



# **The Fifteenth Sunday of Pentecost**

**Holy Eucharist, Rite II  
September 1, 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 *Immortal, invisible*

Hymnal 423

*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.**

### Gloria

Hymnal S-278

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,

**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.

on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
 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 233

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

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever. **Amen.**

## The First Lesson: Deuteronomy 4:1-2, 6-9

*Lector* A reading from the Book of Deuteronomy

Moses said: So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the God of your ancestors, is giving you. You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you.

You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, "Surely this great nation is a wise and discerning people!" For what other great nation has a god so near to it as the Lord our God is whenever we call to him? And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today?

But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children.

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

## Psalm 15

BCP 599

*Lector* We will read the Psalm in unison.

- 1    **Lord, who may dwell in your tabernacle? \*  
      who may abide upon your holy hill?**
- 2    **Whoever leads a blameless life and does what  
      is right, \*  
      who speaks the truth from his heart.**
- 3    **There is no guile upon his tongue;  
      he does no evil to his friend; \*  
      he does not heap contempt upon his neighbor.**
- 4    **In his sight the wicked is rejected, \*  
      but he honors those who fear the Lord.**
- 5    **He has sworn to do no wrong \***

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**.

**and does not take back his word.**

**6 He does not give his money in hope of gain, \*  
nor does he take a bribe against the innocent.**

**7 Whoever does these things \*  
shall never be overthrown.**

### **The Epistle: Ephesians 6:10-20**

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

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness. Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

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

### **Sequence Hymn**

*If thou but trust in God*

**Hymnal 635**

## The Gospel Lesson: Mark 7:1-8, 14-15, 21-23

### *All stand*

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

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

When the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, “Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?” He said to them, “Isaiah prophesied rightly about you hypocrites, as it is written,

‘This people honors me with their lips,  
but their hearts are far from me;

in vain do they worship me,  
teaching human precepts as doctrines.’

You abandon the commandment of God and hold to human tradition.”

Then he called the crowd again and said to them, “Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile.” For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person.”

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

**Sermon**

The Rev. Amy Morehous

**The Nicene Creed**

**BCP 358**

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.

**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.**

### **The Prayers of the People**

My brothers and sisters, welcome with meekness the word planted within you that has the power to save your souls. In all humility let us pray, saying, "Increase in us true religion; nourish us with all goodness."

Gracious God, you have given us birth by the word of truth: speak lovingly to your beloved Church. Increase in us true religion that we may honor you in both word



and deed.

**Increase in us true religion;  
Nourish us with all goodness.**

Righteous God, you know our hearts: deliver us from our own evil intentions and protect us from the evil intentions of others.

**Increase in us true religion;  
Nourish us with all goodness.**

Creating God, you are the author and giver of all good things: forgive us when we forget to sing your praises for the beauty of the earth. We thank you for the eternal blossoming of creation.

**Increase in us true religion;  
Nourish us with all goodness.**

Gracious God, we thank you for our community. Bless our common life and work. In our dealings may we be quick to listen, slow to speak, and slow to anger. May each community lay aside selfish interests to pursue the common good.

**Increase in us true religion;  
Nourish us with all goodness.**

Holy Father, with you there is no variation or shadow due to change: Surround those in distress with your healing light. Remove their pain and anoint them with the oil of gladness, especially **Chip; Kathy; Johnny; Karen H.; Sean B.; Rodney C.; Tabitha; Bob & Betty Anne; Virginia; Muriel; Jackie B.; 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.*

**Increase in us true religion;  
Nourish us with all goodness.**

Holy God, your throne endures forever and ever: bring us, at last, with Resurrection member Charles Pittman and all your saints, into your heavenly kingdom.

**Increase in us true religion;  
Nourish us with all goodness.**

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.

*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 **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

### 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*

# 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  
Bill and Virginia Perry**



## Resurrection's New Organist

Originally from Hamilton, Ohio, Tennessee has been Judy's home for 45 years. Her first career was in nursing; she has worked in hospitals, and at the Roane County Public Health Department. A decision to attend graduate school led to overlapping/consecutive careers as a molecular geneticist, toxicologist, and risk analyst at ORNL. Music has been a lifelong passion, and she has performed as a pianist in big bands, jazz bands, and as a soloist throughout her adult life. In recent years she has participated in Pellissippi State Community College's Studio Orchestra and Jazz Band. For more than 25 years, Judy has regularly served in multiple roles as pianist, organist, and/or music director for several area churches.

Judy loves spending time in nature, searching for people who play board games, hiking with her dog, wildflower photography, gardening, and painting. Her daughter, Holly, is a jazz pianist and vocalist, and 2nd year graduate student in Julliard's jazz performance program. Judy lives in Oak Ridge with her dog Jake, and her kitty Lulu. She is so excited for the opportunity to help grow the music ministry at the Church of the Resurrection. She loves smaller churches, believing that they foster stronger bonds of fellowship and worship.

Judy joins us next Sunday, September 8th.

**Apologies and Correction:  
Altar Flowers last Sunday were  
given by Peggy Rogers, in loving  
memory of Frank Rogers.**

eat • talk • plan

*Better Together*  
**FALL BRUNCH**

get **fired up** for fall worship  
at resurrection

september 8<sup>th</sup> | 9:00 am | parish hall  
check the parish hall or  
your parish tidings for more info

Sunday, September 1, 2024

# Prayers & Thanksgivings

## THIS WEEK'S PARISH PRAYER LIST

Chip; Kathy; Johnny; Karen H.; Sean B.; Rodney C.; Tabitha; Bob & Betty Anne; Virginia; Muriel; Jackie B.; and all who suffer the violence of war and political unrest

### BIRTHDAYS & ANNIVERSARIES

9/1 - Rob & Emily Deaton  
9/3 - Virginia Perry  
9/4 - Dave & Vicky St. John  
9/9 - Mel & Debbie Hines  
9/11 - Don & Kittie Pionke  
9/13 - Betty Anne Haldi  
9/18 - Cindy Hentchel  
9/22 - Julie Arledge  
Michele Mott  
9/23 - Isabella Mott

### CONTINUED PRAYER LIST

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

### DIOCESAN PRAYERS

Almighty God, you have so linked our lives one with another that all we do affects, for good or ill, all other lives: So guide us in the work we do, that we may do it not for self alone, but for the common good; and, as we seek a proper return for our own labor, make us mindful of the rightful aspirations of other workers, and arouse our concern for those who are out of work; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

For Labor Day, *The Book of Common Prayer*

Sunday, September 1, 2024

# For Your Calendars

TODAY

Acolyte: Seth Reichenbach  
EM: Judy Egan  
Lector: Jackie Curtiss  
Usher: Art Stewart & Monty Ross  
Counters: Geinny Tolbert & Jean Cardwell  
Chancellor: Art Stewart  
Coffee Host: Betsy Schwindt  
Altar Guild: Kathleen Bailey  
Flower Guild: Rosemary Kitts  
Video: David Morehous

Sept 8th

Acolyte: Dawson Hope  
EM: Jane Mocilac  
Lector: Karin O'Callaghan  
Usher: Drew Hawley & Keytha Graves  
Counters: Carolyn Parker & Nelda Griffith  
Chancellor: Nelda Griffith  
Coffee Host: Ginny Tolbert  
Altar Guild: Kathleen Bailey  
Flower Guild: Dianna Stimpson  
Video: Bob Cantine

Sept 15th

Acolyte: Drew Hawley  
EM: Monty Ross  
Lector: Keytha Graves  
Usher: Dave St. John & Seth Reichenbach  
Counters: Dave St. John & Ginny Tolbert  
Chancellor: Dave St. John  
Coffee Host: Elizabeth & Steve Botica  
Altar Guild: Kathleen Bailey  
Flower Guild: Betty Martin

## Next Week at Resurrection

Monday, 9/2

**Office Closed**

7:00pm - AA (open meeting)

Thursday, 9/5

3:30pm - AA (women only meeting)

Friday, 9/6

9:30am - Prayers & Squares

Saturday, 9/7

2:00pm - Pittman Service

Sunday, 9/8

8:00am - Holy Eucharist Service

9:00am - Fall Brunch

10:30am - Holy Eucharist Service



## COMING UP ...

September 8th - Fall Kickoff Brunch

September 12-16 - Mother Amy at Kanuga for Continuing Education

**Check your Parish Tidings and keep a look out for upcoming details!**

Sunday, September 1, 2024

# 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



**Space is limited. Register Today!**

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



In an act akin to civil disobedience, a group of women and their supporters organize their ordination to become Episcopal priests in 1974. The Church of the Advocate in Philadelphia welcomes them, but change is no small task. The women are harassed, threatened and banned from stepping on church property.

In this feature-length documentary film, we meet the women who challenge the very essence of patriarchy within Christendom and succeed in building a movement that transforms an age-old institution.

Join us on Tuesday, September 17, at 6:30 pm at Church of the Good Shepherd, Knoxville, as we screen *The Philadelphia Eleven* for our Episcopal community in Knoxville.

This event is present free of charge courtesy of the Diocese of East Tennessee and with gracious hosting by Church of the Good Shepherd, Knoxville.

Sunday, September 1, 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. Amen.**

## The Great Thanksgiving

### Eucharistic Prayer A

*The Celebrant says*

	The Lord be with you.
People	<b>And also with you.</b>
Celebrant	Lift up your hearts.
People	<b>We lift them to the Lord.</b>
Celebrant	Let us give thanks to the Lord our God.
People	<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.

For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

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*

## Sanctus

## Hymnal S-125



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.

heaven and earth are full of your glo - ry. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.  
 Blessed is he who comes in the name of the Lord. Ho -  
 san - na in the high - est. 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:

*Celebrant and People*

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.



**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.

**Hymnal S-146**



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.**

“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.

**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.*

## Fraction Anthem

Hymnal S-154

*This setting is not used in Lent.*

Al - le - lu - ia, al - le - lu - ia, 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, al - le - lu - ia, 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. After receiving communion, please 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**  
*Jesu jesu, fill us with your love*

**Hymnal 602**

### **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**

*O for a thousand tongues to sing*

**Hymnal 493**

### **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



## **Moses upbraids the Israelites**

**Date unknown**

**Giuseppe Nicola Nasini (1657-1736)**

**Italian**

Pen and brown ink, brown wash,  
heightened with white on paper. Squared  
in black chalk.

**Nationalmuseum, Stockholm**

This work is in the public domain in the United States because it was published (or registered with the U.S. Copyright Office) before January 1, 1929.

Moses upbraids the Israelites. Numbered at lower right in pen and brown ink: 555.

These two drawings obviously form a pair and were probably originally meant to be used for paintings.

Nasini originated from Siena, studied in Rome but was primarily active in Florence. He returned and was active in Rome for some years around 1720.

<https://collection.nationalmuseum.se/>

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

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

[www.episcopalloudon.com](http://www.episcopalloudon.com)  
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