

THE EPISCOPAL CHURCH OF THE REDEEMER



The First Sunday after Christmas Holy Eucharist, Rite II December 29, 2019 · 11 am

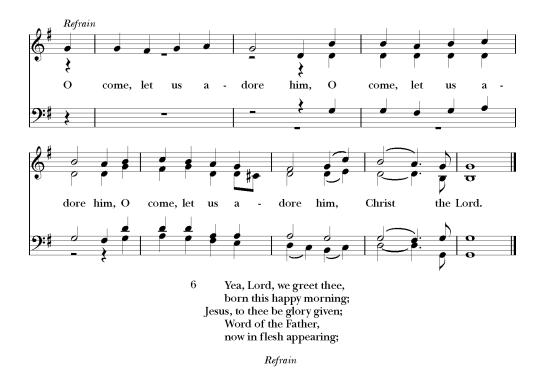
THE LITURGY OF THE WORD

ENTRANCE HYMN



At the ringing of the bell, please stand and face the Cross at the entrance of the sanctuary.

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



Words: John Francis Wade (1711-1786); tr. Frederick Oakeley (1802-1880) and others Music: Adeste fideles, present form of melody att. John Francis Wade (1711-1786); harm. The English Hymnal, 1906

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.



Words: French carol; tr. James Chadwick (1813-1882), alt. Copyright © by permission of Fleming H. Revell Company. All rights reserved. Used with permission. Music: Gloria, French carol; arr. Edward Shippen Barnes (1887-1958)

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. Almighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

FIRST LESSON

Isaiah 61:10-62:3 I will greatly rejoice in the LORD, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord GOD will cause right-eousness and praise to spring up before all the nations. For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the LORD will give. You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God.

Reader The Word of the Lord. People Thanks be to God.

THE RESPONSE

13 Worship the LORD, O Jerusalem; * praise your God, O Zion;

- 14 For he has strengthened the bars of your gates; * he has blessed your children within you.
- 15 He has established peace on your borders; * he satisfies you with the finest wheat.
- 16 He sends out his command to the earth, * and his word runs very swiftly.
- 17 He gives snow like wool; * he scatters hoarfrost like ashes.
- 18 He scatters his hail like bread crumbs; * who can stand against his cold?
- 19 He sends forth his word and melts them; * he blows with his wind, and the waters flow.
- 20 He declares his word to Jacob, * his statutes and his judgments to Israel.
- 21 He has not done so to any other nation; * to them he has not revealed his judgments. Hallelujah!

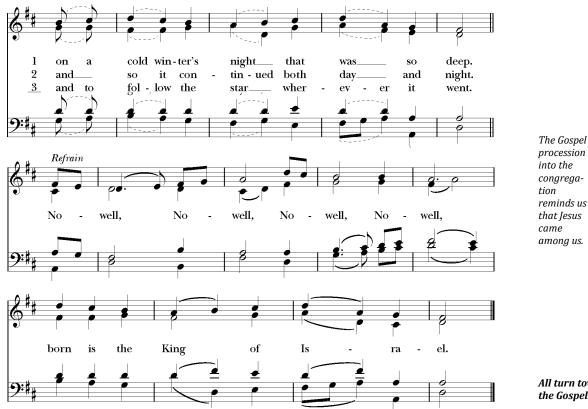
SECOND LESSON

Galatians 3:23-25; 4:4-7 Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian. But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

Reader The Word of the Lord. People **Thanks be to God.**

Please stand as you are able to sing the Gospel Song





Words: English carol, 18th cent. Music: The First Nowell, English carol, 17th cent.; harm. John Stainer (1840-1901)

THE GOSPEL

The Holy Gospel of our Lord Jesus Christ according to John. Deacon Glory to you, Lord Christ. People

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full All turn toward the Gospel.

John 1:1-18

of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me."") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

Deacon The Gospel of the Lord.

People Praise to you, Lord Christ.





Refrain

Words: English carol, 18th cent. Music: The First Nowell, English carol, 17th cent.; harm. John Stainer (1840-1901)

<u>THE HOMILY</u>

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.

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 anv one individual can understand, but we, as the community of the members of the Body of Christ, share and commit ourselves to it.

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in we COI lar - tł Bo on lie CO wo 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 PRAYERS OF THE PEOPLE

Prayer is ffered for he Iniversal Thurch, the Iation and Il in uthority, he welfare f the yorld, oncerns of he local	Celebrant	Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace, you dwell with us in the darkness and the light of our lives. Give us grace to call out to you with devotion and praise as we pray for the Church and for the World, saying, Emmanuel, Hear our prayer.
	Leader	May the radiance of the star that shone brightly over Bethlehem illu- mine our nation, filling it with light and peace. Emmanuel, Hear our prayer.
ommuni- y, for hose who uffer or re in any	Leader	May people in all the world find refuge and love in times of danger and fear, and may the Church be awakened to the human needs of our present time. Emmanuel, Hear our prayer.
rouble, nd for the leparted. Ve are reminded n worship that ve are onnected to a	Leader	As the Magi came bearing gifts, may we, this Christmas, gift our local community with the gold of charity, the myrrh of kindness, and the incense of prayer. Emmanuel, Hear our prayer.
arger fellowship the Church - the lody of Christ, n whose heart ies the cares and oncerns of the vorld.	Leader	We pray for those in our parish family who are sick or distressed () We pray for all who suffer, especially: the homeless, the hungry, and those in prison. To these our siblings, may our hearts be a manger of welcome, and our hands a cradle of Joy. Emmanuel,

Hear our prayer.

Leader May the blessed hope of everlasting life, be the Truth of those whom we have known and loved, but see no longer. Emmanuel, Hear our prayer.
Celebrant We adore you, Ever-present God, and we bless you, because by the holy birth of Christ you give hope to all the world. May our prayers become living words, inspired by the Word who lives in us always, your Son, our Savior Jesus Christ.

Amen.

THE PEACE

CelebrantThe peace of the Lord be always with you.PeopleAnd also with you.

WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

OFFERTORY

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 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.

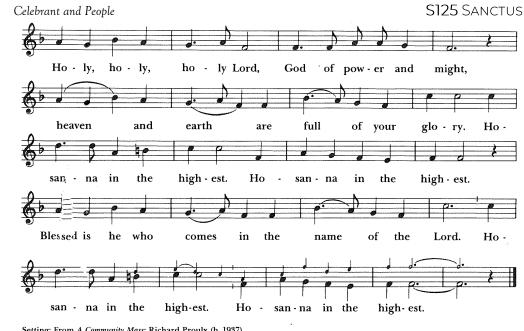
The offertory sentence reminds us that our offerings are our response to God's care and nurture.

Please stand for the Presentation Hymn.

THE GREAT THANKSGIVING

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 our thanks and praise.

It is truly right to glorify you, Father, and to give you thanks; for you Celebrant alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,



Setting: From A Community Mass; Richard Proulx (b. 1937)

The people may stand or kneel, then the Celebrant continues

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all

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 anaels and the company of heaven (Isaiah 6:1 -3, Psalm 118:25-26, Revelation 4:8)

your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation. Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new. And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all. When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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." Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

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).

Celebrant and People

We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.

The Celebrant continues

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

We ask that the Holy Spirit sanctify (bless or make holv) 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 Praver, the people's response is called the Great Amen.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light. And grant that we may find our inheritance with the Blessed Virgin Mary and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and 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 HYMN

${\sf H}$ 99 Go tell it on the mountain



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 commun-

If you wish

Words: Afro-American spiritual, 19th cent.; adapt. John W. Work (b. 1901) Music: Go Tell It on the Mountain, Afro-American spiritual, 19th cent.; arr. Horace Clarence Boyer (b. 1935) Copyright ©1984, Horace Clarence Boyer. All rights reserved. Used with permission.

ion.

The people may stand or kneel. <u>POSTCOMMUNION PRAYERS</u>

If a Lay Eucharistic Visitor will take communion to those not with us, the first postcommunion 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

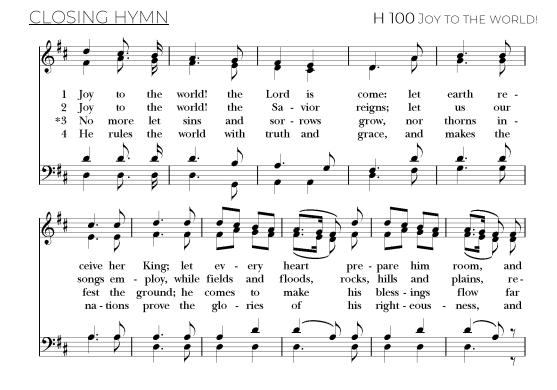
Celebrant Let us pray.

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.**

Please stand for the singing of the Closing Hymn.





Words: Isaac Watts (1674-1748), alt. Music: Antioch, George Frideric Handel (1685-1759); adapt. and arr. Lowell Mason (1792-1872)

THE DISMISSAL

- *Deacon* Let us go forth into the World, rejoicing in the power of the Holy Spirit. Alleluia, alleluia!
- People Thanks be to God. Alleluia, alleluia!

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.

<u>POSTLUDE</u>

Fanfare on 'Antioch' Carillon on 'Antioch'

Gerre Hancock Mary Beth Bennett

IN THANKSGIVING & MEMORY

WE GIVE THANKS FOR THOSE CELEBRATING:

<u>Birthdays</u> in the next week: Sue Mosher, Kelly Harris, Harry Manzler, Noelle Beatty, Emily Wasick, Deb Kapuscinski, Steve Kapuscinski, Christine Andrew, Paige DeVaul, Pam Colman, Kelley Flodder, Bob Boling, Gary Walker, Odessa Franz.

<u>Anniversaries</u> in the coming week: Josie & Abbot Thayer, Doris & John Crouch, Cynthia & Garry Walker, Courtney & Eric Vice.

PARTICIPANTS IN TODAY'S WORSHIP

Celebrant	The Rev. Joyce Keeshin
Preacher	The Rev. Mitchell Bojarski
Acolytes	Drew Mills, Ryan Mills, Ceileigh Rodway, Kieran Rodway, Quinn Rodway
Sacristan	Stewart Lewis
Lector	Pattie Kovach
Lay Reader	Carter Waide
Chalicists	Bill Culp, Deborah Norman
Intercessor	Margie Johnson
Ushers	Bill Schildknecht, Liz Schildknecht, Janet Simpkinson, John Simpkinson
Greeters	Keenan Beauchamp, Sharon Smith, Carter Kemper
Bankers	Bob Campbell, Cynthia Walker, Dick Adams (alt.)
Bread Guild	Hollis Bass, Guy Byars, Brett Flodder
Flower Guild	Kathleen Stengel, Pam Hackim, Francie Morrison, Edie Zimmerman
Altar Guild	Karen Staffiera, Kathy Behne, Jan Hill, Pattie Kovach, Katy Mallon,
	Amanda Rasche



The Episcopal Church of the Redeemer

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