



The Fourteenth Sunday of Pentecost

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





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

Light of a clear blue morning

Dolly Parton

Entrance Hymn

The God of Abraham praise

Hymnal 401

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 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 mag-
nify 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,
with the Holy Spirit,
in the glory of God the Father. Amen.**

**We prepare for our
time together.**

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

The 8 a.m. service is
spoken, while the 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.

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.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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 3:1-15

Lector A reading from Exodus

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt."

But Moses said to God, “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?” He said, “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.” But Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I am who I am.” He said further, “Thus you shall say to the Israelites, ‘I am has sent me to you.’” God also said to Moses, “Thus you shall say to the Israelites, ‘The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’:

This is my name forever,
and this my title for all generations.

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

Psalm 105:1-6, 23-26, 45c

BCP 738

Lector We will read the Psalm responsively by half verse.

- 1 Give thanks to the Lord and call upon his Name;
make known his deeds among the peoples.
- 2 Sing to him, sing praises to him,
and speak of all his marvelous works.
- 3 Glory in his holy Name;
let the hearts of those who seek the Lord rejoice.
- 4 Search for the Lord and his strength;
continually seek his face.
- 5 Remember the marvels he has done,
his wonders and the judgments of his mouth,
- 6 O offspring of Abraham his servant,
O children of Jacob his chosen.
- 23 Israel came into Egypt,
and Jacob became a sojourner in the land of Ham.
- 24 The Lord made his people exceedingly fruitful;
he made them stronger than their enemies;
- 25 Whose heart he turned, so that they hated his people,
and dealt unjustly with his servants.

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**.

26 He sent Moses his servant,
and Aaron whom he had chosen.

45 Hallelujah!

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.

The Epistle: Romans 12:9-21

Lector A reading from Paul’s letter to the Romans

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, “Vengeance is mine, I will repay, says the Lord.” No, “if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.” Do not be overcome by evil, but overcome evil with good.

Lector The Word of the Lord.

People Thanks be to God.

Sequence Hymn *Please stand as able.*

Take up your cross, the Savior said (vv. 1-3) Hymnal 675

The Gospel Lesson: Matthew 16:21-28 *All stand.*

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

People Glory to you, Lord Christ.

Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, “God forbid it, Lord! This must never happen to you.” But he turned and said

to Peter, “Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things.”

Then Jesus told his disciples, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

“For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.”

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

Sequence Hymn

Take up your cross, the Savior said (vv. 4-5) **Hymnal 675**

Sermon

Rev. Mary Davis

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

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**

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.”

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 JUDY EGAN
TO THE GLORY OF GOD &
IN MEMORY & HONOR OF ALL
FAMILY MEMBERS WHO HAVE PASSED.**

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 Aug. 31, (which is tomorrow!) in the downstairs conference room 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 Aug. 31. Feel free to contact Bev Baumgardner at BevPT1@gmail.com if you have any questions about our group.



Sunday, August 30, 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; 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

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

SEPTEMBER BIRTHDAYS

Liz Berg	September 3
Virginia Perry	September 3
Cheryl Rigger	September 6
John McCoy II	September 14
Cindy Hentchel	September 18
Ben La Pointe	September 20

SEPTEMBER ANNIVERSARIES

Vicky & Dave St. John	September 4
Debbie & Mel Hines	September 5
Sally Leonhard	
& Ben La Pointe	September 20

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

Office Hours

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

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 30, 2026

For Your Calendars

THIS 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	Betty Martin
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

NEXT WEEK

September 6	8:00	10:30 a.m.	Altar Guild	Jenny Lucas & Dianna Stimpson
Acolyte	Holly Pate	Mark Smith	Flower Guild	Rosemary Kitts
Lector	Jack Lefler	Bill Perry	Organist	Jedediah Dahl
Ushers	Carl Bye	Art Stewart & Gary Lucas	Worship Leader (8 a.m.)	Holly Pate
Coffee Hour	Cal Van Koughnett	Monty Ross	Preacher (10:30 a.m.)	Mark Smith
Chancellor	Diane Van Koughnett	Betsy Schwindt	Video	Mark Blakley
			Offering Counters	Nelda Griffith
				Bill Schwindt

This Week at Resurrection

Sunday, August 30

4Paws Sunday.

Monday, August 31

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

Coming Soon to Resurrection

Sunday, September 6

We will have Morning Prayer for both services.

Worship Committee meets at 11:45 a.m.

Monday, September 7

The office will be closed in observance of Labor Day.

Sunday, September 13

Rev. Mary Davis will be preaching & celebrating at both services today.

The Worship Committee will meet at 11:45 a.m.

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.

Sunday, August 30, 2026

Check it out!

Meet the Diocesan Staff

CANON EMILY BRUNER

CANON FOR FORMATION & LAY MINISTRY

ebruner@dioet.org

865-966-2110

Contact Emily with questions about:

Resources for Adult Formation Programming

Information about Licensed Lay Ministry

Spiritual Practices and Formation



After having lived in many states and being a member of lots of parishes during the past 28 years, Emily was very grateful to return to her hometown here in East Tennessee. Before her work with the diocese, she worked as an ESL program coordinator, developing educational programming for immigrant and refugee students. She also has held lay leadership positions in Christian formation for children and adults. In her free time, she loves being involved with her parish community and never misses a parish potluck! She also loves tending her garden with her husband, Matthew; propagating plants in her greenhouse; and playing the guitar now and then. She travels to Wisconsin to visit her son, Sam, an Episcopal priest; his wife, Lauren; and adorable grandson, Woody, every chance she gets.

Sunday, August 30, 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.; Jeanette; Walter;
Vicky & Dave; & all who are in pain or distress.**

**Gracious and loving 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. Through Jesus Christ our Lord. Amen.**

*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

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.

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.
Take my life, and let it be*

Hymnal 707

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.
Celebrant **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,

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.

**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.

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

What wondrous love is this

Hymnal 439

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

When Israel was in Egypt's land

Hymnal 648

The Dismissal

BCP 366

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

Postlude

TODAY'S ART



Landscape with Moses and the Burning Bush, 1610-1616

**Naples, Italy (17 3/4 x 13 3/8 in.
45.1 x 34 cm)**

Domenichino (1581-1641)

Domenico Zampieri

The Metropolitan Museum of Art
Gift of Mr. & Mrs. Charles

Wrightsman, 1976

<https://www.metmuseum.org/art/collection/search/436205>

[accessed Aug. 18, 2026]

A pupil of Annibale Carracci (1560-1609), Domenichino was a key proponent of idealizing, classical style. His landscapes transpose observation of nature to a timeless, idyllic realm. This oil on copper depicts a scene from the biblical Book of Exodus in which a burning bush was one of three miracles that God showed Moses to confirm his mission to lead the Israelites out of Egypt.

The subject of this picture is one of three miracles: the burning bush, the serpent rod, and the leprous hand, that God showed Moses to confirm his divine mission to lead the people of Israel out of Egypt. As Moses was tending the sheep of his father-in-law, Jethro (Ex. 3:2-6).

When the picture was first recorded (Colonna 1714), it was the pendant to another landscape by Domenichino, *Tobias Laying Hold of the Fish*, now in the National Gallery, London. They are related to each other in having been painted on sheets of copper of the same size, in the uniform scale of the figures in relation to the backgrounds, and in the almost identical handling of paint.

None of Domenichino's small landscapes can be dated with certainty, but *Moses and the Burning Bush* appears to be from the artist's early maturity. Though relatively small, the painting conveys a sense of vast spaciousness. At the beginning of the 17th century, Domenichino's master, Carracci, had invented a new type of painting, the so-called heroic landscape, which consisted of carefully constructed panoramas dominated by relatively large figures. In Domenichino's work, the figures are small in scale, and nature becomes the dominant subject of the picture, they are the direct antecedents of the celebrated landscapes of Claude Lorrain (1600-1682).

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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