

Did You Observe That? Webinar #3: May Moments (plus some) RESOURCES

Basic Starting Places for Any Festival...

1. *Taking Flight* & Kereru Publishing.
<https://kererupublishing.com/>
2. *Godspace*. <https://godspacelight.com>
3. *Painted Prayerbook*. <http://paintedprayerbook.com>
4. *Art & Theology*. <https://artandtheology.org>
5. *Re-imagining Worship*. <https://reimaginingworship.com>
6. *Liturgy*. <https://liturgy.co.nz>

***Handbook of Christian Feasts and Customs: The Year of the Lord in Liturgy and Folklore 1952* by Francis X. Weiser 390pp**

<https://www.scribd.com/document/3957343/Handbook-of-Christian-Feasts-and-Customs#download>

Earth Day 22 April

<https://www.earthday.org>

Gift of Wonder, Christine Sine. Chapter 7. Excellent.

Trinity

<https://www.lynebaab.com/blog/celtic-christianity-the-trinity>

ANZAC Day

<http://www.emergentkiwi.org.nz/archive/lest-we-forget-anzac-beginnings-through-the-words-of-kingmaker-wiremu-tamihana/>

<http://www.emergentkiwi.org.nz/archive/anzac-day-resources/>

Mother's Day

So this morning, on Mother's Day, we take our good memories of mother's as a grace and a blessing, and we express our gratitude for that good, while recognizing we may need to offer compassion, empathy, and prayer for healing and reconciliation for some among us.

Station: give everyone a post-it note sized paper. During service...write a few words, draw, make marks to your mother - alive, dead, known, unknown, loved or loathed... stick to wall... Follow with a prayer eg *Prayer for Mothers Day*

[Used Mother's Day 2018 and modified after comments from RoG Community]

Jesus' Words to Women on Mothers Day.

"I want you to know I'm praying for you if, like Tamar, you are struggling with infertility, or a miscarriage.

I want you to know that I'm praying for you if, like Rachel, you are counting the women among your family and friends who year by year and month by month get pregnant, while you wait.

I want you to know I'm praying for you if, like Naomi and my mother Mary, you have known the bitter sting of a child's death.

I want you to know I am praying for you if, like Joseph and Benjamin, your Mother has died.

I want you to know that I am praying for you if your relationship with your Mother was marked by trauma, abuse, or abandonment, or she just couldn't parent you the way you needed.

I want you to know I am praying for you if you are watching (or have watched) your mother age, and disappear into the long goodbye of dementia.

I want you to know I am praying for you if you are separated by distance from your mother, or from your children and perhaps grandchildren.

I want you to know that I am praying for you if, like my mother Mary, you are pregnant for the very first time and waiting uncertainly for the miracle of your first child.

I want you to know that I am praying for you if your children have turned away from you, painfully closing the door on relationship, leaving you holding your broken heart in your hands.

I want you to know I am praying for you if, like Moses' mother, you have put a child up for adoption, trusting another family to love your child into adulthood.

I want you to know I am praying for you if like Pharaoh's daughter, you have been called to love children who are not yours by birth (and thus the mother who brought that child into your life, even if it is complicated).

I want you to know I am praying for you if, like Hagar, you are mothering alone.

I want you to know that I am praying for you if motherhood is your greatest joy and toughest struggle all rolled into one.

I want you to know that I am praying for you if you are watching your child battle substance abuse, a public legal situation, mental illness, or another situation which you can merely watch unfold. My mother experienced that.

I want you to know that I am praying for you if you like so many women before you do not wish to be a mother, are not in a relationship, or in so many other ways do not fit into societal norms. My mother experienced that isolation too.

I want you to know that I am praying for you if you see yourself reflected in all, or none of these stories.

This mother's day, wherever and whoever you are, my father and I walk with you. You are loved. You are seen. You are known. You are complete in your relationship with me.

And may you know the deep love and grace without end, of your big, wild, beautiful God who is the very best example of a parent that I know. *Jesus*.

(*A Prayer for Mother's Day*, originally written by Amy Young, adapted by Mark Pierson & the Rhythms of Grace Church community, May 2018)

This Is To Mother You, Sinead O'Connor (or The Opiate Mass version)
Motherless Child, Over The Rhine. (pushes in different direction....)
God Our Mother, Lisa Gungor, The Liturgists, The Brilliance

Ascension

<https://jimfriedrich.com> search "ascension" for ideas and sermons. Excellent materials.
<https://www.youtube.com/watch?v=GjMM70CjLnU>

TRACK: Paul Kelly, *Meet Me In the Middle of the Air*

Pentecost

American beauty Bag scene <https://www.youtube.com/watch?v=gHxi-HSgNPc>
Mavis Staples, *Holy Ghost* ex One True Vine
Michelle Shocked, *Holy Spirit*

Trinity (Mark Pierson, *Fractals For Worship*.)

In Christian history an icon is an image – either painted or carved – that is used as an aid to Christian devotion or worship. Contrary to popular opinion, the icon itself is not worshipped, it is used as an aid to worshipping God. They may be very small (often just centimetres square) or large (more than 3 metres high). The painting of icons is a very technical art. Iconographers don't call themselves painters as they do not consider they draw the images. Rather it is the Holy Spirit who creates the icon. The iconographer simply traces the image. So they are said to write icons. The process of writing an icon originally required the permission of the church followed by a significant time of meditation and prayer about the subject. Others in the iconographer's community (usually a monastery) would also be in prayer during this time. The drawing technique has a strict discipline and is completely linear, without shadow or shading. Perspective is often unfamiliar to 21st Century eyes. Inverse perspective makes the viewer the vanishing point. Most icons are 'copied' from earlier ones without alteration, though this process is called 'multiplying' rather than copying.

One monk, Andrei Rublev oversaw the community painting of the famous 'Trinity' icon in 1411. The icon was meant to represent our communion with God, and the community of or within God. In the background of the icon there is the oak of Mamre, where Abraham met with the Lord in the form of three visitors (Genesis 18). Abraham shared food and drink with his visitors, and at this meal they gave him the promise of the son which was the beginning of the covenant people of God.

On the table in the middle of the picture is the cup of sacrifice – the centre of the icon and the centre of the Trinity is the sacrificial 'opening up' through suffering that draws humanity into the circle of the Community of God. We enter this community by sharing the sufferings of Christ and each other – by drinking the cup of sacrifice.

Symbolism in the icon:

Golden background – heavenly awareness

Blue – divinity

Haloed – holiness

Sceptres – Lordship

The Son and the Spirit are turned towards the Father

The Father is in the act of giving and sending (see lifted hand)

The Son gives himself – the blood red robes symbolise the Son's assumption.
The Spirit's robes are translucent – giver of divine life

The icon uses inverse perspective – a device used to draw the figures into each other. The space of the icon reaches out to the viewer, who is drawn into their communion.