Remembrance Sunday
November 8, 2026

Prelude: Trumpet Tune — Henry Purcell

Trumpeter, Neal Andrews

Procession of Remembrance Wreath

Piper, Ellen Mole

*** Processional Hymn: O God, our help in ages past — No. 330**

1. O God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home.

2. Under the shadow of thy throne
thy saints have dwelt secure;
sufficient is thine arm alone,
and our defence is sure.

3. Be fore the hills in order stood,
or earth received its frame,
from everlasting thou art God,
to endless years the same.

4. A thousand ages in thy sight
are like an evening gone,
short as the watch that ends the night
before the rising sun.

5. Time, like an ever rolling stream,
bears all our years away.
They fly forgotten, as a dream
dies at the opening day.

6. O God, our help in ages past,
our hope for years to come,
still be our guard while troubles last,
and our eternal home.

Welcome, Announcements & Worship Theme

CALL TO WORSHIP:
We come to worship to remember.

We remember all those who came before us, and all those who gave their lives to defend a vision of a better, safter and more peace-filled world.

We come to worship to give thanks.

We are thankful for all the love and care in our lives, for the safety and the privilege of living in this place we call Canada.

We come to worship to renew our commitment to justice.

In gratitude to those who have come before us and gave their very lives, we commit ourselves as followers of Jesus to do justice on this land to those who were here before we arrived, those who seek refuge on this land from far away places of peril and need, and those who will come after us needing a land and earth better cared for toward a healthier future.

ALL: Let us worship God, together!

*** Hymn: Eternal Father, strong to save**
1. Eternal Father, strong to save,
Whose arm hath bound the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep;
Oh, hear us when we cry to Thee,
For those in peril on the sea!

2. Lord God, who speaks with voice so clear,
Speak now that we may know you're near;
Protect your faithful Army friends,
Who risk their lives for world peace.
And bless us as we join our hands,
With those in peril on the land!

3. Lord, guard and guide all those who fly
Through the great spaces in the sky.
Be with them always in the air,
In darkening storms or sunlight fair,
Oh, hear us when we lift our prayer,
For those in peril in the air!

4. O Trinity of love and power!
Our family shield in danger's hour;
From rock and tempest, fire and foe,
Protect us wheresoever we go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea.

Prayer of Approach, Confession & The Lord's Prayer
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, the power, and the glory,
for ever and ever. Amen.

The Peace of Christ be with you all;
And also with you.

Special Prayer of Gratitude for our Veterans

Special Music: In Flanders fields — Words by John McRae
Music by Eleanor Daley

Soloist Heather Brown

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie,
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

Act of Remembrance:
"They shall grow not old as we who are left grow old.
Age shall not weary them nor the years condemn.
At the going down of the sun and in the morning,
We will remember them."

The Last Post
Silent Remembrance
The Lament: "Flight of the Eaglets (Lady McRoberts' Lament)"

(This moving air from Willie Ross laments the loss of all three of a woman's sons in the Battle of Britain in World War II)

The Rouse

O Canada

O Canada our home and native land,
true patriot love in all of us command.
With glowing hearts, we see thee rise,
the true north strong and free;
from far and wide, O Canada,
we stand on guard for thee.
God keep our land glorious and free;
O Canada, we stand on guard for thee.
O Canada, we stand on guard for thee.

God save the King

God save our gracious King;
long live our noble King;
God save The King:
send him victorious,
happy and glorious,
long to reign over us:
God save The King

(Children are invited to join in programming following the Time of Remembrance)

Scripture Readings: Genesis 3: 1-11 Jennifer Orbanic
Mark 10: 13-16

INTRO: Our First Reading comes from the book of Genesis, chapter 3, verses 1-11. Even though originally created to live in the abundance of love and care in a lush garden-like paradise that is creation, human beings fall from such

abundance and grace. This happens through poor thinking and bad choosing. Listen:

"Now the serpent was craftier than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden'?"
2 The woman said to the serpent, "We may eat of the fruit of the trees in the garden, 3 but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.' " 4 But the serpent said to the woman, "You will not die, 5 for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." 6 So when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her partner, who was with her, and he ate. 7 Then the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together and made loincloths for themselves.

8 They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his partner hid themselves from the presence of the Lord God among the trees of the garden. 9 But the Lord God called to the man and said to him, "Where are you?" 10 He said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." 11 God said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" Amen.

INTRO: Our second reading comes from the gospel according Mark, chapter 10, verses 13-16. If there is such a thing as a fall from grace, there is also the possibility of healing toward wholeness. According to Jesus, this happens by rebirth into childlikeness. Listen:

"People were bringing children to Jesus in order that he might touch them, and the disciples spoke sternly to them. 14 But when Jesus saw this, he was indignant and said to them, "Let the children come to me; do not stop them, for it is to such as these that the kingdom of God belongs. 15 Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." 16 And he took them up in his arms, laid his hands on them, and blessed them." Amen.

We are listening, O God. **Speak to us!**

Sermon: KNOWING GOOD AND EVIL Dr. Harris
(included below)

Special Music: In remembrance Words, Mary Elizabeth Frye
Music, Eleanor Daley

Do not stand
at my grave, and weep.
I am not there,
I do not sleep—
I am the thousand winds that blow,
I am the diamond glints on snow
I am the sunlight, I am the sunlight on ripened grain,
I am the gentle, morning rain.
And when you awake in the morning's hush,
I am the sweet, uplifting rush
of quiet birds in circled flight,
I am the soft stars that shine at night.
Do not stand
Do not stand at my grave, and cry—
I am not there,
I did not die.

Prayers of Thanksgiving & Pastoral Concern

***Hymn: For the healing of the nations** **No. 736**

1. For the healing of the nations,
Lord, we pray with one accord,
for a just and equal sharing
of the things that earth affords.
To a life of love in action
help us rise and pledge our word.

2. Lead us forward into freedom,
from despair your world release,
that, redeemed from war and hatred,
all may come and go in peace.
Show us how through care and goodness
fear will die and hope increase.

3. All that kills abundant living,
let it from the earth be banned:
pride of status, race or schooling,
dogmas that obscure your plan.
In our common quest for justice
may we hallow brief life's span.

4. You, Creator God, have written
your great name on humankind;
for our growing in your likeness
bring the life of Christ to mind;
that by our response and service
earth its destiny may find.

Benediction

***Threefold Amen**

Postlude: Trumpet Voluntary Jeremiah Clarke

**Remain seated if you are more comfortable*

Special thank you to Neal Andrews and Ellen Mole for sharing their musical talents with us this morning.

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We invite you to join us for coffee hour and some light refreshments in our adjacent hall after the service.
All are welcome!

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OUR PURPOSE AS A CHURCH:

To become the hands, feet, voice and heart of Christ for each other and in our world.



Coming Events

Sunday, November 8
Remembrance Sunday / Intergenerational Band Rehearsal 12 noon

Monday, November 9
Dance Fitness with Jennifer Hicks, 10:00 am

Wednesday, November 11
Bible Study: "Who is Jesus? Who are you?", 7:30 pm In Person & Online

Friday, November 13
Special 75th Anniversary Choir Concert, with 6pm pre-concert reception, 7:30pm Concert (See poster for details)

Sunday, November 15
Pentecost 25 Sunday / Intergenerational Band Rehearsal 12 noon

Monday, November 16
Dance Fitness with Jennifer Hicks, 10:00 am

Wednesday, November 18
Bible Study: "Who is Jesus? Who are you?", 7:30pm in person and online

Friday, November 20
PA Day Camp: 8:30am - 3:30pm (Speak to Won for deatils)

Saturday, November 21
Baking at Armour Heights: Holiday Cookies, 1pm

Sunday, November 22
Reign of Christ Sunday / Intergenerational Worship Presentation from North York Harvest Food Bank after worship

Monday, November 23
Dance Fitness with Jennifer Hicks, 10:00 am

Tuesday, November 24
Book Club discussion: "The Last Garden in England" by Julia Kelly. 7:30pm

Wednesday, November 25
Bible Study: "Who is Jesus? Who are you?", 7:30pm in person and online

Friday, November 27
Mosaic's Jingle & Mingle Festive High Tea!, 1-4pm (registration required, CLICK HERE for details)

Sunday November 29
Advent 1 Sunday. Presentation from the 2SLGBTQ+ Refugee Services program of Metropolitan Community Church after worship

Monday, November 30
Dance Fitness with Jennifer Hicks, 10:00 am

Wednesday, December 2
Who is Jesus? Who am I? (Finale episode)
Sunday, December 6
Advent 2 Sunday / Holy Communion

Monday, December 7
Dance Fitness with Jennifer Hicks, 10:00 am

Wednesday, December 9
How well do you know the Christmas Story (the real one)? Where did Christmas come from? What is the true meaning (not the commercial one or the one you may think you know)? Join us for discussion in person and online, 7:30pm.

Harris Athanasiadis November 8, 2026

KNOWING GOOD AND EVIL
Genesis 3: 1-11, Mark: 10: 13-16

Knowledge is a good thing. I think we'd all agree with such a statement, no? Knowledge is a good thing. But is all knowledge good? Is it good to know about everything? Or are there certain things it's better not to know?

Think about all the awful and terrible things that happen and can happen in our world, things that can happen to us and those we care about. Is it good to know about all that?

Well, many of us could argue that it's good to be prepared and it's good to be "street-smart" as they say. It's good to know what can happen, even the bad stuff, because then you can better prepare for what may and could very well come. No one wants to be naïve or innocent, as they say, because then when the bad stuff comes, you won't be ready to engage it, cope with it or even survive it.

Yes, but think about how much knowledge about the bad stuff, preparing for it and learning about it so that you may better survive it, cope with it more effectively or engage it more constructively, can also burden you, fill you with anxiety, and undermine your positivity and child-like wonder, innocence and joy. Is knowledge of not only good but also evil worth the trade-off of the loss of innocence and all the lightness and joy of being that comes with innocence?

Think about the evil children learn about far two young in times and places where there is war, abuse or neglect? Should children know these things or is it far better to remain innocent, ignorant and even naïve? Should children be exposed to traumatic events like school

shootings or natural disasters? Will this help them be better prepared for life?

We know about the mental, emotional and spiritual strain on a person when they carry anxiety and a constant alertness after repeated exposure to traumatic events. We know how quickly people can age and have all kinds of health challenges because they carry stress in their bodies and systems from the need to be ready at all times even when it should be ok to relax and just be.

And this is especially pronounced and destructive on children. There are manifold studies on the effects of child abuse, natural disasters, school shootings or exposure to violence and war upon children and how they age. It's a terrible thing to have to "grow up" too quickly and lose one's innocence at too young an age. And God protect us from learning about things by becoming victims of terrible things, things done to us or things we witness around us.

Well, such concern and questioning about knowledge and all knowledge, good and evil, has preoccupied not only us modern people, but ancient people too. There is much wisdom we can gain from not only learning, but finding important insight from the ancients. The ancient Greek philosopher Plato, for example, taught that children should not be exposed to the tragic plays in the theatre, because, as their name suggests, Tragedies were focussed on how to live justice and honour in a world where injustice and cruelty befell humans all the time. The world was not fair. But should children learn about this? Would such knowledge not undermine their sense of wonder, hope, curiosity and trust in what could be possible despite what can happen all too often?

And one such tragedy, for example, is the story of a mythical figure named Promethius. There was a time in some mythical past when

humans knew the future all the way to the time, place and circumstance of their deaths. Out of compassion, Promethius stole power from the gods and replaced human fatalism and foresight with blindness in humans about the future leading humans to dream, plan, work and hope for an ever better tomorrow without being paralyzed by the absolute certainty of tragedy and death. And while Prometheus stripped humans of absolute prophecy into their future, he also gave them critical thinking, art, imagination, numbers, letters, medicine and science, allowing them to plan, improve their knowledge and vision for a greater future rather than fatalistically suffering the burden of some inevitable, preordained fate.

But is ignorance and even blindness about a future which is inevitably tragic the only way to think about the future? Can we not live with imaginative hope and creative engagement with life even with both eyes open to the tragic? Does innocence have to mean naivete or ignorance? Or is there a kind of knowledge that is life-giving and even celebratory after we have come to know something about evil? This brings us to a vision of knowledge we discover in our scriptures.

The biblical story from beginning to end has a fairly simple arc. There is creation with a picture of an ideal innocence of creaturely life where humans live within an abundance of love and care that is all around them. They do not know evil but only good in the garden of Eden. But is it such a bad thing to know only good and be ignorant of evil?... But then, there is what's been called a "fall" from such goodness and innocence into a knowledge that is not only about good, but also about evil.

To "know" in biblical language is also to experience and participate. It's not just theoretical, head knowledge. Some things, many things, must also be experienced to be known. Are you a victim of evil, a

perpetrator or both? Are you a witness of it? How do we get to know about evil after all?

And then, you get the rest of the story throughout the bible, which is about how humanity in particular needs to find a pathway to the knowledge of salvation, which means a healing toward wholeness after the tragic brokenness of exposure to evil. There is another kind of saving knowledge that we may discover after we have come to know both good and evil. That's the biblical story in a nutshell.

Now, even though this story is told as if it's a history, it's actually a story that runs through each and every person throughout time. Each and every one of us is born in innocence. But somehow, at some point, we begin to learn that there is not only good but evil in the world. Hopefully, we don't learn this too quickly and too traumatically in our lives. Hopefully, we have adults in our lives to protect us and surround us with lots of assurance and love to buffer our entry into reality. And hopefully, we are on a healing journey toward genuine wholeness throughout our lives as the brokenness in us in the face of evil continues to be not only a threat but a reality too in some measure. Hopefully there is constructive creativity, imagination and hope in us despite setbacks and hurts. And hopefully, even when we know suffering and death are on the horizon for us, there is a larger kind of life which the bible calls eternal life, that possesses our faith imagination helping us face suffering and death with courage, trust and love.

But in order to better find our way, let us take a closer look at the core story of the "fall" as it is found in our first scripture reading this morning. The more we get to know the mechanics of the fall in us, the more we may be helped and inspired to learn about the healing path that is salvation.

The first humans in our story are representative humans. There is Adam which means: earth-formed creature. Adam is composed of earthly matter and breathed into life through a Spirit called divine. Eve is the mother of life, human life in particular and parallel to mother nature who is mother to life as a whole. God creator is creator in co-operation with created creatures called to be fruitful and multiply. So, how does the knowledge of evil find entry into such a beautiful and idealic kingdom of heaven on earth called Eden?

It all begins with a creature called serpent, a creature who is free to question. And humans are vulnerable to influence and vulnerable to choose in freedom even if such choosing is not always good. So the first thing the serpent does is raise a question about motive, the Creator God's motive. "Did God say?..." Why did God say?... Are God's motives about love or about something else?... God wants to keep you ignorant because God wants to control and dominate you. It's a power play! God is afraid that if you learn about evil as well as good by eating the fruit of such knowledge, you will be equal to God.

But can humans handle such knowledge without being swallowed by it? What happens immediately upon consuming the fruit of the knowledge that there is not only good, but evil? We read that suddenly humans become aware of their nakedness. Nakedness represents fear of being vulnerable to harm, exposure that is threatening somehow, and so the need to cover up and hide. Isn't this something? Where does such fear come from? Children love to run around naked. When is it that we become aware and afraid of exposure?

But, besides the fear of nakedness and the need to protect ourselves by covering up and hiding, and besides the fear of being controlled, dominated and even exploited, there is the introduction of guilt and shame which also comes with the knowledge of evil. The first

humans not only hide because they are naked and afraid. They also hide because they feel guilty and ashamed. Why? Where does such knowledge come from. God asks them: "Who told you that you were naked?"…

Many soldiers on the battle field, for example, speak about what's called moral injury, as do many in front-line emergency situations. You are often given orders to do things or put in difficult situations where choices are made that are in conflict somehow with your conscience. Even though it's often a do or die situation or the choice for survival or a lesser of evils, many who have been put into these situation are haunted forever after with guilt and shame.

And for many, moral injury is part of a larger reality we now have a name for called: PTSD - Post-traumatic-stress-disorder. The battle is over and the situation is passed. A person has survived physically. But the evils they have witnessed and participated in cannot be erased, and the mind, body and spirit are trapped in a tyranny of living memory that is a hell on earth. How many soldiers and civilians too on the ground, have survived the war but not survived the battle?...

But here's the thing. Our Christian reading of the biblical story is part of the arc already mentioned. Salvation, redemption, transformation, pick your word, is about the journey of wholeness which presumes a fall and a brokenness. We live on the other side of Eden (East of Eden). We have left the garden. The kingdoms of the earth are not the kingdom of heaven. Evil is a part of life as much as is good. We are seeking a pathway of healing toward wholeness. Jesus the healer is seeking to resurrect new life, for the innocence of childhood is forever gone.

And yet, how is the path to wholeness to be found? Our gospel reading is one of many ways Jesus talks about the importance of

finding our way back to childhood. Not the innocence that is ignorance or naivete, no! That's not possible any more. After wars and world wars, climate crisis and disasters after over-consumption and exploitation of mother earth and lives human and non-human… We can't go back, hide in shame or continue to believe that control and domination can lead to salvation rather than multiply more evil. And we can't continue on the path of mistrust either. The rebirth into childhood Jesus seeks to breathe into us through his Spirit is about finding our way back into loving relationships where trust must overcome mistrust, care overcome exploitation and a sense of shared space and cooperation must overcome domination and control.

"Thy kingdom come, thy will be done on earth as it is in heaven," we pray each and every Sunday in our Lord's prayer. On this Remembrance Sunday, as we remember all the evil that has come and does come with war, how may we sow the seeds of salvation beginning within our own lives and relationships? How may we open our hearts to the Spirit we call holy, to enter us and flow through us with greater spaciousness and flow, even against the difficult memories, hurts and pain of living brokenness in us and around us?

Prayer: Come, Holy Spirit come… Make our remembering a truly healing journey toward an eternity of wholeness… Give us a child-like openness to newness and a rebirth into joy even as both eyes have been opened to evil as much as good… Amen