

Cathedral Church of St. Mark

Salt Lake City, Utah



Light in the Darkness

Contemplative Evening Prayer

Lent
February 20, 2021

EVENING PRAYER RITE II

5:00 p.m.

Officiant — The Very Rev. Tyler Doherty, Dean & Rector

Pianist — Chris Wootton *Lay Reader* — Josie Stone

Cantors — Monica Rasmussen, Holly Huff, Christopher LeCluyse,
Knute Rife, Emily Spencer

Opening Sentence

Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice. *Psalms 141:2*

Confession of Sin

Officiant

Dear friends in Christ, here in the presence of Almighty God, let us kneel in silence, and with penitent and obedient hearts confess our sins, that we may obtain forgiveness by his infinite goodness and mercy.

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.

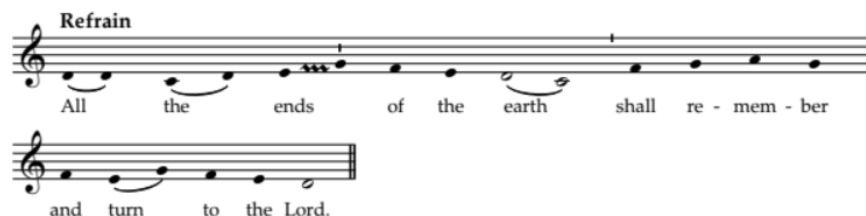
Phos hilaron *O Gracious Light*

Hymnal S 61

1. O gra - cious Light, pure bright-ness of the ev - er - liv - ing
Fa - ther in heaven, O Je - sus Christ, ho - ly and
bless - ed! 2. Now as we come to the set - ting of the
sun, and our eyes be - hold the ves - per light, we sing your
prais - es, O God: Fa - ther, Son, and Ho - ly Spi - rit.
3. You are wor - thy at all times to be praised by hap - py
voic - es, O Son of God, O Giv - er of
life, and to be glo - ri - fied through all the worlds.

The musical score is written on ten staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is simple and hymn-like. The lyrics are written below the notes. The score is divided into three parts: Part 1 (verses 1-2), Part 2 (verse 3), and Part 3 (verse 4). The first part ends with a double bar line. The second part ends with a double bar line. The third part ends with a double bar line. The lyrics are: 1. O gra - cious Light, pure bright-ness of the ev - er - liv - ing Fa - ther in heaven, O Je - sus Christ, ho - ly and bless - ed! 2. Now as we come to the set - ting of the sun, and our eyes be - hold the ves - per light, we sing your prais - es, O God: Fa - ther, Son, and Ho - ly Spi - rit. 3. You are wor - thy at all times to be praised by hap - py voic - es, O Son of God, O Giv - er of life, and to be glo - ri - fied through all the worlds.

Psalm 22:22-30 *Deus, Deus meus*



- 22 Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them. **REFRAIN**
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied,
and those who seek the Lord shall praise him: *
"May your heart live for ever!" **REFRAIN**
- 26 All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the Lord; *
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him. **REFRAIN**
- 29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the Lord'S for ever.
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done. **REFRAIN**

+The Lessons+

The First Lesson

Romans 4:13-25

Reader: A reading from the Letter of Paul to the Romans.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Reader: The Word of the Lord.

People: Thanks be to God.

The Song of Mary *Sing out, my soul*

Taizé

Canon
♩ = 96

(A) G C D7 G (B)

Ma - gni - fi - cat. Ma - gni - fi - cat. Ma - gni - fi - cat a - ni - ma me - a Do - mi - num.
Sing out, my soul. Sing out, my soul. Sing out and glo - ri - fy the Lord who sets us free.

(C) (D)

Ma - gni - fi - cat. Ma - gni - fi - cat. Ma - gni - fi - cat a - ni - ma me - a!
Sing out, my soul. Sing out, my soul. Sing out and glo - ri - fy the Lord God!

The Second Lesson

Mark 8:31-38

Reader: A reading from the Gospel according to Mark.

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

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.

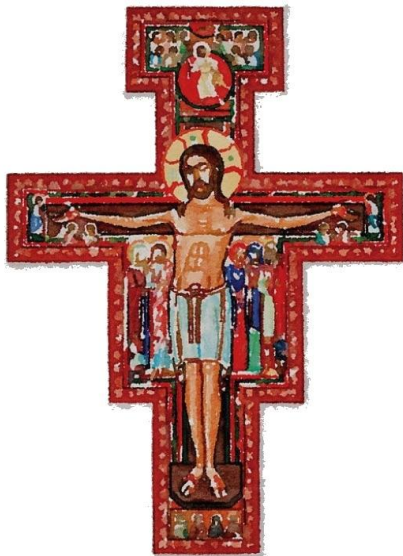
He descended to the dead.

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.

That this evening may be holy, good, and peaceful,
We entreat you, O Lord.

That your holy angels may lead us in paths of peace and goodwill,
We entreat you, O Lord.

That we may be pardoned and forgiven for our sins and offenses,
We entreat you, O Lord.

That there may be peace to your Church and to the whole world,
We entreat you, O Lord.

That we may depart this life in your faith and fear, and not be
condemned before the great judgment seat of Christ,
We entreat you, O Lord.

That we may be bound together by your Holy Spirit in the communion
of the ever-blessed Virgin Mary, St. Mark our patron, and all your saints,
entrusting one another and all our life to Christ,
We entreat you, O Lord.

The Collects

Jesus, you are the way through the wilderness: show us your truth in which we journey, and by the grace of the Holy Spirit be in us the life that draws us to God. *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 *Dona nobis pacem*

Hymnal 712

1
Do - na no - bis pa - cem, pa - cem. Do - na no - bis

2
pa - cem. Do - na no - bis pa - cem.

3
Do - na no - bis pa - cem. Do - na

no - bis pa - cem. Do - na no - bis pa - cem.



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 *By night*

Taizé

p Dm Bb Am Gm ASUS

By night we has-ten, in darkness, to seek for the liv - ing wa - ter,
 De no - che i - re - mos, de no - che, que pa - ra en - con - trar la fuen - te,

p

mf pp

Dm C F A Bb A *fine*

on - ly our thirstlights us on - wards, on - ly our thirstlights us on - wards. By
 só - lo la sed nos a - lum - bra, só - lo la sed nos a - lum - bra. De

mf pp *fine* *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.