



The Seventeenth Sunday of Pentecost

**Holy Eucharist, Rite II
September 15, 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

Praise to the Living God

Hymnal 372

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.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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 50:4-9a

Lector A reading from the Isaiah

The Lord God has given me
the tongue of a teacher,

that I may know how to sustain
the weary with a word.

Morning by morning he wakens--
wakens my ear
to listen as those who are taught.

The Lord God has opened my ear,
and I was not rebellious,
I did not turn backward.

I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;

I did not hide my face
from insult and spitting.

The Lord God helps me;
therefore I have not been disgraced;

therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.

Who will contend with me?
Let us stand up together.

Who are my adversaries?
Let them confront me.

It is the Lord God who helps me;
who will declare me guilty?

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

Psalm 116:1-8

BCP 759

Lector We will read the Psalm in unison.

**1 I love the Lord, because he has heard the voice of
my supplication, *
because he has inclined his ear to me whenever**

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**.

I called upon him.

- 2 The cords of death entangled me;
the grip of the grave took hold of me; *
I came to grief and sorrow.**
- 3 Then I called upon the Name of the Lord: *
“O Lord, I pray you, save my life.”**
- 4 Gracious is the Lord and righteous; *
our God is full of compassion.**
- 5 The Lord watches over the innocent; *
I was brought very low, and he helped me.**
- 6 Turn again to your rest, O my soul, *
for the Lord has treated you well.**
- 7 For you have rescued my life from death, *
my eyes from tears, and my feet from stumbling.**
- 8 I will walk in the presence of the Lord *
in the land of the living.**

The Epistle: James 3:1-12

Lector A reading from the Book of James

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue-- a restless evil, full of deadly poison. With it we bless the

Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

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

Sequence Hymn

O Master, let me walk with thee

Hymnal 660

The Gospel Lesson: Mark 8:27-38

All stand

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

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?” And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the

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.

gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

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. Marc Strong

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

The Nicene Creed

BCP 358

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, those who lose their life for Jesus' sake, and for the sake of the gospel, will save it. Trusting in our God, let us pray, "O God, direct our hearts; O God, rule our hearts."

Bless your Church, O God, with curiosity. Make our souls holy and grant to us your friendship and love.

**O God, direct our hearts;
O God, rule our hearts.**

O God, inspire a love for wisdom in the leaders of the nations, in the leaders of communities, in the leaders of people. Give us the will to raise up leaders who heed your call to wisdom.

**O God, direct our hearts;
O God, rule our hearts.**

The heavens declare your glory, blessed Creator; the firmament shows your handiwork. Give us ears to hear, eyes to see, and mouths to sing your praises.

**O God, direct our hearts;
O God, rule our hearts.**

Jesus Christ, it is you who gives light to the eyes and joy to the heart. We pray for those in need of your touch. Renew the tired, the sick, and the struggling, especially **James; Chip; Kathy; Johnny; Karen H.; Sean B.; Rodney C.; Tabitha; Bob & Betty Anne; Virginia; 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.

**O God, direct our hearts;
O God, rule our hearts.**

Lord Christ, you are life and you are salvation. Keep those who have died as your own forever.

**O God, direct our hearts;
O God, rule our hearts.**

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

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

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

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!



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.

Many thanks to The Rev. Marc Strong, who is our “supply surprise” for today. He and his wife, Kim, have moved here from the Diocese of Chicago, and are enjoying life here at Resurrection. Please give them a continued, very warm welcome!

Prayers & Thanksgivings

THIS WEEK'S PARISH PRAYER LIST

James; Chip; Kathy; Johnny; Karen H.; Sean B.; Rodney C.; Tabitha; Bob & Betty Anne; Virginia; 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

Christ Church, Rugby, TN
Holy Comforter - Lower Brule, SD
St. John the Baptist - Crow Creek, SD

Sunday, September 15, 2024

For Your Calendars

TODAY

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

Sept 29th

Acolyte: Mark Smith
EM: Seth Reichenbach
Lector: Alice Anderson
Usher: Art Stewarty & Monty Ross
Counters: Carolyn Parker & Jean Cardwell
Chancellor: Art Stewart
Coffee Host: Ginny Tolbert
Altar Guild: Kathleen Bailey
Flower Guild: Kathleen Bailey
Video: David Morehous

Next Week at Resurrection

Monday, 9/16

Friendship Kitchen

6:30pm - Vestry Meeting

7:00pm - AA (*open meeting*)

Thursday, 9/19

3:30pm - AA (*women only meeting*)

Friday, 9/20

9:30am - Prayers & Squares

Saturday, 9/21

8:00am - Parish Workday

Sunday, 9/22

8:00am - Holy Eucharist Service

10:30am - Holy Eucharist Service

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 15, 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 15, 2024

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

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.

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

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.

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."

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

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.

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,**

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.

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.*

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

Receiving Communion

All are welcome at God’s table. Hold out your hands and you will be given the bread. For now,

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
God be in my head

Hymnal 694

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.

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.

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.

Postcommunion Hymn

Lord, dismiss us

Hymnal 344

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.

The Dismissal

BCP 366

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

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

TODAY'S ART



Christ Blessing

probably made around 1510-20

Benedetto Diana (active 1482; died 1525)

Oil on wood

Dutch

The National Gallery, London

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Immediately identifiable by his long hair, beard and gesture of blessing, this kind of small close-up 'portrait' of Christ was hugely popular as an object of private devotion in the fifteenth and sixteenth centuries. Such portraits were produced in a number of workshops both north and south of the Alps.

But how could a Renaissance artist paint a portrait of someone who died in the first century? The idea of a portrait of Christ shown straight on and close up, often known as the Holy Face, was originally devised by Jan van Eyck, although his painting does not survive. His way of showing Christ – with widely spaced eyes and smoothly arched eyebrows running down into a long nose – was intended to resemble miraculous images that were thought not to have been made by human hands: the veil of Saint Veronica, which had been used to wipe Christ's face on the way to the Crucifixion, and the Mandylion of Edessa, the portrait Christ made by pressing his face to a piece of cloth. Christ sent this to the King of Edessa, curing him of a fatal illness. The image of the Holy Face became hugely popular and was reproduced many times.

Christ had of course been painted before van Eyck. Italian panel paintings of the thirteenth and fourteenth century by Cimabue and Giotto and earlier mosaics show a calm, stately, bearded Christ, hand raised in blessing. This type was imported into Netherlandish art by Rogier van der Weyden after a trip to Italy. His Braque Triptych of about 1452 (now in the Louvre, Paris) shows a similar Christ, one hand raised, the other holding a globe: the so-called 'Saviour of the World'.

Netherlandish painting was hugely popular in Italy, and the idea was picked up by Italian painters. Benedetto Diana's depiction follows other versions closely. Christ has neither crown, halo nor orb to help us identify him. He is dressed in red and blue, and is shown behind a small parapet. Like Antonello, Diana has signed his name on a cartellino attached to the parapet. Christ's right arm is rotated so that the edge is towards us, and the fingers of his left hand are stacked on top of each other so that they seem to jut outwards. His hands and arm cast shadows both across his body and on the parapet, emphasising his physical reality. His left hand rests on the parapet's edge and his right arm reaches over it, making us feel as if Christ shares our space – and making him more immediately accessible to the Renaissance worshipper.

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