

HOLY EUCHARIST, RITE II
APRIL 23, 2023
10:30 AM



THE THIRD SUNDAY
OF EASTER





GOOD MORNING!

We're so glad you chose to be here at Resurrection today.

Whether you're here for the first time, or are a life-long member, Resurrection is a hopeful, healing, transformation-minded kind of place, a place where everyone is welcome and can grow their relationship with God and with one another.

If you're here for the first time (or if you just haven't gotten around to it yet), please fill out a pew card and put it in the offering plate to let us know you were here. To receive our weekly email bulletin, be sure to include your email address. And let us know if you would like to connect with our parish life and ministries; we're happy to help you find your spot!

Our services follow *The Book of Common Prayer*, the red book in your pew rack. If you'd like to use the book to follow the service, we begin on page 355. Unless otherwise marked, our hymns are from the *Hymnal 1982*, the blue books in the pew rack.

To learn more about Resurrection, check out www.episcopalloudon.com, email us at office@episcopalloudon.com, or find us on Facebook or Instagram.

Fill out a pew card or email office@episcopalloudon.com to be placed on on the weekly email *Parish Tidings* for the latest information from Resurrection.

If you can't make it here in person, join us at 10:30, live on Facebook, or watch when you can on Vimeo! facebook.com/episcopalloudon or vimeo.com/episcopalloudon



HOLY EUCHARIST, RITE II

THE WORD OF GOD

Prelude

Psalm VIII, Baylor

Entrance Hymn

Sing, ye faithful

Hymnal 492

The Celebrant says

Blessed be God: Father, Son, and Holy Spirit.
And blessed be his kingdom, now and for ever. Amen.

People

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

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - mighty 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

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.

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

BCP 224

The Celebrant says to the people

	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Let us pray.

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Acts 2:14a, 36-41

Lector A reading from the Acts of the Apostles

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.

Peter, standing with the eleven, raised his voice and addressed the crowd, “Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.”

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?” Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.” And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” So those who welcomed his message were baptized, and that day about three thousand persons were added.

Lector **The Word of the Lord.**

People **Thanks be to God.**

Psalm 116:1-3, 10-17

BCP 759

Lector We will read the Psalm in unison.

**1 I love the Lord, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon him.**

**2 The cords of death entangled me;
the grip of the grave took hold of me; *
I came to grief and sorrow.**

**3 Then I called upon the Name of the Lord: *
“O Lord, I pray you, save my life.”**

**10 How shall I repay the Lord *
for all the good things he has done for me?**

**11 I will lift up the cup of salvation *
and call upon the Name of the Lord.**

12 I will fulfill my vows to the Lord *

During the Easter season, our first lesson is always from the Book of Acts, instead of the Old Testament.

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

in the presence of all his people.

**13 Precious in the sight of the Lord *
is the death of his servants.**

**14 O Lord, I am your servant; *
I am your servant and the child of your
handmaid;
you have freed me from my bonds.**

**15 I will offer you the sacrifice of thanksgiving *
and call upon the Name of the Lord.**

**16 I will fulfill my vows to the Lord *
in the presence of all his people,**

**17 In the courts of the Lord's house, *
in the midst of you, O Jerusalem.
Hallelujah!**

The Second Lesson: 1 Peter 1:17-23

Lector A reading from the First Book of Peter

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

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

The Gospel Lesson: Luke 24:13-35*All stand*

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

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

Now on that same day two of Jesus' disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost

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.

evening and the day is now nearly over.” So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

Priest The Gospel of the Lord.
People **Praise to you, Lord Christ.**

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

Sermon

The Rev. Amy Morehous

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,
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

How shall we repay the Lord for all the good God has
done? Let us offer the prayers of our hearts, saying, “Stay
with us, Lord Jesus; and set our hearts on fire.”

Lord Jesus Christ, you have ransomed us by your own
precious blood. Once again, as a holy community we
place our faith and hope in you.

Stay with us, Lord Jesus;
And set our hearts on fire.

Save us, O Lord, from corruption. Deliver the nations and
peoples from greed and hatred. Place in your children
hearts of repentance.

Stay with us, Lord Jesus;
And set our hearts on fire.

O Lord, you are the giver of good things. We thank
you for this planet; we thank you for its gifts. We pray a
blessing on the seeds that were sown this spring that the

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

harvest might be bountiful.

Stay with us, Lord Jesus;
And set our hearts on fire.

O Lord, you are made known in the breaking of bread and so we pray for all those who lack bread. We pray for the hungry. You feed us generously at your table. Help us to generously feed the world.

Stay with us, Lord Jesus;
And set our hearts on fire.

Whenever we call upon you, gracious Lord, you incline your ear to us. We raise our voices for those for whom we care: those who are ill, those who are struggling, those who are in need of your mercy, especially **Nancy; Shannon; Patricia; Jackie; Michele & Steve; Sidney; Mel; Virginia; Kathy; Brandon; Rachel; Sue; Millie; Mary Carol; Jane; Ben & Judith; and all who suffer the violence of war and political unrest.**

Stay with us, Lord Jesus;
And set our hearts on fire.

Precious in your sight, O Lord is the death of your servants. We trust you with our dead and with our dying. Jesus, be gracious with them, we pray.

Stay with us, Lord Jesus;
And set our hearts on fire.

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

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

Most merciful God,

Parish Announcements

TAKE ME HOME

Well, this is new! We've created a new way for you to keep up with all the church info for the week - this center section of your bulletin is for you to tear out & take home with you. Keep the announcements, prayer lists, calendars, & Diocesan news on hand all week!

AT THE OFFICE THIS WEEK

Amanda will be out of the office next week (April 24-28), at the annual Episcopal Communicators conference. Please keep her in your prayers for safe travel, a great learning experience, and enriching fellowship with other church communicators!

While Amanda is out, Mother Amy will keep her normal schedule, and will field phone calls and messages as she's able. Please extend her a little extra grace as she manages the office in addition to her normal overflowing schedule!

OPEN TABLE TUESDAYS Carmichael Inn in Loudon Tuesday mornings @ 10:00

We've just begun a new study at Open Table Tuesdays. Currently, we're reading *Listening for the Heartbeat of God: A Celtic Spirituality*, by J. Philip Newell. All are always welcome!

Curious? Ask Mother Amy to see the book, or to get more details.

THANK YOU SO MUCH!

Thanks for the generosity and kindness you've shown for all the events you've supported with food and your presence!

Resurrection is such a giving and caring place - that is **one** of the reasons I come to this church! Thank you, thank you!

Diane Van Koughnett

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

Nancy; Shannon; Patricia; Jackie; Michele & Steve; Sidney; Mel; Virginia; Kathy; Brandon; Rachel; Sue; Millie; Mary Carol; Jane; Ben & Judith; and all who suffer the violence of war and political unrest.

OUR THANKSGIVINGS

Have a new grandchild? Did your kid or sibling experience something wonderful? Welcome news from work or the doctor? How about an unexpected kindness during the week?

Each week, we'll share some of our joys with the rest of the parish. Just call or email the office to tell us what you're thankful for that week!

BIRTHDAYS & ANNIVERSARIES

4/1 - Thomas Fiebke
4/2 - Claire Boyles
4/4 - Carl Bye
4/12 - Jane Scott
4/15 - Oralee Adams
4/25 - Art Stewart
4/30 - Chip & Carolyn Parker

CONTINUED PRAYER LIST

Claire	Sandy
Rob & Sherry	Tom & Nancy
Lynnette	Cheri
the Garretts	Richard
Sara	

DIOCESAN PRAYERS

Good Shepherd - Lookout Mtn., TN
Good Shepherd Pre-School
St. Mark - Aberdeen, SD

For Your Calendars

TODAY

Acolyte: Kelly Johnson
 EM: Judy Egan
 Lector: Vicky St. John
 Usher: Drew Hawley & Keytha Graves
 Chancellor: Betsy Schwindt
 Coffee Hour: Ginny Tolbert
 Counters: Ginny Tolbert & Monty Ross
 Video: Monty Ross
 Altar Guild: Jenny Lucas & Dianna Stimpson
 Flower Guild: Bev Baumgardner

APRIL 30th

Acolyte: Monty Ross
 EM: Tim Grindstaff
 Lector: Judy Egan
 Usher: Andy Hadjian & Bob Haldi
 Chancellor: Dave St. John
 Coffee Hour: Jenny Lucas
 Counters: Nelda Griffith & Dave St. John
 Video: TBD
 Altar Guild: Jenny Lucas & Dianna Stimpson
 Flower Guild: Judy Hadjian & Kathleen Bailey

May 7th

Acolyte: Drew Hawley
 EM: Monty Ross
 Lector: Keytha Graves
 Usher: Garry Lucas & Dave St. John
 Chancellor: Jenny Lucas
 Coffee Hour: Jackie Buttinelli
 Counters: Jean Cardwell & Carolyn Parker
 Video: Bob Cantine
 Altar Guild: Kathleen Bailey
 Flower Guild: Rosemary Kitts

The Coming Week at Resurrection

Monday, 4/24

10:00am - Companions' Women's Study Group

7:00pm - AA (*open meeting*)

Tuesday, 4/25

10:00am - Open Table Tuesdays

1:00pm - EfM Study

Wednesday, 4/26

11:00am - Luke Bible Study

5:30pm - Choir Practice

Thursday, 4/27

3:30pm - AA (*women only meeting*)

Friday, 4/28

9:00 am - Prayers & Squares

Sunday, 4/30

8:00am - Holy Eucharist Service

10:30am - Holy Eucharist Service

1:00pm - Deaton Family in Parish Hall

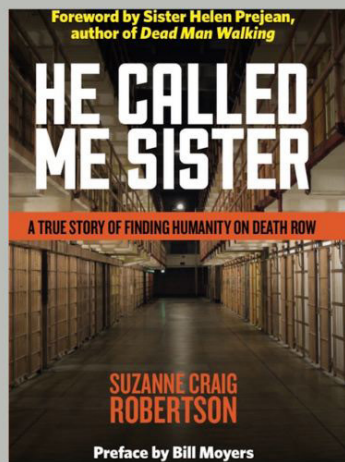
Email office@episcopalloudon.com to have your ministry or committee's activities or meetings added to the parish calendar (and to let us know if you'd like it to appear here).

Diocesan Events

Union Ave Books Presents

SUZANNE CRAIG ROBERTSON

IN CONVERSATION WITH BISHOP BRIAN COLE



April 27, 2023 @ 7 PM

425 N Cedar Bluff Rd, Knoxville TN

unionavebooks.com

While this event is free, you are asked to please register. You can register by going to: <https://www.eventbrite.com/e/546435732987>

Here I Am Day 2023

Saturday, May 13, 2023 - Episcopal School of Knoxville



Sunday, April 23, 2023

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

Break thou the bread of life

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. During Easter we will use Prayer B from the Book of Common Prayer.

“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

The musical notation is presented in four systems, each with a staff and lyrics below. The first system is for the Celebrant and People. The second system is for the Celebrant and People. The third system is for the Celebrant. The fourth system is for the People. The notes are simple, using quarter and eighth notes with stems, and rests. The lyrics are: "The Lord be with you. And al - so 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 in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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.

The people 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."

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.

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 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 and consists of three measures of the word 'Amen'. The vocal line is written on a single staff with a treble clef and a key signature of one flat (B-flat). The lyrics 'A - men. A - men. A - men.' are placed below the notes. The piano accompaniment is written on two staves (treble and bass clefs) with a key signature of one flat. The piano part features a steady bass line and chords in the right hand, including octaves and dyads.

A - men. A - men. A - men. A - men.

The image shows a musical score for the word 'Amen'. It consists of a vocal line on a single staff and a piano accompaniment on two staves (treble and bass clef). The key signature has one flat (B-flat), and the time signature is common time (C). The vocal line features a simple melody with a final cadence. The piano accompaniment provides harmonic support with chords and moving lines in both hands.

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 image shows a musical score for the 'Alleluia' and a short prayer. It consists of a single vocal line on a staff. The key signature has two sharps (D major), and the time signature is common time (C). The melody is simple and joyful, with a final cadence. The lyrics are written below the notes.

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.

The Celebrant says

The Gifts of God for the People of God.

Communion of the Faithful

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.

The Bread and the Cup are given to the communicants with these words

The Body of Christ, the bread of heaven. **Amen.**

The Blood of Christ, the cup of salvation. **Amen.**

Communion Hymns

*Shepherd of souls
Alleluia, Alleluia!*

**Hymnal 343
Hymnal 178**

After Communion, the Celebrant says

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.**

Postcommunion Hymn
Alleluia! The strife is o'er

Hymnal 208

WE GO INTO GOD'S WORLD

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

It is almost time for us to go, but we should not leave before we say together the prayer of thanksgiving. After this, the priest will give us God's blessing.

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.

TODAY'S ART

THE THIRD SUNDAY OF EASTER



Kitchen Maid with the Supper at Emmaus
c.1617-1618
Diego Velázquez
Spanish, 1599-1660
National Gallery of Ireland, Dublin

Regarded as the greatest Spanish artist of his time, Velázquez began his career in Seville and later became the leading artist at the court of King Philip IV in Madrid. This is considered to be the artist's earliest known work.

In the foreground of this composition, a servant woman is depicted at work in a kitchen. She appears distracted, and has been captured in a moment of pause while she listens. The source of her attention is revealed through a small kitchen window: a haloed Christ and his followers, seated at a table. This secondary scene within Velázquez's composition illustrates the supper at Emmaus, an event described in the Gospel of Luke during which the resurrected and unrecognisable Christ presents himself to two of his disbelieving apostles. The inversion of religious and domestic subjects, in which an important biblical narrative is relegated to a hatch in the background, recalls Flemish paintings of the sixteenth century. Velázquez takes advantage of this format to demonstrate his skill in describing everyday objects, like the ceramic jug, copper bowl and wicker basket on the counter. Particularly impressive is the realistic foreshortening of the dishes, painted using a limited palette of browns, ochres and whites. The pose and lighting of the figure of the servant imbues her with a sense of monumentality.

As a rare depiction of an African servant in seventeenth-century Spain, it has been suggested that this painting once belonged to Archbishop Pedro de Castro y Quiñones, who, around the time the work was painted, published instructions promoting the baptism of Africans in Seville. The archbishop was of the belief that salvation should be available to all, irrespective of social status or ethnicity. The work has thus been interpreted as a representation of the salvation of the poor; the maid is experiencing a spiritual awakening as she bears witness to the miracle that is taking place in the neighbouring room.

<http://onlinecollection.nationalgallery.ie/objects/8710/kitchen-maid-with-the-supper-at-emmaus>

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