



The Third Sunday After Epiphany

January 26, 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

Sprad, O spread, thou mighty word

Hymnal 530

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 215

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

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good

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.

News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Nehemiah 8:1-3, 5-6, 8-10

Lector A reading from the Book of Nehemiah

All the people of Israel gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the Lord had given to Israel. Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the Lord, the great God, and all the people answered, "Amen, Amen," lifting up their hands. Then they bowed their heads and worshiped the Lord with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the Lord your God; do not mourn or weep." For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength."

Lector The Word of the Lord.

People **Thanks be to God.**

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**.

Lector We will read the Psalm in unison.

- 1 The heavens declare the glory of God, *
and the firmament shows his handiwork.
- 2 One day tells its tale to another, *
and one night imparts knowledge to another.
- 3 Although they have no words or language, *
and their voices are not heard,
- 4 Their sound has gone out into all lands, *
and their message to the ends of the world.
- 5 In the deep has he set a pavilion for the sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.
- 6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it again; *
nothing is hidden from its burning heat.
- 7 The law of the Lord is perfect
and revives the soul; *
the testimony of the Lord is sure
and gives wisdom to the innocent.
- 8 The statutes of the Lord are just
and rejoice the heart; *
the commandment of the Lord is clear
and gives light to the eyes.
- 9 The fear of the Lord is clean
and endures for ever; *
the judgments of the Lord are true
and righteous altogether.
- 10 More to be desired are they than gold,
more than much fine gold, *
sweeter far than honey,
than honey in the comb.
- 11 By them also is your servant enlightened, *
and in keeping them there is great reward.
- 12 Who can tell how often he offends? *
cleanse me from my secret faults.
- 13 Above all, keep your servant from presumptuous sins;

let them not get dominion over me; *
then shall I be whole and sound,
and innocent of a great offense.

14 Let the words of my mouth and the meditation of my
heart be acceptable in your sight, *
O Lord, my strength and my redeemer.

The Epistle: I Corinthians 12:12-31a

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

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

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.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

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

Sequence Hymn

O Spirit of the living God

Hymnal 531

The Gospel Lesson: Luke 4:14-21

All stand

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

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

Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.

He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,

to proclaim the year of the Lord’s favor.”

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this

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.

scripture has been fulfilled in your hearing.”

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

Sermon

The Rev. Canon Michael Spear-Jones

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.

The Nicene Creed

BCP 358

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and
the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of
life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and
glorified.
He has spoken through the Prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

The Prayers of the People

Marvelous God who has brought forth many wonderful works, hear our prayers and answer our needs and hopes as we pray, Lord in your mercy, hear our prayer.

Help your church to see its strength in openness and cooperation, help us to forge bonds of mission and ministry with others that your glory might extend across the whole earth.

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

Let the light of truth and justice shine forth across our nation; may this nation be a place of peace and opportunity for all its people.

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

Send your Spirit upon this assembly that this might be a place of refuge, a beacon of hope, and a true embodiment of the Good News for our neighbors.

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

May your holy words guide us in our endeavor to be good stewards of your good creation, ensuring its abundance for ourselves and for those yet to be born.

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

Lift up the lowly and forgotten, gather the marginalized, and bring liberty to the oppressed that the power of your love might inspire all people.

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

Bring your healing spirit to bear in the lives of all who suffer from any sickness or infirmity. Let them know wholeness, wellness, and peace. Especially we pray for **Aaron; Sarah; Killian; 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.**

Receive the dying into your loving arms eternally; may

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.

we and they some day know you face to face in your coming age.

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

Hear the prayers of your people and answer us as you have answered your people across time so that we might feel your presence among us and strengthen us for the call of being agents of your love in the world. **Amen.**

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.

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.**

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!

Be sure to claim your Sunday on the Flower Guild's 2024 Altar Flower chart in the Parish Hall!

Our beautiful altar flowers are possible because of your support!. Each week one of our flower guild members shares their talent and time with us, by creating the arrangements we all enjoy, and it's wonderful when we can dedicate that work to the celebration, memory, or honor of a special person.

The sign-up poster can be found in the Parish Hall, on the bulletin board. On the poster sized sheet, there is a space for every Sunday in 2023 (with the exception of those weeks we don't have flowers like Lent and typically Advent). To claim your Sunday, just sign up on the space for the week you'd like. For each Sunday, the flower donation is \$50.00.

If that amount is a bit much for you alone, consider joining with a friend one Sunday. Or maybe your ministry or committee would like to chip in to fund a Sunday in celebration of its efforts, or in memory of a former member.

Please help us keep this important ministry viable by signing up to give the altar flowers on the Sunday of your choice.



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! Today is the last day to sign up! Dinners begin in February.

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!

Sunday, January 26, 2025

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

**Aaron; Sarah; Killian;
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 - Erlys 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

**St. James - Knoxville
All Angels - Spearfish, SD**

Sunday, January 19, 2025

For Your Calendars

TODAY

Acolyte: Drew Hawley
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

Feb 2nd

Acolyte: Dawson Hope
EM: Judy Egan
Lector: Liz Berg
Usher: David Baumgardner
& Garry Lucas
Coffee Hour: Betsy Schwindt
Chancellor: David Baumgardner
Counters: Ginny Tolbert &
Monty Ross
Video: Bob Cantine
Altar Guild: Bev Baumgardner
Flower Guild: Rosemary Kitts

Feb 9th

Acolyte: Mark Smith
EM: Drew Hawley
Lector: Keytha Graves
Usher: Art Stewart &
Monty Ross
Coffee Hour: Jackie Buttinelli
Chancellor: Art Stewart
Counters: Alice Anderson &
Jean Cardwell
Video: Monty Ross
Altar Guild: Bev Baumgardner
Flower Guild: Dianna Stimpson

Next Week at Resurrection

Monday, 1/27

7:00pm - AA (open meeting)

Wednesday, 1/29

11:00am - Fruit of the Spirit Zoom Study

Sunday, 2/2

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.

OFFERING COUNTERS:

Please plan on staying for a bit after the 10:30 service on February 2nd for a training session. Grab your coffee and treats from the parish hall, and join us in the conference room to get all the latest news from our treasurer, Sally Leonhard.

COMING UP ...

February 2nd - Father Marc Strong officiates
February 5th - Fruit of the Spirit Zoom Study
February 7-8th - Diocesan Convention
February 9th - Father RJ Powell returns

Sunday, January 26, 2025

Check it out!



CONVENTION EUCHARIST

Worship is at the heart of our life as East Tennessee Episcopalians. At each year's diocesan convention, a service of Holy Eucharist is held to ground our life together as Episcopalians.

This year's Convention Eucharist will take place at the Episcopal School of Knoxville, on Friday, February 7, at 6:00 pm. The service will be livestreamed at

<https://www.dioceseconvention.org/convention-eucharist/>

and on our social media channels for East Tennessee communities to stream locally.

Sunday, January 26, 2025

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 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

Immortal, invisible, God only wise

Hymnal 423

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.
People **And also with you.**
Celebrant Lift up your hearts.
People **We lift them to the Lord.**

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

The Liturgy of the Table

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 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.

Celebrant Let us give thanks to the Lord our God.
People **It is right to give him thanks and praise.**

Then, facing the Holy Table, the Celebrant proceeds

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.

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.

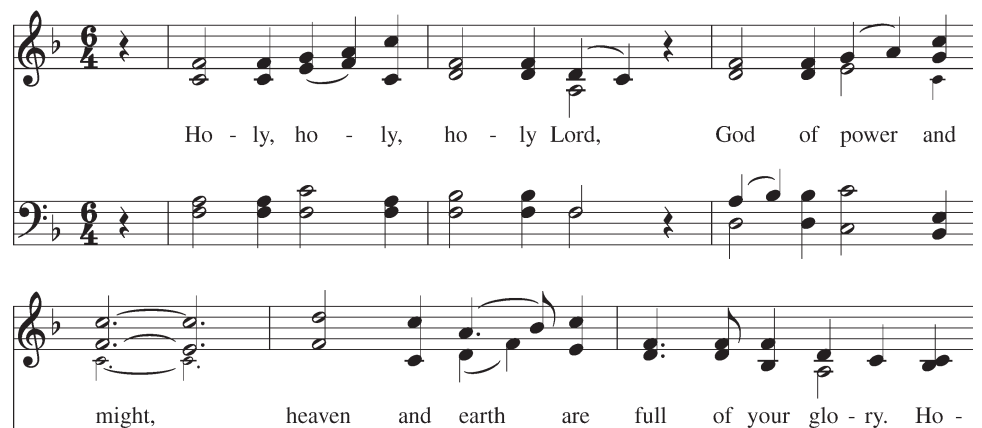
Have mercy, Lord, for we are sinners in your sight.

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



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.

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,

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. 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.

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 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 Celebrant breaks the consecrated Bread and a period of silence is kept.

Fraction Anthem

Hymnal S-164

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.

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.

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, 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

Breathe on me breath of God

Hymnal 508

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

Amazing grace!

Hymnal 671

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



Jesus in the Synagogue

1914

Joakim Skovgaard (Danish, 1856-1933)

Oil on canvas

David's Collection, Copenhagen

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Although he preferred not to talk about his faith and Christianity, Skovgaard never hid the fact that he to some extent perceived the work of an artist as a calling. 1 With art he could express the word of God, and therefore he created several works with biblical subjects and motifs and carried out many large and extensive decorative tasks, including the unique frescoes in Viborg Cathedral in the years 1901-1913.

The painting *Jesus in the Synagogue* is a preparatory work for the altarpiece *Jesus Speaks in the Synagogue in Nazareth* in Herning Church. The motif is taken from the Gospel of Luke and refers to a scene in chapter four, where Jesus reads from the book of the prophet Isaiah in the synagogue in his childhood town of Nazareth. He subsequently says that he is the Messiah, who will fulfill all prophecies and set the oppressed people free. The people around him praise his words, but when he says that God's word concerns everyone – and not just the inhabitants of Nazareth – they become furious. They chase Jesus out of the city and try to kill him, but Jesus evades by disappearing into the crowd on his way out of the city.

Skovgaard has depicted the moment when Jesus closes his book and turns his attention to the people around him in the synagogue. He is placed in the middle of the picture between two columns, wearing red clothes and with a luminous halo around his head, which are clear symbols of Jesus' divine status. The people around him turn their attention to him, except for a man who turns around in the foreground of the picture. His facial features correspond to Skovgaard's assistant at the time, Niels Larsen Stevns (1864-1941), who also carved the altarpiece's frame.

Thank you for joining us today! We hope to see you again soon.

We invite you to join us for worship at 8:00 or 10:30 am each Sunday.
If you can't make it in person, join us at 10:30, live on Facebook!
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