

Broken for Me

Second Sunday in Lent
Old Orchard Church
March 16, 2014 — 10:15 –11:50 am

See print copy for song.

See print copy for artwork.



We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

“Broken for Me” by Colin Lunt | Janet Lunt

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The Crucifixion
by Saburo Takashima (c. 1930)

**I am the living bread
that came down from heaven.
If anyone eats of this bread,
he will live forever.
This bread is my flesh,
which I will give for the life of the world.**
(John 6:51)

Descent to the Cross: I Am the Bread of Life

For the life of the world
Jesus gives his own flesh
to be torn, beaten, and nailed.
He who alone can satisfy our hunger
for love and intimacy,
for forgiveness and healing,
for security and purpose,
for joy and peace,
is arraigned and judged an imposter.
God is condemned by man;
He who fills us with good things
is himself emptied.
He who is the Object of our heart-desire
becomes the object of our hatred.

How bittersweet the Cross!
How worthy of praise he who hangs on it!



Today's Scripture

Old Testament Lesson: Exodus 16:1-3, 11-16, 31-35
Gospel Reading: John 6:25-40

Today's Sermon

“Returning Our Money to the Lord:
Old Covenant and New” (Part 2)
Malachi 3:1-12
Ron Lutjens, lead pastor, preaching

God and Food

The Bible...begins with man as a hungry being...[but] the perspective is wholly different [from ours], for nowhere in the Bible do we find the dichotomies which for us are self-evident.... In the Bible the food that man eats, the world of which he must partake in order to live, is given to him by God, and it is given as *communion with God*.... All that exists is God's gift to man, and it all exists to make God known to man, to make man's life communion with God. It is divine love made food, made life for man. God *blesses* everything He creates, and in biblical language, this means that He makes all creation the sign and means of His presence and wisdom, love and revelation....

Man is a hungry being. But he is hungry for God. Behind all the hunger of our life is God. All desire is finally a desire for Him. To be sure, man is not the only hungry being. All that exists lives by “eating.” The whole creation depends on food. But the unique position of man in the universe is that he alone is to *bless* God for the food and the life he receives from Him....

It is not accidental, therefore, that the biblical story of the Fall is centered again on food. Man ate the forbidden fruit. The fruit of that one tree, whatever else it may signify, was unlike every other fruit in the Garden: it was not offered as a gift to man. Not given, not blessed by God, it was food whose eating was condemned to be communion with itself alone, and not with God. It is the image of the world loved for itself, and eating it is the image of life understood as an end in itself.

To love is not easy, and mankind has chosen not to return God's love. Man has loved the world, but as an end in itself, and not as something transparent to God. He has done it so consistently that it...seems natural for man to experience the world as opaque, and not shot through with the presence of God....

When we see the world as an end in itself, everything becomes itself a value and consequently loses all value, because only in God is found the meaning (value) of everything, and the world is meaningful only when it is the “sacrament” of God's presence. Things treated merely as things in themselves destroy themselves because only in God have they any life. The world of nature, cut off from the source of life, is a dying world. For one who thinks food in itself is the source of life, eating is communion with the dying world, it is communion with death. Food itself is dead, it is life that has died and it must be kept in refrigerators like a corpse.

For “**the wages of sin is death.**” (Romans 6:23) The life man chose was only the appearance of life. God showed him that he himself had decided to eat bread in a way that would simply return him to the ground from which both he and the bread had been taken: “**For you are dust and to dust you shall return.**” (Genesis 3:19)....

But it is the Christian gospel that God did not leave man in his exile, in the predicament of confused longing....In this scene of radical unfulfillment God acted decisively: into the darkness where man was groping toward Paradise, He sent light....God acted so that man might understand who He really was and where his [man's] hunger had been driving him.

—Alexander Schmemmann in, *For the Life of the World* (1963)