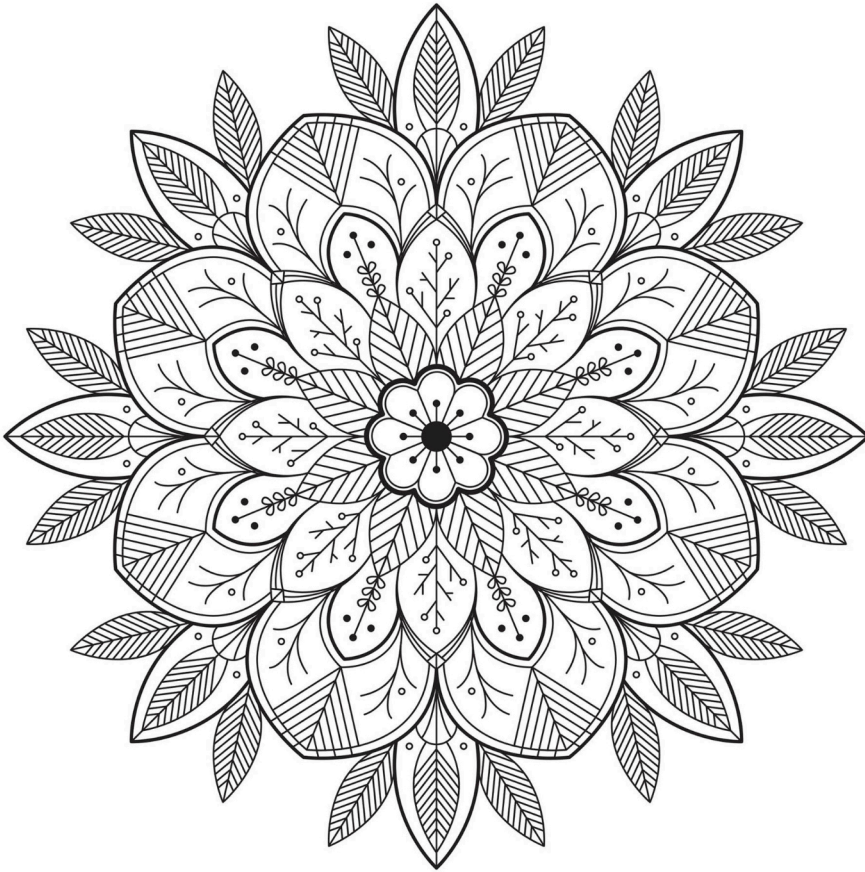


VESPERS FALL 2024



AN OFFERING OF
GOOD SOIL LUTHERAN CAMPUS MINISTRY

WELCOME TO VESPERS

This is a space for contemplative encounter among spiritual seekers, the Jesus-curious, and professed Christians; the sacred circulation of wisdom, music, and questions nourishes us for lives of purposefulness and love.

This service adapts the traditional, ecumenical form of “vespers” (a word that simply means “evening”). Our homespun liturgy combines language from John Philip Newell’s *Praying with the Earth: A Prayerbook for Peace*, the digital library of *enfleshed*, and the *Iona Abbey Worship Book*, as well as resources from the vespers settings found in the *Evangelical Lutheran Worship* and *Lutheran Worship* hymnals.

The rotation of songs and additional readings are from a wide range of sources, not all Christian in origin. We cite sources as they appear in the bulletin, honoring the wisdom of our spiritual kin with humility and gratitude. We encourage you to engage with and support the thinkers and songwriters who appeal to you.

Hospitality notes for our time together:

- **Attend to your well-being.** We celebrate the distinctive heart, mind, and life experience you bring tonight; we trust your discernment to be invited, supported, and challenged in ways - and to degrees - that are healthy and right for you.
- **Engage actively or just be here!** Wherever you see a “+” symbol next to a section, you are invited to participate - bold liturgical text is traditionally spoken all together. However, it is entirely valid to simply *be* here in a more passive posture. How or if you participate may vary week to week, or even section by section. There’s no pressure to be here “the right way.”
- **Blank space in your bulletin** is provided to encourage you to journal, doodle, or take notes during any of the multiple periods of quiet, if you wish.
- **Restrooms** are located just outside the sanctuary, located on your left as you leave through the main doors. Though the restrooms are labeled for “men” and “women,” please utilize whichever best accommodates your comfort and safety.

WELCOME

OPENING DIALOGUE+



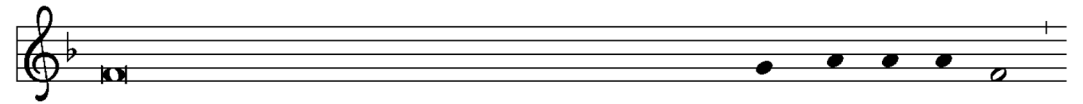
‘Come,’ my | he- art says, ‘seek | now God’s face.’ (Ps. 27:8)
God is our re- | fuge and strength, a very present | help in trouble. (Ps. 46:1)
Sing to God | a new song. Sing to God, | all the earth. (Ps. 96:1)

CANDLE LIGHTING

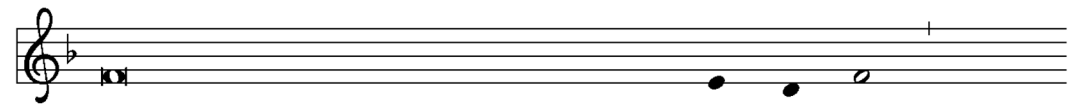
At the ending of the day
in the interplay of light and dark
we give thanks for the darkness
and we light a light:
in the name of the God who creates life,
in the name of the Savior who loves life,
in the name of the Spirit who is the fire of life.

Amen.

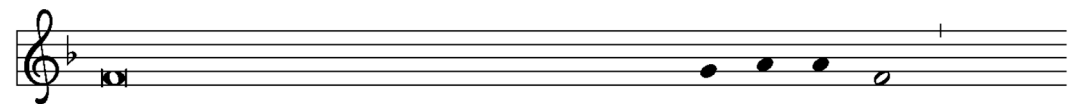
THANKSGIVING FOR LIGHT



We give you thanks, O God, for in the beginning you called light in - to being,



and you set lights in the sky to govern night and day.



In a pillar of cloud by day and a pillar of fire by night



you led your peo - ple in - to freedom.



Enlighten our darkness by the light of your Christ; may your Word be
a lamp to our feet and a light to our path; for you are mer-ci - ful,
and you love your whole cre-a-tion, and with all your crea-tures we give you glory,
through your Son Je - sus Christ, in the unity of the Ho - ly Spirit,
now and for - ev - er. **A - men.**

SONG +

May I Be Empty

Batya Levine

SCRIPTURE & REFLECTION +

A gospel verse is shared to illuminate the concerns, questions, and practices of Jesus; we then hold space for reflection, inquiry, and insight.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (Matt. 5:3) NRSVUE

WISDOM OF ANCESTORS AND KIN

A reading is shared to infuse us with the spiritual wisdom of those who have come before us and those who discern beside us.

I don't know what dignity is. Not cognitively. But I know what it feels like. To be loved, to receive honor, to be encountered as a human, not because of any demonstration or performance as such, but because, in mystery, your very being is a miracle, your existence a delicate stitch in the cosmos. Dignity will never depend on anyone's belief in it, certainly not your own. ... It is inherent.

Our liturgies begin with dignity, because that is where any kind of liberation begins: with an awareness that you are worthy of so much more than whatever form your chains have taken today. For now, you are here — breathing, being, granting a gift that cannot be replicated. Your simple, miraculous, necessary existence.

Cole Arthur Riley, *Black Liturgies*

GOSPEL CANTICLE

*The Magnificat (Mary's song of praise from Luke 1, left) is a traditional vespers canticle.
The re-imagining of this ancient text (right) was composed by Rev. M Jade Kaiser.*

*My soul magnifies the Lord,
and my spirit rejoices in God my Savior,
for he has looked with favor on the lowly state
of his servant.*

*Surely from now on all generations
will call me blessed,
for the Mighty One has
done great things for me,
and holy is his name;
indeed, his mercy is for those who fear him
from generation to generation.*

*He has shown strength with his arm;
he has scattered the proud
in the imagination of their hearts.
He has brought down the powerful
from their thrones
and lifted up the lowly;
he has filled the hungry with good things
and sent the rich away empty.*

*He has come to the aid of his child Israel,
in remembrance of his mercy,*

*according to the promise he made
to our ancestors,
to Abraham and to his descendants forever.*

Come, Great Healer,
and be birthed through us.

SONG +

Come and Fill Our Hearts

Taizé Community

PRAYERS OF THE COMMUNITY +

During this time, you are invited to light a candle or to simply be present with open heart and open mind.

We bring our hearts to the Heart of creation, as tonight we pray for:

beloved ones who are suffering;

those who cause harm, who are an “enemy” to us or our those we love;

those whose love and wisdom still illuminate our lives from beyond death;

broader circumstances that trouble our world;

the earth and all its creatures;

ourselves, that we might grow in generosity of spirit, clarity of mind, and warmth of affection.

My soul is alive with thoughts of God.
What a wonder, Their liberating works.
Though the world has been harsh to me,
God has shown me kindness,
seen my worth,
and called me to courage.

Surely, those who come after me
will call me blessed.
Even when my heart weighs heavy with grief,
still, so does hope abide with me.
Holy is the One who makes it so.
From generation to generation,
Love's Mercy is freely handed out;
none are beyond the borders of
God's transforming compassion.

The power of God is revealed
among those who labor for justice.
God humbles the arrogant.
They turn unjust thrones into dust.
Their Wisdom is revealed in
the lives and truths of those on the margins.
God is a feast for the hungry.
God is the great re-distributor
of wealth and resources.

Through exiles and enslavement,
famines and wars,
white supremacy and climate crises,
God is a companion in loss,
a deliverer from evil,
a lover whose touch restores.

This is the promise They made
to my ancestors,
to me,
to all the creatures and creations,
now and yet coming,
and in this promise,
I find my strength.



Gathered into one by the Ho-ly Spir - it, let us pray as Je-sus taught us.

PRAYER OF JESUS +



Our Fa - ther in heav - en, hal - lowed be your name,



your king - dom come, your will be done, on earth as in heav - en.



Give us to - day our dai - ly bread. For - give us our sins as we



for-give those who sin a-against us. Save us from the time of tri - al



and de - liv - er us from e - vil. For the king - dom, the pow'r,



and the glo - ry are yours, now and for - ev - er. A - men.

BLESSING

Bless to us, O God,
the moon that is above us,
the earth that is beneath us,
the friends who are around us,
and your image deep within us.

Amen.