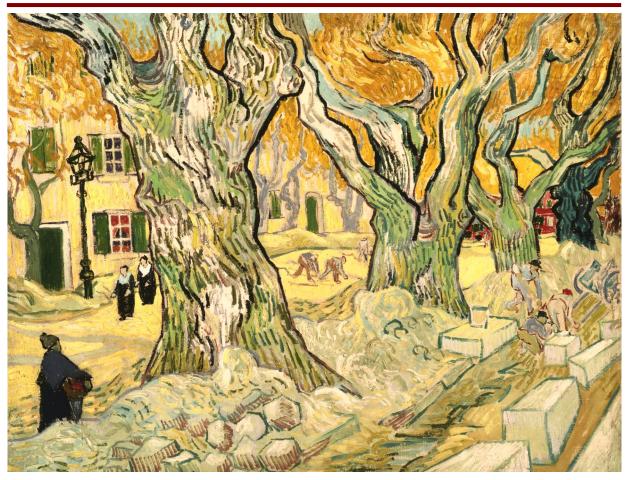


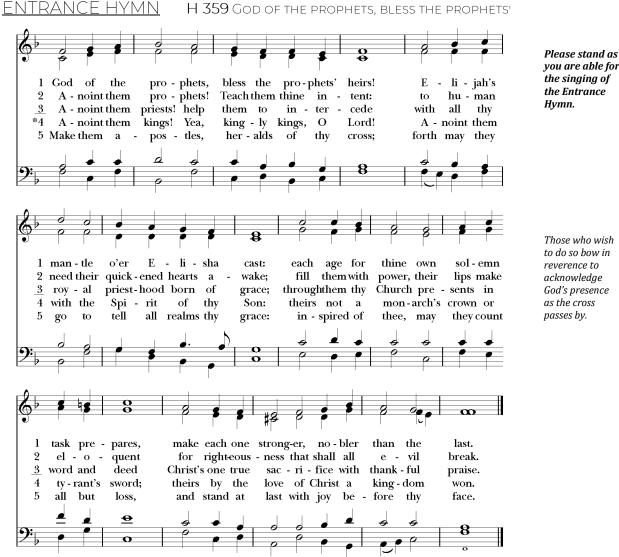
# THE EPISCOPAL CHURCH OF THE REDEEMER



Gogh, Vincent van, 1853-1890. *Road Menders* from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN.

The Eleventh Sunday after Pentecost Holy Eucharist, Rite II August 25, 2019 · 10 am Prelude in G Major. BWV 541/1

### LITURGY OF THE WORD



Words: Sts. 1-2 and 4-5, Denis Wortman (1835-1922), alt.; st. 3, Carl P. Daw, Jr. (b. 1944) Copyright ©1982 Carl P. Daw, Jr. Music: Toulon, melody from Pseaumes octante trois de David, 1551, abridged; harm. Charles Winfred Douglas (1867-1944) Copyright © The Church Pension Fund All rights reserved. Used with permission.

you are able for

### **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. CelebrantBlessed be God: Father, Son, and Holy Spirit.PeopleAnd Blessed be God's kingdom, now and for ever. Amen.

All Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

*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.

HYMN OF PRAISE

#### S280 GLORIA



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

The Collect of the Day "collects" our individual thoughts into unified prayer that we might respond to the lessons we are about to hear. CelebrantThe Lord be with you.PeopleAnd also with you.

*Celebrant* Let us pray. Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.** 

### FIRST LESSON

Isaiah 58:9b-14

If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in. If you refrain from trampling the sabbath, from pursuing your own interests on my holy day; if you call the sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, serving your own interests, or pursuing your own affairs; then you shall take delight in the LORD, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the LORD has spoken.

Reader The Word of the Lord. People **Thanks be to God.** 

# <u>THE RESPONSE</u>

1 Bless the Lord, O my soul, \* and all that is within me, bless his holy Name. 2 Bless the Lord, O my soul, \* and forget not all his benefits. 3 He forgives all your sins \* and heals all your infirmities; 4 He redeems your life from the grave \* and crowns you with mercy and loving-kindness; 5 He satisfies you with good things, \* and your youth is renewed like an eagle's. 6 The Lord executes righteousness \* and judgment for all who are oppressed. 7 He made his ways known to Moses \* and his works to the children of Israel. 8 The Lord is full of compassion and mercy, \* slow to anger and of great kindness.

### SECOND LESSON

Hebrews 12:18-

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death." Indeed, so terrifying was the sight that Moses said, "I tremble with fear.") But you have come to Mount Zion and to the city of the living God, the heavenly lerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." This phrase, "Yet once more," indicates the removal of what is shaken- that is, created things- so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

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 595 GOD OF GRACE AND GOD OF GLORY Please stand as you are able for God of grace and God of glo 1 ry, on thy peo - ple the sing-2 Lo! the hosts of e - vil round us scorn thy Christ, as ing of the 3 chil - dren's Cure thv war - ring mad - ness, bend our pride to Gospel 4 Save from weak res - ig - na the vils us tion to e -Song The Gospel procession into the congregapour thy power; crown thine Church's an - cient sto ry; tion sail his ways! From the fears that long have bound us reminds us thy con - trol; shame our wan - ton, self ish glad - ness, that Jesus de - plore; let the gift of thy sal tion we va сате among us. Ø bring her rious flower. Grant bud to glo us wis - dom, hearts faith wis - dom, free our to and praise: grant us wis - dom, rich in things and poor in soul. Grant us be our glo ry ev er - more. Grant us wis - dom, grant for the fac ing of this hour. us cour age, for the liv ing of these days. grant us cour age, -grant thy king - dom's goal. us cour age, lest we miss ing whom grant us cour age, serv thee we а dore.

Words: Harry Emerson Fosdick (1878-1969), alt. Copyright © by permission of Harry Emerson Fosdick. All rights reserved. Used with permission. Music: *Mannhiem*, melody from *Vierstimmiges Choralbuch*, 1847; harm. Lowell Mason (1792-1872)

### All face the

### THE GOSPEL

Gospel.

Deacon The Holy Gospel of our Lord Jesus Christ according to Luke.People Glory to you, Lord Christ.

Luke 13:10-17

Now he was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years.
She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment."
When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day."
But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

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 NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God. begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate: he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead. and the life of the world to come. Amen.

The Nicene Creed is the most ancient and important corporate confession of our faith. We are joining ourselves to the great heritage of the holy (of God) catholic (universal) and apostolic (witnessing to the resurrection) church down through the centuries. This heritage is vaster, richer. and more mysterious than anv one individual can understand, but we, as the community of the members of the Body of Christ. share and commit ourselves to it.

# THE PRAYERS OF THE PEOPLE

| Prayer is<br>offered for<br>the<br>Universal<br>Church, the<br>Nation and<br>all in au-<br>thority, the<br>welfare of<br>the world,<br>concerns of<br>the local<br>communi-<br>ty, for<br>those who<br>suffer or<br>are in any<br>trouble, | Celebrant<br>Silence | Christ has gathered the Church in unity through the Spirit. With<br>sure and certain hope, let us pray saying: In the power of the Holy<br>Spirit, make us your advocate.   |
|--|----------------------|---|
|  | Leader               | Maker of all things, in the beginning, you created heaven and earth.<br>In the fullness of time, you restored all things in Christ. Renew our<br>world, in this day, with your grace and mercy. In the power of the<br>Holy Spirit,                             |
|  |                      | Make us your advocate.  |
|  | Leader               | Holy Trinity of Love, you desire the unity of all people. Set aflame the<br>whole Church with the fire of your Spirit, and inspire us to live in the<br>world as a sign of your love. In the power of the Holy Spirit,  |
| and for the<br>departed.   |                      | Make us your advocate.  |
| We are reminded<br>in worship that<br>we are<br>connected to a<br>larger fellowship<br>- the Church - the<br>Body of Christ,   | Leader               | Life of the world, you breathed new life into the flesh you first<br>created. By your Spirit, breathe new life into the children of earth.<br>Turn hatred into love, sorrow into joy, and war into peace. In the<br>power of the Holy Spirit,                   |
| on whose heart<br>lies the cares and   |                      | Make us your advocate.  |
| concerns of the<br>world.  | Leader               | We give thanks for all the blessings of this life. I now<br>invite your thanksgivings from grateful hearts (). In the power of<br>the Holy Spirit,  |
|  |                      | Make us your advocate.  |
|  | Leader               | God of compassion, through your Spirit you supply every human<br>need. Heal the sick, comfort the distressed, befriend the friendless,<br>and free the forgotten, remembering especially, () and those you<br>wish to name (). In the power of the Holy Spirit, |
|  |                      | Make us your advocate.  |
|  | Leader               | We commend to your mercy all who have died, especially (). We<br>pray that your will for them may be fulfilled and that we may share<br>with all your saints in your eternal kingdom. In the power of the Holy<br>Spirit,                                       |
|  |                      | Make us your advocate.  |
| 12   | Leader               | Source of peace, your Spirit restores our anxious spirits. In our labor, give us rest; in our temptation, give us strength; in our sadness, give us solace. In the power of the Holy Spirit,  |

### Make us your advocate.

Celebrant Faithful God, your Spirit empowered the first disciples to witness to your truth. Empower us, and all who believe, to speak your word and do your will, that the world may know the life and love of Jesus Christ.

Amen.

### CONFESSION OF SIN

Deacon Let us confess our sins against God and our neighbor.

Silence may be kept.

All Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Celebrant, stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.** 

# THE PEACE

CelebrantThe peace of the Lord be always with you.PeopleAnd also with you.

WELCOME AND ANNOUNCEMENTS

# THE HOLY COMMUNION

OFFERTORY COME THOU FOUNT OF EVERY BLESSING

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.

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

Please stand as

you are able for the

Presentation Hymn.

Praise God from whom all blessings flow: Praise Him all creatures here below: Praise Him above ye heavenly hosts:

#### THE GREAT THANKSGIVING

might,

6

| 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. |

It is right, and a good and joyful thing, always and everywhere to give Celebrant thanks to you, Father Almighty, Creator of heaven and earth. For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

S130 SANCTUS Celebrant and People Ho lv, ho lv, ho Lord. God of power and \_ lv 0 Ð

ho

1v,

20

ho

ly

Ho

ly,

Praise Father, Son and Holy Ghost. Amen.

118:25-26. Revelation 4:8)



FUCHARISTIC PRAYER B

Lord,



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).

The

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 aives our assent ("So be it") to all the Eucharistic Prayer, the people's response is called The Great Amen.

*Celebrant* We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son.

For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ 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. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

#### Celebrant and People

#### We remember his death, We proclaim his resurrection, We await his coming in glory;

*Celebrant* And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **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

CelebrantAlleluia. Christ our Passover is sacrificed for us.PeopleTherefore 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.

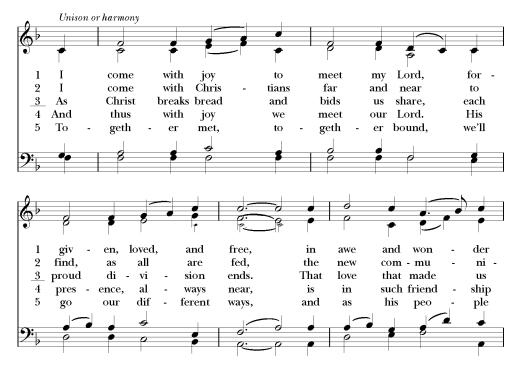
COMMUNION MUSIC

Pie Jesu

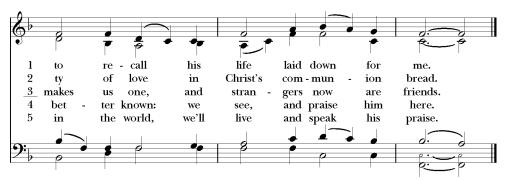
Gabriel Fauré

### <u>COMMUNION HYMN</u>

H 304 I COME WITH JOY TO MEET MY LORD



If you wish to receive the bread the body of Christ. please come to the altar and hold out vour 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 vour lips for a sip of wine. You mav also leave the bread in vour 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.



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#### POSTCOMMUNION PRAYERS

| If a Lay<br>Eucharistic<br>Visitor will<br>take<br>communion<br>to those not<br>with us, the<br>first post-<br>communion<br>prayer is | Celebrant<br>People | In the name of God and on behalf of this congregation, I send you<br>forth bearing these holy gifts, that those to whom you go may share<br>with us in the communion of Christ's body and blood.<br>We who are many are one body, because we all share one bread, one<br>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  |

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.

### THE BLESSING

Following the Blessing, the people respond Amen.

**CLOSING HYMN** 

H 493 O FOR A THOUSAND TONGUES TO SING

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



Words: Charles Wesley (1707-1788), alt. Music; Azmon, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

#### THE DISMISSAL

POSTLUDE

*Deacon* Let us go forth into the world, rejoicing in the power of the Spirit.*People* Thanks be to God.

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.

#### Fugue in G Major BWV 542/2

J. S. BACH

# IN THANKSGIVING & MEMORY

#### WE GIVE THANKS FOR THOSE CELEBRATING:

<u>Birthdays</u> in the next week: Lee Hardy, Caroline Kranz, Bob Gerwin, Greg Roth, Jacob Senter, Jeanne Hayes, Shelley Dumoulin, Emily Bond, Kathy Krug, Tristan Lewis, Aveline Utah, Susan Laffoon, Melanie Slane, Ann Blocksom, Parker Napier.

<u>Anniversaries</u> in the coming week: Nancy & Bob Helton, Cherie & Paul Wallpe, Anne & Tate Greenwald, Carolyn & Peter Ludwig, Debb & Ed Norman, Kim & John Schenk, Hobey & Dave Hinchman.

# PARTICIPANTS IN TODAY'S WORSHIP

| Celebrant    | The Rev. Philip DeVaul  |
|--------------|---|
| Preacher     | The Rev. Mitchell Bojarski  |
| Deacon       | The Rev. Gary Lubin   |
| Acolytes     | Luke Leopard, Caroline McKernan                                   |
| Sacristan    | Stewart Lewis   |
| Lector       | Cynthia Williams  |
| Lay Reader   | David Cook  |
| Chalicists   | Mike Firesheets, Gale Sheldon                                     |
| Intercessor  |   |
| Ushers       | Charles Fellows, Lucy Fellows, Missy Holzman, Larry Kissel        |
| Greeters     | Keenan Beauchamp, Pattie Kovach, Maggie Gough                     |
| Bankers      | Betsy Schram, Michael Staffiera, Chris Gorz (alt.)                |
| Bread Guild  | Courtney Vice, Brett Flodder                                      |
| Flower Guild | Francie Morrison, Vicky Carroll, Edie Zimmerman                   |
| Altar Guild  | Karen Murphy, Nip Becker, Krista DeVaul, Jenny Gale, Kathe Kissel |
| Summer Break | The Rev. Philip DeVaul  |
|              |   |



# The Episcopal Church of the Redeemer

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