

# **Cathedral Church of St. Mark**

## **Salt Lake City, Utah**



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

Ordinary Time

# HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Very Reverend Tyler Doherty, Dean & Rector

## +THE WORD OF GOD+

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

Taizé  
Jaques 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  
Jaques Berthier

♩ = 72      B      Em      Am      Em      B      D      G      D      Em      Am      B<sup>sus</sup>      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

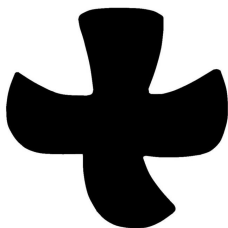
EOW 52

*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

Romans 5:1-8

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

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

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

### Psalm 116:1, 10-17 *Dilexi, quoniam*



1 I love the Lord, because he has heard the voice of my supplication, \*  
because he has inclined his ear to me  
whenever I called upon him. **REFRAIN**

10 How shall I repay the Lord \*  
for all the good things he has done for me?

11 I will lift up the cup of salvation \*  
and call upon the Name of the Lord.

12 I will fulfill my vows to the Lord \*  
in the presence of all his people. **REFRAIN**

13 Precious in the sight of the Lord \*  
is the death of his servants.

14 O Lord, I am your servant; \*  
 I am your servant and the child of your handmaid;  
 you have freed me from my bonds. **REFRAIN**

15 I will offer you the sacrifice of thanksgiving \*  
 and call upon the Name of the Lord.

16 I will fulfill my vows to the Lord \*  
 in the presence of all his people,

17 In the courts of the Lord's house, \*  
 in the midst of you, O Jerusalem.

Hallelujah! **REFRAIN**

### Gradual *Spirit of Christ*

Taizé  
 Jaques Berthier

*♩ = 58*

B $\flat$  A Dm C F

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 9:35-10:8(9-23)

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

*People:* Glory to you, Lord Christ.

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest." Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him. These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town. "See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you

## Guided Lectio Divina

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

Jaques Berthier

## The Peace

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

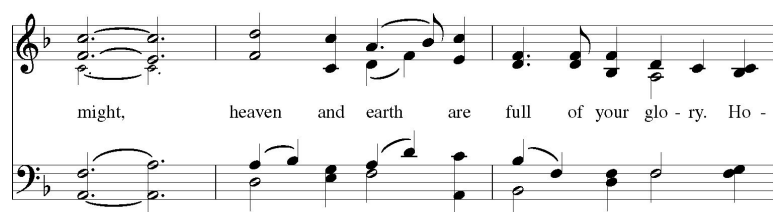
## Sanctus

WLP 858

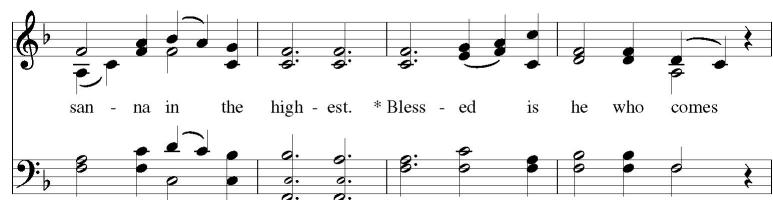
*Celebrant and People*



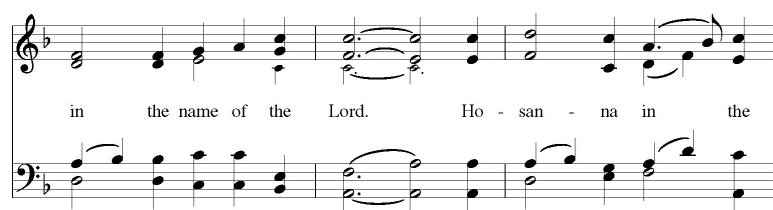
Ho - ly, ho - ly, ho - ly Lord, God of power and



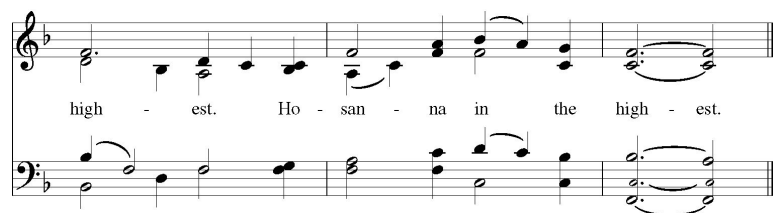
might, heaven and earth are full of your glo - ry. Ho -



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*

Em D G Am B Em

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

## 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](http://wccm.org) for more information.