

Dixit Dñs ad Moyſen Eleva virgam tuam & extende manum tuam
ſuper mare & diſide illud ut gradiantur filii Iſrahel in medio
mari per ſiccum



THE SIXTEENTH SUNDAY AFTER PENTECOST

SEPTEMBER 17, 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

Lord, make us servants of your peace

Hymnal 593

All standing, the Celebrant says

BCP 593

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. Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. 2. Lord God, heaven - ly
 King, al - mighty God and Fa - ther, we wor - ship you, we
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you

We prepare for our time together.

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

The bold portions are the parts the congregation says together. 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.

take a - way the sin of the world: have mer - cy
 on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For you a - lone are the Ho - ly One,
 you a - lone are the Lord, 7. you a - lone are the Most
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the
 glo - ry of God the Fa - ther. A - men.

The Collect of the Day

BCP 233

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

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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: Exodus 14:19-31

Lector A reading from the Book of Exodus

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud

moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."

Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

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

Psalm 114

BCP 756

Lector We will read the Psalm in unison.

1 Hallelujah!

We respond to each reading: the **Psalm** is our response to the Old Testament, the hymn our sung response to the **Epistle** (the second reading), and the sermon and creed are our response to the **Gospel**.

- When Israel came out of Egypt, *
the house of Jacob from a people of strange speech,
- 2 Judah became God's sanctuary *
and Israel his dominion.
- 3 The sea beheld it and fled; *
Jordan turned and went back.
- 4 The mountains skipped like rams, *
and the little hills like young sheep.
- 5 What ailed you, O sea, that you fled? *
O Jordan, that you turned back?
- 6 You mountains, that you skipped like rams? *
you little hills like young sheep?
- 7 Tremble, O earth, at the presence of the Lord, *
at the presence of the God of Jacob,
- 8 Who turned the hard rock into a pool of water *
and flint-stone into a flowing spring.

The Epistle: Romans 14:1-12

Lector A reading from Paul's Letter to the Romans

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written,

“As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.”

So then, each of us will be accountable to God.

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

Sequence Hymn

Forgive our sins as we forgive

Hymnal 674

The Gospel Lesson: Matthew 18:21-35

All stand

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

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who

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.

owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

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.

Why do some people bow their head for part of the creed? Some bow at "he came down from heaven" as a sign of reverent respect for Jesus' incarnate presence with us.

**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

Each of us is finally accountable to God. So let us pray, saying,
“Lord, we are in need of your mercy; have patience with us.”

Lord, we acknowledge that we all sin against our brothers
and sisters in Christ. Help us to forgive each other as you
have forgiven us. Help us to be merciful to each other in
the Church.

Lord, we are in need of your mercy;
Have patience with us.

Lord, we acknowledge that we desire to repay violence with
violence. Open our hearts to forgive even those who commit
evil acts towards us and those we love. Help us to live
mercifully in our world.

Lord, we are in need of your mercy;
Have patience with us.

Lord, we acknowledge we do not always appreciate
the diversity of your creation. Teach us to live in peace
with each other and with your creation. Help us to live
mercifully with our world.

Lord, we are in need of your mercy;
Have patience with us.

Our prayers change each week, along with the lectionary. Please feel free to add those on your heart, either silently or aloud, at the appropriate place.

Lord, we acknowledge that we do not love our neighbors as you love us. Forgive us for placing ourselves as judge over others when judgement belongs to you alone. Help us to accept the great mercy you choose to show others.

Lord, we are in need of your mercy;
Have patience with us.

Lord, we pray for those whose lives are broken by evil. Because of your mercy, we believe that whatever befalls them, they belong to you; you care for the brokenhearted. Help us to share your love with all those who are hurting, especially **Tammy & family; Larry; Kathleen; Charles; Dave & Pam; Rick & Mali; Cal & Diane; Diana N.; Nancy; Sandy; Peggy Ann; Frank; Jean R.; Pat; Tom; the people of Maui; 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.

Lord, we are in need of your mercy;
Have patience with us.

Lord we remember those who have died. We remember those men and women of the armed services, innocent bystanders, first responders, and even those we have called enemies. The dead belong to you, O Lord. Even as we seek your mercy for ourselves, we trust you will judge all those who have died with mercy.

Lord, we are in need of your mercy;
Have patience with us.

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,**

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!

Lunchtime Lectionary

Reminder: on Mondays, at noon, we offer a Zoom class to discuss the scripture readings for the upcoming Sunday. This is a great opportunity to engage with our readings in advance, so you can contemplate them throughout the week.

Where is there something in them that brings us up short, or confuses or challenges us? What does the Gospel for that day tell us about Jesus? How is the Old Testament reading related to the Gospel? What on earth does Paul mean when he says THAT? No advance preparation is necessary to attend - all you need to bring is yourself - and your lunch, if that's helpful. We will begin promptly at noon, and finish by 1:00.

If you are interested, please let Amanda in the office know (office@episcopalloudon.com), so we can make sure you're included in the class emails and Zoom links.

STEEKEE SECOND SUNDAY

Thank you so much for your sock collection efforts! We really "socked" it to them.

For October, it will be an "Undie Second Sunday." We will be collecting children's underwear - boys' and girls', children's sizes small or medium. Thank you for your continuing support of Steekee Elementary!

SAVE THE DATE

JOIN US on Wednesday, September 27th at 6:00 pm, in the Parish Hall, for "Vespers and Vino" - an evening of fellowship, wine/other beverages, and appetizers, followed by a special Night Prayer service.

This event will be the kick-off to our Fall Stewardship Campaign, where you will have the opportunity to receive information about the finance and ministry needs of the parish, ask questions, and address concerns. Sign-up sheets are available in the Parish Hall after each service.

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

Tammy & family; Larry, Kathleen; Charles; Dave & Pam; Rick & Mali; Cal & Diane; Diana N.; Nancy; Sandy; Peggy Ann; Frank; Jean R.; Pat; Tom; and all who suffer the violence of war and political unrest.



May we pray for you?

Your prayer request will be prayed over by members of our local chapter in confidentiality for the next month.

How to request prayer: You can fill out a blue card found in the narthex, in the back of the pew, or on the information table in the parish hall.

Place the card in the wooden box in the narthex. It will be brought up with the offering plates at the next service. You can also place your card directly in the offering plate during the service.

You can make prayer requests directly by contacting the current chapter president, Kelly Johnson: kjchurch917@gmail.com.

BIRTHDAYS & ANNIVERSARIES

9/1 - Rob & Emily Deaton'
9/3 - Virginia Perry
David & Millie Twiggs
9/4 - Dave & Vicky St. John
9/8 - Bree Wallot
9/9 - Mel & Debbie Hines
9/11 - Don & Kittie Pionke
9/13 - Betty Anne Haldi
9/18 - Cindy Hentchel
9/22 - Julie Arledge, Michele Mott
9/23 - Isabella Mott
9/26 - John Bailey
9/30 - Redmond Harper

CONTINUED PRAYER LIST

Claire	Sandy
Rob & Sherry	Tom & Nancy
Lynnette	Cheri
the Garretts	Richard
Sara	Jane
Sue	Millie
Rachel & Unit	Virginia
Shannon	Jim
Donna	Mel

DIOCESAN PRAYERS

St. James - Knoxville
All Angels - Spearfish, SD

Sunday, September 17, 2023

For Your Calendars

TODAY

Acolyte: Kelly Johnson
EM: Judy Egan
Lector: Jackie Curtiss
Usher: Art Stewart &
Dave St. John
Chancellor: Dave St. John
Coffee Hour: Monty Ross
Offering Counters: Jean Cardwell &
Nelda Griffith
Video: David Morehous
Altar Guild: Kathleen Bailey
Flower Guild: Betty Martin

Sept 24th

Acolyte: Monty Ross
EM: Jackie Buttinelli
Lector: Keytha Graves
Usher: Drew Hawley &
Keytha Graves
Chancellor: Art Stewart
Coffee Hour: TBD
Offering Counters: Dave St. John &
TBD
Video: TBD
Altar Guild: Kathleen Bailey
Flower Guild: Bev Baumgardner

If you have not already, please let Amanda know any dates you will be unavailable in October - the new schedule will come out next week. Thanks!

COMING UP . . .

Oct 16: Vestry Meeting
Oct 21: Daughters of the King Meeting
Resurrection Men

Next Week at Resurrection

Monday, 9/18

Work on Church Roofing Continues
Noon - Lunchtime Lectionary (Zoom)
Time? - Friendship Kitchen
6:00pm - Vestry Meeting
7:00pm - AA (*open meeting*)

Tuesday, 9/19

10:00am - Open Table Tuesday@
Carmichael Inn

Wednesday, 9/20

11:00am - Bonhoeffer Discipleship
(Zoom)
6:00pm - Choir Practice

Thursday, 9/21

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

Friday, 9/22

9:30am - Prayers & Squares

Saturday, 9/23

9:30am - Daughters of the King
6:00pm - *Hamilton Retirement Party in
Parish Hall*

Sunday, 9/24

8:00am - Holy Eucharist Service
10:30am - Holy Eucharist Service

Check your Parish Tidings and keep a look out for upcoming details!

Sunday, September 17, 2023

Diocesan Announcements



**East TN ECW Annual Meeting
Saturday, October 21, 2023**

The Episcopal Church Women of East Tennessee invites all women in the Diocese of East Tennessee to attend this year's annual meeting to be held at the Episcopal Church of the Ascension on Saturday, October 21, beginning at 9:00 am and continuing until 12:30 pm. The day will feature a Eucharist celebrated by Bishop Brian Cole, a lunch and

business meeting, and our featured speaker, Sylvia Peters, to culminate the day. Lunch is \$15. You may register your attendance and lunch choice at: <https://dioet.org/events/east-tn-ecw-2023-annual-meeting/>



All are invited to Farm Church! We're partnering with Crabtree Farms in Chattanooga, an amazing community-focused urban farm, for an inclusive worship service and volunteer project. If you're a fan of soaking up nature while worshipping, join us on **November 19 from 1-3pm**. We will start with outdoor church in the Episcopal style at 1pm with

an opportunity to lend a hand on the farm afterwards.

You don't have to be an Episcopalian or a farm expert to join us! Everyone is welcome and encouraged to come as you are. See you there!

Sunday, September 17, 2023

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

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 I

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.

People

It is right to give him thanks and praise.

Celebrant It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy

The Celebrant proceeds

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

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: Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing (say):

Celebrant and People

For this season, we're using **Eucharistic Prayer I**, an alternate Eucharistic Rite approved by General Convention and published in 1991.

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 place the bread and the wine, as well as our collected offerings on the altar in thanksgiving for all God has provided.

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

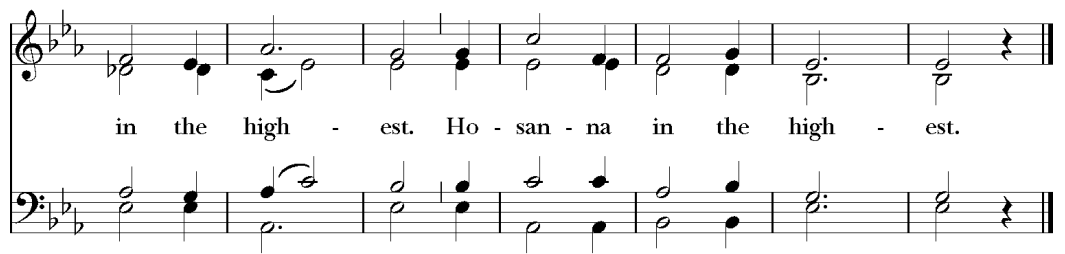
san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

Why are some parts of the liturgy chanted (sung) at the 10:30 service? Chanting - or singing - part of the liturgy dates back to the 9th century. In our liturgy, both the celebrant and the people chant or sing.

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.



The people stand or kneel. Then the Celebrant continues

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said:


“Take, eat: This is my Body which is given for you. Do this for the remembrance of me.”

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Celebrant

Celebrant



There - fore we pro - claim the mys - ter - y of faith:

Celebrant and People



Christ has died. Christ is ris - en. Christ will come a - gain.

The Celebrant continues

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ.

Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and 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.
And forgive us our trespasses,
as we forgive those
who trespass against us.**

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. In this service, 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.

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.

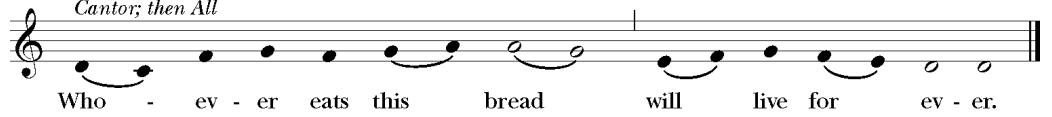
The Breaking of the Bread

BCP 364

The Celebrant breaks the consecrated Bread.

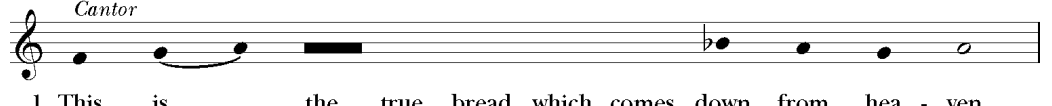
A period of silence is kept.

Antiphon
Cantor; then All



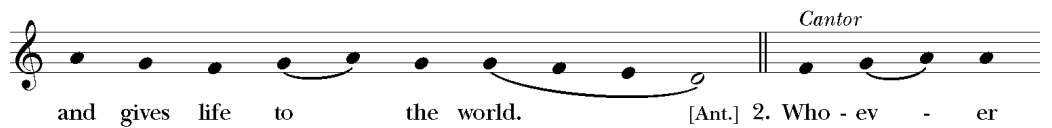
Who - ev - er eats this bread will live for ev - er.

Cantor




1. This is the true bread which comes down from hea - ven


Cantor



and gives life to the world. [Ant.] 2. Who - ev - er



believes in me shall not hun - ger or thirst, for the bread



which I give for the life of the world is my flesh. [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

This is the “**Sancta Sanctis**” - the Invitation to Communion.

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

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

Thou, who at thy first Eucharist didst pray **Hymnal 315**

Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.**

**And now, Father, send us out
to do the work you have given us to do,
to love and serve you**

**as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

WE GO INTO GOD'S WORLD

The Blessing

The priest blesses the people

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.

The Blessing - a priestly blessing first began with Bishops in the 4th century, then spread in practice by priests, when the Bishop was not present.

Postcommunion Hymn
Praise to the Lord, the Almighty

Hymnal 390

The Dismissal

BCP 366

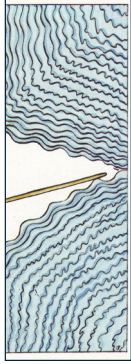
Celebrant
People

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

THE SIXTEENTH SUNDAY AFTER PENTECOST



Moses leading the people of Israel across the Red Sea

ca. 1167-1185

Compiled by Herrad of Landsberg (1125-July 5, 1195)

Alsatian (French)

Illustrations from *Hortus deliciarum* (Latin for *Garden of Delights*)

The copyright to this work has expired and is therefore free to use in any way.

The *Hortus Deliciarum* was compiled under the direction of the abbess Herrad of Landsberg as an encyclopedic source of knowledge for the nuns of Hohenberg Abbey in Alsace. This ambitious and innovative teaching tool interspersed strikingly original compositions, such as the image of an enthroned personification of Philosophy surrounded by the Seven Liberal Arts, with more conventional illustrations of biblical narratives. By 1870, when the original manuscript was destroyed during the siege of Strasbourg in the Franco-Prussian War, the most unusual images had been published by 19th-century scholars, but no full facsimile had been attempted.

<https://scalar.usc.edu/works/a-nostalgic-filter/hortus-deliciarum>

In the 2007 book *The Garden of Delights: Reform and Renaissance for Women in the Twelfth Century* (University of Pennsylvania Press), scholar Fiona J. Griffiths of Stanford writes:

The reconstructed Hortus provides a valuable witness to the culture of an otherwise little-known and little-celebrated monastic community during the last decades of the twelfth century. That this community was a women's community and the Hortus uniquely a women's book only adds to its intrigue: the Hortus was the product of a female mastermind and likely also the work of female scribes and artists. The purpose of the manuscript enhances its significance...Herrad herself confirms her authorship of the manuscript and intentions for it in her prologue. Describing herself as "a bee inspired by God" as she gathered the texts of the Hortus from "the various flowers of sacred Scripture and philosophic writings," Herrad dedicated the work to the women of her community with the hope that they would find "pleasing food" and spiritual refreshment in its "honeyed dew drops". "May this book be useful and delightful to you," she wrote to them, "May you never cease to study it in your thoughts and memory."

<https://onartandaesthetics.com/2017/02/23/hortus-deliciarum/>

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

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

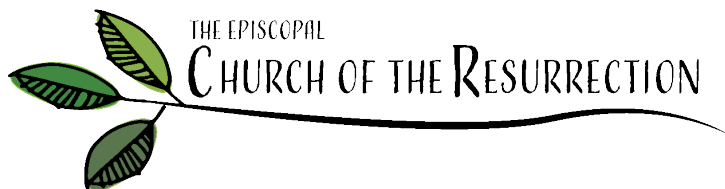
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.
If you can't make it in person, join us at 10:30, live on Facebook!
facebook.com/episcopalloudon

- ? 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

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