



Light in the Darkness
Contemplative Eucharist

October 10, 2020
Ordinary Time

HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Very Reverend Tyler Doherty, Dean & Rector

Lay Reader — Ernie Hale Cantor— Michael Rasmussen

Soloists — Emily Spencer, Bonnie Weiss & Knute Rife

+THE WORD OF GOD+

Opening Hymn *The Lord is My Light*

Taizé

Musical score for the hymn "The Lord is My Light" by Taizé. The score is written in G major, 4/4 time, with a tempo marking of "Calmly (♩ = 66)". It features a single melodic line on a treble clef staff. The lyrics are: "The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The". The score includes four measures of music, each with a circled letter above it: (A1), (A2), (B1), and (B2). The first measure is marked "Dm" and the second "G". The final measure is marked "fine".

Theme II

Musical score for the hymn "The Lord is My Light" by Taizé. The score is written in G major, 4/4 time, with a tempo marking of "Calmly (♩ = 66)". It features a single melodic line on a treble clef staff. The lyrics are: "The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The". The score includes four measures of music, each with a circled letter above it: (A1), (A2), (B1), and (B2). The final measure is marked "fine".

Celebrant Blessed be the one, holy, and living God.

People Glory to God for ever and ever.

Celebrant

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

Gloria

Taizé

Musical score for the Gloria by Taizé. The score is written in G major, 4/4 time, with a tempo marking of "Canon ♩ = 80". It features a single melodic line on a treble clef staff. The lyrics are: "Glo - ri - a, glo - ri - a, in ex - cel - sis De - o! Glo - ry to God, glo - ry to God, glo - ry in the high - est! Glo - ri - a, glo - ri - a, al - le - lu - ia, al - le - lu - ia! Glo - ry to God, glo - ry to God, al - le - lu - ia, al - le - lu - ia!". The score includes four measures of music, each with a circled letter above it: (A), (B), (C), and (D). The first measure is marked "Dm" and the second "Gm".

The Collect of the Day

EOW 52

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Holy Wisdom, in your loving kindness you created and restored us when we were lost: inspire us with your truth, that we may love you with our whole minds and run to you with open hearts, through Christ our Savior. *Amen.*

(Please be seated)

The First Lesson

Philippians 4:1-9

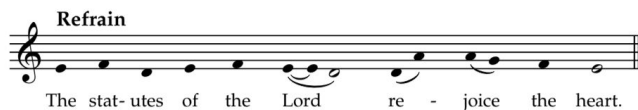
Reader: A reading from Paul's Letter to the Philippians

My brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Reader: The Word of the Lord.

People: Thanks be to God.

Psalm 19 *Caeli enarrant*



1 The heavens declare the glory of God, *
and the firmament shows his handiwork.

2 One day tells its tale to another, *
and one night imparts knowledge to another. **REFRAIN**

3 Although they have no words or language, *
and their voices are not heard,

4 Their sound has gone out into all lands, *
and their message to the ends of the world. **REFRAIN**

5 In the deep has he set a pavilion for the sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.

6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it again; *
nothing is hidden from its burning heat. **REFRAIN**

7 The law of the Lord is perfect
and revives the soul; *
the testimony of the Lord is sure
and gives wisdom to the innocent.

8 The statutes of the Lord are just
and rejoice the heart; *
the commandment of the Lord is clear
and gives light to the eyes. **REFRAIN**

9 The fear of the Lord is clean
and endures for ever; *
the judgments of the Lord are true
and righteous altogether.

10 More to be desired are they than gold,
more than much fine gold, *

sweeter far than honey,
than honey in the comb.

11 By them also is your servant enlightened, *
and in keeping them there is great reward. **REFRAIN**

12 Who can tell how often he offends? *
cleanses me from my secret faults.

13 Above all, keep your servant from presumptuous sins;
let them not get dominion over me; *
then shall I be whole and sound,
and innocent of a great offense.

14 Let the words of my mouth and the meditation of my
heart be acceptable in your sight, *
O Lord, my strength and my redeemer. **REFRAIN**

Gradual *Within our darkest night*

Taizé

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

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

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 - té.

The Gospel

Matthew 22:1-14

Deacon: The Holy Gospel of Our Lord Jesus Christ according to Matthew. *People:* Glory to you, Lord Christ.

Once more Jesus spoke to the people in parables, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.' Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. "But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

Deacon: The Gospel of the Lord. *People:* Praise to you, Lord Christ.

Guided Lectio Divina

The Reverend Tyler Doherty

The Prayers of the People *O Lord, hear my prayer*

Taizé

♩ = 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

+++During this time of silence and chant, consider saying a prayer or lighting a candle for those people, places, or situations that are on your heart.+++

The Peace

Celebrant
People

The peace of the Lord be always with you.
 And also with you.

+THE HOLY COMMUNION+

(Please stand as you are able)

Eucharistic Prayer II

EOW I

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Celebrant

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing

Sanctus

LEVAS 255

Celebrant and People

The musical notation for the Sanctus is presented in two systems. Each system consists of a treble staff and a bass staff. The first system contains the lyrics "Ho - ly, ho - ly, ho - ly, ho - ly" with a long horizontal line following the final "ly". The second system contains the lyrics "ho - ly Lord God of hosts." with a long horizontal line following the final "hosts.". The notation includes various musical symbols such as notes, rests, and bar lines, indicating a melodic and harmonic setting of the text.

Heav-en and earth are filled with your glo

ry. Ho-san-na in the high-est

Bless-ed is He who comes in the name

of the Lord, of the Lord

Ho-san-na in the high

est, ho-san-na in the high-est

The Celebrant continues

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with the ever blessed Virgin Mary and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. *AMEN.*

As our Savior Christ has taught us, we now pray,
People and Celebrant

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.

The Breaking of the Bread

BCP 364

Celebrant We break this bread to share in the Body of Christ.

People We who are many are one body, for we all share in the
 one bread.

Lamb of God, you

take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a - way the

sins of the world: have mer - cy on us.

Lamb of God, you take a - way the

sins of the world: grant us peace.

Facing the people, the Celebrant says the following Invitation
 The Gifts of God for the People of God.

Silent Meditation

*You are invited to enter into contemplative silence
 after the Eucharist.*

*For suggestions on how to dispose oneself to the gift
 of contemplative prayer please see page 16.*

Faithful God,
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.
Though your people cannot consume these gifts of bread and wine
we thank you that they have received
the forgiveness of sins, and all other benefits of Christ's passion.
By the power of the Holy Spirit,
may we embody your desire
and be renewed for your service
through Jesus Christ our Savior. *Amen*

The congregation stands or kneels

Post Communion Prayer

BCP 365

Celebrant and People

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. *Amen.*

The Bishop when present, or the Priest, may bless the people.

Blessing

<i>Priest</i>	The Wisdom of God the Love of God and the Grace of God strengthen you to be Christ's hands and heart in this world, in the name of the Holy Trinity. <i>Amen.</i>
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Closing Hymn *Stay with me* Taizé

♩ = 72

p

Dm Gm⁶ Dm Gm⁶ Dm C

Stay with me, re - main here with me, watch and
Blei - bet hier und wa - chet mit mir, wa - chet und

f *p*

F C Dm Asus A

pray, tet, watch and pray, tet.
be tet, wa - chet und be tet.

Dismissal

BCP 366

Deacon

Let us go forth into the world, rejoicing in the power of the Spirit.

People

Thanks be to God.

+++The service ends in silence+++



The Practice of Lectio Divina

The Method of Lectio Divina Lectio Divina is the most traditional way of cultivating friendship with Christ. It is a way of listening to the texts of scripture as if we were in conversation with Christ and He was suggesting the topics of conversation. It is listening with the "ear" of the heart. The daily encounter with Christ and reflection on His Word leads beyond mere acquaintanceship to an attitude of friendship, trust and love. Lectio Divina leads us to communion or as Gregory the Great (6th c.), summarizing the Christian contemplative tradition says, "resting in God."

Scholastic Form of Lectio Divina

This way of practicing Lectio Divina developed in the Middle Ages at the beginning of the Scholastic Period. At this time, there began a tendency to compartmentalize the spiritual life. As this tendency grew, the emphasis was placed more upon rational analysis and less on personal experience. The scholastic form divides the process into stages or steps in a hierarchical pattern. The scholastic method is a good way to learn Lectio Divina whether privately or in a group.

Guidelines for Scholastic Lectio Divina

Step One: Read the passage, encouraging everyone to listen with the "ear of their heart." What phrase, sentence or even one word stands out to you?

Step Two: Read the passage again and Reflect on the word of God. Encourage everyone to be aware of what touches them, a thought or reflection that is meaningful. Allow a minute or two of silence.

Step Three: Read the passage again and Respond spontaneously to the word of God. Be aware of any prayer that rises up within that expresses the experience. Allow a minute or two of silence.

Step Four: Read the passage a final time and Rest in the word, reflect or pray and allow God to speak in the silence. Allow three or four minutes of silence.

Contemplative Prayer

We may think of prayer as thoughts or feelings expressed in words. But this is only one expression. In the Christian tradition contemplative prayer is considered to be the pure gift of God. It is the opening of mind and heart - our whole being - to God, the Ultimate Mystery, beyond thoughts, words, and emotions. Through grace we open our awareness to God whom we know by faith is within us, closer than breathing, closer than thinking, closer than choosing, closer than consciousness itself.

Centering Prayer

Centering Prayer is a method designed to facilitate the development of contemplative prayer by preparing our faculties to receive this gift. It presents ancient Christian wisdom teachings in an updated form. Centering Prayer is not meant to replace other kinds of prayer; rather it casts a new light and depth of meaning on them. It is at the same time a relationship with God and a discipline to foster that relationship. This method of prayer is a movement beyond conversation with Christ to communion with him.

The Guidelines

1. Choose a sacred word as the symbol of your intention to consent to God's presence and action within.
2. Sitting comfortably and with eyes closed, settle briefly and silently introduce the sacred word as the symbol of your consent to God's presence and action within.
3. When engaged with your thoughts,* return ever-so-gently to the sacred word.
4. At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.

*thoughts include body sensations, feelings, images, and reflections