

# The Chapel of St Peter-on-the-Wall Bradwell-on-Sea



## Evening Prayer *Healing the Land* July 19<sup>th</sup> 2020

### Opening

Let the light fade and the work be done,  
let the flowers and the laptops close,  
let the sun go down and the world become still  
and let the Son of God draw near.

Blest be all creation,  
**for all life comes from you.**

Blest be the earth,  
**may it support us tonight.**

## Song "God Be Merciful to Us"

<https://www.youtube.com/watch?v=MxYwpMJKLyM>

## Psalm 67

**For the director of music. With stringed instruments. A psalm. A song.**

- <sup>1</sup> May God be gracious to us and bless us  
and make his face shine on us—
- <sup>2</sup> so that your ways may be known on earth,  
your salvation among all nations.
- <sup>3</sup> May the peoples praise you, God;  
may all the peoples praise you.
- <sup>4</sup> May the nations be glad and sing for joy,  
for you rule the peoples with equity  
and guide the nations of the earth.
- <sup>5</sup> May the peoples praise you, God;  
may all the peoples praise you.
- <sup>6</sup> **The land yields its harvest;  
God, our God, blesses us.**
- <sup>7</sup> May God bless us still,  
so that all the ends of the earth will fear him.

## From Psalm 50

The mighty God calls to the earth  
from sun's rising to its sleep.  
God the Eternal Source shines forth  
perfect in spiritual beauty.

**With fiery skies and raging storms**

**God calls to heaven, to earth:**

**'Bring to me those faithful souls  
who give their hearts to me.'**

The Mighty God requires our eyes  
and beckons us to listen:

'you cannot earn a place near me,

for all that lives is mine:

**The cattle on a thousand hills,  
the wildlife, trees and birds.  
If I hungered, I'd not tell you  
for all that lives is mine.**

So call to me in trial, in joy,  
and give to me your thanks.  
Do not ingratiate yourselves;  
let gratitude abound.'



## **We bless you, Lord**

We bless you, Lord,  
**for the beauty of the trees,  
the softness of the air,  
the fragrance of the grass.**

We bless you, Lord,  
**for the soaring of the skies,  
the rhythms of the earth,  
the stillness of the night.**

We bless you, Lord,  
**for the twinkling of the stars,  
the freshness of the morning,  
the dewdrops on the flower.**

We bless you, Lord,  
**for the taste of good food,  
the trail of the sun,  
and the life that never goes away.**

*Chief Dan George. Chief of the Tsleil-Waututh Nation,  
North Vancouver, British Columbia.*

## **Song Touch the earth lightly**

<https://www.youtube.com/watch?v=-js8Ko2qU1I>

### **Lord, you are my island**

Lord, you are my island,

**in your bosom I nest.**

You are the calm of the sea,

**in that peace I rest.**

You are the waves on the shore's glistening stones,

**their sound is my hymn.**

You are the song of the birds,

**their tune I sing.**

You are the sea breaking on rock,

**I praise you with the swell.**

You are the ocean that laps my being,

**in you I dwell.**

### **Reading 1 Kings 2.10-12; 3.16-28**

<sup>10</sup> Then David slept with his ancestors, and was buried in the city of David.

<sup>11</sup>The time that David reigned over Israel was forty years; he reigned for seven years in Hebron, and thirty-three years in Jerusalem. <sup>12</sup>So Solomon sat on the throne of his father David; and his kingdom was firmly established.

#### **Solomon's Wisdom in Judgement**

<sup>16</sup> Later, two women who were prostitutes came to the king and stood before him. <sup>17</sup>One woman said, 'Please, my lord, this woman and I live in the same house; and I gave birth while she was in the house. <sup>18</sup>Then on the third day after I gave birth, this woman also gave birth. We were together; there was no one else with us in the house, only the two of us were in the house. <sup>19</sup>Then this woman's son died in the night, because she lay on him. <sup>20</sup>She got up in the middle of the night and took my son from beside me while your servant slept. She laid him at her breast, and laid her dead son at my breast. <sup>21</sup>When I rose in the morning to nurse my son, I saw that he was dead; but when I

looked at him closely in the morning, clearly it was not the son I had borne.’

<sup>22</sup>But the other woman said, ‘No, the living son is mine, and the dead son is yours.’ The first said, ‘No, the dead son is yours, and the living son is mine.’ So they argued before the king.

<sup>23</sup> Then the king said, ‘One says, “This is my son that is alive, and your son is dead”; while the other says, “Not so! Your son is dead, and my son is the living one.”’ <sup>24</sup>So the king said, ‘Bring me a sword’, and they brought a sword before the king. <sup>25</sup>The king said, ‘Divide the living boy in two; then give half to one, and half to the other.’ <sup>26</sup>But the woman whose son was alive said to the king—because compassion for her son burned within her—‘Please, my lord, give her the living boy; certainly do not kill him!’ The other said, ‘It shall be neither mine nor yours; divide it.’ <sup>27</sup>Then the king responded: ‘Give the first woman the living boy; do not kill him. She is his mother.’ <sup>28</sup>All Israel heard of the judgement that the king had rendered; and they stood in awe of the king, because they perceived that the wisdom of God was in him, to execute justice.

This is the word of the Lord

**All Thanks be to God**

**Song** God of Mercy, God of Grace

<https://www.youtube.com/watch?v=LAK-SWxUwE>

## Reading 2 Acts 4.1-22

Peter and John Before the Sanhedrin

<sup>1</sup>The priests and the captain of the temple guard and the Sadducees came up to Peter and John while they were speaking to the people. <sup>2</sup>They were greatly disturbed because the apostles were teaching the people, proclaiming in Jesus the resurrection of the dead. <sup>3</sup>They seized Peter and John and, because it was evening, they put them in jail until the next day. <sup>4</sup>But many who heard the message believed; so the number of men who believed grew to about five thousand.

<sup>5</sup> The next day the rulers, the elders and the teachers of the law met in Jerusalem. <sup>6</sup> Annas the high priest was there, and so were Caiaphas, John, Alexander and others of the high priest's family. <sup>7</sup> They had Peter and John brought before them and began to question them: "By what power or what name did you do this?"

<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people! <sup>9</sup> If we are being called to account today for an act of kindness shown to a man who was lame and are being asked how he was healed, <sup>10</sup> then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. <sup>11</sup> Jesus is

"the stone you builders rejected,  
which has become the cornerstone.'[a]

<sup>12</sup> Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved."

<sup>13</sup> When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus. <sup>14</sup> But since they could see the man who had been healed standing there with them, there was nothing they could say. <sup>15</sup> So they ordered them to withdraw from the Sanhedrin and then conferred together. <sup>16</sup> "What are we going to do with these men?" they asked.

"Everyone living in Jerusalem knows they have performed a notable sign, and we cannot deny it. <sup>17</sup> But to stop this thing from spreading any further among the people, we must warn them to speak no longer to anyone in this name."

<sup>18</sup> Then they called them in again and commanded them not to speak or teach at all in the name of Jesus. <sup>19</sup> But Peter and John replied, "Which is right in God's eyes: to listen to you, or to him? You be the judges! <sup>20</sup> As for us, we cannot help speaking about what we have seen and heard."

<sup>21</sup> After further threats they let them go. They could not decide how to punish them, because all the people were praising God for what had happened. <sup>22</sup> For the man who was miraculously healed was over forty years old.

This is the word of the Lord

**All Thanks be to God**

## **Thanksgiving**

We give you thanks for moments of grace in the  
life of the cosmos;  
for the explosion of a star and the birth of our planet.

**We give you thanks for the moments of grace in  
the life of a person; the power of attraction and  
the wonder of a birth.**

**Talk** Chapel Evening Service Sunday 19th July 2020

Psalm 67 - The Nations Called to Praise God - To the leader: with stringed instruments. A Psalm. A Song.

**Sermon – Link:** <https://youtu.be/8pSeht9UaII>

This psalm is part of a group of 4 (65-69) and carries on the theme of the Gospel today about God's ways being revealed to all nations, so that they may be blessed. This carries the theme of the parables of the sower and the weeds and wheats. The parable of weeds and wheats which we hear today, hear that good seed is sown in good soil, but it sabotaged by evil. The parable speaks of the final harvest when the wheat and weed are separated. Rather like Psalm 65, with its twin roots in the Genesis story of creation and the Exodus story of redemption, Psalm 67 grows both from a blessing in Moses' time and from an earlier one in Abraham's.

Very familiar are the words God gave to Moses, for his brother Aaron and every succeeding high priest to use in blessing Israel. It's opening lines are clearly the model for those of our psalm: The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you' – Numbers 6:24-25.

Our psalmist builds his poem on this text, developing it in the light of the original blessing given centuries before to Abraham: 'I will make you into a

great nation and I will bless you; I will make your name great and you will be a blessing...All peoples on earth will be blessed through you (Genesis 12:2-3). In Abraham's time God chose this family; in Moses' time he would make it his people, his nation; yet it is the smaller company that is given the greater prospect.

All four psalms in this group touch on the theme of harvest. It does not have the prominence that the NIV of verse 6 seems to give it. ('If verses 1-5 happen, then what we are really hoping for, i.e. the harvest, will follow'). What the psalmist is looking forward to is something infinitely greater than that.

Verse 3, repeated word for word as verse 5, is a kind of refrain. What is the great object? That God should be glorified by all the nations: the refrain states it twice over. The core of the poem, verse 4, sees it happening only when God governs and guides them. And how could that come about? By their seeing the gospel, say verses 1-2 and 6-7, in a blessed and radiant Israel. The gathering in of the nations – now that is a harvest. Jesus said the same in Matthew 9:36-38 and John 4:30-35 (Source – The Message of the Psalms – Wilcock, M, 2001).

As we hear this psalm in our context today, we pray that we can continue to sow the good seed and to help organisations to do this overseas. We pray that the leaders of the nations will come to be led by God and his ways, especially at this challenging time and pray that his blessings will come to all people, so that we can all come to know him and give him praise, **Amen.**

## **Intercessions**

Generosity of God, spilling over into creation,  
we bless you for flowers and their wealth of beauty,  
for creatures and their glorious variety,  
for seas and seasons and scents.

**May we, too, reflect something of your glorious generosity.**

We pray for the well-being of the creation,  
the healthfulness of the air,  
the richness of the earth and its provisions,  
and the beauty of the whole world.

**Creator, make us co-workers with you  
that the earth and all who live upon it**



**may reap a full harvest.**

Show us how to reflect your rhythms in our life  
and work and to conserve the world's rich resources.

**Help us to give all creatures their due respect,  
to tend cattle and crops with care.**

Guide science along wise and considerate ways  
that we may fashion agriculture that truly enhances  
and that we may sustain a vibrant environment.

**May we, too, shine with the vibrancy of your love.**

Thank you for your love for us, strong and nurturing;  
**we give back our lives to you.**

Thank you for our minds and bodies;  
**we give back our lives to you.**

Thank you for the past day;  
**we give back our lives to you.**

After creation God rested;  
**we give back our lives to you.**

**Song** As Now the Sun's Declining Rays

<https://www.youtube.com/watch?v=2QfVqAbCiwQ>

## **Closing**

Protect us through the hours of this night,  
be they silent or stormy, that we who are wearied  
by the changes and chances of a restless world  
may rest upon you eternally.

You created the world out of love;  
**now we return to you in love.**

Let us rest in God this night  
**and awake in newness of life.**

Prayers from Liturgies from Lindisfarne. Ray Simpson