



Domnica tertia in xl.



culi mei semper
ad dominum quia
ne eueller de la qo

pedes meos respice in me et
misere mei quoniam in
mis et pauper sum ego. **p**
Adore domine laudat ai

THE FOURTH SUNDAY AFTER THE EPIPHANY
HOLY EUCHARIST, RITE II
JANUARY 28, 2024 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 BAPTISM, RITE II

THE WORD OF GOD

Prelude

Entrance Hymn

Ye servants of God

Hymnal 535

All standing, the Celebrant says

BCP 299

Blessed be God: Father, Son, and Holy Spirit.

People

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

Hail to the Lord's anointed vv. 1-3

Hymnal 616

The Collect of the Day

BCP 215

People

The Lord be with you.

And also with you.

Celebrant

Let us pray.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

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.

The Lessons

The First Lesson: Deuteronomy 18:15-20

Lector A reading from Deuteronomy

Moses said: The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: “If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die.” Then the Lord replied to me: “They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die.”

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 111

BCP 754

Lector We will read the Psalm in unison.

- 1 **Hallelujah!**
I will give thanks to the Lord with my whole heart, *
in the assembly of the upright, in the congregation.
- 2 **Great are the deeds of the Lord! ***
they are studied by all who delight in them.
- 3 **His work is full of majesty and splendor, ***
and his righteousness endures for ever.
- 4 **He makes his marvelous works to be remembered; ***
the Lord is gracious and full of compassion.
- 5 **He gives food to those who fear him; ***
he is ever mindful of his covenant.

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**.

- 6 He has shown his people the power of his works *
in giving them the lands of the nations.**
- 7 The works of his hands are faithfulness and justice; *
all his commandments are sure.**
- 8 They stand fast for ever and ever, *
because they are done in truth and equity.**
- 9 He sent redemption to his people;
he commanded his covenant for ever; *
holy and awesome is his Name.**
- 10 The fear of the Lord is the beginning of wisdom; *
those who act accordingly have a good
understanding;
his praise endures for ever.**

The Epistle: 1 Corinthians 8:1-13

Lector A reading from Paul's First Letter to the
Corinthians

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this

liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

Lector The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn

God is Love

Hymnal 577

The Gospel Lesson: Mark 1:21-28

All stand

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

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

Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

Priest The Gospel of the Lord.

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

We stand to indicate the importance we place of Jesus' words and actions. The **Gospel** book comes into the midst of the people and all turn toward the reader.

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.

A **Sermon** or a shorter teaching called a homily follows the Gospel. Since 1549, a sermon has been required at every Eucharist service.

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

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.

The Prayers of the People

Brothers and sisters, the fear of the Lord is the beginning of wisdom. Let us appeal to the Lord, saying: “You are gracious and full of compassion, O Lord; hear our prayer.”

O Lord, you have made the Church a family through the waters of baptism: let us not sin against each other but instead build each other up in love.

You are gracious and full of compassion, O Lord; hear our prayer.

O Lord, the works of your hands are faithfulness and justice: may the nations of the world be ruled by truth and equity. Give us a vision for peace.

You are gracious and full of compassion, O Lord; hear our prayer.

O Lord, all things are from you and exist for you: give us ears to heed the words spoken on behalf of our planet; and give us the will to be faithful stewards.

You are gracious and full of compassion, O Lord; hear our prayer.

O Lord, you sent your son to set us people free from the unclean spirits that harass your people: set your people free from violence. In your compassion, cast out hatred and anger.

You are gracious and full of compassion, O Lord; hear our prayer.

O Lord, you know those who love you: show all the sick and suffering your marvelous works, especially

Bob C.; Raynella; Tracy; Daphne; Ulla; Sarah; Judy K.; Kyle, Cathy & Callie; Ashley; Debbie; Nancy C.; Jack H.; Randy; Rame; Ingham; Wayne; Sharon; Larry; Rick & Mali; Diana N.; Sandy; Peggy Ann; 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.

Fill their hearts with song of praise.

You are gracious and full of compassion, O Lord; hear our prayer.

O Lord, you have redeemed your people: remember your

covenant and care for your children forever, even beyond death and the grave.

You are gracious and full of compassion, O Lord; hear our prayer.

Confession of Sin

BCP 359

The Officiant says to the people

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Officiant says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

BCP 360

All stand. The Celebrant says to the people

People The peace of the Lord be always with you.
 And also with you.

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.

Then the Ministers and People may greet one another in the name of the Lord.

Commissioning of Wardens and Members of the Vestry

Officiant: I present to you these persons to be admitted to the ministry of warden and to the ministry of member of the vestry in this congregation.

People: **The Lord gives wisdom; from the Lord's mouth come knowledge and understanding; the Lord stores up sound wisdom for the upright; the Lord is a shield to those who walk in integrity.**

Officiant: I am your servant; grant me understanding.

People: **That I may know your decrees.**

Officiant: Let us pray.

(Silence)

O eternal God, the foundation of all wisdom and the source of all courage; Enlighten with your grace the wardens and vestry of this congregation, and so rule their minds, and guide their counsels, that in all things they may seek your glory and promote the mission of your Church; through Jesus Christ our Lord. **Amen.**

In the name of God and of this congregation I commission you as members of the vestry and as wardens in this parish.

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.

Announcements

Blessing of Birthdays and Anniversaries

THE HOLY COMMUNION

The Celebrant says

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!

MENTAL HEALTH 101

It's the darkest time of year. How's your mental health, and that of those you love? Today & **February 4th**, Mother Amy and Rosemary Kitts will facilitate Mental Health101, a mental health Q&A session. Join us at **9:15am, in the Parish Hall** with your questions, or just to hear the conversation.

WILL YOU?

In Lent, we will look at the five promises we make in our Baptismal Covenant (BCP, p. 304-305), all of which ask us a question. The first one reads, "Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?" To each question, our liturgical answer is always, "I will, with God's help."

Beginning Sunday, February 18th, come explore these promises we make - together.

ASH WEDNESDAY

February 14th

Services at noon and 7:00pm

OPEN TABLE TUESDAYS

Let's try this again! Beginning **this Tuesday, January 30th**, the Open Table Tuesday group will read Henri Nouwen's classic, *Life of the Beloved: Spiritual Living in a Secular World*. We meet each Tuesday at 10 am at the Carmichael Inn in Loudon, and enjoy breakfast and conversation. Won't you join us?

Prayers & Thanksgivings

THIS WEEK'S PARISH PRAYER LIST

Bob C.; Raynella; Tracy; Daphne; Ulla; Sarah; Judy K.; Kyle, Cathy & Callie; Ashley; Debbie; Nancy C.; Jack H.; Rame; Ingham; Wayne; Sharon; Larry; Rick & Mali; Diana N.; Sandy; Peggy Ann

BIRTHDAYS & ANNIVERSARIES

1/3 - Wayne Tolbert
1/6 - Tony and Oralee Adams
Paul Fiebke, Sr.
1/10 - Andrew & Cath Wilkinson
1/13 - Sarah Reynolds
1/16 - Diane Van Koughnett
1/18 - Erlys Ploeger
1/20 - Paul Fiebke, Jr.
1/30 - Janet Cardwell

CONTINUED PRAYER LIST

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

DIOCESAN PRAYERS

St. John the Baptist - Battle Creek, TN
St. Julia Station - Porcupine, SD

Sunday, January 28, 2024

For Your Calendars

Jan 28th

Acolyte: Dawson Hope
EM: Drew Hawley
Lector: Karin O'Callaghan
Usher: Garry Lucas & Seth Reichenbach
Chancellor: David St. John
Coffee Host: Bill & Virginia Perry
Offering Counters: Dave St. John & Bill Schwindt
Video: David Morehous
Altar Guild: Dianna Stimpson & Jenny Lucas
Flower Guild: Bev Baumgardner

Feb 4th

Acolyte: Mark Smith
EM: Dawson Hope
Lector: Monty Ross
Usher: Art Stewart & TBD
Chancellor: Art Stewart
Coffee Host: Jenny Lucas
Offering Counters: Nelda Griffith & TBD
Video: Bill Schwindt
Altar Guild: Drew Hawley & Keytha Graves
Flower Guild: Rosemary Kitts

Feb 11th

Acolyte: Drew Hawley
EM: Bonnie Smith
Lector: Liz Berg
Usher: Garry Lucas & Dave St. John
Chancellor: Jenny Lucas
Coffee Host: Bill & Virginia Perry
Offering Counters: Dave St. John & Bill Schwindt
Video: Monty Ross
Altar Guild: Drew Hawley & Keytha Graves
Flower Guild: Dianna Stimpson

Next Week at Resurrection

Monday, 1/29

10:00am - Companions Group
7:00pm - AA (*open meeting*)

Tuesday, 1/30

10:00am - Open Table Tuesday@
Carmichael Inn
1:00pm Education for Ministry Class

Wednesday, 1/31

11:00 - Acts Study (Zoom)

Thursday, 2/1

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

Sunday, 2/4

8:00am - Holy Eucharist Service
9:30am - Choir Rehearsal
10:30am - Holy Eucharist Service

Email office@episcopalloudon.com to have your ministry or committee's activities or meetings added to the parish calendar (and to let us know if you'd like it to appear here).

COMING UP . . .

Feb 14: Ash Wednesday
Feb 17: Resurrection Men Group Meeting
Feb 18: Lenten Class "Will You" begins

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

Sunday, January 28, 2024

Check it out!



The 40th Annual Convention of the Episcopal Diocese of East Tennessee

Here We Are: Heeding God's Call Again & Again

Friday, February 9th, 2024
St. John's Episcopal Cathedral, Knoxville
&
Saturday, February 10th, 2024
Episcopal School of Knoxville

CONVENTION EUCHARIST

Worship is at the heart of our life as East Tennessee Episcopalians. At each year's diocesan convention, a service of Holy Eucharist is held to ground our life together as Episcopalians.

This year's Convention Eucharist will take place at St. John's Episcopal Cathedral, Knoxville, on Friday, February 9, at 5:00 pm. The service will be livestreamed below and on our social media channels for East Tennessee communities to stream locally. **Preaching this year will be The Rev. Amy Morehous.**

Sunday, January 21, 2024

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 C

The Celebrant says

	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them to the Lord.
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

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

In this season, will use **Eucharistic Prayer C**, from the Book of Common Prayer, p. 369.

In Prayer C, the congregational responses largely are drawn from scripture. Portions are drawn from Genesis, Exodus, 1 Chronicles, Acts, and 1 Peter.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

**By his blood, he reconciled us.
By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Celebrant and People

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

Then the Celebrant continues

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and

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

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, gave thanks, 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.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection,
as we await the day of his coming.**

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.



And now, 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**

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 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.

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.*

This setting is not used in Lent.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

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 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 Celebrant says

The Gifts of God for the People of God.

Communion of the Faithful

We encourage you to come forward to receive Holy Communion as you feel comfortable. Remain seated, and the usher will direct you forward to the communion rail. Please remain standing to receive communion, and then return to your seat by the side aisle, so that traffic flows one way.

If you would prefer communion be brought to you at your seat, please let an usher know and, as always, we will be happy to do so. If you prefer not to receive communion, please cross your arms over your chest as a sign that you prefer a blessing.

The Bread and the Cup are given to the communicants with these words

The Body of Christ, the bread of heaven. **Amen.**

The Blood of Christ, the cup of salvation. **Amen.**

Communion Hymn

Lord, make us servants of your peace

Hymnal 593

Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People

**Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

WE GO INTO GOD’S WORLD

The Blessing

The priest blesses the people.

Postcommunion Hymn

O, for a thousand tongues to sing

Hymnal 493

The Dismissal

BCP 366

*Celebrant
People*

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

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.

TODAY'S ART



Exorcism of the Possessed

Between 1411 and 1416

Painting by the Limbourg brothers, initial by other illuminators including the artist D (swan).

From *Tres Riches Heures du Duc de Berry*, or *The Very Rich Hours of the Duke of Berry*
Illumination

Musee Conde, France

This work is in the public domain in the United States because it was published (or registered with the U.S. Copyright Office) before January 1, 1929

The miniature relates to the gospel of the day (Luke 11:14). With a gesture of blessing, Christ banishes the demon that inhabits a young man whose expression, his dislocated pose, and ragged clothing terrifies a child. The spectators' gestures show their surprise at the miracle. The Limbourgs have placed the scene in a loggia, which allowed them to show an open architectural space. The treatment of the background is purely ornamental and recalls the decoration of some textiles.

<https://les-tres-riches-heures.chateaudechantilly.fr/>

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

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

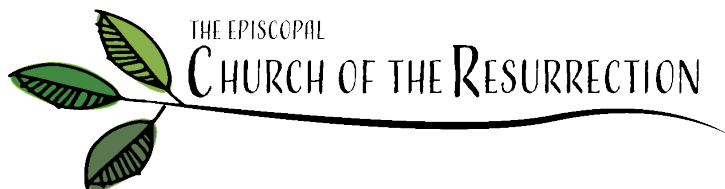
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.
If you can't make it in person, join us at 10:30, live on Facebook!
facebook.com/episcopalloudon

- ?
- 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

www.episcopalloudon.com
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