



THE EPISCOPAL CHURCH OF THE REDEEMER

THE SEVENTH SUNDAY AFTER PENTECOST

Holy Eucharist, Rite II
July 12, 2026 | 9am



Elbow Toe, 1972 - . Sally Sows,
from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN.

PRELUDE

WELCOME AND ANNOUNCEMENTS

At this time, preschool & elementary aged children are invited to the back of the sanctuary to join kids chapel.

THE LITURGY OF THE WORD

*Please
stand as
you are
able.*

OPENING HYMN

H48 O DAY OF RADIANT GLADNESS

1 O day of ra - diant glad - ness, O day of joy and
2 This day at the cre - a - tion, the light first had its
3 This day, God's peo - ple meet - ing, his Ho - ly Scrip - ture
4 That light our hope sus - tain - ing, we walk the pil - grim

light, O balm of care and sad - ness, most
birth; this day for our sal - va - tion Christ
hear; his liv - ing pres - ence greet - ing, through
way, at length our rest at - tain - ing, our

beau - ti - ful, most bright; this day the high and
rose from depths of earth; this day our Lord vic -
Bread and Wine made near. We jour - ney on, be -
end - less Sab - bath day. We sing to thee our

low - ly, through a - ges joined in tune, sing,
to - rious the Spi - rit sent from heaven, and
liev - ing, re - newed with heaven - ly might, from
prais - es, O Fa - ther, Spi - rit, Son; the

“Ho - ly, ho - ly, ho - ly,” to the great God Tri - une.
thus this day most glo - rious a tri - ple light was given.
grace more grace re - ceiv - ing on this blest day of light.
Church her voice up - rais - es to thee, blest Three in One.

Words: Sts. 1-2, Christopher Wordsworth (1807-1885), alt.; st. 3, Charles P. Price (b. 1920) Copyright ©1982, Charles P. Price; st. 4, *Hymnal 1982*
Copyright © The Church Pension Fund. All rights reserved. Used with permission. Music: *Es flog ein kleins Waldvögelein*, German folk song;
arr. George Ratcliff Woodward (1848-1934)

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.

Hear what the Lord Jesus Christ says: Love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: Love your neighbor as yourself. On these two commandments hang all the Law and the Prophets.

Jesus’ summary of the Law (from Matthew 22:37-40) has been included at the outset of Episcopal services since 1789. It orients our worship and our life in the necessity of Love.

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 COLLECT OF THE DAY

Officiant The Lord be with you.

People **And also with you.**

Celebrant Let us pray. O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and 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.*

FIRST LESSON

ISAIAH 55:10-13

Please be seated.

As the rain and the snow come down from heaven,
and do not return there until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.
For you shall go out in joy,
and be led back in peace;
the mountains and the hills before you
shall burst into song,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the Lord for a memorial,
for an everlasting sign that shall not be cut off.

Reader The Word of the Lord.

People **Thanks be to God.**

THE RESPONSE

PSALM 65:9-14

- 9 You visit the earth and water it abundantly;
 you make it very plenteous; *
 the river of God is full of water.
- 10 You prepare the grain, *
 for so you provide for the earth.
- 11 You drench the furrows and smooth out the ridges; *
 with heavy rain you soften the ground and bless its increase.
- 12 You crown the year with your goodness, *
 and your paths overflow with plenty.
- 13 May the fields of the wilderness be rich for grazing, *
 and the hills be clothed with joy.
- 14 May the meadows cover themselves with flocks,
 and the valleys cloak themselves with grain; *
 let them shout for joy and sing.

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law~ indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Reader The Word of the Lord.

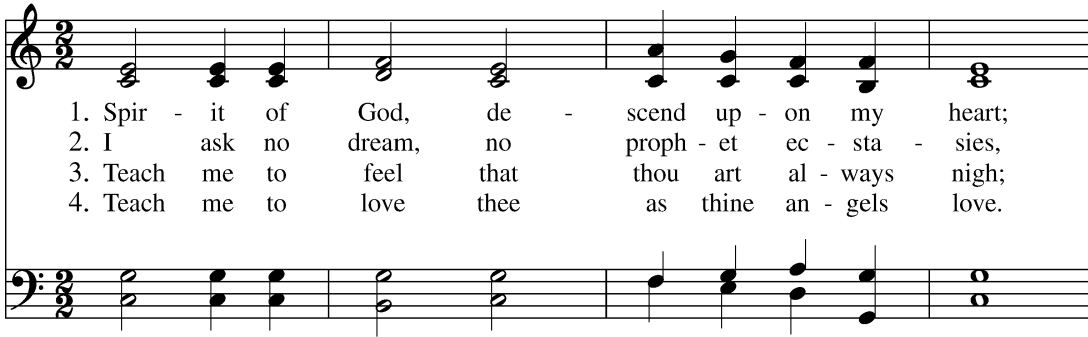
People **Thanks be to God.**

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

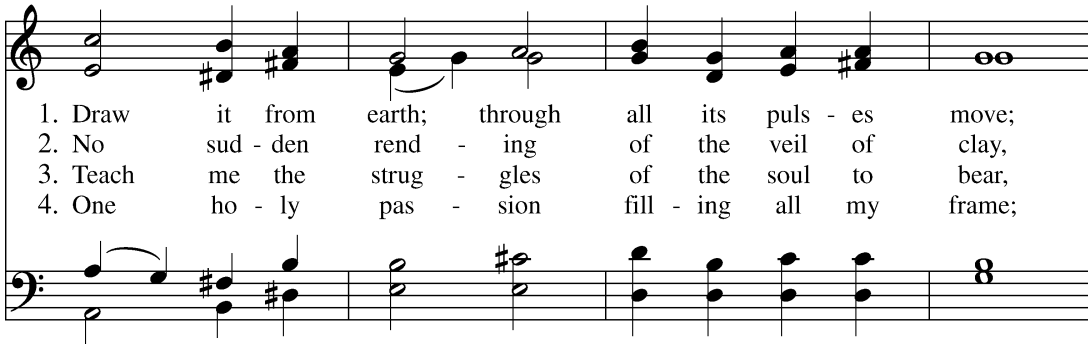
*The Gospel pro-
cession into the
congregation
reminds us that
Jesus came
among us.*

**All turn
toward the
Gospel.**

GOSPEL SONG LEVASS 119 SPIRIT OF GOD, DESCEND UPON MY HEART VS. 1-2



1. Spir - it of God, de - scend up - on my heart;
2. I ask no dream, no proph - et ec - sta - sies,
3. Teach me to feel that thou art al - ways nigh;
4. Teach me to love thee as thine an - gels love.



1. Draw it from earth; through all its puls - es move;
2. No sud - den rend - ing of the veil of clay,
3. Teach me the strug - gles of the soul to bear,
4. One ho - ly pas - sion fill - ing all my frame;



1. Stoop to my weak - ness, might - y as thou art,
2. No an - gel vis - i - tant, no o - p'ning skies;
3. To check the ris - ing doubt, the reb - el sigh;
4. The kin - dling of the heav'n - de - scend - ed dove,



1. And make me love thee as I ought to love.
2. But take the dim - ness of my soul a - way.
3. Teach me the pa - tience of un - an - swered prayer.
4. My heart an al - tar, and thy love the flame.

THE GOSPEL

MATTHEW 13:1-9, 18-23

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

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

Deacon The Gospel of the Lord.

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

GOSPEL SONG

LEVAS 119 SPIRIT OF GOD, DESCEND UPON MY HEART , VS. 3

THE HOMILY

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

***Please be
seated for the
homily.***

*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 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 PRAYERS OF THE PEOPLE

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for Sean, our Presiding Bishop, Kristin our Diocesan Bishop, all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

...We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

...Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

...Give to the departed eternal rest.

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence

The People may add their own petitions.

The Celebrant adds a concluding Collect.

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

CONFESSION OF SIN

Deacon: Let us confess our sins against God and our neighbor.

Silence may be kept.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Celebrant, stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace is an extension of Christian greeting and teaching. It symbolizes our intent to forgive as we are forgiven, to live in peace - shalom, harmony - with all persons.

THE PEACE

Officiant The peace of the Lord be always with you.
People **And also with you.**

THE HOLY COMMUNION

OFFERTORY HYMN

H 440 BLESSED JESUS, AT THEY WORD

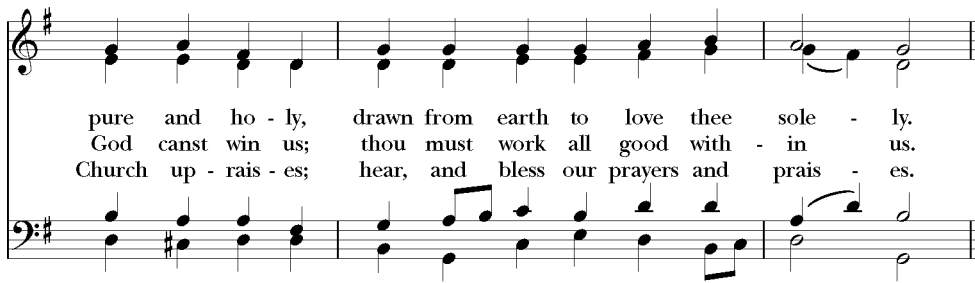
The offertory sentence reminds us that our offerings are our response to God's care and nurture.

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of three systems of music. Each system has a vocal line with lyrics and a piano accompaniment line. The lyrics are as follows:

1 Bless - ed Je - sus, at thy word we are gath - ered all to
2 All our know - ledge, sense, and sight lie in deep - est dark - ness
3 Gra - cious Lord, thy - self im - part! Light of Light, from God pro -

hear thee; let our hearts and souls be stirred
shroud - ed, till thy Spi - rit breaks our night
ceed - ing, o - pen thou our ears and heart,

now to seek and love and fear thee; by thy teach - ings
with the beams of truth un - cloud - ed; thou a - lone to
help us by thy Spi - rit's plead - ing. Hear the cry thy



Words: Tobias Clausnitzer (1619-1684); tr. Catherine Winkworth (1827-1878), alt. Music: *Liebster Jesu*, melody Johann Rudolph Ahle (1625-1673); alt. *Das grosse Cantional: oder Kirchen-Gesangbuch*, 1687; harm. George Herbert Palmer (1846-1926)

THE DOXOLOGY

Praise God from whom all blessings flow:
 Praise God all creatures here below;
 Praise God above ye heavenly host:
 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 him thanks and praise.**

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*The Sanctus
(Holy, Holy,
Holy)
exemplifies
that the Eu-
charist 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

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 -
san - na in the high - est. Ho - san - na in the high - est.

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."

*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).*

Therefore, according to his command, O Father,

Celebrant and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

The Celebrant continues

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 Blessed Mary, Mother of God, and 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.**

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.

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.

Please be seated until directed forward by the ushers.

COMMUNION ANTHEM

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.

Please stand as you are able.

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 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.

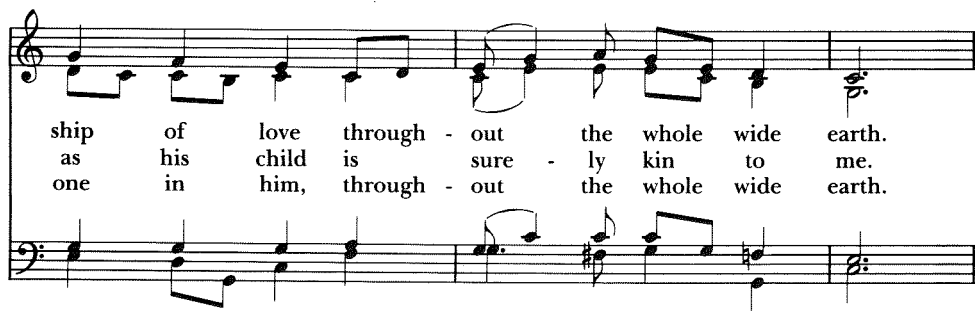
CLOSING HYMN

H 529 IN CHRIST THERE IS NO EAST OR WEST

Unison or harmony

1 In Christ there is no East or West, in
2 Join hands, dis - ci - ples of the faith, what -
3 In Christ now meet both East and West, in

him no South or North, but one great fel - low -
e'er your race may be! Who serves my Fa - ther
him meet South and North, all Christ - ly souls are



Words: John Oxenham (1852-1941), alt.

Music: McKee, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949)

CM

THE DISMISSAL

Deacon Go in peace to love and serve the Lord.

People **Thanks be to God.**

POSTLUDE

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.

PARTICIPANTS IN TODAY'S WORSHIP

Celebrant

Preacher

Deacon

Acolytes

Sacristan

Readers

Intercessor

Chalice Bearer

Ushers

Altar Guild

Bread Guild

Flower Guild

The Rev. Philip DeVaul

Miriam McKenney

The Rev. Gary Lubin

Quinn Rodway, Rhys Rodway

Eric Mencarelli

Jeanne Plunkett, Sarah Sanderson

Kevin Albertson

Iván Delgado, Ellen Reister

Kathe Kissel, Larry Kissel

Emily Esslinger, Pattie Kovach, Liz Schildknecht

Cheryl Fast

Christy Borneman, Vicky Carroll, Andrea Schenck, Melanie Schottelkotte

PARENTS OF YOUNG CHILDREN

Welcome to The Episcopal Church of the Redeemer!

We love the sound of kids in our service.

Here are some ideas to keep them engaged:

Relax: It's OK for kids to be kids. We offer coloring pages, worship bags, and books they can use during the service.

Sit Close: Consider sitting up front where it's easier for kids to see.

Explain: Kids are curious! Explain what's happening in the service.

Participate: Kids learn by mimicking what you do. So sing, pray, respond, etc. and kids will follow your lead.

Wander: It's OK to move around. Sometimes it's easier to let fidgety kids wander.

Need to Leave? No problem, there are spaces to take a break - kids need that sometimes. Come back when you're ready!

Ask: Questions or need help? Just ask our ushers.

Jesus said, "Let the children come to me, and do not stop them, for it is to such as these that the kingdom of heaven belongs."

Matthew 19:14 NRSV



NEW TO CHURCH OF THE REDEEMER? - Ready to learn more about our ministries? Considering membership? Use the QR code at the left to join our Newcomer group and receive information about ministries, events, membership and access to our CoR App.

TODAY'S OFFERING - 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 using the QR Code at right. There are also two collection spots in the narthex (look for the Give Here signs) where you may deposit your offering securely.



YOUR NAME
Here

REMEMBER TO WEAR YOUR NAMETAG - As we gather together for worship today it is important to wear your nametag to help us all remember names or just meet for the first time. Don't have a nametag yet? Sign-up for one in the narthex/lobby near the entrance to the chapel. It will be ready for you next Sunday in the nametag cabinet.

CALENDAR

Look for more details on at redeemer-cincy.org/connect/event-directory/

Church of the Redeemer offers a variety of worship, education, and fellowship events for all ages. A quick glance at our Events Page provides a look at both our recurring opportunities, as well as those special events we have throughout the year. You can access the church Events Page on our website under the Connect tab, on our CoR App using the Events button, and by using the QR code.



We strive to share our mission of radical welcome and hospitality with the world through photos and video. From time to time we document church events for use in publications, website, and social media. By your presence, you grant Redeemer unrestricted rights to use and publish, transmit or telecast images, and or likenesses that may be taken of you for use in communications related to the church. Please contact Mireya Medina, Communications Minister, with any questions at communications@redeemer-cincy.org.



VISION STATEMENT

We have a vision of a worshipping community
that **knows Jesus and grows in love:**

- **United** in relationships of holy connection and communion;
- **Growing** with people of every age, race, gender, sexual orientation, socioeconomic situation, and political persuasion;
- **Inspired** by our understanding of why we are Christian, why we are Episcopalian, why Redeemer matters to us;
- **Sent** into the world, rooted and grounded in love, to serve all people with humility, compassion, and faithfulness.

THE EPISCOPAL CHURCH OF THE REDEEMER



The Episcopal Church of the Redeemer

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