



Light in the Darkness
Contemplative Eucharist

October 31, 2020
Ordinary Time

HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Very Reverend Tyler Doherty, Dean & Rector

Lay Reader—Josie Stone 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 in G major, 4/4 time, with a tempo marking of "Calmly (♩ = 66)". It consists of two staves of music. The first staff is labeled "Theme I" and the second "Theme II". Both staves feature a melody with lyrics underneath. 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 chord markings (Dm, G) and section markers (A1, A2, B1, B2) in circles. A "fine" marking is present at the end of each staff.

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 in G major, 3/4 time, with a tempo marking of "♩ = 80". It consists of two staves of music. The first staff is labeled "Canon" and the second "Gloria". Both staves feature a melody with lyrics underneath. 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 chord markings (Dm, Gm, C, F) and section markers (A, B, C, D) in circles.

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 John 3:1-3

Reader: A reading from the first letter of John

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

Reader: The Word of the Lord.

People: Thanks be to God.

Psalm 34:1-10,22 *Benedicam Dominum*



1 I will bless the Lord at all times; *
his praise shall ever be in my mouth.

2 I will glory in the Lord; *
let the humble hear and rejoice. **REFRAIN**

3 Proclaim with me the greatness of the Lord; *
let us exalt his Name together.

4 I sought the Lord, and he answered me *
and delivered me out of all my terror. **REFRAIN**

5 Look upon him and be radiant, *
and let not your faces be ashamed.

6 I called in my affliction and the Lord heard me *
and saved me from all my troubles. **REFRAIN**

7 The angel of the Lord encompasses those who fear him, *
and he will deliver them.

8 Taste and see that the Lord is good; *
happy are they who trust in him! **REFRAIN**

9 Fear the Lord, you that are his saints, *
for those who fear him lack nothing.

10 The young lions lack and suffer hunger, *
but those who seek the Lord lack nothing that is good.

22 The Lord ransoms the life of his servants, *
and none will be punished who trust in him. **REFRAIN**

Gradual *Within our darkest night*

Taizé

p

B **Em**

♩ = 63

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 -

mf *p*

G **C** **G** **D** **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

pp *fine*

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

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 5:1-12

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

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. "Blessed are those who mourn, for they will be comforted. "Blessed are the meek, for they will inherit the earth. "Blessed are those who hunger and thirst for righteousness, for they will be filled. "Blessed are the merciful, for they will receive mercy. "Blessed are the pure in heart, for they will see God. "Blessed are the peacemakers, for they will be called children of God. "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you."

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

musical score with lyrics and chords

+++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 is written in a key signature of one flat (B-flat) and a common time signature (C). It consists of two systems of music. The first system has a vocal line and a piano accompaniment. The vocal line begins with a whole rest, followed by the lyrics "Ho - ly, ho - ly, ho - ly, ho - ly" with a long horizontal line indicating a sustained note. The piano accompaniment features a steady bass line and chords in the right hand. The second system continues the vocal line with the lyrics "ho - ly Lord God of hosts." and the piano accompaniment. The score uses standard musical notation including treble and bass clefs, stems, beams, and various note values.

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

Priest 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. *Amen.*

Closing Hymn *Stay with me Taizé*

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