



Celtic Evensong and Communion

The Eleventh Sunday after Pentecost

09 August 2026 4:00 pm

*We come from many places to be together for a little while.
Each of us brings our own experience and traditions to this gathering.
So here in this place, let us take time together to encounter the holy.
Please remember to silence all devices.*

The Opening Rite

Opening Musical Meditation

Opening Meditation

“A Sonnet for St. Peter”

Impulsive master of misunderstanding
You comfort me with all your big mistakes;
Jumping the ship before you make the landing,
Placing the bet before you know the stakes.

I love the way you step out without knowing,
The way you sometimes speak before you think,
The way your broken faith is always growing,
The way he holds you even when you sink.

Born to a world that always tried to shame you,
Your shaky ego vulnerable to shame,
I love the way that Jesus chose to name you,
Before you knew how to deserve that name.

And in the end your Saviour let you prove
That each denial is undone by love.

~ Malcolm Guite, from *Sounding the Seasons: Poetry for the Christian Year*

The Invitatory and Psalter

Officiant Alleluia! Come to us, O risen Lord,

People and enliven us with your eternal love. Alleluia!

Officiant Guide us waking, O Lord, and guard us sleeping;

People that awake we may watch with Christ, and asleep we may rest in peace.

All Glory to the Holy Trinity, as it was in the beginning, is now and will be for ever. Amen. Alleluia.

Song to the Light

The musical score is written on seven staves in a single system. The notation is in treble clef with a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, with some rests. The lyrics are written below the staves, aligned with the notes. The lyrics are: I will kin - dle my fire in the morn of the day, in the pres - ence of ho - ly an - gels. With - out mal - ice or jeal - ous - y, en - vy or fear, with - out ter - ror of an - y - one un - der the sun, but the Ho - ly Be - lov - ed to shield me. O Ho - ly one, kin - dle thou here in my heart, a flame of pure love to my neigh - bor, to my foe, to my friend, to my kin - dred all, to the brave, to the knave, to the thrall. O child of the love - li - est Ma - ry, from the low - li - est thing, to the Ho - ly Name, the be - lov - ed of all.

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Words: *Carmine Gadelica*, alt.

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Psalm 85:8-13

- 8 I will listen to what the LORD God is saying, *
for he is speaking peace to his faithful people
and to those who turn their hearts to him.
- 9 Truly, his salvation is very near to those who fear him, *
that his glory may dwell in our land.
- 10 Mercy and truth have met together; *
righteousness and peace have kissed each other.
- 11 Truth shall spring up from the earth, *
and righteousness shall look down from heaven.

**12 The LORD will indeed grant prosperity, *
and our land will yield its increase.**

**13 Righteousness shall go before him, *
and peace shall be a pathway for his feet.**

Glory to the Holy Trinity, as it was in the beginning, is now and will be for ever. Amen.

The Lessons and Reflection

Listen now to the Word of God

The First Lesson

1 Kings 19:9-18

At Horeb, the mount of God, Elijah came to a cave, and spent the night there. Then the word of the Lord came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." He said, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the Lord said to him, "Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

Hear what the Spirit is saying to God's people.

Thanks be to God.

Musical Response

The Second Lesson

Matthew 14:22-33

Jesus 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 toward them on the sea. But when the disciples saw him walking on the sea, 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 toward 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 worshiped him, saying, "Truly you are the Son of God."

For the Word of God in Scripture, for the Word of God among us, and for the Word of God within us,

Thanks be to God.

Reflection

Joanna Troy

The Prayers

Prayers for Ourselves and Others

Leader: I open my heart to Christ in the stranger,
People: **To Christ in the face of colleague and friend.**
Leader: I open my heart to the one who is wounded,
People: **To Christ in the hungry, the lonely, the homeless.**
Leader: I open my heart to the one who has hurt me,
People: **To Christ in the faces of sinner and foe.**
Leader: I open my heart to those who are outcast,
People: **To Christ in the broken, the prisoner, the poor.**
Leader: I open my heart to all who are searching,
People: **To Christ in the world God's generous gift.**

The Collect of the Day

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A Collect for Rest

Gracious God, support us all the day long, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in your mercy, grant us a safe lodging, and a holy rest, and peace at the last. **Amen.**

A Collect for Edith Stein (Teresa Benedicta of the Cross)

Pour out your grace upon thy church, O God; that, like your servant Edith Stein, we may always seek what is true, defend what is right, reprove what is evil, and forgive those who sin against us, even as your Son commanded; through the same Jesus Christ our Lord, to whom with you and the Holy Spirit be all honor and glory, now and for ever.. **Amen.**

Leader Jesus says, "Come to me you who are troubled and I will give you rest." So come, you who are broken in body or in spirit, you who are torn by relationships and doubt, you who feel deeply within yourselves the divisions of the world. Come, for Jesus invites us to bring our brokenness.

*From now until the end of the service, you are invited to come to the Lady Altar
and light a candle and kneel at the rail for prayers.
There is a healing space at the back of the Lady Chapel for you.
Please move about as the Spirit leads you.*

Music during Prayers

Hymn

The Grace

In Christ, there is a new creation: everything old has passed away; see, everything has become new!
Amen.

The Peace

Welcome and Announcements

The Holy Communion

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

O God of mystery and promise, God of resurrection and new life, you invite us to discover you within ourselves and service to others. You invite us to discover you within the complexities of our humanity, in love and struggle, in confusion and unknowing, in flashes of insight and wisdom. You also call us beyond ourselves to places of imagination, beyond the silent stars, in the deep rhythms of the ocean, in the unending cycles of day and night, seasons of life and death. With saints and ancestors, with the seas and earth and sky, with animals and birds, with our friends and those unknown to us, with all creation we join in the song of your unending glory:

Holy, holy, holy Lord, God of power and might. Heaven and earth are full of your glory.

Hosanna in the highest. Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

We praise you that in Jesus you make known to us the wonder and richness of our humanity. We give thanks for his life-giving love, for his healing touch, for his vulnerability and for his gentleness. Before he gave up his life, he shared his humanity, his flesh and blood with his friends. He took bread, gave thanks for it, broke it and gave it to them saying:

This is my own body given for you. Do this to remember me.

So too after they had eaten, he took wine, gave thanks for it and gave it to them saying:

“This is my blood, poured out in love for you. Do this to remember me.”

So we proclaim the mystery of faith:

Christ has died. Christ is risen. Christ will come again.

Holy and gracious God, present with us now, send in kindness your Holy Spirit to settle on this bread and wine and fill them with the fullness of Jesus. As we eat and drink these bodily things, make us one body, food for the world, one blood to be poured out for the life of all. Touch us with your gentle creativity and fire us with longing for the new age of justice and peace. We ask this through Jesus who gave his body that we might be one and his blood that we might find new life. With him, and through him, and in him, in the unity of the Holy Spirit, be to you, O God, all honor and glory forever. **Amen.**

The Lord's Prayer

The Breaking of the Bread

The Invitation

Celebrant This is the table, not of the Church, but of the Lord.
It is made ready for those who love him and for those who want to love him more.
So come, you who have much faith and you who have little,
You who have been here often, and you who have not been here long,
you who have tried to follow and you who have failed.
Come, because it is the Lord who invites you.
It is his will that those who want him should meet him here.

Communion

Concluding Prayer

Living God, in this sacrament we have shared in your eternal kingdom. May we who taste this mystery forever serve you in faith, hope, and love. Glory to God, whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.

Blessing

God's blessing be with you, Christ's peace be with you, the Spirit's outpouring be with you, now and always. **Amen.**

Dismissal

May the Lord grant us a peaceful night and a perfect end.
Thanks be to God.

Concluding Musical Meditation

— Worship Leaders —

The Rev. Sarah A. Conner
Ryan Patten
Ryan Patten
Paul Massari
Joanna Troy
Marianne Cannon
Marianne Cannon

Presider
Musicians
Opening
Lector
Reflection
Prayers
Usher

Our Prayers are offered for

Karen and Tom Tucker, Mary Brown, Robert Borden, Linda Abbene, Deven Manthorne, Margarette Connor, Barbara Dwyer, Lilyann, John Gilbo, Vance Gilbert, Reny Sparapani, Laurel, Gary Young, Amy, Paul, Heather and Prescott, Ariana, Sheridan, Javy, Faith Aroko and Family, Jesse Hurst and Family, Maureen Joyce, Arthur, Deb Young, Cindy Rhodes, Ron, Allison Mascolo, Melissa Glassman, Max Joyce, Marc Britt, those battling cancer, Mel, Corey MacNeil, Dianne, Jenny, Loretta and Kris, Priscilla Lemons, Deb Papps, Derek Fuller and Family, for the peaceful repose of the soul of Smadar and all victims of war the Episcopal Diocese of Jerusalem and their ministries; the Boys and Girls Club of Greater Salem, the Salem Public Schools and for an end to racism, war, anti-Semitism, Islamophobia, gun violence and oppression. In thanksgiving, we pray for the ministry of The Reverend Debbie Phillips and her husband, Eric Wagner, this community of faith, for God's grace and forgiveness, for those with the courage to stand up to tyranny, for creation, for the diversity of people, and for all the blessings of this life.

If you have additions or deletions to the prayer list, please email prayerlist@gracechurchsalem.org by Tuesday at noon for publication in that week's e-news. The Parish Prayer List is read aloud each Wednesday at Morning Prayer.

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This Week's Feast: Edith Stein (Teresa Benedicta of the Cross)



St. Teresa Benedicta of the Cross (Edith Stein), photographed in her Carmelite habit around 1938–1939, shortly before she was transferred from the Carmelite monastery in Cologne to the convent in Echt, the Netherlands.

Edith Stein was born into a Jewish family in Breslau, Germany, in 1891. Although her family was religious observant, Edith became an atheist at the age of 14. A brilliant philosopher, she studied with Edmund Husserl and received her doctorate at the age of 25, even after having interrupted her studies to serve as a nurse during the First World War. She subsequently taught at the University of Freiburg.

Edith became a Christian in 1921 after encountering the autobiography of Teresa of Avila, and she was baptized the following year. Although she felt immediately drawn to the monastic life, particularly Teresa of Avila's own Carmelite tradition, she was dissuaded by her spiritual advisers from pursuing a monastic vocation so soon after her baptism. Instead, she spent several years teaching at a Catholic school and doing intensive study of Catholic philosophy and theology, particularly that of Thomas Aquinas. In 1933 she was forced to leave her teaching position as a result of the anti-Semitic policies of the German Nazi government, and thus she entered a Carmelite community in Cologne where she took the name Teresa Benedicta of the Cross. Even during her life as a nun, however, she continued to produce philosophical works.

In an effort to protect both Edith and her sister Rosa (who had also converted to Christianity and entered the convent) from the Nazis, the nuns transferred both of them to a convent in the Netherlands. Even here, however, they were not safe after the Nazi invasion of the Netherlands. In July of 1942, the Dutch Bishops Conference issued a statement condemning Nazi racism as incompatible with Christianity, which was read in every parish church. In retaliation, the Nazis ordered the arrest of 243 Dutch Christians of Jewish origin, including both Edith and Rosa. Both sisters were killed in the gas chambers of Auschwitz within days of their arrest.

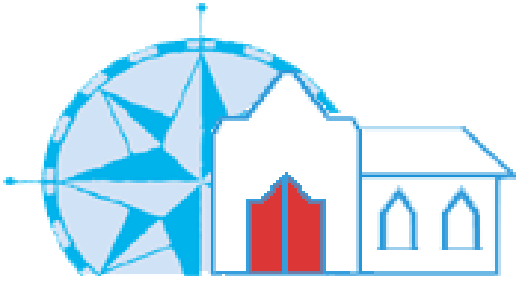
Back in 1933, Edith had written forcefully to the pope, beseeching him to condemn the actions of the Nazi government. "Everything that happened and continues to happen on a daily basis originates with a government that calls itself 'Christian.' For weeks not only Jews but also thousands of faithful Catholics in Germany, and, I believe, all over the world, have been waiting and hoping for the Church of Christ to raise its voice to put a stop to this abuse of Christ's name. Is not this idolization of race and governmental power which is being pounded into the public consciousness by the radio open heresy? Isn't the effort to destroy Jewish blood an abuse of the holiest humanity of our Savior, of the most blessed Virgin and the apostles? Is not all this diametrically opposed to the conduct of our Lord and Savior, who, even on the cross, still prayed for his persecutors? And isn't this a black mark on the record of this Holy Year which was intended to be a year of peace and reconciliation? We all, who are faithful children of the Church and who see the conditions in Germany with open eyes, fear the worst for the prestige of the Church, if the silence continues any longer."

Her letter received no response. Edith Stein was canonized by the Roman Catholic Church in 1998. *From Lesser Feasts and Fasts, Church Publishing*



Edith Stein (front left) with fellow teachers during her years as an educator before entering the Carmelite Order. A gifted philosopher and teacher, Stein taught at the Dominican school of St. Magdalena in Speyer from 1923 to 1931.

Grace Episcopal Church



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The Mission of Grace Church is to unconditionally invite all people to join us in building a faithful Episcopal congregation that goes out into the community and through prayer, presence, and partnering improves the quality of life by bringing everyone closer to God.

— Grace Episcopal Church —

A parish in the Episcopal Diocese of Massachusetts

The Most Reverend Sean Rowe
The Right Reverend Julia Whitworth
The Reverend E. Clifford Cutler
The Reverend Manny Faria
Mark N. Peterson
Tom and Karen Tucker
Jenny Connors

*Presiding Bishop
Bishop Diocesan
Assisting Clergy
Assisting Clergy
Music Director
Property Stewards
Parish Administrator*

— Vestry —

Ryan Patten
Lisa Duffy
Joanna Troy
Katie Scott
Javy Awan, Kai Freyleue, Susan Tweed
Caroline Watson-Felt, Holly Willis

*Senior Warden
Junior Warden
Clerk
Treasurer
Members of Vestry*