



THIRD SUNDAY OF PENTECOST

JUNE 18, 2023 10:30 AM





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 *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

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

Entrance Hymn *We the Lord's people*

Hymnal 51

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 230

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

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Genesis 18:1-15, 21:1-7

Lector A reading from the Book of Genesis

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves

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

under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.” So they said, “Do as you have said.” And Abraham hastened into the tent to Sarah, and said, “Make ready quickly three measures of choice flour, knead it, and make cakes.” Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, “Where is your wife Sarah?” And he said, “There, in the tent.” Then one said, “I will surely return to you in due season, and your wife Sarah shall have a son.” And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, “After I have grown old, and my husband is old, shall I have pleasure?” The Lord said to Abraham, “Why did Sarah laugh, and say, ‘Shall I indeed bear a child, now that I am old?’ Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son.” But Sarah denied, saying, “I did not laugh”; for she was afraid. He said, “Oh yes, you did laugh.”

The Lord dealt with Sarah as he had said, and the Lord did for Sarah as he had promised. Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. Abraham gave the name Isaac to his son whom Sarah bore him. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Abraham was a hundred years old when his son Isaac was born to him. Now Sarah said, “God has brought laughter for me; everyone who hears will laugh with me.” And she said, “Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.”

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

Psalm 116:1, 10-17

BCP 759

Lector We will read the Psalm in unison.

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.

- 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.**
- 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 *
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: Romans 5:1-8

Lector A reading from Paul's Letter to the Romans

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for

a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

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

Sequence Hymn

Awake, thou Spirit of the watchmen

Hymnal 540

The Gospel Lesson: Matthew 9:35 - 10:8-23

All stand

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

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

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest."

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment."

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

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

My sisters and brothers, worship the Lord with gladness. Let us pray, with joyful hearts, “We give you thanks; we bless your name!”

O Lord, you are good; send us out to share your love and grace. Send your Church out to gather in the least, the last and the lonely.

We give you thanks;
We bless your name.

O Lord, you are good; your faithfulness endures to all generations. To those who suffer, give hope. Visit the lonely with your peace.

We give you thanks;
We bless your name.

O Lord, you are good; all the earth praises you with joyful noise. We join the song of creation: you are worthy to be praised!

We give you thanks;
We bless your name.

O Lord, you are good; you offer us your peace. We pray, Jesus, that you would go about our cities speaking words of good news and healing.

We give you thanks;
We bless your name.

O Lord, you are good; while we were still weak, Christ died for us. Touch us in our weakness even now. Heal and comfort those afflicted with disease or sickness, especially **Frank; Jean R.; Pat; Vicky; Jim; Donna; Nancy; Shannon; Patricia; Jackie; Michele; Sidney; 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.

We give you thanks;
We bless your name.

O Lord, you are good; hope placed in you does not disappoint. We trust in the resurrection and the life everlasting.

We give you thanks;
We bless your name.

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 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

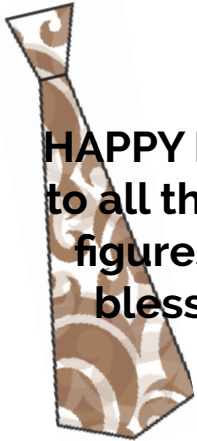
The **Confession of Sin** helps us examine our hearts, and hear of God's forgiveness.

The **Peace** is a very ancient way for people to greet one another. When the celebrant says:

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!



HAPPY FATHER'S DAY today, to all the fathers, and father figures. We wish you all a blessed and joyful day!

Ask the Rector Anything*

Once a month, Mother Amy will hold a Q&A session between services. Did you miss today's? We'll gather again on July 23rd.

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.

STEEKEE SECOND SUNDAY

July 9th

Here's your list of school supplies for our first 'Steekee Second Sunday' ingathering on July 9th. Please feel free to choose ONE of these items - you don't have to get one of each! Don't know where to find something, or don't feel like shopping? Please feel free to offer a donation, and someone at Resurrection will do the shopping for you. Make sure you clearly mark your envelope, or your check in the memo line "Steekee Second Sunday".

Bring in:

Package unscented baby wipes or Clorox wipes
Box of tissues
Cardstock(any color)
Package clear page protectors (50)
Wooden pencils
Box Band-Aids
Box colored pencils
Pencil top or handheld erasers
Pack Expo markers

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

Frank; Jean R.; 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.

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. Timothy's - Signal Mountain, TN
St. Timothy's Pre-School
Holy Apostles - Sioux Falls, SD

Our altar flowers today are given by
Bob and Berverly Cantine, in celebration of their wedding anniversary.

Sunday, June 18, 2023

For Your Calendars

TODAY

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

June 25th

Acolyte: Monty Ross
EM: Tim Grindstaff
Lector: Bill Perry
Usher: Art Stewart & Bob Haldi
Chancellor: Jenny Lucas
Coffee Hour: Ginny Tolbert
Offering Counters: Ginny Tolbert & Bill Schwindt
Video: Tom Flood
Altar Guild: Kathleen Bailey
Flower Guild: Bev Baumgardner

Next Week at Resurrection

Monday, 6/19

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

Tuesday, 6/20

10:00am - Open Table Tuesdays

Wednesday, 6/21

6:00pm - Choir Practice

Thursday, 6/22

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

Sunday, 6/25

8:00am - Holy Eucharist Service

10:00am - Holy Eucharist Service

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).

COMING UP ...

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

July 9: Steekee Second Sunday school supplies needed

Keep a look out for upcoming details!

Sunday, June 18, 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 for all the details and registrations!

JULY 9-12, 2023

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

iam.ec/allaboutlove

Sunday, June 18, 2023

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.

Announcements

Blessing of Birthdays and Anniversaries

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

The Celebrant invites the people's offerings

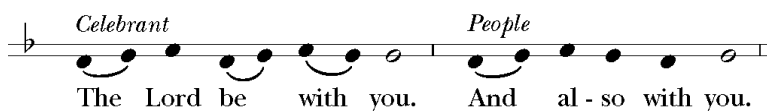
Doxology

**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 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.

Celebrant Lift up your hearts. *People* We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

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

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 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.

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."

Celebrant and People

The musical notation is presented in three staves, all in the key of D major (two sharps) and 4/4 time. The first staff is labeled "Celebrant" and contains a whole rest followed by a half note G, a half note A, a whole note B, and a whole note C. The lyrics below are "Therefore, according to his com - mand, O Fa - ther,". The second and third staves are labeled "Celebrant and People" and contain a melody of eighth and quarter notes. The lyrics below are "We re - mem - ber his death. We pro - claim his re - sur - rec - tion, We a - wait his com - ing in glo - ry."

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

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.

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.

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

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

BCP 364

The Celebrant breaks the consecrated Bread.

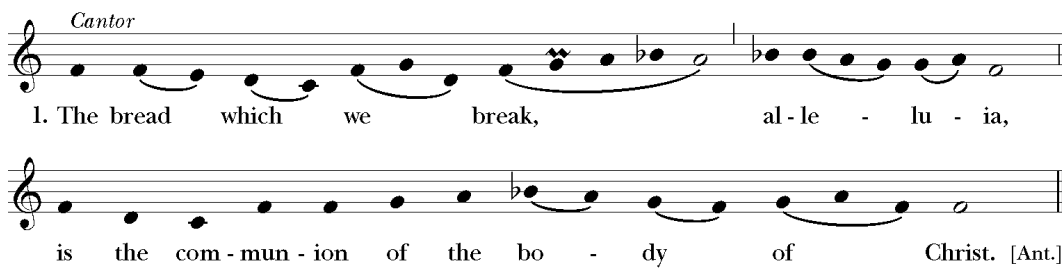
A period of silence is kept.

Antiphon: Cantor; then All



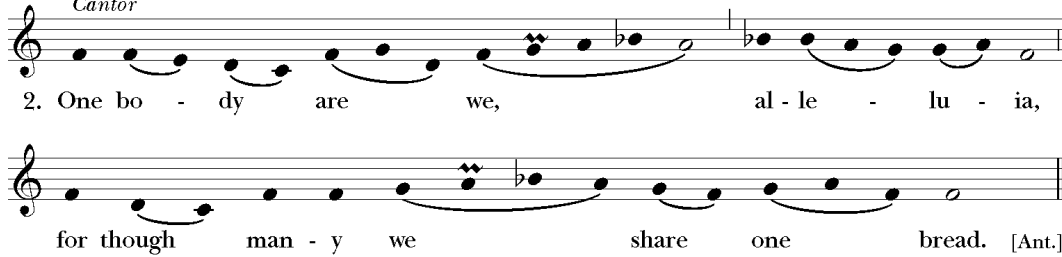
Be known to us, Lord Je - sus, in the break - ing of the bread.

Cantor



1. The bread which we break, al - le - lu - ia,
is the com - mun - ion of the bo - dy of Christ. [Ant.]

Cantor



2. One bo - dy are we, al - le - lu - ia,
for though man - y we share one bread. [Ant.]

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.**

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.

Communion Hymn
My God, thy table now is spread

Hymnal 321

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
Ye servants of God

Hymnal 535

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

THIRD SUNDAY OF PENTECOST



Abraham worshipping the three angels

1694-696

Luca Giordano

Italian, 1634-1705

Oil on canvas

Museo Del Prado, Madrid

CC0 1.0 Universal (CC0 1.0)

Public Domain Dedication

Abraham received a visit from three young men whom he entertained with milk, bread, meat and butter. These announced to him the future motherhood of Sara , his wife, and the birth of Isaac , despite his advanced age (Genesis 18: 1-5). Faithful to the biblical account, Abraham recognizes the presence of divinity in the three young men and prostrates himself before them; in the background, and barely outlined, Sara appears listening to the prophecy.

The three angels cascade towards the bottom of the composition. Two of them, those at the extremes, lack interest in the narration, an aspect that appears reinforced by their routine anatomy, of twin brothers. Much more interesting is the central one, dressed in a delicate blue and mauve and imposing presence, who with his serene face and the light movements of his hands reels off the details of the story. Abraham appears in the composition indicating a rigorous contrast with this figure, against the light, an aspect enhanced by the luminous background, which obscures much of his face. Facing the luminous effects of the angel, Abraham advances his hands towards the celestial being, in which the reinforcements stand out with black lines around and between the fingers. For this reason, and despite the presence of three other figures, the painting shows a dialogue between its main actors, the secondary ones (the other two angels and Sara) being relegated to mere extras. [Úbeda de los Cobos 2017, p. 251]

<https://www.museodelprado.es/coleccion/obra-de-arte/abraham-adorando-a-los-tres-angeles>

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

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

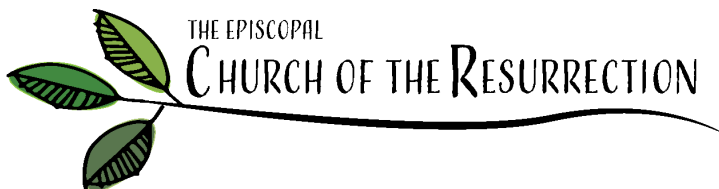
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.
If you can't make it in person, join us at 10:30, live on Facebook!
facebook.com/episcopalloudon

- ?
- Curious about the Episcopal Church?
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Great information is available at episcopalchurch.org.

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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
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