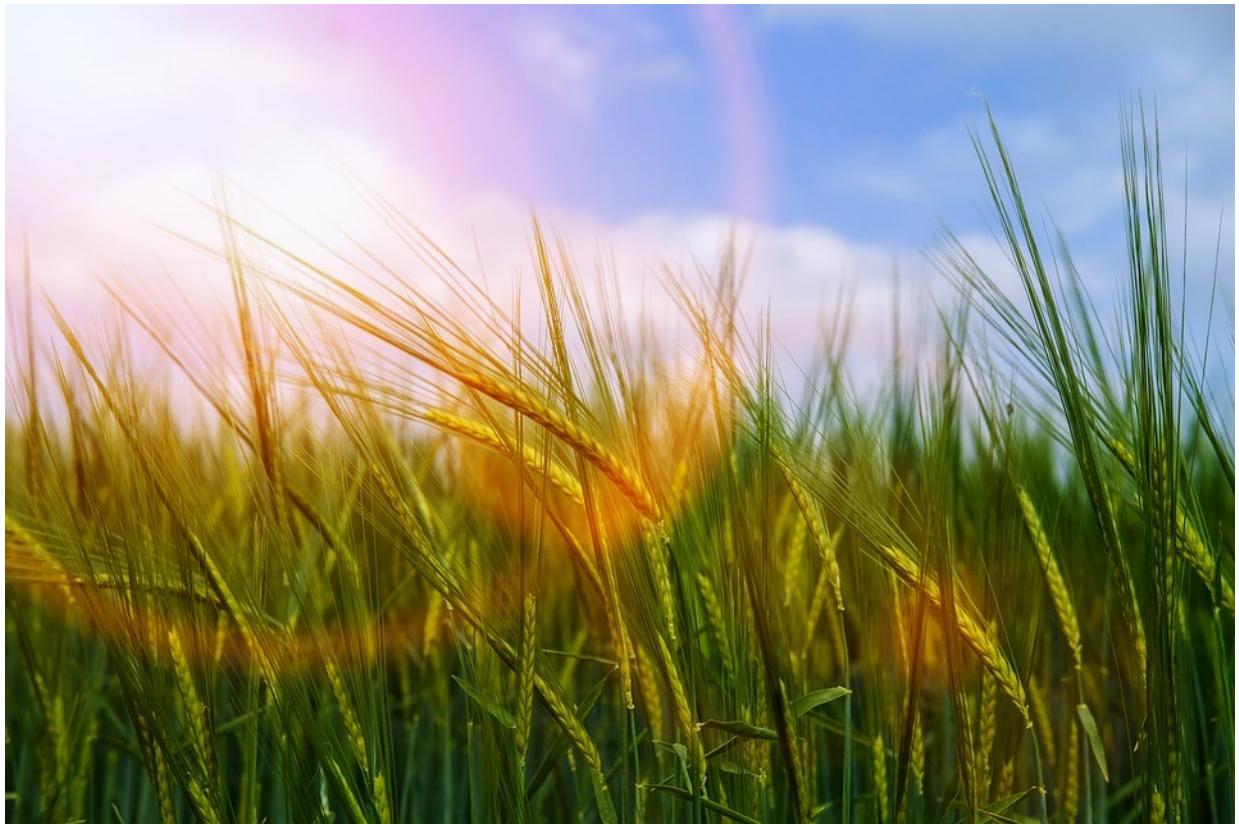




# THE EPISCOPAL CHURCH OF THE REDEEMER

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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.



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**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

The musical notation consists of three staves of music. The first two staves begin with treble clef and 3/4 time, transitioning to 6/8 time. The third staff begins with treble clef and 6/8 time. The lyrics are:

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.

F. O'Carroll and C. Walker ©1985, 1996; reprinted under license U5047 LicensSing Online

## 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

The musical notation consists of five staves of music. The first staff begins with a G clef, a key signature of one flat, and a 6/4 time signature. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord. God of power and". The second staff begins with a G clef and a key signature of one flat. The lyrics are: "might, heav'n and earth are filled with your glo - ry, Ho -". The third staff begins with a G clef and a key signature of one flat. The lyrics are: "san - na in the high - est. Bless-ed is the One who comes". The fourth staff begins with a G clef and a key signature of one flat. The lyrics are: "in the name of the Lord. Ho - san - na in the". The fifth staff begins with a G clef and a key signature of one flat. The lyrics are: "high - est, ho - san - na in the high - est. ||". The music features various note values including eighth and sixteenth notes, with some notes connected by beams and others separated by vertical stems. Measure lines divide the staves into measures.

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

# COMMUNION MUSIC

MISS JAMIESON's FAVOURITE SLOW SCOTTISH WALTZ

## BLESSING SONG

*Verse*

The musical notation consists of five staves of music in G clef, common time, and a key signature of one sharp. The melody is primarily composed of eighth and sixteenth notes, with some quarter notes and rests. The lyrics are integrated into the music, appearing below each staff. The first staff begins with a dotted half note followed by a half note. The second staff begins with a quarter note followed by a half note. The third staff begins with a half note followed by a quarter note. The fourth staff begins with a quarter note followed by a half note. The fifth staff begins with a half note followed by a quarter note.

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)

The musical score consists of five staves of music in common time (indicated by 'C') and G major (indicated by a 'G' with a sharp). The first staff begins with a dotted half note followed by eighth notes. The second staff starts with a quarter note. The third staff begins with a quarter note. The fourth staff starts with a quarter note. The fifth staff begins with a quarter note. The lyrics are integrated into the music. The first two staves contain the lyrics: '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!' The third staff contains the lyrics: 'show us the Sav - viour's love!'. The fourth staff contains the lyrics: '1. You spoke to us 2. With - out your help'. The fifth staff contains the lyrics: '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,'. The final measure of the fifth staff concludes with 'D.C. al Fine'.

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)

## R E C E I V I N G   C O M M U N I O N

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.

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*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 .

### **Selection from In Praise of Air**

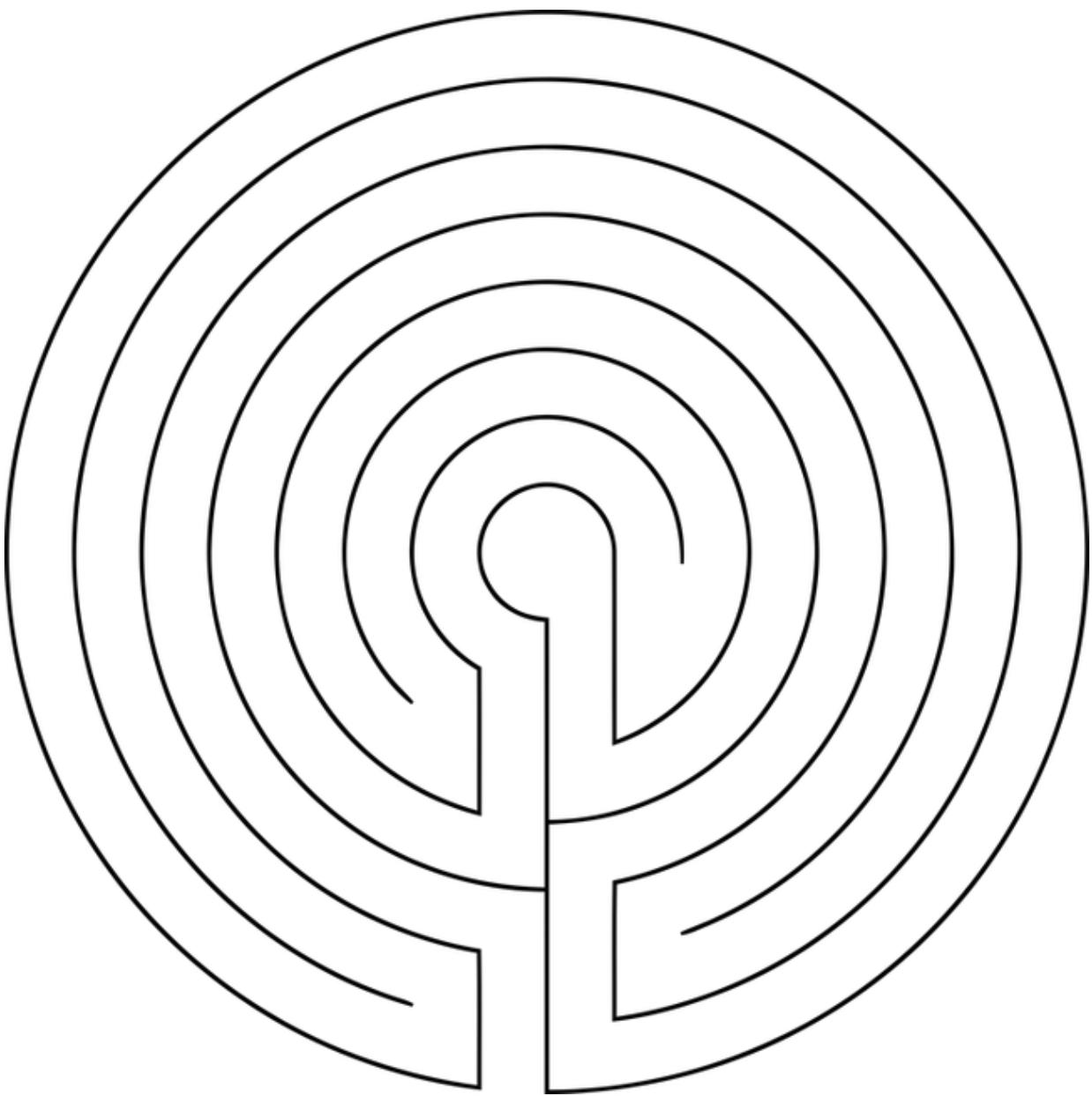
Let us bless the air,  
Benefactor of breath,  
Keeper of the fragile bridge  
We breathe across  
  
Air waiting outside  
The womb, to funnel  
A first breath  
That lets us begin  
To be here,  
Each moment  
Drawn from  
Its invisible stock.

-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.*

## I N   T H A N K S G I V I N G   & M E M O R Y

### **WE GIVE THANKS FOR THOSE CELEBRATING:**

**Birthdays** in the next week: David Schlanz, 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 Antommaria, 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  
Karen Staffiera, Kathy Behne, Jan Hill, Pattie Kovach, Katy Mallon,

*Altar Guild*

Amanda Rasche

*Celtic Guild*

Bonnie Dowers, Philip Dowers



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