



# THE FIFTH SUNDAY AFTER THE EPIPHANY

HOLY EUCHARIST, RITE II  
FEBRUARY 4, 2024  
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 BAPTISM, RITE II

## THE WORD OF GOD

### Prelude

#### Entrance Hymn

*Rise up, ye saints of God*

**Hymnal 551**

*All standing, the Celebrant says*

**BCP 299**

*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

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

**Hymnal 616**

#### The Collect of the Day

**BCP 216**

*People*

*Celebrant*

The Lord be with you.

**And also with you.**

Let us pray.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for 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: Isaiah 40:21-31**

*Lector*      A reading from Isaiah

Have you not known? Have you not heard?  
Has it not been told you from the beginning?  
Have you not understood from the foundations of the  
earth?

It is he who sits above the circle of the earth,  
and its inhabitants are like grasshoppers;  
who stretches out the heavens like a curtain,  
and spreads them like a tent to live in;  
who brings princes to naught,  
and makes the rulers of the earth as nothing.

Scarcely are they planted, scarcely sown,  
scarcely has their stem taken root in the earth,  
when he blows upon them, and they wither,  
and the tempest carries them off like stubble.

To whom then will you compare me,  
or who is my equal? says the Holy One.

Lift up your eyes on high and see:  
Who created these?

He who brings out their host and numbers them,  
calling them all by name;

because he is great in strength,  
mighty in power,  
not one is missing.

Why do you say, O Jacob,  
and speak, O Israel,

“My way is hidden from the Lord,  
and my right is disregarded by my God”?

Have you not known? Have you not heard?

The Lord is the everlasting God,  
the Creator of the ends of the earth.

He does not faint or grow weary;  
his understanding is unsearchable.

He gives power to the faint,  
and strengthens the powerless.

Even youths will faint and be weary,  
and the young will fall exhausted;

but those who wait for the Lord shall renew their strength,  
they shall mount up with wings like eagles,

they shall run and not be weary,  
they shall walk and not faint.

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

**Psalm 147:1-12, 21c**

**BCP 804**

*Lector*      We will read the Psalm in unison.

- 1    **Hallelujah!**  
     **How good it is to sing praises to our God! \***  
     **how pleasant it is to honor him with praise!**
- 2    **The Lord rebuilds Jerusalem; \***  
     **he gathers the exiles of Israel.**
- 3    **He heals the brokenhearted \***  
     **and binds up their wounds.**
- 4    **He counts the number of the stars \***  
     **and calls them all by their names.**
- 5    **Great is our Lord and mighty in power; \***  
     **there is no limit to his wisdom.**
- 6    **The Lord lifts up the lowly, \***  
     **but casts the wicked to the ground.**
- 7    **Sing to the Lord with thanksgiving; \***  
     **make music to our God upon the harp.**
- 8    **He covers the heavens with clouds \***  
     **and prepares rain for the earth;**
- 9    **He makes grass to grow upon the mountains \***  
     **and green plants to serve mankind.**

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**.

10 He provides food for flocks and herds \*  
and for the young ravens when they cry.

11 He is not impressed by the might of a horse; \*  
he has no pleasure in the strength of a man;

12 But the Lord has pleasure in those who fear him, \*  
in those who await his gracious favor.

21 Hallelujah!

### **The Epistle: 1 Corinthians 9:16-23**

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

If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel.

For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.

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

### **Sequence Hymn**

*Thou whose almighty word*

**Hymnal 371**

## The Gospel Lesson: Mark 1:29-39

### *All stand*

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

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

After Jesus and his disciples left the synagogue, they entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.

That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, "Everyone is searching for you." He answered, "Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do." And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

*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,**

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.

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.

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

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

### **The Prayers of the People**

Brothers and sisters, how pleasant it is to honor God with praise! Let us pray to the Lord, saying: “Great are you, O Lord; Hallelujah!”

O God, your Son Jesus came into the world to proclaim your message. Give your Church, the body of Christ, that same passion to be all things to all people that we might show forth your salvation.

**Great are you, O Lord; Hallelujah!**

O God, you cast the wicked to the ground and lift up the lowly. Protect and defend those living under oppressive rulers and those living under the oppression of hunger, poverty, and war.

**Great are you, O Lord; Hallelujah!**

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.



O God, you prepare rain for the earth and make grass to grow on the plains and hills. Provide food enough to support all the creatures that inhabit the earth.

**Great are you, O Lord; Hallelujah!**

O God, there is no limit to your wisdom; your understanding is unsearchable. Bless all teachers and students. Sustain our school systems and universities. Bless your people with knowledge.

**Great are you, O Lord; Hallelujah!**

O God, you give power to the faint and strengthen the powerless. In the name of Jesus, we ask that you heal those with diseases and set free those in bondage. Heal the brokenhearted and care for the wounded, especially

**Bob C.; Raynella; Tracy; Daphne; Ulla; Sarah; 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.*

**Great are you, O Lord; Hallelujah!**

O God, you are everlasting, the creator of the ends of the earth. We entrust to your tireless care those who have died.

**Great are you, O Lord; Hallelujah!**

## **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,**

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

have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*The Officiant says*

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

## **The Peace**

**BCP 360**

*All stand. The Celebrant says to the people*

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

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

The **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.

## **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**

God of grace

**Hymnal 594**

*The Celebrant invites the people’s offerings*

# 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!

## 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

## MARDI GRAS CELEBRATION

February 13th, 6:00pm  
Parish Hall

Put on your beads & boas and come celebrate Mardi Gras with us! Sign up sheets are in the Parish Hall so you can let us know you're coming (and how many of you will come) and what dish you're bring to share.

We'll provide the King Cake and beverages; you bring your Cajun favorite: Jambalaya, Gumbo, Andouille, Red Beans & Rice ... or share your favorite side dish or salad.

## Women of Resurrection

All women of Resurrection are invited to be part of our Episcopal Women's group, traditionally called the Episcopal Church Women (ECW). Our women's group might take on a variety of forms; one size does not fit all! What we hope to do is bring the women of Resurrection together and find out what that looks like. Initially, we might gather just to get to know one another better for fellowship and lunch; later, we might branch out to include study, service projects for the church and the community, etc.

If you are interested, please plan to join us on Friday, February 16, at noon for lunch and fellowship. At that initial meeting, we can reintroduce ourselves and talk about what we might do and where this can take us.

You can sign up in the Parish Hall, or you can call the church office to sign up, so we will know how much food to prepare. You may also email Bev Baumgardner at bevpt1@gmail.com if you have questions.

Sunday, February 4, 2024

# 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

2/1 - Jackie Trombly  
2/3 - Rosemary Kitts  
2/8 - Jerry & Erlys Ploeger  
2/9 - John & Janet Cardwell  
2/11 - Dianna Stimpson  
2/12 - Jean Cardwell  
2/22 - Patricia Steele  
2/23 - Seth Reichenbach  
2/24 - Andrew Wilkinson  
2/28 - Andy Hadjian  
2/29 - Bill Perry

### CONTINUED PRAYER LIST

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

### DIOCESAN PRAYERS

St. Paul's - Chattanooga, TN  
St. Andrew's - Rapid City, SD

Sunday, February 4, 2024



# For Your Calendars

Feb 4th

Acolyte: Mark Smith  
EM: Dawson Hope  
Lector: Monty Ross  
Usher: Art Stewart & Garry Lucas  
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

Feb 18th

Acolyte: Seth Reichenbach  
EM: Judy Egan  
Lector: Wendy Reichenbach  
Usher: Drew Hawley & Keytha Graves  
Chancellor: David Baumgardner  
Coffee Host: Betsy Schwindt  
Offering Counters: TBD & Judith Kubesh  
Video: David Morehous  
Altar Guild: Dianna Stimpson & Jenny Lucas  
Flower Guild: Bev Baumgardner

## Next Week at Resurrection

Monday, 2/5

10:00am - Companions Group

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

Tuesday, 2/6

10:00am - Open Table Tuesday@

Carmichael Inn

1:00pm Education for Ministry Class

Wednesday, 2/7

11:00 - Acts Study (Zoom)

Thursday, 2/8

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

Sunday, 2/11

8:00am - Holy Eucharist Service

9:30am - Choir Rehearsal

10:30am - Holy Eucharist Service

*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 . . .

Feb 13: Mardi Gras

Feb 14: Ash Wednesday

Feb 18: Lenten Class "Will You" begins

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

Sunday, February 4, 2024

# Check it out!



## JOIN US FOR DIOCESAN CONVENTION EUCCHARIST

February 9, 2024, 5:00pm  
St. John's Episcopal Cathedral, Knoxville

Each year, a service of Holy Eucharist highlights our common life as Episcopalians in East Tennessee. This year's convention Eucharist will be held at St. John's Cathedral and all are welcome to attend. Social in the Great Hall to follow. **Preaching this year will be The Rev. Amy Morehous.**

The flyer for the Older Adult Ministry Mini-Series is presented in a vertical layout. At the top, the title 'Older Adult Ministry Mini-Series' is in green, followed by the subtitle 'online learning for ministerial leadership and volunteers'. Below this, the 'DATES' section indicates sessions on the third Tuesday of February 20, March 19, and April 16, 2024, with topics of Memory Loss, Caregiver Self-Care, and Common Legal Issues. The 'TIME' section specifies 6:00PM-7:00PM CST and 7:00PM-8:00PM EST. The 'REGISTRATION' section provides the URL bit.ly/dioet2024utc and a QR code. The flyer also includes the Diocese of East Tennessee logo, the Engaging Communities logo, and contact information for Stephanie Blaine.

**Older Adult Ministry Mini-Series**  
online learning for ministerial leadership and volunteers

**DATES**  
Every month on the Third Tuesday  
February 20  
Memory Loss  
March 19  
Caregiver Self-Care  
April 16  
Common Legal Issues

**TIME**  
6:00PM — 7:00PM CST  
7:00PM — 8:00PM EST

**REGISTRATION**  
Visit: [bit.ly/dioet2024utc](https://bit.ly/dioet2024utc)

Questions? [Stephanie-Blaine@utc.edu](mailto:Stephanie-Blaine@utc.edu) or 423-402-0330

[dioet.org](https://dioet.org)

[utc.edu/engaging](https://utc.edu/engaging)

## OLDER ADULT MINISTRY MINI-SERIES

February 20, March 19, and April 16, 2024  
Online/Zoom

Aging is a beautiful gift from God that provides opportunities for spiritual growth, wisdom, and service to others. Aging is the common thread that binds us together here on earth. Let us be united as the Body of Christ in our service to our elders and their caregivers. Join us for a 3-part online mini-series to learn more about ministering to older adults in your congregation and community. The sessions will focus on memory loss, caregiver self-care, and common legal issues. Resources and pastoral care suggestions will be presented as well as opportunities to ask questions and participate in discussion. All leaders and parishioners are welcome to attend. To Register: [bit.ly/dioet2024utc](https://bit.ly/dioet2024utc)

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

*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.

**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.

### 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.

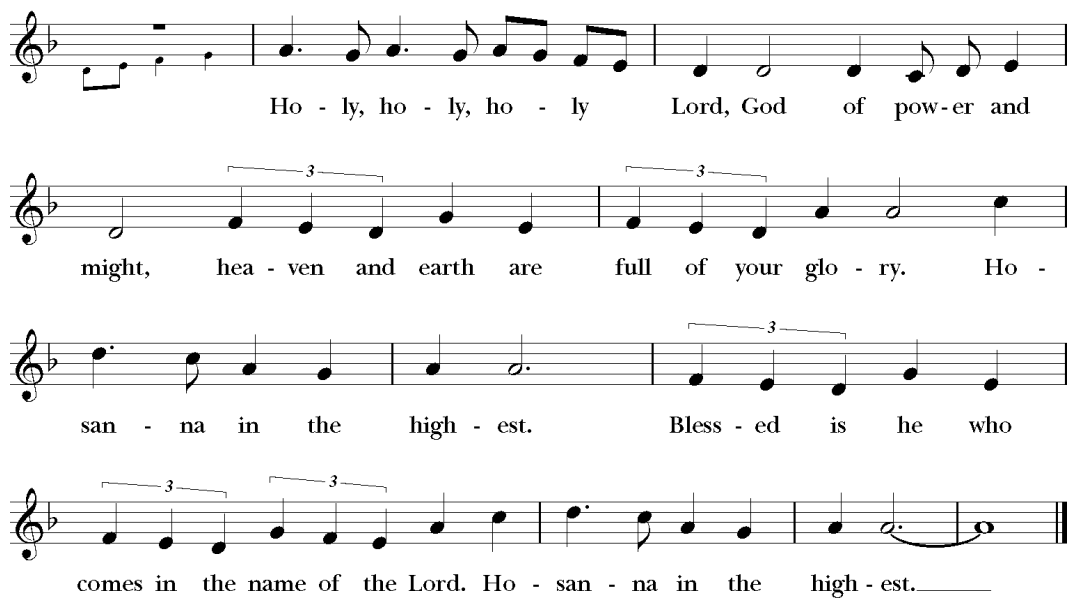
In this season, will use **Eucharistic Prayer C**, from the Book of Common Prayer, p. 369.

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

**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*



### *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 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."

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



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  
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.**

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.

*The Celebrant breaks the consecrated Bread.  
A period of silence is kept.*

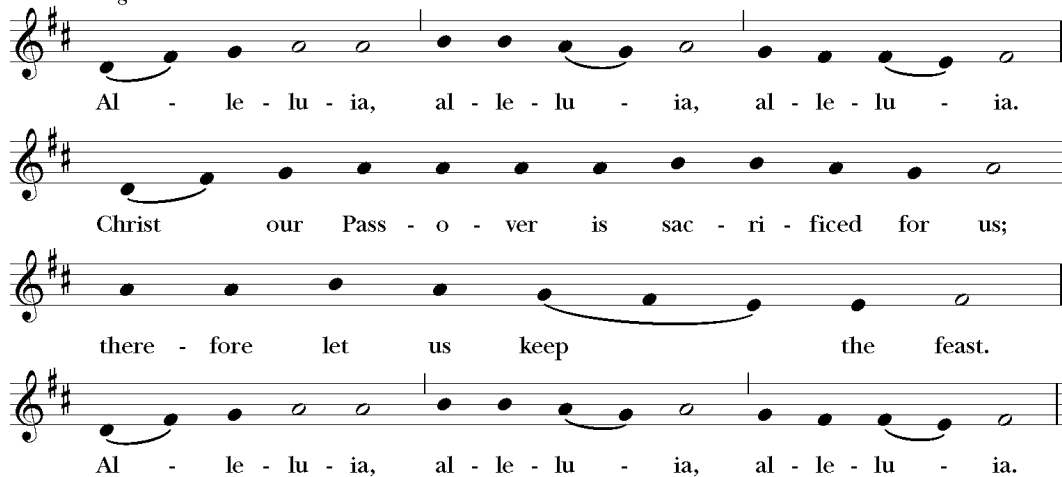
This is the “**Sancta Sanctis**” - the Invitation to Communion.

## 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.

*This setting is not used in Lent.*



*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**  
*Be thou my vision*

**Hymnal 488**

**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**

*Christ is the world’s true light*

**Hymnal 542**

**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.

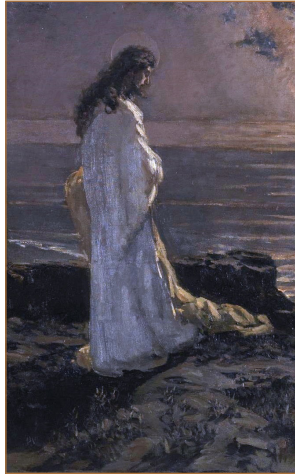








# TODAY'S ART



## **Jesus en el Tiberiades (Jesus in Tiberias) 1909**

Antonio Muñoz Degrain (1840-1924)

Oil on canvas

Museo Del Prado, Spain

*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*

Very personal interpretation of one of the Gospel passages that take place on the shores of Lake Tiberias, mentioned repeatedly in the Bible as the Sea of Galilee or with the name of Genezareth.

The artist's evocative fantasy intentionally neglects any iconographic orthodoxy to show us one of his most surprising and innovative paintings in this genre, both in its composition and in its plastic language and aesthetic treatment. Indeed, the landscape format of the canvas, which provides a panoramic view of the almost cinematic scene, in which the lake itself, the twilight sky and its reflection in the water and the rest of the landscape elements take on a fundamental role, together to the sketching of the crowd, with an almost ghostly appearance, and the treatment of the figure of Jesus himself, with a fusiform silhouette, as well as the interpretation of the sunlight or the bonfires that can be seen on the shores of the lake, show the absolute preeminence of the purely pictorial values in the work of this master and his foray into symbolist plastic approaches in the first years of the century.

Thus, Muñoz Degrain shows his particular interpretation of the spirituality of the religious fact, which subordinates the prominence of the characters to the beautiful landscapes of the evangelical narrative, an aspect of which his splendid canvas entitled Twilight in Magdala preserved in the Museum of Fine Arts of Valencia.

The painting was presented by Muñoz Degrain along with the titles El Jordán , Espigadoras de Jericó and El cabo Noval at the National Exhibition of 1910, earning the award of the Medal of Honor at the event for this group of works.

<https://www.museodelprado.es/coleccion/obra-de-arte/jesus-en-el-tiberiades>

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

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

We invite you to join us for worship at 8:00 or 10:30 am each Sunday.

If you can't make it in person, join us at 10:30, live on Facebook!

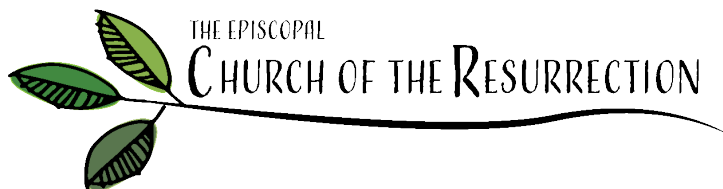
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We welcome you to visit us at our website or call us  
at the number below.



The Rev. Amy Morehous, Rector

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