



# THE EPISCOPAL CHURCH OF THE REDEEMER

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Unidentified. *Peter Williams (1750-1823)*,  
from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN.

Born a slave in New York, Peter Williams was an ardent Methodist and ... He and his wife were freed in 1796 by the Methodist Society. He was one of the original organizers of the African Methodist Episcopal Zion Church in New York, which later developed as an independent denomination.

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The Thirteenth Sunday after Pentecost  
Holy Eucharist, Rite II  
September 8, 2019 • 10 am



## LITURGY OF THE WORD

## ENTRANCE HYMN

H 423 IMMORTAL, INVISIBLE, GOD ONLY WISE

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,  
 2 Un - rest - ing, un - hast - ing, and si - lent as light,  
 3 To all life thou giv - est, to both great and small;  
 4 Thou reign - est in glo - ry, thou rul - est in light,

in light in - ac - ces - si - ble hid from our eyes,  
 nor want - ing, nor wast - ing, thou rul - est in might;  
 in all life thou liv - est, the true life of all;  
 thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,  
 thy jus - tice like moun - tains high soar - ing a - bove  
 we blos - som and flour - ish, like leaves on the tree,  
 all laud we would ren - der: O help us to see

al - migh - ty, vic - tor - ious, thy great Name we praise.  
 thy clouds, which are foun - tains of good - ness and love.  
 then with - er and per - ish; but nought chan - geth thee.  
 'tis on - ly the splen - dor of light hid - eth thee.

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

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

## INVITATION TO CHILDREN

Children (grades 1-4) are invited to the Chapel for Children's Liturgy. Each will also receive a donut snack, please let us know if there are any allergies. They will return at The Peace.

## 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.**

**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

S278 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.*

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 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.*

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Let us pray. 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.**

## FIRST LESSON

*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."

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

## THE RESPONSE



Ble - ssed are they who walk in the ways of the Lord.

[Ant.]

*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.

[Ant.]

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.

[Ant.]

## SECOND LESSON

*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.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

GOSPEL SONG

H 675 TAKE UP YOUR CROSS, THE SAVIOR SAID



1 Take up your cross, the Sa - vior said, if  
 2 Take up your cross, let not its weight fill  
 3 Take up your cross, heed not the shame, and  
 4 Take up your cross, then, in his strength, and  
 5 Take up your cross, and fol - low Christ, nor



1 you would my dis - ci - ple be; take up your cross with  
 2 your weak spi - rit with a - larm; his strength shall bear your  
 3 let your fool - ish heart be still; the Lord for you ac -  
 4 calm - ly ev - ery dan - ger brave: it guides you to a -  
 5 think till death to lay it down; for on - ly those who



1 will - ing heart, and hum - bly fol - low af - ter me.  
 2 spi - rit up, and brace your heart, and nerve your arm.  
 3 cept - ed death up - on a cross, on Cal - vary's hill.  
 4 bun - dant life and leads to vic - tory o'er the grave.  
 5 bear the cross may hope to wear the glo - rious crown.

*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: Charles William Everest (1814-1877), alt. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859); harm. John Leon Hooker (b. 1944) Copyright ©1984, John Hooker. All rights reserved. Used with permission.

*All face the  
Gospel.*

## THE GOSPEL

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

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

*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."

*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 any 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 offered for the Universal Church, the Nation and all in authority, the welfare of the world, concerns of the local community, for those who suffer or are in any trouble, and for the departed.*

*Celebrant* For love of God and love of neighbor, let us pray for the Church and for the World, saying: In the power of the Holy Spirit, fill us with Life.

*Silence*

*Leader* Infinite Creator, in the beginning, you made heaven and earth, and in time, you called us to care for creation in your name. Give us strength to steward the land, water, and air that gives us life. In the power of the Holy Spirit,

**Fill us with Life.**

*Leader* Holy Trinity of Love, the human family hungers for harmony. Give the Church courage to profess with our lives the goodness of Christ that we confess in our hearts. In the power of the Holy Spirit,

**Fill us with Life.**

*We are reminded in worship that we are connected to a larger fellowship - the Church - the Body of Christ, on whose heart lies the cares and concerns of the world.*

*Leader* Source of Peace, our communities, our nation, and our world feast on the bread of anxiety; and feed violence with fear and isolation. Make us a shining light in these places of darkness, remembering especially (...). In the power of the Holy Spirit,

**Fill us with Life.**

*Leader* Joy of our hearts, on this day, we give thanks for (...), and for all the blessings of this life, and we join the Church in voicing thanks to you for all the great and simple joys which we now name (...). In the power of the Holy Spirit,

**Fill us with Life.**

*Leader* Suffering Servant, you know the depths of our distress. Many among us are in need of healing and wholeness. We seek restoration of life for all who are ill, all who are in pain, and all who endure the limitations of our bodies. We pray especially for: (...) and those you hold in prayer this day (...). In the power of the Holy Spirit,

**Fill us with Life.**

*Leader* Risen Savior, we mourn the loss of those who have departed this world as believers of Jesus Christ, and those whose faith is known to you alone. We lift to you the names of the Saints who have touched our lives (...). In the power of the Holy Spirit,

**Fill us with Life.**

*Celebrant* Faithful God, you form and fill us with grace and love. Send us forth from this gathering inspired by Jesus Christ, our everlasting Life.

**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 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 PEACE

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

*People* **And also with you.**

## WELCOME AND ANNOUNCEMENTS

## THE HOLY COMMUNION

### OFFERTORY

*PRAYER OF ST. RICHARD*

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

*Please stand as  
you are able  
for the  
Presentation  
Hymn.*

## PRESENTATION HYMN

DOXOLOGY

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

## THE GREAT THANKSGIVING

EUCCHARISTIC PRAYER A

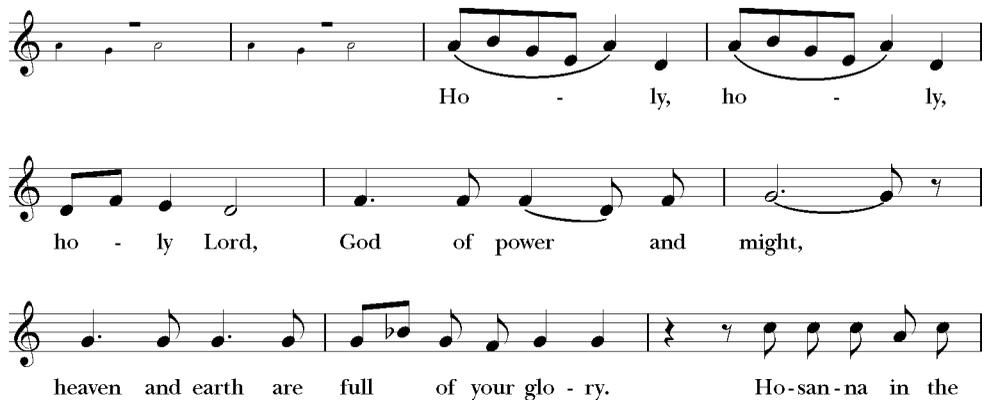
*Celebrant* The Lord be with you.  
*People* **And also with you.**  
*Celebrant* Lift up your hearts.  
*People* **We lift them to the Lord.**  
*Celebrant* Let us give thanks to the Lord our God.  
*People* **It is right to give God thanks and praise.**

*Celebrant* It is right, and a good and joyful thing, always and everywhere to give 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:

*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*

S128 SANCTUS



Ho - ly, ho - ly,  
ho - ly Lord, God of power and might,  
heaven and earth are full of your glo - ry. Ho-san-na in the

heaven and earth are full of your glo - ry. Ho-san-na in the  
high - est. Bless - ed is he who  
comes in the name of the Lord. Ho-san-na in the high-est.

*Celebrant* Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*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).*

*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.*

*Celebrant* We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. 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

*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 MUSIC

O FOR A CLOSER WALK

STANFORD

COMMUNION HYMN H 576 GOD IS LOVE AND WHERE TRUE LOVE IS

*Descant (after stanzas 2 and 3)*

God is love, God is love,

*Refrain*

God is love, and where true love is

1-3 || *Final Ending*

God him - self is there. there.\_\_\_\_\_

God him - self is there. there.\_\_\_\_\_

1 Here in Christ we gath - er, love of Christ our call - ing.  
 2 When we Chris - tians gath - er, mem - bers of one Bo - dy,  
 3 Grant us love's ful - fill - ment, joy with all the bless - ed,

Christ, our love, is with us, glad - ness be his greet - ing.  
 let there be in us no dis - cord but one spi - rit.  
 when we see your face, O Sa - vior, in its glo - ry.

Let us fear and love him, ho - ly God e - ter - nal.  
 Ban - ished now be an - ger, strife and ev - ery quar - rel.  
 Shine on us, O pur - est Light of all cre - a - tion,

*Repeat Refrain*

Lov - ing him, let each love Christ in one an - oth - er.  
 Christ, our God, be al - ways pres - ent here a - mong us.  
 be our bliss while end - less a - ges sing your prais - es.

*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.*

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## POSTCOMMUNION PRAYERS

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

*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* **Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

## THE BLESSING

*Following the Blessing, the people respond*

**Amen.**

## CLOSING HYMN

H 372 PRAISE TO THE LIVING GOD!

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

1 Praise to the liv - ing God! All prais - ed be his Name  
2 Form - less, all love - ly forms de - clare his love - li - ness;  
3 His Spi - rit flow - eth free, high surg - ing where it will:  
4 E - ter - nal life hath he im - plant - ed in the soul;

who was, and is, and is to be for ay the same.  
ho - ly, no ho - li - ness of earth can his ex - press.  
in pro - phet's word he spoke of old; he speak - eth still.  
his love shall be our strength and stay while a - ges roll.

The one e - ter - nal God ere aught that now ap - pears:  
 Lo, he is Lord of all. Cre - a - tion speaks his praise,  
 Es - tab - lished is his law, and change - less it shall stand,  
 Praise to the liv - ing God! All prais - ed be his Name

the first, the last, be - yond all thought his time - less years!  
 and ev - ery - where a - bove, be - low, his will o - beys.  
 deep writ up - on the hu - man heart, on sea, on land.  
 who was, and is, and is to be, for ay the same.

Words: Medieval Jewish liturgy; tr. Max Landsberg (1845-1928) and Newton M. Mann (1836-1926)  
 Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

## THE DISMISSAL

Deacon Let us go forth in the name of Christ.  
 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.*

## POSTLUDE

FUGUE IN C MAJOR, BWV 545

J. S. BACH

# 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.

## PARTICIPANTS IN TODAY'S WORSHIP

<i>Celebrant &amp; Preacher</i>	The Rev. Philip DeVaul
<i>Deacon</i>	The Rev. Gary Lubin
<i>Acolytes</i>	Ceileigh Rodway, Kieran Rodway
<i>Sacristan</i>	Liz Schildknecht
<i>Lector</i>	Christine Andrew
<i>Lay Reader</i>	Brad Gough
<i>Chalicians</i>	Tom Hill, Jeanne Plunkett
<i>Intercessor</i>	Carol Ewbank
<i>Ushers</i>	Janet Simpkinson, John Simpkinson, Dan Walker, Ginnie Walker
<i>Greeters</i>	Bain Massey, Richard Massey, Keenan Beauchamp
<i>Bankers</i>	Missy Holzman, Cynthia Walker, Larry Kissel (alt.)
<i>Bread Guild</i>	Hollis Bass, <b>Les McNeill</b> , Pattie Kovach
<i>Flower Guild</i>	Kathleen Stengel, Jenny Gale, Angela Lyman, Zule Montgomery
<i>Altar Guild</i>	Karen Staffiera, Kathy Behne, Jan Hill, Pattie Kovach, Katy Mallon, Amanda Rasche
<i>Children's Liturgy</i>	The Rev. Joyce Keeshin, Tommy Kirk



## The Episcopal Church of the Redeemer

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