



THE EPISCOPAL CHURCH OF THE REDEEMER



VISION STATEMENT

We have a vision of a worshipping community
that **knows Jesus and grows in love:**

- **United** in relationships of holy connection and communion;
- **Growing** with people of every age, race, gender, sexual orientation, socioeconomic situation, and political persuasion;
- **Inspired** by our understanding of why we are Christian, why we are Episcopalian, why Redeemer matters to us;
- **Sent** into the world, rooted and grounded in love, to serve all people with humility, compassion, and faithfulness.

THE EPISCOPAL CHURCH OF THE REDEEMER



The Third Sunday after Pentecost
Baptism + Holy Eucharist, Rite II
June 30, 2019 • 10 am

LITURGY OF THE WORD

ENTRANCE HYMN

H 518 CHRIST IS MADE THE SURE FOUNDATION

Descant

4 Here vouch - safe to all thy serv - ants what they ask of

1 Christ is made the sure foun - da - tion, Christ the head and
 2 All that ded - i - cat - ed ci - ty, dear - ly loved of
 3 To this tem - ple, where we call thee, come, O Lord of
 4 Here vouch - safe to all thy serv - ants what they ask of

Please stand as you are able for the singing of the Entrance Hymn.

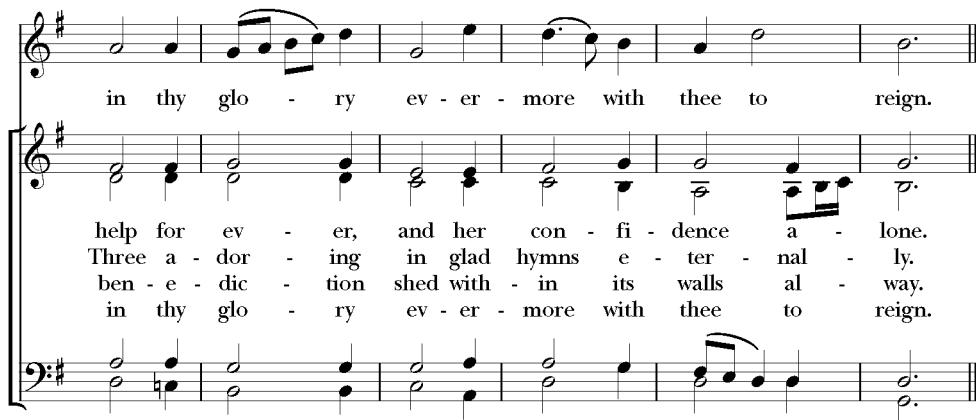
thee to gain; what they gain from thee, for ev - er

cor - ner - stone, cho - sen of the Lord, and pre - cious,
 God on high, in ex - ult - ant ju - bi - la - tion
 Hosts, to - day; with thy wont - ed lov - ing - kind - ness
 thee to gain; what they gain from thee, for ev - er

Those who wish to do so bow in reverence to acknowledge God's presence as the cross passes by.

with the bless - ed to re - tain, and here - af - ter

bind - ing all the Church in one; ho - ly Zi - on's
 pours per - pet - ual mel - o - dy; God the One in
 hear thy serv - ants as they pray, and thy full - est
 with the bless - ed to re - tain, and here - af - ter



in thy glo - ry ev - er - more with thee to reign.
 help for ev - er, and her con - fi - dence a - lone.
 Three a - dor - ing in glad hymns e - ter - nal - ly.
 ben - e - dic - tion shed with - in its walls al - way.
 in thy glo - ry ev - er - more with thee to reign.

Words: Latin, ca. 7th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1866), alt.
 Music: *Westminster Abbey*, Henry Purcell (1659-1695), adapt.; desc. James Gillespie (b. 1929) Copyright © by permission of Church Society, London. All rights reserved. Used with permission

OPENING ACCLAMATION

Jesus' summary of the Law (from Matthew 22:37-40) has been included at the outset of Episcopal services since 1789. It orients our worship and our life in the necessity of Love.

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be God's kingdom, now and for ever. Amen.**

Celebrant There is one Body and one Spirit;

People **There is one hope in God's call to us;**

Celebrant One Lord, one Faith, one Baptism;

People **One God and Father of all.**

Celebrant Hear what the Lord Jesus Christ says: Love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And the second is like it: Love your neighbor as yourself. On these two commandments hang all the Law and the Prophets.

1. Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. 2. Lord God, heaven - ly
 King, al - might - y God and Fa - ther, we wor - ship you, we
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
 take a - way the sin of the world: have mer - cy
 on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For you a - lone are the Ho - ly One,
 you a - lone are the Lord, 7. you a - lone are the Most
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the
 glo - ry of God the Fa - ther. A - men.

The Gloria is a song that describes the great majesty of God in Trinity, and dates back to at least the 4th Century.

The first verse is taken from the song of the angels at the birth of Jesus in Luke 2:14.

The second verse is addressed to God the Father and is said to be taken in part from a song sung by Sts. Augustine and Ambrose at the occasion of Augustine's baptism.

The third, fourth, and fifth verses address Jesus Christ, and incorporate the texts of the Eastern hymns "Agnus Dei" and "Kyrie".

The Gloria was a regular part of Christian worship services at least as early as the 5th Century, and became customary on Sundays in the 11th or 12th Century.

The Collect of the Day "collects" our individual thoughts into unified prayer that we might respond to the lessons we are about to hear.

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray. Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

FIRST LESSON

1 Kings 19:15-16,19-21

The LORD said to Elijah, "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." So he set out from there, and found Elisha son of Shaphat, who was plowing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elijah passed by him and threw his mantle over him. He left the oxen, ran after Elijah, and said, "Let me kiss my father and my mother, and then I will follow you." Then Elijah said to him, "Go back again; for what have I done to you?" He returned from following him, took the yoke of oxen, and slaughtered them; using the equipment from the oxen, he boiled their flesh, and gave it to the people, and they ate. Then he set out and followed Elijah, and became his servant.

Reader The Word of the Lord.

People **Thanks be to God.**

THE RESPONSE

Psalm 16

- 1 Protect me, O God, for I take refuge in you; *
I have said to the Lord, "You are my Lord,
my good above all other."
- 2 All my delight is upon the godly that are in the land, *
upon those who are noble among the people.
- 3 But those who run after other gods *
shall have their troubles multiplied.
- 4 Their libations of blood I will not offer, *
nor take the names of their gods upon my lips.
- 5 O Lord, you are my portion and my cup; *
it is you who uphold my lot.
- 6 My boundaries enclose a pleasant land; *
indeed, I have a goodly heritage.
- 7 I will bless the Lord who gives me counsel; *
my heart teaches me, night after night.
- 8 I have set the Lord always before me; *
because he is at my right hand I shall not fall.
- 9 My heart, therefore, is glad, and my spirit rejoices; *
my body also shall rest in hope.
- 10 For you will not abandon me to the grave, *
nor let your holy one see the Pit.
- 11 You will show me the path of life; *
in your presence there is fullness of joy,
and in your right hand are pleasures for evermore.

SECOND LESSON

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another. Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

Reader The Word of the Lord.

People **Thanks be to God.**

INVITATION TO CHILDREN

During the Gospel Song, children (ages 3-12) are invited to go to the Chapel for "Summer Break." Each will also receive a donut snack, please let us know if there are any allergies. They will return at The Peace.

GOSPEL SONG

H 655 O JESUS I HAVE PROMISED



1 O Je - sus, I have prom-ised to serve thee to the end:
2 O let me hear thee speak-ing in ac - cents clear and still,
3 O Je - sus, thou hast prom-ised to all who fol - low thee,



be thou for ev - er near me, my Mas - ter and my friend;
a - bove the storms of pas-sion, the mur-murs of self - will;
that where thou art in glo - ry there shall thy ser - vant be;



I shall not fear the bat - tle, if thou art by my side,
O speak to re - as - sure me, to has - ten or con - trol;
and, Je - sus, I have prom - ised to serve thee to the end;



nor wan - der from the path - way, if thou wilt be my guide.
O speak, and make me lis - ten, thou guard-ian of my soul.
O give me grace to fol - low, my Mas - ter and my friend.

Please stand as you are able for the singing of the Gospel Song

The Gospel procession into the congregation reminds us that Jesus came among us.

Words: John Ernest Bode (1816-1874), alt. Music: *Nyländ*, Finnish folk melody; adapt. and harm. David Evans (1874-1948) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

THE GOSPEL

Deacon The Holy Gospel of our Lord Jesus Christ according to Luke.

People **Glory to you, Lord Christ.**

*All face the
Gospel.*

When the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" But he turned and rebuked them. Then they went on to another village. As they were going along the road, someone said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, first let me go and bury my father." But Jesus said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the kingdom of God."

Luke 9:51-62

Deacon The Gospel of the Lord.

People **Praise to you, Lord Christ.**

THE HOMILY

There will be a pause for silent reflection immediately following the homily.

THE SACRAMENT OF HOLY BAPTISM

Presentation and Examination of the Candidates

Celebrant The Candidates for Holy Baptism will now be presented.

Sponsors We present N. to receive the Sacrament of Baptism.

The Celebrant asks the sponsors of the children

Celebrant Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?

Sponsors I will, with God's help.

Celebrant Will you by your prayers and witness help this child to grow into the full stature of Christ?

Sponsors I will, with God's help.

Then the Celebrant asks the following questions of the parents and godparents who speak on behalf of the infants.

Question Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Answer I renounce them.

Question Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Answer I renounce them.

Question Do you renounce all sinful desires that draw you from the love of God?

Answer I renounce them.

Question Do you turn to Jesus Christ and accept him as your Savior?

Answer I do.

Question Do you put your whole trust in his grace and love?

Answer I do.

Question Do you promise to follow and obey him as your Lord?

Answer I do.

The Celebrant addresses the congregation, saying

Will you who witness these vows do all in your power to support these children in their life in Christ?

People **We will.**

Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God.

The outward and visible sign in Baptism is water, in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Spirit.

The inward and spiritual grace in Baptism is union with Christ in his death and resurrection, birth into God's family the Church, forgiveness of sins, and new life in the Holy Spirit.

The Renunciations and Acts of Adherence: Since the 4th century, the renunciation of Satan was followed by an act of adherence to Christ, when one master was exchanged for another.

Please stand.

The people join with the candidates for Baptism in the renewal of our Baptismal Covenant, with the understanding that we are all one, and that entrance into this Church is entrance into a shared faith, shared belief, and shared life.

The baptismal creed is the Church's primary liturgical statement of faith in the Triune God into which Christians are baptized. The first paragraph of the creed affirms belief in God as omnipotent and creator of all that is.

The second paragraph affirms belief in Jesus as Messiah, or Christ, Lord and the only Son of God. The Christological controversies of the 4th and 5th centuries were waged over the precise interpretation of these words - that Jesus the Lord is a proper recipient of prayer and that he is not a deity separate from the Father.

The third paragraph yokes the belief in the Holy Spirit with the holy Catholic Church. In baptism we receive the Spirit.

THE BAPTISMAL COVENANT

- Celebrant Let us join with these who are committing themselves to Christ and renew our own baptismal covenant. Do you believe in God the Father?
- People **I believe in God, the Father almighty, creator of heaven and earth.**
- Celebrant Do you believe in Jesus Christ, the Son of God?
- People **I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**
- Celebrant Do you believe in God the Holy Spirit?
- People **I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**
- Celebrant Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?
- People **I will, with God's help.**
- Celebrant Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
- People **I will, with God's help.**
- Celebrant Will you proclaim by word and example the Good News of God in Christ?
- People **I will, with God's help.**
- Celebrant Will you seek and serve Christ in all persons, loving your neighbor as yourself?
- People **I will, with God's help.**
- Celebrant Will you strive for justice and peace among all people, and respect the dignity of every human being?
- People **I will, with God's help.**

PRAYERS FOR THE CANDIDATES

Celebrant Let us now pray for N., who are to receive the Sacrament of new birth.

Leader Deliver them, O Lord, from the way of sin and death.

People **Lord, hear our prayer.**

Leader Open their heart to your grace and truth.

People **Lord, hear our prayer.**

Leader Fill them with your holy and life-giving Spirit.

People **Lord, hear our prayer.**

Leader Keep them in the faith and communion of your holy Church.

People **Lord, hear our prayer.**

Leader Teach them to love others in the power of the Spirit.

People **Lord, hear our prayer.**

Leader Send them into the world in witness to your love.

People **Lord, hear our prayer.**

Leader Bring them to the fullness of your peace and glory.

People **Lord, hear our prayer.**

Celebrant Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and forever.

Amen.

THANKSGIVING OVER THE WATER

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

Celebrant We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

THE BAPTISM

Celebrant N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.** N., you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

Let us pray. Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon these your servants the forgiveness of sin, and have raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit. Give them an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

Let us welcome the newly baptized.

Celebrant and People

We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

It has been the custom of the Church since at least the early 3rd Century to say a special prayer over the baptismal water to consecrate it (that is, to set it aside for holy use).

The prayer of consecration illustrates the depth of symbolism in the rite of baptism. The water is seen as a bath, a womb, and a tomb – elevating the imagery of baptism as an act of cleansing, birth, death, and resurrection.

The wording of the baptism itself is taken directly from Matthew 28:19 when Jesus says, "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

THE PEACE

Celebrant The peace of the Lord be always with you.
People **And also with you.**

The Peace is an extension of Christian greeting and teaching. It symbolizes our intent to forgive as we are forgiven, to live in peace - shalom, harmony - with all persons.

WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

OFFERTORY

The offertory sentence reminds us that our offerings are our response to God's care and nurture.

PRESENTATION HYMN

DOXOLOGY

**Praise God from whom all blessing flow:
Praise Him all creatures here below;
Praise Him above ye heavenly hosts:
Praise Father, Son and Holy Ghost. Amen.**

Please stand for the Presentation Hymn.

THE GREAT THANKSGIVING

EUCCHARISTIC PRAYER D

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 God thanks and praise.**

Celebrant It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

The
Sanctus
(Holy, Holy, Holy)
exemplifies
that the
Eucharist
is the
action of
the whole
Church,
even of the
whole
creation,
by sharing
the song of
the angels
and the
company
of heaven
(Isaiah 6:1
-3, Psalm
118:25-26,
Revelation
4:8)

Celebrant and People

SI30 SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are
full, full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na
in the high - est. Bless - ed is he who comes

The image shows a musical score for a hymn. It consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature is one flat (B-flat major or D minor). The first system has the lyrics "in the name of the Lord. Ho - san - na". The second system has the lyrics "in the high - est. Ho - san - na in the high - est." The music features a mix of chords and melodic lines, with some notes tied across measures.

Celebrant We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation. Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new. And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all. When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins.

The Institution Narrative recalls the particular mighty act that is the focus of the service: the gift of Christ's body and blood to be our spiritual food and drink (1 Corinthians 11:23-26, Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20).

Whenever you drink it, do this for the remembrance of me." Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Celebrant and People

**We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

The Celebrant continues

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Remember... Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light. And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and for ever.
AMEN.

*We ask
that the
Holy Spirit
sanctify
(bless or
make holy)
the bread
and wine
and also us
who are to
receive the
sacrament
of Christ's
body and
blood.
Because it
gives our
assent ("So
be it") to
all the
Eucharistic
Prayer, the
people's
response is
called the
Great
Amen.*

And now, as our Savior Christ has taught us, we are bold to say,

People and Celebrant

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

THE BREAKING OF THE BREAD

Celebrant Alleluia. Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast. Alleluia.**

The Celebrant says the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

COMMUNION ANTHEM

COMMUNION HYMN

H 559 LEAD US, HEAVENLY FATHER, LEAD US

If you wish to receive the bread - the body of Christ, please come to the altar and hold out your hand to take the bread.

You may eat the bread immediately, and if you wish to receive the wine from the chalice, please assist the chalice to your lips for a sip of wine.

You may also leave the bread in your hand and dip it in the wine.

If you wish to receive the bread only, please know it is the historic position of the Church that receiving one of the elements is sufficient to complete communion.

1 Lead us, heaven - ly Fa - ther, lead us o'er the world's tem -
 2 Sa - vior, breathe for - give - ness o'er us; all our weak - ness
 3 Spi - rit of our God, de - scend - ing, fill our hearts with

pes - tuous sea; guard us, guide us, keep us, feed us,
 thou dost know; thou didst tread this earth be - fore us;
 heaven - ly joy; love with ev - ery pas - sion blend - ing,

for we have no help but thee, yet pos - ses - sing
 thou didst feel its keen - est woe; yet un - fear - ing,
 plea - sure that can nev - er cloy; thus pro - vid - ed,

ev - ery bless - ing, if our God our Fa - ther be.
 per - se - ver - ing, to thy pas - sion thou didst go.
 par - doned, guid - ed, noth - ing can our peace des - troy.

Words: James Edmeston (1791-1867), alt. Music: *Dulce carmen*, melody from *An Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motets or Antiphons*, ca. 1840; harm. William Henry Monk (1823-1889)

POSTCOMMUNION PRAYERS

Celebrant In the name of God and on behalf of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

People **We who are many are one body, because we all share one bread, one cup.**

Celebrant Let us pray.

All Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

If a Lay Eucharistic Visitor will take communion to those not with us, the first post-communion prayer is said.

THE BLESSING

Following the Blessing, the people respond

Amen.

Please stand as you are able for the singing of the Closing Hymn.

1 The Church's one foun - da - tion is Je - sus Christ her Lord;
 2 E - lect from ev - ery na - tion, yet one o'er all the earth,
 3 Though with a scorn - ful won - der men see her sore op - pressed,
 4 Mid toil and tri - bu - la - tion, and tu - mult of her war
 5 Yet she on earth hath un - ion with God, the Three in One,

1 she is his new cre - a - tion by wa - ter and the word:
 2 her char - ter of sal - va - tion, one Lord, one faith, one birth;
 3 by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
 4 she waits the con - sum - ma - tion of peace for ev - er - more;
 5 and mys - tic sweet com - mun - ion with those whose rest is won.

1 from heaven he came and sought her to be his ho - ly bride;
 2 one ho - ly Name she bless - es, par - takes one ho - ly food,
 3 yet saints their watch are keep - ing, their cry goes up, "How long?"
 4 till with the vi - sion glo - rious her long - ing eyes are blessed,
 5 O hap - py ones and ho - ly! Lord, give us grace that we

1 with his own blood he bought her, and for her life he died.
 2 and to one hope she press - es, with ev - ery grace en - dued.
 3 and soon the night of weep - ing shall be the morn of song.
 4 and the great Church vic - to - rious shall be the Church at rest.
 5 like them, the meek and low - ly, on high may dwell with thee.

THE DISMISSAL

Deacon Let us go forth into the World, rejoicing in the power of the Holy Spirit. Alleluia, alleluia!

People **Thanks be to God. Alleluia, alleluia!**

The dismissal asserts the relationship between worship and living. It is a call to mission, a call to live the baptismal and Eucharistic life in the world.

POSTLUDE

FUGUE IN C MAJOR, BWV 564

J. S. BACH

IN THANKSGIVING & MEMORY

WE GIVE THANKS FOR THOSE CELEBRATING:

Birthdays in the next week: Mitchell Bojarski, Emma Krug, Gina Hildebrandt, Lee Krombholz, Lucy Koenig, Bill Taylor, Suzanne Nelson, Bill Scharffe, Eva Johnson, Drew Torbeck, Jenn Bekins, Anne Carlson, Angela Byars, Tom Hill, Christina Gault, Austen Rowe, Dottie Callard.

Anniversaries in the coming week: Kathy & Mike Krug, Carol & Dick Hall, Carol & Grant Hesser, Joan & Ely Ryder, Laurie & C.H. Maguire, Carolyn & Kevin Martin, Nancy & Jule Schullhoff, Emily & Gregory Rowe.

The **FLOWERS** that beautify our worship spaces are given to the glory of God in loving memory of Hank Sheldon by Gale Sheldon .

PARTICIPANTS IN TODAY'S WORSHIP

<i>Celebrant</i>	The Rev. Melanie W. J. Slane
<i>Preacher</i>	The Rev. Joyce Keeshin
<i>Deacon</i>	The Rev. Gary Lubin
<i>Acolytes</i>	Mike Firesheets, Luke Leopard, Caroline McKernan
<i>Verger</i>	
<i>Sacristan</i>	Liz Schildknecht
<i>Lector</i>	Kathy Krug
<i>Lay Reader</i>	David Haffner
<i>Chalicians</i>	Jeanne Plunkett, David Richards
<i>Intercessor</i>	John Schenk
<i>Ushers</i>	Bill Killen, C.H. Maguire, Laurie Maguire, Susan Wilkening
<i>Greeters</i>	Carol Hesser, Pattie Kovach, Louisa Adams
<i>Bankers</i>	Chris Gorz, Ginnie Walker, Michael Staffiera (alt.)
<i>Bread Guild</i>	Cheryl Fast, David Richards , Guy Byars
<i>Flower Guild</i>	Kathe Kissel, Christy Bornemann, Laurie Maguire, Courtney Vice
<i>Altar Guild</i>	Rachel Votaw, Julia Joyce, Karen Murphy, Karen Staffiera
<i>Summer Break</i>	The Rev. Gary Lubin, Tommy Kirk



The Episcopal Church of the Redeemer

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