

GRACE EPISCOPAL CHURCH

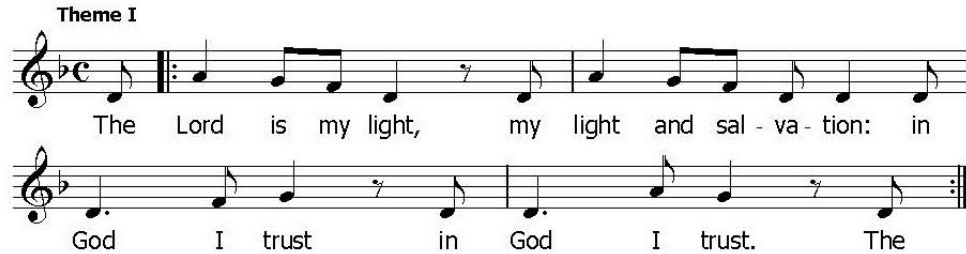
The Lexington Parish of the Episcopal Diocese of Southwestern Virginia

August 9, 2020 **A Taizé Service of Word, Song, and Contemplative Prayer**

5 p.m.

*The service begins with a period of meditative singing and silence, of listening to God and being in God's presence.
You are invited to light a candle at home.*

The Lord is my light



Bless the Lord my soul



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

The Collect (People & Officiant together)

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.*

Romans 10:5-15

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the

abyss?” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

A time of silence follows the reading.

God, fill our lives

Words & music: John L. Bell.

Gently

God, fill our lives to o - ver - flow - ing and give us
D A Em A D

6
grace to share all that we are and
Em Asus4 A G D/F#

11
are be - com - ing through love and care.
Em A Bm G D

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A time of silence follows.

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.”

A time of silence follows the reading.

Lord you are living water

Tu sei sor-gen-te vi - va, tu sei fuo - co, sei ca - ri - tà.
 Tú e - res fuen - te vi - va, e - res fue - go y ca - ri - dad.
 Lord, you are liv - ing wa - ter, you are light and fire, you are love.

Vie - ni, Spi - ri - to San - to, vie - ni, Spi - ri - to San - to.
 Ven, Es - pí - ri - tu San - to, ven, Es - pí - ri - tu San - to.
 Come, O Ho - ly Spir - it, come, O Ho - ly Spir - it.

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A time of silence follows.

The Prayers

Please pray for the wider Church and intercessions requested by our Congregants: Pray for The Anglican Communion, The Most Rev. Justin Welby, Archbishop of Canterbury, Standing Committee of the Diocese of Haiti as they search for their new Bishop, the Diocese of Leeds and their Bishop, The Rt. Rev. Nick Baines, the Province of the Episcopal Church of South Sudan and their Bishop, The Rt. Rev. Justin Badi Arama, the Diocese of Southwestern Virginia, and our Bishop Mark.

Pray for Carolyn West-Willette, Bettie Cadden, Rev. Susan Bentley, Lynda DeMaria, Bob DeMaria, Lori Sadler, Pam Holsten, Jordan (friend of David Cox), Lynne Johnson, Melissa Hays-Smith, Pat Gibson, Polly Lawrence, Kent Wilson, Myra Brush, Susan Williams, Eddie Hawkins, Holt Merchant, Ned Glenn (Brother of Elizabeth Harralson), Daniel Keane (nephew of James Keane), Olivia Patton, Becky Fitzgerald, Eric Blackwell (cousin of Alexandra Brown), Anne & John, Thomas Clay, Buddy Derrick, Liz Moss, Jeanne Eichelberger, Owen Gertz, Diana Kenney, Rachel Pattison.

Please pray for Charley who needs an organ donor.

Pray for those suffering the effects of hurricane Isaias.

Pray for those serving in the military, especially Michael Bryant.

Pray for those who have died, especially service members who died in a Marine training accident: Bryan Baltierra, Marco Barranco, Evan Bath, Christopher Gnem, Jack Ryan Ostrovsky, Guillermo Perez, Wesley Rodd, Chase Sweetwood, Cesar Villanueva.

Pray for those affected by unsafe living conditions, poverty, disease, especially Covid-19, violence and oppression.

In thanksgiving for birthdays for this week and next of Joshua Henson (8/3) Rissie Murphy (8/5) Michele Hentz (8/6) Margery Couper (8/7) Greg Lemmer (8/8) Carol Dent (8/8), Mimi Knight (8/11), Patrick Mayerchak (8/12), Raymond Kuper (8/13), Bob Smith (8/13), Emily Steckline (8/13), Susan Williams (8/14), Nick Murphy (8/14), Kathy Kozak (8/14), Kent Wilson (8/17), Marjorie Connelly (8/20)

For the will to discover God’s Word dwelling our hearts, finding expression through our lips, and revealing hope through our generosity; let us pray.

Hear us, good Lord.

For a renewed commitment to righteousness and peace, that we may join with the leaders of the nations in seeking ways to promote harmony in warring lands, and mutual respect across cultures, races, and languages; let us pray.

Hear us, good Lord.

For creative ways to express the faith, drawing upon the jewels of our tradition, and using our hearts and minds to proclaim Christ's message to those of little faith or who have no faith at all; let us pray.

Hear us, good Lord.

That the summer months may provide opportunities for rest and refreshment, so that we may be rejuvenated for the challenges ahead; let us pray.

Hear us, good Lord.

For medical personnel who volunteer their services in foreign lands and amongst the most needy of the world, that we may lift our voices in praise for the good news they bring to others; let us pray.

Hear us, good Lord.

For those who have died and reside in the tomb of death, that Christ, who broke the chains of death, will bring them to eternal life; let us pray.

Hear us, good Lord.

A time of silence follows the prayers.

Jesus, remember me

The musical score is written for two staves, treble and bass clef, in 3/4 time with a key signature of two flats (B-flat and E-flat). The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: 'Je - sus, re - mem - ber me when you come in - to your king - dom.' The score consists of two identical systems of music.

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Meditation: From *Before the Beginning* John O'Donohue

Unknown to us, there are moments
When crevices we cannot see open
For time to come alive with beginning.

As in autumn a field of corn know
When enough green has been inhaled
From the clay and under the skill
Of an artist breeze becomes gold in a day,
When the ocean still as a mirror
Of a sudden takes a sinister curve
To rise in a mountain of wave
That would swallow a village.
How to a flock of starlings

Scattered, at work on grass,
From somewhere, a signal comes
And suddenly as one, they describe
A geometric shape in the air.

When the audience becomes still
And the soprano lets the silence deepen,
In that slowed holding, the whole aria
Hovers nearer, then alights
On the wings of breath
Poised to soar into song.

Unknown to us, there are moments
When crevices we cannot see open
For time to come alive with beginning.

A time of silence follows the meditation.

The kingdom of God is justice and peace



Meditation: *God's Act in Acts* Luci Shaw

A blast of wind grates its weight
across our church's slate roof, tugs
at the stained glass windows. And just at
this moment a wild morning sun blazes
through the nave like a signal, blessing
the altar, lighting the preacher's face.
And I remember the ancient story--
about a sacred wind that carried Your
hot breath. A wildfire, it licked
the heads of the locals, formed words,
spread in a conflagration of gospel speech,
grew until whole languages roared
beyond all borders.
Strike our dull matches. Light us today
even if our dark wicks only flicker in a corner.
Translate our lives into Your words.

A time of silence follows the meditation.

Keep watch with those who work or watch or weep this night

Book of Common Prayer, Compline, 134

Martha Jones Burford

The musical score is written for a choir in 4/4 time, featuring a soprano, alto, and tenor part, and a bass line. The lyrics are: "Keep watch with those who work or watch or Tend the sick, Lord Christ, give rest to the wear - y; Pit - y the af - flict - ed. Shield the joy - ous. weep this night. Give your an - gels charge o'er the sleep - ing. bless the dy - ing soothe the suff - 'ring. And all for your Love's sake." The score includes a key signature of three flats (B-flat, E-flat, A-flat) and a common time signature (C). The lyrics are written below the notes, with some words hyphenated across lines.

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