



THE SECOND SUNDAY AFTER PENTECOST

JUNE 11, 2023 10:00 AM





## GOOD MORNING!

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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 *are* 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.

Select annotations taken from *Annotations* © 2001 Frank Logue

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To learn more about Resurrection, check out [www.episcopalloudon.com](http://www.episcopalloudon.com), email us at [office@episcopalloudon.com](mailto:office@episcopalloudon.com), or find us on Facebook or Instagram.

Fill out a pew card or email [office@episcopalloudon.com](mailto: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](https://facebook.com/episcopalloudon) or [vimeo.com/episcopalloudon](https://vimeo.com/episcopalloudon)



# HOLY EUCHARIST, RITE II

## THE WORD OF GOD

### Prelude

### Entrance Hymn

*The God of Abraham Praise*

**Hymnal 401**

*All standing, the Celebrant says*

**BCP 355**

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

1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;  
 2 All thy works with joy sur-round thee, earth and heaven re - flect thy rays,  
 3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,

hearts un - fold like flowers be - fore thee, prais - ing thee, their sun a - bove.  
 stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.  
 well - spring of the joy of liv - ing, o - cean - depth of hap - py rest!

**We prepare for our time together.**

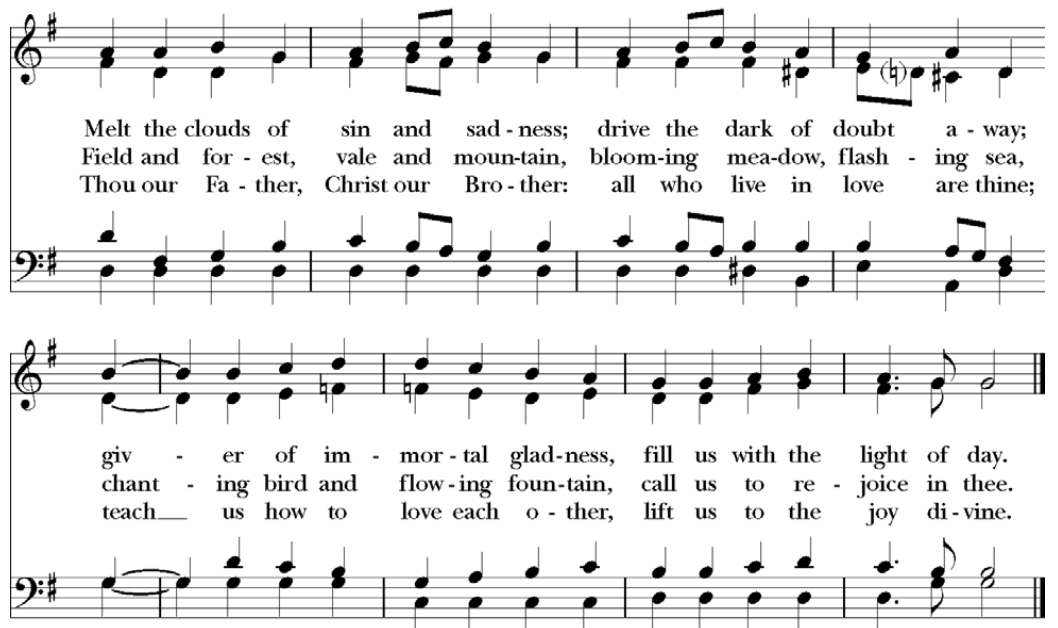
We take our places and allow the peaceful quiet to center and calm us.

**The bold portions**

are the parts the congregation says together. Remember that “liturgy” means worshipping together. It is important that we make our responses in a good, strong voice.

The first prayer, said by the celebrant, is the **Collect**

**for Purity.** A collect is a particular form of prayer, which names some attribute of God or something God has done, asks for something specific and then closes with praise to God. For centuries, this collect for purity was said silently by the priest. The Prayer Book of 1552 made this prayer a public one said aloud by the priest for all the people gathered.



Melt the clouds of sin and sad-ness; drive the dark of doubt a-way;  
 Field and for-est, vale and moun-tain, bloom-ing mea-dow, flash-ing sea,  
 Thou our Fa-ther, Christ our Bro-ther: all who live in love are thine;

giv-er of im-mor-tal glad-ness, fill us with the light of day.  
 chant-ing bird and flow-ing foun-tain, call us to re-joice in thee.  
 teach-us how to love each o-ther, lift us to the joy di-vine.

Words: Henry Van Dyke (1852-1933) Copyright © reprinted with the permission of Charles Scribner's Sons. All rights reserved. Used with permission.  
 Music: *Hymn to Joy*, Ludwig van Beethoven (1770-1827); adapt. Edward Hodges (1796-1867), alt.

## The Collect of the Day

BCP 229

*People* The Lord be with you.  
**And also with you.**  
*Celebrant* Let us pray.

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## The Lessons

### The First Lesson: Genesis 12:1-9

*Lector* A reading from the Book of Genesis

**N**ow the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

Reading and commenting on scripture goes back to the earliest services of Christianity. Following

So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother's son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram, and said, "To your offspring I will give this land." So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and invoked the name of the Lord. And Abram journeyed on by stages toward the Negeb.

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

**Psalm 33:1-12**

**BCP 626**

*Lector*      We will read the Psalm in unison.

- 1 Rejoice in the Lord, you righteous; \*  
it is good for the just to sing praises.**
- 2 Praise the Lord with the harp; \*  
play to him upon the psaltery and lyre.**
- 3 Sing for him a new song; \*  
sound a fanfare with all your skill upon the trumpet.**
- 4 For the word of the Lord is right, \*  
and all his works are sure.**
- 5 He loves righteousness and justice; \*  
the loving-kindness of the Lord fills the whole earth.**
- 6 By the word of the Lord were the heavens made, \*  
by the breath of his mouth all the heavenly hosts.**
- 7 He gathers up the waters of the ocean as in a water-skin \***

the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when. This is known as a lectionary. The Christian communities began to add letters of Paul and others to their service. It was these readings that became in time our New Testament. Our pattern is to read a portion of the Old Testament, followed by a portion of a Psalm and then a reading from a New Testament epistle, or letter.

Composed for both individual and community use, **Psalm** is the name given to the hymns of the Old Testament. The Book of Psalms has traditionally been attributed to David because he seems to have composed hymns, though some hymns of ancient Israel were certainly composed before David.

and stores up the depths of the sea.

- 8 Let all the earth fear the Lord; \*  
let all who dwell in the world stand in awe of him.**
- 9 For he spoke, and it came to pass; \*  
he commanded, and it stood fast.**
- 10 The Lord brings the will of the nations to naught; \*  
he thwarts the designs of the peoples.**
- 11 But the Lord's will stands fast for ever, \*  
and the designs of his heart from age to age.**
- 12 Happy is the nation whose God is the Lord! \*  
happy the people he has chosen to be his own!**

### **The Second Lesson: Romans 4:13-25**

*Lector* A reading from Paul's Letter to the Romans

**T**he promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness."

Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification..

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

### **Sequence Hymn**

*In your mercy, Lord, you called me*

**Hymnal 706**

### **The Gospel Lesson: Matthew 9:9-13, 18-26**

*All stand*

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

**A**s Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, “Follow me.”

And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.”

While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.” And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, “If I only touch his cloak, I will be made well.” Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well. When Jesus came to the leader’s house and saw the flute players and the crowd making a commotion, he said, “Go away; for the girl is not

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.

dead but sleeping.” And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

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

A **Sermon** or a shorter teaching called a homily follows the Gospel. Since 1549, a sermon has been required at every Eucharist service.

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**

Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High. Call on the Lord, saying, "O God, we long to see your face; show us your favor."

Forgive us, O God. You desire steadfast love and yet too often our hearts are fickle. You long for us to be people of mercy and yet it is much easier to be people of judgement. Help your Church, O God.

O God, we long to see your face;  
**Show us your favor.**

God of Abraham, you have made of one blood all the people of the earth. Restore us to unity. Help your people, O God.

O God, we long to see your face;  
**Show us your favor.**

Most High, every wild animal of the forest is yours; all that moves in the field is yours. The world and all that is in it is yours. Make us good stewards of your creation. Help us, O God.

O God, we long to see your face;  
**Show us your favor.**

Mighty God, come to us like the spring rains that water the earth. Restore this community; refresh its people. Help our city, O God.

O God, we long to see your face;  
**Show us your favor.**

Holy Jesus, you have come to heal the sick. Heal us. Bind us up. Help those who are suffering, O God, especially

Tom; Vicky; Pat; Jim; Donna; Nancy; Shannon; Patricia; Jackie; Michele; Mel; Virginia; Kathy; Brandon; Rachel; Sue; Millie; Jane; Judith; all who suffer the violence of war and political unrest; and those we add, silently or aloud.

*The congregation may add their petitions or thanksgivings.*

O God, we long to see your face;  
**Show us your favor.**

Living God, your Holy Child was raised for our liberation. We pray for those who have died. Raise them up, that they may live before you in eternity. Help the dying and the dead, O God.

O God, we long to see your face;  
**Show us your favor.**

## **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,  
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

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

# Parish Announcements

## TAKE ME HOME

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!

### Ask the Rector Anything\*

Once a month, Mother Amy will hold a Q&A session between services. The next one will be **next Sunday, June 18th!**

Want to know more about the Episcopal Church, Christianity, Liturgy? Now's your chance!

\*Many limitations do apply. Mother Amy makes NO claims to know all. Questions about quantum entanglement, string theory, or calculus should be directed elsewhere.



Prayers & Squares quilting ministry invites you to a  
**Sit & Sew**  
Friday, June 16th  
10:00-4:00

We'll sit and . . . sew! And we'll also chat, laugh, and learn. Don't sew? Don't worry - you don't need any experience. There are things to do besides sew, or we can show you how!

Snacks & drinks will be provided, but bring a lunch with you. If you have questions, contact Peggy Rogers at [psrogers48@gmail.com](mailto:psrogers48@gmail.com).

### BRUSHY MOUNTAIN TOUR

Our Parish Life committee has arranged a tour of Brushy Mountain State Penitentiary on Thursday, June 22, at 9:00am. This is a 2-hour guided tour, conducted by a past inmate or former guard. Then we'll have lunch on site at the Warden's Table (not included in cost). The senior tour rate cost is \$27 per person. Prepay by cash or check payable to Andy Hadjian no later than June 15th. **Let us know you're coming** - there's a sign-up sheet in the parish hall.



# Prayers & Thanksgivings

## THIS WEEK'S PRAYER LIST

Pat; Vicky; Jim; Donna; Nancy; Shannon; Patricia; Jackie; Michele; Sidney; Mel; Virginia; Kathy; Brandon; Rachel; Sue; Millie; Jane; Judith; and all who suffer the violence of war and political unrest.

## THANKSGIVINGS

We are grateful for and extend our hearty thanks to all those folks who have helped make today's pig roast possible (and so yummy!).

### BIRTHDAYS & ANNIVERSARIES

6/2 - Holly Pate  
6/7 - David & Holly Pate  
6/8 - Charlie Stahr  
6/10 - Judy Egan  
Peggy Rogers  
6/12 - Drew Hawley  
6/13 - Beth Stahr  
6/15 - Kathy Pittman  
Bob & Beverly Cantine  
6/24 - Tony Adams  
6/25 - Kathleen Bailey  
6/26 - Rame & Janey Coombes  
K Morehous

### CONTINUED PRAYER LIST

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

### DIOCESAN PRAYERS

St. Barnabas - Jefferson City, TN  
Holy Spirit - Firesteel, SD

Our altar flowers today are given by Beth and Charlie Stahr,  
in honor of their birthdays this month.

Sunday, June 11, 2023

# For Your Calendars

## ONE SERVICE @ 10:00

TODAY

Acolyte: Holly Pate  
EM: Judy Hadjian  
Lector: Judy Egan  
Usher: Drew Hawley & Keytha Graves  
Chancellor: Carl Bye  
Coffee Hour: n/a  
Offering Counters: Carolyn Parker & Ginny Tolbert  
Video: Bob Cantine  
Altar Guild: Kathleen Bailey  
Flower Guild: Dianna Stimpson

## June 18th - 8:00am

Acolyte: Andrew Wilkinson  
EM: Holly Pate  
Lector: Jack Lefler  
Usher: Jerry Ploeger  
Chancellor: Holly Pate  
Coffee Hour: Don & Kittie Pionke  
Altar Guild: Kathleen Bailey  
Flower Guild: Betty Martin

## June 18th - 10:30am

Acolyte: Drew Hawley  
EM: Judy Egan  
Lector: Bob Haldi  
Usher: Dave St. John & Bree Wallot  
Chancellor: David Baumgardner  
Coffee Hour: Jenny Lucas  
Counters: Jean Cardwell & Dave St. John  
Video: David Morehous  
Altar Guild: Kathleen Bailey  
Flower Guild: Betty Martin

## Next Week at Resurrection

Monday, 6/12

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

Tuesday, 6/13

10:00am - Open Table Tuesdays

Wednesday, 6/14

6:00pm - Choir Practice

Thursday, 6/15

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

Friday, 6/16

10:00am - Prayers & Squares  
Sit & Sew

Sunday, 6/18

8:00am - Holy Eucharist Service

9:15am - Ask the Rector Anything\*

10:30am - Holy Eucharist Service

## COMING UP . . .

June 16: Sit & Sew by Prayers and Squares

June 18: Ask the Rector Anything\*

June 22: An Evening of Classical Guitar  
Brushy Mountain State Pen Tour

July 4: Office Closed for Independence Day

**Keep a look out for upcoming details!**

Sunday, June 11, 2023

# Diocesan Events

## Knoxville MLK Parade

Monday, June 19  
Step-off  
10:00 am



<https://dioet.org/events/2023-knoxville-mlk-parade/>



## KNOXVILLE PRIDE MASS 2023



SUNDAY, JUNE 25 | 5:00 PM | CHURCH OF THE GOOD SAMARITAN  
PANEL DISCUSSION ON RAINBOW INITIATIVE & DISPLACED LGBTQ+ PERSONS AT 3:30 PM

Visit [www.dioet.org](http://www.dioet.org) for all the details and registrations!

JULY 9-12, 2023

**IT'S ALL ABOUT LOVE:**  
A Festival for the Jesus Movement

[iam.ec/allaboutlove](http://iam.ec/allaboutlove)

Sunday, June 11, 2023

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.*

## Blessing of the paraments

Praise the Lord, O my soul,  
**And all that is within me, bless his holy Name.**

Give thanks to the Lord, for he is good,  
**And his mercy endures for ever.**

In everything give thanks,  
**For this is the will of God in Jesus Christ.**

I will give thanks to the Lord with my whole heart,  
**I will tell of all your wonderful deeds.**

Most loving God, accept our thanks for all the good things we receive from you, and for the chance to return those gifts with joy. We give thanks for these green paraments, which have been offered up by a generous heart. As we share our joy in worship and in fellowship, help us to always be ready to rejoice with and to offer comfort and hope to all who cross our paths. May these paraments be blessed by their use, and may they remind us always of your green and growing hopes for all of God's children. We receive them, and we bless them in the name of God, Father, Son and Holy Spirit. **Amen.**

## Announcements

### Blessing of Birthdays and Anniversaries

The **Peace**, is a very ancient way for people to greet one another. When the celebrant says: "The Peace of the Lord be always with you," everyone responds: "And also with you." Then we share God's peace with one another

## 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**. In the early days of the Church, worshippers brought their own bread and wine to the service. The deacons chose what was needed for the consecration, and the rest was set aside for the poor. Today, the bread and the wine along with money collected at some services are the offerings that will be presented to God.

When we gather together we remember Jesus. Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our

## THE HOLY COMMUNION

*The Celebrant says*

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5;2*

**Offertory Anthem**  
*Give thanks to the Lord*

*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 Celebrant says*

	The Lord be with you.
<i>People</i>	<b>And also with you.</b>
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	<b>We lift them to the Lord.</b>
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	<b>It is right to give him thanks and praise.</b>

*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.

For you are the source of light and life, you made us in your image, and called us to new life in 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, hea - ven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Bless - ed is he who  
comes in the name of the Lord. 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.

own. We don't just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine and eat and drink.

Though they remain ordinary bread and wine, the elements of communion become the outward signs of inward grace. That grace, or gift from God is Jesus' presence in the Eucharist through the power of the Holy Spirit.

This presence is not the result of a magical incantation on the part of the priest. No set of words makes Eucharist happen. It is the whole action taken together that effects the Eucharist: the gathered community of faith remembering Jesus' last meal with his disciples and calling on the Holy Spirit to transform the gifts of bread and wine into spiritual food and drink. It is God's action that

makes the Eucharist.

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.

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. **AMEN.**

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,**

**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.

This prayer of Jesus was given to his disciples as an example of how they should pray. The

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

BCP 364

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept.*

*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.

## 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*

phrase “**Lord’s Prayer**” is not used in the New Testament. It is similar to Jewish prayers: it begins with an address to God the Father, continues with petitions which ask God to act in a way which would achieve his purposes, and then has petitions which ask for God’s help.

## 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 in the 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.

*these words*

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

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

### **Communion Hymn**

*And now O Father, mindful of the love*

**Hymnal 337**

### **Post Communion Prayer**

*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.**

### **WE GO INTO GOD’S WORLD**

### **The Blessing**

*The priest blesses the people*

### **Postcommunion Hymn**

*Earth and all stars*

**Hymnal 412**

### **The Dismissal**

**BCP 366**

*Celebrant  
People*

Go in peace to love and serve the Lord.  
**Thanks be to God.**

**Dismissal** - As the celebration ends, we are charged to “Go in Peace to love and serve the Lord.” The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us in thanksgiving for all God’s good and gracious gifts.



# AN EVENING OF CLASSICAL GUITAR

Featuring Tanja Miric  
with a special guest appearance by Darka Kooienga



Thursday, June 22nd  
6:00 P.M.

Church of the Resurrection  
917 Pond Road, Loudon

Original arrangements of  
selections from

Bosnia  
America  
Germany  
Japan

Free Admission  
Contributions to the Artist Appreciated

# TODAY'S ART

## THE SECOND SUNDAY AFTER PENTECOST



### **Abraham on the Road to Canaan**

1614

Pieter Lastman

Dutch (1583-1633)

Oil on canvas (transferred from panel)

Hermitage Museum, St. Petersburg

Dutch 17th-century artists formed a sort of circle whose members mutually influenced each other. Pieter Lastman is known as a master of the historical genre and a pupil of Rembrandt. Despite the fact that he lived and worked in Amsterdam, it is possible to spot in his oeuvre features of the Caravaggism that was common among the painters of Utrecht.

One of Lastman's best paintings, *Abraham on the Road to Canaan*, is based on the Old Testament story of the first great Hebrew patriarch.

Following God's will, he led his people to the promised land. The shaft of light coming from the heavens indicates that he has reached his cherished goal. Apart from that miraculous light, everything here is very down-to-earth and concrete: the rather naïve plain-looking faces of the personages, the bundles and baskets of belongings and the superbly painted animals. This work belongs to a new type of historical painting that Lastman developed: the small-format pictures were intended for private homes and invested with specific topical meaning.

The Dutch of the early 17th century, who had regained their country from foreign rulers after severe trials and great sacrifices, often identified themselves with the chosen people of the Bible.

It was Lastman's works in particular that awakened in the young Rembrandt an interest in historical narrative and in the use of light and shade that would become one of the chief means of expression in his own paintings and graphic art.

<https://www.hermitagemuseum.org/>

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

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

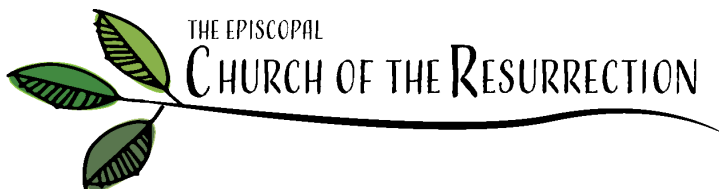
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.  
If you can't make it in person, join us at 10:30, live on Facebook!  
*facebook.com/episcopalloudon*

- ?
- 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](http://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](http://www.episcopalloudon.com)  
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