



The Eighteenth Sunday of Pentecost

**Holy Eucharist, Rite II
September 22, 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

How firm a foundation

Hymnal 637

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 234

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

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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: Wisdom of Solomon 1:16-21-2:1, 12-22

Lector A reading from the Wisdom of Solomon

The ungodly by their words and deeds summoned death;

considering him a friend, they pined away
and made a covenant with him,
because they are fit to belong to his company.

For they reasoned unsoundly, saying to themselves,
“Short and sorrowful is our life,
and there is no remedy when a life comes to its end,
and no one has been known to return from Hades.

Let us lie in wait for the righteous man,
because he is inconvenient to us and opposes our
actions;

he reproaches us for sins against the law,
and accuses us of sins against our training.

He professes to have knowledge of God,
and calls himself a child of the Lord.

He became to us a reproof of our thoughts;
the very sight of him is a burden to us,
because his manner of life is unlike that of others,
and his ways are strange.

We are considered by him as something base,
and he avoids our ways as unclean;
he calls the last end of the righteous happy,
and boasts that God is his father.

Let us see if his words are true,
and let us test what will happen at the end of his life;
for if the righteous man is God’s child, he will help him,
and will deliver him from the hand of his adversaries.

Let us test him with insult and torture,
so that we may find out how gentle he is,
and make trial of his forbearance.

Let us condemn him to a shameful death,
for, according to what he says, he will be protected.”

Thus they reasoned, but they were led astray,
for their wickedness blinded them,
and they did not know the secret purposes of God,
nor hoped for the wages of holiness,
nor discerned the prize for blameless souls.

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**.

Lector We will read the Psalm in unison.

**1 Save me, O God, by your Name; *
in your might, defend my cause.**

**2 Hear my prayer, O God; *
give ear to the words of my mouth.**

**3 For the arrogant have risen up against me,
and the ruthless have sought my life, *
those who have no regard for God.**

**4 Behold, God is my helper; *
it is the Lord who sustains my life.**

**5 Render evil to those who spy on me; *
in your faithfulness, destroy them.**

**6 I will offer you a freewill sacrifice *
and praise your Name, O Lord, for it is good.**

**7 For you have rescued me from every trouble, *
and my eye has seen the ruin of my foes.**

The Epistle: James 3:13 - 4:3, 7-8a

Lector A reading from the Letter of James

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you

ask wrongly, in order to spend what you get on your pleasures.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

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

Sequence Hymn

When Jesus left his Father's Throne

Hymnal 480

The Gospel Lesson: Mark 9:30-37

All stand

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

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

Jesus and his disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again." But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

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

Sermon

The Rev. Amy Morehous

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.

The Nicene Creed

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

Friends, draw near to God, and God will draw near to you. With open and humble hearts, let us pray, saying, "We have asked wrongly before, O Lord; may this request be righteous."

Give to your Church, O God, wisdom from above. Let

us be known as people of peace, gentleness, and mercy.

**We ask you, O Lord;
May this request be righteous.**

In this time of transition, Lord, we ask your continuing grace shower down upon us. Help us trust in your providence and mercy.

**We ask you, O Lord;
May this request be righteous.**

O God, we pray for this earth, our island home. May we not be anxious about earthly things, but give us hope that you are refreshing the resources that we have not used wisely.

**We ask you, O Lord;
May this request be righteous.**

Heavenly Father, your son was betrayed, arrested, and killed: be with all captives and prisoners. Fill us with your mercy and wisdom. May our lives show forth the way of the righteous.

**We ask you, O Lord;
May this request be righteous.**

Holy God, we ask you to strengthen and heal our ailing loved ones. Bring forth in them good fruit and prosper all that they do in Jesus' name. Today we remember **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.

**We ask you, O Lord;
May this request be righteous.**

Lord, we pray for those who have died. We thank you for those who have showed us faith and wisdom. May we, following the example of our forebears, hold fast to those things that shall endure.

**We ask you, O Lord;
May this request be righteous.**

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

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**, 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 Peace**BCP 360**

All stand. The Celebrant says to the people

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

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

THE HOLY COMMUNION

The Celebrant says

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

The Liturgy of the Table

The second part of the liturgy moves to the

Offertory

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.

We would like to thank everyone in our Resurrection family for all the cards, notes, phone calls, and meals we received when our life was so difficult. They were all such a great help and comfort.

You all made such a heart felt difference in our lives and we thank you for your caring.

Rame & Janey Coombes

(All the containers are in the parish hall, so please pick up yours.)



St. John's Cathedral Choir Heads to the UK!

Your cathedral choir is going to Edinburgh, Scotland, and Durham, England in the summer of 2025 **and they want YOU go to with them!** After a visit to St. Mary's Cathedral, Edinburgh, the choir will head to Durham Cathedral for their summer residency. A full itinerary and expression of interest is available at www.stjohnscathedral.org.

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

9/22 - Julie Arledge
Michele Mott
9/23 - Isabella Mott

10/2 - David Morehous
10/4 - Richard Steele
10/9 - Jack Lefler
10/10 - Nancy Heathcote
10/12 - Ann Murphy
10/14 - Charlotte Moore
10/15 - Cal & Diane Van Koughnett
10/18 - Jackie Buttinelli
10/23 - Bob & Betty Anne Haldi
10/24 - Cath Wilkinson
10/25 - Alice Anderson & Craig Voris
Rob Deaton
Frank & Ruth Hennessy
Rodney & Cindy Hentchel
10/27 - Stephanie Fiebke
10/29 - Betsy Schwindt
10/30 - Beverly Baumgardner
10/31 - Sophie Fiebke

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

St. Joseph the Carpenter - Sevierville, TN
Advent Station - Calico, SD

Sunday, September 22, 2024

For Your Calendars

TODAY

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 Stewart & Monty Ross
Counters: Carolyn Paker & Jean Cardwell
Chancellor: Art Stewart
Coffee Host: Ginny Tolbert
Altar Guild: Kathleen Bailey
Flower Guild: Kathleen Bailey
Video: David Morehous

Oct 6th

Acolyte: Seth Reichenbach
EM: Dawson Hope
Lector: Bill Perry
Usher: Drew Hawley & Keytha Graves
Counters: Ginny Tolbert & Nelda Griffith
Chancellor: Dave St. John
Coffee Host: Jenny Lucas
Altar Guild: Keytha Graves & Drew Hawley
Flower Guild: Rosemary Kitts
Video: David Morehous

Next Week at Resurrection

Monday, 9/23

7:00pm - AA (open meeting)

Wednesday, 9/25

6:00pm - Vespers & Vino

Thursday, 9/26

3:30pm - AA (women only meeting)

Saturday, 9/28

9:30am - Daughters of the King Meeting

Sunday, 9/29

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 25th - Vespers & Vino

September 28th - Daughters of the King

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

Sunday, September 22, 2024

Check it out!

A New Franciscan Friar in East Tennessee



The Episcopal Diocese of East Tennessee is excited to announce the presence of a new Franciscan Friar in the diocese. Brother Dustin Odom completed his year of postulancy and officially became a Franciscan friar in the Order of St. Francis (OSF) on July 21, 2024. The blessing and installation of Br. Dustin into the Order of St. Francis took place at the DeKoven Episcopal Center in Racine, Wisconsin during the community's annual convocation.

The Order of St. Francis is a dispersed Anglican Religious Order with brothers active in ministry and service in the United States (The Episcopal Church) and Canada (The Anglican Church of Canada). Rather than living in community, the OSF Franciscan friars are embedded out in the world serving in their respective communities and parishes. The OSF Franciscans are active in ministries to the homeless, the poor, the marginalized, the hospitalized, the homebound, and those living in a nursing facility. Brother Dustin will enter a two year novitiate training period before taking his solemn vows as a professed Franciscan friar.

Brother Dustin is a member of St. John's Church in Johnson City and is active in Christian education at his parish. He plans to expand his ministry to the homebound. He is a public school teacher in the area.

A celebration of a Franciscan vocation will take place at St. John's Episcopal Church in Johnson City on September 22, 2024 at the 10:30 service. Representatives of the Order of St. Francis, members of other religious orders, and Br. Andrew Morehead, OC (Ecumenical Order of Charity) representing the diocese will be in attendance. All are invited to this historic celebration.

Sunday, September 22, 2024

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 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

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

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.

When we gather together we remember Jesus. Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own. We don't just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine and eat and drink.

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

The people stand or kneel. Then the Celebrant continues

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

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

The people stand or kneel, and the celebrant continues

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Celebrant and People

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

The Celebrant continues

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

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

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

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.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

The Great Amen is the only word in our Book of Common Prayer in all capital letters. It is the people's affirmation of all that has gone before, and has been a practice since the 2nd century. In this service, we sing our Amens.

This prayer of Jesus was given to his disciples as an example of how they should pray. The phrase "**Lord's Prayer**" is not used in the New Testament. It is similar to Jewish prayers: it begins with an address to God the Father, continues with petitions which ask God to act in a way which would achieve his purposes, and then has petitions which ask for God's help.

*The Celebrant 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.

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.

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
Lord of all hopefulness

Hymnal 482

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

God is love, let heaven adore him

Hymnal 379

The Dismissal

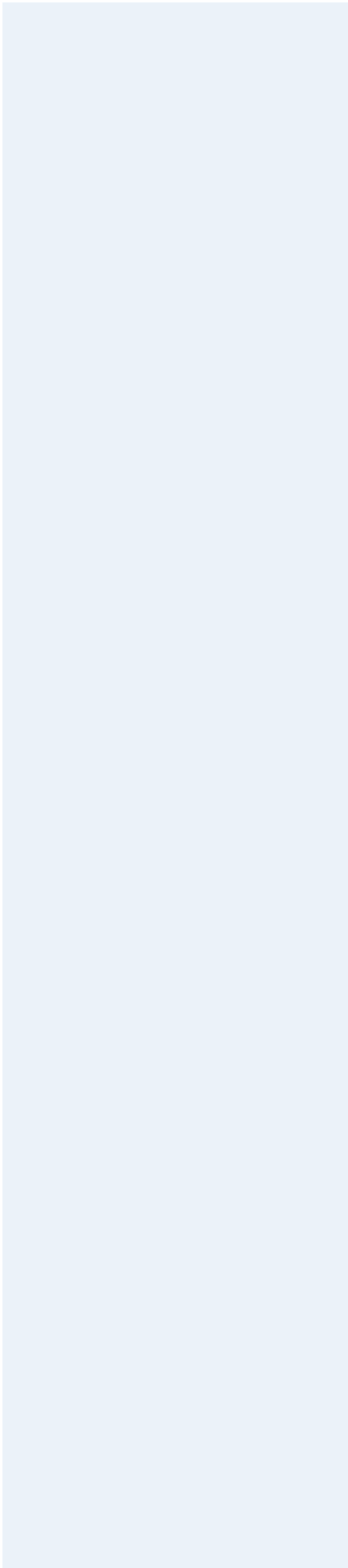
BCP 366

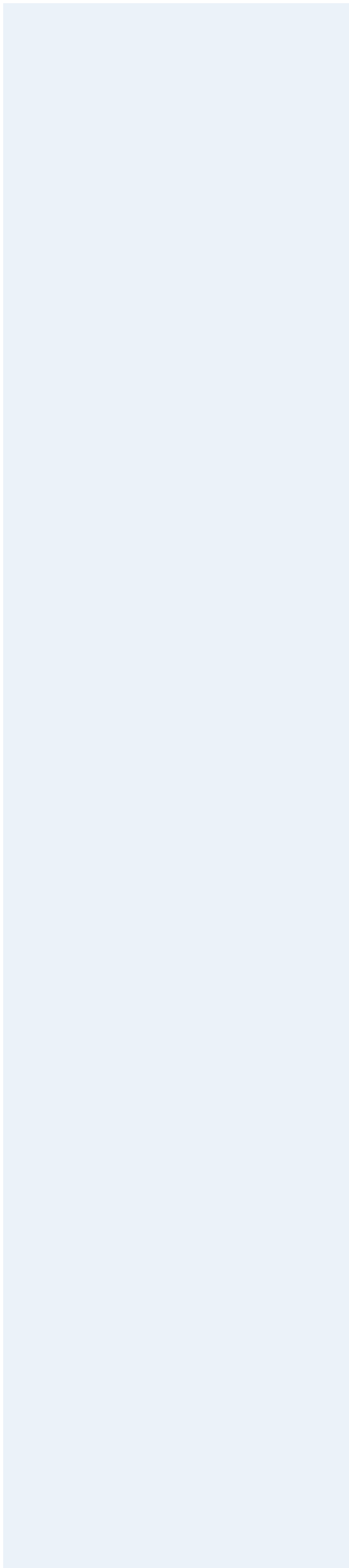
Celebrant Let us bless the Lord.
People **Thanks be to God.**

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

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 Child

1873

Carl Bloch (Danish, 1834-1890)

Oil on canvas

Skt. Nikolai Kirke, Holbaek, DK

This work is in the public domain in its country of origin and other countries and areas where the copyright term is the author's life plus 100 years or fewer.

Viewers cannot help but observe the loving, protective relationship as Christ affectionately puts His hand on the child's cheek and gestures toward him.

For over 40 years, The Church of Jesus Christ of Latter-day Saints has made heavy use of Bloch's paintings, mostly from the Frederiksborg Palace collection, in its church buildings and printed media. The church has produced films depicting scriptural accounts of Christ's public ministry, using Bloch's paintings as models for the colour, light and overall set design, as well as the movement of the actors in many of the films' scenes.

The church's interest in Bloch's work was generally kickstarted with Doyle L. Green, who valued the classically-trained realism of his artwork, as opposed to the trend towards abstraction in contemporary art of the time. It has been further argued that the Protestant lack of iconographic features in his works, as well as the lack of 'Catholic' motifs such as halos and wings, also helped to make his artworks comfortable for Latter-day Saint audiences.

<https://web.archive.org/web/20150706201137/http://carlbloch.byu.edu/>

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.

- ? 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
#episcopalloudon