

desire too poor to seek an object of desire, self-forgetful openness, and blind trust. "For we walk by faith and not by sight" (2 Cor 5:7).

SEND FORTH YOUR LIGHT AND YOUR TRUTH  
LET THEM GUIDE ME  
LET THEM BRING ME TO YOUR HOLY MOUNTAIN  
TO THE PLACE WHERE YOU DWELL

## UNION

From the Christian point of view, contemplation reveals our immersion in the mystery of God in Christ, where St. Paul says our lives are hidden (Col 3:3) and where God is revealed as the Being of our being; the Love of our loving, the Life of our living. The mystery of God in Christ seeks to bring Himself to others through us, as food for the hungry, clothing for the naked, justice for the imprisoned, and compassion for the stranger, the widow, the orphan. Contemplation and the lifestyle leading to it and flowing from it, asks but a single question, "What does kindness look like at any given moment?"

CHRIST, LOVE OF ALL LOVING  
FIRE THAT BURNS WITHIN ME  
MY HEART LIVES ONCE MORE  
HALLELUJAH  
HALLELUJAH

If you would like to receive the Imago Dei email meditations to encourage your life of prayer, you can sign up on website or email [imago@shaw.ca](mailto:imago@shaw.ca)

Check our website for information about groups meeting locally. Rob Des Cotes' books are available online.

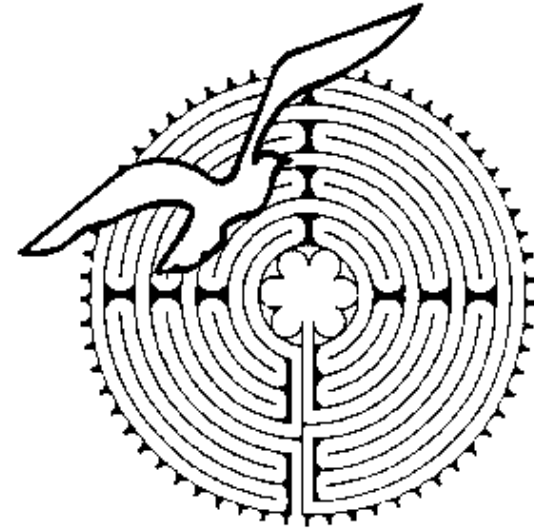
Our next **Contemplative Communion Service** will be **Saturday, June 5 @ 7 pm.**

## Imago Dei Christian Community

[www.imagodeicommunity.ca](http://www.imagodeicommunity.ca)

# *Contemplative Liturgy*

## *May 1, 2021*



with meditations from Martin Laird\*

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*\*'An Ocean of Light'*

# *Contemplative Liturgy*

If we experience a longing for God, Truth, Beauty, Happiness, the Peace and Silence that have no opposite, then we have in some hidden way known God, and for this hidden knowledge to have taken place, God must first have known us in some hidden way. Our very longing for God is a response to having already been touched and embraced by God.

O GOD WE CALL (rpt)  
FROM DEEP INSIDE WE YEARN (rpt)  
FOR YOU

## **AWAKENING**

Desire is but our homing instinct for God, even when there is static, confusion, and a missing of the mark yet again. "You have made us for yourself, O Lord," Augustine says, "and our heart is restless until it rests in you." Augustine hears the distant echoes of the Psalmist, "In God alone is my soul at rest" (Ps:61:1).

IN THE CLEFT OF THE ROCK, IN THE HIDING PLACE  
SHOW ME YOUR FACE  
IN THE WHISPER OF THE WIND,  
IN THE SILENCE OF PRAYER  
LET ME HEAR YOUR VOICE

FOR YOUR VOICE IS SWEET AND YOUR FACE IS LOVELY  
I WILL SEARCH FOR THE ONE MY HEART LOVES  
YOUR VOICE IS SWEET AND YOUR FACE IS LOVELY  
I WILL SEARCH FOR THE ONE I LOVE

## **ILLUMINATION**

The Psalmist says, "Lord you search me and you know me...For you formed me in my inmost being and knitted me together in my mother's womb ...as I was being fashioned in secret" (Psalm 139). The searching, sifting presence of God comes as God's initiative. It is not something we need to

seek, for it is already given us as a Gift from all eternity. We become ever more present to this Presence only by way of release and receptivity. Not through calculating grasp and acquisition. We don't drive around town in search of our own nose. Even though we can't see it, somehow we trust, drive home, and put the car back in the garage.

SEARCH ME, O LORD  
TEST MY ANXIOUS THOUGHTS  
SEE IF THERE IS ANYTHING WRONG IN ME

LEAD ME, O LORD  
LEAD ME INTO LIFE  
LEAD ME INTO LIFE EVERLASTING,  
INTO LIFE

## **CONFESSION**

The maturing contemplative is too poor to be concerned with spiritual progress. If there is a measure of spiritual progress, it will be found in the rib cage of failure: in our debilitating faults, our defeats, our wounds, our solidarity with those who are marginalized from every circle of meaning they belong to. This seems to be the way Divine love works, to seek out and indwell where we hurt the most.

JESUS YOUR LOVE IS SHINING WITHIN US  
MY HEART WELCOMES YOUR LOVE  
JESUS YOUR LOVE IS SHINING WITHIN US  
MY HEART WELCOMES YOUR LOVE (rpt)

## **COMMUNION**

A person drawn deeply to silent prayer over decades approached a wise teacher in the ways of prayer. "I want to get prayer down cold," she declared. She clearly meant the techniques of posture, breath, the use of a prayer-word, how much time each day. The teacher responded, "Go home. Come back when you have given up all notions of prayer as a way of getting what you want from prayer." Harrowing words. Indeed, among all the crucial skills for the practice of contemplation perhaps most important are a richness of