



## **The Second Sunday of Pentecost**

**Holy Eucharist, Rite II  
June 2, 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 EUCHARIST, RITE II

## THE WORD OF GOD

### Prelude

### Entrance Hymn

*Tell out my soul*

Hymnal 437

*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.**

1. Glo - ry to you, \_\_\_\_\_ Lord  
God of our fa - thers; \_\_\_\_\_ you are wor - thy of praise;  
glo - ry to you. \_\_\_\_\_ 2. Glo - ry to you \_\_\_\_\_  
\_\_\_\_\_ for the ra - di - ance of your ho - ly Name; \_\_\_\_\_ we will  
praise you and high - ly ex - alt you for ev - er. \_\_\_\_\_

**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.

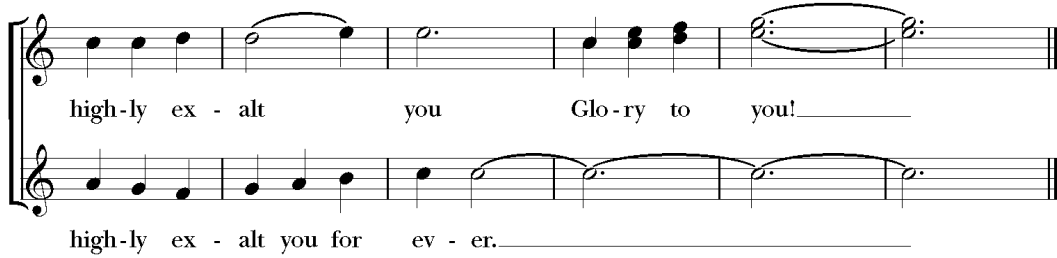
3. Glo - ry to you \_\_\_\_\_ in the splen - dor of your  
 tem - ple; \_\_\_\_\_ on the throne of your ma - jes - ty, glo - ry to  
 you. \_\_\_\_\_ 4. Glo - ry to you, seat - ed bet -  
 ween the Cher - u - bim; \_\_\_\_\_ we will praise you and  
 high - ly ex - alt you for ev - er. \_\_\_\_\_

*Descant*  
 5. Glo - ry to you, \_\_\_\_\_ be -  
 5. Glo - ry to you, \_\_\_\_\_ be - hold - ing the

hold - ing the depths; \_\_\_\_\_ in the high vault of  
 depths; \_\_\_\_\_ in the high vault of hea - ven, glo - ry to

hea - ven, 6. Glo - ry to you, \_\_\_\_\_  
 you. \_\_\_\_\_ 6. Glo - ry to you, \_\_\_\_\_ Fa - ther,

— Fa - ther, Son, and Ho - ly Spi - rit; we will  
 Son, and Ho - ly Spi - rit; \_\_\_\_\_ we will praise you and



## The Collect of the Day

BCP 229

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

O God, your never-failing providence sets in order all things both in heaven and earth: Put away from us, we entreat you, all hurtful things, and give us those things which are profitable for us; 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: Deuteronomy 5:12-15

*Lector*        A reading from Deuteronomy

Observe the sabbath day and keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

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

### Psalm 81:1-10

BCP 704

*Lector* We will read the Psalm in unison.

- 1 **Sing with joy to God our strength \*  
and raise a loud shout to the God of Jacob.**
- 2 **Raise a song and sound the timbrel, \*  
the merry harp, and the lyre.**
- 3 **Blow the ram's-horn at the new moon, \*  
and at the full moon, the day of our feast.**
- 4 **For this is a statute for Israel, \*  
a law of the God of Jacob.**
- 5 **He laid it as a solemn charge upon Joseph, \*  
when he came out of the land of Egypt.**
- 6 **I heard an unfamiliar voice saying \*  
"I eased his shoulder from the burden;  
his hands were set free from bearing the load."**
- 7 **You called on me in trouble, and I saved you; \*  
I answered you from the secret place of thunder  
and tested you at the waters of Meribah.**
- 8 **Hear, O my people, and I will admonish you: \*  
O Israel, if you would but listen to me!**
- 9 **There shall be no strange god among you; \*  
you shall not worship a foreign god.**
- 10 **I am the Lord your God,  
who brought you out of the land of Egypt and said, \*  
"Open your mouth wide, and I will fill it."**

### **The Epistle: 2 Corinthians 4:5-12**

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

We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way,

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

but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

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

### Sequence Hymn

*My God, accept my heart this day*

**Hymnal 697**

### The Gospel Lesson: Mark 2:23 - 3:6

*All stand*

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

One sabbath Jesus and his disciples were going through the grainfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?" And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions." Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath."

Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come forward." Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was

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.

restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

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

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

**Sermon**

The Rev. Amy Morehous

**The Nicene Creed**

**BCP 358**

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
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 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.



**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, shout for joy to God our strength! Let us avail ourselves to the Ancient of Days, praying, "We are open to you, O God; fill us with your Spirit."

Give us the strength to keep a holy Sabbath. As the world bustles and produces and consumes, make us a people of prayer, and rest, and holy fellowship.

**We are open to you, O God;  
Fill us with your Spirit.**

Remind us, O God, of your faithfulness to our ancestors. You have been our help in ages past. You have showed us compassion; may we be compassionate also to others.

**We are open to you, O God;  
Fill us with your Spirit.**

You have blessed us with the gift of rest, O God. May we, especially when we hold positions of authority, not withhold rest from others. In our drive to be productive, may we not forget to bless the earth with rest as well.

**We are open to you, O God;  
Fill us with your Spirit.**

Make us a light in our communities. May the lost and those who sit in darkness see in us the light and life of Jesus.

**We are open to you, O God;  
Fill us with your Spirit.**

Lord Jesus, you delight in making us well. You delight in doing good. You delight in life - abundant life. You bring to yourself those who are suffering, those who are distressed, and those in need. Today we pray especially for **Rame & Janey; Grace; Linda; Ginny; Keytha; Donna; Gloria; Ginger; Penelope; Beverly; Amanda Palmer; 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.*

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.

**We are open to you, O God;  
Fill us with your Spirit.**

We carry in our bodies, O Lord, the death of your Son.  
And as we share in his death, raise us and all who die in the  
Lord to newness of life.

**We are open to you, O God;  
Fill us with your Spirit.**

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

# Prayers & Thanksgivings

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!

## THIS WEEK'S PARISH PRAYER LIST

**Rame & Janey; Grace; Linda; Ginny; Keytha; Donna; Gloria; Ginger;  
Penelope; Beverly; Amanda Palmer;**

### BIRTHDAYS & ANNIVERSARIES

6/2 - Holly Pate  
6/7 - David & Holly Pate  
6/10 - Judy Egan  
Peggy Rogers  
6/12 - Drew Hawley  
Mark & Bonnie Smith  
6/13 - Beth Stahr  
6/15 - Kathy Pittman  
6/24 - Tony Adams  
6/25 - Kathleen Bailey  
6/26 - Rame & Janey Coombes  
K Morehous

### DIOCESAN PRAYERS

St. Martin's - Chattanooga  
St. Martin's Pre-School  
St. James - Enemy Swim, SD

### CONTINUED PRAYER LIST

Claire	Sandy
Rob & Sherry	Lynnette
Cheri	the Garretts
Jane	Sue
Shannon	Jim
Donna	Mel
Kasie	Charles
Wayne	Diana N.
Peggy Ann	Larry
Jack H.	Nancy C.
Debbie	Ashley
Ulla	Raynella
Ed & Jean	Kim E.
Joe	

# For Your Calendars

TODAY

Acolyte: Mark Smith  
EM: Jackie Buttinelli  
Lector: Judy Egan  
Usher: Art Stewart & Monty Ross  
Counters: Jean Cardwell & Carolyn Parker  
Chancellor: Dave St. John  
Coffee Host: Ginny Tolbert  
Altar Guild: Donna Bye  
Flower Guild: Rosemary Kitts

June 9th

Acolyte: Seth Reichenbach  
EM: Jane Mocilac  
Lector: Dawson Hope  
Usher: Drew Hawley & Keytha Graves  
Counters: Nelda Griffith & Monty Ross  
Chancellor: David Baumgardner  
Coffee Host: Vicky St. John  
Altar Guild: Donna Bye  
Flower Guild: Dianna Stimpson

June 16th

Acolyte: Kelly Johnson  
EM: Seth Reichenbach  
Lector: Bill Perry  
Usher: Andy Hadjian & Garry Lucas  
Counters: Andy Hadjian & Ginny Tolbert  
Chancellor: Art Stewart  
Coffee Host: Jackie Buttinelli  
Altar Guild: Donna Bye  
Flower Guild: Dianna Stimpson

## Next Week at Resurrection

Monday, 6/3

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

Tuesday, 6/4

10:00am - Open Table Tuesday at Carmichael Inn

Thursday, 6/6

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

Sunday, 6/9

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 ...

June 15: Resurrection Men Meeting

June 17: Vestry Meeting

June 22: Daughters of the King Meeting

June 24-28: Amanda Pearce on Vacation

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

Sunday, June 2, 2024

# General Convention

The Episcopal Church's **General Convention** will meet for the 81st time June 23- 28 in Louisville, Kentucky, at the Kentucky International Convention Center. If you're asking, "So, what is this exactly, and what does it have to do with me?", you're not alone. General Convention can feel as far removed from people in local churches as Congress does from everyday life. But the role it plays impacts a lot of what Episcopalians see and do in their local churches.

**Its purpose** is to pass legislation that affects the church – everything from stating the church's position on things like immigration and the death penalty, to changing canons on clergy conduct and what Bible translations are authorized for use in public worship.

**Why does it matter?** Some crucial elements of the life of The Episcopal Church and Episcopalians come from actions of General Convention. This year there is a major one – the election of a new presiding bishop. Presiding Bishop Michael Curry concludes his nine-year term this year, and his successor will be chosen from among the list of nominees. The House of Bishops will meet at Christ Church Cathedral on June 26 at 11 a.m. to elect the next presiding bishop, and then it is up to the House of Deputies to confirm (or decline) that election.

But General Convention is responsible for many other actions that affect all Episcopalians. Here are some major ones:

- Deciding the text of the Book of Common Prayer, as well as supplemental liturgical materials, like the Book of Occasional Services. It also decides what goes into The Hymnal, as well as what other musical resources are authorized.
- Setting the calendar of saints, currently called Lesser Feasts and Fasts. This year, bishops and deputies will vote on adding feast days for Harriet Tubman and the Consecration of Barbara Harris, among others.
- Creating the process for being ordained a deacon, priest or bishop. In 1976 General Convention recognized that women could be ordained, and the first out gay bishop was welcomed in 2003.
- Providing parameters for marriage in the church, which now require all dioceses to make provision for marriage of same-sex couples.
- Deciding the process for identifying and dealing with clergy misconduct and protecting all church members through required Safe Church training.
- Defining the physical boundaries of every diocese and setting up mechanisms for a diocese to split or merge with another. It also decides what dioceses are part of The Episcopal Church. This year it will vote on the juncture of the Dioceses of Eastern Michigan and Western Michigan into the Diocese of the Great Lakes, as well as the reunion of the three dioceses in Wisconsin (Milwaukee, Fond du Lac and Eau Claire) into one Diocese of Wisconsin.
- Declaring when The Episcopal Church is in full communion with another Christian body. The Episcopal Church currently is in full communion with seven other churches, and this year, a resolution proposes establishing full communion with the Evangelical Lutheran Church in Bavaria.

**Want to be part of this year's General Convention?** If you want to follow along closely, sessions of General Convention will be livestreamed, with links available closer to its start in late June.

In addition, anyone can serve as one of the many volunteers that help General Convention run smoothly. Volunteers may serve for as little as a half a day or for multiple shifts over many days.

**Find out more on our website:** [www.episcopalloudon.com/general-convention](http://www.episcopalloudon.com/general-convention)

Sunday, June 2, 2024

# Nominees for the 28th Presiding Bishop

There are five nominees for Presiding Bishop, to be elected at General Convention in July. This week, we present some basic biographical information on three of them. The remaining two will appear next week. Full information on the convention, the candidates, legislation, and more can be found at <https://generalconvention.org>.



Bishop J. Scott Barker serves as the chief pastor of the 53 Episcopal worshipping communities planted across Nebraska's 77,000 square miles. He is a passionate follower of Jesus, committed to evangelism and personal patterns of discipleship that help nurture a deep life in Christ. Ordained as bishop in 2011, Bishop Barker "came home" to Nebraska after serving for ten years in the Diocese of New York. Born and raised in Omaha, Bishop Barker received a B.A. in Religious Studies from Yale College and an MDiv from Berkeley Divinity School at Yale. Upon ordination to the priesthood in 1992, he served in Omaha for the first ten years of his ministry.

In addition to his work as Bishop, Scott serves on the House of Bishops Planning Committee, the College for Bishops Board, the board of Dominican Development Group, and the board of the Bishop Kemper School for Ministry. He has previously served on the Virginia Theological Seminary Board, the Bishop's Court of Appeals, and the General Convention Program, Budget and Finance Committee. He is a board member of the River City Mixed Chorus, Nebraska's largest LGBTQ+ choir.

Bishop Barker is the co-author of several pieces of sacred music, an avid reader, a runner, a loving spouse, father, and (new!) grandfather.



The Rt. Rev. Daniel G. P. Gutiérrez was ordained on July 16, 2016, as the 16th bishop of the Episcopal Diocese of Pennsylvania, the second oldest and fourth largest in the Episcopal Church. He says, "Jesus is not simply a priority, He is my center, and everything else in life must flow from Him. I do not want to get Him off my mind or out of my heart. I know Jesus is always with me, guiding, correcting, teaching, listening and loving." Gutiérrez does not see the role of the Episcopacy as "leading" but rather following Jesus." He uses the

imagery of a shepherd as the model of his journey with God's beloved in Pennsylvania. He often says "a shepherd should smell like the sheep."

Bishop Gutiérrez comes from a family dedicated to public service and he spent over two decades serving in government. He is now using his extensive experience in government, economic development, and business development to effectively enable ministry within the diocese. Over the past six years, administrative functions, operations, and programs were restructured to address the community's needs.



The Rt. Rev. Dr. DeDe Duncan-Probe was elected on August 6, 2016, and consecrated as the 11th Bishop of Central New York on December 3, 2016. The Diocese of Central New York comprises nearly 80 parishes and stretches from Canada in the north to Pennsylvania in the south and from Utica in the east to Elmira in the West.

Bishop DeDe is a person of deep faith for whom contemplative prayer and meditation are essential. Her ministry is rooted in encouraging others to grow in faith, actively supporting diocesan clergy to live into the fullness of their vocations, working collaboratively to ensure a safe and sustainable culture of mutual respect in the diocese and promoting and celebrating vitality among small church communities. Curiosity and learning are core values for Bishop DeDe and as a former educator, she is particularly gifted in and passionate about faith formation and offering tools and information that support people developing a sustaining relationship with God. To that end, in 2023, she launched "Speaking of Faith," a podcast which aims to create a safe space for people to consider their faith and grow in confidence to speak about faith in their lives.

Sunday, June 2, 2024

*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 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

Voluntary on the Hymn Tune *Leoni*

*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 B

*The Celebrant says*

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

*Then, facing the Holy Table, the Celebrant proceeds*

The **Peace**, is a very ancient way for people to greet one another. When the celebrant says: “The Peace of the Lord be always with you,” everyone responds: “And also with you.” Then we share God’s peace with one another

### The Liturgy of the Table

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

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

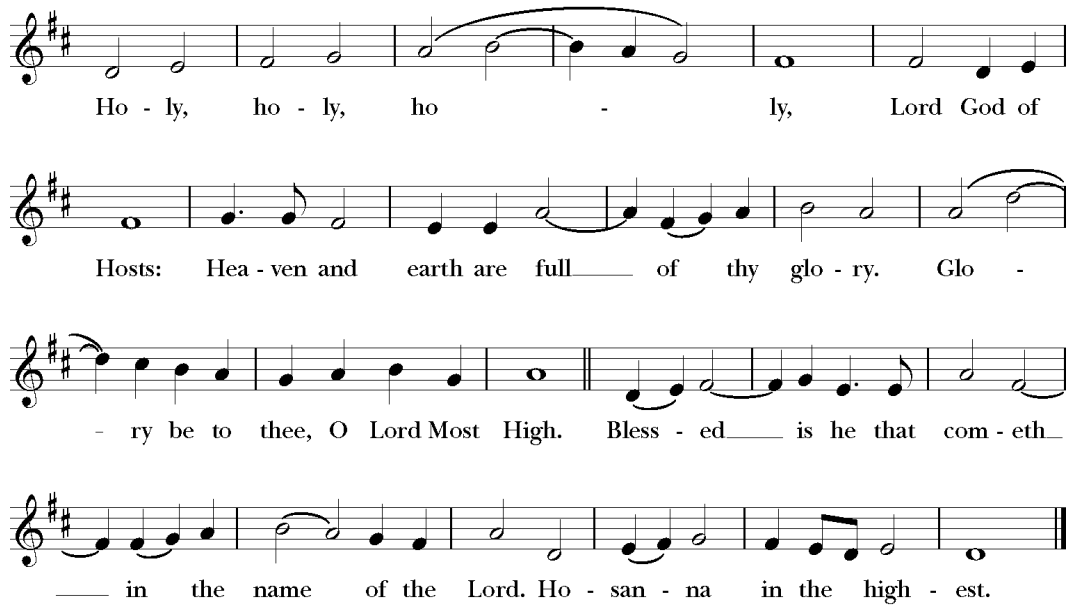
In this season, will use **Eucharistic Prayer B**, from the Book of Common Prayer, p. 367.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

For with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit.

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:

*Celebrant and People*



Ho - ly, ho - ly, ho - ly, Lord God of  
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -  
ry be to thee, O Lord Most High. Bless - ed is he that com - eth  
in the name of the Lord. Ho - san - na in the high - est.

*The people stand or kneel. Then the Celebrant continues*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world.

In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

*The people stand or kneel, and the celebrant continues*

On the night before he died for us, our Lord Jesus Christ

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



took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

### *Celebrant and People*

**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

### *The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



And now, as our Savior Christ has taught us, we are bold to say,

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. It is similar to Jewish prayers: it begins with an address to God the Father, continues with petitions which ask God to act in a way which would achieve his purposes, and then has petitions which ask for God’s help.

## *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.*

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:



*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**

*Thy Kingdom Come*

**Hymnal 615**

### **Post Communion Prayer**

*After Communion, the Celebrant says*

Let us pray.

### **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.

## *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**

*Jesus calls us*

**Hymnal 550**

### **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



**Manna** (Ms M.638, fol. 9v detail)

**1240s**

Illumination from the Maciejowski Bible, Paris  
Morgan Library and Museum, New York

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**“Open your mouth wide, and I will fill it.”—Psalm 81:10b**

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Old Testament Miniatures with Latin, Persian, and Judeo-Persian inscriptions  
France, Paris, 1240s

The Crusader Bible, also known as the Morgan Picture Bible, the Maciejowski Bible, and the Shah ‘Abbas Bible, is not only one of the greatest medieval manuscripts in the Morgan, it also ranks as one of the incomparable achievements of French Gothic illumination.

The miniatures represent one of the greatest visualizations of Old Testament events ever made. Some of the stories and their heroes are well known, but there are also accounts of less familiar Israelites who fought for the Promised Land—tales that resonate to this day. There are incredibly violent battle scenes in which the implements of war are so accurately depicted they could be replicated. And there are scenes of everyday life, love, hate, and envy, as well as adultery, rape, and murder—all set in thirteenth-century France.

Page Description:

Manna

Hunger has overcome the Israelites in the wilderness, and the congregation begins to murmur against Moses. The Lord hears these complaints, however, and rains bread from heaven upon the people. The Israelites collect the bread, each according to his own need, following the instructions Lord has given to Moses. (Exodus 16:11–15)

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

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

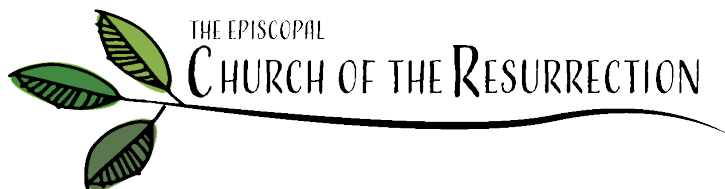
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.  
If you can't make it in person, join us at 10:30, live on Facebook!  
*facebook.com/episcopalloudon*

- ? 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](http://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](http://www.episcopalloudon.com)  
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