



# **The Sixth Sunday of Pentecost**

**Holy Eucharist, Rite II  
June 30, 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 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

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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)



# MORNING PRAYER, RITE II

*Our service begins on page 78 of the Book of Common Prayer*

## Opening Hymn

*O bless the Lord, my soul*

**Hymnal 411**

*The officiant says*

Send out your light and your truth, that they may lead me,  
and bring me to your holy hill and to your dwelling.

*Psalm 43:3*

## CONFESSION OF SIN

*The Officiant says to the people*

Let us confess our sins against God and our neighbor.

*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 us, forgive us all our  
sins through our Lord Jesus Christ, strengthen us in all

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

In Morning Prayer, the  
confession has been at  
the beginning in every  
published liturgy since  
1552.

goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

## THE INVITATORY AND PSALTER

*All stand*

*Officiant* Lord, open our lips.

*People* **And our mouth shall proclaim your praise.**

*Officiant and People*

**Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen. Alleluia.**

**JUBILATE** *Psalm 100*

**BCP 82**

*The officiant says*

Worship the Lord in the beauty of holiness: Come let us adore him.

*All say together*

**Be joyful in the Lord, all you lands; \*  
serve the Lord with gladness  
and come before his presence with a song.**

**Know this: The Lord himself is God; \*  
he himself has made us, and we are his;  
we are his people and the sheep of his pasture.**

**Enter his gates with thanksgiving;  
go into his courts with praise; \*  
give thanks to him and call upon his Name.**

**For the Lord is good;  
his mercy is everlasting; \*  
and his faithfulness endures from age to age.**

*The congregation may be seated.*

**The Jubilate**, which is Psalm 100 used as a canticle, was used among the opening psalms in the medieval office of lauds at daybreak on Sundays and festivals. It invites us to come before God's presence with a song, for He has created us, and He has chosen us.

## LAMENTATIONS 3:21-33

*Lector* We will read in unison.

**This I call to mind,  
and therefore I have hope:**

**The steadfast love of the Lord never ceases,  
his mercies never come to an end;**

**they are new every morning;  
great is your faithfulness.**

**“The Lord is my portion,” says my soul,  
“therefore I will hope in him.”**

**The Lord is good to those who wait for him,  
to the soul that seeks him.**

**It is good that one should wait quietly  
for the salvation of the Lord.**

**It is good for one to bear  
the yoke in youth,**

**to sit alone in silence  
when the Lord has imposed it,**

**to put one’s mouth to the dust  
(there may yet be hope),**

**to give one’s cheek to the smiter,  
and be filled with insults.**

**For the Lord will not  
reject for ever.**

**Although he causes grief, he will have compassion  
according to the abundance of his steadfast love;**

**for he does not willingly afflict  
or grieve anyone.**

**Glory to the Father, and to the Son, and to the Holy  
Spirit: as it was in the beginning, is now, and will be  
for ever. Amen. Alleluia.**

Today’s lectionary  
gives us a passage from  
**Lamentations**, instead of  
the usual Psalm.

## THE LESSONS

### **The First Lesson: Wisdom of Solomon 1:13-15; 2:23-24**

*Lector*        A reading from the Wisdom of Solomon

God did not make death,  
And he does not delight in the death of the living.  
For he created all things so that they might exist;  
the generative forces of the world are wholesome,  
and there is no destructive poison in them,  
and the dominion of Hades is not on earth.  
For righteousness is immortal.

God created us for incorruption,  
and made us in the image of his own eternity,  
but through the devil's envy death entered the world,  
and those who belong to his company experience it.

*Lector*        The Word of the Lord.

*People*        **Thanks be to God.**

### **Canticle 9, *The First Song of Isaiah***

**BCP 86**

**Surely, it is God who saves me; \***

**I will trust in him and not be afraid.**

**For the Lord is my stronghold and my sure defense, \*  
and he will be my Savior.**

**Therefore you shall draw water with rejoicing \*  
from the springs of salvation.**

**And on that day you shall say, \***

**Give thanks to the Lord and call upon his Name;  
Make his deeds known among the peoples; \*  
see that they remember that his Name is exalted.**

**Sing the praises of the Lord, for he has done great things, \*  
and this is known in all the world.**

**Cry aloud, inhabitants of Zion, ring out your joy, \*  
for the great one in the midst of you is the Holy  
One of Israel.**

**Glory to the Father, and to the Son, and to the Holy  
Spirit: \***

**as it was in the beginning, is now, and will be for  
ever. Amen.**

**Canticle 9** is made up of two psalms celebrating the return from exile.

## The Epistle: 2 Corinthians 8:7-15

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

As you excel in everything-- in faith, in speech, in knowledge, in utmost eagerness, and in our love for you-- so we want you to excel also in this generous undertaking.

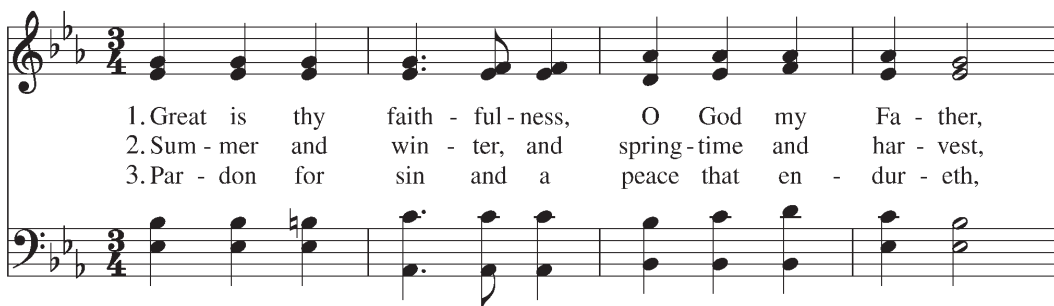
I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something-- now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has-- not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written,

“The one who had much did not have too much,  
and the one who had little did not have too little.”

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

## Sequence Hymn

*Great is thy faithfulness*



1. Great is thy faith - ful - ness, O God my Fa - ther,  
2. Sum - mer and win - ter, and spring - time and har - vest,  
3. Par - don for sin and a peace that en - dur - eth,

1. Thou chang - est not, thy com - pas - sions, they fail not,  
 2. Join with all na - ture in man - i - fold wit - ness,  
 3. Strength for to - day and bright hope for to - mor - row,

1. As thou hast been thou for - ev - er wilt be.  
 2. To thy great faith - ful - ness, mer - cy and love.  
 3. Bless - ings all mine, with ten thou - sand be - side!

1. There is no shad - ow of turn - ing with thee;  
 2. Sun, moon and stars in their cours - es a - bove,  
 3. Thine own dear pres - ence to cheer and to guide;

Great is thy faith - ful - ness! Great is thy faith - ful - ness!

Morn - ing by morn - ing new mer - cies I see;

All I have need - ed thy hand hath pro - vid - ed,

Great is Thy faith - ful - ness, Lord un - to me!



# 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!



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 30, 2024

# Prayers & Thanksgivings

## THIS WEEK'S PARISH PRAYER LIST

Jackie B.; Seth; Brandon; Rame & Janey; Grace; Linda; Donna; Gloria; Ginger; Beverly; Amanda Palmer; and all who suffer the violence of war and political unrest

### BIRTHDAYS & ANNIVERSARIES

7/3 - Keith Binkley & Lisa Amelse  
Andy and Judy Hadjian  
7/5 - Bill Schwindt  
Mark Smith  
7/6 - Charles Pittman  
7/16 - Ginny Tolbert  
7/17 - Judy Hadjian  
Judith Kubesh  
7/20 - Mark Hennes  
7/23 - Beverly Cantine  
7/25 - Monty Ross  
7/26 - Janey Coombes  
7/31 - Thomas Fiebke, Jr.

### DIOCESAN PRAYERS

Deacons of East Tennessee  
Diocese of East Tennessee  
For the Diocese (BCP, p.817)

### 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	

Altar Flowers this week have been given by  
Carl & Donna Bye

Sunday, June 30, 2024

# For Your Calendars

TODAY

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  
Video: Bill Schwindt

July 7th

Acolyte: Monty Ross  
EM: Judy Egan  
Lector: Karin O'Callaghan  
Usher: Dawson Hope & Seth Reichenbach  
Counters: Jean Cardwell & Carolyn Parker  
Chancellor: Betsy Schwindt  
Coffee Host: Bill & Virginia Perry  
Altar Guild: Bev Baumgardner & Kathleen Bailey  
Flower Guild: Rosemary Kitts  
Video: David Morehous

July 14th

Acolyte: Mark Smith  
EM: Drew Hawley  
Lector: Betsy Schwindt  
Usher: Art Stewart & Monty Ross  
Counters: Ginny Tolbert & Monty Ross  
Chancellor: David Baumgardner  
Coffee Hour: Vicky St. John  
Altar Guild: Bev Baumgardner & Kathleen Bailey  
Flower Guild: Dianna Stimpson  
Video: Bob Cantine

## Next Week at Resurrection

Monday, 7/1

7:00pm - AA (open meeting)

Thursday, 7/4 - **Office Closed**

3:30pm - AA (women only meeting)

Friday, 7/5

9:30am - Prayers & Squares Meeting

Sunday, 7/7

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).*

Mother Amy will be out of the office  
June 27 through July 6.

# 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 30, 2024

## The Gospel Lesson: Mark 5:21-43

### *All stand*

*Officiant* A reading from the Gospel of Mark

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.” So he went with him.

And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, “If I but touch his clothes, I will be made well.” Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, “Who touched my clothes?” And his disciples said to him, “You see the crowd pressing in on you; how can you say, ‘Who touched me?’” He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”

While he was still speaking, some people came from the leader’s house to say, “Your daughter is dead. Why trouble the teacher any further?” But overhearing what they said, Jesus said to the leader of the synagogue, “Do not fear, only believe.” He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, “Why do you make a commotion and weep? The child is not dead but sleeping.” And they laughed at him. Then he put them all outside, and took the child’s father

and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, “Talitha cum,” which means, “Little girl, get up!” And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

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

## THE APOSTLES’ CREED

BCP 96

*Officiant and People together, all standing*

**I believe in God, the Father almighty,  
creator of heaven and earth;  
I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the  
dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins  
the resurrection of the body,  
and the life everlasting. Amen.**

## THE PRAYERS

*The People stand or kneel*

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

The **Apostles’ Creed** and the Nicene Creed are both ancient statements of faith. In Morning Prayer, we use the Apostles’ Creed as a remembrance of our baptism.

## *Officiant 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.**

### **SUFFRAGES**

**V.** Show us your mercy, O Lord;  
**R.** **And grant us your salvation.**  
**V.** Clothe your ministers with righteousness;  
**R.** **Let your people sing with joy.**  
**V.** Give peace, O Lord, in all the world;  
**R.** **For only in you can we live in safety.**  
**V.** Lord, keep this nation under your care;  
**R.** **And guide us in the way of justice and truth.**  
**V.** Let your way be known upon earth;  
**R.** **Your saving health among all nations.**  
**V.** Let not the needy, O Lord, be forgotten;  
**R.** **Nor the hope of the poor be taken away.**  
**V.** Create in us clean hearts, O God;  
**R.** **And sustain us with your Holy Spirit.**

### **THE COLLECT OF THE DAY**

**BCP 230**

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

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.

**Suffrages** - this set of prayers is based on those from the 1549 Prayer Book.

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 PEACE

BCP 360

*All stand. The Officiant 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.*

## ANNOUNCEMENTS

### OFFERTORY

**Hymn**

*Surely, it is God who saves me*

**Hymnal 679**

*The ushers bring the people’s offerings to the officiant.*

*Officiant:* All things come of thee, O Lord;

*People:*    **And of thine own have we given thee.**

### THE PRAYERS OF THE PEOPLE

Brothers and sisters, wait for the Lord, for with the Lord there is mercy. Let us appeal to God’s mercy, praying, “Consider well the voice of our supplication; Lord, hear our voice.”

Out of the depths we call to you, O Lord, for the Church. Be present with those who take counsel for the renewal and mission of your Church. Guide the Church into all truth and goodness. May all we do witness to your love.

**Consider well the voice of our supplication;  
Lord, hear our voice.**

Out of the depths we call to you, O Lord, for the world. We pray for all those who wait in hope for you. Let them not be disappointed.

**Consider well the voice of our supplication;  
Lord, hear our voice.**



Out of the depths we call to you, O Lord, for all creation. In the hour of our abundance may we be generous; in our hour of need may we find relief.

**Consider well the voice of our supplication;  
Lord, hear our voice.**

Out of the depths we call to you, O Lord, for our cities. Bless our cities. May they be rich in knowledge and generosity. May it never be said of us, “How the mighty have fallen.”

**Consider well the voice of our supplication;  
Lord, hear our voice.**

Out of the depths we call to you, O Lord, for those who suffer afflictions of many kinds. Lord Christ, be the healer of broken bodies, broken lives, and broken hearts. We remember especially **Brandon; Rame & Janey; Grace; Linda; Donna; Gloria; Ginger; 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.*

**Consider well the voice of our supplication;  
Lord, hear our voice.**

Out of the depths we call to you, O Lord, for all who have died in the hope of the resurrection. Even as we lament the death of those we love, we trust in your victory over the grave; we trust in the strength of your love.

**Consider well the voice of our supplication;  
Lord, hear our voice.**

**THE GENERAL THANKSGIVING**

**BCP 101**

*All stand or kneel.  
Officiant and people*

**Almighty God, Father of all mercies,  
we your unworthy servants give you humble thanks  
for all your goodness and loving-kindness**

The Bishop of Norwich  
composed this prayer of  
**General Thanksgiving,**

inspired, some think, by a private prayer of Queen Elizabeth I, issued in 1596.

**to us and to all whom you have made.  
We bless you for our creation, preservation,  
and all the blessings of this life;  
but above all for your immeasurable love  
in the redemption of the world by our Lord Jesus Christ;  
for the means of grace, and for the hope of glory.  
And, we pray, give us such an awareness of your mercies,  
that with truly thankful hearts we may show forth  
your praise,  
not only with our lips, but in our lives,  
by giving up our selves to your service,  
and by walking before you  
in holiness and righteousness all our days;  
through Jesus Christ our Lord,  
to whom, with you and the Holy Spirit,  
be honor and glory throughout all ages. Amen.**

### **A PRAYER OF ST. CHRYSOSTOM**

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. **Amen.**

### **Closing Hymn**

*Not here for high and holy things*

**Hymnal 9**

*Officiant* Let us bless the Lord.  
*People* **Thanks be to God**

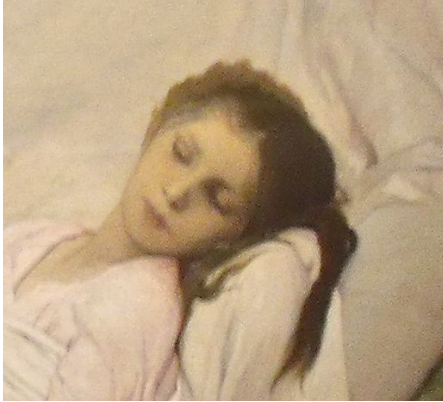
*The officiant concludes, saying*

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. **Amen.**  
*Romans 15:13*

*You are invited to stay following worship for coffee and snacks, and to connect with other parishioners and clergy in the Parish Hall.*

The 'Benedicamus Domino' has been used in the church as a dismissal since about 1000.

# TODAY'S ART



## **The Raising of Jairus' Daughter**

**1878**

Gabriel Max (1840-1915)

Oil on canvas

Montreal Museum of Fine Arts

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When Jairus, a ruler of the synagogue, implored Jesus to save his daughter, Jesus answered, "Why do you make a tumult and weep? The child is not dead but sleeping." Then he said to the girl, "Talitha cumi" (misspelled in the original frame), which means, "Little girl, I say to you, arise." In the stifling alcove occupied by the bed, the miracle occurs: the dead girl's eyelids quiver, her cheeks flush, even as her cadaverous pallor and the macabre detail of the fly on her arm punctuate her recent brush with death. Gabriel Max, an esteemed painter and teacher who trained at the academies of Prague and Vienna, recalls Rembrandt and Caravaggio. Subtly blending Symbolism and Realism, this work combines the artist's penchant for the occult and spiritism, on one hand, and science and natural history, on the other. Exhibited at the 1878 Exposition universelle in Paris, the painting was viewed as an attempt to revive grand-scale religious painting, then in decline.

<https://www.mbam.qc.ca/en/works/7234/>

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The Rev. Amy Morehous, Rector

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