



# The Third Sunday of Pentecost

Holy Eucharist, Rite II  
June 9, 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

*On this day the first of days*

**Hymnal 47**

*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.

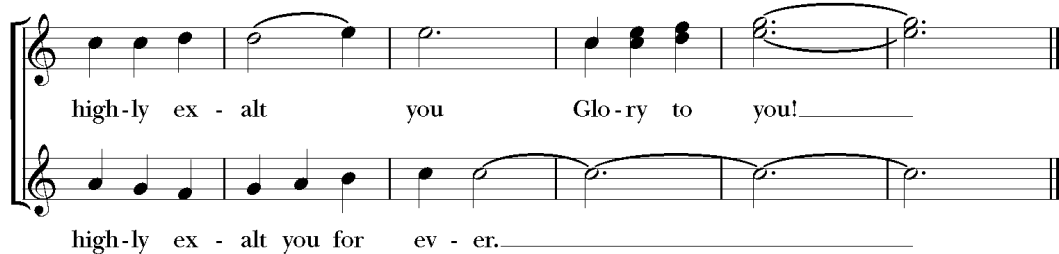
3. Glo - ry to you \_\_\_\_\_ in the splen - dor of your  
 tem - ple; \_\_\_\_\_ on the throne of your ma - jes - ty, glo - ry to  
 you. \_\_\_\_\_ 4. Glo - ry to you, seat - ed bet -  
 ween the Cher - u - bim; \_\_\_\_\_ we will praise you and  
 high - ly ex - alt you for ev - er. \_\_\_\_\_

*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.  
*Celebrant*        **And also with you.**  
                       Let us pray.

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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: Genesis 3:8-15

*Lector*        A reading from the Book of Genesis

They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, “Where are you?” He said, “I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.” He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.” Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent tricked me, and I ate.” The Lord God said to the serpent,

“Because you have done this,  
     cursed are you among all animals  
     and among all wild creatures;  
 upon your belly you shall go,

and dust you shall eat  
all the days of your life.

I will put enmity between you and the woman,  
and between your offspring and hers;

he will strike your head,  
and you will strike his heel.”

*Lector* The Word of the Lord.

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

### **Psalm 130**

**BCP 784**

*Lector* We will read the Psalm in unison.

- 1 Out of the depths have I called to you, O Lord;  
Lord, hear my voice; \*  
let your ears consider well the voice of my  
supplication.**
- 2 If you, Lord, were to note what is done amiss, \*  
O Lord, who could stand?**
- 3 For there is forgiveness with you; \*  
therefore you shall be feared.**
- 4 I wait for the Lord; my soul waits for him; \*  
in his word is my hope.**
- 5 My soul waits for the Lord,  
more than watchmen for the morning, \*  
more than watchmen for the morning.**
- 6 O Israel, wait for the Lord, \*  
for with the Lord there is mercy;**
- 7 With him there is plenteous redemption, \*  
and he shall redeem Israel from all their sins.**

### **The Epistle: 2 Corinthians 4:13 - 5:1**

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

Just as we have the same spirit of faith that is in accordance  
with scripture—“I believed, and so I spoke” —we also  
believe, and so we speak, because we know that the one  
who raised the Lord Jesus will raise us also with Jesus, and

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**.

will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

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

### **Sequence Hymn**

*How wondrous and great*

**Hymnal 533**

### **The Gospel Lesson: Mark 3:20-35**

*All stand*

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

The crowd came together again, so that Jesus and his disciples could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

“Truly I tell you, people will be forgiven for their sins and

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.

whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin”— for they had said, “He has an unclean spirit.”

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” And he replied, “Who are my mother and my brothers?” And looking at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

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

**Sermon**

The Rev. Amy Morehous

**The Nicene Creed**

**BCP 358**

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

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.**

**Through him all things were made.**

**For us and for our salvation**

**he came down from heaven:**

**by the power of the Holy Spirit**

**he became incarnate from the Virgin Mary,  
and was made man.**

**For our sake he was crucified under Pontius Pilate;**

**he suffered death and was buried.**

**On the third day he rose again**

**in accordance with the Scriptures;**

**he ascended into heaven**

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.



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, when we call, the Lord answers us. Knowing that our prayers are heard by our great God, let us make our appeal, “O Lord, we are members of your family; make good your purpose for us.”

We call to you, O Lord: hear our prayers for the Church. Give us discerning eyes to see the work of your Spirit in our lives. Guard our hearts that we might not take for granted our place in your family.

**O Lord, we are members of your family;  
Make good your purpose for us.**

We call to you, O Lord: hear our prayers for the world. Though you are high, you care for the lowly. May the kings and rulers of the world look to you, O God, for wisdom and guidance.

**O Lord, we are members of your family;  
Make good your purpose for us.**

We call to you, O Lord; hear our prayers for all creation. Do not abandon the works of your hands. Bless and preserve all that you have made.

**O Lord, we are members of your family;  
Make good your purpose for us.**

We call to you, O Lord: hear our prayers for those people who create and those institutions that preserve all things artistic. From you proceeds all good and beautiful things.

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 thank you that you inspire men and women to create.  
We thank you that you are known to us in many and diverse ways.

**O Lord, we are members of your family;  
Make good your purpose for us.**

We call to you, O Lord: hear our prayers for those in need. It is you who increases strength in the weak, who keeps safe those in the midst of trouble. By your right hand, offer your saving help. We remember especially **Brandon; Rame & Janey; Grace; Linda; 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.*

**O Lord, we are members of your family;  
Make good your purpose for us.**

We call to you, O Lord: hear our prayers for the dying and the dead. Even as our outer nature is wasting away, you daily renew our spirits. We trust that, as you raised Jesus from the dead, so will you raise us with him and bring us into your loving presence forever.

**O Lord, we are members of your family;  
Make good your purpose for us.**

## **Confession of Sin**

**BCP 359**

*The Officiant says to the people*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Officiant and People together, all kneeling*

**Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,**

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

**Brandon; Rame & Janey; Grace; Linda; Keytha; Donna; Gloria; Ginger; Penelope; Beverly; Amanda Palmer; and all who suffer the violence of war and political unrest**

### 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

Ascension, Knoxville, TN  
Emmanuel - Rapid City, SD  
St. Matthew - Rapid City, SD

### CONTINUED PRAYER LIST

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

# For Your Calendars

TODAY

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 Hour: Jackie Buttinelli  
Altar Guild: Donna Bye  
Flower Guild: Betty Martin

June 23rd

Acolyte: Drew Hawley  
EM: Dawson Hope  
Lector: Jackie Curtiss  
Usher: Dave St. John & Seth Reichenbach  
Counters: Dave St. John & Bill Schwindt  
Chancellor: Betsy Schwindt  
Coffee Hour: Bill & Virginia Perry  
Altar Guild: Donna Bye  
Flower Guild: Bev Baumgardner

## Next Week at Resurrection

Monday, 6/10

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

Tuesday, 6/11

10:00am - Open Table Tuesday@  
Carmichael Inn

Thursday, 6/13

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

Saturday, 6/15

9:00am - Resurrection Men Meeting

Sunday, 6/16

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 9, 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 two of them. Last Sunday's bulletin had the other three. Full information on the convention, the candidates, legislation, and more can be found at <https://generalconvention.org>.



The Rt. Rev. Sean W. Rowe was ordained bishop of the Diocese of Northwestern Pennsylvania in 2007 and became provisional bishop of Western New York in 2019. He previously served as provisional bishop of the Diocese of Bethlehem from 2014 until 2018. Born in Sharon, Pennsylvania, the bishop graduated from Grove City College in 1997 with a BA in history. "I grew up in western Pennsylvania, and came to know and to love that culture," he said in a 2019 interview. "I come from a family of primarily steel and mill workers. That part of the world is resilient, but it was in the process of becoming what we now call the Rust Belt." After graduating from Virginia Theological Seminary, he returned to the diocese. "I came back to serve a church, a congregation in a small town in western Pennsylvania, and had a tremendous relationship with the community — the church more than doubled in size in a declining demographic," he said. "I was doing ministry in a place I know and love."

He serves as parliamentarian for the House of Bishops and the Episcopal Church Executive Council; chair of the Episcopal Church Building Fund; and as a member of the Standing Commission on Structure, Governance, and Constitution and Canons. He also serves on the Greater Buffalo Racial Equity Roundtable. In 2018, he became the first bishop to serve on the House of Deputies Committee on the State of the Church, a position he held until 2023.



The Rt. Rev. Robert Christopher Wright is the 10th bishop of the Episcopal Diocese of Atlanta. He was elected on June 2, 2012. His ordination and consecration as bishop took place on Saturday, October 13th of that year at The Martin Luther King Jr. International Chapel on the campus of Morehouse College. He is the first African-American to become bishop of the Diocese of Atlanta which is comprised of 120 worshipping communities throughout middle and north Georgia.

Wright was born in a Roman Catholic orphanage in Pittsburgh, Pennsylvania, and adopted at the age of nine months. After graduating high school, he enlisted in the U.S. Navy and served as helicopter crew-chief and search and rescue diver before attending Howard University in Washington, D.C. Wright graduated with a degree in history and political science and began working for the Children's Defense Fund and later for two mayors of Washington, D.C. as a child advocate. He holds a master of divinity degree from the Virginia Theological Seminary in Alexandria and was ordained a deacon in June 1998 at the Washington National Cathedral and later priest in February 1999 at the Cathedral of St. John the Divine in New York City.

Presently, Wright is a lecturer at the Candler School of Theology at Emory University, serves on the boards of Habitat for Humanity International, the Board of Trustees at the University of the South and is a Georgia Supreme Court appointee to a committee that reviews law and policies facing the youth of the state of Georgia..

# 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 9, 2024

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

*The Officiant says*

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

**The Peace**

**BCP 360**

*All stand. The Celebrant says to the people*

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

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

## **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 Hymn**

*We walk by faith*

**Hymnal 209**

*The Celebrant invites the people's offerings*

**Doxology**

**Praise God, from whom all blessings flow;**

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.

**praise him, all creatures here below;  
praise him above, ye heavenly host:  
praise Father, Son, and Holy Ghost.**

## The Great Thanksgiving Eucharistic Prayer B

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

*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*

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


Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:


*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 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

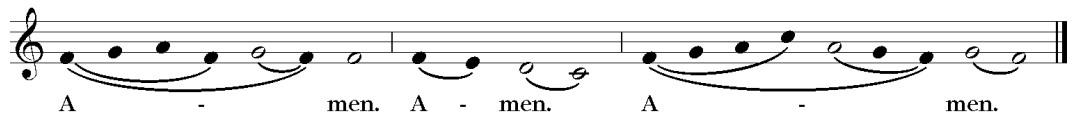
When we gather together we remember Jesus. Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own. We don't just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine and eat and drink.

**The 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.

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,

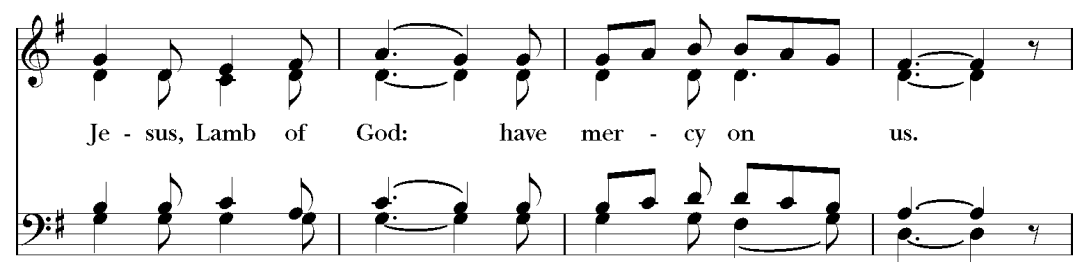
### *Celebrant and People*

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

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

give us your peace, give us your peace.

*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.**

### 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.

## Communion Hymn

*Draw nigh and take the Body of the Lord*

Hymnal 328

## 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

*Jerusalem, my happy home*

Hymnal 620

## 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



## Fall of Man

c. 1615

Oil on panel

Jan Brueghel and Peter Paul Rubens

Wikiart.org

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This spectacular painting was produced jointly by two specialists, which was not an unusual phenomenon in the seventeenth century. In this case Rubens painted the two nudes while Brueghel executed the landscape and the animals. They both signed the work: 'PETRI PAVLI RVBENS FIGR' is inscribed on the left and 'IBRUEGHEL FEC.' on the right. This indicates that Peter Paul Rubens painted the figures and Jan Brueghel produced the work as a whole. The somewhat wider brushstrokes in which Adam and Eve are executed can be clearly distinguished from the finer strokes in the details of the plants and animals, such as the tortoise's shell and the leopard's coat. Rubens's share in the work is far greater than the inscription suggests. He also painted the horse, the serpent, and the tree.

The episode depicted here is the moment at which Eve, having accepted the apple from the serpent, gives it to Adam, who will presently eat the forbidden fruit. This constitutes the Fall of Man, after which Adam and Eve are expelled from paradise. Brueghel has gone to great lengths to bring the Garden of Eden to life for us. Amid a charming landscape he has depicted countless animals, from large camels to minuscule birds, many of them in pairs. The meticulous rendering of the animals reveals that Brueghel had been able to observe most of these animals at first hand. In a letter dating from 1621 to Federico Borromeo, the painter wrote that he was observing and painting birds and animals in the menagerie of Albert and Isabella.

The painters also incorporated symbolic allusions into the scene. Thus, the little monkey behind Adam is taking a bite of an apple. Since monkeys resemble human beings but lack the moral faculty needed to distinguish between good and evil, they were often used in the seventeenth century to symbolise evil and sinfulness. In this scene the monkey presages Adam's imminent deed. A strikingly illuminated bunch of grapes, in the otherwise dark foliage, hangs over Adam's head. These grapes – the wine made from which is equated with the blood of Christ during the celebration of the Eucharist – are undoubtedly an allusion to the Crucifixion, which takes away the sins of mankind, thus reversing the Fall. Subtle references of this kind may seem far-fetched, but they will certainly have been understood by seventeenth-century art lovers, who were used to looking at paintings in this way.

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

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

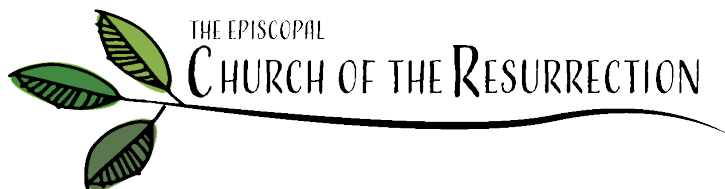
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.  
If you can't make it in person, join us at 10:30, live on Facebook!  
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We welcome you to visit us at our website or call us  
at the number below.



The Rev. Amy Morehous, Rector

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