

Quiet Day

10 DECEMBER 2022

CONTEMPLATIVE PRAYER AND THE INCARNATION IN JOHN'S GOSPEL

- 9:30 - 9:40 **Introduction**
- 9:40 - 10:40 **First Conference**
- 9:40 - 9:55 First session of reflections on the theme of the day
- 9:55 - 10:18 First session for thoughtful, conversational prayer: Restrooms, refreshments, stroll the grounds, reflect in the church. The entire campus is open to us. **Please maintain quiet. Please keep talking to a minimum and please talk quietly. Thank you!**
- 10:20 - 10:40 1st session of Silent Prayer in the Sanctuary – or thoughtful meditation in the Music Center
[Enter silently from 10:18 to 10:20. At 10:20 we will intone the bell and begin silent prayer.]
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- 10:40 - 11:40 **Second Conference**
- 10:40 - 10:55 Second session of reflections on the theme of the day
- 10:55 - 11:18 Second session for thoughtful, conversational prayer: Restrooms, refreshments, stroll the grounds, reflect in the church. The entire campus is open to us. **Please maintain quiet. Please keep talking to a minimum and please talk quietly. Thank you!**
- 11:20 - 11:40 2nd session of Silent Prayer in the Sanctuary – or thoughtful meditation in the Music Center
[Enter silently from 11:18 to 11:20. At 11:20 we will intone the bell and begin praying.]
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- 11:40 - 12:00 **Third Conference**
- 11:40 - 11:55 Third session of reflections on the theme of the day
- 11:55 - 12:18 Third session for thoughtful, conversational prayer: Restrooms, refreshments, stroll the grounds, reflect in the church. The entire campus is open to us. **Please maintain quiet. Please keep talking to a minimum and please talk quietly. Thank you!**
- 12:20 - 12:40 3rd session of Silent Prayer in the Sanctuary – or thoughtful meditation in the Music Center
[Enter silently from 12:18 to 12:20. At 12:20 we will intone the bell and begin praying.]
- 12:40 - 1:00 **Eucharist. All are welcome.**

Contemplative Prayer and the Incarnation in John's Gospel

In today's Quiet Day we will explore how the Incarnation in the Gospel of John offers unique insights for our practice of silence and prayer taught by Jesus in the Lord's Prayer.

A mostly literal and therefore somewhat awkward translation of the Gospel of John Prologue

¹ In the beginning was the Word,
and the Word was toward God,
and the Word was God.

²This One [the Word] was in the beginning toward God.

³ All things through him came into being,
and apart from him came into being not even one [thing].
That which had come to be ⁴ in him was life,
and the life was the light of humanity.

⁵ And the light in the darkness shines [on],
and the darkness it not holds back [[overtakes, seizes, controls, overcomes]].

⁶There came a man, having been sent from God, whose name was John; ⁷ this one came to be a witness in order that he might bear witness to the light, in order that all might believe through him. ⁸Not was that one the light, but in order that he might bear witness to the light. ⁹The true light, which enlightens all humanity, was coming into the world.

¹⁰ In the world he was,
and the world through him came into being,
and the world did not recognize him.

¹¹ To his own he came,
and his own people did not receive him.

¹² But to all who did receive him,
he gave to them authority children of God to become.

[That is] to those who *believe into* his name, ¹³ who not out of blood and not out of the will of flesh and not out of the will of man, but out of God were begotten.

¹⁴ And the Word flesh became
and made his dwelling in us,
and we have seen his glory,
glory as the one and only [son or begotten] from the father,
full of grace and truth.

(¹⁵ John bore witness concerning him and cried out saying, “This one was whom I told you; ‘the one who comes after me ranks ahead of me, because he existed before me.’”)

¹⁶ For out of the fullness of him
we have all received
even grace upon grace.

¹⁷ For the Law through Moses was given, grace and truth through Jesus Christ came. ¹⁸ God no one has seen ever; the one and only begotten God who *exists into* the bosom of the Father, that one has explained [[revealed, disclosed]] him.

Parentheses () indicate the grammar of the text
Single brackets [] indicate something implied in the text
Double brackets [[]] indicate an alternate translation
Italics added for emphasis

Matthew 6:9-13

But whenever you pray, go into your inner room and close (lock, bar) the door and pray to your father in secret, and your father who sees in secret will reward you.

Father

our

who dwells in the heavens;

let be hallowed/sacred your Name;

let your kingdom come;

let your will be done,
as in heaven also on earth;

our bread, the *epiousion*¹, give to us today;

and forgive us our debts,
as we also forgive those indebted to us;

and do not lead us into temptation,
but deliver/rescue us from evil.

Luke 11:2-4

She (Martha) had a sister named Mary, who sat at the Lord's feet and listened to his word.

11:1 Jesus was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." He said to them, "When pray say:

Father

let be hallowed/sacred your Name

let your kingdom come

our bread, the *epiousion*, give to us each day

and forgive us our sins,
as we also forgive those indebted to us

and do not lead us into temptation

¹ "*epiousion*" = super substantial or the bread of the new era (the Kingdom of God) or the Holy Spirit