



Light in the Darkness
Contemplative Eucharist

October 3, 2020
Ordinary Time

HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Very Reverend Tyler Doherty, Dean & Rector

Lay Reader — Carolyn Ershler Cantor— Monica Rasmussen

Soloists — Emily Spencer, Bonnie Weiss & Knute Rife

+THE WORD OF GOD+

Opening Hymn *The Lord is My Light*

Taizé

Calmly (♩ = 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

Philippians 3:4b-14

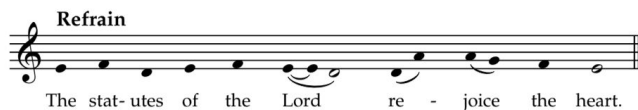
Reader: A reading from Paul's Letter to the Philippians

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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 -
Dans nos ob - scu - ri - tés, 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
mais, ne - s'é - teint ja - mais. Dans nos ob - scu - ri - tés, 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 -

The Gospel

Matthew 21:33-46

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

Jesus said, "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.'" So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time." Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls." When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

Deacon: The Gospel of the Lord.
Christ.

People: Praise to you, Lord

Guided Lectio Divina

The Reverend Tyler Doherty

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

Taizé

♩ = 72

Em C⁶ D G C Am⁶ B

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

The first system of the musical score is in G major, 4/4 time, with a tempo of 72 beats per minute. It features a melody in the treble clef and a bass line in the bass clef. The melody consists of eighth and quarter notes, while the bass line is primarily composed of chords. Chord symbols (Em, C⁶, D, G, C, Am⁶, B) are placed above the staff. The lyrics are written below the staff, with two lines of text per measure.

Em C⁶ D G⁶ Am B Em *fine*

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 second system of the musical score continues the melody and bass line. It includes the same chord symbols (Em, C⁶, D, G⁶, Am, B, Em) and ends with a 'fine' marking. The lyrics continue with two lines per measure.

+++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 score for the Sanctus is presented in two systems, each with a treble and bass staff. The key signature has one flat (B-flat). 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 music is written in a simple, hymn-like style with block chords and some melodic lines.

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, 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