



Light in the Darkness
Contemplative Eucharist

October 24, 2020
Ordinary Time

HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Very Reverend Tyler Doherty, Dean & Rector

Lay Reader —Bill Leach Cantor— Michael Rasmussen

Soloists — Emily Spencer, Bonnie Weiss & Knute Rife

+THE WORD OF GOD+

Opening Hymn *The Lord is My Light*

Taizé

Calmyly (♩ = 66)

(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

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

Canon

♩ = 80

(A) Dm Gm C F (B)

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!

(C) (D)

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 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

1 Thessalonians 2:1-8

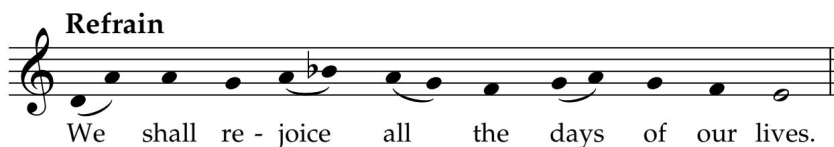
Reader: A reading from the first letter of St. Paul to the Thessalonians

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

Reader: The Word of the Lord.

People: Thanks be to God.

Psalm 90:1-6, 13-17 *Domine, refugium*



1 Lord, you have been our refuge *
from one generation to another.

2 Before the mountains were brought forth,
or the land and the earth were born, *
from age to age you are God. **REFRAIN**

3 You turn us back to the dust and say, *
"Go back, O child of earth."

4 For a thousand years in your sight are like yesterday when it is past
*
and like a watch in the night. **REFRAIN**

5 You sweep us away like a dream; *
we fade away suddenly like the grass.

6 In the morning it is green and flourishes; *
in the evening it is dried up and withered. **REFRAIN**

13 Return, O Lord; how long will you tarry? *
be gracious to your servants.

14 Satisfy us by your loving-kindness in the morning; *
so shall we rejoice and be glad all the days of our life.

15 Make us glad by the measure of the days that you afflicted us *
and the years in which we suffered adversity. **REFRAIN**

16 Show your servants your works *
and your splendor to their children.

17 May the graciousness of the Lord our God be upon us; *
prosper the work of our hands;
prosper our handiwork. **REFRAIN**

Gradual *Within our darkest night*

Taizé

♩ = 63

B **Em**

p

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 -

G **C** **G** **D** **G** **Em** **C** **Am**

mf *p*

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 *p*

B **Em** **Am** **B** **Em** **Am** **B**

pp *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*

The Gospel

Matthew 22:34-46

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

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets." Now while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"'? If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

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

$\text{♩} = 72$

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

+++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 specific melody and rhythm for 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

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

pray, be tet, watch and pray, 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