



The Fourth Sunday of Pentecost

Holy Eucharist, Rite II

June 23, 2024

10:30 am





GOOD MORNING!

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

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

If you *are* here for the first time (or if you just haven't gotten around to it yet), please fill out a pew card and put it in the offering plate or scan the QR code 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!



Online
Visitor Card

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

Select annotations taken from *Annotations* © 2001 Frank Logue

To learn more about Resurrection, check out www.episcopalloudon.com, email us at office@episcopalloudon.com, or find us on Facebook or Instagram.

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

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



HOLY EUCHARIST, RITE II

THE WORD OF GOD

Prelude

Entrance Hymn *Praise ye the Lord*

Hymnal 432

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. _____

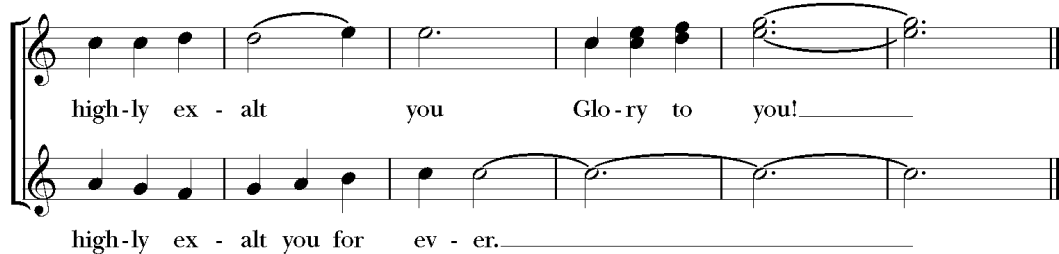
We prepare for our time together.
We take our places and allow the peaceful quiet to center and calm us.

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 230

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

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Ezekiel 17:22-24

Lector A reading from the Book of Ezekiel

Thus says the Lord God:

I myself will take a sprig
 from the lofty top of a cedar;
I will set it out.

I will break off a tender one
 from the topmost of its young twigs;

I myself will plant it
 on a high and lofty mountain.

On the mountain height of Israel
I will plant it,

in order that it may produce boughs and bear fruit,
and become a noble cedar.

Under it every kind of bird will live;
in the shade of its branches will nest

winged creatures of every kind.

All the trees of the field shall know
that I am the Lord.

I bring low the high tree
I make high the low tree;

I dry up the green tree
and make the dry tree flourish.

I the Lord have spoken;
I will accomplish it.

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 92:1-4, 11-14

BCP 720

Lector We will read the Psalm in unison.

- 1 It is a good thing to give thanks to the Lord, *
and to sing praises to your Name, O Most High;**
- 2 To tell of your loving-kindness early in the morning *
and of your faithfulness in the night season;**
- 3 On the psaltery, and on the lyre, *
and to the melody of the harp.**
- 4 For you have made me glad by your acts, O Lord; *
and I shout for joy because of the works of your
hands.**
- 11 The righteous shall flourish like a palm tree, *
and shall spread abroad like a cedar of Lebanon.**
- 12 Those who are planted in the house of the Lord *
shall flourish in the courts of our God;**
- 13 They shall still bear fruit in old age; *
they shall be green and succulent;**
- 14 That they may show how upright the Lord is, *
my Rock, in whom there is no fault.**

The Epistle: 2 Corinthians 5:6-17

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

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**.

We are always confident; even though we know that while we are at home in the body we are away from the Lord-- for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

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

Sequence Hymn
I love thy kingdom Lord

Hymnal 524

The Gospel Lesson: Mark 4:26-34

All stand

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

Jesus said, "The kingdom of God is as if someone would

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.

scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.”

He also said, “With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.”

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

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**

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

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, we walk by faith, not by sight.
Trusting that God hears our prayers, let us cry to the Lord,
saying, "We call upon your Name, O Lord! Answer us
when we call."

We call to you, O Lord: hear our prayers for the Church.
Keep us steadfast in faith and love, that we may proclaim
your truth with boldness and minister your justice.

We call upon your Name, O Lord!
Answer us when we call.

We call to you, O Lord: hear our prayers for the world. For
love, your Son Jesus died for all. We pray that all the people
of the world come to know that love.

We call upon your Name, O Lord!
Answer us when we call.

We call to you, O Lord; hear our prayers for all creation.
Bless seeds to produce. Bless fields to yield their crop. Bless
those who plant and those who gather. May all be blessed
by the harvest.

Why do some people bow their head for part of the creed? Some bow at "he came down from heaven" as a sign of reverent respect for Jesus' incarnate presence with us.

Our prayers change each week, along with the lectionary. Please feel free to add those on your heart, either silently or aloud, at the appropriate place.

**We call upon your Name, O Lord!
Answer us when we call.**

We call to you, O Lord: hear our prayers for all artists, poets, dancers and musicians. Remember their offerings of beauty and inspiration and prosper their plans. We thank you for the blessed gift of creativity.

**We call upon your Name, O Lord!
Answer us when we call.**

We call to you, O Lord: hear our prayers for those in need. Answer them in their day of trouble. Send them help and strengthen them to stand. We remember especially **Jackie B.; Seth; Joel; Brandon; Rame & Janey; Grace; Linda; 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.

**We call upon your Name, O Lord!
Answer us when we call.**

We call to you, O Lord: hear our prayers for the dying and the dead. Raise those who have died in the body to newness of life. Grant them a home with you forever.

**We call upon your Name, O Lord!
Answer us when we call.**

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.

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!

PASTORAL CARE

Our next Pastoral Care Committee meeting is Wednesday, June 19th, at 1:00pm.

NEW!

Check out our inside front cover - we've added a QR code for our guests to access an online visitor card on their phone. Give it a try!

HURRAY! ITEMS NEEDED!

We are *thrilled* that one of our friends, who Mother Amy's discretionary fund has frequently helped, recently got into an apartment after years of living in her car.

With a home comes the need for furnishings and such. She has gotten a bed, but now needs a boxspring and mattress for it, as well as linens.

If you or someone you know has a queen size mattress set or clean linens in good condition that they would like to donate, please let Amanda in the church office know at office@episcopalloudon.com or 865-986-2390



We welcome the return of the annual Grace Point Day, an East Tennessee tradition featuring fun activities for adults, youth, and kids alike. Who wouldn't want to have just one more day of that summer camp experience, to see the progress made at Grace Point, and to celebrate the continued ministry of Grace Point to the Episcopal community in East Tennessee?

Activities will range from splashing in the pool, hiking on Grace Point's 280 acres, kayaking to the eagle's nest, arts and crafts in the art barn, and more. We'll also be dedicating the Retreat Village as part of the day's festivities. Lunch and drinks will be provided.

There is no charge, but please RSVP for lunch at <https://dioet.org/events/grace-point-day-24/>

Sunday, June 16, 2024

Prayers & Thanksgivings

THIS WEEK'S PARISH PRAYER LIST

Jackie B.; Seth; Brandon; Rame & Janey; Grace; Linda; Keytha; Donna; Gloria; Ginger; 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

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	

DIOCESAN PRAYERS

St. Albans - Hixson, TN
St. Thaddaeus - Chattanooga, TN
Christ Church - Lead, SD
Grace Station - Soldier's Creek, SD
Church of Jesus - Rosebud, SD

Altar Flowers this week have been given by
Mark & Jen Hennes

Sunday, June 16, 2024

For Your Calendars

TODAY

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

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

June 30th

Acolyte: Dawson Hope
EM: Bonnie Smith
Lector: Keytha Graves
Usher: Art Stewart & Garry Lucas
Counters: Ginny Tolbert & Monty Ross
Chancellor: Jenny Lucas
Coffee Host: Betsy Schwindt
Altar Guild: Donna Bye
Flower Guild: Kathleen Bailey

Next Week at Resurrection

Monday, 6/17

2:00pm - Christmas Wreath Meeting

6:30pm - Vestry Meeting

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

Tuesday, 6/18

10:00am - Open Table Tuesday@
Carmichael Inn

Wednesday, 6/19

1:00pm - Pastoral Care Meeting

Thursday, 6/20

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

Friday, 6/21

9:30am - Prayers & Squares Meeting

Saturday, 6/22

9:30am - Daughters of the King Meeting

Sunday, 6/23

8:00am - Holy Eucharist Service

10:30am - Holy Eucharist Service

COMING UP ...

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 16, 2024

Check it out!



Join Bishop Brian Cole as he interviews the Rev. Joseph Ingle on his new book *Too Close to the Flame: With the Condemned inside the Southern Killing Machine*, on Tuesday, August 20, at 7:00 PM at St. James Episcopal Church, Knoxville. We are excited to partner with Union Ave. Books to bring this event to you free of charge. Union Ave. will be on site with copies for purchase. You may order copies ahead here.

About the Book

Joe Ingle's *Too Close to the Flame* is a heartbreakingly beautiful account of over four decades serving as a spiritual counselor, guide, and friend to the men and women on Death Row. "I had been working with the condemned since 1975—but never before had an execution affected me with this much power and confusion."

Throughout his forty-five years visiting death rows across the American South, Joe Ingle has learned, loved, and suffered intensely. In *Too Close to the Flame*, Ingle describes how the events of 2018–2020 finally exposed the deep wounds inflicted on his psyche by nearly half a century of enduring the state-sanctioned murder of friend after friend.

As an advocate for the men and women condemned to death by an unjust legal system that routinely victimizes the marginalized, Ingle has often found himself waiting through the darkest hours as the spiritual advisor and sole companion of those on deathwatch—the brief period of isolation that precedes an execution. In vivid detail and startling candor, Ingle describes every moment with the expertise of a scholar and the affection of a brother. Through Ingle's eyes, we are invited into the inner sanctum during desperate attempts at clemency, intimate final hours, and the mourning that follows a night on deathwatch.

Part psychological memoir, part history of Southern state killing since the reinstatement of the death penalty in 1976, *Too Close to the Flame* is above all a catalogue of love—a gallery of relationships that could only be forged between people staring death in the face together. It is an account of the price of radical Christian love, a record of service to the least among us, and a testament to the full humanity of those whom the powers that be would seek to dehumanize and exterminate.

About the Author

Joe Ingle, a North Carolina native, left the South after college and moved to East Harlem to join the E. Harlem Urban Year program. He spent his senior year at Union Theological Seminary visiting prisoners at the Bronx House of Detention. Prior to that experience, his initial time with prisoners, he was a typical white guy from the South. When he returned to the South, he was a changed man. Living in Nashville, TN, he began working against mass incarceration and the death penalty with the Southern Coalition on Jails and Prisons which he helped create. This led him to visit every Southern death row and create a web of relationships with the women and men imprisoned there. Working to save their lives led him to meetings in governor's offices, legislatures, courtrooms, churches, synagogues, bishop and archbishop offices. And it led him into the homes of the families of the condemned and victims. Realizing many of the condemned had no lawyers, he along with three colleagues, created a law project—The Southern Center for Human Rights—to represent them.

Although the death penalty is an issue, for Ingle it is primarily about people caught in the killing machinery. It is where he has devoted his adult life.

He resides in rural Nashville, Scottsboro, where the residents are dedicated to farming organically and preserving the environment. He and his wife Becca raise blueberries with some 200 bushes in the field.

Sunday, June 16, 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

Voluntary on Simple Gifts

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.

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

**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

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

Then, facing the Holy Table, the Celebrant proceeds

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 by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

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,

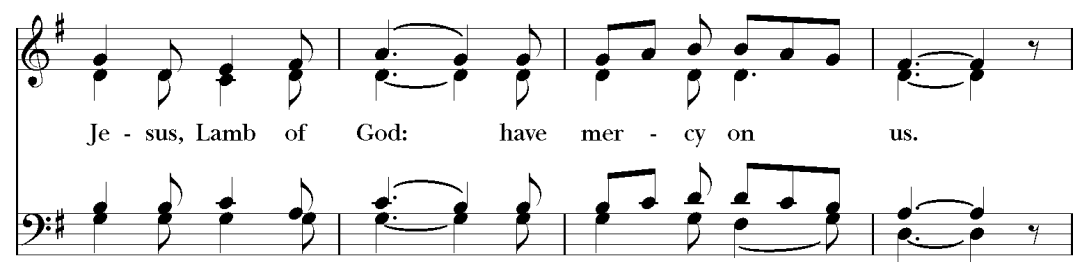
Celebrant and People

**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
Father we thank thee

Hymnal 301

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

Love divine, all loves excelling

Hymnal 657

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



Cedar Tree

1851

F. Bindon Burton

Oil on card

National Gallery of Ireland, Dublin

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I myself will take a sprig
from the lofty top of a cedar;
I will set it out.

On the mountain height of Israel
I will plant it,

in order that it may produce boughs and bear fruit,
and become a noble cedar.

Under it every kind of bird will live;
in the shade of its branches will nest
winged creatures of every kind.

From Ezekiel 17

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

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

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

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

facebook.com/episcopalloudon

- ? Curious about the Episcopal Church?
- ? Wonder why we do what we do?
- Questions about what we believe and how we worship?

Great information is available at episcopalchurch.org.

- ? Questions about our service?
- ? Curious about Church of the Resurrection?
- Wondering how we're being the church in these days?

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



The Rev. Amy Morehous, Rector

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