

# **Cathedral Church of St. Mark**

Salt Lake City, Utah



## **Light in the Darkness Contemplative Eucharist**

Saturday, May 2  
Eastertide

# HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Very Reverend Tyler Doherty, Dean & Rector

## +THE WORD OF GOD+

Opening Hymn *Holy is the name of God*

Taizé

♩ = 100

F Dm Am E SUS E A B♭ F Gm C

San - ctum no - men Do - mi - ni ma - gni - fi - cat a - ni - ma me - a.  
Ho - ly is the name of God. Sing out my soul, prais - ing God ev - er - more.

F Dm Am E SUS E A B♭ F Gm C F

San - ctum no - men Do - mi - ni ma - gni - fi - cat a - ni - ma me - a.  
Ho - ly is the name of God. Sing out my soul, giv - ing praise to God.

*From Easter Day through the Day of Pentecost*

*Celebrant* Alleluia. Christ is risen.

*People* Christ is risen indeed. Alleluia.

*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.*

## Song of Praise

Taizé

♩ = 63

*p*

*p*

*fine*

*fine*

Lau - da - te om - nes gen - tes, lau - da - te Do - mi - num. Lau -  
Sing prais - es, all you peo - ples, sing prais - es to the Lord. Sing

da - te om - nes gen - tes, lau - da - te Do - mi - num! Lau -  
prais - es, all you peo - ples, sing prais - es to the Lord! Sing

## The Collect of the Day

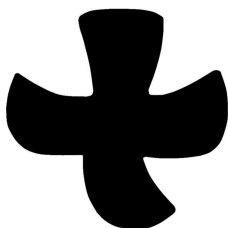
EOW 52

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Let us pray.

Jesus, the true bread that comes down from heaven: leaven us with your Holy Spirit, that the world may know the abundance of life in your new creation. *Amen.*



## The First Lesson

1 Peter 2:19-25

Reader: A reading from the First Letter of Peter

It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth." When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

Reader: Hear what the Spirit is saying to the Churches.

*People* Thanks be to God.

### Psalm 23 *Dominus regit me*



1 The LORD is my shepherd; \*

I shall not be in want.

2 He makes me lie down in green pastures \*

and leads me beside still waters.

3 He revives my soul \*

and guides me along right pathways for his Name's sake.

4 Though I walk through the valley of the shadow of death,

I shall fear no evil; \*

for you are with me;

your rod and your staff, they comfort me.

5 You spread a table before me in the presence of those

who trouble me; \*  
 you have anointed my head with oil,  
 and my cup is running over.  
 6 Surely your goodness and mercy shall follow me all the days  
 of my life, \*  
 and I will dwell in the house of the LORD for ever.

## Gradual *Laudate Dominum*

Taizé

♩ = 116

Lau - da - te Do - mi - num, lau - da - te Do - mi - num om - nes  
 Sing, praise and bless the Lord. Sing, praise and bless the Lord, peo - ples!

gen - tes, al - le - lu - ia! al - le - lu - ia!  
 na - tions! Al - le - lu - ia! Al - le - lu - ia!

## The Gospel

John 10:1-10

**Celebrant:** The Holy Gospel of Our Lord Jesus Christ according to John

**People:** Glory to you, Lord Christ.

Jesus said, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly."

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

## Guided Lectio Divina

The Very Reverend Tyler Doherty



## The Prayers of the People *Come and fill our hearts*

Taizé

♩ = 66

Con - fi - te - mi - ni Do - mi - no quo - ni - am bo - nus.  
Come and fill our hearts with your peace. You a - lone, O Lord, are ho - ly.

Con - fi - te - mi - ni Do - mi - no, al - le - lu - ia!  
Come and fill our hearts with your peace, al - le - lu - ia!

## The Peace

*Celebrant*

The peace of the Lord be always with you.

*People*

*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*

Ho - ly, ho - ly, ho - ly, ho - ly

ho - ly Lord God of hosts.

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 [\_\_\_\_\_ 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.  
Alleluia, Alleluia.

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



**Fraction Anthem** *Agnus Dei*

LEVAS 269

Lamb of God, you

take away the sins of the world: have mercy on us.

Lamb of God, you take away the

sins of the world: have mercy on us.

Lamb of God, you take away 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.

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*

## **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**

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 us*

Taizé

♩ = 72

*p* *mf*

Stay with us, O Lord Je - sus Christ, night will soon fall. Then  
 Bleib mit dei - ner Gna - de bei uns, Herr Je - su Christ. Ach,

*f* *p subito*

stay with us, O Lord Je - sus Christ, light in our dark - ness.  
 bleib mit dei - ner Gna - de bei uns, du treu - er Gott.

*f* *p subito*

## Dismissal

BCP 366

Deacon

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

People

Thanks be to God. Alleluia, Alleluia.

+++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 you 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 or 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](http://wccm.org) for more information.