

Starters for Sunday

World War I Centenary

4 August 2014

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Material in this dossier is intended to be a resource for people planning Vigil Services for the evening of 4 August 2014 (the centenary of the beginning of World War One).

A selection of the poems, readings and prayers are available on the [Resourcing Mission website](#) as audio files.

The Vigil that evening is an occasion when we reflect on the catastrophe of the War. It is suggested that it is primarily a lament or an occasion on which we ask God to forgive us for our pride and our reliance on violence to resolve the difficulties between the nations. In this, the Vigil on 4 August 2014 is different from Remembrance Sunday, on which we primarily reflect on the sacrifice of those who gave their lives.



There is a theme of light and darkness in the orders of service offered as resources for a Vigil on 4 August. Sir Edward Grey was Foreign Secretary from 1905 to 1916. It was on 3 August 1914 that he made his famous remark, ‘The lamps are going out all over Europe, we shall not see them lit again in our life-time’. Britain entered the war at 11.00pm the following day. This was 12.00 midnight in Germany, the moment at which the British ultimatum to Germany ran out.

Sir Edward Grey’s remark has provided the symbolism of extinguishing a candle and this has been chosen as a tangible way to mark the beginning of the War one hundred years ago.

Other resources will follow as we progress through the 4-year long reflection on World War One.

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Template for a Vigil Service

for 4 August 2014

together with suggestions for alternative readings and prayers

The outline below is based on a template issued by the [Church of England's Liturgical Commission](#).

Another form of service was released in mid-June from [Westminster Abbey](#).

Words of Welcome

We gather in the light of Christ to recall the effects of human violence, our need for redemption, to voice sorrow for our own share in the world's violence, and to find the healing of the world in the light which shines most intensely at the heart of the darkness.

Hymn 'Thy kingdom come! on bended knee' (CH4 473)

A Reading from [Psalm 36](#)

- 1 Sin whispers to the wicked, in the depths of their heart;
there is no fear of God before their eyes.
- 2 They flatter themselves in their own eyes
that there abominable sin will not be found out.
- 3 The words of their mouth are unrighteous and full of deceit;
they have ceased to act wisely and to do good.
- 4 They think out mischief upon their beds
and have set themselves in no good way;
nor do they abhor that which is evil.
- 5 Let not the foot of pride come against me,
nor the hand of the ungodly thrust me away.
- 6 Your love, O Lord, reaches to the heavens
and your faithfulness to the clouds.
- 7 Your righteousness stands like the strong mountains,
your justice like the strong deep;
you, Lord, shall save both man and beast.



8 How precious is your loving mercy, O God!
All mortal flesh shall take refuge
under the shadow of your wings.

Two candles are extinguished after the first reading.

Prayer

O God, the source of life,
banish our pride and enlighten us with wisdom,
that we may be led by your light,
and come to see your glory
in the face of Jesus Christ, the Prince of Peace. Amen.

A Canticle from the Hebrew Bible

[Isaiah 9: 2-7](#)

1 The people who walked in darkness
have seen a great light;
those who lived in a land of deep darkness –
on them light has shined.

2 they rejoice before you
as with joy at the harvest;
as people exult when dividing plunder.

3 For the yoke of their burden,
and the bar across their shoulders;
the rod of their oppressor,
you have broken as on the day of Midian.

4 For all the boots of the tramping warriors
and all the garments rolled in blood:
shall be burned as fuel for the fire.

5 For a child has been born for us,
a son given to us:
and the government will be on his shoulders;



- 6 And he will be named Wonderful Counsellor, Mighty God:
the Everlasting Father, the Prince of Peace.
- 7 His authority shall grow continually,
and there shall be endless peace:
for the throne of David and his kingdom.
- 8 He will establish and uphold it
with justice and with righteousness:
from this time onwards and for evermore.

Two candles are extinguished after the second reading.

Possible Gospel readings

[Mark 13: 3–8](#)

An apocalyptic passage in which Jesus foretells future war before the final conflict.

[Matthew 2: 16–18](#)

A passage which tells of the killing of the children of Bethlehem by King Herod.

[Matthew 5: 1-12](#)

The passage containing The Beatitudes, notably ‘blessed are the merciful’ and ‘blessed are the peacemakers’.

Another possible reading might be to use the first and last verse of Geoffrey Studdert Kennedy’s *The Suffering God*:

If He could speak, that victim torn and bleeding,
Caught in His pain and nailed upon the Cross,
Has He to give the comfort souls are needing?
Could He destroy the bitterness of loss?
Give me, for light, the sunshine of Thy sorrow,
Give me, for shelter, shadow of Thy Cross;
Give me to share the glory of Thy morrow,
Gone from my heart the bitterness of Loss.



Epistle

[2 Corinthians 4: 6-11](#)

For it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh.

A New Testament Canticale

[Revelation 7: 9-17](#)

- 1 Behold a great multitude:
which no one could number.
- 2 From every nation,
from all tribes and peoples and tongues:
standing before the throne and the Lamb.
- 3 And the One who sits upon the throne:
will shelter them with his presence.
- 4 They shall never again feel hunger or thirst:
the sun shall not strike them,
nor any scorching heat.
- 5 For the Lamb at the heart of the throne:
will be their Shepherd.
- 6 He will guide them to springs of living water:
and God will wipe away every tear from their eyes.



Prayers

There is space for a variety of short prayers expressing loss and gratitude for the sacrifice of those who gave their lives.

Concluding with the following two prayers:

Look down, O Lord, from your heavenly throne,
illuminate the darkness of this night with your celestial brightness,
and from the children of light banish the deeds of darkness;
through Jesus Christ our Lord.

Lighten our darkness, Lord, we pray;
and in your mercy defend us from all perils and dangers of this night;
for the love of your only Son,
our Saviour Jesus Christ.

Amen.

Blessing

May God the Holy Trinity
guard and defend you on every side,
strengthen you to face times of difficulty,
and keep you rooted in faith and hope;

and the blessing of God almighty,
the Father, the Son, and the Holy Spirit
be with you and all whom you love,
this night and always.

Amen.



Other possible readings and prayers

[Psalm 46](#)

God is our refuge and strength
 A very present help in trouble
 Therefore will not we fear,
 Though the earth be removed,
 And though the mountains be carried
 Into the midst of the sea

A reading (or song) from a North East of Scotland context is *Hallowe'en* by Violet Jacob. Violet Jacob lost her only son at the Somme. A version of this can be found on [YouTube](#).

Hallowe'en

Words: Violet Jacob (1920). Music: Jim Reid.

An audio file is available on the [Community Music](#) section of [Resourcing Mission](#).

The tattie-liftin's nearly through,
 they're plooin whaur the barley grew,
 and efter dark roond ilka stack,
 you'll see the horsemen stand and crack,
 O Lachlan, but I mind on you.

I mind fu aften we hae seen
 ten thoosand stars keek doon atween
 the naked branches, and below
 baith fairm and bothy hae their show,
 a-low wi lichts o Hallowe'en.

There's bairns wi guys that's at their tail
 cloorin the doors wi runts o kail,
 and fine you'll hear the screechs an skirls,
 O lassies wi their droukit curls,
 bobbin for aipples i the pail.



The bothy fire is loupin heat.
 A new heid-horseman's kist is set
 richt's o'er the lamp whaur by the blaze,
 the auld yin stood that kept yer claes.
 I cannae thole tae see it yet.

But gin the auld folks' tales are richt,
 an ghaists cam hame on Hallow'n nicht,
 oh freend, oh freends, what would I gie
 tae feel yer axe yer hand tae me
 atween the dark an coral licht!

Awa in France across the wave,
 the wee lights burn on ilka grave
 an you an me their lowes hae seen.
 Ye'll maybe hae yer Hallowe'en
 yont whaur you're lyin way the lave.

There's drink an daff an sang an dance,
 an ploys an kisses get their chance,
 but Lachlan, man, the place I see
 is whaur the auld kist used tae be,
 An the lights o Hallowe'en in France.

[As sung by Jean Redpath on [Leaving the Land](#), 1990. Also recorded by Sangsters on [Sharp & Sweet](#), 2001; and by Sheena Wellington on [Scots Women](#), 2001.]

Another possible North East reading is from Lewis Grassie Gibbon's *Sunset Song* (1932)

Sunset Song

They went quiet and brave from the lands they loved, though seldom of that love might they speak, it was not in them to tell in words of the earth that moved and lived and abided, their life and enduring love. And who knows at the last what memories of it were with them, the springs and the winters of this land and all the sounds and scents of it that had once been theirs, deep,



and a passion of their blood and spirit, those who died in France? With them we may say there died a thing older than themselves...

A new generation will come up that knows them not, except as a memory in a song...

They died for a world that is past, these men, but they did not die for this that we seem to inherit. Beyond it and us there shines a greater hope and a newer world, undreamt when these men died.

A prayer which will feature in the World War One service of commemoration at Glasgow Cathedral on 4 August.

An audio file is available on the [Community Music](#) section of [Resourcing Mission](#).

Almighty God, through your love the universe and this world were formed
and sun and stars set in their courses.

In love your Son claimed us as your children;
and through the power of the Holy Spirit,
the future you have planned for us is revealed and assured.

We know your purpose is that all should live as brothers and sisters.

On this day we declare our sadness that the history of our world
is so marred by failure to live in peace,
that injustice, tyranny and oppression are ever rife.

Remind us that still your call is given to us
to show courage when danger threatens,
fortitude in the face of loss and pain,
hope when tempted to despair
and perseverance in defence of right values.

We give thanks for those who have set us an example
in their standing fast for the ways of truth and justice,
and who held nothing back
as they strove to uphold freedom and secure our peace.

Forgive us our failure to be all that we should be.



Instead refashion us into loyal servants of your cause,
that your kingdom of peace may indeed be established
through all the world to the glory of your name.

A poem by Grace Fallow Norton

An audio file is available on the [Community Music](#) section of [Resourcing Mission](#).

Grace Fallow Norton was an American poet who wrote specifically about the idea of preparing for the war and its human cost. Norton was in Brittany with her painter husband when the war broke out and stayed on for several months before they managed to get a passage home. These poems were mostly written in early 1915 about what she saw there.

Cutting, Folding and Shaping

We have made hundreds of oakum-pads and dressings and compresses,

Cutting, folding and shaping, amid murmuring women's voices.

The woman beside me has lost two brothers, so they tell.

She tells no one... She works well...

The young girl beyond knows her lover will soon be sent;

He goes with the foreign regiment,

But her father is serving Austria at Trente.

They come here and make oakum-pads and dressings and compresses,

Cutting, folding and shaping, amid murmuring women's voices.

I wish I were a great commander of the army,

Strong and rough and stormy.

The spirit of Lafayette would come to me

And I would go over the sea,

Sure of followers, crying, "Who will follow me!"

I am a pale Joan of Arc, seeing visions, hearing no clear voices,

So I sit here and make oakum-pads and dressings and compresses.



A poem by Alan Seeger

An audio file is available on the [Community Music](#) section of [Resourcing Mission](#).

Alan Seeger (22 June 1888 – 4 July 1916) was an American poet who fought and died in World War I during the Battle of the Somme serving in the French Foreign Legion.

'I have a rendezvous with Death'

I have a rendezvous with Death.

At some disrupted barricade,
when Spring comes back with rustling shade
and apple-blossoms fill the air –

I have a rendezvous with Death
when Spring brings back blue days and fair.

It may be he shall take my hand
and lead me into his dark land
and close my eyes and quench my breath –
it may be I shall pass him still.

I have a rendezvous with Death.
On some scarred slope of battered hill,
when Spring comes round again this year
and the first meadow-flowers appear.

God knows 'twere better to be deep
pillowed in silk and scented down,
where Love throbs out in blissful sleep,
pulse nigh to pulse, and breath to breath,
where hushed awakenings are dear...

But I've a rendezvous with Death.
At midnight in some flaming town,
when Spring trips north again this year,
and I to my pledged word am true,
I shall not fail that rendezvous.



A poem by G A Studdert Kennedy War

There's a soul in the Eternal,
standing stiff before the King.
There's a little English maiden,
Sorrowing.
There's a proud and tearless woman,
seeing pictures in the fire.
There's a broken battered body,
on the wire.

A Volunteer Nurse on the Western Front: Olive Dent

An audio file is available on the [Community Music](#) section of [Resourcing Mission](#).

WAR! ENGLAND AT war! It couldn't be. It must be some frightful mistake. War was the prerogative, the privilege, the amusement of the vague, restless, little kingdom, of the small, quarrelsome, European States and far-distant, half-breed people. War was an unreality not to be brought to our land, not to be in any way associated with England, with our country.

And yet - and yet - there was the dreadful, numbing, awful news in the papers, and newspapers would not dare publish anything untrue which was prejudicial to the common weal. People with serious expression and tortured thoughts tried to cope with the gravity, the enormity, the surprise of the situation. The dim, almost nebulous fears of years had actually materialised. England was at war! Fire, slaughter, dripping bayonet, shrieking hell, - how were they going to affect us? What was to be done?

One looked at one's dear one at home with a passion of over-mastering love. One caught one's self looking at strangers in the street, on the bus, and in the railway train, - at that worn little mother with the tired, troubled eyes, the laughing girl-child with the soft, rounded limb, the crooning baby with his whole wondrous future before him. Who war to defend them all? For the first time in a happy, even life one felt bitterly resentful of one's sex. Defence was the only consideration in the popular mind in those early August days. And defence was a man's job, and I, unfortunately, was a woman.



The Testament of Youth: Vera Britain

“I do not know,” I wrote in my diary, “how we all managed to play tennis so calmly and take quite an interest in the result. I suppose it is because we all know so little of the real meaning of war that we are so indifferent.

The Glimmering Landscape, Charles L Warr

Throughout that glorious summer of 1914 the Suffragettes became noisier and noisier, smashing windows, breaking up meetings, chaining themselves to railing and pouting acid down pillar-boxes. The crisis of Ulster darkened and deepened. Sir Edward Carson and Galloper Smith were still addressing impassioned crowds and the impassioned crowds were becoming more and more impassioned. “Ulster will fight, and Ulster will be right,” shouted Galloper Smith, quoting Lord Randolph Churchill, who had said it first some thirty-odd years before. The whole situation was becoming very alarming, for people were beginning to whisper that it looked like civil war. So with all that going on, the murder of an Austrian archduke towards the end of June at some place called Sarajevo in the Balkans could hardly be expected to interest us much. Where was Sarajevo anyway, and what was an Austrian archduke but a figure of Ruritanian fun? But a month later the country was thoroughly startled. On 28th July Sir Edward Grey made a statement of sensational gravity in the House of Commons. Austria, he said, had rejected the reply by Serbia to an ultimatum demanding satisfaction for the assassination at Sarajevo. So anyone could see that international trouble of the utmost seriousness was swiftly boiling up. The next few days were days of utter bewilderment. Events moved with confusing rapidity. Sombre shadows were obviously falling over Europe. It was shocking, stupefying and incredible that we, who had been nurtured on the optimistic visions of Lord Tennyson, should be on the brink of a general European War. But by the fourth of August, though not one European ruler and hardly one European statesman wanted it to happen, the shocking, stupefying and incredible thing in fact had happened. The great Powers of Europe had stumbled and blundered into a fight to the death, and the long grey ships of the British Fleet, fortunately assembled at Spithead for the King’s Review, put silently out to sea.



Reading 1

Far away,
Archdukes and Emperors have no influence here
Trenches are inconceivable now
The rats and lice bear no resonance in the hearts of men
And the mud and the death and the loss
Are somewhere over the horizon
Unseen, unknown, unimaginable

Here
In the glens of Argyll
And on the streets of Edinburgh
On the dockyards of the Clyde
By shore of loch and lochan
Life is normal:

Peace

Apart from
Suffragettes voices demanding and protesting
Long held hopes of shaping the nation.

Now
we gather,
In the knowledge of what was to be
Loss, horror, broken bodies and minds
white stones, Sacrificial Crosses and poppies
left far away out of sight
like those who would not return

And returning remnants of lives
Diminished and fragile
Seeking a new reality



So, let us give thanks for innocence
Let us pray for peace
That the wisdom of leaders
May not revisit that place of 1914
That we may give honour
to all those who looked towards the horizon
there and then
and learn from all that they experienced
here and now.

Let us pray

We come to remember,
Members of our families
Long since dead
Some who returned forever altered
And some who did not
But whose legacy
Reaches out through this past century

We remember the faith which was tested
Sometimes beyond breaking
We remember bodies broken
Sometimes beyond repair
We remember landscapes
Still pockmarked by the devastating gunfire
Beyond the peace
We remember the widows and the orphans
Sometimes beyond grief
We remember the eyes destroyed
Beyond the gas attack



We remember the white feathers

Sometimes beyond patriotism

And we present our thoughts,

prayers and commemorations

Into the eternal arms,

Whose ever present strength and love

Is here

As it was then

And always will be.

Amen

Reading 2

August 1914

Young lovers walked together in the sunshine

Children played by the seashore

Coal miners, fishermen and farmers

Dug, and caught and farrowed

The sun shone on the whole of this land

On the horizon,

Just beyond their gaze

Storm clouds,

Looming, dark, changing the atmosphere,

For what was to come

Travelled relentlessly over a continent

Towards this island

This green, rugged, changing, ice capped, heather strewn land

To change forever

Bodies, souls, families, communities, governments



Prayer

O thou, whom angels serve
And in whom generations rise and fall
We come
From glen and city
From village and town
Seeking to remember
And to mark
A time of innocence long ago
Before battle, before barrage,
Before mud and gas and decay
Before conductresses and canary girls
Before broken bodies and minds returned
Before peace treaties signed
Before suffrage for all
Before a new world emerged.

Surround us this day
As we give thanks for inspirational people
Who nurtured, served, nursed and led this country

Surround us this day
as we remember
Men and women, children and enemies of the past
Who endured and sacrificed,
gave of their lives and hopes and dreams

Surround us this day
As we commit ourselves
To a path of peace and reconciliation
Where all people may live with hope in their hearts
As we travel together through life.



Prayers from 'God of a Hundred Names'

Collected and arranged by Barbara Greene and Victor Gollancz, 1962 (New Edition 1985), ISBN-10: 0575036451, ISBN-13: 978-0575036451, Publisher: Gollancz

We praise thee with our thoughts, O God. We praise thee even as the sun praises thee in the morning; may we find joy in being thy servants.

Keep us under thy protection. Forgive our sins and give us thy love.

God made the rivers to flow. They feel no weariness, they cease not from flowing. They fly swiftly like the birds in the air.

May the stream of my life flow into the river of righteousness. Loose the bonds of sin that bind me. Let not the thread of my song be cut while I sing; and let not my word end before its fulfilment.

Rig-Veda - Hindu

O worker of the universe! We would pray thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring, let it come rushing over the vast field of the life of man, let it bring the scent of many flowers, the murmurings of many woodlands, let it make sweet and vocal the lifelessness of our dried- up soul-life. Let our newly awakened powers cry for unlimited fulfilment in leaf and flower and fruit.

Rabindranath Tagore

May obedience conquer disobedience within this house, and may peace triumph over discord here and generous giving over avarice, reverence over contempt, speech with truthful words over lying utterance; may the righteous order gain the victory over the demon of the lie.

The Yasna - Zoroastrian

From the unreal lead me to the real.

From darkness lead me to light.

From death lead me to immortality.

The Upanishads – Hindu



This is my prayer to thee, my lord – strike, strike at the root of penury in my heart.
 Give me the strength to lightly bear my joys and sorrows.
 Give me the strength to make my love fruitful in service.
 Give me the strength never to disown the poor or bend my knees before insolent might.
 Give me the strength to raise my mind high above daily trifles.
 And give me the strength to surrender my strength to thy will with love.

Rabindranath Tagore

Hebrew Prayer for our Enemies

O Lord our God and God of our Fathers, we pray that, in this moment of victory, we may remember the legend handed down to us by our Doctors: that when, after the crossing of the Red Sea, Miriam raised her voice in exultation and the angels at the Throne of Thy Glory began to take up the refrain, Thou didst rebuke them saying: “What! My children are drowning and you would sing?”

Victor Gollancz adds the following note:

Many years ago, when destroying some old papers, I came across this prayer in faded pencil and copied it out. It was headed ‘Armistice Day’, and was written in a hand unknown to me. I think its author may have been a friend of my parents who ministered in a provincial synagogue, and whom I remember as a man of great gentleness. The earliest reference to the legend itself is, I believe, by Rabbi Johanan who died in A.D. 279.

When I travel in my coach to teach the Law, give me thought for the mare that carries me and guard her from my impatience: when I walk through the woods, may my right foot and my left foot be harmless to the little creatures that move in the grasses; as it is said by the mouth of the holy prophet, They shall not hurt or destroy in all my holy mountain. Amen.

Rabbi Moshe Hakotun

When the heart is hard and parched up, come upon me with a shower of mercy.
 When grace is lost from life, come with a burst of song.
 When tumultuous work raises its din on all sides, shutting me out from beyond, come to me, my Lord of silence, with thy peace and rest.



When my beggarly heart sits crouched, shut up in a corner, break open the door, my king, and come with the ceremony of a king.

When desire blinds the mind with delusion and dust, O thou holy One, thou wakeful One, come with thy light and thunder.

Rabindranath Tagore

From 'Reflections of Life' published by Inter-Faith Scotland

This is what should be done by one who is skilled
in goodness
and who knows the path of peace.

Let them be able and upright, straightforward
and gentle in speech.

Humble and not conceited, contented and easily
satisfied.

Unburdened with duties, and frugal in their ways.

Peaceful and calm and wise and skilful, not
proud and demanding in nature

Let them not do the slightest thing that the wise
would later reprove.

Metta Sutta, first part

One should suppress anger by tranquillity.

Pride should be replaced by humility.

Deceit should be avoided through simplicity (straightforwardness).

One should overcome greed through contentment.

Dashvaikālik Sutra



May the Lord of the day grant us peace. May the Lord of night grant us peace.

May the Lord of sight grant us peace. May the Lord of might grant us peace.

May the Lord of speech grant us peace. May the Lord of space grant us peace.

I bow down to Brahman, source of all power. I will speak the truth and follow the law.

Guard me and my teacher against all harm.

Taittiriya Upanishad

Hopefully from this revelation we can channel
our desire for peace and the need to obtain inner
sanctity in the remembrance of Almighty God.

You cannot enter paradise until you believe, and
you will not believe until you love one another;
spread salam (peace) among yourselves.

*Saying of Prophet Muhammad, Peace be upon
him, taken from Sahih Muslim.*

Kindness is a mark of faith, and whoever is not
kind has no faith.

*Saying of Prophet Muhammad, Peace be upon
him, Taken from Sahih Muslim.*



Peace mantras for WWI Centenary

from the Hindu Temple of Scotland

We are deeply indebted to our friends from the Hindu Temple of Scotland for these contributions which you may wish to read during the vigil. Alternatively if you know someone from the Hindu community, you may wish to invite them to come and read them with you.

They write:

As we observe the centenary of the start of the World War I, our thoughts naturally turn to the contemplation of the carnage and senseless destruction that the people world over, irrespective of race, gender, colour, nationality suffered. After such catastrophic experience, the yearning for peace and stability is all the greater.

We from the Hindu Temple of Scotland, join in offering these peace mantras from our sacred texts as a prayer for universal peace. The mantras are in the original Sanscrit. We give the transliteration in roman script and also the meaning in English.

As a word of explanation, Om is a primordial sound uttered at the beginning of these mantras.

Viswa Kalyaana mantra (A mantra for the good of the entire universe)

Om

Asato maa sad gamaya

Tamaso maa jyotir gamaya

Mrutyor maa amrutam gamaya

Om shantih shantih shantihi

Meaning

May we go from the unreal to the Real; from darkness (of ignorance) to the Light (of knowledge); from Death (the sense of limitation) to Immortality (limitlessness, liberation). Om Peace, Peace, Peace!



Mangala Mantra (A mantra for prosperity)

Om

swasthi Prajaabhyaha paripaalayantam

Nyayena maargena mahim maheeshaaha

Go brhamhanebhyaha shubham astu

Nityam lokaaha samastaaha sukhino bhavantu.

Meaning

Om ~ May there be auspiciousness and prosperity for all. May leaders of the world lead by the principals of divine law and balance. In doing so may all levels of creation benefit. May good things befall those who appreciate the sacredness of the Earth.

May everyone be happy and free. Let our thoughts and actions contribute to that on all levels.

Om ~ Peace, peace, peace.

Shanti paat (A mantra expressing universal peace)

Om

dyauh shantir-antariksham shantih

Prithivi shantir-apah shantir-oshadayah shantih

Vanaspatayah shantir-vishve-devah shantir-brahma shanti

Sarvam shantih shantireva shantih

Sa ma shantir-edhi

Om shanti, shanti, shanti

Meaning

Om

May there be Peace in the heavens. May there be Peace in the sky (atmosphere). May there be peace in the Earth. May there be Peace in the waters. May there be peace in the herbs (plants). May there be peace in the Trees (forests). May there be peace in the Gods, peace in Nature. May there be peace in all May that, the true Peace, be mine (ours) also.

Om ~ Peace, peace, peace



A mantra expressing blessings to all

Om sarveshaam swastir bhavatu

Sarveshaam shantir bhavatu

Sarveshaam poornam bhavatu

Sarveshaam mangalam bhavatu

Sarve bhavantu sukhinah

Sarve santu niraamayaah

Sarve bhadraani pashyantu

Maakaschit dukkha bhaag bhavet

Meaning

Auspiciousness (swasti) be unto all; peace (shanti) be unto all;
fullness (poornam) be unto all; prosperity (mangalam) be unto all.

May all be happy! (sukhinah)

May all be free from disabilities! (niraamayaah)

May all look (pashyantu) to the good of others!

May none suffer from sorrow! (dukkha)



We are very grateful to Ravinder Kaur Nijjar, Co-Chair, Religions for Peace European Women of Faith Network and former Convener of the Scottish Interfaith Council, who has provided a speech given at a Remembrance Day Service, it has some quotes from the Holy Sikh Scripture the Guru Granth Sahib Ji and quotes from the writings of the tenth Guru, Guru Gobind Singh Ji.

Remembrance Day Speech 11 November

The Sikh faith is a distinct religion revealed through the teachings of the ten Gurus, the first of whom was Guru Nanak Dev Ji. He was born in 1469 CE in the Punjab, India. Guru in the Sikh faith means a Prophet a special messenger sent by God to help humanity. One who takes mortals from darkness to the Divine light.

The Gurus were the Divine Light who conveyed Gurbani (Word of God) and were all spiritually one. The tenth and the last human Guru, Guru Gobind Singh Ji, in 1708 vested spiritual authority in the Guru Granth Sahib Ji (the Holy Sikh Scriptures) and temporal authority in the Khalsa Panth (the community of baptised Sikhs).

In the Holy Sikh Scriptures, the Guru Granth Sahib Ji it is written that God established this planet as a 'dharamsaal'- a place of worship where mortals have been sent to practice spirituality and uphold righteousness. Therefore every baptised Sikh has a responsibility towards God's entire Creation, be a guardian of humanity and a protector of Mother Earth.

At the time of Guru Nanak Dev Ji India was being ruled by the Moguls, there was wide spread oppression, exploitation, religious and social injustices. The poor were suffering at the hands of the state and religious authorities. The practice of religion itself had been corrupted with dogma, blind ritual and hypocrisy.

Through the teachings and example of the Sikh Gurus an unprecedented spiritual and social regeneration took place.

Guru Nanak's central message was that there is only One God and that we are all His children.

First God created the Light, then by His Creative Power, He made all mortal beings.

From the One Light, the entire universe welled up.

So who is good, and who is bad? SGGs p.1349

Guru Nanak Dev Ji advocated that 'whilst truth is high- higher still is truthful living'.



In the Sikh faith men and women are encouraged to lead a truthful life of spiritual commitment amidst the day-to-day responsibility of family and community life.

For Sikhs a truthful life can be attained by

Naam Japna - praying and meditating upon God's name. To remember God with every breath and realise His presence constantly.

Kirt Karna – to earn an honest living whilst remembering God.

Wand Shakna – to exercise benevolence and share with others.

Nishkam Sewa – to selflessly serve God and His Creation

Equality - to treat all human beings as equal

But living a truthful life means having responsibility for the whole of humanity. A baptised Sikh has to stand against injustice, oppression and tyranny. And this was borne out by the ninth Prophet of the Sikh faith, Guru Tegh Bahadur Ji. When approached by Hindu priests, who were being forcibly converted to Islam he sacrificed his life to protect another faith. The Gurus believed that all human beings should have freedom of choice to follow their faith. The martyrdom of Guru Tegh Bahadur Ji was a unique altruistic act that set a precedent to Sikhs to protect the whole of humanity as God resides in all.

On hearing of his father's martyrdom the tenth Guru, Guru Gobind Singh Ji in 1699 modified the form of baptism started by Guru Nanak Dev Ji and created the Khalsa, a community of saint-soldiers who were dedicated to selfless service and self-sacrifice for the good of others.

Guru Gobind Singh Ji said, 'When all other means fail it is right to take up the sword' in order to protect humanity. The Kirpaan, a small sword which every baptised Sikh is required to wear could only be used in self-defence, to uphold justice and to protect the weak and oppressed. Guru Gobind Singh Ji exalted weapons as bestowers and protectors of honour and dignity, and not as implements of cruelty.

But in the Sikh faith the sword can only be taken up by a saint-soldier. Someone who has developed the virtues of a saint first, such as love, compassion, selflessness, mercifulness and then the virtues of a soldier, courage and bravery in order to uphold righteousness, justice and protect the whole of humanity.



Grant me this boon, O Lord:

I may never be deterred from good deeds.

Without fear I enter the battlefield.

With complete resolve I bring victory.

My mind be trained to sing Your praises.

And when my time comes, bring me a valiant death on the battlefield.

Guru Gobind Singh (DG p.99)

Today we remember those brave men and women from all faiths, all nationalities who united together as one family and in the line of duty laid down their life for future generations. They were also guardians, protectors of society who saw the whole of humanity as one.

Guru Nanak Dev Ji, proclaimed that life was but a 'game of love' and called all human beings to follow the path of love.

jau qau pRym Kylx kw cwau]

isru Dir qll gll myrl Awau

iequ mwrig pYru DrljY

isru dljY kwix n kljY

Shouldst thou seek to engage in the game of love,

Then step onto my path with thy head placed on thy palm.

When stepping onto this path, be willing to sacrifice your head.

SSGS p.1412

As love for all is the path to the Lord.

In the Holy Sikh Scriptures, the Guru Granth Sahib Ji it is written:

pihlw mrxu kbUil Jivx kl Cif Aws]

hohu sBnw kl ryxukw qau Awau hmwrY pwis]1]

To meet the Lord be prepared to become the dust of the feet of all. Be prepared to make the ultimate sacrifice if asked.



SSGS p. 1102

As mortals we all have to die one day, but for the saint/guardians of the world, death holds no fear, for it is the only way they can become one with the Lord and obtain perfect bliss.

kbLr ijsu mrny qy jgu frY myry min Aw᳚᳚du]

mrny hl qy pweIAY pUrnu prmw᳚᳚du

Kabeer, the whole world is afraid of death - that death fills my mind with bliss.

It is only by death that one can obtain perfect, supreme bliss.

SGGS p.1365

And as we remember our courageous brothers and sisters who gave selfless service and made the ultimate sacrifice, for our safety and for our freedom, we find comfort in the Holy Sikh Scriptures that not only will they be remembered on this Earth, but also be honoured in the Court of the Lord.

Balraj Singh Nijjar, Ravinder's son, has provided the following links showing the contribution of Sikhs in World War I:

[A tribute to the Sikh contribution in World War I on the battlefields of France and Belgium](#)

[Rare archival film footage of Sikh soldiers in France and Belgium during World War One as part of the British Army](#)

[Lions of the Great War](#)

[Remembrance – The Sikh Story – Part 1 – World War I and 2](#)

[Sikhs in World War 1](#)

[Photos to help us remember the outbreak of World War I](#)

[Indian soldiers' lives behind World War I trenches](#)



We are grateful to Dr Salah Belatgui, Chairperson of the Council of Ethnic Minority Voluntary Sector Organisations, Scotland and was a founding member and vice chairman of the Scottish Interfaith Council, for providing us with the following prayer for the Vigil on 4 August 2014.

Prayer for Vigil on 4 August 2014

'O Allah, to You belongs all praise

You are the Light of the heavens and Earth and all that is within them.

To You belongs all praise,

You are the Creator and Sustainer of the heavens and Earth and all that is within them.

To You belongs all praise.

You are Lord of the heavens and the Earth and all that is within them.

To You belongs all praise

You are The Truth, Your promise is true, your Word is true, and the Day on which we will encounter You is true,

The Messenger and the believers with him, believe in what has been bestowed upon him from on high by his Sustainer: they all believe in God, in His angels, His revelations, and His prophets, making no distinction between any of His prophets; and they say:

We have heard, and we pay heed. Grant us Thy forgiveness,

O our Sustainer, for with Thee is all journeys' end!

"God does not burden any human being with more than he is well able to bear: in his favour shall be whatever good he does, and against him whatever evil he does.

"O our Sustainer! Take us not to task if we forget or unwittingly do wrong!

"O our Sustainer! Lay not upon us a burden such as you did lay upon those who lived before us!

O our Sustainer! Make us not bear burdens which we have no strength to bear!

"And efface Thou our sins, and grant us forgiveness, and bestow Thy mercy upon us! Thou art our Lord Supreme: succour us, then, against people who deny the truth!"



Gurkha mantra

We are extremely grateful to Mr Menbahadur Gurung for providing this Gurkha mantra. Mr Gurung says of himself:

I am an ex Gurkha soldier. I was born in Nepal in a place called Gorkha, which lies in the western part of Nepal. I was brought up in the village and studied in a school nearby. After completing my education I thought of becoming a Gurkha soldier to follow my forefather's footsteps.

On completion of a rigorous selection process in Pokhara (Selection Centre), I was selected to become a Gurkha soldier. I was enlisted in the Brigade of Gurkhas in February 1986. After a successful completion of almost a year of recruit training in Hong Kong I joined the 6th Queen Elizabeth Own Gurkha Rifles and later became a part of the 1st Royal Gurkha Rifles (amalgamation with 2nd King Edward VII's Own Gurkha Rifles) where I served the latter part of my service. During my time in the regiment I served in Hong Kong, Brunei, United Kingdom, New Zealand, Australia, Kenya, Belize and Bosnia (operational tours).

I was decorated with Long Service Good conduct Medal, Queens Jubilee Medal and Nato Operational medal.

Upon completion of 20 years of distinguish service in the regiment I retired in 2006. I achieved the rank of Warrant Officer class Two and was awarded the rank of Honorary Lieutenant (Queen Gurkha Officer) on my retirement.

I am now settled in North East of Scotland with my family.

1. Sarve bhavantu sukhinah, sarve santu niramayah.
Sarve bhadrani pashyant, ma kaschid dukha bhagbhavet.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया I

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखं भाग्भवेत् II

ॐ शान्ति ! शान्ति !! शान्ति !!!



2. kulam pabitrām janānī krītharthāa
basundhara bhāgyavati cha tena
vimukti mārge sukha sindhu magnam
lagnam pare brahmani yasya chetah.

कुलम पबित्रं जननी कृतार्थाः

बसुन्धरा भाग्यवती च तेन I

विमुक्ति मार्गे सुख सिन्धू मग्नं

लग्नं परे ब्रह्मणि यस्य चेतः II



Gaelic Poetry from World War I

Tuireadh nan Treun

Tuireadh nan Treun speaks of the young men who would never return.

Cha till iad gu sìorruidh, mo mhì-ghean's mo leòn,
 Gu dìlinn cha till iad; na fìor ghillean òg.
 Mo dhìobhail, cha till iad do thìr nam bith-beò,
 Cha till iad gu sìorruidh a dh' ìnnseadh dhuinn sgeòil.

Am feasda bidh m' iargain 'ga m' lìonadh le bròn,
 'S mi caoidh is ag iarraidh le iarrtasan mór
 Na fleasgaich òg, fhiachail, a' sìnear fo'n fhòid,
 'S nach till iad gu sìorruidh a dh' ìnnseadh dhuinn sgeòil.

Bu ghaisgeil a sheas iad 's chaonnag gan sgath,
 Gun strìochdadh, gun ghéilleadh; fir threun nam beann àrd,
 Luchd breacan-an-fhéilidh, roimh 'n teicheadh gach nàmh;
 'N àm tarruing nan geur-lann có sheasadh 'nan dàil?

Tillidh sruth air a' charraig 's seol-mar' air a' chaol,
 Tillidh luibhean an Earraich is barrach nan craobh
 Thig cuthag do'n doire le caithream a gaoil,
 Ach na fiùrain òg, fhearail am fearann cha taobh,

O Thì h-anns na h-Ardaibh! O Thusa do'n léir!
 Bi maille r'an càirdean, 'gan stiùireadh 's gach ceum,
 Thoir fuartach d'am muinntir gu mùirneach 's gu séimh,
 Mar dhriùchda a' tùirling aig Sùirneag nan geug.

Donnachadh Maclain (Duncan Johnson)



Tha mi Duilich, Cianail, Duilich

Tha mi Duilich, Cianail, Duilich is written from the point of view of a soldier seeing the remains of his comrades around him.

Tha mi duilich, cianail, duilich,
Tha mi duilich, 's cianail tha mi
Bhon a chunna mi le m' shùilean
Sealladh tùrsach mo chuid bhràithrean.

Gillean Gàidhealtachd na h-Alba,
Feadhainn tha marbh is nan clàraibh
Anns an fhàsaich 's iad nan sìneadh,
An neart 's an clì air am fàgail.

A luchd nan èilidhean tartain,
A luchd nan gartannan sgàrlaid,
'S duilich leam nach fhaod sibh dùsgadh,
Sibhse, luchd nan glùinean àlainn.

Tha mo chridhe brùite cianail,
Tha mo shùil on deur air tràghadh,
'S nach aithnich mi sibh air ur n-ìomhaigh
Bhon a riaghladh leis a' bhàs sibh.

Tha 'r leapannan fliuch 's gur fuar iad,
'S cruaidh ur cluasagan gun chàradh,
Le uisge tàmh air an uachdar –
'S duilich leam an uair a thàrr sibh.

'S trom an cadal th' air na fiùrain
Chuireadh ormsa sunndach fàilte,
Lem bu mhiann a bhith nam chòmhradh
Cur mun cuairt nan òran Gàidhlig.



Chì mi roinn eile mun cuairt dhuibh,
 Crois air a cur suas aig pàirt dhuibh,
 Ainm an laoi ch 'n siud oirre sgrìobhte
 Dhèanadh innse dhuinn gun d' fhàg e.

Chì mi brògan agus aodach,
 Chì mi aodainn agus làmhan
 Nochdte an talamh na Frainge
 Far 'n do chaill mi mo chuid bhràithrean.

Siud far am bi 'n latha brònach –
 Na faicibh neònach dhòmhs' a ràidhtinn:
 Nuair a thilleas na bhios beò,
 'S e 'n roinn ro mhòr bhios air am fàgail.

Ach nuair thèid an t-sìth a dhùnadh,
 Gunnaichean gach aon dhuibh sàmhach,
 Teine dealaichte bhon fhùdar,
 Nàimhdean cùl ri cùl a' màirdseadh –

Facal dhuibh gur anns an uair ud
 Thèid an t-saighead chruaidh sa mhàthair,
 Anns an athair, anns a' ghruagaich
 Dh'fhàgadh san uair seo gun bhràthair.

Siud nuair bhios an cridhe cianail,
 Siud nuair thèid an sgian a shàth'dh ann,
 Siud nuair ghealaicheas an ciabhag –
 'S ann le deuchainn a' bhlàir seo.

Ach misneachd do gach fear is tè dhuibh,
 Is leughaibh gu lèir na h-àithntean
 'S seallaibh Ris-san a rinn èirigh
 Ged a cheusadh E le nàmhaid.



Tha sibh dol gu lèir nan dèidh-san,
Chan eil fear no tè rim fàgail,
'S ma ghabhas sibh an nì tha saor dhuibh
Gheibh sibh saorsa 's chì sibh fàth'st iad.

Chì a' bhantrach a fear-pòsda,
Chì an t-òganach a mhàthair,
Tachraidh peathraichean le sòlas,
Mar bu deònach leo, rim bràithrean.

An uair chì iad madainn Chèitein
Eòin air gèig 's an gleus gun tàmh ann,
Neònach mura tog iad fianais
Leamsa gura fìor am bàrd mi.

Fhad 's a bhitheas mis' air m' fhaotainn
Anns an t-saoghal seo air m' fhàgail,
Bidh nam chridhe beò 's nam shùilean
Sealladh tùrsach mo chuid bhràithrean.

Dòmhnall Ruadh Chorùna



Crom-Lus Arrais

Crum-Lus Arrais is written by a woman about her man who did not return.

Bhuain mi crom-lus

An achadh arbhair

Faisg air Arras.

Fàilidh, dearg

Na bu deirge le

Todhar fala nam miltean

'N ann an seo a thuit e?

Esan a bha mi 'sireadh.

Chum mi am flùr

Gu socair, maothail

An cuachadh mo làimh –

Buille chràitich mo chridhe

A' plogartaich sa' crith

Nam bileagan

Nis a' crionadh.

Carson a spion mi thu?

A dh'altrum mi thu greis bheag

'S do fhreumhan fighte gu bràth

An duslach Arrais.

Màiri NicDhòmhnaill



Additional Resources

Resourcing Mission



[Resourcing Mission](#) is host to Starters for Sunday and other key mission resources for download and purchase. Online booking is available for [Mission & Discipleship events](#). Please check back regularly, as new items are being added all the time. If there is something you'd like to see on this new site, please [contact us](#) via the website.

Prayer Resources

These materials are designed to be a starting point for what you might look for in prayers. [Revealing Love](#) is available now from [St Andrew Press](#).



Music Resources

The hymns mentioned in this material are ideas of specific hymns you might choose for this week's themes. However, for some excellent articles on church music and ideas for new music resources, please check out our online music pages [Different Voices](#).

Preaching Resources



These materials are designed to be a starting point for what you might preach this Sunday. [Preachers Perspectives](#) is a resource where we have asked twelve preachers to share the insights they have gathered through their experiences of writing and delivering sermons regularly.

Scots Worship Resources

[The Kirk's Ear](#) - Scots in the Kirk series for Advent, Christmas, Lent, Easter, Pentecost and other times of the year

[Wurship Ouk bi Ouk](#) - Metrical psalms, hymns, prayers and words for worship

[Scots Sacraments](#) may give you helpful material if you are celebrating Communion or have a Baptism.

The Mission and Discipleship Council would like to express its thanks to the Very Rev Prof Iain Torrance for compiling this material and Ishbel McFarlane for the audio recordings of five of the prayers.

Please note that the views expressed in these materials are those of the individual writer and not necessarily the official view of the Church of Scotland, which can be laid down only by the General Assembly.

