



# The Eleventh Sunday of Pentecost

Holy Eucharist, Rite II

August 4, 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

*Deck thyself, my soul with gladness*

**Hymnal 339**

*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 232

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

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## The Lessons

**The First Lesson: Exodus 16:2-4, 9-15**

*Lector* A reading from the Book of Exodus

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, "If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger."

Then the Lord said to Moses, "I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not."

Then Moses said to Aaron, "Say to the whole congregation of the Israelites, 'Draw near to the Lord, for he has heard your complaining.'" And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, "I have heard the complaining of the Israelites; say to them, 'At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.'"

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, "What is it?" For they did not know what it was. Moses said to them, "It is the bread that the Lord has given you to eat."

*Lector*            The Word of the Lord.

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

**Psalm 78:23-29**

**BCP 696**

*Lector* We will read the Psalm in unison.

**23    So he commanded the clouds above \*  
         and opened the doors of heaven.**

**24    He rained down manna upon them to eat \*  
         and gave them grain from heaven.**

**25    So mortals ate the bread of angels; \*  
         he provided for them food enough.**

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.

- 26 **He caused the east wind to blow in the heavens \*  
and led out the south wind by his might.**
- 27 **He rained down flesh upon them like dust \*  
and winged birds like the sand of the sea.**
- 28 **He let it fall in the midst of their camp \*  
and round about their dwellings.**
- 29 **So they ate and were well filled, \*  
for he gave them what they craved.**

### **The Epistle: Ephesians 4:1-16**

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

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift. Therefore it is said,

“When he ascended on high he made captivity  
itself a captive;

he gave gifts to his people.”

(When it says, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with

which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

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

## Sequence Hymn

*Singing songs of expectation*

**Hymnal 527**

## The Gospel Lesson: John 6:24-35

*All stand*

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

The next day, when the people who remained after the feeding of the five thousand saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus.

When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" Jesus answered them, "Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal." Then they said to him, "What must we do to perform the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always."

Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes

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.

in me will never be thirsty.”

*Priest*  
*People*

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

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

**Sermon**

The Rev. Amy Morehous

**The Nicene Creed**

**BCP 358**

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

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

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We 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.**

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.



## The Prayers of the People

Brothers and sisters, bear with one another in love. And cry out to God in one voice: “Create in me a clean heart, O God, and renew a right spirit within me.”

Loving God, you have blessed us with all we need to do the work to which we have been called. Bless those in our midst who are gifted to be apostles, prophets, evangelists, pastors, and teachers. Build up the body of Christ.

**Create in me a clean heart, O God,  
and renew a right spirit within me.**

Bless the hungry with good things, Generous God. Sustain our bodies and our souls. Show yourself to be the God who provides for the needy and cares for the poor.

**Create in me a clean heart, O God,  
and renew a right spirit within me.**

You are good to us, O God. We thank you for this planet. We thank you that you continue to cause new life to grow and thrive.

**Create in me a clean heart, O God,  
and renew a right spirit within me.**

Fill our communities with humility and gentleness. We pray, O God, that neighbors might live together in love and respect. Give us the grace to build peaceful neighborhoods, peaceful cities, peaceful nations, and a peaceful world.

**Create in me a clean heart, O God,  
and renew a right spirit within me.**

When we are frustrated and scared, when we are desperate and in need, you, Loving God, hear our prayers. Hear them again today, especially for **Virginia; Bob; Muriel; Jackie B.; Brandon; all who suffer the violence of war and political unrest; and those we add, silently or aloud.**

*The congregation may add their petitions or thanksgivings.*

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

**Create in me a clean heart, O God,  
and renew a right spirit within me.**

You are a God of mercy; you judge us according to your loving-kindness. Look at us through your eyes of mercy, now and in the hour of our death.

**Create in me a clean heart, O God,  
and renew a right spirit within me.**

## Confession of Sin

BCP 359

*The Officiant says to the people*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Officiant and People together, all kneeling*

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

*The Officiant says*

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

## The Peace

BCP 360

*All stand. The Celebrant says to the people*

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:

# 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  
Russ & Jackie Curtiss in celebration of Russ' birthday  
and by Bill & Betsy Schwindt in celebration of their wedding anniversary**

## NEW CANON TO THE ORDINARY ANNOUNCED



The Reverend Joe Woodfin is returning to the Diocese of East Tennessee to serve as our next Canon to the Ordinary.

Joe has been serving as the rector of Saint Peter's in Fernandina Beach for the last three years, and the Woodfin family have discerned a desire to return to East Tennessee. So Joe, Carley, Luke and Maggie will be returning to this diocese and on September 1st, Joe will step into this role.

The Canon to the Ordinary in this diocese helps with transitions and parishes, works to expand engagement in all kinds of leadership roles, and helps to encourage vitality and growth and development and parish ministry. A key member of the staff, Joe Woodfin was a valuable part of Saint Paul's, Chattanooga, served on the standing committee, a trusted colleague with lay folk and clergy here. We're excited to welcome Joe back. He's a native of South Pittsburg and a graduate of the School of Theology.

So, on September 1st, you will see Joe in this new capacity. Keep Joe and Carly and Luke and Maggie and their family in your prayers. Continue to pray for the staff that serves you and serves the ministry in the Episcopal Diocese of East Tennessee.



## 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, August 4, 2024

# Prayers & Thanksgivings

## THIS WEEK'S PARISH PRAYER LIST

Virginia; Bob; Muriel; Jackie B.; Brandon; and all who suffer the violence of war and political unrest

### BIRTHDAYS & ANNIVERSARIES

8/1 Bill & Betsy Schwindt  
8/3 Ron & Kathleen Bailey  
Judy Keller  
8/5 Alice Anderson  
Dianna & Pete Stimpson  
8/15 Linda Lefler  
8/23 Ruben Weaver  
8/24 Betty Martin  
Juliana Mott  
8/27 Jen Hennes

### CONTINUED PRAYER LIST

Claire	Sandy
Rob & Sherry	Lynnette
Cheri	the Garretts
Jane	Sue
Shannon	Jim
Mel	Charles
Wayne	Diana N.
Larry	Jack
Ashley	Ulla
Raynella	Ed & Jean
Kim E.	Joe
Beverly	Grace
Rame & Janey	

### DIOCESAN PRAYERS

St. Lukes - Knoxville, TN  
Ascension - Blackfoot, SD  
St. Mary - Promise, SD  
St. Thomas Station - On The Tree, SD  
Emmanuel - White Horse, SD

Sunday, August 4, 2024

# For Your Calendars

**TODAY**

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

**August 11th**

Acolyte: Drew Hawley  
EM: Seth Reichenbach  
Lector: Keytha Graves  
Usher: Art Stewart & Monty Ross  
Counters: Bill Schwindt & Dave St. John  
Chancellor: Nelda Griffith  
Coffee Host: Elizabeth & Steve Botica  
Altar Guild: Bev Baumgardner & Kathleen Bailey  
Flower Guild: Dianna Stimpson  
Video: Bill Schwindt

**August 18th**

Acolyte: Mark Smith  
EM: Bonnie Smith  
Lector: Seth Reichenbach  
Usher: Andy Hadjian & Dave St. John  
Counters: Andy Hadjian & Ginny Tolbert  
Chancellor: Betsy Schwindt  
Coffee Host: Ginny Tolbert  
Altar Guild: Bev Baumgardner & Kathleen Bailey  
Flower Guild: Betty Martin  
Video: David Morehous

## Next Week at Resurrection

Monday, 8/5

7:00pm - AA (open meeting)

Thursday, 8/8

3:30pm - AA (women only meeting)

Sunday, 8/11

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).*

# Check it out!



## Poetry, Prayer, and Pilgrimage The Saints of Southern England

May 4 – 13, 2025

Especially designed for  
Episcopal Diocese of East Tennessee  
& St. Michael's Episcopal Church

Hosted by:  
The Right Rev. Brian Cole  
& The Ven. Laurie Brock



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Download a brochure at [portal.myfaithjourneys.com](http://portal.myfaithjourneys.com) - Group Number 25002  
Visit [dioet.org/events](http://dioet.org/events) for information



The event planned for *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 has been postponed. Please check [www.dioet.org](http://www.dioet.org) for a new date. You may still order copies from [www.unionavebooks.com](http://www.unionavebooks.com).

Sunday, August 4, 2024

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

*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.  
People            **And also with you.**  
Celebrant        Lift up your hearts.  
People            **We lift them to the Lord.**  
Celebrant        Let us give thanks to the Lord our God.  
People            **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

“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.

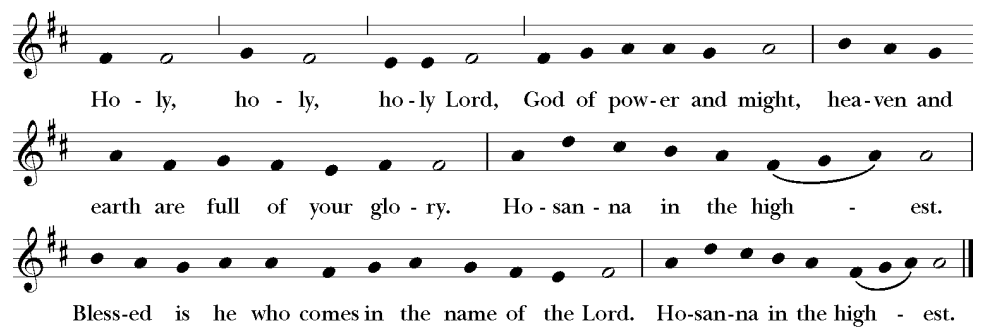
In this season, will use **Eucharistic Prayer A**, from the Book of Common Prayer, p. 361.

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

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 pow - er and might, hea - ven and  
earth are full of your glo - ry. Ho - san - na in the high - est.  
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

### *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:

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.



## *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**

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

**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.

### 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.

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.*

Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

There-fore let us keep the feast. Al - le - lu - ia.

*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

*My God, thy table now is spread*

Hymnal 321

## 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,  
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**

*Guide me, O thou great Jehovah*

**Hymnal 690**

### **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.

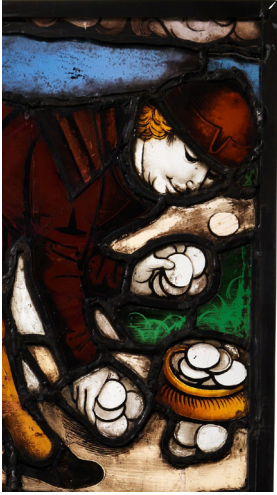
You are invited to stay following worship for coffee and snacks, and to connect with other parishioners and clergy in the Parish Hall.







# TODAY'S ART



## **Gathering Manna & Storing Up Manna c. 1497-99**

Workshop of Friedrich Brunner (German),  
based on a design by Jan Pollack (Polish?)

German

Pot glass, vitreous paint, and silver stain  
Metropolitan Museum of Art, New York

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The Book of Exodus recounts that, after Moses led the Israelites out of Egypt, God nourished his people with quail in the evening and manna, a white bread-like substance that miraculously fell from heaven. Here Moses, seen at the left of the left panel, and his brother Aaron behind him, watch as the Israelites gather up the food.

In a second panel, men carry their shares to a tent. The compositions of these panels, with their idiosyncratic figural style, animated faces, verve of line and form, and narrative charm, are attributed to Jan Pollack, the preeminent Munich panel painter of the time, while the execution of the glass with its accomplished painting and vibrant palette is given to Friedrich Brunner and his workshop.

The Church of the Savior was turned over to the Greek Orthodox community in 1829; these panels were removed from the church by 1906, eventually entering a private collection. The rest of the stained glass was mostly destroyed during World War II.

<https://www.metmuseum.org/art/collection/search/478972>

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

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

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

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

*facebook.com/episcopalloudon*

? Curious about the Episcopal Church?  
Wonder why we do what we do?

- Questions about what we believe and how we worship?

Great information is available at [episcopalchurch.org](http://episcopalchurch.org).

? Questions about our service?  
Curious about Church of the Resurrection?

- Wondering how we're being the church in these days?

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



The Rev. Amy Morehous, Rector

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