



The Sixteenth Sunday of Pentecost

**Holy Eucharist, Rite II
September 8, 2024
10:30 am**



GOOD MORNING!

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

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

If you *are* here for the first time (or if you just haven't gotten around to it yet), please fill out a pew card and put it in the offering plate or scan the QR code to let us know you were here. To receive our weekly email bulletin, be sure to include your email address. And let us know if you would like to connect with our parish life and ministries; we're happy to help you find your spot!



Online
Visitor Card

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

Select annotations taken from *Annotations* © 2001 Frank Logue

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

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

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



HOLY EUCHARIST, RITE II

THE WORD OF GOD

Prelude

Entrance Hymn

The Church's one foundation

Hymnal 525

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.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The First Lesson: Isaiah 35:4-7a

Lector A reading from the Book of Isaiah

Say to those who are of a fearful heart,
'Be strong, do not fear!

Here is your God.
He will come with vengeance,
with terrible recompense.
He will come and save you.'

Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert;

the burning sand shall become a pool,
and the thirsty ground springs of water;

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

Psalm 15

BCP 146

Lector We will read the Psalm in unison.

- 1 **Hallelujah!**
Praise the Lord, O my soul! *
I will praise the Lord as long as I live;
I will sing praises to my God while I have my being.
- 2 **Put not your trust in rulers, nor in any child of earth, ***
for there is no help in them.
- 3 **When they breathe their last, they return to earth, ***
and in that day their thoughts perish.
- 4 **Happy are they who have the God of Jacob for their help! ***
whose hope is in the Lord their God;
- 5 **Who made heaven and earth, the seas, and all**

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**.

- that is in them; *
who keeps his promise for ever;
- 6 Who gives justice to those who are oppressed, *
and food to those who hunger.
- 7 The Lord sets the prisoners free;
the Lord opens the eyes of the blind; *
the Lord lifts up those who are bowed down;
- 8 The Lord loves the righteous;
the Lord cares for the stranger; *
he sustains the orphan and widow,
but frustrates the way of the wicked.
- 9 The Lord shall reign for ever, *
your God, O Zion, throughout all generations.
Hallelujah!

The Epistle: James 2:1-17

Lector A reading from the Letter of James

James 2:1-17

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become

accountable for all of it. For the one who said, “You shall not commit adultery,” also said, “You shall not murder.” Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

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

Sequence Hymn

O Jesus, I have promised

Hymnal 655

The Gospel Lesson: Mark 7:24-37

All stand

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

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

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.” Then he said to her, “For saying that, you may go—the demon has left your daughter.” So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region

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.

of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, “He has done everything well; he even makes the deaf to hear and the mute to speak.”

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.

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.

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.**

The Prayers of the People

My brothers and sisters, those who trust in the Lord stand fast forever. Relying on our God, let us pray, “Show your goodness, O Lord; Lord have mercy.”

Grant us, O Lord, to trust in you with all our hearts. Deliver your Church from making hurtful distinctions and from all evil thoughts.

**Show your goodness, O Lord;
Lord have mercy.**

Lord God, we pray for the poor. It is you who plead their cause, who defend their dignity. Give us hearts to love others as we are loved by you.

**Show your goodness, O Lord;
Lord have mercy.**

Loving God, maker and creator of all things, we give you thanks for the beauty of creation and for the gifts of the earth.

**Show your goodness, O Lord;
Lord have mercy.**

We pray for those who work to preserve the lives of your creatures. We thank you, O God, for the amazing diversity with which you have blessed us.

**Show your goodness, O Lord;
Lord have mercy.**

Loving Jesus, in your words, in your touch, is healing. Speak new life to those suffering, to those in need of mercy, especially **James; Chip; Kathy; Johnny; Karen**

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.

H.; Sean B.; Rodney C.; Tabitha; Bob & Betty Anne; Virginia; Muriel; 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.

**Show your goodness, O Lord;
Lord have mercy.**

Gracious God, with your mercy triumphs over judgment. Accept the dead into your great mercy. May we, with all who have died, dwell in your love forever.

**Show your goodness, O Lord;
Lord have mercy.**

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

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

Parish Announcements

This center section of your bulletin is for you to tear out & take home with you.
Keep the announcements, prayer lists, calendars, & Diocesan news on hand all week!

**Altar Flowers this week have been given
in celebration of Judy Moyer's new music ministry**



eat • talk • plan
Better Together
FALL BRUNCH
get **fired up** for fall worship
at resurrection
today! | 9:00 am | parish hall
check the parish hall or
your parish tidings for more info



September 25, at 6:00pm, come enjoy an evening of fellowship, appetizers, and wine & other beverages, followed by a special Night Prayer service.

We'll kick off our Fall Stewardship Campaign, and you'll have the opportunity to learn about the finance and ministry needs of the parish, ask questions, and have your concerns addressed.

Sign-up sheets are available in the Parish Hall.



In anticipation of fall events (e.g, ECW meeting in October), we are planning a fall workday at Resurrection on Saturday, September 21 (Sept. 28 rain date) at 8:30 am. For those not familiar with our workdays, we try to have one in the spring and one in the fall to do some general cleaning, minor maintenance and generally “spruce up” the church, parish hall, and grounds. There are a variety of tasks at all levels, and everyone is invited to help. Breakfast will be provided!

Signup sheets for buildings and grounds tasks will be available in the parish hall. If you sign up, it only means that you will be available to help in that area. Please help us out in this ministry. Our church is important not only to us but to those from the diocese and the community that we share it with.

Thank you for all you do.

Sunday, September 8, 2024

Prayers & Thanksgivings

THIS WEEK'S PARISH PRAYER LIST

James; Chip; Kathy; Johnny; Karen H.; Sean B.; Rodney C.; Tabitha; Bob & Betty Anne; Virginia; Muriel; Jackie B.; Brandon; 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
Charles	Wayne
Diana N.	Jack
Ashley	Raynella
Ed & Jean	Kim E.
Joe	Beverly
Grace	Rame & Janey

DIOCESAN PRAYERS

Good Shepherd - Knoxville, TN
Good Shepherd - Sioux Falls, SD

Sunday, September 8, 2024

For Your Calendars

TODAY

Acolyte: Dawson Hope
EM: Jane Mocolac
Lector: Karin O'Callaghan
Usher: Drew Hawley & Keytha Graves
Counters: Carolyn Parker & Nelda Griffith
Chancellor: Nelda Griffith
Coffee Host: n/a
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: Monty Ross
Altar Guild: Kathleen Bailey
Flower Guild: Bev Baumgardner
Video: David Morehous

Sept 22nd

Acolyte: Monty Ross
EM: Bonnie Smith
Lector: Tony Adams
Usher: Andy Hadjian & Dawson Hope
Counters: Andy Hadjian & Nelda Griffith
Chancellor: David Baumgardner
Coffee Host: Elizabeth & Steve Botica
Altar Guild: Kathleen Bailey
Flower Guild: Bev Baumgardner
Video: Bob Cantine

Next Week at Resurrection

Monday, 9/9

7:00pm - AA (open meeting)

Thursday, 9/12

3:30pm - AA (women only meeting)

Sunday, 9/15

8:00am - Holy Eucharist Service

10:30am - Holy Eucharist Service

Email 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).

COMING UP . . .

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

September 16th - Vestry Meeting; Friendship Kitchen

September 20th - Prayers & Squares

September 25th - Vespers & Vino

Sunday, September 8, 2024

Check it out!



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.

The Episcopal Diocese of East Tennessee & Union Ave Books present

JAMIE QUATRO

SEPTEMBER 20TH
AT 7PM
The Episcopal Church of the Ascension



Two-Step Devil
A NOVEL
Jamie Quatro

The Episcopal Diocese of East Tennessee and Union Ave Books are excited to present Bishop Brian Cole in conversation with Jamie Quatro, author of *Two-Step Devil* and *East Tennessee Episcopalian*, at Church of the Ascension on Friday, September 20, at 7:00 PM. This event is free of charge.

In *Two-Step Devil*, Quatro delivers a striking and formally inventive story of the unlikely relationship between two strangers on the margins of society and the shadowy forces that threaten their futures.

In 2014, in Lookout Mountain, Alabama, the Prophet—a seventy-year-old man who paints his visions—lives off the grid in a cabin near the Georgia border. While scrounging for materials at the local scrapyard, the Prophet sees a car pull up to an abandoned gas station. In the back seat is a teenage girl with zip ties on her wrists, a girl he realizes he must rescue from her current life. Her name is Michael, and the Prophet feels certain that she is a messenger sent by God to take his end-time warnings to the White House. Michael finds herself in the Prophet's remote, art-filled cabin, and as their uncertain dynamic evolves into tender friendship, she is offered a surprising opportunity to escape her past—and perhaps change her future.

Moving through the worlds of the Prophet, the girl, and a beguiling devil figure who dances in the corner of their lives, *Two-Step Devil* is a propulsive, philosophical examination of fate and faith that dares to ask what salvation, if any, can be found in our modern world.

Sunday, September 8, 2024

All stand. The Celebrant says to the people

People The peace of the Lord be always with you.
And also with you.

Then the Ministers and People may greet one another in the name of the Lord.

THE HOLY COMMUNION

The Celebrant says

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

Offertory

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 **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,

The **Peace**, is a very ancient way for people to greet one another. When the celebrant says: "The Peace of the Lord be always with you," everyone responds: "And also with you." Then we share God's peace with one another

The Liturgy of the Table

The second part of the liturgy moves to the Table. It is based on Jewish fellowship meals, particularly the Passover observance.

We begin with the **Offertory**. We place the bread and the wine, as well as our collected offerings on the altar in thanksgiving for all God has provided.

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

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

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

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
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.

When we gather together we remember Jesus. Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves

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.



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 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,

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.*

G *This setting is not used in Lent.* **H** **154**

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

Will you come and follow me?

1. Will you come and fol - low me if
2. Will you leave your self be - hind if
3. Will you let the blind - ed see if
4. Will you love the "You" you hide if
5. Christ, your sum - mons ech - oes true when

I but call your name? Will you go where you don't know and
I but call your name? Will you care for cruel and kind and
I but call your name? Will you set the pris - 'ner free and
I but call your name? Will you quell the fear in - side and
you but call my name. Let me turn and fol - low you and

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.

nev-er be the same? Will you let my love be shown? Will you
 nev-er be the same? Will you risk the hos - tile stare should your
 nev-er be the same? Will you kiss the lep - er clean, and do
 nev-er be the same? Will you use the faith you've found to re -
 nev-er be the same. In your com - pa - ny I'll go where your

let my Name be known? Will you let my life be grown in
 life at - tract or scare? Will you let me an - swer prayer in
 such as this un - seen? And ad - mit to what I mean in
 shape the world a - round through my sight and touch and sound in
 love and foot - steps show, thus I'll move and live and grow in

1. 2. 3. 4. | 5. (Final Ending)

you and you in me?
 you and you in me?
 you and you in me?
 you and you in me?

5. you and you in me.

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

All hail the power of Jesus' name

Hymnal 450

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 - The Eucharist is not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us in thanksgiving for all God's good and gracious gifts.

TODAY'S ART



Christ and the Woman of Canaan **1617**

Pieter Lastman

Oil on panel

Dutch

Rijksmuseum, Amsterdam

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While travelling with his disciples, Christ was beseeched by a woman of Canaan to cure her daughter, who was 'grievously vexed with a devil'. Christ refused her entreaties, saying 'I am not sent but unto the lost sheep of the house of Israel'. When the woman persisted, Christ responded metaphorically, 'It is not meet to take the children's bread, and to cast it to dogs', whereupon the woman of Canaan replied 'Truth Lord, yet the dogs eat of the crumbs which fall from their master's table'. Persuaded by the woman's faith, Christ made her daughter 'whole'.

While the metaphorical dogs had been included in earlier depictions of the subject, Lastman's painting also includes the children eating bread. The crowd entering through a triumphal arch on the left, which includes a man being transported in a wheelbarrow, undoubtedly represents the sick whom Christ healed throughout his travels. [It is likely that the figure on the right, holding a book] represents one of the Pharisees or scribes, who are criticized by Christ for adhering to the old law instead of embracing the pure faith that he represents. In the same verse of Matthew in which the story of the woman of Canaan is related, Christ calls the Pharisees and scribes 'Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.' While the truly faithful enter through the gate on the left in Lastman's picture, the Pharisee or scribe stands somewhat apart on the right. The contrast between him and the woman of Canaan in both Matthew's gospel and the present painting is that although being one of Christ's people he is faithless, while the woman of Canaan is not a member of the house of Israel, but has great faith.

The Roman architecture adds to the definition of space and sets the scene in the ancient world of the Bible. The tower behind Christ accentuates his central role, and the fact that it is a ruin was probably intended as another contrast between pure faith and the old law. A circular temple adds emphasis to the caesura between the main scene and the figure of the Pharisee or scribe.

Jonathan Bikker, 2007

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!
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The Rev. Amy Morehous, Rector

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