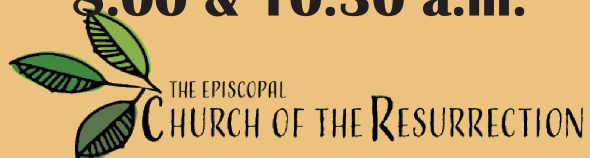




The Thirteenth Sunday of Pentecost

**Holy Eucharist, Rite II
August 23, 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

*Voluntary in C Major, Op. 5, No. 1
(Adagio & Andante)*

John Stanley

We prepare for our time together.

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

Entrance Hymn

Glorious things of Thee are spoken

Hymnal 523

The 8 a.m. service is spoken, while the 10:30 a.m. service is choral.

THE WORD OF GOD

All standing, the Celebrant says:

BCP 355

Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

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 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 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 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,**

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.

**Jesus Christ,
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.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Lessons

The First Lesson: Exodus 1:8—2:10

Lector A reading from Exodus

Now a new king arose over Egypt, who did not know Joseph. He said to his people, “Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, “When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.” But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, “Why have you done this, and allowed the boys to live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are

vigorous and give birth before the midwife comes to them.” So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, “Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.”

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, “This must be one of the Hebrews’ children,” she said. Then his sister said to Pharaoh’s daughter, “Shall I go and get you a nurse from the Hebrew women to nurse the child for you?” Pharaoh’s daughter said to her, “Yes.” So the girl went and called the child’s mother. Pharaoh’s daughter said to her, “Take this child and nurse it for me, and I will give you your wages.” So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh’s daughter, and she took him as her son. She named him Moses, “because,” she said, “I drew him out of the water.”

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

Psalm 124

BCP 781

Lector We will read the Psalm responsively by half verse.

- 1 If the Lord had not been on our side,
 let Israel now say;
- 2 If the Lord had not been on our side,
 when enemies rose up against us;
- 3 Then would they have swallowed us up alive
 in their fierce anger toward us;

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**.

4 Then would the waters have overwhelmed us
and the torrent gone over us;
 5 Then would the raging waters
have gone right over us.
 6 Blessed be the Lord!
he has not given us over to be a prey for their teeth.
 7 We have escaped like a bird from the snare of the fowler;
the snare is broken, and we have escaped.
 8 Our help is in the Name of the Lord,
the maker of heaven and earth.

The Epistle: Romans 12:1-8

Lector A reading from Paul's letter to the Romans

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

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

Sequence Hymn *Please stand as able.*

You are the Christ, O Lord (v. 1)

Hymnal 254

The Gospel Lesson: Matthew 16:13-20 *All stand.*

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

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.

When Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

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

Sequence Hymn

You are the Christ, O Lord (v. 2)

Hymnal 254

Sermon

Rev. Bo Townsend

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.**

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.”

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.

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.

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 DAVID & BEV BAUMGARDNER
TO THE GLORY OF GOD AND IN
CELEBRATION OF THEIR WEDDING
ANNIVERSARY.**

A big thank you to all of our ECW angels for your incredible generosity during our recent school supply drive for Loudon Elementary School. When we delivered the donations, the school staff was thrilled to receive so many boxes and deeply appreciative that The Church of the Resurrection supported them in this way. This was an important community outreach project, and we truly appreciate everyone who helped with this mission!



Companions is a small group that provides spiritual formation opportunities for women. In our group, we pick books or courses of interest that provide in-depth study of topics related to spiritual growth or disciplines. Although we concentrate on spiritual development, we participate in lively group discussions and fellowship throughout the year!

The Companions group resumes meeting weekly on Mondays at 10:30 a.m., beginning August 31, in the conference room downstairs in the Parish Hall. For our first meeting, we will discuss our summer reading book, *Ladder to the Light*, by Steven Charleston. At this meeting, we also will choose our next book for discussion.

Even if you have not been a part of Companions before (or read the book), you are invited to join us on August 31. Feel free to contact Bev Baumgardner if you have any questions about our group.

Sunday, August 23, 2026

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

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

CONTINUED PRAYER LIST

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

PRAYERS FOR OUR VESTRY

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

Rector 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 23, 2026

For Your Calendars

THIS WEEK

August 23	8:00	10:30 a.m.	Altar Guild	Bev Baumgardner
Acolyte	Jack Lefler	Mark Smith	Flower Guild	Bev Baumgardner
Euch. Minister	Andrew Wilkinson	Bonnie Smith	Organist	Jedediah Dahl
Lector	Diane Van Koughnett	Bill Perry	Preacher	
Ushers	Jerry Ploeger	Drew Hawley & 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

NEXT WEEK

August 30	8:00	10:30 a.m.	Altar Guild	Keytha Graves & Drew Hawley
Acolyte	Judy Hadjian	Monty Ross	Video	Bill Schwindt
Euch. Minister	Holly Pate	Drew Hawley	Flower Guild	Judy Hadjian
Lector	Peggy Rogers	Tony Adams	Organist	Jedediah Dahl
Ushers	Andrew Wilkinson	Andy Hadjian & David Baumgardner	Preacher & Celebrant	Mary Davis
Coffee Hour	Linda Lefler	Ginny Tolbert	Offering Counters	Andy Hadjian
Chancellor	Diane Van Koughnett	Art Stewart		Ann Murphy

This Week at Resurrection

Monday, August 24

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

Wednesday, August 26

The staff will meet at 1 p.m.

Coming Soon to Resurrection

Sunday, August 30

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

Monday, August 31

Companions will meet in the downstairs conference room of the Parish Hall at 10:30 a.m.

Sunday, September 6

Please join us for Morning Prayer during both services this week.

Monday, September

The office will be closed in observance of Labor Day.

Thursday, September 18

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

Sunday, September 27

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

Sunday, August 23, 2026

Check it out!

Meet the Diocesan Staff

JON HUMBER

EPISCOPAL ENGAGEMENT SPECIALIST

jhumber@dioet.org

865-966-2110

Contact Jon with questions about:

Scheduling: Appointments with the Bishop or Canon to the Ordinary (please be sure you have consulted with your local clergy and/or lay leadership before requesting)

Clergy: Letters dismissory, letters of good standing, re-marriage petitions, other canonical or churchwide needs

Discernment: Questions about the discernment process for ordained ministry

Constitution and Canons: General questions (in consultation with other Diocesan leaders as necessary)

Convention: Registration questions



Jon grew up in East Tennessee, splitting time between the Knoxville and Chattanooga areas, and has been a chorister at St. John's Cathedral since 2000. He also served as a band director in Knox County public schools for 16 years, and he plays trombone for various civic and church functions around town. He graduated from the University of Tennessee with a degree in Music Education in 2003, but he has a wide variety of career experience from outdoor education and adventure activities to First Responder training and public health emergency response.

Jon and his wife Kathryn live in north Knoxville with their precocious dog and even more precocious son. In his spare time, he enjoys woodworking, working on their 100-year-old house, tending the yard, arranging (and occasionally composing) music, and riding bikes.

Sunday, August 23, 2026

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

**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.

We thank you, Lord, for all the blessings of this life.

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place
in your eternal kingdom.

Lord, let your loving-kindness be upon them;
Who put their trust in you.

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:

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.

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

The Officiant says:

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

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

The Peace

BCP 360

All stand. The Celebrant says to the people:

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

BCP 830

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.
Lord, you give the great commission (insert) **WLP 780**

The Liturgy of the Table

The second part of the
liturgy moves to the
Table. It is based on
Jewish fellowship meals,

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 Great Thanksgiving Eucharistic Prayer A

The Celebrant says:

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

People The Lord be with you.
Celebrant **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.
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.**

particularly the Passover observance.

We begin with the **Offertory**. We place the bread and the wine, as well as our collected offerings, on the altar in thanksgiving for all God has provided.

In this season, 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 mystery of faith”
echoes 1 Timothy 3:9,
and has been used in
Eucharistic Prayers since
the seventh century.

**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.

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:

**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 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. 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.

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.

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

Hymnal 315

Thou, who at Thy first Eucharist didst pray

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

The church's one foundation

Hymnal 525

The Dismissal

BCP 366

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

Postlude

TODAY'S ART



The New Born Christ, 1640, France Georges de La Tour (1593-1652)

Museum of Fine Arts of Rennes

<https://mba.rennes.fr/>

https://en.wikipedia.org/wiki/Georges_de_La_Tour

[accessed Aug. 18, 2026]

Georges de La Tour was born in Vic-sur-Seille in the Diocese of Metz, which was technically part of the Holy Roman Empire, but ruled by France since 1552. He painted mostly religious chiaroscuro (careful geometric compositions) scenes lit by candlelight.

His educational background remains somewhat unclear, but it is assumed he traveled to Italy or the Netherlands early in his career. Artist of the confluence of Nördi, Italian, and French cultures, and a contemporary of Jacques Callot and the Le Nain brothers, La Tour is a keen observer of everyday reality. His pronounced taste for plays of light and shadow makes him one of the most original successors of Caravaggio.

Recognized during his lifetime, he was quickly forgotten after his death. Rediscovered in the early 20th century by German art historian Hermann Voss, he later inspired writers as diverse as René Char, André Malraux, Pascal Quignard, and Charles Juliet. He mainly painted religious and some genre scenes. He was given the title "Painter to the King" in 1638, as well as worked for the Dukes of Lorraine in 1623-4, but the local bourgeoisie provided his main market, and he achieved a certain affluence.

He was involved in a Franciscan-led religious revival in Lorraine, and during his career he moved to painting almost entirely religious subjects, but in treatments with influence from genre painting.

La Tour is best known for the nocturnal light effects, which he developed much further than his artistic predecessors had done. He often painted several variations on the same subjects, and his surviving output is relatively small. His son Étienne (1621-1692) was his pupil, and distinguishing between their work in versions of La Tour's compositions is difficult.

He married Diane Le Nerf in 1617; he and his family died in 1652 in an epidemic in Luneville.

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

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

We invite you to join us for worship at 8:00 or 10:30 am each Sunday.

If you can't make it in person, join us at 10:30, live on Facebook!

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