

FIFTH SUNDAY OF
PENTECOST

JULY 2, 2023 8:00 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
God of the prophets

Hymnal 359

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 vv.1-3

Descant

6 All thy works, O Lord, shall bless thee; thee shall all thy

1 God, my King, thy might confessing, ever will I
 2 Hon - or great our God be - fit - teth; who his ma - jes -
 3 They shall talk of all thy glo - ry, on thy might and
 4 Nor shall fail from mem - ory's trea - sure works by love and
 5 Full of kind - ness and com - pas - sion, slow to an - ger,

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.



saints a-dore: King su-preme shall they con-fess thee,

1 bless thy Name; day by day thy throne ad-dress-ing,
 2 ty can reach? Age to age his works trans-mit-teth,
 3 great-ness dwell, speak of thy dread acts the sto-ry,
 4 mer-cy wrought, works of love sur-pass-ing mea-sure,
 5 vast in love, God is good to all cre-a-tion;

and pro-claim thy sov-ereign power.

1 still will I thy praise pro-claim.
 2 age to age his power shall teach.
 3 and thy deeds of won-der tell.
 4 works of mer-cy pass-ing thought.
 5 all his works his good-ness prove.

6 All thy works, O Lord, shall bless thee;
 thee shall all thy saints adore:
 King supreme shall they confess thee,
 and proclaim thy sovereign power.

The Collect of the Day

BCP 230

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

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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 22:1-14

Lector A reading from the Book of Genesis

God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The Lord will provide"; as it is said to this day, "On the mount of the Lord it shall be provided."

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

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

Psalm 13

BCP 597

Lector We will read the Psalm in unison.

- 1 How long, O Lord?
will you forget me for ever? *
how long will you hide your face from me?**
- 2 How long shall I have perplexity in my mind,
and grief in my heart, day after day? *
how long shall my enemy triumph over me?**
- 3 Look upon me and answer me, O Lord my God; *
give light to my eyes, lest I sleep in death;**
- 4 Lest my enemy say, “I have prevailed over him,” *
and my foes rejoice that I have fallen.**
- 5 But I put my trust in your mercy;*
my heart is joyful because of your saving help.**
- 6 I will sing to the Lord, for he has dealt with me
richly;*
I will praise the Name of the Lord Most High.**

The Second Lesson: Romans 6:12-23

Lector A reading from Paul’s Letter to the Romans

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves

of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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

Sequence Hymn

They cast their nets in Galilee

Hymnal 661

The Gospel Lesson: Matthew 10:40-42

All stand

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

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple-- truly I tell you, none of these will lose their reward."

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

Sermon

The Rev. Amy Morehous

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.

The Nicene Creed

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

**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

Brothers and sisters, present yourselves to God as those who have been brought from death to life. And with humble hearts, pray to the Lord, saying "Look upon us;

answer us, O Lord our God.”

Lord God, you have freed your Church from sin: sanctify us that we may be wholly dedicated to you and your purposes.

Look upon us;
Answer us, O Lord our God.

Incarnate God, help us to welcome Christ by welcoming the other. Give us eyes to seek and serve Christ in all persons, loving our neighbors as ourselves.

Look upon us;
Answer us, O Lord our God.

Righteous God, just as you provided a ram for Abraham, you have given us all we need. Encourage us to share what we have so that all may have their needs met.

Look upon us;
Answer us, O Lord our God.

O Lord, we put our trust in your mercy. We pray you make joyful the hearts of our neighbors - especially the displaced and sorrowful.

Look upon us;
Answer us, O Lord our God.

O Lord, answer those who cry out in their pain. Comfort those who feel forgotten. Give peace to those who are perplexed and grieving, especially **the Bowman family; Frank; Jean R.; Pat; Vicky; Jim; Donna; Shannon; Patricia; Jackie; Michele; Mel; Virginia; Kathy; Brandon; Rachel; Sue; Millie; and 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.

Look upon us;
Answer us, O Lord our God.

Gracious God, your free gift is eternal life in Jesus Christ

our Lord: Bless and keep the dying and the dead.
Look upon us;
Answer us, O Lord our God.

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

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 **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: "The Peace of the Lord be always with you," everyone responds: "And also with you." Then we share God's peace with one another.

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. 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.

David Baumgardner is working on the beginnings of a men's group here at Resurrection. Would you be interested in participating? Be in touch with David (drbaumgardner@gmail.com), or with the church office, so we can include you in future communications as the group comes together.



MEN

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!

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

On July 30th, we'll begin a four-part series talking about a topic many of us might be curious about, but hesitant to bring up. "Faithful Dying" will look at some of the practicalities around the end of our lives: hospice and palliative care, advance directives, working with a funeral home, and planning your (or a loved one's) funeral service. While this is a sobering topic, it's one we all encounter, either for someone we love, or as we look ourselves towards the end of our lives.

This is NOT meant to be depressing, but instead to take some of the mystery out of some of the practical concerns of end of life care. Have you put off conversations with someone you love, because you didn't know quite what to say? As a priest, it is always a privilege to walk people all the way home to God; each person and circumstance has different needs and concerns. We will also have some guest speakers on hand through the series to help answer questions you might have, too. Bring your questions and concerns, and join us at 9:30, beginning on July 30th, for "Faithful Dying."

Sunday, July 2, 2023

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

The Bowman family; Frank; Jean R.; Pat; Vicky; Jim; Donna; Shannon; Patricia; Jackie; Michele; Mel; Virginia; Kathy; Brandon; Rachel; Sue; Millie; and all who suffer the violence of war and political unrest.

Our altar flowers today are given by
Andy and Judy Hadjian, in celebration of their wedding anniversary.

BIRTHDAYS & ANNIVERSARIES

7/3 - Keith Binkley & Lisa Amelse
Andy & Judy Hadjian
7/5 - Bill Schwindt
7/6 - James Pittman
7/16 - Beverly Cantine
Ginny Tolbert
7/17 - Judy Hadjian
7/20 - Mark Hennes
7/25 - Monty Ross
7/26 - Janey Coombes
7/31 - Thomas Fiebke, Jr.

CONTINUED PRAYER LIST

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

DIOCESAN PRAYERS - For Heroic Service (BCP, p. 839)

O Judge of the nations, we remember before you with grateful hearts the men and women of our country who in the day of decision ventured much for the liberties we now enjoy. Grant that we may not rest until all the people of this land share the benefits of true freedom and gladly accept its disciplines. This we ask in the name of Jesus Christ our Lord. Amen.

Sunday, July 28, 2023

For Your Calendars

TODAY

Acolyte: Kelly Johnson
EM: Judy Egan
Lector: Alice Anderson
Usher: Bob Haldi & Bree Wallot
Chancellor: Art Stewart
Coffee Hour: Bill & Virginia Perry
Offering Counters: Jean Cardwell & Carolyn Parker
Video: Monty Ross
Altar Guild: Donna Bye
Flower Guild: Rosemary Kitts

July 9th

Acolyte: Drew Hawley
EM: Tim Grindstaff
Lector: Judy Egan
Usher: Andy Hadjian & Garry Lucas
Chancellor: David Baumgardner
Coffee Hour: Jackie Buttinelli
Offering Counters: Andy Hadjian & Ginny Tolbert
Video: Bob Cantine
Altar Guild: Donna Bye
Flower Guild: Dianna Stimpson

July 16th

Acolyte: Monty Ross
EM: Jackie Buttinelli
Lector: Betsy Schwindt
Usher: Bob Haldi & Dave St. John
Chancellor: Betsy Schwindt
Coffee Hour: Jenny Lucas
Offering Counters: Dave St. John & Bill Schwindt
Video: Tom Flood
Altar Guild: Donna Bye
Flower Guild: Betty Martin

Next Week at Resurrection

Monday, 7/3 - OFFICE CLOSED
7:00pm - AA (*open meeting*)

Tuesday, 7/4 - OFFICE CLOSED

Wednesday, 7/5
6:00pm - Choir Practice

Thursday, 7/6
3:30pm - AA (*women only meeting*)

Friday, 7/7
9:30am - Prayers & Squares

Sunday, 7/9
8:00am - Holy Eucharist Service
10:30am - 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 . . .

- July 9: Steekee Second Sunday school supplies needed
- July 23: Ask the Rector Anything*
- July 30: New Series: Faithful Dying

Keep a look out for upcoming details!

Sunday, July 2, 2023

Diocesan Events

Grace Point Camp & Retreat Center Annual Campaign



2022 was a wonderful year at Grace Point Camp and Retreat Center as we welcomed over 300 children and youth, and many adults who experienced this wonderful resource of the Diocese of East Tennessee. Isn't it a wonderful

reality that every member of our diocese is part owner of lake front property? If you haven't been to this beautiful and well-maintained place of respite and renewal, you are missing out.

We invite you to make a contribution to the ministry of Grace Point Camp & Retreat Center and we welcome you as partners in ministry. In 2022, roughly one-third of our campers attended on full scholarship with all of our outreach campers being fully supported. We would not be able to provide this level of support without your contributions.

Please make contributions either by check (300 Chamberlain Cove Rd. Kingston, TN 37763) or by using the online giving portal. If you have questions about giving to Grace Point, or about the ministry of Grace Point, please email the Rev. Brad Jones at bjones@dioet.org.



To read the full appeal letter and to donate online, scan the QR code or visit www.dioet.org/gracepoint2023



Sunday, July 2, 2023

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

Celebrant *People*
The Lord be with you. And al - so with you.

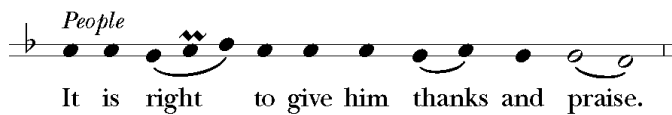
Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

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.



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

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.

This presence is not the result of a magical incantation on the part of the priest. No set of words makes Eucharist

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."

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.

Celebrant and People

Celebrant
Therefore, according to his com - mand, O Fa - ther,

Celebrant and People
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 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 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 petitions which ask for God's help.

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.



As our Savior Christ has taught us, we are bold to say,

Celebrant and People

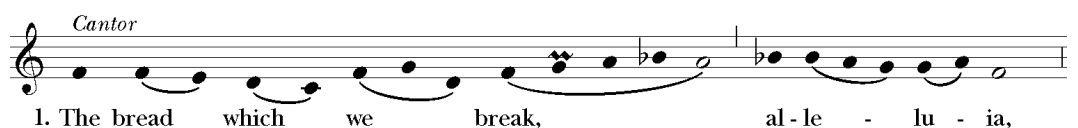
**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is 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.



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.**

Communion Hymn
Deck thyself, my soul

Hymnal 339

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.

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

O beautiful for spacious skies

Hymnal 719

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.

TODAY'S ART

FIFTH SUNDAY OF PENTECOST



The Sacrifice of Isaac

1750s

Francesco Guardi

Italian, 1712-1793

Oil on canvas

Cleveland Museum of Art

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Public Domain Dedication

The story of Abraham and Isaac is known in Judaism as the “akedah” (“binding”). It also comes to occupy a central role in rabbinic theology and eventually to be incorporated into the daily liturgy. Jewish tradition regards the ‘Akedah as the tenth and climactic test of Abraham. The image of Isaac’s carrying the wood on which he is to be burned adds enormous power to the story. A Hebrew midrash (commentary) relates this to a Roman (not Jewish) method of execution that was sometimes used on Jewish martyrs: “It is like a person who carries his cross on his own shoulder.” ...Most rabbinic commentators see Isaac as an adult and thus a willing participant in his own sacrifice - the prototype, that is, of the Jewish martyr.

The Jewish Study Bible notes, Tanakh translation

Part of a set. This series of paintings primarily tells the Old Testament story of Abraham and Isaac, and each of the canvases depicts the interaction of humans and angels. In three works, angels appear to Abraham, and in one particularly dramatic canvas, an angel intercepts Abraham before he sacrifices his own son. Like another work in this series, Tobias and the Angels, the Sacrifice of Isaac is a narrative about fathers and sons as well as obedience inspired by faith.

<https://www.clevelandart.org/art/1952.235.1>

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

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

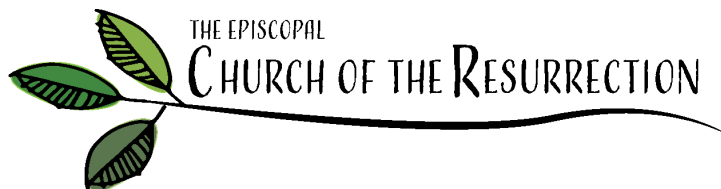
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.
If you can't make it in person, join us at 10:30, live on Facebook!
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We welcome you to visit us at our website or call us
at the number below.



The Rev. Amy Morehous, Rector

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