

THE NINETEENTH SUNDAY AFTER PENTECOST

SEPTEMBER 29, 2024 | 5:00 PM | THE EPISCOPAL CHURCH OF THE REDEEMER

Holy Eucharist in the Celtic Tradition

This liturgy is adapted from "A Celtic Liturgy for Every Season" by Elizabeth Grover.

PRELUDE

The people's response is in bold.

OPENING WORDS

The God of love is with us.

The Spirit of love is in us.

Blessed is the Holy Spirit, the breath of God.

Let the winds and all creation praise you.

THE LIGHTING OF THE CANDLES

We will light a light in the name of our Creator -

God who breathes life into all creation,

We will light a light in the name of our Redeemer -

Jesus who teaches us of the love that flows in all.

We will light a light in the name of our Inspiration -

The Holy Spirit who enlightens our thinking, strengthens our will, and renews us.

OPENING PRAYER

The Lord be with you.

And also with you.

Let us pray. Almighty and eternal God, to you our hearts are open and our inmost desires known. We cannot hide our most intimate secrets from you. Be present at all times in our thoughts and hearts and purify them with your Holy Spirit, so that we may love you with the love of the Spirit and praise your name with humility and joy; through Christ our Lord.

Amen.

HYMN OF PRAISE

God breathes life into creation. Let us praise the God of all breath, of all creation!

O God, our strength

We praise you for your power.

O God, our Shield.

We praise you for your protection

O God, our Comfort

We praise you for your solace.

O God, our Inspiration

We praise you for your renewal

O God, our Life,

We praise you for your grace.

O God of all,

We praise you for your love.

Glory to God of all! Glory forever! Amen.

FIRST LESSON

NUMBERS 11:4-6,10-16,24-29

The rabble among them had a strong craving; and the Israelites also wept again, and said, “If only we had meat to eat! We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at.”

Moses heard the people weeping throughout their families, all at the entrances of their tents. Then the Lord became very angry, and Moses was displeased. So Moses said to the Lord, “Why have you treated your servant so badly? Why have I not found favor in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give birth to them, that you should say to me, ‘Carry them in your bosom, as a nurse carries a sucking child,’ to the land that you promised on oath to their ancestors? Where am I to get meat to give to all this people? For they come weeping to me and say, ‘Give us meat to eat!’ I am not able to carry all this people alone, for they are too heavy for me. If this is the way you are going to treat me, put me to death at once—if I have found favor in your sight—and do not let me see my misery.”

So the Lord said to Moses, “Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you.”

So Moses went out and told the people the words of the Lord; and he gathered seventy elders of the people, and placed them all around the tent. Then the Lord came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again. Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, “Eldad and Medad are prophesying in the camp.” And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, “My lord Moses, stop them!” But Moses said to him, “Are you jealous for my sake? Would that all the Lord’s people were prophets, and that the Lord would put his spirit on them!”

GOSPEL SONG

Only sung when a musician is present.

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 liv - ing? It is

brought to us - through his Son Je - sus Christ.

The musical score is written on four staves in G major (one sharp) and 6/8 time. The melody is simple and repetitive, with lyrics written below the notes. The first line ends with an exclamation point. The second line ends with a period. The third line ends with a question mark. The fourth line ends with a double bar line.

THE GOSPEL

MARK 9:38-50

The Holy Gospel of our Lord Jesus Christ according to Mark.

Glory to you, Lord Christ.

John said to Jesus, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” But Jesus said, “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

“If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched.

“For everyone will be salted with fire. Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.”

The Gospel of the Lord.
Praise to you, Lord Christ.

THE HOMILY

There will be a pause for silent reflection immediately following the homily.

THE PRAYERS OF THE PEOPLE

- Celebrant* We now pray for the needs of all people throughout the world, remembering that we are God's people and the hand of love on earth. Let us pray.
- Intercessor* Blessed are you, O God, for your life giving breath at the heart of creation from which all joy and gladness came forth;
- People* **For the breath of life; for the heavens and earth, and all things molded from the dust.**
- Intercessor* As we give thanks for the gift of this life and for the comfort we receive in your holy presence, we pray for those places in our world and our lives where there is no joy or comfort;
- People* **For communities in ruins and war-torn people and nations; for those held captive physically or emotionally;**
- Intercessor* For those who are weary or weakened by troubles;
- People* **And those who are dying and frightened;**
- Intercessor* For the sick and the suffering, especially those we now name.
<Pause for additional prayers.>
For the departed and those who mourn.
<Pause for additional prayers.>
We ask your comfort and your holy presence, Lord,
- People* **For all people, for our loved ones and for ourselves.**
- Intercessor* We pray to you, O Holy Spirit, that we may know your love within us and in the world, and that our lives may be a witness to that love and to your glory.
- Celebrant* May God guide us with wisdom, help us with mercy, bless us with grace, and empower us with love, for the sake of Jesus Christ.
- All* **Amen.**

CONFESSION AND FORGIVENESS

- Celebrant* We gather together in search of wholeness, but our brokenness separates us from God and from one another. Let us confess our sin against God and our neighbor.

All God of glory, you sent Jesus among us
as the light of the world,
to reveal your love for all people.
We confess that our sin and pride
hide the brightness of your light.
We turn away from the poor, we ignore cries for justice,
and we do not strive for peace.
In your mercy, cleanse us of our sin,
and baptize us once again with your Spirit, that,
forgiven and renewed,
we may show forth your glory
shining in the face of Jesus Christ. Amen.

Celebrant Almighty God, who forgives all who truly repent,
have mercy on you and set you free from sin, strengthen you in goodness,
and keep you in eternal life; through Jesus Christ our Lord. Amen.

SHARING THE PEACE

God makes peace within us.

Let us claim it.

God makes peace between us.

Let us share it.

THE HOLY COMMUNION

OFFERTORY

We encourage you to give your offering electronically today through our CoR App. (Search Redeemer Cincy in your app store.) Or you may choose to give online via our secure online system located here:

<https://redeemercincy.tpsdb.com/Give/offering> There are also two collection spots in the narthex (look for the Give Here signs) where you may deposit your offering safely.

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

We offer you praise and hearts lifted high, O God. You breathe into us your Spirit, and by the blowing of the gentle breeze, you remind us of the constancy of your loving presence. Your glory is in the breath of each created thing, and through your creation we see the holiness and wonder of your being, And so with all the hosts of heaven and earth, with the wind that howls and the gentle breeze that soothes, we join in the praises of your unending greatness:

Celebrant and People

Spoken unless a musician is present.

The musical score is written on four staves in a 6/4 time signature with a key signature of one flat (B-flat). The melody is simple and hymn-like, with lyrics written below the notes. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow - er 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". The score includes a dynamic marking of *g* (piano) at the beginning of the second staff.

Blessed are you, O God, for the great day of salvation prepared from the beginning of the world, when Christ, though rejected on earth, will be seen by all to be chosen and precious in your sight. We bless you for Christ who carried sin's destructive powers to the cross that all people might be set free. Through Christ you inspire in us the hope that earth's forces of darkness will be scattered, and angels of glory and principalities of light will bring a new heaven and a new earth.

Just as the prophets of Israel had spoken of the sufferings that would be His, so Jesus on the night when he was betrayed took bread, and having blessed it, He broke the bread, and gave it to his disciples, saying: "Take, eat; this is my body which is broken for you. Do this in remembrance of me." In the same way he took wine, and having given thanks for it, he gave the cup to his disciples, saying: "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

Celebrant and people

Remembering his eternal self-giving, we proclaim the mystery of Christ among us. Made one with him and one with each other, we offer these gifts and with them ourselves, a single, holy living sacrifice

Sanctify us with your Holy Spirit, O God, and sanctify this bread and this wine, that they may be the body and blood of Jesus Christ, and through them we may be made stronger again with the strength that only you supply. May our inner selves be nourished that in the outward things of life we may follow the way of Christ and grow more and more into salvation; through Christ, by whom, with whom, and in whom, in the unity of the holy Spirit, all glory and honor is yours, almighty God, world without end. **AMEN.**

As our Savior Christ has taught us, we now say,
**Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil.
For the kingdom, the power,
and the glory are yours, now and forever. Amen**

THE BREAKING OF THE BREAD

The Bread of heaven is broken for the life of the world.
The Cup of love is shared with all who seek God. Amen.

THE SHARING OF A HOLY MEAL

COMMUNION MUSIC

CLOSING PRAYER

Let us pray.

O God, in love you have called us to be your people and in love you have given us this bread and wine; may this holy meal refresh us as a gentle and steady breeze, that renewed in your Holy Spirit, we may go forth into the world to serve your people; in the name of God, who is Love. Amen.

Lord of all light, as we go forth into the world, we extinguish the lights that here represent the presence of the Holy in our midst.

But we will carry the light in our hearts and we pray that as we go about our work in the world, we will shine with the love of God. Amen.

CELTIC BENEDICTION

Spoken unless a musician is present.



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.

THE BLESSING

The power and peace of the Presence protect you.

The grace and goodness of the saints inspire you.

The good and gracious God go with you and keep you always.

And the blessing of God almighty, Creator, Christ,

and Holy Spirit be with you now and for ever. **Amen.**

CLOSING HYMN

Only sung when a musician is present.



1. I ___ feel the wind of God to - day; to -
2. The ___ wind of God re - fresh - es me and ___
3. If ___ ev - er I for - get God's love and ___



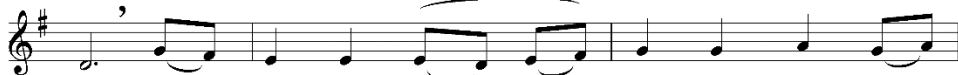
- day my sail ___ I lift. Though ___ hea - vy oft with
guides me on ___ my way, Its ___ strength can dry my
how that love ___ was shown, I'll ___ raise a ban - ner



drench - ing spray and ___ torn with ma - ny a rift. If ___
tears of woe and ___ blow my fears ___ a - way. Great ___
high a - bove that bears his name ___ a - lone. It will



hope but lights ___ the wa - ter's crest and ___ God with ___ me will
pi - lot of ___ my on - ward way, he ___ will not ___ let me
call us forth - in com - mon cause to ___ heal Earth's ___ in - ju -



be, I'll ___ brave - ly face ___ that ___ wind and spray as ___
drift. I ___ feel the wind ___ of ___ God to - day; to ___
- ry, and ___ bring the realm ___ of ___ hu - man - kind to ___



I sail on ___ life's sea.
day my sail ___ I lift.
love in u - - ni - ty.

THE DISMISSAL

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

POSTLUDE

PARTICIPANTS IN TODAY'S WORSHIP

Celebrant & Preacher The Rev. Dr. Herschel Wade
Lector Angela Lyman
Lay Reader Gale Sheldon
Intercessor Robin Henderson
Celtic Guild Dave Howard
Bread Guild Hollis Bass
Altar Guild Andrea Rogers, John Morabito, Pattie Kovach, Emily Esslinger
Flower Guild..... Courtney Vice, Christine Bennett, Cindy Bryden, Marcia Shortt

IN THANKSGIVING & MEMORY

The flowers that beautify our worship spaces are given to the glory of God in loving memory of Isabel Mackoy Robinson by Tom & Betsy Schram and in honor of Cynthia Wolff Powell's birthday by her daughters Susan & Caroline.

We encourage you to give your offering electronically today through our CoR App. (Search Redeemer Cincy in your app store.) Or you may choose to give online via our secure online system located here: <https://redeemercincy.tpsdb.com/Give/offering> There are also two collection spots in the narthex (look for the Give Here signs) where you may deposit your offering safely.

Hi Celtic Congregants!

Our candles help set the space and create a contemplative aesthetic, but I believe some changes can be made to help us align ourselves with a Celtic Christian way of being. A way that is connected to Creation, intentionally connected to the seasons, and is a responsible steward of our resources.

1. **The Columbarium Candles will only be used during the time of the year marked by the Fall and Spring Equinox.**
2. **The Columbarium Candles will be changed to locally sourced Beeswax Candles, and fewer candles will be used.**
3. **A volunteer from the congregation will be called upon to light and extinguish the tri-candle at the beginning and end of service**

Why make these changes?

- Beeswax is a byproduct of the bees that work to pollinate our ecosystem, supporting our natural systems and food source.
- Our current candles use Paraffin oil, which undergoes an intensive refining process contributing to emissions.
- Beeswax candles are claimed to "clean the air"
- Natural candles burn down naturally, likely unevenly, and mark the passage of time, reminding us we do not always have control over how things progress.
- They will be purchased locally and support a local small business.
- We will also be searching for ceramic candle holders to be produced by a local maker, supporting a local artist.
- Our Celtic liturgy changes with the season. We can use the candles to help mark the changes of the season by only using them from Fall to Spring Equinox.
- Our candles will have more significance for lighting the space if only used during the 'darker' times of the year.
- We will limit the candles to around the altar, highlighting the altar we've all come to gather around and share the bread and cup.
- Beeswax candles are more expensive than paraffin, so reducing their number and use will allow us to be cost neutral.

To discuss these changes further, **gather briefly after worship Sept 22nd and 29th** to provide feedback and ask questions.

John Calhoun, Celtic Guild Lead, hoon5306@gmail.com