



THE SEVENTEENTH SUNDAY  
AFTER PENTECOST

SEPTEMBER 24, 2023 10:30 AM





## GOOD MORNING!

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We're so glad you chose to be here at Resurrection today.

Whether you're here for the first time, or are a life-long member, Resurrection is a hopeful, healing, transformation-minded kind of place, a place where everyone is welcome and can grow their relationship with God and with one another.

If you *are* here for the first time (or if you just haven't gotten around to it yet), please fill out a pew card and put it in the offering plate to let us know you were here. To receive our weekly email bulletin, be sure to include your email address. And let us know if you would like to connect with our parish life and ministries; we're happy to help you find your spot!

Our services follow *The Book of Common Prayer*, the red book in your pew rack. If you'd like to use the book to follow the service, we begin on page 355. Unless otherwise marked, our hymns are from the *Hymnal 1982*, the blue books in the pew rack.

Select annotations taken from *Annotations* © 2001 Frank Logue

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

Fill out a pew card or email [office@episcopalloudon.com](mailto:office@episcopalloudon.com) to be placed on on the weekly email, *Parish Tidings*, for the latest information from Resurrection.

If you can't make it here in person, join us at 10:30, live on Facebook, or watch when you can on Vimeo! [facebook.com/episcopalloudon](https://facebook.com/episcopalloudon) or [vimeo.com/episcopalloudon](https://vimeo.com/episcopalloudon)



# HOLY EUCHARIST, RITE II

## THE WORD OF GOD

### Prelude

### Entrance Hymn

*Not here for high and holy things*

**Hymnal 9**

*All standing, the Celebrant says*

**BCP 355**

*People* Blessed be God: Father, Son, and Holy Spirit.  
**And blessed be his kingdom, now and for ever. Amen.**

*The Celebrant says the Collect for Purity*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

### Hymn of Praise

1. 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 234

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

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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: Exodus 16:2-15

*Lector* A reading from the Book of Exodus

The whole congregation of the Israelites complained

against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the Lord who brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?” And Moses said, “When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the Lord has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the Lord.”

Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’” And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.’”

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the Lord has given you to eat.

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

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**.

*Lector* We will read the Psalm in unison.

- 1 Give thanks to the Lord and call upon his Name; \*  
make known his deeds among the peoples.
- 2 Sing to him, sing praises to him, \*  
and speak of all his marvelous works.
- 3 Glory in his holy Name; \*  
let the hearts of those who seek the Lord rejoice.
- 4 Search for the Lord and his strength; \*  
continually seek his face.
- 5 Remember the marvels he has done, \*  
his wonders and the judgments of his mouth,
- 6 O offspring of Abraham his servant, \*  
O children of Jacob his chosen.
- 37 He led out his people with silver and gold; \*  
in all their tribes there was not one that stumbled.
- 38 Egypt was glad of their going, \*  
because they were afraid of them.
- 39 He spread out a cloud for a covering \*  
and a fire to give light in the night season.
- 40 They asked, and quails appeared, \*  
and he satisfied them with bread from heaven.
- 41 He opened the rock, and water flowed, \*  
so the river ran in the dry places.
- 42 For God remembered his holy word \*  
and Abraham his servant.
- 43 So he led forth his people with gladness, \*  
his chosen with shouts of joy.
- 44 He gave his people the lands of the nations, \*

and they took the fruit of others' toil,

**45 That they might keep his statutes \*  
and observe his laws.  
Hallelujah!**

### **The Epistle: Philippians 1:21-30**

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

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

*Lector* The Word of the Lord.

*People* **Thanks be to God.**

### **Sequence Hymn**

*Strengthen for service, Lord*

**Hymnal 312**

### **The Gospel Lesson: Matthew 20:1-16**

*All stand*

*Priest* The Holy Gospel of our Lord Jesus

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.

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

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

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

**Sermon**

The Rev. Amy Morehous

**The Nicene Creed**

**BCP 358**

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,**



**of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the  
dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and  
glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## **The Prayers of the People**

Sisters and brothers, turn for help to the Lord your strength and constantly seek God's presence. Let us pray to our generous God, saying, "Lead us with gladness, O God; cover us with shouts of joy!"

Generous God, you have chosen us to do the work of your kingdom; you have called us to labor in your vineyard. With grateful hearts, we offer to you the best of what we have.

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.

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.

Lead us with gladness, O God;  
**Cover us with shouts of joy!**

Generous God, you hear the cry of the hungry. Give bread to all those who face starvation. Use us, as you will, to relieve suffering in our world.

Lead us with gladness, O God;  
**Cover us with shouts of joy!**

Generous God, you make rivers run in dry places. You have blessed this earth with bountiful resources. Open our eyes to see your hand at work in the world about us.

Lead us with gladness, O God;  
**Cover us with shouts of joy!**

Generous God, there is enough kingdom work for everyone. Give us eyes to see the opportunities in our own neighborhood. Guide us that we may live in a manner worthy of the gospel of Christ.

Lead us with gladness, O God;  
**Cover us with shouts of joy!**

Generous God, you hear the cries of the desperate. Marvelous are your works, O God. May the sick and suffering rejoice in you. May the sorrowful call upon your name. We pray especially for **Tammy & family; Larry, Kathleen; Charles; Dave & Pam; Rick & Mali; Diana N.; Sandy; Peggy Ann; Frank; 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.*

Lead us with gladness, O God;  
**Cover us with shouts of joy!**

Generous God, living is Christ and dying is gain. May those who now rest from their labors find their comfort in you. Let light perpetual shine upon them.

Lead us with gladness, O God;  
**Cover us with shouts of joy!**

# 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.

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](mailto:office@episcopalloudon.com)), so we can make sure you're included in the class emails and Zoom links.

## 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.

## 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.

## OCTOBER SERIES

Have you ever wondered: why does this kind of prayer work for my neighbor, but it drives me crazy? When we look at scripture, why does my spouse see this parable so differently? When we're making decisions in committee, why am I ready to just 'get to a conclusion already!' and this other person still needs more information?

The answers might be related to our personality types! Beginning on October 8th, at 9:15, we'll look at the Myers-Briggs Personality Inventory. We'll find our own personality preference (if we don't already know it), talk about what makes us different, and learn from one another about our differences AND our similarities.

Maybe you think there's nothing more to discover about yourself - but I promise, we can still be surprised, no matter how old we are! This learning series will help you not only look at your type from the perspective of relationships with one another, but also your relationship to faith, and to God.

Bring your curiosity, and your willingness to explore, and see what God might want to show you - not only for your own spiritual growth, but also for our growth in relationship with one another AND with God.

Our altar flowers today are given by Betty Martin,  
in memory of her son, Jimmy Campbell, on his birthday

Sunday, September 24, 2023

# Prayers & Thanksgivings

## BIRTHDAYS & ANNIVERSARIES

9/26 - John Bailey  
9/30 - Redmond Harper  
10/2 - David Morehous  
10/4 - Richard Steele  
10/9 - Jack Lefler  
10/10 - Nancy Heathcote  
10/12 - Ann Murphy  
10/15 - Cal & Diane Van Koughnett  
10/18 - Jackie Buttinelli  
10/23 - Bob & Betty Anne Haldi  
10/24 - Cath Wilkinson  
10/25 - Alice Anderson & Craig Voris  
Rob Deaton  
Frank & Ruth Hennessy  
Rodney & Cindy Hentchel  
10/27 - Stephanie Fiebke  
10/29 - Betsy Schwindt  
10/30 - Bev Baumgardner

## THIS WEEK'S PRAYER LIST

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

## CONTINUED PRAYER LIST

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

## DIOCESAN PRAYERS

House of Bishops

and

For the Unity of the Church (BCP, p. 818)

O God the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions; take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

Sunday, September 24, 2023

# For Your Calendars

TODAY

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

Oct 1st

Acolyte: Drew Hawley  
EM: Jackie Buttinelli  
Lector: Monty Ross  
Usher: Art Stewart &  
Monty Ross  
Chancellor: Art Stewart  
Coffee Hour: Ginny Tolbert  
Offering Counters: Carolyn Parker &  
Jean Cardwell  
Video: David Morehous  
Altar Guild: Jenny Lucas &  
Dianna Stimpson  
Flower Guild: Rosemary Kitts

Oct 8th

Acolyte: Monty Ross  
EM: Jane Mocalac  
Lector: Bob Haldi  
Usher: Garry Lucas &  
Bree Wallot  
Chancellor: Nelda Griffith  
Coffee Hour: Bill & Virginia Perry  
Offering Counters: Nelda Griffith &  
Dave St. John  
Video: Bob Cantine  
Altar Guild: Jenny Lucas &  
Dianna Stimpson  
Flower Guild: Dianna Stimpson

## Next Week at Resurrection

Monday, 9/25

Noon - Lunchtime Lectionary (Zoom)  
7:00pm - AA (*open meeting*)

Tuesday, 9/26

10:00am - Open Table Tuesday@  
Carmichael Inn

Wednesday, 9/27

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

Thursday, 9/28

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

Sunday, 10/1

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

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*Email [office@episcopalloudon.com](mailto: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 . . .

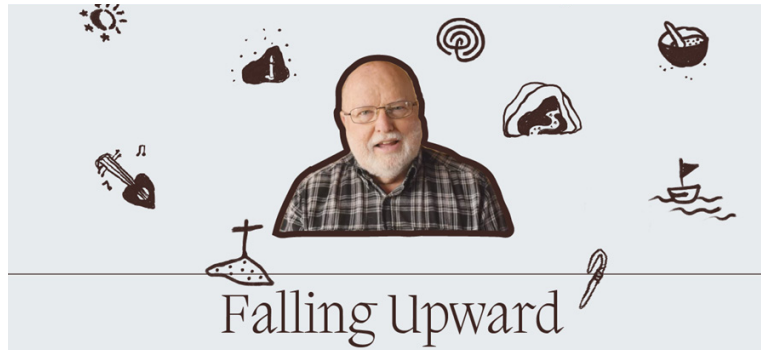
- Oct 8: Myers-Briggs Series Begins
- Oct 16: Vestry Meeting
- Oct 21: Daughters of the King Meeting  
Resurrection Men

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

Sunday, September 24, 2023

# Check it out!

## Registration is Now Open for Falling Upward: Life as a Spiritual Journey with Richard Rohr



"The transition from the first half of life to the second half of life is itself a 'falling upward.' Contrary to the idea of climbing a ladder of perfection, the way up is the way down. We can't engineer enlightenment by ourselves. It is done unto us."—Richard Rohr

Discover wisdom for the two halves of life in this NEW online course *Falling Upward: Life as a Spiritual Journey*, featuring Richard Rohr. Embark upon a heroic journey into a broader and deeper world, where the soul finds its fullness, is finally connected to the whole, and lives inside the Big Picture. Richard steps into his own story and models what it's like to move beyond the first half of life container, sharing insights into the limiting beliefs and worldviews that keep many stuck in a first half of life orientation.

### Learning Objectives:

Foster a greater awareness of egoic motivations and thought patterns and how they operate in your daily life.

Expand your understanding of the foundational nature of mythology and what is needed to move into the second half of life.

Cultivate a holistic attentiveness of your inner landscape and life as a window to God's presence and love.

Connect and learn with others on the journey toward experiencing life in a more connected, communal, and universal way.

Register Today for *Falling Upward*!

Time Commitment: 4–6 hours a week

Registration Ends: October 10, 2023

Financial assistance applications are accepted through October 4, 2023

Course Begins: October 18, 2023

Sunday, September 17, 2023

*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.*

**Announcements****Blessing of Birthdays and Anniversaries**

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

# 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 I

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (Bb). The lyrics are as follows:

**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

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

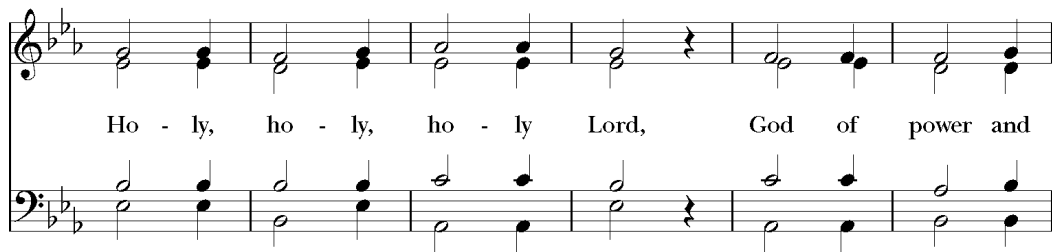
The second part of the liturgy moves to the Table. It is based on Jewish fellowship meals, particularly the Passover observance.



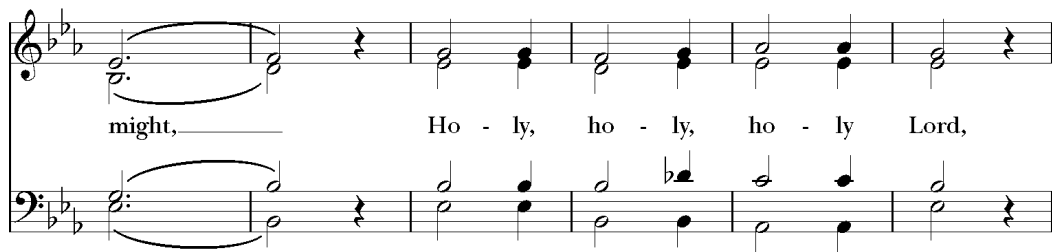
you replenish us and call us to fullness of life.

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):

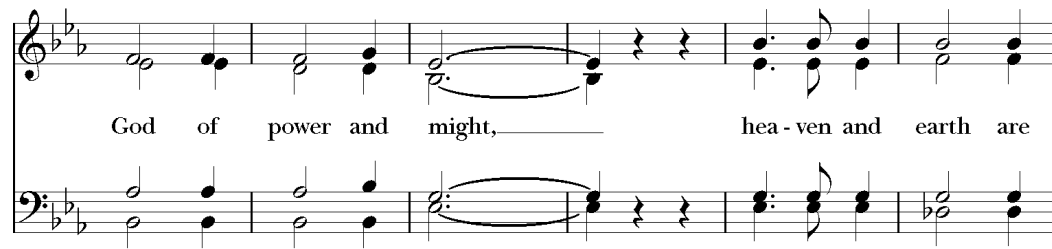
### *Celebrant and People*



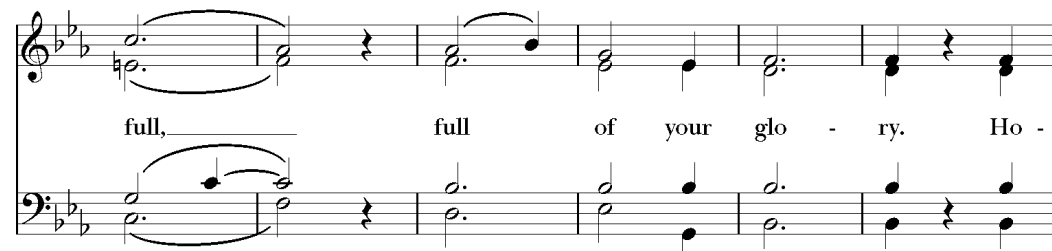
Ho - ly, ho - ly, ho - ly Lord, God of power and



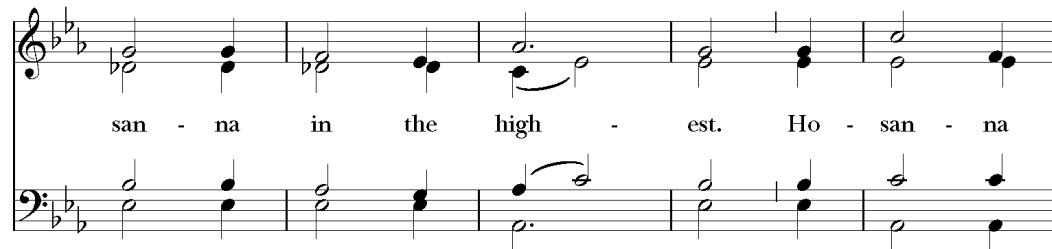
might, Ho - ly, ho - ly, ho - ly Lord,



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

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

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 musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The lyrics are: "in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est." The piano accompaniment features chords and moving lines that support the vocal melody.

*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,

**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.

## *Celebrant and People*

**Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses,  
as we forgive those  
who trespass against us.**

**And lead us not into temptation,  
but deliver us from evil.**

**For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.**


## **The Breaking of the Bread**

**BCP 364**

*The Celebrant breaks the consecrated Bread.*

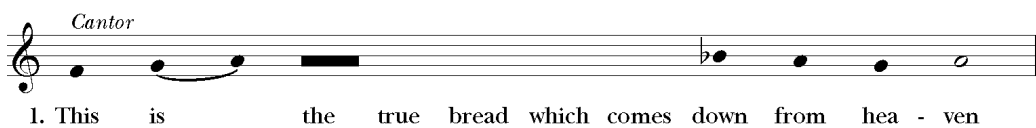
*A period of silence is kept.*

*Antiphon*  
*Cantor; then All*




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

*Cantor*




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

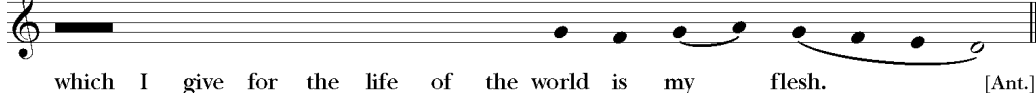
*Cantor*



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.**

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.

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

## 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

*My God, thy table now is spread*

**Hymnal 321**

## 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.**

## 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.

**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.

**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.

## **WE GO INTO GOD’S WORLD**

### **The Blessing**

*The priest blesses the people*

### **Postcommunion Hymn**

*Glorious things of thee are spoken*

**Hymnal 522**

### **The Dismissal**

**BCP 366**

*Celebrant*  
*People*

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

# TODAY'S ART



**Cover: The Believer**

**Above: The Frieze of the Listeners**

Barlach Haus Museum, Hamburg

In 1934-35, the German expressionistic sculptor, Ernst Barlach (1870-1938), made a special set of sculptures: The Frieze of the Listeners, nine sculptures of people who are listening. By listening they tap into a source that gives them new strength and leads them on their way through life. They do not roam about aimlessly, they are not to be subdued, as there is a higher voice that raises them above themselves.

This listening can be done in several ways. The dreamer (1), the woman dancing (3), the blind man (4), the walker (5), the sensitive one (7), and the expecting one (9) are turned inwards. The believer (2), the pilgrim (6), and the one who found favour in the eyes of the Lord (8) turn their eyes upwards. All of them radiate an inner power. Barlach said: 'They are all saints or people of prayer.'

When we look at the elongated figure of the believer (2), the first thing that stands out are his hands which somewhat clumsily break out of the straitjacket of his cloak. Or do they pull themselves out of a protective covering? This man after all does not try to protect himself with his arms and hands as almost all of the others do, but is holding his hands vulnerably folded outwards. They surrender themselves and open themselves upwardly, receptive to whatever may be put into them.

With his open, kind and beautiful face the man looks upwards. His countenance is relaxed and a smile plays around his lips. It is as if he is involved in an intimate conversation and looking full of trust into the eyes of a good friend. His eyes are attentively turned upwards, maybe even somewhat surprised. Is this because they are met by eyes that look down upon him filled with love?

His hair and beard remind one of flames. The conversation has set him on fire again. Strengthened and fed by loving words he wants to share this love. The feet of the believer are ready to go into action. His hands extend in a blessing.

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

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

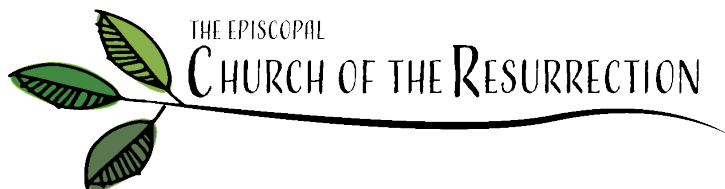
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.  
If you can't make it in person, join us at 10:30, live on Facebook!  
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- ? Curious about the Episcopal Church?
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- Wondering how 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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