

SEVENTH SUNDAY OF PENTECOST

JULY 16, 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

O day of radiant gladness

Hymnal 48

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 confess - ing, ev - er 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 231

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

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Genesis 25:19-34

Lector A reading from the Book of Genesis

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her,

"Two nations are in your womb,
and two peoples born of you shall be divided;
the one shall be stronger than the other,
the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 119:105-112

BCP 772

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.

Lector We will read the Psalm in unison.

- 105** Your word is a lantern to my feet *
and a light upon my path.
- 106** I have sworn and am determined *
to keep your righteous judgments.
- 107** I am deeply troubled; *
preserve my life, O Lord, according to
your word.
- 108** Accept, O Lord, the willing tribute of my lips, *
and teach me your judgments.
- 109** My life is always in my hand, *
yet I do not forget your law.
- 110** The wicked have set a trap for me, *
but I have not strayed from your
commandments.
- 111** Your decrees are my inheritance for ever; *
truly, they are the joy of my heart.
- 112** I have applied my heart to fulfill your statutes *
for ever and to the end.

The Second Lesson: Romans 8:1-11

Lector A reading from Paul's Letter to the Romans

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit

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.

is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law - indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

Sequence Hymn

Blessed Jesus, at thy word

Hymnal 440

The Gospel Lesson: Matthew 13:1-9, 18-23

All stand

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

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.

“Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

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.

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**

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

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

Sisters and brothers, you are in the Spirit, since the Spirit of
God dwells in you. By that same Spirit let us pray, saying,
“Accept, O Lord, the willing tribute of our lips, and teach
us your judgements.”

Great God, may the word of your kingdom find good soil
in your Church. Cause your word to grow in our hearts
and bear an abundance of fruit.

Accept, O Lord, the willing tribute of our lips,
And teach us your judgements.

God of our ancestors, we pray that divided nations be united
and warring nations find peace. May we recognize that we
are created by your will and are all members of one human
family.

Accept, O Lord, the willing tribute of our lips,
And teach us your judgements.

God of the harvest, bless the seeds and the soil of the
world. Give us the wisdom to bring forth its yield wisely
and according to your will, that all people may have
enough to eat.

Accept, O Lord, the willing tribute of our lips,
And teach us your judgements.

Caring God, we are deeply troubled by the violence in our cities. May all who set their minds on death, even now, be converted to the Spirit of life and peace.

Accept, O Lord, the willing tribute of our lips,
And teach us your judgements.

Healing God, preserve the lives of the suffering and sick, according to your word. Speak healing into the hearts of the sorrowful, especially **Charlsie; Frank; Jean R.; Pat; Vicky; Tom; Jim; Donna; Nancy; Shannon; Jackie; Michele; Mel; Virginia; Rachel; Sue; Millie; 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.

Accept, O Lord, the willing tribute of our lips,
And teach us your judgements.

Eternal God, you preserve all who are in Christ Jesus from condemnation. By the resurrection of your son we trust, that in the fullness of time, you will give life to our mortal bodies through his Spirit that dwells in us.

Accept, O Lord, the willing tribute of our lips,
And teach us your judgements.

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,**

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

Parish Announcements

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!

CADES COVE SUNRISE HIKE

Parish Life is sponsoring a sunrise hike in Cades Cove. We'll overnight in Townsend on Tuesday, August 15th, get up before dawn on Wednesday, August 16th, and enjoy a vehicle-free morning (cars not allowed) in Cades Cove.

You'll see more wildlife than at the zoo and sunrise vistas stretching across a never-ending sky. Enjoy a beautiful sunrise, green mountains, golden fields, and the rare chance of solitude at such a popular attraction.

Four mile, 7 mile or 11 mile loop options are available. Contact Andy Hadjian 865-657-9465 with any questions, and reserve your spot - the sign up sheet is in the Parish Hall.

Ask the Rector Anything*

Once a month, Mother Amy will hold a Q&A session between services. We'll gather in the Parish Hall again for the **Heaven & Hell Edition** on July 23rd.

*Many limitations do apply. Mother Amy makes NO claims to know all about heaven or hell, as she has not been to either one. She has been stuck at O'Hare overnight, though.

FAITHFUL DYING

July 30: Ask a Hospice Chaplain: Hospice & Palliative Care

August 6: Working With A Funeral Home

August 13: Legal Advice: Power of Attorney, etc.

August 20: Planning and Episcopal Burial Service

On July 30th, we begin a four-part series talking about a topic many of us might be curious about, but hesitant to bring up.

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. Bring your questions and concerns, and join us in the Parish Hall at 9:15, for "Faithful Dying."



NEW GROUP SIGNUPS

Would you like to join fellow Resurrection friends (or friends-to-be) for a small-group dinner once a month?

Sign up in the Parish Hall now (deadline is July 23) to join a group for dinners from September through December.

You can be a Saint or a Sinner . . . both are welcome at dinner!

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

Charlsie; Frank; Jean R.; Pat; Vicky; Tom; Jim; Donna; Nancy; Shannon; Jackie; Michele; Mel; Virginia; Brandon; Rachel; Sue; Millie; and all who suffer the violence of war and political unrest.

Our altar flowers today are given by
Judith Kubesh, in loving memory of Ben Kubesh,
and in celebration of their birthdays.

BIRTHDAYS & ANNIVERSARIES

7/3 - Keith Binkley & Lisa Amelse
Andy & Judy Hadjian
7/5 - Bill Schwindt
7/6 - Charles Pittman
7/16 - Ginny Tolbert
7/23 - Beverly Cantine
7/17 - Judy Hadjian
Judith Kubesh
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

Diocese of Tennessee
Diocese of West Tennessee
Laymen of the Three Dioceses in Tennessee

Sunday, July 16, 2023

For Your Calendars

TODAY

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

July 23rd

Acolyte: Drew Hawley
EM: Judy Egan
Lector: Tony Adams
Usher: Art Stewart & Monty Ross
Chancellor: Dave St. John
Coffee Hour: Ginny Tolbert
Offering Counters: Jean Cardwell & Carolyn Parker
Video: David Morehous
Altar Guild: Kathleen Bailey
Flower Guild: Bev Baumgardner

July 30th

Acolyte: Monty Ross
EM: Jackie Buttinelli
Lector: Keytha Graves
Usher: Drew Hawley & Keytha Graves
Chancellor: Jenny Lucas
Coffee Hour: Betsy Schwindt
Offering Counters: Dave St. John & Bill Schwindt
Video: Bill Schwindt
Altar Guild: Kathleen Bailey
Flower Guild: Kathleen Bailey

COMING UP . . .

July 23: Ask the Rector Anything*
July 30: New Series: Faithful Dying
Aug 1: Open Table Tuesday Returns
Aug 15-16: Cades Cove Sunrise Hike

Keep a look out for upcoming details!

Next Week at Resurrection

Monday, 7/17

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

Wednesday, 7/19

1:00pm - Stewardship Meeting

6:00pm - Choir Practice

Thursday, 7/20

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

Friday, 7/21

9:30am - Prayers & Squares

Saturday, 7/22

9:30am - Daughters of the King

Sunday, 7/23

8:00am - Holy Eucharist Service

9:30am - Ask the Rector Anything*

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).

Sunday, July 16, 2023

Diocesan Events

EPISCOPAL CHURCHMEN OF TENNESSEE

A GATHERING OF MEN SINCE 1947

2023 Conference
July 21-23 St. Mary's in Sewanee.

This year, the conference moves to St. Mary's Retreat Center in Sewanee, with the theme "Renew and Refresh."

If you are interested, the easiest way to register is to go to <https://tnchurchmen.org> and register online. The website has all the information on the guest speakers, schedule, and our new meeting location. Space is limited, so be sure to get your reservation in soon.



'23-'24 Licensed Lay Ministry Formation Opportunities Announced

All baptized Christians are called to ministry. The Episcopal parish and its surrounding community are stocked full of opportunities to answer those calls. Some of you, however, are called to be more deeply formed for specific ministries and licensed for more confidence and credibility in the practice in your parish.

The Episcopal Church in East Tennessee has dedicated staff and other resources to the discernment, formation, support, and licensing of lay ministers for more than two decades. The challenges of the recent pandemic slowed traditional, local formation while also creating opportunities to partner with other institutions and find innovative ways to provide instruction. We can now offer numerous formats for education of lay ministers.

To Attend, contact Beverly Hurley Hill, Canon for Mission & Lay Ministry at (205) 213-6640 or bhurleyhill@dioet.org or Emily Kirk, Parish Support Specialist at (865) 966-2110 or ekirk@dioet.org. Please note that all classes have a minimum and maximum number of students, so timely contact is necessary to assure access to the various offerings. You must make contact no later than Friday, August 4. Visit www.dioet.org for more details.

Sunday, July 16, 2023

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.

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

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.

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. Whenever you drink it, do this for the remembrance of me."

Celebrant and People

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.

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 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.

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

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.**

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

**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,

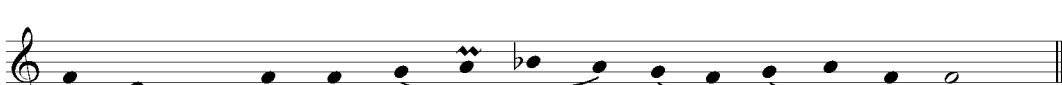


is the com - mun - ion of the bo - dy of Christ. [Ant.]

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

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.

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

One bread, one bod-y,
one Lord of all, one cup of
bless - ing which we bless. And we, though

man - y, through-out the earth, We are one

bod - y in this one Lord.

Last time ⊕

1. Gen - tile or Jew, ser - vant or
 2. Man - y the gifts, man - y the
 3. Grain for the fields, scat - tered and

1. free, wom - an or man,
 2. works, one in the Lord
 3. grown, gath - ered to one

D.S.

1. — no more. One
 2. — of all. One
 3. — for all. One

D.S.



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

Spread, O spread thou mighty word

Hymnal 530

The Dismissal

BCP 366

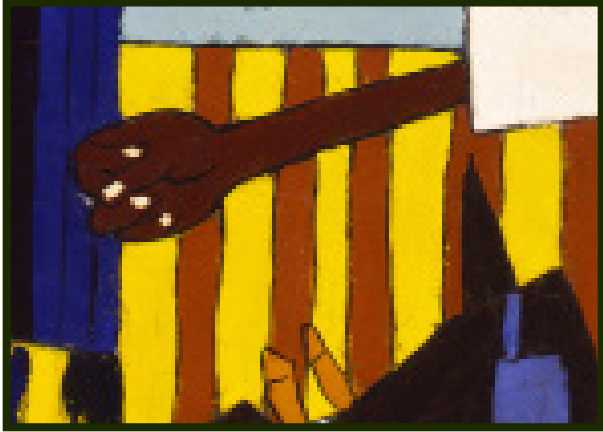
Celebrant
People

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

SEVENTH SUNDAY OF PENTECOST



Sowing

c. 1940

William H. Johnson

American, 1901-1970

Oil on burlap

Smithsonian, Washington, D.C.

This work is in the public domain in the United States because it was published in the United States between 1928 and 1977, inclusive, without a copyright notice.

Sowing presents a simple narrative of farm life suggestive of Johnson's upbringing in South Carolina, but the brilliant palette disguises elements of tension. The plow the man grips is stained with red streaks of iron-suffused earth. The woman's hand is tightly clenched as she holds the seed above the soil before releasing it. A ghost moon in the sky hints at things both visible and unseen.

African American Art: Harlem Renaissance, Civil Rights Era, and Beyond, 2012

<https://americanart.si.edu/artwork/sowing-12027>

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

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

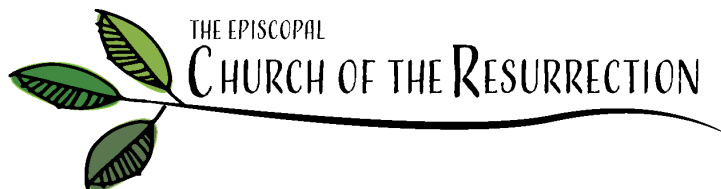
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.
If you can't make it in person, join us at 10:30, live on Facebook!
facebook.com/episcopalloudon

- ? 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.

- ? 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

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