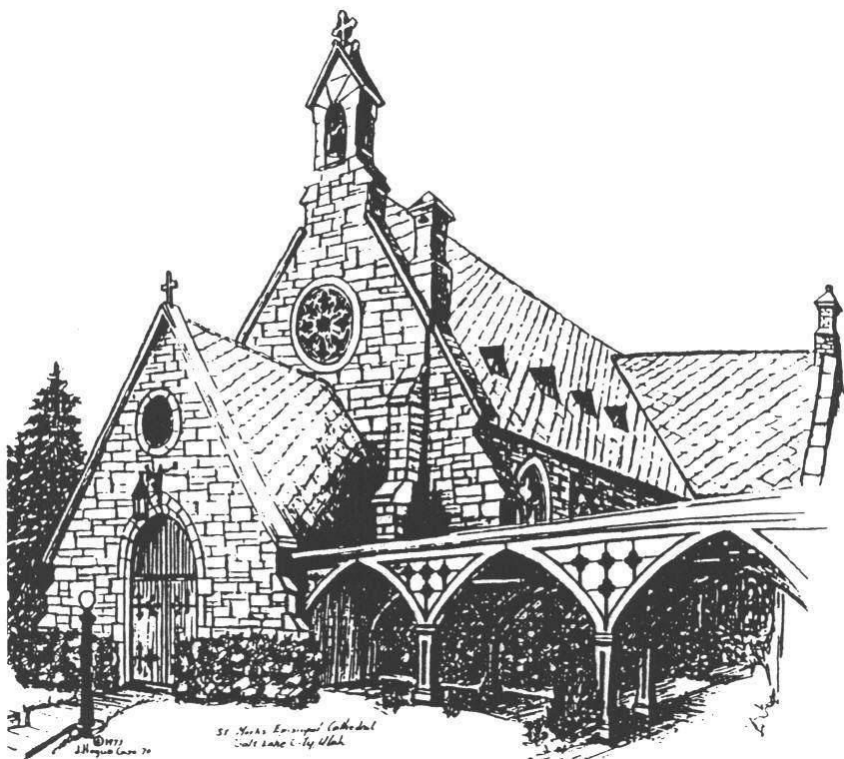


Cathedral Church of St. Mark

Salt Lake City, Utah



Light in the Darkness
Contemplative Eucharist, 5 p.m.
April 4, 2020

HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Reverend Tyler Doherty, Priest-in-Charge

+THE WORD OF GOD+

Opening Hymn *In the Lord*

Taizé

*In the Lord I'll be ev-er thank-ful, in the Lord I will re-joice! Look to God, do not be a-
El Se-nyor és la me-va for-ça, el Se-nyor el me-u cant. Ell m'hage-stat la sal-va-ci-*

*fraid; lift up your voic-es, the Lord is near; lift up your voic-es, the Lord is near. In the
ó. En ell con-fi-o, i no tinc por. En ell con-fi-o, i no tinc por. El Se-*

fine

Celebrant Blessed be the God of our salvation:
People Who bears our burdens and forgives our sins.

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.*

Kyrie

Taizé

Ky-ri-e e-lei-son, e-lei-son. (hum.)

D.C.

The Collect of the Day

EOW 52

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

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.*

(Please be seated)

The First Lesson

Ephesians 6:10–20

Be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

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

People Thanks be to God.

Psalm 77:11–20 *Voce mea ad Dominum*



11 I will remember the works of the Lord, *
and call to mind your wonders of old time.

12 I will meditate on all your acts *
and ponder your mighty deeds.

13 Your way, O God, is holy; *
who is so great a god as our God?

14 You are the God who works wonders *
and have declared your power among the peoples.

15 By your strength you have redeemed your people, *
the children of Jacob and Joseph.

16 The waters saw you, O God;
the waters saw you and trembled; *
the very depths were shaken.

17 The clouds poured out water;
the skies thundered; *
your arrows flashed to and fro;

18 The sound of your thunder was in the whirlwind;
your lightnings lit up the world; *
the earth trembled and shook.

19 Your way was in the sea,
and your paths in the great waters, *
yet your footsteps were not seen.

20 You led your people like a flock *
by the hand of Moses and Aaron.

Gradual *Bless the Lord, my soul*

Taizé

76 Dm G Dm Bb C F A

p Bless the Lord, my soul, and bless God's ho - ly name.

Dm G Dm Bb C Dm

p Bless the Lord, my soul, who leads me in - to life.

The Gospel

Luke 6:27-36

Priest: The Holy Gospel of our Lord Jesus Christ according to Luke

People: Glory to you, Lord Christ.

Jesus said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. "If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

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

The Prayers of the People *Lord of all goodness*

Taizé

♩ = 50

Cm Fm Bb Eb Cm Fm Bb Eb

Do - mi - ne De - us Fi - li - us Pa - tris, do - na no - bis pa - cem.
 Lord of all good - ness, Son of the Fa - ther, may your peace sur - round us.
 (hum)

+++During this time of silence and chant, please come forward to light a candle for those people, places, or situations that are on your heart. The Celebrant adds a concluding Collect.+++

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

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 [_____ 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
Christ.

We break this bread to share in the Body of

People

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



Cantor or Choir

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

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

break - ing of the bread. Be bread. The
The dis -

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

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

Facing the people, the Celebrant says the following Invitation
The Gifts of God for the People of God.

Gluten-free wafers are available by request

Silent Meditation

*+++You are invited to enter into contemplative silence
after reception of the Eucharist. For instructions on how to meditate in the
Christian tradition please see page 15. The end of the period of silence will be
signaled by the ringing of a bell+++*

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 May the blessing of the God of Abraham and Sarah, and of
Jesus Christ born of our sister Mary, and of the Holy Spirit,
who broods over the world as a mother over her children,
be upon you and remain with you always. *Amen.*

Closing Hymn *By night*

Taizé

Meditative ♩ = 60

p

Dm Bb Am Gm ASUS A

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

Dm C F A Bb A

pp *fine*

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

pp *fine*

Dismissal

BCP 366

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

People Thanks be to God.

+++The congregation departs 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

