

Chapter 1 : In the Midst of Life by Jennifer Worth

"In the Midst of Life" helped [A] and myself through that dark time. Natural death should not be feared. We need to give it some thought, whilst remembering that as long as we live we should actively seek, where we can, to bring happiness.

How do you build hope in your life? How do you hold on to hope when everything you have tried does not work? What do you say to those who have not seen a miracle yet—those who have a son or daughter still trapped in the chaos of their problem? The phone broke the early morning silence in my office. Distraught parents were calling about their 28 year old daughter who had relapsed back into drugs again. Searching for answers, they poured out their concerns. They had been down this path several times before with their daughter. Finally their daughter had admitted to them that she was back on drugs. A few hours later, their daughter was sitting in my office, her face clouded with sadness. It was hard for her to make eye contact as she tried to explain what had happened over the past few months. Words jumbled out, but it was clear she was having a hard time seeing clearly what had happened in her life. Her countenance was showing the strain of the battle going on inside. It was clear she needed help. We talked about some of her options, and then prayed before she left. Even after she left my office, the sadness in the room lingered on. I grieved at the lost potential in her life. At 28 she had such potential, but now it was all a tangled mess of broken dreams and broken trust. I called her parents to tell them I had met with their daughter. Even after we ended our phone conversation, the pain of the parents stayed in my heart. I wish I could say this is a rare occurrence. And loved ones are left wondering—will it always be like this? Even though the parents love God and have been praying hard, they know this will not be a quick fix. It will take time to restore trust. It will take time for their daughter to get her life back on track. And who knows how much pain still lies ahead? So what do you tell a parent living with the pain of this tragedy? Many families are faced with complicated problems. One mother called Teen Challenge to say her son had locked himself in his bedroom. Now their son was suicidal. This family did see a miracle—their son Before the Miracle Comes But what do you say to parents and loved ones who have not seen their miracle yet—those who have a son or daughter still trapped in the chaos of their addiction? A young mother with a drug addict husband shared her painful story. Her last paycheck from work came while she was in the hospital, giving birth to her new child. She gave the check to her husband and asked that he get diapers and food for the baby, and then pick them up and bring them home from the hospital. She waited most of the day and finally called her sister to take her home. Walking in the front door of her home, she found her husband, sprawled out on the couch, sleeping off the drug binge. The paycheck was gone. There was no money for food or diapers. This was the last straw for this mother. She ordered her husband out of the apartment, and out of their lives. Even though this husband did eventually come to Teen Challenge and experience a miracle of transformation, it would be several years before this marriage was restored. And that too was a miracle! How wonderful it is when a family does see a change—a miracle! But how do you keep hope alive when the chaos never ends? Is this hope just a cheap promise from those living in peace? How do you hold on to hope when everything you have tried simply does not work? God Offers Hope Hope can be a light in the darkness of the chaos in your situation. But what kind of hope? His hope can help us through the difficult times in our lives. God promises a future filled with hope. Not only is He a God of hope, but He is ready to give us His hope in the middle of our problems and pain. Nor is it a hope that I can fix the problems in my family. The focus of our hope needs to be Jesus. Paul faced overwhelming problems in his life, even to the point that he despaired of living. But Paul knew about hope. But this happened that we might not rely on ourselves but on God, who raises the dead. He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us. You may be in despair and see no hope of change in your situation. Hope is not the magic wand that makes the problem disappear. Hope is the lifeline that can keep you from being overwhelmed by the storms in your life. When you place your hope in Jesus, you place your confidence in His promises that He will never leave you or forsake you—that He will do what is best for you. Even though you may be in the middle of a huge problem, hope enables you to be at peace, knowing that Jesus is with you every step of the way. In fact, the storm may continue to rage, not just for a

minute or two, but for months, or even years. How do we find strength in the chaos of our problems? The promises of God provide a solid foundation for our hope. We must stand on these promises and keep them in our minds. We can put our hope in Him and experience His love and peace in the midst of the chaos we are in. God offers a great promise of hope for everyone going through difficulties. We wait in hope for the LORD; he is our help and our shield. In him our hearts rejoice, for we trust in his holy name. But these Scriptures also speak to the responsibilities we have in this process. We must make a choice to put our hope in Jesus. And we have to hold on to that hope in the middle of the storm. Hope and Suffering Paul explains in more detail how suffering relates to the process of building hope in our lives. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. Why am I still in the middle of this chaos? We may find some comfort in knowing that God has a future filled with hope for us. How can I rejoice that I am suffering? But Paul speaks from a life of frequent problems—“overwhelming problems”—even to the point that he thought he was going to die. In the Old Testament, Job did the same when he faced overwhelming problems in his life. He cried out to God for answers—but heaven was silent. His wife told him to curse God and die. But he ignored that advice and persevered. Finally God came and responded. How long will you have to wait for God to respond to your crisis? Put your focus on God the miracle-worker. I am gathering a few sticks to take home and make a meal for myself and my son, that we may eat it—and die. Instead he boldly asks that he be fed first. Go home and do as you have said. But first make a small cake of bread for me from what you have and bring it to me, and then make something for yourself and your son. But Elijah was not being selfish, he was being obedient. He was expecting God to keep His promise. God had a miracle in store for this widow. Both Elijah and the widow and her son had food until the drought ended. Even though God had spoken to her, she was still living in despair. Elijah was filled with hope because he believed the promise of God in the middle of his need. Radical Hope Job was a wealthy man who lost it all—not because he was sinful, but because he was a righteous man.

Chapter 2 : In The Midst Of Life – Poem by Dora Sigerson Shorter - Poem Hunter

In the Midst of Life is also about death which is inseparable from life but which we tend to deny, and this is the underlying message of the book, that there can be blessing in embracing the whole of life and not just the parts we like.

How much faith do we have in the works of mercy? The couple always let their phone ring several times and with that annoying default ring tone before they answered it. They used the speaker phone turned up loud, treating everyone in the front half of the car to their conversations. But at least I know where they hide their house key. Then the phone rings again. She finally went to the emergency room and found out the doctors think she has cancer. The old man asks the woman if she wants him to tell Tom. He gets voice mail. A man about 30, with a shaved head, clean but worn jeans and sweatshirt, and his belongings in a cardboard box, talked about getting clean, presumably from opioids. He speaks in single sentences separated by a second or two. He pulled out a cigarette as he was talking. The train stopped and we all got off. That should have been heart-warming, I thought, as I got off the train and started down the platform for the stairs. I waved and he nodded. In the midst of strangers we are in death, to adapt the famous phrase from an old liturgy. A song for the suffering Body of Christ In the midst of life But we are not helpless. Indeed, the Church tells us to help them. The seven spiritual works of mercy include comforting and consoling the afflicted. We can always do something to help. At least the man knew that three strangers hope he succeeds in staying clean. Not much, but all we could do, and something to a man battling addiction. When next I looked over, their seat was empty and their suitcases gone. Still we are not helpless. God gave us a way of intervening in their lives from a distance. We can always pray for the man or woman in pain. Probably we should pray first. In cases like these, I try to say, with concentration and picturing them in my mind if I can, an Our Father and a Hail Mary. Our Father will do something with that.

Chapter 3 : In the Midst of Life We Are in Death

Media vita in morte sumus (Latin for "In the midst of life we are in death") is the first line of a Gregorian chant known as "Antiphona pro Peccatis" or "de Morte". The most accepted source is a New Year's Eve religious service in the s [1].

Sign in or Sign up today! Legend has it that the musician and poet wrote it when he saw construction workers building a bridge hover over an abyss. Most likely, however, the hymn is much older and originated in France around 1000. It expresses an important Christian idea that was understood for many centuries and that we have sacrificed on the altar of modern culture – that death is about life. Different from Notker, Ludwig Wittgenstein wrote: If eternal life does not start at death but continues the life we have led on this earth, death is indeed in the midst of life, and temporal life ought to prepare for death. But do we still understand this? More precisely, do we still live death? The first solemnity commemorates all saints known and unknown, and the second reminds us of the departed faithful who have not yet been purified and reached Heaven. All Saints is an old feast going back to the fourth century, and since the seventh century has been celebrated in all of Christendom. But we are about to lose its meaning, and one of the reasons is Halloween. As a billion-dollar secular event for children, Halloween now has absolutely nothing to do with remembrance of the dead and celebration of the saints. One may, of course, brush Halloween off as just another show we put on for the kids, and there may indeed be little harm in that. Once upon a time, All Souls was about placing candles on the graves of family members and about praying for their release from purgatory. Both All Saints and All Souls are important occasions for reflecting on death and its location in the midst of life. The Commemoration of All the Faithful Departed places our own lives in a continuity of generations that is the fabric of culture. All Saints makes us conscious of those who have given examples of great virtue, not least the many whose lives were crowned by their deaths. There are few things more indispensable to believers; indeed, there are few topics more central to Western civilization. We have pushed any thought of death far away from us, and when faced with the inevitable, we have sanitized it. Most people no longer enjoy the dignity and comfort of dying in their homes surrounded by a family that is willing to listen and to share, to appreciate and give thanks, and thus to celebrate the life of the dying person. We leave death to the professionals. This may be a relief for relatives, particularly for younger ones, but it also keeps them unprepared for their own departure. Much greater piety is displayed in the Attic steles on display at the National Archeological Museum in Athens. These tombstones always depict two persons – one departing toward death and the other remaining behind. In the faces of the latter one can read the perennial questions: Where do you go? Will we ever meet again? By portraying death as the hinge between generations, they symbolize continuity. Saint Thomas More gave his executioner a piece of gold. But do we still want to listen and learn? Even though some of us may have retained it, as a culture we have lost the art of dying that even the pagan Greeks knew well. This is what the two feasts should be about. Instead, even theology too often ignores – or worse, trivializes – death by relegating it from dogmatic theology to a matter of merely pastoral concern. No longer do "progressive" theologians speak about the last things – death, judgment, Heaven and Hell. And yet these things lie at the center of our humanity. Reevangelizing our culture also means rediscovering these two solemnities and their true meaning. Both feasts together place death again where it belongs – not at the margin but in the midst of our lives. Eschatology is mystery and yet reality, and it is a centerpiece of our culture.

Chapter 4 : IN THE MIDST OF LIFE by Thomas Bell | Kirkus Reviews

Media vita in morte sumus "in the midst of life we are in death. This antiphon is attributed to the Benedictine monk Notker I of Saint Gall, who died in Legend has it that the musician and.

Share via Email T. Eliot notices " Webster was much possessed by death , and saw the skull beneath the skin. Life expectancy in Tudor England was mid thirties, and about a third of children died before attaining the age of ten. Mortality was very much in the air and on the streets, what the Book of Common Prayer described as "divers diseases and sundry kinds of death. Simple illnesses were death sentences. Judicial punishment included hangings, burnings, and ritual disembowelings, all done publicly. People sometimes assume that premodern England had an ordered stable religious order, disrupted in modern times century by the shattering discovery that life could be random, cruel and unjust and that his made loss of faith inevitable. The truth is the exact opposite. Before modern times the unjust and random nature of fate was inescapable. Death was no stranger, and contemplating your end was not an exercise for a retreat, but the inevitable consequence, half the time, of going out in the streets. In the midst of life you were in death. From the dawn of the sixteenth century traditional medieval customs were giving way to a simpler vernacular liturgy. Most common funerals were graveside services, with people buried, compulsorily, in woollen winding sheets, pre-Keynesian stimulation for the wool trade. Perhaps human instinct about funerals is usually conservative. The old common funeral " burying limed corpses in what was effectively a communal trench, using a public bier, pall, coffin and hearse, took a long time dying. Alongside it arose more genteel habits, the mourning cards, private vaults, night funerals and studded coffins that so flourished among the eighteenth century new bourgeoisie. The dawn of the new liturgy was radical " four offices in ten years between and The BCP funeral office changed more between each iteration than any other part of it. Seventeenth century civil upheaval, with its own dance of death, produced the most long lasting liturgy in , with extended readings and opportunity for preaching. English BCP funerals became less an occasion for the ringing of bells and street processions, more an opportunity to proclaim social status and private achievement, especially, for those who rested in their own private brick-lined vaults. The privatisation and embourgeoisement of customs surrounding death proceeded inexorably towards an English speaking world marked by Victorian forests of of obelisks, stone crosses and angels marking affectionate remembrance. Emily Dickinson, memorably, recorded the retreat of Death from the public sphere: Occasionally, for example during the First World War, death obtruded again. Curtains twitched in back-to-back terraces as the telegraph boys delivered messages of deep regret from the War Office, and new civic rituals of remembrance grew around their visits, along with prayer for the dead. Beneath all this, however, the script of the funeral service itself remained in use remarkably stably from to , even through the radical development of cremation. Death still comes to us all, but now as a sanitised stranger. The Church itself is a *momento mori*. St Paul says a healthy Church is dying all the time. Its outward being constantly wastes away, whilst imperceptibly its inner life is being renewed by is the spirit. It lives " by honour and dishonour, by evil report and good report:

Both All Saints and All Souls are important occasions for reflecting on death and its location in the midst of life. The Commemoration of All the Faithful Departed places our own lives in a continuity of generations that is the fabric of culture.

Sixty mile-per-hour gale-force winds were churning up foot seas and we had to rescue a man and his daughter whose sailboat was dead in the water somewhere beyond Catalina Island. Our foot cutter would roll until the screws came out of the water and green water came over the above-deck porthole. Sometimes we would crash head on into a gigantic wave and the whole boat would shudder as if it was going to come apart at the seams. It took us nine hours from the time we left Long Beach until we had the sailboat safely in Avalon harbor. Yet we learn lessons through storms that we never would learn if life were always calm. The Christian faith is not just to get us to heaven when we die. It teaches us how to live in the here and now, especially when life gets stormy. These miracles have much to teach us as they taught the disciples about who Jesus is and what that means to us in the trials of life. This miracle shows us that € Since Jesus is Lord over all, we must trust Him in the storms of life. Jesus is Lord over all. In the beginning, Jesus spoke and created the universe. Thus it was no big deal for Him to speak to the wind and waves of His creation and have them obey Him. Yet for the disciples, who were still growing in their awareness of who Jesus is, it was an amazing miracle. We all know that Jesus is Lord and we can repeat the phrase easily. But we often do not really know Him as Lord in the practical, daily situations we encounter. So the Lord often does for us what He did for the disciples: The Lord led them into this storm. He knows all things and so He knew they would encounter this storm. The Sea of Galilee is about 13 miles long and 7 miles wide. It sits in a depression that is almost feet below sea level, surrounded by mountains that rise to about 2, feet above sea level on the eastern side. When winds funnel down those hills, it can create sudden, violent storms. It was one of those unexpected storms that hit that evening€ unexpected to the disciples, but not to the Lord Jesus. It must have been quite a storm, because even these seasoned fishermen feared for their lives. But even though it was so terrible, the sovereign Lord led them directly into it! But they do so at the expense of His sovereignty. But the Bible clearly affirms that God is both loving and sovereign. True, God may use Satan to bring trials, as He did in the case of Job. When we lived in California, we woke up to a news station. His family perhaps said a perfunctory good-bye, never imagining that they would never talk to him again. Right now everything is smooth sailing. Such a storm not only tests and develops your character; it reveals it. Hudson Taylor, founder of the China Inland Mission, was talking to a young missionary who was about to start work in China. He pounded his fist on the table. The tea cups jumped, and the tea spilled. The trials will be like blows. Remember, these blows will bring out only what is in you. This storm hit those with Christ in their boat as well as those without Christ in their boat. If this were a fairy tale, we might read that when the storm arose, the other boats were swamped, but the boat with Christ in it sailed as smooth as glass. The fact is, Christians are not magically exempted from the storms of life. Christians are not exempt from trials. In fact, this storm did not hit the disciples because they had been disobedient but, rather, because they had been obedient! These men, who had committed their lives to serve Christ, obeyed. And He led them straight into a storm! And in the same way, obediently serving Christ may place you smack-dab in the middle of storms you would have avoided if you had stayed on the shore. I have often found that the most severe times of testing have come right after I have taken a new step of obedience. Just after Marla and I returned to Dallas so that I could complete my seminary training, we were mugged at gunpoint and I had to get four stitches in my hand. While my hand was still bandaged, I slipped in the mud and cut my other hand on a thermos I was carrying. We also encountered several other trials around the same time. Shortly after we moved to California to begin in the pastorate, our six-month-old daughter, Christa, had to be hospitalized with a congenital hip problem that meant being in a body cast for two months and wearing a leg brace for several years. The very day we decided to move to Flagstaff, we learned about a major problem with our house that entailed months of difficulties. Shortly after I began here I had to deal with some major problems in the church that resulted in a lot of turmoil. The point is, being obedient to the Lord does not

exempt you from storms; it often leads you right into storms! Not only did the Lord lead the disciples into this storm. Note what happened next: The Lord checked out and seemed to leave them alone in the storm. This is the only incident in the Bible that mentions Jesus sleeping, and what a time to fall asleep! Peter, you stay on the helm! John, make sure that sail is secure! James, get that gear tied down! Sacked out in the back of the boat, oblivious to their dire need! Have you ever felt like that in the midst of a trial? You get into it and it seems as if the Lord checked out and left you all alone! In reality, the Lord was with them in the storm. But even before the disciples called on Him, Jesus was there with them in the boat, going through the storm with them. I see four men loosed and walking about in the midst of the fire without harm, and the appearance of the fourth is like a son of the gods! I believe the fourth man was the Lord Jesus. The first thing we must do in the storms of life is to affirm that Jesus is Lord, even over the storms. We must trust Jesus the Lord in the storms of life. The fact is, A. Storms often expose how we are not trusting in the Lord. We all can fake it in calm waters. We can impress others with how together we seem to be. And, the disciples could cope with normal storms quite well. They had been in storms on this lake many other times. They were experts at handling their boat in rough waters. Often, a crisis shows us a side of ourselves we were blind to. The Lord uses it to reveal new areas where we need to learn to trust Him. But wait a minute! Who was on board with them? But in their panic, the disciples had a distorted view of the problem. Not all fear is wrong, but Jesus rebuked the disciples because their fear was excessive. Some fear is useful because it leads us to take prudent caution for our safety. Sometimes fear makes us spring into immediate action to save our own lives or the life of a loved one who is in danger. Storms have a way of exposing our self-focus. Self-pity is another sure sign that we have a distorted view of ourselves. We need to stop and get the big picture of what God is doing. If they had known, they would not have been so amazed at what happened. They underestimated His power. We do the same thing when we panic in a crisis. We try to solve our problem by figuring everything into the equationâ€”except the supernatural power of Christ. Our distorted view of the problem and of ourselves clouds our vision so that we fail to see the marvelous person of the Lord Jesus Christ. Storms should drive us to trust in the Lord of the storm. We called to Him for help! Sad to say, trusting God has fallen on hard times. But trusting God in a crisis is not useless advice! It is what has sustained the saints in many horrible trials down through the centuries. Clearly, this Jesus is fully human. He had a body that got so exhausted that He could sleep in the midst of this storm. The full humanity of Jesus Christ should be of tremendous comfort to us when we are suffering from the limitations of our bodies.

Chapter 6 : Lesson What to do When Life Gets Stormy (Luke) | calendrierdelascience.com

In the Midst of Life (Hale Crime) by Silverwood, Roger Hardback Book The Fast See more like this Death in the Midst of Life: Social and Cultural Influences on Death by Jack New (Other).

A Message From Rev. Not that death is the purpose of our being born, but we are born toward death, and in each of our lives the work of dying is already under way. If it is to die, all that has been is but a slight intimation of what is to be. If it is to live, there is much I hope to do in the interim. In the past few weeks signs of spring and new life have burst forth, and the world is ablaze with color and texture and light. The intensity of it all is breathtaking. Delighting in the beauty of it all, it is easy to see why spring is so often the metaphor of choice for resurrection. Yet precisely in the midst of all the earthly signs of resurrection glory, I am reminded that death is still the word that must be spoken and understood before we can speak of or comprehend the resurrection. Perhaps while we have the light of Easter we would do well to prepare for it. Our congregation is blessed by the presence of many who defy all the statistical tables with regard to life expectancy, so it is no surprise that comments about funeral plans and preferences are something I hear quite often. What a gift it is to them when advance directives have been prepared for medical situations. What relief there is when they know where copies of the will and other documents are kept or where the burial should take place. What comfort there is for them when they feel they can honor their loved one by giving expression after death to the wishes expressed in life. The last session might be one at which those whom you have appointed custodians of your wishes are in attendance so that you can go over all of it with them. Do yourself and your family a favor. Take some time now to do a little reflecting on the details attending death in our culture. Should the service be held at the church or at the funeral home? Should sympathizers send flowers or would you prefer gifts be made to the church or your favorite charity? Let your service be a celebration of your life and your faith. Draw up a living will. Designate a medical and financial power of attorney. Take whatever steps are needed to empower your family to act in accordance with your wishes. Consult with your family, your pastor and an attorney. Place copies of your notes and related documents with other important documents and on file with the church and funeral home. After all, if you have a plan but no one knows you keep it in the bottom drawer behind the out-of-season sweaters, what good will it do anyone? Do all this no matter what your age, for as the UM graveside committal service reminds us: Joy and peace in this Eastertide, Vicki.

Chapter 7 : In the midst of life | College Park First

In the midst of life. May 14, A Message From Rev. Smith Stephanie "We are born to die. Not that death is the purpose of our being born, but we are born toward.

Chapter 8 : In the Midst of Life Quotes by Jennifer Worth

In the Midst of Life, We Are In Death July 10, Thomas L. McDonald Patheos Explore the world's faith through different perspectives on religion and spirituality!

Chapter 9 : In the Midst of Life : Jennifer Worth :

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