

Cathedral Church of St. Mark
Salt Lake City, Utah



Light in the Darkness
Contemplative Eucharist

September 5, 2020
Ordinary Time

HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Very Reverend Tyler Doherty, Dean & Rector
Cantors — Evelyn Lamb, Emily Spencer and Christopher LeCluyse
Lay Reader — Craig Miller

+THE WORD OF GOD+

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

Taizé
Jacques Berthier

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

(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!

Detailed description: The image shows two systems of musical notation for a Gloria. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The first system includes lyrics in French and English. The second system continues the lyrics. Chord symbols are written above the vocal line. The tempo is marked as quarter note = 72. The piece ends with a 'fine' marking.

The Collect of the Day

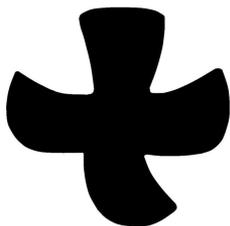
EOW 52

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

Romans 13:8-14

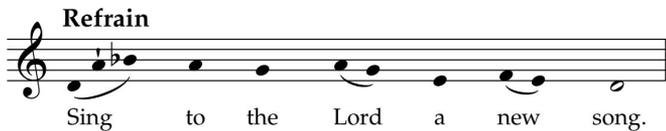
Reader: A reading from Paul's Letter to the Romans

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet"; and any other commandment, are summed up in this word, "Love your neighbor as yourself." Love does no wrong to a neighbor; therefore, love is the fulfilling of the law. Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Reader: The Word of the Lord.

People: Thanks be to God.

Psalm 149 *Cantate Domino*



1 Hallelujah!

Sing to the Lord a new song; *

sing his praise in the congregation of the faithful. **REFRAIN**

2 Let Israel rejoice in his Maker; *

let the children of Zion be joyful in their King.

3 Let them praise his Name in the dance; *

let them sing praise to him with timbrel and harp. **REFRAIN**

4 For the Lord takes pleasure in his people *

and adorns the poor with victory.

5 Let the faithful rejoice in triumph; *
let them be joyful on their beds. **REFRAIN**

6 Let the praises of God be in their throat *
and a two-edged sword in their hand;

7 To wreak vengeance on the nations *
and punishment on the peoples; **REFRAIN**

8 To bind their kings in chains *
and their nobles with links of iron;

9 To inflict on them the judgment decreed; *
this is glory for all his faithful people.
Hallelujah! **REFRAIN**

Gradual *Spirit of Christ*

Taizé, Jacques Berthier

The musical score is presented in two systems. The first system contains the first two lines of the text, and the second system contains the remaining two lines. Each system includes a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is one flat (Bb), and the time signature is 2/4. The lyrics are written below the vocal line, and the piano accompaniment consists of chords and rhythmic patterns. Above the second system, a series of chords is indicated: Bb, F, C, Dm, Gm, A, F, Bb, F, C, Dm, A, Dm. The lyrics for the first system are: "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 -". The lyrics for the second system are: "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 18:15-20

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

People: Glory to you, Lord Christ.

Jesus said, "If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them."

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 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

fine ☺

The Peace

Celebrant

The peace of the Lord be always with you.

People

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 i-gnem 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.

The musical score is written for voice and piano. It consists of two systems. The first system has a treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody is in the treble clef, and the piano accompaniment is in the bass clef. The lyrics are written below the vocal line. The second system begins with a measure rest labeled '5' and continues with the same melody and accompaniment. The lyrics are written below the vocal line.

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

The image shows a musical score for a hymn. It consists of two systems of music, each with a treble and bass staff. The key signature has one flat (B-flat). The lyrics are: "in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est." The music is written in a simple, homophonic style with block chords and moving lines.

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

The musical score is written for voice and piano. It consists of two systems. The first system has a treble clef with a key signature of one sharp (F#) and a common time signature (C). The melody begins with a piano (*p*) dynamic. The lyrics are: "Wait for the Lord, whose day is near." The second system has a treble clef with a key signature of one sharp (F#) and a common time signature (C). The melody begins with a mezzo-forte (*mf*) dynamic. The lyrics are: "Wait for the Lord: be strong, — take heart!" Above the treble staff, the chords Em, D, G, Am, B, and Em are indicated. The bass line provides harmonic support with chords and single notes.

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.