

Cathedral Church of St. Mark

Salt Lake City, Utah



Light in the Darkness

Contemplative Eucharist

July 18, 2020
Ordinary Time

HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Very Reverend Tyler Doherty, Dean & Rector

Cantors — Emily Spencer and Christopher LeCluyse

Lay Reader — Ginny Bostrom

+THE WORD OF GOD+

Opening Hymn *This is the day the Lord has made*

Taizé
Jacques Berthier

♩ = 120

Gm Eb D Bb F Gm Cm D

(hum) Psal - li - te De - o, psal - li - te!
This is the day the Lord has made!

D Gm F Bb F Gm Cm D Gm

(hum) Al - le - lu - ia, al - le - lu - ia!
Al - le - lu - ia, al - le - lu - ia!

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever. Amen.

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 *Let us praise your name*

Taizé
Jacques Berthier

♩ = 72 B Em Am Em B D G D Em Am B^{sus} B Em *fine*

A - do - re - mus te Je - su Chri - ste, al - le - lu - ia, al - le - lu - ia! Et lau -
Let us praise your name, God our Sa - vior, al - le - lu - ia, al - le - lu - ia! Praise and

G C D Em B D G C D Em B D.C.

de - mus te Je - su Chri - ste, et lau - de - mus te, al - le - lu - ia!
bless your name, God our Sa - vior, praise and bless your name, al - le - lu - ia!

The Collect of the Day

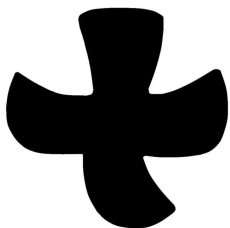
EOW 52

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

God our rock and refuge: keep us safe in your care and strengthen us with your grace, that we may pray to you faithfully and love one another boldly, following the example of Jesus, who with you and the Holy Spirit lives for ever and ever. *Amen.*



The First Lesson

Genesis 28:10-19a

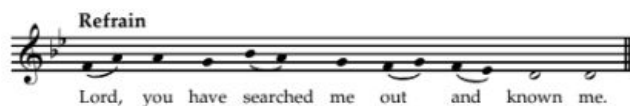
Reader: A reading from the Book of Genesis

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

Reader: The Word of the Lord.

People: Thanks be to God

Psalm 139: 1-11, 22-23 *Domine, probasti*



1 Lord, you have searched me out and known me; *
you know my sitting down and my rising up;
you discern my thoughts from afar.

2 You trace my journeys and my resting-places *
and are acquainted with all my ways.

3 Indeed, there is not a word on my lips, *
but you, O Lord, know it altogether. **REFRAIN**

4 You press upon me behind and before *
and lay your hand upon me.

5 Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.

6 Where can I go then from your Spirit? *
where can I flee from your presence? **REFRAIN**

7 If I climb up to heaven, you are there; *
if I make the grave my bed, you are there also.

8 If I take the wings of the morning *
and dwell in the uttermost parts of the sea,

9 Even there your hand will lead me *
and your right hand hold me fast. **REFRAIN**

10 If I say, "Surely the darkness will cover me, *
and the light around me turn to night,"

11 Darkness is not dark to you;
the night is as bright as the day; *
darkness and light to you are both alike. **REFRAIN**

22 Search me out, O God, and know my heart; *
try me and know my restless thoughts.

23 Look well whether there be any wickedness in me *
and lead me in the way that is everlasting. **REFRAIN**

Gradual *Spirit of Christ*

Taizé, Jacques Berthier

Spi - ri - tus Je - su Chri - sti, Spi - ri - tus ca - ri - ta - tis, con -
Spir - it of Christ Je - sus, Spir - it of lov - ing kind - ness, con -

B \flat F C Dm Gm A F B \flat F C Dm A Dm

fir - met cor - tu - um; con - fir - met cor - tu - um.
firm your heart and keep it; con - firm your heart and keep it.

The Gospel

Matthew 13:24-30,36-43

Deacon: The Holy Gospel of Our Lord Jesus Christ according to Matthew.

People: Glory to you, Lord Christ.

Jesus put before the crowd another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and

burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!"

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Guided Lectio Divina

The Very Reverend Tyler Doherty

The Prayers of the People *Christ Jesus, Lord and Savior!*

Taizé

Jacques Berthier

♩ = 60

A D 3 Em/D 3 D 3 A *fine*

O Chri - ste Do - mi - ne Je - su, O Chri - ste Do - mi - ne Je - su! O
Christ Je - sus, Lord and Sav - ior! Christ Je - sus, Lord and Sav - ior! Christ

3 3 *fine*

The Peace

Celebrant

People

The peace of the Lord be always with you.
And also with you.

+THE HOLY COMMUNION+

Offertory *Holy Spirit, Come to Us*

Taizé
Jacques Berthier

Ho-ly Spir-it, come to us; kindle in us the fire of your love.
Ve-ni San-cte Spi-ri-tus, tu-i a-mo-ris ignem ac-cen-de.

5 Ho-ly Spir-it, come to us. Ho-ly Spir-it, come to us.
Ve-ni San-cte Spi-ri-tus. Ve-ni San-cte Spi-ri-tus.

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

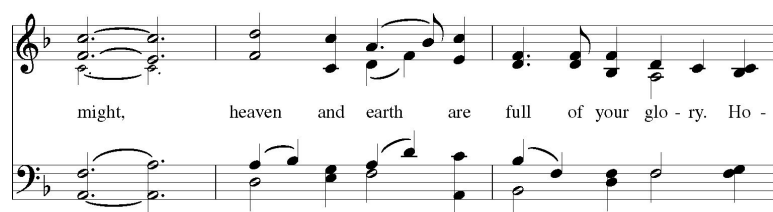
Sanctus

WLP 858

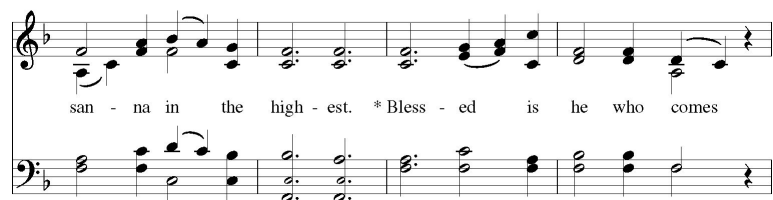
Celebrant and People



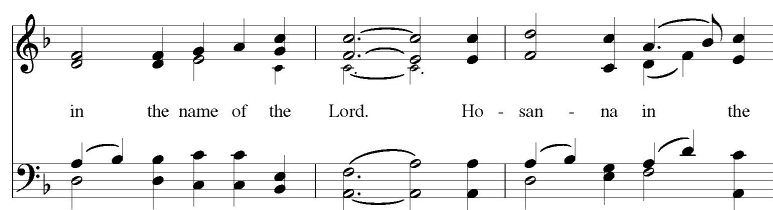
Ho - ly, ho - ly, ho - ly Lord, God of power and



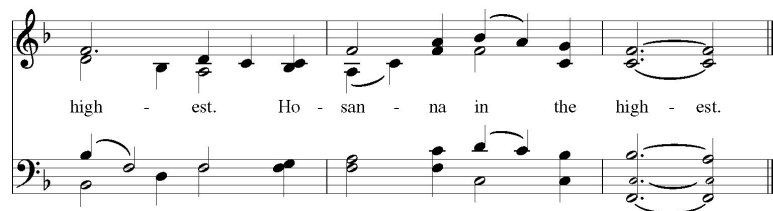
might, heaven and earth are full of your glo - ry. Ho -



san - na in the high - est. *Bless - ed is he who comes



in the name 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, St. Mark 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.



Fraction Anthem

WLP 875

Cantor or Choir

Be known to us, Lord Je - sus, }
 The dis - ci - ples knew the Lord Je - sus } in the

1. *Congregation* 2. *Cantor or Choir*

break - ing of the bread. Be bread. The

bread which we break, al - le - lu - ia, Is the com -

Congregation

mun - ion of the bod - y of Christ. Be
 The dis -

known to us, Lord Je - sus, }
 ci - ples knew the Lord Je - sus } in the break - ing of the

Cantor or Choir

bread. One bod - y are we, al - le - lu - ia, for though

Congregation

man - y we share one bread. Be known to us, Lord
 The dis - ci - ples knew the Lord

Je - sus, }
 Je - sus } in the break - ing of the bread.

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 *Wait for the Lord*

Taizé
Jacques Berthier

p

Wait for the Lord, whose day is near.

p

mf

Wait for the Lord; be strong, — take heart!

Em D G Am B Em

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

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 for more information.