



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

September 26, 2020  
Ordinary Time

# HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Very Reverend Tyler Doherty, Dean & Rector

Lay Reader — Donavin Girard

Soloists — Emily Spencer, Bonnie Weis & Knute Rife

## +THE WORD OF GOD+

### Opening Hymn *The Lord is My Light*

Taizé

Musical score for the hymn "The Lord is My Light" by Taizé. The score is in G major, 4/4 time, with a tempo marking of "Calmly (♩ = 66)". It features two systems of music. The first system includes a key signature change to D minor (Dm) and a G major chord (G). The second system includes a key signature change to B minor (B1) and a B2 section. The lyrics are: "The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The". The score ends with a "fine" marking.

*Celebrant* Blessed be the one, holy, and living God.  
*People* Glory to God for ever and ever.

*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

Taizé

Musical score for the Gloria by Taizé. The score is in G major, 4/4 time, with a tempo marking of "♩ = 80". It features four systems of music. The first system includes a key signature change to D minor (Dm) and a G minor chord (Gm). The second system includes a C major chord (C) and an F major chord (F). The third system includes a B section. The fourth system includes a C section and a D section. The lyrics are: "Glo - ri - a, glo - ri - a, in ex - cel - sis De - o!  
Glo - ry to God, glo - ry to God, glo - ry in the high - est!  
Glo - ri - a, glo - ri - a, al - le - lu - ia, al - le - lu - ia!  
Glo - ry to God, glo - ry to God, al - le - lu - ia, 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.

Holy Wisdom, in your loving kindness you created and restored us when we were lost: inspire us with your truth, that we may love you with our whole minds and run to you with open hearts, through Christ our Savior. *Amen.*

*(Please be seated)*

## The First Lesson

Philippians 2:1-13

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

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death--even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

Reader: The Word of the Lord.

*People:* Thanks be to God.

**Psalm 78:1-4, 12-16** *Attendite, popule*



1 Hear my teaching, O my people; \*  
incline your ears to the words of my mouth.

2 I will open my mouth in a parable; \*  
I will declare the mysteries of ancient times.

3 That which we have heard and known,  
and what our forefathers have told us, \*  
we will not hide from their children.

4 We will recount to generations to come  
the praiseworthy deeds and the power of the Lord,  
and the wonderful works he has done.

12 He worked marvels in the sight of their forefathers, \*  
in the land of Egypt, in the field of Zoan.

13 He split open the sea and let them pass through; \*  
he made the waters stand up like walls.

14 He led them with a cloud by day, \*  
and all the night through with a glow of fire.

15 He split the hard rocks in the wilderness \*  
and gave them drink as from the great deep.

16 He brought streams out of the cliff, \*  
and the waters gushed out like rivers.

# Gradual *Within our darkest night*

Taizé

*♩ = 63*

*p*

With - in our dark - est night, you kin - dle the fire that nev - er dies a -  
 Dans nos ob - scu - ri - tés al - lu - me le feu qui ne s'é - teint ja -

*mf* *p*

way, nev - er dies a - way. With - in our dark - est night, you kin - dle the  
 mais, ne s'é - teint ja - mais. Dans nos ob - scu - ri - tés, al - lu - me le

*pp* *fine*

fire that nev - er dies a - way, nev - er dies a - way. With - in our dark - est  
 feu qui ne s'é - teint ja - mais, ne s'é - teint ja - mais. Dans nos ob - scu - ri -

## The Gospel

Matthew 21:23-32

Deacon: The Holy Gospel of Our Lord Jesus Christ according to Matthew. *People:* Glory to you, Lord Christ.

When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they

answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things. "What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

Deacon: The Gospel of the Lord.

*People:* Praise to you, Lord Christ.

**Guided Lectio Divina**

The Reverend Tyler Doherty

**The Prayers of the People** *O Lord, hear my prayer*

Taizé

Musical score for the first part of the prayer. It consists of a treble and bass clef with a common time signature. The tempo is marked as quarter note = 72. The key signature has one sharp (F#). The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O The Lord is my song, the Lord is my praise: All my hope comes from God. The". Chords indicated above the staff are Em, C6, D, G, C, Am6, and B.

Musical score for the second part of the prayer. It consists of a treble and bass clef with a common time signature. The key signature has one sharp (F#). The lyrics are: "Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O Lord is my song, the Lord is my praise: God, the well - spring of life. The". Chords indicated above the staff are Em, C6, D, G6, Am, B, and Em. A "fine" marking is present at the end of the piece.

+++*During this time of silence and chant, consider saying a prayer or lighting a candle for those people, places, or situations that are on your heart.*+++

# The Peace

*Celebrant  
People*

The peace of the Lord be always with you.  
*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 the ever blessed Virgin Mary 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.

Lamb of God, you  
take a-way the sins of the world: have mer-cy on us.  
Lamb of God, you take a - way the  
sins of the world: have mer-cy on us.  
Lamb of God, you take a - way 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.*

**Silent Meditation**

*You are invited to enter into contemplative silence  
after the Eucharist.*

*For suggestions on how to dispose oneself to the gift  
of contemplative prayer please see page 16.*

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*

*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*      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 me Taizé*

♩ = 72

Dm Gm<sup>6</sup> Dm Gm<sup>6</sup> Dm C

*p*

Stay with me, re - main here with me, watch and  
 Blei - bet hier und wa - chet mit mir, wa - chet und

*f* C Dm *p* A SUS A

pray, tet, watch and pray, tet.  
 be tet, wa - chet und be tet.

*f* *p*

The image shows a musical score for the hymn 'Stay with me Taizé'. It consists of two systems of music. The first system has a tempo marking of quarter note = 72. The key signature has one flat (B-flat). The first system includes a piano (*p*) dynamic marking and a series of chords: Dm, Gm<sup>6</sup>, Dm, Gm<sup>6</sup>, Dm, and C. The lyrics are written below the notes. The second system includes a forte (*f*) dynamic marking, a piano (*p*) dynamic marking, and chords: F, C, Dm, A SUS, and A. The lyrics continue below the 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

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