

Cathedral Church of St. Mark

Salt Lake City, Utah



Light in the Darkness

Contemplative Evening Prayer

Epiphany
January 16, 2021

EVENING PRAYER RITE II

5:00 p.m.

Officiant — The Very Rev. Tyler Doherty, Dean & Rector
Pianist — Chris Wootton Lay Reader — Bill Leach Cantor — Evelyn Lamb
Soloists — Holly Huff, Christopher LeCluyse, Emily Spencer



Opening Sentence

Jesus said, "I am the light of the world; whoever follows me will not walk in darkness but will have the light of life." *Amen. John 8:12*

Confession of Sin

Officiant

Let us confess our sins against God and our neighbor.

Officiant and People

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Officiant

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. *Amen.*

+The Invitatory & Psalter+

Officiant O God, make speed to save us.

People O Lord, make haste to help us.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

Alleluia.

Phos hilaron *The Lord is my light*

Taizé

Calmly (♩ = 66)

Theme I

A1 Dm G A2 B1 B2 fine

The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The

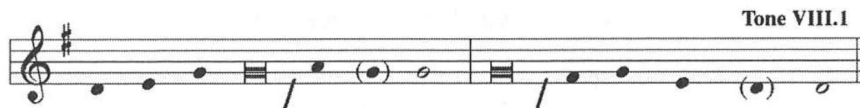
Theme II

A1 A2 B1 B2 fine

The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The



Psalm 139:1-5, 12-17 *Domine, probasti*



- 1 [Lord, you have] searched me out and / known me; *
you know my sitting down and my rising up;
you discern / my thoughts from afar.
- 2 You trace my journeys and my resting/-places *
and are acquaint/ed with all my ways.
- 3 Indeed, there is not a word / on my lips, *
but you, O Lord, know it / altogether.
- 4 You press upon me behind / and before *
and lay your / hand upon me.
- 5 Such knowledge is too wonder/ful for me; *
it is so high that I can/not attain to it.
- 12 For you yourself created my / inmost parts; *
you knit me together / in my mother's womb.
- 13 I will thank you because I am marvelously / made; *
your works are wonderful, / and I know it well.
- 14 My body was not hidden / from you, *
while I was being made in secret
and woven in the / depths of the earth.
- 15 Your eyes beheld my limbs, yet unfinished in the womb;
all of them were written / in your book; *
they were fashioned day by day,
when as yet / there was none of them.
- 16 How deep I find your / thoughts, O God! *
how great / is the sum of them!
- 17 If I were to count them, they would be more in number / than the
sand; *
to count them all, my life span would / need to be like yours.

+The Lessons+

The First Lesson

1 Corinthians 6:12-20

Reader: A reading from the first letter of Paul to the Corinthians.

"All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by anything. "Food is meant for the stomach and the stomach for food," and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh." But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.

Reader: The Word of the Lord.

People: Thanks be to God.



The Song of Simeon *Nunc dimittis*

Hymnal 499

Unison or harmony

Lord God, you now have set your ser - vant free to go in

The first system of musical notation for 'The Song of Simeon'. It consists of a treble and a bass staff. The treble staff begins with a G-clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style. The bass staff begins with an F-clef and provides a harmonic accompaniment. The lyrics 'Lord God, you now have set your ser - vant free to go in' are written below the staves.

peace as prom-ised in your word; my eyes have seen the

The second system of musical notation. The melody continues from the first system. The lyrics 'peace as prom-ised in your word; my eyes have seen the' are written below the staves.

Sa - vior, Christ the Lord, pre-pared by you for all the

The third system of musical notation. The melody continues. The lyrics 'Sa - vior, Christ the Lord, pre-pared by you for all the' are written below the staves.

world to see, to shine on na - tions trapped in dark - est night,

The fourth system of musical notation. The melody continues. The lyrics 'world to see, to shine on na - tions trapped in dark - est night,' are written below the staves.

the glo - ry of your peo - ple, and their light.

The fifth system of musical notation, which concludes the piece. The melody ends with a double bar line. The lyrics 'the glo - ry of your peo - ple, and their light.' are written below the staves.

The Second Lesson

John 1:43-51

Reader: A reading from the Gospel according to John.

Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

Reader: The Word of the Lord.

People: Thanks be to God.

Guided Lectio Divina



The Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,
and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,

the holy catholic Church,

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and the life everlasting. Amen.



+THE PRAYERS+

Officiant The Lord be with you.
People And also with you.
Officiant Let us pray.

Our Father in heaven,
 hallowed be your Name,
 your kingdom come,
 your will be done,
 on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
 as we forgive those
 who sin against us.
Save us from the time of trial,
 and deliver us from evil.
For the kingdom, the power,
 and the glory are yours,
 now and for ever. Amen.

Suffrages A

Officiant Show us your mercy, O Lord;
People And grant us your salvation.
Officiant Clothe your ministers with righteousness;
People Let your people sing with joy.
Officiant Give peace, O Lord, in all the world;
People For only in you can we live in safety.
Officiant Lord, keep this nation under your care;
People And guide us in the way of justice and truth.
Officiant Let your way be known upon earth;
People Your saving health among all nations.
Officiant Let not the needy, O Lord, be forgotten;
People Nor the hope of the poor be taken away.
Officiant Create in us clean hearts, O God;
People And sustain us with your Holy Spirit.

The Collects

O God, the source of eternal light: Shed forth your unending day upon us who watch for you, that our lips may praise you, our lives may bless you, and our worship on the morrow give you glory; through Jesus Christ our Lord. *Amen.*

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. *Amen.*

Prayers *O Lord, hear my prayer*

Taizé

$\text{♩} = 72$

O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O
The Lord is my song, the Lord is my praise: All my hope comes from God. The

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O
Lord is my song, the Lord is my praise: God, the well - spring of life. The

The General Thanksgiving

Officiant and People

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

Closing Hymn *Within our darkest night*

Taizé

♩ = 63

p B Em D

With - in our dark-est night, you kin - dle the fire that nev - er dies a -
 Dans nos ob - scu - ri - tés al - lu - me le feu qui ne s'é-teint ja -

p

G *mf* C G D *f* *p* G Em C Am

way, nev - er dies a - way. With - in our dark-est night, you kin - dle the
 mais, ne s'é-teint ja - mais. Dans nos ob - scu - ri - tés, al - lu - me le

mf *f* *p*

B Em Am B *pp* Em Am B *fine*

fire that nev - er dies a - way, nev - er dies a - way. With - in our dark - est
 feu qui ne s'é-teint ja - mais, ne s'é-teint ja - mais. Dans nos ob - scu - ri -

pp *fine*

Officiant concludes the service

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

+++The service ends in silence+++

The Practice of Lectio Divina

In the centuries-old tradition of *lectio divina* – which is Latin for *sacred reading* – it is suggested that, before or after your morning or evening meditation, you read a passage of scripture. After reading this go back to it, either then or later, and spend some time – even 15 or 20 minutes if you can - reverently turning the passage over in your heart. Read slowly and lovingly, pausing whenever the words draw you into silence. Close your eyes and experience the meaning of the words for you *now*. But even more, experience the presence found in them. Let the reality of the words become more and more a part of your being.

During the time of *lectio*, the historical setting of the passage is not as important as the place it has in *your* life *now*. In a real sense, you are not the same person you were ten, five or even one year ago. Since you are always a 'new person' your response to the Word will never be the same. You may find yourself making acts of the will to conform your life more to the message of the text. One day you may rest in a deep peace. Another day you may be aware of tension, anger or sorrow. These feelings should not cause any anxiety because they are all part of God's healing action at work in you. In time, you will learn to accept yourself as a work-in-progress, and your growing appreciation for the Living Word of God will lead you to a life of constant wonder, gratitude and love.

- *Lectio*: Read or listen to the passage and notice what word or phrase speaks to you. *What am I hearing?*
- *Meditatio*: Repeat the word or phrase over and over, allow it to sink into and act on your heart, notice any feelings, thoughts, questions arising and allow these to touch your life. *How is this touching me? What new insight am I being invited to embrace?*
- *Oratio*: Either silently in the depths of your heart, or aloud, offer up a prayer to help you embrace or step into what your meditatio has opened for you.
- *Contemplatio*: Rest in God, turning the phrase you have been drawn over in your heart as a means of staying present to God. When thoughts and images arise, return to slowly turning the phrase over in your heart.

How to Meditate by Fr. Laurence Freeman, OSB

Sit down. Sit still with your back straight. Close your eyes lightly. Then interiorly, silently begin to recite a single word – a prayer word or mantra. We recommend the ancient Christian prayer-word "Maranatha". Say it as four equal syllables. Breathe normally and give your full attention to the word as you say it, silently, gently, faithfully and - above all - simply.

The essence of meditation is simplicity. Stay with the same word during the whole meditation and in each meditation day to day. Don't visualise but listen to the word, as you say it. Let go of all thoughts (even good thoughts), images and other words. Don't fight your distractions: let them go by saying your word faithfully, gently and attentively and returning to it as soon as you realise you have stopped saying it or when your attention wanders. Meditate twice a day, morning and evening, for between 20 and 30 minutes. It may take a time to develop this discipline and the support of a tradition and community is always helpful. Visit wccm.org for more information.