



THE EPISCOPAL CHURCH OF THE REDEEMER

Welcome to Holy Eucharist in the Celtic tradition. At this service, we offer music and liturgy based on principles of Celtic worship. Our services follow themes which change with the liturgical season. During the season of Pentecost we are guided by the theme of wind which represents the breath of God which sweeps over the face of the whole creation and fills us with life.



The Thirteenth Sunday after Pentecost
Celtic Holy Eucharist
September 8, 2019 · 5 pm

PRELUDE

SKYE BOAT SONG
VOICE OF THE BORDERS

TRADITIONAL SCOTTISH MELODY
SCOTTISH AIR

THE COLLECT

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE FIRST READING

Deuteronomy 30:15-20

Moses said to all Israel the words which the Lord commanded him, "See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the LORD your God that I am commanding you today, by loving the LORD your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the LORD your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, loving the LORD your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the LORD swore to give to your ancestors, to Abraham, to Isaac, and to Jacob."

THE RESPONSE

Psalm 1

- 1 Happy are they who have not walked in the counsel of the wicked, *
nor lingered in the way of sinners,
nor sat in the seats of the scornful!
- 2 Their delight is in the law of the Lord, *
and they meditate on his law day and night.
- 3 They are like trees planted by streams of water,
bearing fruit in due season, with leaves that do not wither; *
everything they do shall prosper.
- 4 It is not so with the wicked; *
they are like chaff which the wind blows away.
- 5 Therefore the wicked shall not stand upright when judgment comes, *
nor the sinner in the council of the righteous.
- 6 For the Lord knows the way of the righteous, *
but the way of the wicked is doomed.

THE SECOND READING

Philemon 1-21

Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and co-worker, to Apphia our sister, to Archippus our fellow soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ. When I remember you in my prayers, I always thank my God because I hear of your love for all the saints and your faith toward the Lord Jesus. I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother. For this reason, though I am bold enough in Christ to command you to do your duty, yet I would rather appeal to you on the basis of love~ and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. Formerly he was useless to you, but now he is indeed useful both to you and to me. I am sending him, that is, my own heart, back to you. I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, no longer as a slave but more than a slave, a beloved brother~ especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, welcome him as you would welcome me. If he has wronged you in any way, or owes you

anything, charge that to my account. I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

GOSPEL SONG



Al- le- lu- ia, al - le-
 lu- ia! Al - le - lu_ ia al - le - lu -
 - ia! The Word of the Lord lasts for ev- -er.
 What is the Word that is li - ving? It is
 brought to us through his Son Je- -sus Chnst.

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THE GOSPEL

Luke 14:25-33

Now large crowds were traveling with Jesus; and he turned and said to them, "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, 'This fellow began to build and was not able to finish.' Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions."

OFFERTORY

MACPHERSON'S FAREWELL

TRADITIONAL SCOTTISH AIR

THE SANCTUS

Ho - ly, ho - ly, ho - ly Lord. God of power and
might, heav'n and earth are filled with your glo-ry, Ho-
san - na in the high - est. Bless-ed is the One who comes
in the name of the Lord. Ho - san - na in the
high - est, ho - san - na in the high - est.

Music: Land of Rest-traditional folk melody; reprinted under onelicense.net A709573

BLESSING SONG

Verse



May the road rise to meet you, — and the wind be at — your



back; May the rains fall soft up - on — your fields, — and the



sun shine warm on your face. And un - til we meet a -



- gain, — may you rest in Love's em - brace.

Text from traditional Irish Blessing; music by John Grover

CLOSING HYMN

SPIRIT OF GOD, UNSEEN AS THE WIND (V. 1-2)



Spi - rit of God, un - seen as the wind, gen - tle as is the dove:



teach us the truth and help us be - lieve, show us the Sav - viour's love!



show us the Sav - viour's love! 1. You spoke to us
2. With - out your help



long, long a - go, gave us the writ - ten word;
we fail our Lord, we can - not live his way;



we read it still, need - ing its truth,
we need your power, we need your strength,



through it God's voice is heard.
fol - low - ing Christ each day.

Music: Traditional Scottish melody. Lyrics: Margaret V. Old (1932-2001)

RECEIVING COMMUNION

The Church believes that in Holy Communion, the Body and Blood of Christ is given to God's people and received by faith. All who seek God and a deeper life in Christ are welcome here and invited either to participate in Communion or to receive a blessing. To receive the bread, please hold your hands out in front of you. To receive the wine, help guide the chalice to your lips. If you prefer, you may dip the bread in the wine and then place it in your mouth. If you do not wish to receive the bread and the wine, you are invited to come forward, cross your hands across your chest, and receive a blessing. **Gluten-free communion wafers are available upon request.**

COMMISSIONING OF LAY EUCHARISTIC VISITOR

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.**

Please use this poetry for your own contemplation during the service or to take with you for your own prayer life.

POETRY

Selections from A Prayer for Pentecost

Holy Spirit, Lord and Giver of Life:

At the beginning of time
you moved over the face of the waters;
you breathe into every living being
the breath of life.

Come, Creator Spirit,
and renew the whole creation.

Holy Spirit, Advocate, Teacher:

You speak to us of our Lord,
and show us the depth of his love.
Come, Spirit of Truth,
abide in us and lead us in the way of Christ.

Holy Spirit, wind and flame,
You filled disciples with joy and courage,
empowering them to preach your word
and to share your good news.

Come, Spirit of Power,
make us bold witnesses
of your redeeming love .

- Reformed Church in America

Selection from In Praise of Air

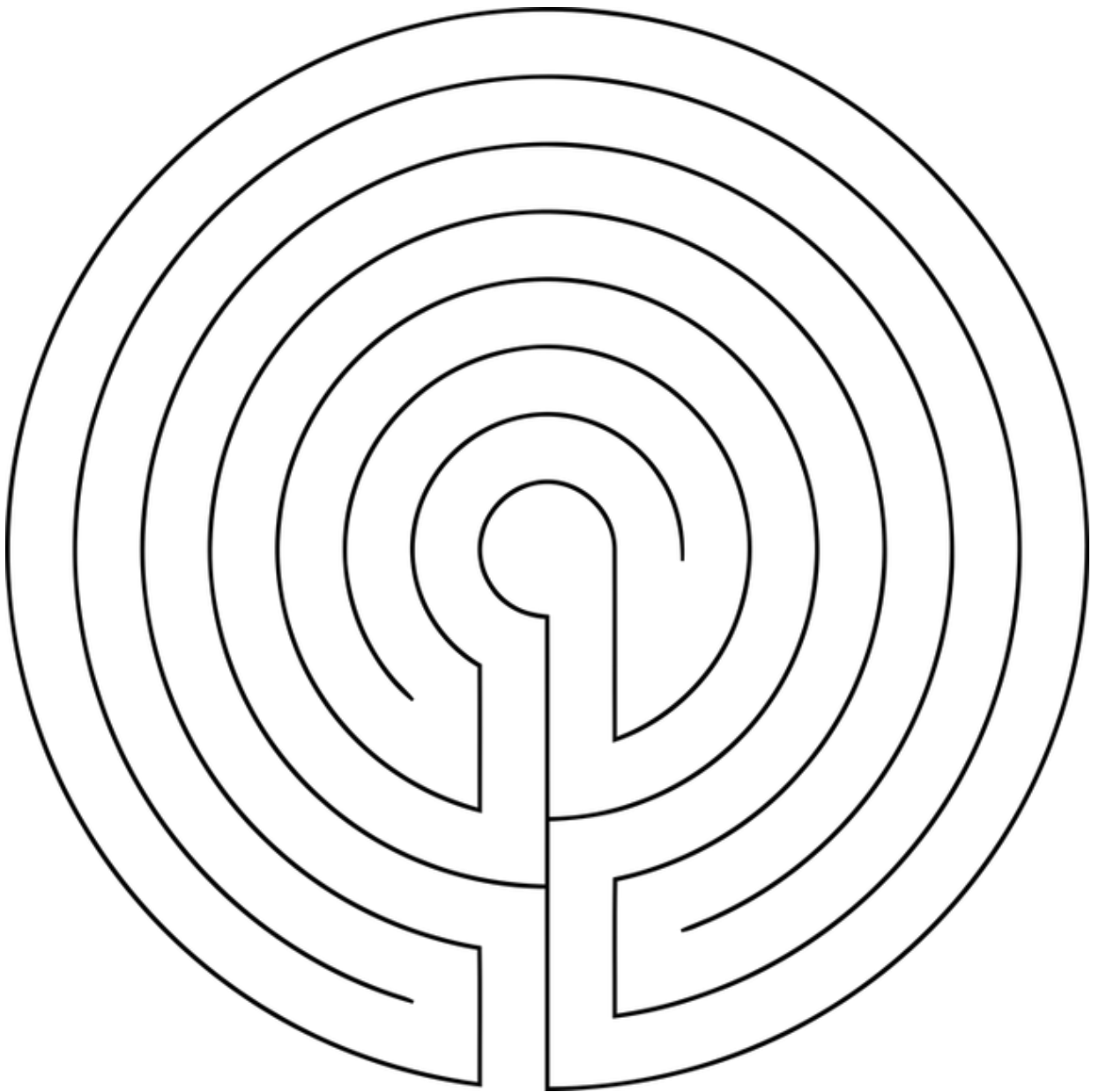
Let us bless the air,
Benefactor of breath,
Keeper of the fragile bridge
We breathe across
Air waiting outside
The womb, to funnel
A first breath
That lets us begin
To be here,
Each moment
Drawn from
Its invisible stock.

-John O'Donohue

Selection from The Voice

I hear your voice on the wind
And I hear you call out my name:
“Listen, my child,” you say to me
“I am the voice of your history.
Be not afraid, come follow me;
Answer my call and I'll set you free.
I am the voice in the wind and the rain.
I am the voice of your hunger and pain.
I am the voice that always is calling you.
I am the voice, I will remain.

-from Brendan Grahame



During periods of silence throughout this service, or in your personal times of prayers and reflection outside of worship, this labyrinth is a gift of peace to all who seek deeper relationship with God in their life's journey.

Using your finger, journey on this labyrinth toward inner-contentedness with the Divine, spend some time with God there, in the center, and then re-trace your journey outward with the knowledge that God is ever with you.

A Labyrinth is not a maze; as a maze has dead ends that are used to confuse and trick the mind. A labyrinth is a spiral course having a single, winding unobstructed path from the outside to the center.

IN THANKSGIVING & MEMORY

WE GIVE THANKS FOR THOSE CELEBRATING:

Birthdays in the next week: David Schlantz, Marren Jenkins, Calvin Schleker, Jacy Roth, Sally McLaurin, David Burrow, Pattie Kovach, Wally Lovejoy, Andrea Torbeck, Andy Jamison, Cassie Palmquist, Matt Leopard, Franklin Firesheets.

Anniversaries in the coming week: Calie Matheny & Armand Antommara, Solveig & Tom Rieskamp, Jeff & Susan Robinson, Missy & Chuck Darling, Angie & Wally Lovejoy, Anna & Mike Grisi.

The **FLOWERS** that beautify our worship spaces are given to the glory of God in loving memory of Cathy Hunt by the Episcopal Church of the Redeemer.

PARTICIPATING IN TODAY'S WORSHIP

Celebrant & Preacher

The Rev. Mitchell Bojarski

Lector

Angela Lyman

Lay Reader

Carter Waide

Intercessor

Deanna Thompson

Bread Guild

Hollis Bass, Les McNeill, Pattie Kovach

Flower Guild

Kathleen Stengel, Jenny Gale, Angela Lyman, Zule Montgomery

Altar Guild

Karen Staffiera, Kathy Behne, Jan Hill, Pattie Kovach, Katy Mallon,

Amanda Rasche

Celtic Guild

Bonnie Dowers, Philip Dowers

