



SAINT MARK'S
EPISCOPAL CATHEDRAL

NIGHT PRAYER

The 20s/30s Group of Saint Mark's Cathedral welcomes you to this service of Night Prayer. We gather to pray together in many ways—including by phone, at the park, on the cathedral labyrinth—and accompany each other daily in spirit.

ABOUT THIS LITURGY

This liturgy is adapted from an Evening Prayer liturgy of the Corrymeela Community, Northern Ireland's oldest peace and reconciliation organization. Corrymeela was founded by Ray Davey, a World War II survivor who drew from his own experience of darkness as a prisoner of war to create a space for healing and transformation through shared prayer, questions, storytelling, and listening.

Corrymeela means "Hill of Harmony" in original Irish but the name also comes from a town, Corrymellagh, in the parish of Culfeightrin. Culfeightrin means "The Corner of the Stranger" and Corrymellagh means "The Lumpy Crossing Place." The community of Corrymeela continues to this day as living, breathing people of all ages and Christian traditions who seek to live better, together:

**We welcome everyone—because together is better.
We challenge injustice—because together is better.
We change ourselves—because together is better.
Because Together is better.¹**

This liturgy of Corrymeela resonated with the 20s/30s Group because of our desire for reconciliation and peace in our nation that grows increasingly divided. What holds us together when things feel so far apart? The words of Corrymeela Evening Prayer invite us to find a way by entering into each other's lives with courage, seeking justice, truth and love in the ordinary and extraordinary moments of each day.

1. <https://www.corrymeela.org/about/who-we-are>

Welcome to all those gathered tonight. Please join in sharing the responses as you stay muted. During prayers and intercessions, you are welcome to unmute.

The leader selects the Psalm and Reading for the evening, and invites volunteers to read.

LAND ACKNOWLEDGMENT

Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of the Duwamish Tribe.

OPENING PRAYERS

All pause in a minute of silence to gather.

We reflect on the day:

For the love shared

we are grateful.

For provision and nurture

we are grateful.

For kindness given

we are grateful.

For the sorrow we've caused,

we pray for forgiveness.

For injustices ignored,

we pray for forgiveness.

For the encounters with God today, in stranger and friend,

We bid you welcome.

For the encounters missed today,

**We know that you always see us
even when we don't see you.**

For tomorrow,

**May we see you
in ways expected and unexpected.**

We welcome the dark of the night.

We make space for it, and we mark our place in it.

We remember that you, Jesus of Nazareth,

lived through nights of consolation and desolation.

And you walked into the nights of those people you met,

inviting them to justice and truth, love and life.

PSALM

One of the following, or another suitable psalm is read.

Psalm 16

Protect me, O God, for in you I take refuge.
I say to the LORD, 'You are my Lord;
I have no good apart from you.'

As for the holy ones in the land, they are the noble,
in whom is all my delight.

Those who choose another god multiply their sorrows;
their drink-offerings of blood I will not pour out
or take their names upon my lips.

The LORD is my chosen portion and my cup;
you hold my lot.

The boundary lines have fallen for me in pleasant places;
I have a goodly heritage.

I bless the LORD who gives me counsel;
in the night also my heart instructs me.

I keep the LORD always before me;
because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my soul rejoices;
my body also rests secure.

For you do not give me up to Sheol,
or let your faithful one see the Pit.

You show me the path of life.
In your presence there is fullness of joy;
in your right hand are pleasures for evermore. ♦

Psalm 88

O LORD, God of my salvation,
when, at night, I cry out in your presence,
let my prayer come before you;
incline your ear to my cry.

For my soul is full of troubles,
and my life draws near to Sheol.

I am counted among those who go down to the Pit;
 I am like those who have no help,
 like those forsaken among the dead,
 like the slain that lie in the grave,
 like those whom you remember no more,
 for they are cut off from your hand.
 You have put me in the depths of the Pit,
 in the regions dark and deep.
 Your wrath lies heavy upon me,
 and you overwhelm me with all your waves.
Selah

You have caused my companions to shun me;
 you have made me a thing of horror to them.
 I am shut in so that I cannot escape;
 my eye grows dim through sorrow.
 Every day I call on you, O LORD;
 I spread out my hands to you.
 Do you work wonders for the dead?
 Do the shades rise up to praise you?
Selah

Is your steadfast love declared in the grave,
 or your faithfulness in Abaddon?
 Are your wonders known in the darkness,
 or your saving help in the land of forgetfulness?
 But I, O LORD, cry out to you;
 in the morning my prayer comes before you.
 O LORD, why do you cast me off?
 Why do you hide your face from me?
 Wretched and close to death from my youth up,
 I suffer your terrors; I am desperate.
 Your wrath has swept over me;
 your dread assaults destroy me.
 They surround me like a flood all day long;
 from all sides they close in on me.
 You have caused friend and neighbour to shun me;
 my companions are in darkness. ♦

Psalm 121

I lift up my eyes to the hills—
 from where will my help come?
 My help comes from the LORD,
 who made heaven and earth.

He will not let your foot be moved;
 he who keeps you will not slumber.
 He who keeps Israel
 will neither slumber nor sleep.

The LORD is your keeper;
 the LORD is your shade at your right hand.
 The sun shall not strike you by day,
 nor the moon by night.

The LORD will keep you from all evil;
 he will keep your life.

The LORD will keep
 your going out and your coming in
 from this time on and for evermore. ♦

Psalm 139: 7–12

Where can I go from your spirit?
 Or where can I flee from your presence?
 If I ascend to heaven, you are there;
 if I make my bed in Sheol, you are there.
 If I take the wings of the morning
 and settle at the farthest limits of the sea,
 even there your hand shall lead me,
 and your right hand shall hold me fast.
 If I say, 'Surely the darkness shall cover me,
 and the light around me become night',
 even the darkness is not dark to you;
 the night is as bright as the day,
 for darkness is as light to you. ♦

Psalm 4

To the leader: with stringed instruments. A Psalm of David.

Answer me when I call, O God of my right!

You gave me room when I was in distress.

Be gracious to me, and hear my prayer.

How long, you people, shall my honour suffer shame?

How long will you love vain words, and seek after lies?

Selah

But know that the LORD has set apart the faithful for himself;
the LORD hears when I call to him.

When you are disturbed, do not sin;
ponder it on your beds, and be silent.

Selah

Offer right sacrifices,
and put your trust in the Lord.

There are many who say, 'O that we might see some good!

Let the light of your face shine on us, O LORD!'

You have put gladness in my heart

more than when their grain and wine abound.

I will both lie down and sleep in peace;

for you alone, O LORD, make me lie down in safety. ♦

SCRIPTURE

One of the following, or another suitable passage of scripture is read.

Matthew 14:22–33

Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And

early in the morning he came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear. But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.'

Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!' Jesus immediately reached out his hand and caught him, saying to him, 'You of little faith, why did you doubt?' When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, 'Truly you are the Son of God.' ♦

Luke 24:28–35

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?' That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, 'The Lord has risen indeed, and he has appeared to Simon!' Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread. ♦

John 1:1–13

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. ♦

Acts 20:7–12

On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight. There were many lamps in the room upstairs where we were meeting. A young man named Eutychus, who was sitting in the window, began to sink off into a deep sleep while Paul talked still longer. Overcome by sleep, he fell to the ground three floors below and was picked up dead. But Paul went down, and bending over him took him in his arms, and said, ‘Do not be alarmed, for his life is in him.’ Then Paul went upstairs, and after he had broken bread and eaten, he continued to converse with them until dawn; then he left. Meanwhile they had taken the boy away alive and were not a little comforted. ♦

Revelation 7:11-17

And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, singing,

‘Amen! Blessing and glory and wisdom
and thanksgiving and honour
and power and might
be to our God for ever and ever! Amen.’

Then one of the elders addressed me, saying, ‘Who are these, robed in white, and where have they come from?’ I said to him, ‘Sir, you are the one that knows.’ Then he said to me, ‘These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

For this reason they are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on the throne will shelter them.
They will hunger no more, and thirst no more;
the sun will not strike them,
nor any scorching heat;
for the Lamb at the centre of the throne will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes.’ ♦



PRAYERS

We welcome the night,
and we welcome you into all our nights.
 We pray for those who work by night,
whose day is marked by moon, cloud and stars.
 And we pray for those whose nights are desolate,
**that they may have the consolation of prayer,
 peaceful solitude and community.**
 For a peaceful night,
we pray.
 For a hopeful day,
we pray.
 For a deeper generosity,
we pray.

PRAYER FOR COURAGE

**Courage comes from the heart
 and we are always welcomed by God,
 the Croí¹ of all being.**

**We bear witness to our faith,
 knowing that we are called
 to live lives of courage,
 love and reconciliation
 in the ordinary and extraordinary
 moments of each day.**

**We bear witness, too, to our failures
 and our complicity in the fractures of our world.**

**May we be courageous today.
 May we learn today.
 May we love today.
 Amen.**

1. “The Irish word *Croí* (pronounced “Kree”) means “heart” and is the name for the chapel space in Corrymeela, a beautiful circular place of prayer, built into the ground, with a living roof and echoes. In the Croí, we have prayers, we had dialogues, silence, and our morning and evening liturgies.”

—Pádraig Ó Tuama, *Daily Prayer with the Corrymeela Community*. Canterbury Press, 2017.

THE COLLECT

Jesus, water of life
 You are our well and our welcome
 and in conversation
 —us with you and you with us—
 we find the poetry of our lives.

May we search for this same conversation between divided peoples.
 May we bring our stories and our sadness
 our laments and our lives
 to each other
 in this shared place.

And so find community
 in strange and surprising places. **Amen.**

INTERCESSIONS, PRAYER REQUESTS, QUIET

All are invited to share in a moment of silence.

All are invited to share prayers and intercessions, either silently or aloud.

OPTIONAL INTERCESSIONS

The leader may select and share one or more of the following.

1. Today we remember the victims of violence, and those who are left behind. We honor the names of all who have been killed or injured, especially those who are forgotten or ignored. We remember that you, God, know the name of every person. In your name, and in the names of those who've suffered, we commit to praying and working for the cessation of violence.
2. We acknowledge that we are complicit in the fractures that have undone us. We, who try to be people of peace, are also at the heart of pain and separation. As we reflect, may we turn towards each other, in heartfelt reconciliation, life-giving argument and support of the most marginalised. You walk among us, God, in the lives and stories of the people we meet. May we hear you, see you, meet you and love you, in our responses to each other.

3. Today we honour those who reach out to their neighbours, those who form unexpected and surprising friendships across lines of difference. We honour those people who break categories by giving and receiving generosity across barriers. We honour and bless them. And we honour and bless God, the source of all love.
4. We give thanks for the gift of change. We give thanks for those who have turned from violence and separation and, like Paul, use their gifts for the common good. We pray for all those who deliberately sow discord. May they be faced, again and again, with reason and opportunity to change their ways. And may we, too, be faced with the same opportunities.

After prayers and silence are shared:

Holy One, we lift up these prayers shared and those left unsaid.

CONCLUSION

God grant us a peaceful night and a holy end.

Amen.



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