



THE EPISCOPAL CHURCH OF THE REDEEMER



Pitman, Lauren Wright. *A Choice*
from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN.

The First Sunday in Lent
Holy Eucharist, Rite II
March 1, 2020 • 10 am

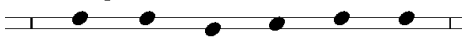
INVITATION TO CHILDREN

Children (grades 1-4) are invited to go 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. There is no spoken invitation to children on the first Sunday in Lent. Please make your way quietly to the chapel today before The Great Litany.

All kneel, as they are able, for

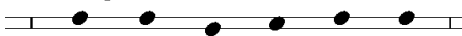
THE GREAT LITANY

O God the Father, Creator of heaven and earth,



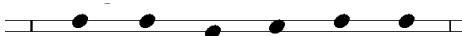
Have mer - cy up - on us.

O God the Son, Redeemer of the world,



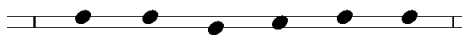
Have mer - cy up - on us.

O God the Holy Ghost, Sanctifier of the faithful,



Have mer - cy up - on us.

O holy, blessed, and glorious Trinity, one God,



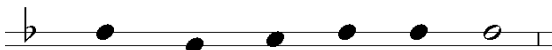
Have mer - cy up - on us.

Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us for ever.



Spare us, good Lord.

From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,



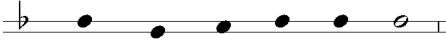
Good Lord, de - liv - er us.

Our worship on The First Sunday in Lent begins with The Great Litany (Book of Common Prayer, p. 147). The Litany will be sung (Hymnal, S 67), led by the Cantor as the Choir and Ministers process, "boxing" the nave.

This form of prayer, in which the people make fixed responses to the officiant's biddings or petitions, is an ancient and inter-faith practice. (Psalm 136 is an example from Judaism.)

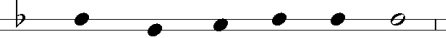
The Litany was first used in English churches in 1544 as a special supplication when Henry VIII went to war against Scotland and France. It was constructed by Thomas Cranmer, then Archbishop of Canterbury, whose sources included Holy Scripture and diverse liturgies, both ancient and modern.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,



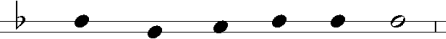
Good Lord, de - liv - er us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,



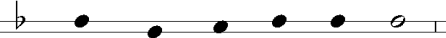
Good Lord, de - liv - er us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,



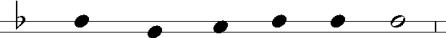
Good Lord, de - liv - er us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,



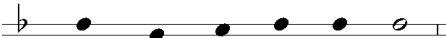
Good Lord, de - liv - er us.

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,



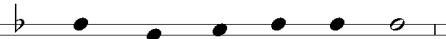
Good Lord, de - liv - er us.

By the mystery of thy holy Incarnation; by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,



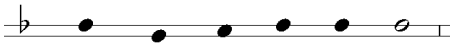
Good Lord, de - liv - er us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,



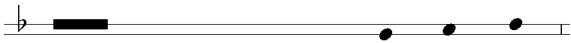
Good Lord, de - liv - er us.

In all time of our tribulation; in all time of our prosperity; in the hour of death,
and in the day of judgment,



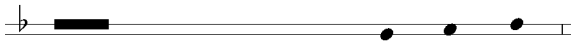
Good Lord, de - liv - er us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee
to rule and govern thy holy Church Universal in the right way,



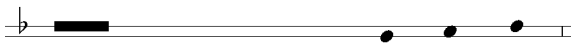
We beseech thee to hear us, good Lord.

That it may please thee to illumine all bishops, priests, and deacons, with true
knowledge and understanding of thy Word; and that both by their preaching and
living, they may set it forth, and show it accordingly,



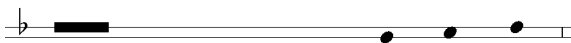
We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people,



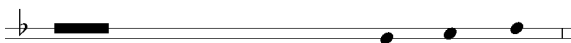
We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy harvest, and to draw all
mankind into thy kingdom,



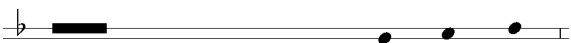
We beseech thee to hear us, good Lord.

That it may please thee to give to all people increase of grace to hear and receive
thy Word, and to bring forth the fruits of the Spirit,



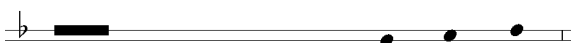
We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and
are deceived,



We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee, and diligently to
live after thy commandments,

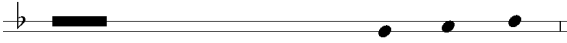


We beseech thee to hear us, good Lord.

Since the Litany's inclusion in the first Book of Common Prayer (1549), it has since appeared in every Prayer Book revision, being modified in text and usage to meet changing needs and understandings. For example, in 1559 the petition for deliverance from "the tyranny of the bishop of Rome and all his detestable enormities" was dropped! And in 1979 petitions were included for, among others, the homeless and hungry, all persons in their vocations, and those whose homes are broken or torn by strife.

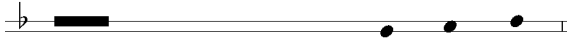
The Great Litany is commonly said or sung in Episcopal congregations in Lent, on Rogation days, and in times of war, national anxiety or disaster. At the Church of the Redeemer, we generally use the Litany only on the first Sunday in Lent.

That it may please thee so to rule the hearts of thy servants, the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,



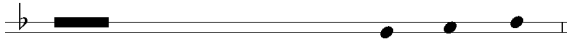
We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,



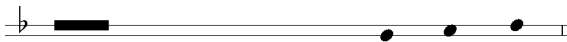
We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,



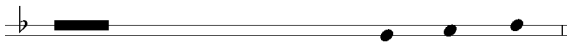
We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,



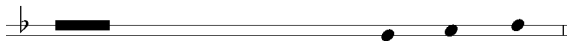
We beseech thee to hear us, good Lord.

That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,



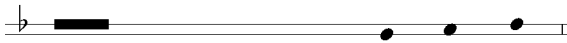
We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by reason of their labor or their travel,



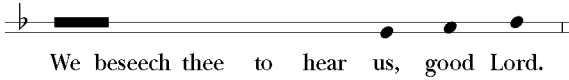
We beseech thee to hear us, good Lord.

That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,

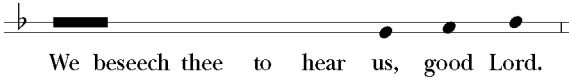


We beseech thee to hear us, good Lord.

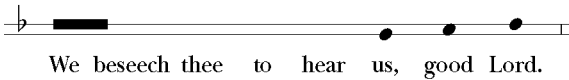
That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,



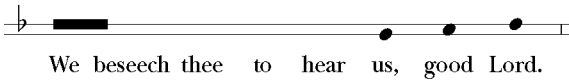
That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,



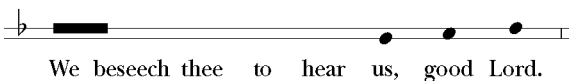
That it may please thee to have mercy upon all mankind,



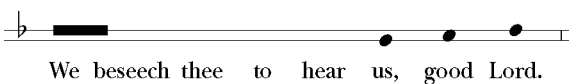
That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,



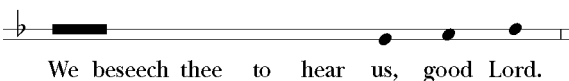
That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,



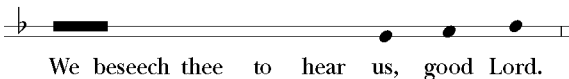
That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,



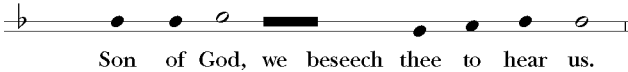
That it may please thee to grant to all the faithful departed eternal life and peace,



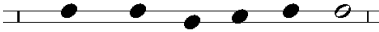
That it may please thee to grant that, in the fellowship of all the saints, we may attain to thy heavenly kingdom,



Son of God, we beseech thee to hear us.

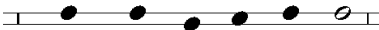


O Lamb of God, that takest away the sins of the world,



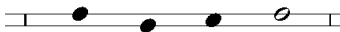
Have mer-cy up-on us.

O Lamb of God, that takest away the sins of the world,



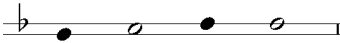
Have mer-cy up-on us.

O Lamb of God, that takest away the sins of the world,



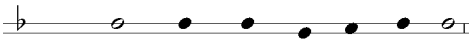
Grant us thy peace.

O Christ, hear us.



O Christ, hear us.

Lord, have mercy upon us.



Christ, have mer - cy up - on us.

Lord, have mercy upon us.

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, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

FIRST LESSON

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Genesis 2:15-17; 3:1-7

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent said to the woman, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

Reader The Word of the Lord.

People **Thanks be to God.**

THE RESPONSE

Psalm 32:1-8



My eyes are ev-er toward the Lord; O God, be gra-cious to me.

[Ant.]

- 1 Happy are they whose transgressions are forgiven, *
and whose sin is put away!
- 2 Happy are they to whom the Lord imputes no guilt, *
and in whose spirit there is no guile!
- 3 While I held my tongue, my bones withered away, *
because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.

[Ant.]

- 5 Then I acknowledged my sin to you, *
and did not conceal my guilt.
- 6 I said, " I will confess my transgressions to the Lord." *
Then you forgave me the guilt of my sin.
- 7 Therefore all the faithful will make their prayers to you in time of
trouble; *
when the great waters overflow, they shall not reach them.
- 8 You are my hiding-place;
you preserve me from trouble; *
you surround me with shouts of deliverance. [Ant.]

SECOND LESSON

Romans 5:12-19

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned~ sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Reader The Word of the Lord.

People **Thanks be to God.**

GOSPEL SONG

H 559 LEAD US, HEAVENLY FATHER, LEAD US

1 Lead us, heaven - ly Fa - ther, lead us o'er the world's tem -
2 Sa - vior, breathe for - give - ness o'er us; all our weak - ness

*Please stand
for the singing
of the Gospel
Song*

pes - tuous sea; guard us, guide us, keep us, feed us,
thou dost know; thou didst tread this earth be - fore us;

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

for we have no help but thee, yet pos - ses - sing
thou didst feel its keen - est woe; yet un - fear - ing,

ev - ery bless - ing, if our God our Fa - ther be.
per - se - ver - ing, to thy pas - sion thou didst go.

*All turn toward
the Gospel.*

Words: James Edmeston (1791-1867), alt. Music: *Dulce carmen*, melody from *An Essay on the Church Plain Chant*, 1782;
adapt. *Collection of Motets or Antiphons*, ca. 1840; harm. William Henry Monk (1823-1889)

THE GOSPEL

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew
People **Glorify to you, Lord Christ.**

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

Matthew 4:1-11

‘One does not live by bread alone,

but by every word that comes from the mouth of God.’”

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down; for it is written,

‘He will command his angels concerning you,’

and ‘On their hands they will bear you up,

so that you will not dash your foot against a stone.’”

Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’”

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, “All these I will give you, if you will fall down and worship me.” Jesus said to him, “Away with you, Satan! for it is written,

‘Worship the Lord your God,

and serve only him.’”

Then the devil left him, and suddenly angels came and waited on him.

Deacon The Gospel of the Lord.

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

GOSPEL SONG

H 559 LEAD US, HEAVENLY FATHER, LEAD US

The musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are: "3 Spi - rit of our God, de - scend - ing, fill our hearts with heaven - ly joy; love with ev - ery pas - sion blend - ing, plea - sure that can nev - er cloy; thus pro - vid - ed,"

par - doned, guid - ed, noth - ing can our peace des - troy.

Words: James Edmeston (1791-1867), alt. Music: *Dulce carmen*, melody from *An Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motets or Antiphons*, ca. 1840; harm. William Henry Monk (1823-1889)

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 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

ADAM LAY YBOUNDEN

B. ORD

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

PRESENTATION HYMN

H 707 TAKE MY LIFE, AND LET IT BE

1 Take my life, and let it be con - se - crat - ed, Lord, to thee;
2 Take my voice, and let me sing al - ways, on - ly, for my King;

take my mo - ments and my days, let them flow in cease - less praise.
take my in - tel - lect, and use ev - ery power as thou shalt choose.

Take my hands, and let them move at the im - pulse of thy love;
Take my will, and make it thine; it shall be no long - er mine.

take my heart, it is thine own; it shall be thy roy - al throne.
Take my - self, and I will be ev - er, on - ly, all for thee.

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.**

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. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. 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:

Celebrant and People

SANCTUS

SUSAN CALVIN FLETCHER

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

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)

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Composer Tempo ♩ = 120

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 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.

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.**

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.

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.

THE BREAKING OF THE BREAD

Lamb of God, you take a-way the sins of the world: have mer - cy on us.

The first system of the musical score consists of three staves. The top staff is a vocal line in G major (one sharp) with a common time signature. The lyrics are written below the notes. The middle and bottom staves are piano accompaniment, with the middle staff being the right hand and the bottom staff being the left hand.

Lamb of God, you take a-way the sins of the world: have mer - cy on us.

The second system of the musical score consists of three staves, identical in notation and lyrics to the first system.

Lamb of God, you take a-way the sins of the world: grant us peace.

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COMMUNION ANTHEM

O FOR A CLOSER WALK WITH GOD C. V. STANFORD

COMMUNION HYMN

H 142 LORD, WHO THROUGHOUT THESE FORTY DAYS

1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con - tend, and didst the vic - tory win,
3 As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,
4 And through these days of pen - i - tence, and through thy Pas - sion - tide,
5 A - bide with us, that so, this life of suf - fer - ing o - ver - past,

1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con - quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

Words: Claudia Frances Hernaman (1838-1898) Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

THE COMMISSIONING OF EUCHARISTIC VISITORS

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.**

If a Lay Eucharistic Visitor will take communion to those not with us, they are commissioned.

Please stand or kneel as you are able.

POSTCOMMUNION PRAYER

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 150 FORTY DAYS AND FORTY NIGHTS

Please stand for the singing of the Closing Hymn.



1 For - ty days and for - ty nights thou wast fast - ing in the wild;
2 Should not we thy sor - row share and from world - ly joys ab - stain,
3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;



1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
4 round us, too, shall an - gels shine, such as min - is - tered to thee.
5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Words: George Hunt Smytlan (1822-1870), alt.

Music: *Aus der Tiefe rufe ich*, melody att. Martin Herbst (1654-1681), alt.; harm. William Henry Monk (1823-1889)

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.

THE DISMISSAL

Deacon Let us go forth in the name of Christ.

People **Thanks be to God.**

POSTLUDE CHRISTUS, DER UNS SELIG MACHT, BWV 620 J. S. BACH

IN THANKSGIVING & MEMORY

WE GIVE THANKS FOR THOSE CELEBRATING:

Birthdays in the next week: Fran Morriss, John Hopper, Phil Dowers, Abigail Chua, Elizabeth Staffiera, Nicole Prather, Julie Anne Baur, Egan Keller, Jeanne Plunkett, Edie Zimmerman, Jake Jasper, Ryder Brokamp, Jane Novak-Cook, Vicky Carroll, Ian Rodway, Reed Wasik, Mary Heinlen, John Simpkinson, Cynthia Williams, Grace Vatter.

Anniversaries in the coming week: Nip and Jim Becker.

The **GREENS** that beautify our worship spaces are given to the glory of God in thanksgiving for Emily's birthday by Carolyn & Kevin Martin, for Elizabeth's birthday by Karen & Mike Staffiera, and for Jeanne Plunkett by Chet Cavaliere.

PARTICIPANTS IN TODAY'S WORSHIP

<i>Celebrant</i>	The Rev. Mitchell Bojarski
<i>Preacher</i>	The Rev. Melanie Slane
<i>Deacon</i>	The Rev. Gary Lubin
<i>Acolytes</i>	Kaitlin Goodman, Natalie Goodman, Aaron Gorz, Anna Kirk, Lilli Kirk
<i>Sacristan</i>	Tom Kirkwood
<i>Lector</i>	Cynthia Williams
<i>Lay Reader</i>	Andrew Cole
<i>Chalicians</i>	Mike Firesheets, Deborah Norman
<i>Intercessor</i>	Cindy Powell
<i>Ushers</i>	Missy Holtzman, Bill Killen, Brian Weinewuth, Polk Laffoon
<i>Greeters</i>	Bain Massey, Richard Massey, Louisa Adams
<i>Bankers</i>	Chris Gorz, Steve Zimmerman, Missy Holzman (alt.)
<i>Bread Guild</i>	Pattie Kovach, Ryan Andrews, Cheryl Fast
<i>Flower Guild</i>	Kathleen Stengel, Marcia Shortt
<i>Altar Guild</i>	Missy Darling, Judy Frey, Lisa Frey, Kathe Kissel, Kelly Schleker, Sharon Smith
<i>Children's Liturgy</i>	Tommy Kirk, Elizabeth Ross

The Episcopal Church of the Redeemer

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