

Contemplative Evensong

1 October, 2023



Led by
Carol Streatfield

We acknowledge the traditional owners of this land we meet on, the Jagera and Turrbal peoples, and pay our respects to Elders past, present and emerging, as together we seek and pray for reconciliation in God's way of peace.

[Reflection music:

Serenade - Pachelbel In The Garden Dan Gibson's Solitudes
<https://youtu.be/q7KEpSyN7HM?list=RDMM>

Psalm 90/91 (Gregorian Chant) (12:39)
<https://youtu.be/sQNJs89E6x8>

Loving Touch - Deuter (10:10)
<https://youtu.be/PMa2iDIOkil?list=RDEMTv7EUax389RFoo3Hfud9jg>

Approach:

Our help is in the name of the Eternal God,
who is making the heavens and the Earth.

Eternal Spirit,
flow through our being and open our lips,
that our mouths may proclaim your praise.

Hymn: **Father, In My Life** - Emmaus Music
Composer: Fr Frank Andersen
<https://youtu.be/xmOYs2vS3RE>

Let us pray:

In the beginning of space
of time
of the universe, GOD.

In the beginning of creation
of life
of mankind, GOD.

In the beginning of individuals
of personalities
of me, GOD.

In the beginning of this year
of this week
of this hour, GOD.

In the beginning of each thought
of each word
of each deed, GOD.

Amen

David Adam

Reading: Matt 21: 23-32

Reflection: Reflection on Matt 21: 23-32

(Pause 10 min music)

I Am Sure I Shall See - Taizé
https://youtu.be/LW_cU7TeOWw

Let us pray

**Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven.**

**The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the world.
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom
sustain our hope and come on Earth.**

**With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love,
now and forever.
Amen**



A baby pigeon on the edge of the nest
hears the call and begins his flight
can the soul of the seeker not fly
when a message arrives saying,
“You have been trapped in life like a bird
with no wings,
in a cage with no doors or windows
come, come back to me!”
How can the soul not rip open its coverings,
and soar to the sky.
What is the rope that pulls the soul from above?
What is the secret that opens the door?
The key is the flutter of the heart’s wings
and its endless longing.
When the door opens, walk on the path
where abundance awaits you,
Where everything old becomes new
and never look back.
Drink from the hands of the wine bearer
and you will be blessed
even in this life.

Rumi

**Most loving God,
you send us into the world you love,
give us grace to go thankfully and with courage
in the power of your Spirit.
Amen.**

Hymn: O The Word Of The Lord - Emmaus Music
<https://youtu.be/akwOjX5qmvs>

Please stand:

May the blessing of God, the eternal goodwill of God, the shalom of God, the wildness and the warmth of God, be among us and between us, now and always.

The divine Spirit dwells in us.
Thanks be to God



Adapted from A New Zealand Prayer Book; Christchurch: Genesis Pub, 1989.

Front image from Liège Cathedral, Trinity on Wallpaper Flare
Image on page 5 from
Image on page 6 from CDJ on openclipart.com
Music compiled by Ian Dearden

Reflection:

Matthew 21: 23-32

We all know people who interpret everything they see and hear in terms of secular explanations: it's coincidence; it's delusion; it was a dream; it was because of stress; madness; drugs; alcohol The religious authorities seem to be doing just that so Jesus doesn't engage with them. Why open himself to ridicule by those who neither believe him nor want to believe him? He talks to the unacceptables who take him seriously, even if it might be described as late in their lives. What Jesus is asking of us all is serious stuff. He doesn't have time to fool around with people who treat him as a fool or a renegade. Things were going wrong with the people of Israel, they were getting stuck in their rules and regulations, trying to do the right thing but not knowing what the right thing was. Others were being relegated to desperation states. Jesus was there to get it all back on track, at least socially, if not spiritually.

But spiritually requires serious application, not intellectual assent. There is a difference between understanding things in an academic way, and actually believing that what is being said matters, and matters to the point that one needs to do something about it. You can talk and think about friendship, for instance, and understand what that entails, but until you draw close to someone, sharing the minutiae of life, helping each other through difficult times, laughing together about the absurd, and sharing the mundane, bad tempers, and misunderstandings, one really doesn't know what friendship is. This, it seems, is what Jesus is talking about.

Again, one can't describe the taste of an orange to someone who has lost their sense of taste. It is an experience that one must have oneself to understand. Jesus is saying that these unacceptable people were going to enter the kingdom of heaven before the religious authorities because they were prepared to adventure whichever way they could to achieve what Jesus was offering. It wasn't an easy journey to understand but they were trying. That was what was important.

The Doctrine Commission of the General Synod of the Church of England states: "Salvation is to *experience* as the *source* and the *goal* of *my own being and living* the one who is the source and the goal of all things. [Italics added] The focus of the Doctrine Commission is that the *gift* of salvation cannot be wholly given unless the *Giver* is also accepted and experienced. The experience of the *Giver* is an integral part of the *gift*. The related issue

of sin is seen as the refusal of the gift, and therefore of the Giver, and the clinging to the self in preference. This is what the religious authorities were doing; they were refusing to accept Jesus as representing the gift. The unacceptables were prepared to learn how to do this. We must do the same.