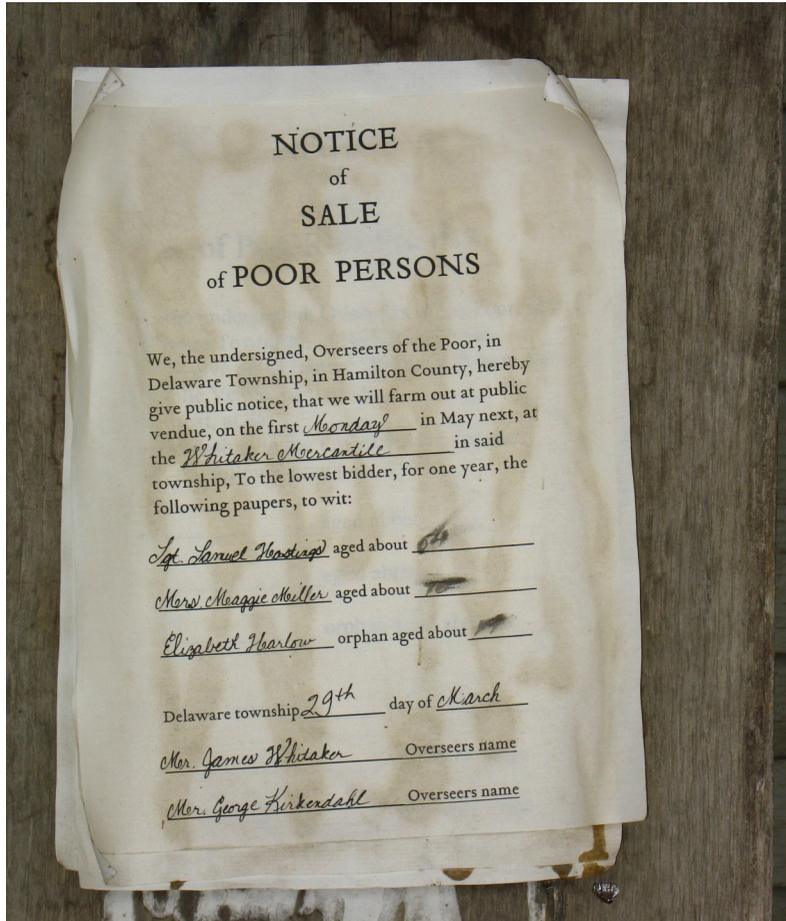




THE EPISCOPAL CHURCH OF THE REDEEMER



Notice of Sale of Poor Persons,
from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN.

The Fifth Sunday After the Epiphany
Holy Eucharist, Rite II
February 9, 2020 • 10 am

Cover Art: *Notice of Sale of Poor Persons*

This notice of the sale of poor people snaps us back to an earlier time in our country's history. On this day of humility before God, we remember the words of Isaiah,

“Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house...?” ~ Isaiah 58:6-7

This notice of sale is described: “Paupers would be sold at auction to the lowest bidder. Basically, a bidder would take out a contract to house, cloth and feed the person and in return they would work for one year to pay the debt.”

Mid 19th century, Butler, Ohio.

LITURGY OF THE WORD

ENTRANCE HYMN

H 372 PRAISE TO THE LIVING GOD!

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;

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

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.

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

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.

OPENING ACCLAMATION

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.**

INVITATION TO CHILDREN

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

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.

SONG OF PRAISE

S280 GLORIA

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 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

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray. Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

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

Please be seated.

FIRST LESSON

Isaiah 58:1-12

Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. “Why do we fast, but you do not see? Why humble ourselves, but you do not notice?” Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the Lord?

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am.

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.

Reader The Word of the Lord.

People **Thanks be to God.**

THE RESPONSE



Hap - py are they, they who fear the Lord.

[Ant.]

Psalm 112:1-10

1 Hallelujah!

Happy are they who fear the Lord *
and have great delight in his commandments!

2 Their descendants will be mighty in the land; *
the generation of the upright will be blessed.

3 Wealth and riches will be in their house, *
and their righteousness will last for ever.

4 Light shines in the darkness for the upright; *
the righteous are merciful and full of compassion.

5 It is good for them to be generous in lending *
and to manage their affairs with justice.

6 For they will never be shaken; *
the righteous will be kept in everlasting remembrance.

[Ant.]

7 They will not be afraid of any evil rumors; *
their heart is right;
they put their trust in the Lord.

8 Their heart is established and will not shrink, *
until they see their desire upon their enemies.

9 They have given freely to the poor, *
and their righteousness stands fast for ever;
they will hold up their head with honor.

10 The wicked will see it and be angry;
they will gnash their teeth and pine away; *
the desires of the wicked will perish.

[Ant.]

SECOND LESSON

1 Corinthians 2:1
-16

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God.

Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written,

“What no eye has seen, nor ear heard,
nor the human heart conceived,
what God has prepared for those who love him”—

these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. [And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.

Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

“For who has known the mind of the Lord
so as to instruct him?”

But we have the mind of Christ.

Reader The Word of the Lord.

People **Thanks be to God.**

1 How love - ly is thy dwell - ing - place, O Lord of hosts, to
 2 Be - side thine al - tars, gra - cious Lord, the swal - lows find a

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

me! My thirst - y soul de - sires and longs with -
 nest; how hap - py they who dwell with thee and

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

in thy courts to be; my ve - ry heart and
 praise thee with - out rest, and hap - py they whose

flesh cry out, O liv - ing God, for thee.
 hearts are set up - on the pil - grim's quest.

Words: Para. of Psalm 84; sts 1-2, *The Psalm of David in Meeter*; 1650; sts. 3-4, Carl P. Daw, Jr. (b. 1944) Copyright ©1982, Carl P. Daw, Jr.
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THE GOSPEL

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

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

All turn toward the Gospel.

Jesus said, “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

Matthew 5:13-20

“You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it

gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Deacon The Gospel of the Lord.

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

GOSPEL SONG

H 517 HOW LOVELY IS THY DWELLING PLACE

3 They who go through the des - ert vale will find it filled with
4 One day with - in thy courts ex - cels a thou-sand spent a -

springs, and they shall climb from height to height till
way; how hap - py they who keep thy laws nor

Zi - on's tem - ple rings with praise to thee, in
from thy pre - cepts stray, for thou shalt sure - ly



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.

***Please stand as
you are able.***

*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 under-
stand, 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.

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.

Celebrant Let us now pray for the Church, and for the World.

Leader For the Church near and far, and for the reconciling love that she shares in your name.

We will arise, and shine, for our Light has come.

Leader For our country and for those who have been given authority among us.
We pray that all nations shall come to your light, and all leaders to the brightness of your dawn.

Leader For peace in all the world.

We pray for an end to violence, hatred, and war, and for the courage to be light in the darkness.

Leader For our neighbors.

May we bring our gifts into community, and find our lives enriched by the generosity of others.

Leader For those who suffer.

Give us strength to comfort all who endure the limitations of mind, body, and spirit.

Leader We give thanks for the many blessings of this life.

May we see the radiance of your grace in our daily lives.

Leader For those who now rest in your glorious presence.

May we be guided by their example, as light perpetual shines upon them.

The Celebrant concludes:

Radiant God, you scatter the darkness by your holy presence. May the living of these prayers make us a reflection of your True and Eternal Light; the One who gives life, and illuminates our world, your Son our Savior, 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

Celebrant The peace of the Lord be always with you.

People **And also with you.**

WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

OFFERTORY

OCULUS NON VIDIT

LASSUS

*Having heard
the word of God
and having
prayed for
others, we are
led to
amendment of
life.*

***All kneel as
they are able***

***Please stand as
you are able.***

*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.*

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

PRESENTATION HYMN

H 380 (V 1, 3) DOXOLOGY

From all that dwell below the skies
let the Creator's praise arise!
Let the Redeemer's Name be sung
through every land, by every tongue!
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

EUCHARISTIC PRAYER B

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.**

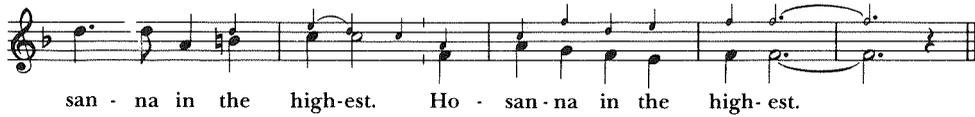
Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. 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

S125 SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -



The people may stand or kneel, then the Celebrant continues

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.**

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.

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.

***Please be
seated until
directed
forward by the
ushers.***

COMMUNION ANTHEM

THOU WILT KEEP HIM

S. S. WESLEY

*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.*

COMMUNION HYMN

H 488 BE THOU MY VISION



1 Be thou my vi - sion, O Lord of my heart;
 2 Be thou my wis - dom, and thou my true word;
 3 High King of hea - ven, when vic - tory is won,



all else be nought to me, save that thou art—
 I ev - er with thee and thou with me, Lord;
 may I reach hea - ven's joys, bright hea - ven's Sun!



thou my best thought, — by day or by night,
 thou my great Fa - ther; thine own may I be;
 Heart of my heart, — what - ev - er be - fall,



wak - ing or sleep - ing, thy pres - ence my light.
 thou in me dwell - ing, and I one with thee.
 still be my vis - ion, O Ru - ler of all.

Words: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), all. Copyright © by permission of the Estate of Eleanor Hull and Chatto & Windus Ltd. Music: *Slane*, Irish ballad melody; adapt. *The Church Hymnary*, 1927; harm. David Evans (1874-1948) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

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.

Gluten-free communion wafers are available upon request.

The people may stand or kneel as they are able.

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

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.**

THE BLESSING

Following the Blessing, the people respond

Amen.

CLOSING HYMN H 381 THY STRONG WORD DID CLEAVE THE DARKNESS

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



1 Thy strong word did cleave the dark - ness; at thy speak - ing
2 Lo, on those who dwelt in dark - ness, dark as night and
3 Thy strong word be - speaks us right - eous; bright with thine own
4 God the Fa - ther, Light - Cre - a - tor, to thee laud and



it was done; for cre - at - ed light we thank thee,
deep as death, broke the light of thy sal - va - tion,
ho - li - ness, glo - rious now, we press toward glo - ry,
hon - or be; to thee, Light of Light be - got - ten,

while thine or - dered sea - sons run: Al-le - lu-ia, al - le -
 breathed thine own life - giv - ing breath: Al-le - lu-ia, al - le -
 and our lives our hopes con - fess: Al-le - lu-ia, al - le -
 praise be sung e - ter - nal - ly; Ho-ly Spi-rit, Light-Re -

lu - ia! Praise to thee who light dost send! Al - le - lu - ia,
 lu - ia! Praise to thee who light dost send! Al - le - lu - ia,
 lu - ia! Praise to thee who light dost send! Al - le - lu - ia,
 veal - er, glo - ry, glo - ry be to thee; mor-tals, an-gels,

al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!
 now and ev - er praise the Ho - ly Tri - ni - ty.

The Alleluias in stanzas 1-3 may be sung antiphonally.

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 Music: *Ton-y-Boitel*, Thomas John Williams (1869-1944)

THE DISMISSAL

Deacon Go in peace to love and serve the Lord.
 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

PRELUDE AND FUGUE IN F MAJOR

J. S. BACH

IN THANKSGIVING & MEMORY

WE GIVE THANKS FOR THOSE CELEBRATING:

Birthdays in the next week: Les McNeill, Steve MacConnell, Marguerite Pauly, Woody Woodburn, Carol Potterton, Laurie McKernan, Anny Stevens-Gleason, Jennifer Strom, James Theobald.

The **FLOWERS** that beautify our worship spaces are given to the glory of God in loving memory of Maryalice & Reid Blocher by Karen Blocher.

PARTICIPANTS IN TODAY'S WORSHIP

<i>Celebrant & Preacher</i>	The Rev. Philip DeVaul
<i>Deacon</i>	The Rev. Gary Lubin
<i>Acolytes</i>	Luke Leopard, Jaffa Oden, Jorie Oden, William Wallpe
<i>Sacristan</i>	Tom Kirkwood
<i>Lector</i>	Nico Rumboll
<i>Lay Reader</i>	Tom Hill
<i>Chalicians</i>	Ed Ewbank, Mark Sesler
<i>Intercessor</i>	Carol Ewbank
<i>Ushers</i>	Anna Grisi, Cece Grisi, Chase Grisi, Mike Grisi, Beth Weinewuth, Brian Weinewuth, Grace Weinewuth, Noah Weinewuth
<i>Greeters</i>	Pattie Kovach, Cindy Powell, Keenan Beauchamp
<i>Bankers</i>	Missy Holzman, Ginnie Walker, Chris Gorz (alt.)
<i>Bread Guild</i>	Ryan Andrews, Carol Hesser, Kathy Krug
<i>Flower Guild</i>	Angela Lyman, Pam Hackim, Kathe Kissel, Susan Wilkening
<i>Altar Guild</i>	Karen Staffiera, Kathy Behne, Jan Hill, Pattie Kovach, Amanda Rasche
<i>Children's Liturgy</i>	Brad Gough, Kristin Theobald



The Episcopal Church of the Redeemer

2944 ERIE AVENUE | CINCINNATI, OH 45208
(513)321-6700 | WWW.REDEEMER-CINCY.ORG