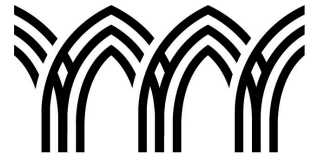


EXPANSIVE EVENSONG

Hadewijch of Brabant, Poet and Mystic

22 April 2026



TRINITY
CATHEDRAL

The People's responses are in bold

Welcome and Introduction

Centering Meditation

The **Centering rite** is a brief ritual or practice at the beginning of the session designed to focus attention, set an intention, and prepare the mind and body for deep listening.

The Centering rite may focus on:

GROUNDING

Become aware of your body—how it feels in the space.

Become aware of your spine, your center, your breath

BREATH AWARENESS

Take a few moments to focus on your breath: its rhythm, depth, and ease.

INTENTION

Name a reason for being here: healing, clarity, rest, community, curiosity, ...

Opening Sentences

The Officiant says

Light and peace, in Jesus Christ our Savior.

As evening falls and shadows lengthen,
we gather in quiet to rest in the presence of God.

In stillness and sound, in breath and prayer,
may our hearts be opened—
softened by silence,
attuned to grace,
and drawn into the mystery of divine love.

Let us lay aside the weight of the day, and welcome the peace that passes understanding.

Phos Hilaron

O gracious Light,
pure brightness of the everliving Father in heaven.
O Jesus, Christ, holy and blessed!

Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing your praises, O God: Father, Son, and Holy Spirit.

You are worthy at all times to be praised by happy voices,
O Son of God, O Giver of life,
and to be glorified through all the worlds.

The Officiant says the following

O God, who in this evening hour lifts our hearts to praise you, enlighten us now with your Spirit, that in your light we may see light, and in your peace, find rest. **Amen.**

The *Phos Hilaron*, Greek for “joyful light” is a candle-lighting hymn taken from an ancient (4th cent.) Byzantine liturgy. In the early church, it was sung as the sun was setting and candles were lighted or brought in for evening worship.

The Word

Psalm 57:6-11 is sung responsively

Exalt yourself above the heavens, O God, and your glory over all the earth.

My heart is firmly fixed, O God, my heart is fixed; I will sing and make melody.

Wake up, my spirit; awake, lute and harp; I myself will waken the dawn.

I will confess you among the peoples, O Lord; I will sing praise to you among the nations.

For your loving-kindness is greater than the heavens,
and your faithfulness reaches to the clouds.

Exalt yourself above the heavens, O God, and your glory over all the earth.

Glory to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and will be for ever. Amen.

The First Lesson

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him —so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before

him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Isaiah 52:13–53:12 (NRSV)

SACRED SOUNDS

“Om” (or “Aum”) is a sacred sound central to Hinduism, Buddhism, and Jainism. It is understood as a celestial vibration—the sound from which the universe originates.

In Sanskrit, Om signifies the divine, the cosmos, and the unity of all things. It has three parts:

A — creation or beginning

U — preservation and the present moment

M — dissolution, transformation, or transcendence

Chanting Om is more than making a sound; it invites awareness of our connection to the whole. In meditation, it helps focus the mind and cultivate peace.

Other vowel-based sounds are also used in spiritual practice, each with its own resonance: “Ah,” “Eee,” “Ooo,” “Auuu,” and “Mmm.”

Why Vowel Sounds?

Vowels resonate deeply in the body. Because they require less articulation than consonants, they allow for sustained sound, helping quiet the mind and support meditative or healing states.

The People chant and continue chanting as the cantor sings the Magnificat, the Song of Mary

My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior;
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed:
the Almighty has done great things for me, and holy is his Name.
He has mercy on those who fear him in every generation.
He has shown the strength of his arm, he has scattered the proud in their conceit.
He has cast down the mighty from their thrones, and has lifted up the lowly.
He has filled the hungry with good things, and the rich he has sent away empty.
He has come to the help of his servant Israel, for he has remembered his promise of mercy,
The promise he made to our fathers, to Abraham and his children for ever.

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

The Second Lesson

Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. 'Have you understood all this?' They answered, 'Yes.' And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.'

Matthew 13:47-52 (NRSV)

The People chant and continue chanting as the cantor sings the Nunc Dimittis, the Song of Simeon

Lord, you now have set your servant free to go in peace as you have promised;
For these eyes of mine have seen the Savior,
whom you have prepared for all the world to see:
a Light to enlighten the nations, and the glory of your people Israel.

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

The Reflection

At this time, silence, a reflection, or a discussion may be offered

The Prayers and Closing Rite

God be with you.
And also with you.
Let us pray.

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.

Help us, O God our Savior;
Deliver us and forgive us our sins.
Look upon your congregation;
Give to your people the blessing of peace.
V. Declare your glory among the nations;
And your wonders among all peoples.
Do not let the oppressed be shamed and turned away;
Never forget the lives of your poor.
Continue your loving-kindness to those who know you;
And your favor to those who are true of heart.
Satisfy us by your loving-kindness in the morning;
So shall we rejoice and be glad all the days of our life.

Triune God of Love, overwhelming and all-encompassing: Visit us in our solitude and in our companionship, and draw us ever more deeply into union with you, who are ever present and ever mysterious; that we, like your servant Hadewijch, might know you ever more fully, even as we have been fully known. **Amen.**

Closing Meditation

SHAVASANA

Shavasana is often referred to as “Corpse Pose”. Despite its ominous name, it’s actually meant to be a deeply restorative final relaxation pose typical at the close of a yoga session.

While the pose might resemble simply lying flat on the ground, the key is to let the body rest completely and surrender to the floor.

Shavasana is designed to allow the body and mind to integrate all the benefits of the physical practice that came before it. It’s a moment of stillness to absorb the calming effects of the practice and relax deeply, both mentally and physically.

We offer thanks to all who made this service possible,
especially Maria Perme, Emily Butler, and the Reverend Megan Allen-Miller

Services At Trinity Cathedral *(Academic Year)*

SUNDAY

8A	Spoken Eucharist
9A	The Abundant Table Eucharist
11:15A	Choral Eucharist
4P*	Solemn Eucharist <i>*first Sunday of the month</i>

WEDNESDAY

6P	Choral Evensong <i>*first, third, & fifth Wednesday of the month</i>
6P	Expansive Evensong <i>*second Wednesday of the month</i>
6P	Compline by Candlelight <i>*fourth Wednesday of the month</i>

THURSDAY

12:10P	Healing Eucharist
--------	-------------------

Trinity Cathedral is an active and lively congregation serving downtown Cleveland, northeast Ohio, and the people of the Diocese of Ohio. We celebrate God's gift of diversity, and welcome people of every race, gender, gender identity, sexual orientation, marital status, age, physical and mental ability, national origin, and economic station.

Trinity Cathedral
2230 Euclid Ave, Cleveland, OH 44115
216.771.3630

