest and most powerful.

Ask children if they thought the war was popular. Show the British and German propaganda posters that encouraged people to support the war and fight the enemy (slides 5-8).

Say that although many people supported the war and were eager to join the army (slide 9), many people also thought it was wrong and some refused to fight (slide 10 – protest in Trafalgar Square). Many of these were Christians who thought that Galatians 3:28 meant they should not fight each other as they were one in Christ. Famous examples (slide 11, or use pictures provided in Further Notes for Leaders) are Friedrich Siegmund-Schultze (from Germany) and Henry Hodgkin (from

Britain), who were attending an international meeting of Christian leaders in Germany. As they said goodbye on the platform of Cologne railway station, they promised, "We are one in Christ and can never be at war."

Conditions in trenches

Ask children what they know about the fighting in World War I. Explain conditions of trench warfare (see Further Notes for Leaders, Part I) and that the hope of a quick victory by Christmas was dashed by December 1914. If using a projector, show slides 12-17 of WW1 fighting/weaponry. Select as appropriate for age.

The December 1914 Christmas Truces

Explain the Christmas Truces (see Further Notes for Leaders, Part II) including the word 'truce'. For children who are competent readers, this can be done in part by asking them to read aloud two first-hand accounts (see Further Notes for Leaders, Part III below). Use the slide images to illustrate. Make sure that you mention that there were joint Christian services held in no-man's land with Bible readings, carols and prayers in English and German, as an illustration of our memory verse Galatians 3:28. This could be explained as a foretaste of the image of Revelation 7:9 of John seeing 'a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb.'

Activity

Set one of the activities below themed around the truces, breaking for refreshments at suitable moments if necessary:

- i. Drama: divide children into groups and ask them to create their own dramas about the truces. This works well for creative children who value a bit of peer-group collaborative time.
- ii. Trench warfare / Christmas Truce game: This can be played in a church hall. The hall is divided into two by a line of chairs or a rope stretched along the floor. Children are divided equally into two teams (British and German). An equal number of soft balls (e.g. those used in ball pits) are scattered either side, and when the signal is given the teams have three minutes to pick up and throw (not kick) as many balls as possible over to the other side. When the stop signal is sounded everyone freezes, and the team with the fewest balls on its side of the boundary wins. This is a frenetic game and can easily be imagined as trench warfare. The final time it is played, no 'winner' is declared but snacks/drinks and handshakes are shared by the two teams in a symbolic 'truce.' This is great fun and uses up lots of energy!
- iii. Identifying countries: using the hand-out provided, children should look at the map 'The Two Sides in World War 1' and ask children to colour in the two sides, using two colours – a different one for each side. This could be a task for younger children, or an alternative to the drama for those children who prefer not to engage with it.

Conclusion

- Remind the children of the Bible verse for the day, adding that for the people who took part in the truces, 'Jew and Gentile' can mean 'British and German.'
- Ask the children if they think the truces continued indefinitely and how they came to an end ('I wonder if the truces carried on...'). Tell the children that they were stopped by orders from generals who were angry that the soldiers had stopped fighting; but explain that when Jesus returns, war will finally stop for ever.

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Further Notes for Leaders

I: Explaining WW1 to children

There are numerous resources available online and in books to help us understand and explain WW1. A brief summary of the outbreak and conduct of the war up until December 1914 could be that World War I began 100 years ago, in 1914. Powerful countries including Britain, France and Germany were competing with each other to be the strongest countries in the world, and this led to the war. Thousands of young men and teenage boys, many of High School age, joined the British army to go and fight the German army which had invaded France and Belgium. Both sides made 'trenches' – a network of ditches, holes, tunnels and rooms dug in the ground and supported by sand-bags to protect themselves from enemy fire. Following wet weather in late 1914 many of these trenches had become deep in mud making life unpleasant and dangerous. The British and German front-line trenches were usually between 50 and 250 metres apart, with the space between them known as 'no-man's land.' When they joined the army, many men believed that the war would be over by the first Christmas. Instead, thousands of people had been killed and there was no sign of an end. The war continued until 1918 by which time some 10 million soldiers had died. More British soldiers were killed in this war than in any other in our history, including World War 2.

II: Explaining the Christmas Truces

For background material on the Christmas Truces, see the introduction to this pack – 'A Hopeful Bit of History', plus the resource pack on the December 1914 truces for schools also produced by the Martin Luther King Peace Committee, available at our website www.mlkpc.org

III: First-hand narratives of the truces

- 1) *Private Frank Sumter, London Rifle Brigade:*

“After the 19th December attack, we were back in the same trenches when Christmas Day came along. It was a terrible winter, everything was covered in snow, everything was white. The devastated landscape looked terrible in its true colours - clay and mud and broken brick - but when it was covered in snow it was beautiful. Then we heard the Germans singing 'Silent night, Holy night', and they put up a notice saying 'Merry Christmas', and so we put one up too.

While they were singing our boys said, 'Let's join in,' so we joined in and when we started singing, they stopped. And when we stopped, they started again. So we were easing the way. Then one German took a chance and jumped up on top of the trench and shouted out, 'Happy Christmas, Tommy!' So of course our boys said, 'If he can do it, we can do it,' and we all jumped up.

And so we just shook hands. We spoke about our families, about how old we were, how long we thought it would last and things like that.”

2) ***The Journal: Thursday, December 31st, 1914***

A Gateshead soldier, who is serving at the Front, writing to a friend at Low Fell, gives an interesting description of the way in which Christmas Day was spent by some of the troops. He states:

“On Christmas Eve the Germans lit up their trenches and started calling across, A Merry Christmas. We responded in the same vein, and then we started singing songs to one other another, carols etc. By this time all shooting had stopped. We walked about the parapets of the trenches and called out to one another. Then some of our chaps walked out and met some of the Germans half-way, wished each other a Merry Christmas, shook hands and said they would not fight today. Some of our chaps started kicking a football about outside the trenches. Then the Germans showed themselves and, to cut a long story short, it finished with us meeting halfway, shaking hands and exchanging fags and souvenirs, and parting the best of friends. One has given me his address to write to him after the war. They were quite a decent lot of fellows, I can tell you. I know this seems an unbelievable story but it is a fact. I am sure if it were left to the men there would be no war.”

Other first-hand accounts, searchable by UK region, can be found at:
<http://www.christmastruce.co.uk/about.html>

IV: Images of founders of Fellowship of Reconciliation (FoR);

Print out copies of these only if you are not using either the PowerPoint slideshow or the individual hand-outs.



Friedrich Siegmund-Schultze



Henry Hodgkin

V: Two page hand-out (over page)

The December 1914 Christmas Truces

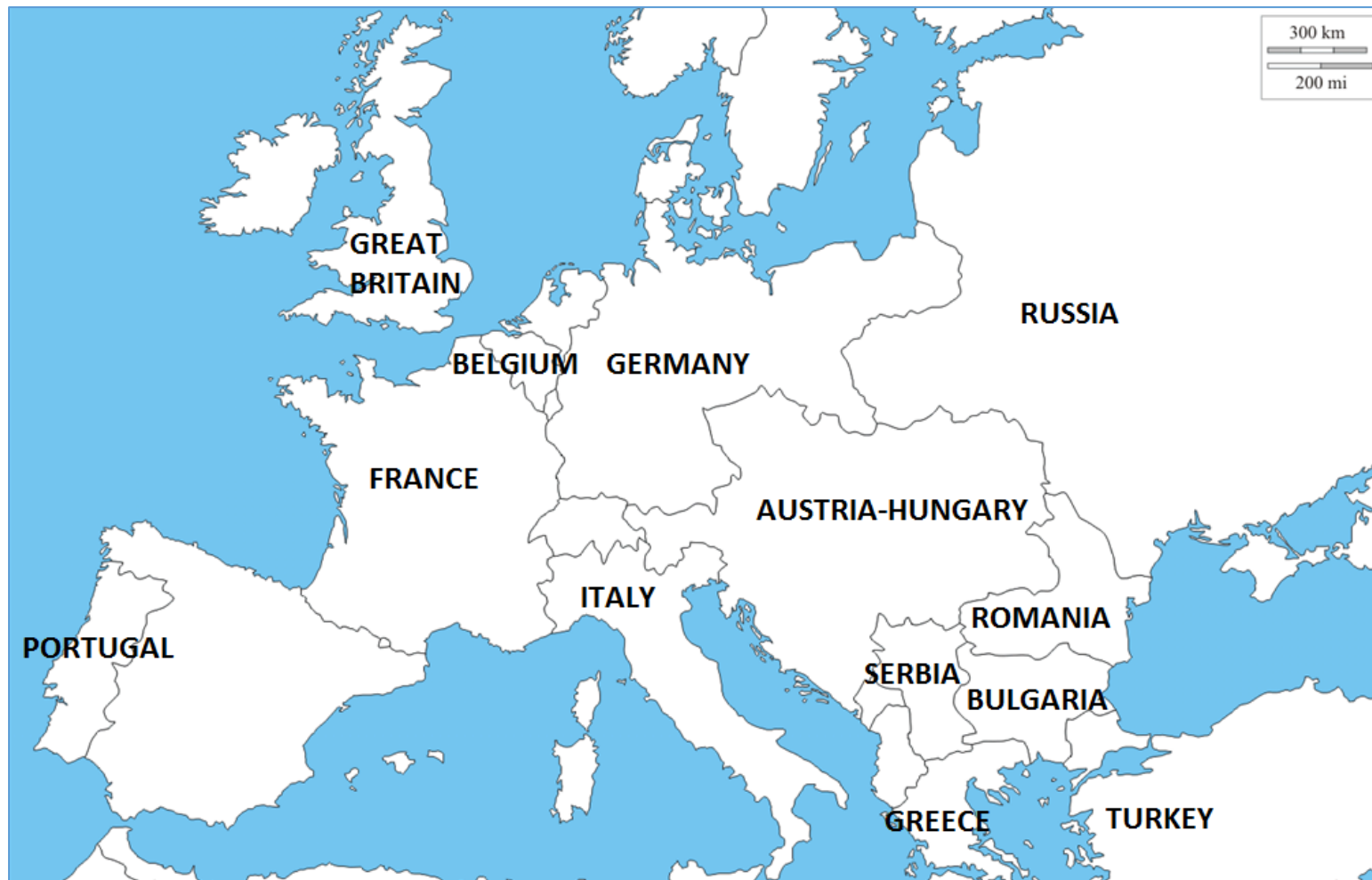
Memory verse:

“There is neither Jew nor Gentile,
neither slave nor free, nor is there
male and female, for you are all one
in Christ Jesus.”

Galatians, Chapter 3, Verse 28



This picture shows British and German soldiers celebrating Christmas Day together in 'no man's land' between the trenches, December 1914.



CENTRAL POWERS:

Germany
Austria-Hungary
Turkey
Bulgaria (1915)

ALLIES:

France, Britain
Belgium, Russia
Serbia
Italy (1915)
Romania (1915)
Portugal (1916)
Greece (1917)

***The Two Sides in World War 1.** Colour in all the CENTRAL POWERS in one colour, and all the ALLIES in another. The dates show when some countries joined the war after it began in 1914.*

APPENDICES

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Appendix I: Multi-lingual resources

In many contexts it may be appropriate to sing or to say words in German or other relevant languages (French or Flemish being most likely).

The Lord's Prayer in German

Vater unser im Himmel.
Geheiligt werde dein Name.
Dein Reich komme.
Dein Wille geschehe, wie im Himmel, so auf Erden.
Unser tägliches Brot gib uns heute.
Und vergib uns unsere Schuld,
wie auch wir vergeben unsern Schuldigern.
Und führe uns nicht in Versuchung,
sondern erlöse uns von dem Bösen.
Denn dein ist das Reich und die Kraft
und die Herrlichkeit in Ewigkeit.
Amen.

Lord's Prayer in French

Notre Père, qui es aux cieux,
Que ton nom soit sanctifié,
Que ton règne vienne,
Que ta volonté soit faite sur la terre comme au ciel.
Donne-nous aujourd'hui notre pain de ce jour.
Pardonne-nous nos offenses
Comme nous pardonnons aussi à ceux qui nous ont offensés.
Et ne nous soumets pas à la tentation,
mais délivre-nous du mal,
car c'est à toi qu'appartiennent le règne,
la puissance et la gloire, aux siècles des siècles.
Amen.

Lord's Prayer in English

Our Father who art in heaven,
hallowed be thy name.
Thy kingdom come.
Thy will be done
on earth as it is in heaven.
Give us this day our daily bread,

and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever.
Amen.

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We Interrupt This War

We interrupt this war to exchange Christmas gifts,
Sing carols, and play football in no-man's land.

We interrupt this war for doctors to heal,
teachers to teach, and students to learn.

We interrupt this war to marvel at sunsets,
listen to music, and to laugh.

We interrupt this war for poets to rhyme, sculptors to
chisel, and writers to paint pictures with words.

We interrupt this war to plant tomatoes, mow
the grass, and to smell the roses.

We interrupt this war to feed the hungry, build
new schools, and to stamp out ignorance.

We interrupt this war to clean up the air, save
the whales and to find a cure for cancer.

We interrupt this war to wash the dishes,
tickle babies and for world peace.

We interrupt this war for PTA meetings, band
practice, and high school graduations.

We interrupt this war for Girl Guide biscuits,
church cake sales, and the Paralympics.

We interrupt this war for Legoland, the
World Cup and the Great North Run.

We interrupt this war for bonfire toffee,
Christmas crackers, and Bank Holiday barbecues.

We interrupt this war to bring sons,
daughters, sisters and brothers home.

We interrupt this war to hear a message from
Our Sponsor: THOU SHALT NOT KILL.

Based on a poem by Cappy Hall Rearick – 2001 (modified to fit with the context)

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Appendix V: Further Reading

Resources cited in the pack

The Iona Community Worship Book (“CWB” in citations). Rev. ed. Glasgow: Wild Goose, 1991.

Bell, George K.A. 1946. The church's function in war-time. In *The Church and Humanity*. London: Longman, Green and Co., p.23.

Justin Martyr, *Dialogue with Trypho*.

King, Martin Luther, Jr. (1981) ‘The knock at midnight’, in: *Strength to Love*. Philadelphia: Fortress Press.

Lloyd-Jones, D. Martyn. 2003. *Why Does God Allow War?* Wheaton, Illinois, Crossway Books.

Paynter, Neil. *Holy Ground: liturgies and worship resources for an engaged spirituality*. Glasgow: Wild Goose, 2005.

Stott, John. 1996. *The Message of 1 Timothy and Titus, The Bible Speaks Today*. Leicester: Inter-Varsity Press.

Preaching on the subject of war

These four books are collections of sermons largely tackling the subject of war. The first two are from liberal traditions, the second two Reformed/Evangelical.

Moltmann, Jürgen. 1983. *The Power of the Powerless*. London: SCM.

Franklin, R. William, and Mary Sudman Donovan. 2003. *Will the Dust Praise You? Spiritual Responses to 9/11*. New York: Church Publishing Incorporated.

Lloyd-Jones, Martyn. 2003. *Why Does God Allow War?* Wheaton, Illinois: Crossway Books.
Megoran, Nick. 2007. *The War on Terror: How Should Christians Respond?* Nottingham: InterVarsity Press.

Remembering the war

This accessible book shows the origins of 'Remembrance Sunday' in Armistice Day after World War I. It reminds the church leader that public commemoration is always political and contested. Recommended to help church leaders reflect on the practice of war commemoration in their own churches.

Gregory, Adrian. 1994. *The Silence of Memory: Armistice Day 1919-1946*. Oxford: Berg.

Churches and the war

These three books explore the response of churches to the First World War. Hoover's is particularly recommended as it contains insights into how both British and German churches (mis)used the Bible to support 'their side' in the war.

Hoover, A.J. 1989. *God, Germany, and Britain in the Great War: A Study in Clerical Nationalism*. London: Praeger.

Jenkins, Phillip. 2014. *The Great and Holy War: How World War 1 Changed Religion Forever*. London: Lion.

Marrin, Albert. 1974. *The Last Crusade: The Church of England in the First World War*. Durham, North Carolina: Duke.

Books for children

Michael Foreman's book is beautifully illustrated (in some editions) and could be used to illustrate a talk for older children. Carol Ann Duffy's moving poem, accurately indicating many elements of the truce and including German phrases from carols, prayers, scripture readings etc. that featured in the truces. Less disturbing than the Foreman book for younger children.

Duffy, Carol Ann. *The Christmas Truce*, 2011.

Foreman, Michael. *The War Game: From Village Green to No-Man's Land*, 2006 (re-issue due 2014). TLS described this as 'a masterpiece'. Some editions are beautifully illustrated.

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This set of resources was created by Andii Bowsher and Nick Megoran, who would like to acknowledge the help of many other people in providing ideas for and comments on its precursor dealing more with the Christmas truces. They include John Claydon, Chris Dalliston, Tim Ferguson, Eden Fletcher, Kevin Hunt, Mark Wroe and James Breslin who between them represent the Anglican, Baptist, Methodist and United Reformed churches. The children of Heaton Baptist Church helped us to develop and trial the Sunday School session. Thanks also to Richard Smith of the Tank Museum, Dorset, to Clive Barrett of the Peace Museum, Bradford, to Alan Ramsay, Katerina Brunclikova and Jake Conrad of Roots & Wings, and to Kate Hudson of Newcastle University.

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Or visit the Martin Luther King Peace Committee website:

www.mlkpc.org