



# The Fifth Sunday After Epiphany

February 9, 2025

10:30 am



## GOOD MORNING!

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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

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To learn more about Resurrection, check out [www.episcopalloudon.com](http://www.episcopalloudon.com), email us at [office@episcopalloudon.com](mailto:office@episcopalloudon.com), or find us on Facebook or Instagram. *episcopalloudon*

Fill out a pew card or email [office@episcopalloudon.com](mailto: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](https://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

*Holy, Holy, Holy!*

**Hymnal 362**

*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 216**

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

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have

**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.

made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

## The Lessons

### The First Lesson: Isaiah 6:1-13

*Lector* A reading from the Book of Isaiah

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said:

“Holy, holy, holy is the Lord of hosts;  
the whole earth is full of his glory.”

The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: “Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!”

Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: “Now that this has touched your lips, your guilt has departed and your sin is blotted out.” Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” And I said, “Here am I; send me!” And he said, “Go and say to this people:

‘Keep listening, but do not comprehend;  
keep looking, but do not understand.’

Make the mind of this people dull,  
and stop their ears,  
and shut their eyes,

so that they may not look with their eyes,  
and listen with their ears,

and comprehend with their minds,  
and turn and be healed.”

Then I said, “How long, O Lord?” And he said:

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 response to the **Epistle** (the second reading), and the sermon and creed are our response to the **Gospel**.

“Until cities lie waste  
without inhabitant,  
and houses without people,  
and the land is utterly desolate;  
until the Lord sends everyone far away,  
and vast is the emptiness in the midst of the land.  
Even if a tenth part remain in it,  
it will be burned again,  
like a terebinth or an oak  
whose stump remains standing  
when it is felled.”

The holy seed is its stump.

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

### Psalm 138

BCP 793

*Lector*      We will read the Psalm in unison.

- 1 I will give thanks to you, O Lord, with my whole heart;\***  
**before the gods I will sing your praise.**
- 2 I will bow down toward your holy temple**  
**and praise your Name, \***  
**because of your love and faithfulness;**
- 3 For you have glorified your Name \***  
**and your word above all things.**
- 4 When I called, you answered me; \***  
**you increased my strength within me.**
- 5 All the kings of the earth will praise you, O Lord, \***  
**when they have heard the words of your mouth.**
- 6 They will sing of the ways of the Lord, \***  
**that great is the glory of the Lord.**
- 7 Though the Lord be high, he cares for the lowly; \***  
**he perceives the haughty from afar.**
- 8 Though I walk in the midst of trouble, you keep me safe;\***  
**you stretch forth your hand against the fury of**  
**my enemies;**  
**your right hand shall save me.**

**9 The Lord will make good his purpose for me; \*  
O Lord, your love endures for ever;  
do not abandon the works of your hands.**

### **The Epistle: 1 Corinthians 15:1-11**

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

I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you--unless you have come to believe in vain.

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them--though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

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

### **Sequence Hymn**

*Come, thou fount of every blessing*

**Hymnal 686**

### **The Gospel Lesson: Luke 5:1-11**

*All stand*

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.

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.

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

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

Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." When they had done this, they caught so many fish that their nets were beginning to break. So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." When they had brought their boats to shore, they left everything and followed him.

*Priest* The Gospel of the Lord.

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

**Sermon**

The Rev. RJ Powell

**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,**

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.

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.

**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**

God of promises, we come before you, acknowledging our limitations, but also giving voice to our hopes and needs that your promises might live within us, offering the desires of our hearts as we say, Lord in your mercy hear our prayer.

We pray for the people of God, called to witness and to serve; that we might persevere in taking up and continuing Jesus’ own earthly ministries.  
Lord in your mercy, **hear our prayer.**



We pray for those holding the authority of governance over your people; that you might inspire and lead them to always choose the greatest good and to respect the dignity of all people.

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

We pray for the places we make our homes; that they might be places where the gospel is known and followed and that we might be powerful icons of your love.

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

We pray for the created world, for the right and sustainable uses of the earth's resources; that all generations might know your intended abundance.

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

We pray for all who suffer and all who tend to their needs; let your healing presence be manifest in their lives. Especially we pray for **Jenon; Bob O.; 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.**

We pray for all who have died and for those who grieve. Keep them in your care and let us all rise together in your new age.

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

Almighty God, your steadfastness and devotion are beyond our understanding. Help us to see your works in our midst and to accept your invitation to abundant life, and all these we ask through your beloved, Christ Jesus, who with you and the Holy Spirit lives and reigns, world without end. **Amen.**

## 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*

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

**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 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*

# 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!

**FEB 16<sup>th</sup>**

**HOT  
POTATO!**

**Game Night & Potato Bar**

**SIGN UP IN THE PARISH HALL TO**

*Bring* Toppings,  
Desserts &  
Games

**TO SHARE**

**PARISH HALL  
4 O'CLOCK**

## VESTRY REMINDER

Beginning tomorrow evening, February 10th, Vestry's meetings are moving to the second Monday of each month, at 6:30 pm.

## RESURRECTION MEN

Our February Men's Group meeting will be on Saturday, February 15th beginning at 9:00 am in the Parish Hall. The discussion will focus on Lessons 6 (Power of Prayer) and 7 (Being Prepared) of the Daniel and Esther book.

Please join us for a thoughtful discussion and delicious breakfast.

Please reach out to Mark Hennes at [mhennes81@icloud.com](mailto:mhennes81@icloud.com) with any questions.

## ECW MEETING

All women of the church are invited to the Parish Hall on Friday, February 14th, at noon for our next ECW meeting, with what promises to be a wonderful talk by speaker Debbie Miller, from the Adult Community Training Center.



Also planned is the election of new officers, so don't miss it!

Lunch will be provided, so please sign up in the Parish Hall to let us know you plan to attend.

# Prayers & Thanksgivings

## THIS WEEK'S PRAYER LIST

**Jenon; Bob O.; Aaron; Sarah; Killian;  
and all who suffer the violence of war and political unrest.**

### BIRTHDAYS & ANNIVERSARIES

2/1 - Jackie Trombly  
2/3 - Rosemary Kitts  
2/8 - Jerry & Erlys Ploeger  
2/9 - John & Janet Cardwell  
Anne Wegener  
2/10 - Elizabeth Botica  
2/11 - Dianna Stimpson  
2/12 - Jean Cardwell  
2/22 - Tom Russell  
2/24 - Andrew Wilkinson  
2/28 - Andy Hadjian  
2/29 - Bill Perry

### 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.	Hentchel Family

### DIOCESAN PRAYERS

All Saints' - Morristown, TN  
St. Elizabeth - Wakpata, SD  
St. James - Mobridge, SD  
St. John Bullhead, SD  
St. Paul - Little Eagle, SD

Sunday, February 9, 2025

# For Your Calendars

TODAY

Acolyte: Monty Ross  
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

Feb 16th

Acolyte: Mark Smith  
EM: Bonnie Smith  
Lector: Tony Adams  
Usher: TBD & Dawson Hope  
Coffee Hour: Jenny Lucas  
Chancellor: TBD  
Counters: Bill Schwindt & TBD  
Altar Guild: Bev Baumgardner  
Flower Guild: Betty Martin

Feb 23rd

Acolyte: Drew Hawley  
EM: Monty Ross  
Lector: Alice Anderson  
Usher: Andy Hadjian & Keytha Graves-Elizabeth & Steve Botica  
Coffee Hour: Jenny Lucas  
Chancellor: Andy Hadjian & Nelda Griffith  
Counters: Ann Murphy  
Video: Bev Baumgardner  
Altar Guild: Bev Baumgardner  
Flower Guild: Bev Baumgardner

## Next Week at Resurrection

Monday, 2/10

6:30pm - Vestry Meeting  
7:00pm - AA (*open meeting*)

Wednesday, 2/12

11:00am - Fruit of the Spirit Zoom Study

Friday, 2/14

12:00pm - ECW Meeting

Saturday, 2/15

9:00am - Resurrection Men Meeting

Sunday, 2/16

8:00am - Holy Eucharist Service  
10:30am - Holy Eucharist Service  
4:00pm - Hot Potato!  
Game Night & Potato Bar

## COMING UP ...

February 10th - Vestry Meeting  
February 14th - ECW Meeting  
February 15th - Resurrection Men Meeting  
February 16th - Fr. RJ Powell returns

Sunday, February 9, 2025

# Check it out!

## Support Episcopal HBCU chaplains through gifts to Absalom Jones Fund

People of all backgrounds and faiths are invited to give generously to the Absalom Jones Fund in support of the work of two historically Black institutions of higher education in cultivating and preparing leaders: Voorhees University and Saint Augustine's University.

Many Episcopal congregations take dedicated offerings around Feb. 13 in observance of the Feast Day of Absalom Jones, the first Black priest ordained by the church.

"Absalom Jones recognized the transformative power of education," Bishop Michael Curry writes in a churchwide letter inviting donations. "These institutions continue his mission, providing a liberal arts education and robust campus ministries that shape young adults into ethical leaders."

Both Saint Augustine's University in Raleigh, North Carolina, and Voorhees University in Denmark, South Carolina, were founded after the Civil War to create educational opportunities for formerly enslaved people.

"The chaplains at Voorhees and Saint Augustine's play a crucial role in this formation, guiding students in their faith journey and helping them navigate the complexities of our world," Curry writes.

Donations to the historically Black colleges and universities (HBCUs) help support "the vital work of these chaplains" he says. "By investing in these students, we are investing in a future where love, justice, and reconciliation prevail."

**To give:** Make a donation online at [www.episcopalchurch.org/development/hbcu/](http://www.episcopalchurch.org/development/hbcu/), call (212) 716-6002, or scan the QR code below.



Sunday, February 9, 2025

*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.**  
People **Lift up your hearts.**  
Celebrant **We lift them to the Lord.**  
People Let us give thanks to the Lord our God.  
Celebrant **It is right to give him thanks and praise.**  
People

*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

## **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.

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

WLP 858

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.



### *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 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.

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.

## 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.*

## Fraction Anthem

Hymnal S-164

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, 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

*The God of Abraham praise*

**Hymnal 401**

### 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.

**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.

## 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

*Be thou my vision*

Hymnal 488

### The Dismissal

BCP 366

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





# Today's Art



## **The Miraculous Draught of Fishes**

**1545**

Jacopo Bassano (Venetian, c.1510-1592)

Oil on canvas

National Gallery of Art, Washington D.C.

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. (In the United States copyright term is life + 70 years)

This painting, which came to light in 1989, is a major addition to the work of Jacopo Bassano. One of the four leading mid-to-late 16th-century Venetian painters, Jacopo is less well-known than are his contemporaries Titian, Veronese, and Tintoretto. Only with the exhibition of his work in his native town of Bassano del Grappa in 1992 did the artist finally get the recognition he deserves.

As we learn from the painter's account book, *The Miraculous Draught of Fishes* was ordered in April 1545 by the Venetian governor of Bassano, Pietro Pizzamano. Returning to Venice later that same year, the patron took his picture with him, where, in 1547, Titian copied it for the background of an altarpiece he painted. The aesthetic appeal of *The Miraculous Draught of Fishes* lies in the way the brilliant hues of rose red, ocher, and green are set off against the broad expanse of blue water. Jacopo's colorful tableau, extending across the width of the canvas, has an almost vertiginous effect, in which the play of gestures and expressions of Christ, Peter, and Andrew on the left contrasts with the denser grouping of Zebedee and his sons James and John on the right. Uniting the two groups of apostles is the dramatic form of Andrew's billowing cape, a signature motif of the artist. Bassano further enlivened the composition through the careful observation of nature, reflected in Zebedee's oaring, the fish struggling in the net, and the view of his native town in the upper right.

(Text by David Alan Brown, published in the National Gallery of Art exhibition catalogue, *Art for the Nation*, 2000)

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