



The Second Sunday After Epiphany

January 19, 2025

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 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!

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. *episcopalloudon*

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!

facebook.com/episcopalloudon



HOLY EUCHARIST, RITE II

THE WORD OF GOD

Prelude

We prepare for our time together. We take our places and allow the peaceful quiet to center and calm us.

Entrance Hymn

Christ is made the sure foundation

Hymnal 518

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.

Hymn of Praise

O praise ye the Lord! v.4 only

Hymnal 432

The Collect of the Day

BCP 163

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

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined

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 Collect of the Day is written to go along with both the season of the church year and the readings for the day. It summarizes the

attributes of God as revealed in the scripture for the day.

Reading and commenting on scripture goes back to the earliest services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when. This is known as a lectionary.

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**.

by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever.
Amen.

The Lessons

The First Lesson: Isaiah 62:1-5

Lector A reading from the Book of Isaiah

For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not rest,
until her vindication shines out like the dawn,
and her salvation like a burning torch.

The nations shall see your vindication,
and all the kings your glory;

and you shall be called by a new name
that the mouth of the Lord will give.

You shall be a crown of beauty in the hand of the Lord,
and a royal diadem in the hand of your God.

You shall no more be termed Forsaken,
and your land shall no more be termed Desolate;

but you shall be called My Delight Is in Her,
and your land Married;

for the Lord delights in you,
and your land shall be married.

For as a young man marries a young woman,
so shall your builder marry you,

and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

Lector The Word of the Lord.

People **Thanks be to God.**

Lector We will read the Psalm in unison.

- 5 Your love, O Lord, reaches to the heavens, *
and your faithfulness to the clouds.**
- 6 Your righteousness is like the strong mountains,
your justice like the great deep; *
you save both man and beast, O Lord.**
- 7 How priceless is your love, O God! *
your people take refuge under the shadow of
your wings.**
- 8 They feast upon the abundance of your house; *
you give them drink from the river of your
delights.**
- 9 For with you is the well of life, *
and in your light we see light.**
- 10 Continue your loving-kindness to those who
know you,*
and your favor to those who are true of heart.**

The Epistle: I Corinthians 12:1-11

Lector A reading from Paul's First Letter to the
Corinthians

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to

Meaning literally "a letter," the name **Epistle** was given to the first of the two New Testament readings in the eucharist. The majority of these passages are taken from the epistolary literature of the New Testament, such as the letters of Paul to communities of Christians in various places.

another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

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

Sequence Hymn

Glorious things of thee are spoken

Hymnal 523

The Gospel Lesson: John 2:1-11

All stand

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

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, “They have no wine.” And Jesus said to her, “Woman, what concern is that to you and to me? My hour has not yet come.” His mother said to the servants, “Do whatever he tells you.” Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. He said to them, “Now draw some out, and take it to the chief steward.” So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, “Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.” Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

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.

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.

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

Originally the entire service was viewed as our confession of faith. But, since the Sixth Century, the church has recited the **Nicene Creed** at the Eucharist. The word creed comes from the Latin credo for “I believe.”

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.

Recognition of New Vestry Members and New Wardens

The congregation being seated, the Presider stands in full view of the people. The candidates stand facing the celebrant.

The Celebrant says

Friends in Christ, we are all baptized by the one Spirit into one Body, and given gifts for a variety of ministries for the common good. Our purpose is to recognize these persons in the Name of God and of this congregation for a special ministry to which they are called.

The representative of the congregation says

I present to you Jenny Lucas to be admitted to the ministry of Senior Warden in this congregation.

People **Praise be to God, who has called you to this service.**

The representative of the congregation says

I present to you Karen Blakley and Bonnie Smith to be admitted to the ministry of Member of the Vestry in this congregation.

People **Praise be to God, who has called you to this service.**

Celebrant Let us pray. (Silence)

Look with favor upon those whom you have called, O God, and grant that they may be so filled with your Holy Spirit that they may minister in their chosen task with joy and steadfast devotion; through Jesus Christ our Savior. **Amen.**

The Prayers of the People

Gathering our hearts and minds, let us offer God the words of our hearts, saying Lord in your mercy, hear our prayer.

We pray for the church, pray for those who serve, those

The Ministers of the Church are lay persons, bishops, priests, and deacons. Lay persons are commissioned for their ministry by the Sacrament of Holy Baptism, and no form of commissioning for special functions is necessary. We wish, however, to recognize our new vestry members and wardens, and give them our blessings.

who pray, those who fear to enter its doors.
Lord in your mercy, **hear our prayer.**

We pray for our own diocese. For our clergy, for our bishop, priests and deacons, for new vestry members and wardens: Bonnie, Diane, Jenny, Karen, and Mark, and all our lay leaders and ministers and all who seek to follow God.

Lord in your mercy, **hear our prayer.**

We pray for our communities. Pray for those who work late shifts and long hours, for those who have no possibility of employment; for those who hunger for food and connection; for those who respond to emergencies and those who keep doors open.

Lord in your mercy, **hear our prayer.**

We pray for the needs of all the world's people; for good and strong leaders and for responsive politicians to turn their energies and hearts toward solutions providing lasting peace, adequate resources, and safety for all people.

Lord in your mercy, **hear our prayer.**

We pray for those who are anxious and depressed; for those who are addicted and weary; for those who are sick and suffering; for those who are waiting for diagnosis and those who are living with diagnosis. Especially we pray for **Kim; Aaron; Sarah; Killian; Frances & Becky; Stephen; the Hentchel family; Maurie; and all your children who suffer the effects of war, oppression, or natural disasters.**

The congregation may add their petitions or thanksgivings.

Lord in your mercy, **hear our prayer.**

We pray for the dying; pray for those who wait to meet their savior and for those who mourn the loss of them. Bring all souls into the loving embrace of your angels and into the light of your kingdom.

Lord in your mercy, **hear our prayer.**

We offer all these prayers with confidence in you, O Father of all; and you O Son who came among us; and you O Spirit who flows in us and the world. **Amen.**

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

The Officiant says to the people

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling

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

The Officiant says

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

The 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.

Announcements & Blessings

The Prayers of the People are followed by the **Confession of Sin**. We ask God's forgiveness for things done and things left undone. Private confession is not required in our church. However, for those particularly in need of unburdening themselves of past wrongs, private confession is offered. It can be an especially comforting way to turn away from past wrongs and set out on a new path. But most of the time we only need this time of prayer together as a community to recall our sins and to ask for God's forgiveness.

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

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!



Time to sign up and get to know a new small group of folks a little better! The sign up sheets for our Saints and Sinners dinner group are in the parish hall, waiting for you! We'll take names through the last Sunday in January and dinners will be held from February to June.

Saints and Sinners is a “supper club”, with small groups whose members take turns hosting a meal, with the host providing the entrée & beverages and the others providing the rest of the meal. Sharing meals is a great way to get to know your fellow parishioners better, so we hope you'll sign up and join us!

Our altar flowers this week are given to
the Glory of God
and
in loving memory of Charlie Stahr by Beth Stahr

Sunday, January 19, 2025

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

Kim; Aaron; Sarah; Killian; Frances & Becky; Stephen; the Hentchel family; Maurie; and all who suffer the violence of war and political unrest.

BIRTHDAYS & ANNIVERSARIES

1/3 - Wayne Tolbert
1/6 - Tony and Oralee Adams
Paul Fiebke, Sr.
1/10 - Andrew & Cath Wilkinson
1/16 - Diane Van Koughnett
1/18 - Erllys Ploeger
1/20 - Paul Fiebke, Jr.
1/30 - Janet Cardwell

CONTINUED PRAYER LIST

Claire	Sandy
Rob & Sherry	Cheri
Jane	Shannon
Jim	Mel
Wayne	Diana N.
Jack	Ashley
Raynella	Ed & Jean
Kim E.	Joe
Beverly	Grace
Virginia	Bob & Betty Anne
Rame & Janey	Johnny
Karen H.	

DIOCESAN PRAYERS

Christ - Chattanooga, TN
St. Andrew - Cherry Creek, SD
St. James - Bear Creek, SD
St. Luke - Iron Lightning, SD
St. Peter - Thunder Butte, SD
St. Philip - Dupree, SD

Sunday, January 19, 2025

For Your Calendars

TODAY

Acolyte: Monty Ross
EM: Jackie Buttinelli
Lector: Judy Egan
Usher: Drew Hawley & Keytha Graves
Coffee Hour: Ginny Tolbert
Chancellor: Betsy Schwindt
Counters: Bill Schwindt & David St. John
Video: Mark Blakley
Altar Guild: Keytha Graves & Drew Hawley
Flower Guild: Betty Martin

Jan 26th

Acolyte: Dawson Hope
EM: Jane Mocilac
Lector: Karin O'Callaghan
Usher: David St. John & David Baumgardner
Coffee Hour: Vicky St. John
Chancellor: David Baumgardner
Counters: Alice Anderson & Ginny Tolbert
Video: Monty Ross
Altar Guild: Keytha Graves & Drew Hawley
Flower Guild: Bev Baumgardner

Next Week at Resurrection

Monday, 1/20

7:00pm - AA (open meeting)

Wednesday, 1/21

11:00am - Fruit of the Spirit Zoom Study

Saturday, 1/25

9:30am - Daughters of the King

Sunday, 1/26

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.

COMING UP . . .

January 20th: Office Closed in observation of Martin Luther King Day
January 22nd: Fruit of the Spirit Zoom Study
January 25th: Daughters of the King meeting
January 26th: Father Spear-Jones returns

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

Sunday, January 19, 2025

Check it out!



Poetry, Prayer, and Pilgrimage

The Saints of Southern England

May 4 – 13, 2025

Especially designed for

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

Hosted by:

The Right Rev. Brian Cole
& The Ven. Laurie Brock



Space is limited. Register Today!

Download a brochure at portal.myfaithjourneys.com - Group Number 25002



Join the Rt. Rev. Brian Cole and the Ven. Laurie Brock as they travel throughout London and Southern England to visit significant cultural sites of both prayer and poetry in a modern day spiritual pilgrimage. Sites include:

Windsor Castle and St. George's Chapel, Windsor
St. Paul's and Southward Cathedral, London
The Tower of London, Thames River Cruise, Houses of Parliament, and Westminster Abbey
St. Augustine's Abbey and Canterbury Cathedral
Ely Cathedral, King's College, and Cambridge Cathedral
Norwich Cathedral and St. Julian's Shrine
Coventry Cathedral and Stratford-upon-Avon

The cost of the pilgrimage ranges depending on travel arrangements. With self-arranged airfare, the pilgrimage costs \$4,605. With included airfare with flights from Cincinnati or Nashville, the price is \$6,295. These prices are based on double occupancy rooming. Private/single occupancy is an additional \$965. For more information and trip conditions, please see the Episcopal Journey's website: <https://episcopaljourneys.com/episcopal-diocese-of-east-tn-england/>

Sunday, January 19, 2025

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 Anthem

Come, my way, my truth

Hymnal 487

The Celebrant invites the people's offerings

Doxology

**Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heavenly host:
praise Father, Son, and Holy Ghost.**

The Great Thanksgiving Eucharistic Prayer C

The Celebrant says

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

God of all power, Ruler of the Universe, you are worthy
of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast
expanse of interstellar space, galaxies, suns, the planets
in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

The Liturgy of the Table

Now we come to the second part of the service with the Liturgy of the Table. It is based on Jewish Fellowship meals, particularly the Passover observance. But this second half of the service is not communion in and of itself. It is the whole service, both parts, that make up the Eucharist.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

**By his blood, he reconciled us.
By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus

From the Latin for “holy,” the **Sanctus** is a hymn of adoration and praise based on the song of the seraphim as recorded in Isaiah’s vision of the Lord in the year King Uzziah died.

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. * Bless - ed is he who comes

in the name of the Lord. Ho - san - na in the

high - est. Ho - san - na in the high - est.

**Optional text:*

Bless - ed is the one

Then the Celebrant continues

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

Celebrant and People

We celebrate his death and resurrection, as we await the day of his coming.

The Celebrant continues

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open

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.

While the bread and wine remain the bread and wine, they are not unchanged. The significance of the bread and wine for those partaking of them changes radically. The elements of communion become the outward

signs of inward grace. That grace, or gift from God is Jesus' real presence in the Eucharist through the power of the Holy Spirit.

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.

The Lord's Prayer follows. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence, which is something that is also essential to our getting through the day.

our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

Hymnal S-147



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 and a period of silence is kept.



Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

The Celebrant says

The Gifts of God for the People of God.

Communion of the Faithful

We encourage you to come forward to receive Holy Communion as you feel comfortable. Remain seated, and the usher will direct you forward to the communion rail. Please remain standing to receive communion, and then return to your seat by the side aisle, so that traffic flows one way.

If you would prefer communion be brought to you at your seat, please let an usher know and, as always,

Receiving Communion
 We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us. 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.

Post Communion Prayer - a prayer of thanksgiving after communion that also seeks God's help for Christian service. This prayer expresses the transition of the Christian's attention from the mystery of sacramental participation to the engagement of Christian ministry.

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

Come, Holy Spirit, heavenly dove

Hymnal 510

Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People

**Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

WE GO INTO GOD'S WORLD

The Blessing

The priest blesses the people

Postcommunion Hymn

The Church's one foundation

Hymnal 525

The Dismissal

BCP 366

Celebrant Go in peace to love and serve the Lord.
People **Thanks be to God.**

Dismissal - As the celebration ends, we are charged to “Go in Peace to love and serve the Lord.” The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us in thanksgiving for all God’s good and gracious gifts.

Today's Art



The Wedding at Cana

c.1571

Paolo Caliari, known as Veronese (Italian, 1528-1588)

Oil on canvas

Gemäldegalerie Alte Meister, Dresden

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.

Paolo Caliari, known as Veronese (1528–1588), is, alongside Titian and Tintoretto, the most important representative of Venetian Renaissance painting. The Cuccina cycle, painted around 1571, is one of Veronese's main works. It bears the name of the commissioners, one of the richest families in Venice, and consists of four extremely large-format paintings: "The Adoration of the Magi", "The Wedding at Cana", "The Carrying of the Cross" and "The Madonna of the Cuccina Family". The cycle of paintings underwent a fundamental, research-intensive restoration from 2013 to 2017.

The painting [on the cover] shows Christ's first public miracle: when the wine ran out at a wedding feast in Galilee, Jesus turned water into wine (John 2: 1-11). This picture is a prime example of Veronese's compositional flair. The whole scene culminates in the cupbearer holding up his glass. Here Christ's gaze and the expert's scrutinizing assessment meet, so that the viewer feels as if he can actually experience the moment of the water's transformation.

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.

