



The Twelfth Sunday of Pentecost

**Holy Eucharist, Rite II
August 16, 2026
8:00 & 10:30 a.m.**



THE EPISCOPAL
CHURCH OF THE RESURRECTION



GOOD MORNING!

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. Also, 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* (BCP), the red book in your pew rack. If you'd prefer to use the book to follow the service, BCP pages are noted. Unless otherwise noted, our hymns are from *The Hymnal 1982*, the blue book in the pew rack. Hymns marked "S-xxx" refer to Service music, found in the very front of the book. Service music precedes the regular congregational hymns. For example, S-280 (The Gloria) is found before Hymn #1.

Select annotations taken from Annotations © 2001 Frank Logue

To learn more about Resurrection, check out www.episcopalloudon.com, email us at office@episcopalloudon.com, or find us on Facebook or Instagram.

Fill out a pew card or email office@episcopalloudon.com to be placed on 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)
or watch past services on YouTube@ChurchoftheResurrectionLoudon.

HOLY EUCHARIST, RITE II

Prelude

Entrance Hymn

Praise, my soul, the King of heaven

Hymnal 410

THE WORD OF GOD

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.**

The Gloria *(Spoken at 8 / Sung at 10:30)*

Hymnal S-280

Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,

We prepare for our time together.

We take our places and allow the peaceful quiet to center and calm us.

Our 8 a.m. service is spoken, so please disregard references to music. Our 10:30 a.m. service is choral.

The bold portions

are the parts the congregation says together. Remember that *liturgy* means “worshiping together.” It is important that we make our responses in a good, strong voice.

The first prayer, said by the celebrant, is the **Collect**

for Purity. A collect is a particular form of prayer, which names some attribute of God or something God has done, asks for something specific, and then closes with praise to God.

The service continues now with a **Song of Praise.** This song centers the service on the God we are gathered to praise in our worship.

with the Holy Spirit,
in the glory of God the Father. Amen.

The Collect of the Day

is written to go along with both the seasons of the church year and the readings for the day. It summarizes the attributes of God as revealed in the Scripture for the day.

The Collect of the Day

BCP 232

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

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Genesis 45:1-15

Lector A reading from Genesis

Joseph could no longer control himself before all those who stood by him, and he cried out, "Send everyone away from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him,

‘Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.’ And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honored in Egypt, and all that you have seen. Hurry and bring my father down here.” Then he fell upon his brother Benjamin’s neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

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

Psalm 133

BCP 787

Lector We will read the Psalm responsively by half verse.

- 1 Oh, how good and pleasant it is,
 when brethren live together in unity!
- 2 It is like fine oil upon the head
 that runs down upon the beard,
- 3 Upon the beard of Aaron,
 and runs down upon the collar of his robe.
- 4 It is like the dew of Hermon
 that falls upon the hills of Zion.
- 5 For there the Lord has ordained the blessing:
 life for evermore.

The Epistle: Romans 11:1-2a, 29-32

Lector A reading from Paul’s letter to the Romans

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they

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**.

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.

have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

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

Sequence Hymn *Please stand as able.*

There's a wideness in God's mercy (vv. 1 & 2)

Hymnal 470

The Gospel Lesson: Matthew 15:10-20, 21-28

All stand.

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

Jesus called the crowd to him and said to them, "Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles." Then the disciples approached and said to him, "Do you know that the Pharisees took offense when they heard what you said?" He answered, "Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit." But Peter said to him, "Explain this parable to us." Then he said, "Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile."

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she

came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

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

Sequence Hymn

There’s a wideness in God’s mercy (v. 3)

Hymnal 470

Sermon

The Rev. Dr. Marc Strong

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.

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.”

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.

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 Prayers of the People Form VI BCP 392

Please assume a posture of prayer, whether standing, kneeling, or sitting.

The leader and people pray responsively.

In peace, we pray to you, Lord God.

For all people in their daily life and work
**For our families, friends, and neighbors, and
for those who are alone.**

For this community, the nation, and the world,
For all who work for justice, freedom, and peace.

For the just and proper use of your creation;
**For the victims of hunger, fear, injustice,
and oppression.**

For all who are in danger, sorrow, or any kind of trouble;
**For those who minister to the sick,
the friendless, and the needy.**

For the peace and unity of the Church of God;
**For all who proclaim the Gospel, and all who
seek the Truth.**

For Sarah, Archbishop of Canterbury; Sean, our
Presiding Bishop; and Brian, our Bishop; and for all
bishops and other ministers.

For all who serve God in his Church.

For the special needs and concerns of this congregation,
**We pray especially for Emma, Ingrid, Bill S.,
the Hennessy family, Bill & Martha F.,
Jackie & Russ C., Jeanette, Walter, Vicky &
Dave, & all who are in pain or distress.**

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!



**ALTAR FLOWERS
ARE GIVEN TODAY BY JACK & LINDA
LEFLER TO THE GLORY OF GOD AND IN
HONOR OF ALL THE MEMBERS OF THE
FLOWER GUILD, WHO PERFORM SUCH A
WONDERFUL MINISTRY.**



Everyone seemed to enjoy our Old-Fashioned Ice Cream Social this past Sunday, and a special shout out goes to Holly Pate and Diane Van Koughnett from Parish Life for helping organize and facilitate this special event. Let's do it again soon!



Perk Up!

**Please Consider Hosting
Coffee Hour**



The fellowship we enjoy while sharing a cuppa Joe is the highlight of the week for many. However, there is a cost, which is less burdensome when we share the load. Please consider being a host, as you feel led, with your gifts of hospitality & encouragement of one another.



Sunday, August 16, 2026

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

Emma, Ingrid, Bill S., the Hennessy family, Bill & Martha F., Lee R., Jackie & Russ C., Lee R., Jeanette, Walter R., & Vicky & Dave.

CONTINUED PRAYER LIST

Pam & Dave, Jim N., Brian E., Jim, Daphne, Rosemary O., the Hentchel family, Pat, Claire, Sandy, Rob, Sherry, Jim, Mel, Wayne, Diana N., Ashley, Kim E., Joe, Beverly, Virginia, Grace, & Johnny.

PRAYERS FOR OUR VESTRY & SEARCH COMMITTEE

Vestry Class of 2026: Alice Anderson, Jenny Lucas, Dianna Stimpson

Vestry Class of 2027: Beverly Baumgardner, Karen Blakley, Mark Hennes,

Vestry Class of 2028: Holly Pate, Bonnie Smith, Tom Russell

Search Committee: Alice Anderson, Steve Botica, Rosemary Kitts, Sally Leonhard, Andrew Wilkinson, and Ben Williams

AUGUST BIRTHDAYS

Judy Keller	August 3
Bryan Ledyard	August 3
Alice Anderson	August 5
Pam McAfee	August 12
Linda Lefler	August 24
Gloria Andrezejewski	August 25
Jen Hennes	August 27

Office Hours

Tuesdays & Fridays	10 am – 2 pm
Wednesdays	12 pm – 4 pm
Mondays & Thursdays	closed

AUGUST ANNIVERSARIES

Betsy & Bill Schwindt	August 1
Diana & Pete Stimpson	August 5
Karen & Mark Blakley	August 13

For pastoral needs **during regular office hours**, please contact the office at 865-986-2390 or office@episcopalloudon.com).

For **urgent after-hours pastoral needs**, please call **865.242.9240**. The chairs of the Pastoral Care Committee can be reached at this number and are able to connect you with pertinent resources.

Senior Warden Bonnie Smith:
SeniorWarden@EpiscopalLoudon.com

Junior Warden Mark Hennes:
JuniorWarden@EpiscopalLoudon.com

Sunday, August 16, 2026

For Your Calendars

THIS WEEK

August 16	8:00	10:30 a.m.		
Acolyte	Holly Pate	Drew Hawley	Altar Guild	Donna Jackson
Euch. Minister	Judy Hadjian	Monty Ross	Flower Guild	Betty Martin
Lector	Jack Lefler	Keytha Graves	Organist	Jedediah Dahl
Ushers	Jerry Ploeger	Art Stewart & Andy Hadjian	Preacher &	
Coffee Hour	Cal Van Koughnett	Jenny Lucas	Celebrant	Marc Strong
Video		Bill Schwindt	Offering Counters	Alice Anderson
Chancellor	Diane Van Koughnett	Nelda Griffith		& Andy Hadjian

NEXT WEEK

August 23	8:00	10:30 a.m.		
Acolyte	Jack Lefler	Mark Smith	Altar Guild	Janey Coombes & Judy Egan
Euch. Minister	Andrew Wilkinson	Bonnie Smith	Flower Guild	Bev Baumgardner
Lector	Diane Van Koughnett	Bill Perry	Organist	Jedediah Dahl
Ushers	Jerry Ploeger	Drew Hawley &	Preacher	
		Keytha Graves	& Celebrant	Bo Townsend
Coffee Hour	Rosemary Kitts	Betsy Schwindt	Video	Bob Cantine
Chancellor	Peggy Rogers	David Baumgardner	Offering Counters	Ginny Tolbert &
				Monty Ross

This Week at Resurrection

Monday, August 17

Lay Worship Leader Training will be in the sanctuary with the Rev. R.J. Powell from 1 to 3 p.m.

AA will meet in the undercroft at 7 p.m.

Wednesday, August 19

The Vestry will meet in the Parish Hall conference room at 1 p.m.

Thursday, August 20

Prayers & Squares will meet in the Parish Hall at 9:30 a.m.

Saturday, August 22

Resurrection Men will meet in the Parish Hall at 9:00 a.m.

Daughters of the King will meet in the Parish Hall conference room at 9:30 a.m.

Coming Soon to Resurrection

Sunday, August 23

Bo Townsend will be preaching and celebrating at the 8 & 10:30 a.m. services.

Wednesday, August 26

The staff will meet at 1 p.m.

Sunday, August 30

The Rev. Mary Davis will be preaching & celebrating at the 8 & 10:30 a.m. services.

Thursday, September 18

The Pastoral Care Committee will meet in the downstairs conference room at 1:30 p.m.

Sunday, September 27

Save the date for our Gala Stewardship Kickoff event hosted by Elizabeth & Steve Botica.

Check it out!

Meet the Diocesan Staff

THE REV. CANON JOE WOODFIN

CANON TO THE ORDINARY

jwoodfin@dioet.org

865-966-2110

Contact Joe with questions about:

Clergy Deployment/Transition Ministry

Congregational Vitality

Clergy Life

Clergy Discipline

Constitutions, Canons, and Bylaws



The Rev. Canon Joe is a native of East Tennessee, having grown up in South Pittsburg. There he learned a love for church, for the Appalachian Mountains, and for cast iron cookware—all topics which continue to occupy his imagination to the present day.

Joe was ordained in 2015 and served parishes in Middle Tennessee, East Tennessee, and Florida before becoming Canon to the Ordinary in the East Tennessee Diocese. Prior to ordination, Joe attended the School of Theology of the University of the South (Yea, Sewanee's Right!), where he served as president of the student body. Before seminary, Joe was a partner in his family's small printing business, which is why he loves paper and ink so much.

No stranger to diocesan service, Joe served as president of the Standing Committee of East Tennessee and chair of the Board of Examining Chaplains while he was associate rector at St. Paul's, Chattanooga. He also has been honored to serve on the boards of several community and social service nonprofits in the past decade.

In his spare time, Joe enjoys spending time with family and friends. He also loves to lift weights, play racquetball, read, recite poetry, cook in cast iron, and dabble in other hobbies.

Sunday, August 16, 2026

Gracious God, give the members of our Search Committee wisdom and understanding as they discern your will. Grant them the gifts of honesty to speak the truth in love, openness to the ideas of others and the Holy Spirit, and the willingness to see your light shining on the path ahead.

The people may add their petitions or thanksgivings, silently or aloud.

Hear us, Lord;
For your mercy is great.

Celebrant: O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **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:

**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 **Confession of Sin** helps us examine our hearts and hear of God's forgiveness. We ask God's forgiveness for things done and things left undone.

The Officiant says:

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

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

The Peace

BCP 360

All stand. The Celebrant says to the people:

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

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

Announcements &

Blessings of Birthdays & Anniversaries & Bidding Farewell to Donna Jackson

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 Congregation, please join the choir in singing.
Sing praise to God who reigns above Hymnal 408*

The Celebrant invites the people's offerings.

(Spoken at 8:00 a.m.)

Celebrant All things come of thee, O Lord;
People **And of thine own have we given thee.**

Doxology *(Sung at 10:30 a.m.)* (v. 3) **Hymnal 380**

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

The Liturgy of the Table

The second part of the liturgy moves to the Table. It is based on Jewish fellowship meals, particularly the Passover observance. We begin with the **Offertory**. We place the bread and the wine, as well as our collected offerings, on the altar in thanksgiving for all God has provided.

The Great Thanksgiving Eucharistic Prayer A

The Celebrant says:

Sursum Corda (Lift Up Your Hearts) *(Spoken at 8 / Sung at 10:30)*

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People (Spoken at 8 / Sung at 10:30)

Sanctus

Hymnal S-125

**Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The people stand or kneel. Then the Celebrant continues:

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

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

In this season, we use
**Eucharistic Prayer
A**, from the *Book of
Common Prayer*, p. 361.

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 the story as we, too, take the bread and wine and eat and drink.

From the Latin for "holy," the **Sanctus** of 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.

The people stand or kneel, and the celebrant continues.

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues:

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

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

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

AMEN. (*Spoken at 8 / Sung at 10:30*)

Hymnal S-146

And now, as our Savior Christ has taught us, we are bold to say,

Celebrant and People:

"The mystery of faith" echoes 1 Timothy 3:9, and has been used in Eucharistic Prayers since the seventh century.

The Great Amen is the only word in our *Book of Common Prayer* in all capital letters. It is the people's affirmation of all that has gone before and has been a practice since the second century.

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.
A period of silence is kept.*

Celebrant Alleluia. Christ our Passover is sacrificed for us;
People Therefore let us keep the feast. Alleluia.

Fraction Hymn *(Spoken at 8 / Sung at 10:30)* Hymnal S-163

Lamb of God, you take away the sins of the world;
have mercy on us.

Lamb of God, you take away the sins of the world;
have mercy on us.

Lamb of God, you take away the sins of the world;
grant us peace.

The Celebrant says:

The Gifts of God for the People of God.

Communion of the Faithful

*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

Deck thyself, my soul, with gladness

Hymnal 339

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

Receiving Communion

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

After Communion, the Celebrant says:

Let us pray.

Celebrant and People:

BCP 365

**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.

Recessional Hymn

O Zion, haste

Hymnal 539

The Dismissal

BCP 366

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

Postlude

The Blessing: a priestly blessing first began with bishops in the fourth century then spread in practice by priests when the bishop was not present.

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

TODAY'S ART



Joseph with Jacob in Egypt, 1518
Pontormo (1494-1556/7) Italy
The National Gallery, London

<https://www.nationalgallery.org.uk/paintings/pontormo-joseph-with-jacob-in-egypt>

https://commons.wikimedia.org/wiki/File:Saint_Sophia_The_Wisdom_of_God_-_Google_Art_Project.jpg

This is one of the panels created to decorate the bedchamber of the banker Pierfrancesco Borgherini in honor of his marriage in 1515. It was the latest and most advanced of a series painted for the room by several Florentine artists. The paintings tell the story of Joseph from the Old Testament.

In this picture, the concluding episodes of the story of Joseph and Jacob are ingeniously condensed. There are four separate episodes combined here: Joseph introducing his father, Jacob, to the Pharaoh of Egypt; Joseph on a chariot, hearing a petition from the victims of famine; Joseph with his sons, climbing the staircase to visit the dying Jacob; and Jacob blessing Joseph's sons.

Jacob is the elderly man in the white hooded gown who holds a stick and leans on a boulder in the center of the painting as he rests on his journey to Egypt. Joseph, as Pharaoh's vizier, sits on a chariot in the bottom right of the painting, deciding who should receive grain during the famine that he foretold. The elderly Jacob appears again wearing blue in the left foreground, kneeling at Pharaoh's feet as Joseph introduces him. Joseph holds the hand of his own son as he takes him up the steps to visit the dying Jacob. In the concluding episode at the top right we see Joseph at his father's bedside as Jacob blesses Joseph's sons. This type of picture, in which several parts of a story are shown simultaneously, is known as a continuous narrative.

The story here is fragmented, almost like snatches from a dream. The stage set is oddly ill-defined, with sweeping curves and figures of different scales. The bright, acid colours are influenced by Michelangelo's later work. Pontormo's idiosyncratic vision, with scenes such as this seemingly painted from dreamlike imagination, makes him a central figure among the artists pursuing assertively individual styles in Florence at the time, today often described as Mannerists. The little boy with the black hat and basket sitting on the bottom step of Pharaoh's palace is said in Vasari's *Lives of the Artists* to be a portrait of Pontormo's apprentice, Bronzino, a key figure among Mannerists; see for example his famous *Allegory with Venus and Cupid*.

GLORIFYING GOD BY
REFRESHING SOULS | BRIDGING COMMUNITIES | ENGAGING PEOPLE IN SERVICE

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