



THE BAPTISM OF OUR LORD

HOLY EUCHARIST, RITE II

JANUARY 8, 2023

10:30 AM



THE EPISCOPAL
CHURCH OF THE RESURRECTION

TODAY'S ART

THE BAPTISM OF OUR LORD



Baptism of Christ
Joachim Patinier (about 1485-1524)
Dutch
Oil on panel
1521-1524
Kunsthistorisches Museum Vienna

This work is in the public domain in the United States because it was published before January 1, 1927

Baptism of Christ (on the left in the middle ground: preaching of John the Baptist)

Even during his lifetime, Patinier's fame spread far beyond the borders of his country. Albrecht Dürer described him in his diary of the Dutch journey (1521) with a new word that had not been found in the German language until then: the "gut landsschafft mahler". The fully signed picture is one of Patinier's major works. The intention and concept of the "world landscape" that this picture follows is not the faithful representation of a topographical reality, but a cosmos composed of details into a unified whole - the world that can be experienced.

www.khm.at/de/object/1429/

HOLY EUCHARIST, RITE II

THE WORD OF GOD

Prelude

Processional Hymn

TBD

Hymnal ***

The Celebrant says

Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be his kingdom, now and for ever.
Amen.**

The Celebrant says the Collect for Purity

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.**

Hymn of Praise

TBD

Hymnal ***

Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

The Lessons

The First Lesson: Isaiah 42:1-9

We prepare for our time together.

We take our places and allow the peaceful quiet to center and calm us.

The bold portions are the parts the congregation says together.

Liturgy of the Word

The first part of the service is the Liturgy of the Word: We hear the sacred story of scripture, the sermon, and pray for God's work in us and in the world.

The Collect of the Day changes each Sunday. These prayers (or "collects") are adapted from the first Book of Common Prayer, written by Thomas Cranmer in 1549.

Lector A reading from Isaiah

Here is my servant, whom I uphold,
my chosen, in whom my soul delights;

I have put my spirit upon him;
he will bring forth justice to the nations.

He will not cry or lift up his voice,
or make it heard in the street;

a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.

He will not grow faint or be crushed
until he has established justice in the earth;
and the coastlands wait for his teaching.

Thus says God, the Lord,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it:

I am the Lord, I have called you in righteousness,
I have taken you by the hand and kept you;

I have given you as a covenant to the people,
a light to the nations,
to open the eyes that are blind,

to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.

I am the Lord, that is my name;
my glory I give to no other,
nor my praise to idols.

See, the former things have come to pass,
and new things I now declare;

before they spring forth,
I tell you of them.

Lector The Word of the Lord.

People **Thanks be to God.**

- 1 Ascribe to the Lord, you gods, *
ascribe to the Lord glory and strength.
- 2 Ascribe to the Lord the glory due his Name; *
worship the Lord in the beauty of holiness.
- 3 The voice of the Lord is upon the waters;
the God of glory thunders; *
the Lord is upon the mighty waters.
- 4 The voice of the Lord is a powerful voice; *
the voice of the Lord is a voice of splendor.
- 5 The voice of the Lord breaks the cedar trees; *
the Lord breaks the cedars of Lebanon;
- 6 He makes Lebanon skip like a calf, *
and Mount Hermon like a young wild ox.
- 7 The voice of the Lord splits the flames of fire;
the voice of the Lord shakes the wilderness; *
the Lord shakes the wilderness of Kadesh.
- 8 The voice of the Lord makes the oak trees writhe *
and strips the forests bare.
- 9 And in the temple of the Lord *
all are crying, "Glory!"
- 10 The Lord sits enthroned above the flood; *
the Lord sits enthroned as King for evermore.
- 11 The Lord shall give strength to his people; *
the Lord shall give his people the blessing of peace.

The Second Lesson: Acts 10:34-43

Lector A reading from Acts of the Apostles

Peter began to speak to them: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised

The **Psalm (or Canticle)** is our response to hearing the first lesson.

him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

Lector The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn

TBD

Hymnal ***

The Gospel Lesson: Matthew 3;13-17

All stand.

Priest The Holy Gospel of our Lord Jesus Christ according to Luke.

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

Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” But Jesus answered him, “Let it be so now; for it is proper for us in this way to fulfill all righteousness.” Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, the Beloved, with whom I am well pleased.”

Priest The Gospel of the Lord.

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

Sermon

The Rev. Bo Townsend

The Nicene Creed

BCP 358

**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,

We stand to indicate the importance we place of Jesus’ words and actions. The **Gospel** book comes into the midst of the people and all turn toward the reader.

We use the **Nicene Creed** on Sundays, and the Apostle’s Creed for Baptism. Both are ancient statements of faith.

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

Ascribe to the Lord the glory due God's name; worship the Lord in the beauty of holiness. Let us pray to the Lord, saying, "In the house of the Lord, all are crying, 'Glory!'"

Lord, give your Church the blessing of peace. Give us the power to testify about your Son, Jesus. Give us your Spirit that we may live fully into your righteous calling.

In the house of the Lord all are crying,
"Glory!"

Lord, give this nation the blessing of peace. Make our hearts understand that you show no partiality, but know that in every nation you accept anyone who does what is right.

Our **Prayers of the People** change each Sunday to echo our scripture readings. You are also welcome to add your own prayers.

In the house of the Lord all are crying,
“Glory!”

Lord, give your creation the blessing of peace. You make yourself known to us in your works. You created the heavens and stretched them out; you spread out the earth and what comes from it. You are upon the mighty waters. Give us the words to witness to your all-encompassing presence.

In the house of the Lord all are crying,
“Glory!”

Lord, give this region the blessing of peace. May we not grow faint until your justice has been established in our hearts and lives.

In the house of the Lord all are crying,
“Glory!”

Lord, give to our friends and family the blessing of peace. Bring your light to those who sit in darkness, especially **Jackie & Fred; Brandon, Rachel, and the 1-125 Infantry Batallion; Lynda; Amanda B.; Sue; Millie; Meghan; Tom & Sara; Mary Carol; Jean M.; Andrew & Cath; Nancy; Carolyn & Vince; Jim & Jane; Sarah; Ben; Steve; Randy; Tom & Karen; and all who are suffering the effects of the war in Ukraine.** In their places of hurt, pain and death, declare new things and spring forth new life.

In the house of the Lord all are crying,
“Glory!”

Lord, give to those who have died the blessing of everlasting peace. May those who ate and drank of the body and blood of Christ in this life feast forever in your heavenly kingdom.

In the house of the Lord all are crying,
“Glory!”

Confession of Sin

BCP 359

The Officiant says to the people

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling

The **Confession of Sin** helps us examine our hearts, and hear of God’s forgiveness.

**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 Officiant 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

BCP 360

All stand. The Celebrant says to the people

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

Then the Ministers and People may greet one another in the name of the Lord.

THE HOLY COMMUNION

The Celebrant says

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

Offertory Anthem

In the **Peace**, we affirm our reconciliation with one another as preparation for receiving communion. (See Matthew 5:23-24) In ancient times, Christians would greet each other with “the kiss of peace”. There are no set words- “Peace”, “God’s Peace”, and “The Peace of the Lord be with you.” are all commonly used.

The Liturgy of the Table

The second part of the liturgy moves to the Table. It is based on Jewish fellowship meals, particularly the Passover observance.

We begin with the **Offertory**. Collecting financial gifts, or passing the plate, serves as a visible reminder that our whole lives are offered to God, and a part

of the riches God has given to us are offered back to God in Thanksgiving for all that we have and all that we are.

There are a number of **Eucharistic Prayers** that we use at Resurrection. This is Prayer B from the Book of Common Prayer. Eucharistic Prayer B is based on the Eucharistic Prayers from Hippolytus of Rome, an early church father (c170-239).

“Eucharist” comes from “eucharistia” - Greek for “thanksgiving.”

The Sanctus (Latin - “holy”) praises God, and is the song of the seraphim in Isaiah’s vision of the Lord. (Isaiah 6:1-3) It is said or sung by all the people together; some bow during it as a gesture of reverence to God.

The Celebrant invites the people’s offerings

Doxology

**Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heavenly host:
praise Father, Son, and Holy Ghost.**

The Great Thanksgiving

Eucharistic Prayer B

BCP 367

Celebrant
People
Celebrant
People
Celebrant
People

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 him thanks and praise.

The Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

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

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.

Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

Celebrant and People

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

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.

Why do some stand, and some kneel? Kneeling during the Eucharistic prayer first began in the 13th century, but standing was the original custom (early churches didn't have pews or chairs - just open space). Either is correct - choose what feels prayerful for you. Perhaps try both and see.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

The Great Amen is the only word in our Book of Common Prayer in all capital letters. It is the people's affirmation of all that has gone before, and has been a practice since the 2nd century. Today, we sing our Amens.

The musical score is set in 4/4 time with a key signature of one flat (B-flat). It consists of two systems. The first system has a vocal line with the lyrics 'A - men. A - men. A - men.' and a piano accompaniment. The second system also has a vocal line with the lyrics 'A - men. A - men. A - men. A - men.' and a piano accompaniment. The piano part features a steady bass line and chords that support the vocal melody.

And now, as our Savior
Christ has taught us,
we are bold to say,

Celebrant and People

**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

The Celebrant breaks the consecrated Bread.

This setting is not used in Lent.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

The Celebrant says

The Gifts of God for the People of God.

We encourage you to come forward to receive Holy Communion as you feel comfortable. Remain seated, and the usher will direct you forward to the communion rail. Please remain standing to receive communion, and then return to your seat by the side aisle. so that traffic flows one way.

If you would prefer communion be brought to you at your seat, please let an usher know and, as always, we will be happy to do so. If you prefer not to receive communion, please cross your arms over your chest as a sign that you prefer a blessing

Communion Hymn

TBD

Hymnal ***

After Communion, the Celebrant says

Receiving Communion

All are welcome at God's table. Hold out your hands and you will be given the bread. For now, wine is available both in individual cups and from the chalice. Please partake either way you feel comfortable.

Gluten-free wafers are available by request.

You have fully received communion if you receive either the bread or the wine.

Let us pray.

Celebrant and People

**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 final act of our common worship is the **Dismissal**. It is not an afterthought, but an integral part of the service. The word “Mass” comes from the Latin words “missa est” - “you are sent”. Jesus’ final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do.

Postcommunion Hymn

TBD

Hymnal ***

Blessing

The priest blesses the people

The Dismissal

Priest Let us go forth in the name of Christ.
Alleluia, alleluia.

People **Thanks be to God. Alleluia, alleluia.**

Postlude

Sunday Altar Flowers Sign-Up

The last several years have been hard on pretty much everyone's budgets, but smaller funds like the Flower Fund have taken a particularly hard hit. We usually count on Christmas and Easter to help bulk up the Flower Fund for flowers through the year. But the pandemic meant no, or smaller, Christmas and Easter services - which meant fewer flower donations.

As contributions to the Flower Fund have been lagging, the cost of flowers and supplies (like everything else) have drastically gone up. So we are starting a Sunday Altar Flowers sign-up to try to be sure each Sunday is covered. The poster can be found in the Parish Hall.

On the poster sized sheet, there is a space for every Sunday in 2023 (with the exception of those weeks we don't have flowers like Lent and typically Advent). To claim your Sunday, just sign up on the space for the week you'd like. For each Sunday, the flower donation is \$50.00.

If that amount is a bit much for you alone, consider joining with a friend one Sunday. Or maybe your ministry or committee would like to chip in to fund a Sunday in celebration of its efforts, or in memory of a former member.

Please help us keep this important ministry viable by signing up to give the altar flowers on the Sunday of your choice.

New Bible Study Offering

Beginning Wednesday, January 11th, Tony Adams will facilitate a Bible study offering on The Gospel of Luke.

Book Overview: Luke, the physician and missionary companion of the Apostle Paul, reveals Jesus as the Man who came to save all -- including women, the poor, the outcast, the sick, and the ordinary, everyday people of every nation. Luke's vivid, fast-moving report offers a gospel of reconciliation and celebration.

This Bible study traces Luke's story from the announcement of Jesus' birth, through His ministry in Galilee and His training of the disciples on the way to Jerusalem, to His submission to the crucifixion and His ultimate triumph in the resurrection.

The course will run fifteen sessions (Jan 11 thru May 3 -- excluding Ash Wednesday and Holy Week). If you wish to participate, please contact Tony at (423) 884-3024 or at adamsaj@aol.com.

Saints & Sinners

Time to sign up and get to know a new group better! The sign up sheets for our Saints and Sinners dinner group are in the parish hall, waiting for you! We'll take names through the last Sunday in January and dinners will start in February.

Saints and Sinners is a "supper" club, with small groups whose members take turns hosting a meal, with the host providing the entrée & beverages and the others providing the rest of the meal. Sharing meals is a great way to get to know your fellow parishioners better, so we hope you'll sign up and join us!

BIRTHDAYS & ANNIVERSARIES

1/3 - Wayne Tolbert
1/6 - Tony & Oralee Adams,
Paul Fiebke, Sr.
1/10 - Andrew & Cath Wilkinson
1/13 - Sarah Reynolds
1/14 - Katniss Scrimpsher
1/14 - Khaleese Scrimpsher
1/16 - Diane Van Koughnett
1/18 - Erlys Ploeger
1/20 - Paul Fiebke, Jr.
1/30 - Janet Cardwell

CONTINUED PRAYER LIST

Claire	Sandy
Rob & Sherry	Tom & Nancy
Lynnette	Jody
Rhonda	Cheri
the Garretts	Richard
Joe & Dana	Penney

DIOCESAN PRAYERS

St. Andrew's - Harriman, TN
Grace Point Camp and Conference Center
Mediator - Kyle, SD

The Coming Week at Resurrection

Monday, 1/9
10:00am - Companions' Women's Study
Group
7:00pm - AA (*open meeting*)

Tuesday, 1/10
1:00pm - EfM Study

Wednesday, 1/11
11:00am - Luke Bible Study

Thursday, 1/12
3:30pm - AA (*women only meeting*)

Sunday, 1/15
8:00am - Holy Eucharist Service
10:30am - Holy Eucharist Service

The office will be closed Monday, January 16, in observance of Martin Luther King, Jr. Day. We'll be back on Tuesday, the 17th.

Email office@episcopalloudon.com to have your ministry or committee's activities or meetings added to the parish calendar (and to let us know if you'd like it to appear here).

PASTORAL CARE

If you have a pastoral care need - meals during an illness or a visit, for example - please let our Pastoral Care Committee chair know. You can get in touch with Judy Hadjian at 865-242-0490 or call the office at 865-986-2390.

TODAY

Acolyte: Monty Ross
EM: Tim Grindstaff
Lector: Betsy Schwindt
Usher: Bob Haldi & Garry Lucas
Chancellor: Dave St. John
Coffee Hour: Ginny Tolbert
Altar Guild: Janey Coombes & Judy Egan
Flower Guild: Dianna Stimpson

JAN 15th

Acolyte: Kelly Johnson
EM: Judy Egan
Lector: Vicky St. John
Usher: Andy Hadjian & Dave St. John
Chancellor: Jenny Lucas
Coffee Hour: Betsy Schwindt
Altar Guild: Janey Coombes & Judy Egan
Flower Guild: Betty Martin

GLORIFYING GOD BY
REFRESHING SOULS | BRIDGING COMMUNITIES | ENGAGING PEOPLE IN SERVICE

Thank you for joining us today! We hope to see you again soon.

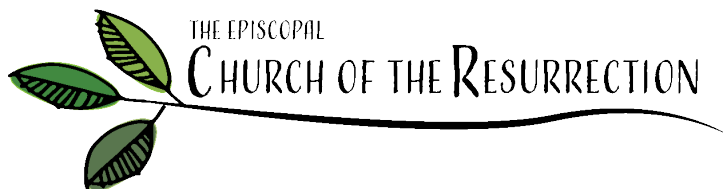
We invite you to join us for worship at 8:00 or 10:30 am each Sunday. If you are not able to visit in person, please join us at 10:30 am, live on Facebook.

- ?
- Curious about the Episcopal Church?
Wonder why we do what we do?
- Questions about what we believe and how we worship?

Great information is available at episcopalchurch.org.

- ?
- Questions about our service?
Curious about Church of the Resurrection?
- Wondering how we're being the church in these days?

We welcome you to visit us at our website or call us at the number below.



The Rev. Amy Morehous, Rector

917 Pond Road, Loudon, TN 37774
865-986-2390

www.episcopalloudon.com
#episcopalloudon