



# **The Ninth Sunday of Pentecost**

**Holy Eucharist, Rite II**

**July 21, 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)



# HOLY EUCHARIST, RITE II

## THE WORD OF GOD

### Prelude

### Entrance Hymn

*Hosanna to the living Lord*

**Hymnal 486**

*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 God in the high-est, and  
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -  
might - y God and Fa-ther, we wor - ship you, we give you thanks, we  
praise you for your glo - ry. 3. Lord Je - sus Christ,  
on - ly Son of the Fa-ther, Lord God, Lamb of God, 4. you

**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.

take a - way the sin of the world: have mer - cy on us;

5. you are seat - ed at the right hand of the Fa - ther: re -

ceive our prayer. 6. For

you a - lone are the Ho - ly One, you a - lone are the Lord,

7. you a - lone are the Most High, Je - sus Christ, with the

Ho - ly Spi - rit, in the glo - ry of

God the Fa - ther. A - men.

## The Collect of the Day

BCP 231

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

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## The Lessons

### The First Lesson: Jeremiah 23:1-6

*Lector* A reading from the Book of Jeremiah

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.

The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The Lord is our righteousness."

*Lector* The Word of the Lord.

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

### Psalm 23

BCP 612

*Lector* We will read the Psalm in unison.

- 1 **The Lord is my shepherd; \*  
I shall not be in want.**
- 2 **He makes me lie down in green pastures \*  
and leads me beside still waters.**
- 3 **He revives my soul \*  
and guides me along right pathways for his  
Name's sake.**
- 4 **Though I walk through the valley of the shadow of death,  
I shall fear no evil; \*  
for you are with me;  
your rod and your staff, they comfort me.**

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**.

- 5 **You spread a table before me in the presence of those who trouble me; \***  
**you have anointed my head with oil,**  
**and my cup is running over.**
- 6 **Surely your goodness and mercy shall follow me all the days of my life, \***  
**and I will dwell in the house of the Lord for ever.**

### **The Epistle: Ephesians 2:11-22**

*Lector* A reading from Paul's letter to the Ephesians

Remember that at one time you Gentiles by birth, called “the uncircumcision” by those who are called “the circumcision” —a physical circumcision made in the flesh by human hands— remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God.

*Lector* The Word of the Lord.

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

## Sequence Hymn

*Savior, like a shepherd lead us*

Hymnal 708

### The Gospel Lesson: Mark 6:30-34, 53-56

*All stand*

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

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

The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

*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 stand to indicate the importance we place of Jesus' words and actions. The **Gospel** book comes into the midst of the people and all turn toward the reader.

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

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

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

Our prayers change each week, along with the lectionary. Please feel

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

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and  
glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We 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, the Lord is with us. The Almighty is compassionate and hears our prayers; so let us pray, "Compassionate Lord, have mercy on us."

Loving God, through the waters of baptism you have accepted us as members of your household: through Christ Jesus you have made us your dwelling place. Have compassion on our weakness; work powerfully through your Church.

**Compassionate Lord,**



**Have mercy on us.**

Lord Jesus, you proclaim peace to those who are far off and those who are near; you make strangers and aliens citizens of your kingdom. We give you thanks for your welcoming, steadfast love.

**Compassionate Lord,  
Have mercy on us.**

Loving God, your covenant with your creation you will never break. Give us the will to live at peace with all you have made.

**Compassionate Lord,  
Have mercy on us.**

Lord Jesus, you look at the hungry and the poor with compassion. Fill our hearts with the same compassion. Inspire us to love and serve those with whom we share our communities.

**Compassionate Lord,  
Have mercy on us.**

Lord Jesus, in your presence is healing and strength. We bring to you our sick and suffering, especially **Virginia; Bob; Muriel; Jackie B.; Brandon; Rame & Janey; Grace; Beverly; 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.*

**Compassionate Lord,  
Have mercy on us.**

Loving God, we commend to you the dying and the dead. Bring them we pray into that heavenly country, where with apostles and prophets, they will live forever with Christ Jesus.

**Compassionate Lord,  
Have mercy on us.**

**Confession of Sin**

**BCP 359**

*The Officiant says to the people*

Let us confess our sins against God and our neighbor.

free to add those on your heart, either silently or aloud, at the appropriate place.

*Silence may be kept.*

*Officiant and People together, all kneeling*

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

*The Officiant says*

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

**The 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*

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

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

# 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!

**Altar Flowers this week have been given  
by Mark and Jen Hennes**



There is a sign-up sheet in the Parish Hall for those who would like to participate in Saints and Sinners. We will begin in August and meet through November-December.

Saints and Sinners is a way for our church members to get to know one another on a more personal level. We usually have groups of 6 to 8 people, individuals or couples, who get together once a month to share a meal. People in the group will rotate hosting the group each month and provide the entree and drinks with the rest of the group bringing an appetizer, salad, side or dessert. It doesn't matter what size your house is or whether you are a good cook, please join us for the fun of sharing a meal and getting to know one another.



## CHURCH NAME TAGS

If you need a new church name tag - whether yours is old and sad (or lost) or you're new to Resurrection, and haven't ever gotten one, you can call (865-986-2390) or email the office ([office@episcopalloudon.com](mailto:office@episcopalloudon.com)), and we'll add you to the list!

Sunday, July 21, 2024

# Prayers & Thanksgivings

## THIS WEEK'S PARISH PRAYER LIST

Virginia; Bob; Muriel; Jackie B.; Brandon; Rame & Janey; Grace; Beverly;  
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.

### 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

#### *For Travelers (BCP, p.831)*

O God, our heavenly Father, whose glory fills the whole creation, and whose presence we find wherever we go: Preserve those who travel [in particular \_\_\_\_\_]; surround them with your loving care; protect them from every danger; and bring them in safety to their journey's end; through Jesus Christ our Lord. Amen.

#### *For the Mission of the Church (BCP, p.816)*

Everliving God, whose will it is that all should come to you through your Son Jesus Christ: Inspire our witness to him, that all may know the power of his forgiveness and the hope of his resurrection; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Sunday, July 21, 2024

# For Your Calendars

TODAY

Acolyte: Seth Reichenbach  
EM: Jackie Buttinelli  
Lector: Monty Ross  
Usher: Andy Hadjian & Dave St. John  
Counters: Andy Hadjian & Nelda Griffith  
Chancellor: Dave St. John  
Coffee Host: Jenny Lucas  
Altar Guild: Bev Baumgardner & Kathleen Bailey  
Flower Guild: Betty Martin  
Video: Bill Schwindt

July 28th

Acolyte: Kelly Johnson  
EM: Jane Mocilac  
Lector: Tony Adams  
Usher: Drew Hawley & Keytha Graves  
Counters: Dave St. John & Bill Schwindt  
Chancellor: Art Stewart  
Coffee Host: Steve & Elizabeth Botica  
Altar Guild: Bev Baumgardner & Kathleen Bailey  
Flower Guild: Bev Baumgardner  
Video: David Morehous

August 4th

Acolyte: Dawson Hope  
EM: Monty Ross  
Lector: Wendy Reichenbach  
Usher: Garry Lucas & Seth Reichenbach  
Counters: Nelda Griffith & Jean Cardwell  
Chancellor: Jenny Lucas  
Coffee Host: Betsy Schwindt  
Altar Guild: Dianna Stimpson & Jenny Lucas  
Flower Guild: Rosemary Kitts  
Video: Bob Cantine

## Next Week at Resurrection

Monday, 7/22

7:00pm - AA (open meeting)

Thursday, 7/25

3:30pm - AA (women only meeting)

Saturday, 7/27

9:30am - Daughters of the King Meeting

Sunday, 7/28

8:00am - Morning Prayer Service

10:30am - Morning Prayer 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 is on vacation this week, July 22 - 29.**

Sunday, July 21, 2024

# Check it out!



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/>



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 from [www.unionavebooks.com](http://www.unionavebooks.com).

Sunday, July 21, 2024

## Offertory

*The Celebrant invites the people's offerings*

## Doxology

**Praise God, from whom all blessings flow;  
praise him, all creatures here below;  
praise him above, ye heavenly host:  
praise Father, Son, and Holy Ghost.**

## The Great Thanksgiving

### Eucharistic Prayer A

*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*

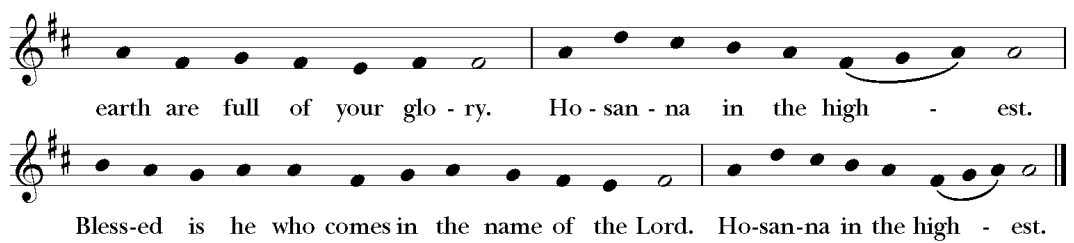


Table. It is based on Jewish fellowship meals, particularly the Passover observance.

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 A**, from the Book of Common Prayer, p. 361.

Prayer A is a modern adaptation of prayers of previous American Books of Common Prayer.



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 mystery of faith”** echoes 1 Timothy 3:9, and has been used in Eucharistic Prayers since the 7th century.

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

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

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

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died.  
Christ is risen.  
Christ will come again.**

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.



Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: 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,

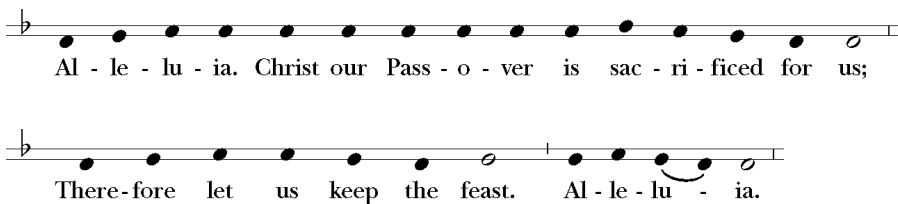
*Celebrant and People*

**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.*



**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.

*The Celebrant says*

The Gifts of God for the People of God.

## **Communion of the Faithful**

*We encourage you to come forward to receive Holy Communion as you feel comfortable. Remain seated, and the usher will direct you forward to the communion rail. Please remain standing to receive communion, and then return to your seat by the side aisle, so that traffic flows one way.*

*If you would prefer communion be brought to you at your seat, please let an usher know and, as always, we will be happy to do so. If you prefer not to receive communion, please cross your arms over your chest as a sign that you prefer a blessing.*

*The Bread and the Cup are given to the communicants with these words*

The Body of Christ, the bread of heaven. **Amen.**

The Blood of Christ, the cup of salvation. **Amen.**

## **Communion Hymn**

*The King of love*

**Hymnal 645**

## **Post Communion Prayer**

*After Communion, the Celebrant says*

Let us pray.

## *Celebrant and People*

**Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,**

## **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.

**to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

## **WE GO INTO GOD’S WORLD**

### **The Blessing**

*The priest blesses the people.*

### **Postcommunion Hymn**

*Christ for the world we sing*

**Hymnal 537**

### **The Dismissal**

**BCP 366**

*Celebrant*      Let us bless the Lord.  
*People*          **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.

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







# TODAY'S ART



## Jesus as the Good Shepherd

c. 1889

Bernhard Plockhorst (1825-1907)

German

Location of original work unknown

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Since the nineteenth century, Bernhard Plockhorst's Jesus as the Good Shepherd has enjoyed great popularity and is reproduced in a wide variety of media, appearing in American homes, schools, and churches and even Hollywood sets. Jesus as a Good Shepherd is traced to the early Christian period through the fourth century when he disappears from the iconographic lexicon. He regains popularity during the Protestant Reformation as a didactic tool. Resurging once again in the nineteenth and twentieth century, this Good Shepherd is markedly different from his historical iterations. Tracking visual comparanda and textual sources, the Plockhorst Good Shepherd emerges as a figure that engenders strong emotions of love, protection, and community only possible in a post-agricultural society.

This particular depiction of the Good Shepherd likely comes to the mind of modern Christians when they recite or recall the words of Psalm 23 or the Parable of the Lost Sheep (Matt. 18:12–14 // Luke 15:3–7). After all, it hung on the walls of churches and homes since childhood or at least in their memories of their grandparents' home. Garbed in a flowing red tunic and a white wrap, this Good Shepherd has long, reddish brown hair, wears a beard, and walks barefoot over the rough, thorny ground. He cradles in his arm a white lamb and holds a tall shepherd's crook. A nimbus of light surrounds his head, giving him a romantic persona against the failing light of the setting sun; rolling hills and streams of water make up the landscape that provides a bucolic backdrop. A flock of white sheep, with the inclusion of one black sheep tucked in the herd, gathers around the skirts of the shepherd's drapery. A white ewe, presumably the mother of the lamb, turns her neck to gaze on the shepherd holding her offspring. The impression is of a loving, almost motherly, Jesus who tenderly protects his flock, even the most vulnerable lamb he cradles in his arms.

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The Rev. Amy Morehous, Rector

917 Pond Road, Loudon, TN 37774  
865-986-2390

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