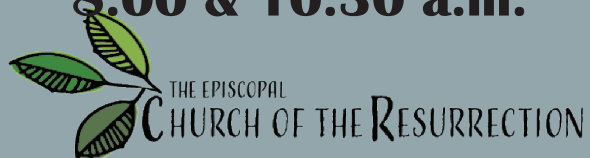




The Sixteenth Sunday of Pentecost

**Holy Eucharist, Rite II
September 13, 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

Entrance Hymn

Guide me, O thou great Jehovah

Hymnal 690

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.**

The Collect of the Day

BCP 232

Celebrant
People

The Lord be with you.
And also with you.

**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 an 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.

Celebrant Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Exodus 14:19-31

Lector A reading from Exodus

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."

Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the

seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

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

Psalm 114

BCP 756

Lector We will read the Psalm responsively by half verse.

- 1 Hallelujah! When Israel came out of Egypt,
 the house of Jacob from a people of strange speech,
- 2 Judah became God's sanctuary
 and Israel his dominion.
- 3 The sea beheld it and fled;
 Jordan turned and went back.
- 4 The mountains skipped like rams,
 and the little hills like young sheep.
- 5 What ailed you, O sea, that you fled?
 O Jordan, that you turned back?
- 6 You mountains, that you skipped like rams?
 you little hills like young sheep?
- 7 Tremble, O earth, at the presence of the Lord,
 at the presence of the God of Jacob,
- 8 Who turned the hard rock into a pool of water
 and flint-stone into a flowing spring.

The Epistle: Romans 14: 1-12

Lector A reading from Paul's letter to the Romans

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat,

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.

eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written,

"As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God."

So then, each of us will be accountable to God.

Lector The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn *Please stand as able.*

Forgive our sins as we forgive (vv. 1-2)

Hymnal 674

The Gospel Lesson: Matthew 18:21-35 *All stand.*

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

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

Peter came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times.

"For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing

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.

him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

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

Sequence Hymn

Forgive our sins as we forgive (vv. 3-4)

Hymnal 674

Sermon

Rev. Mary Davis

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!



I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another (John 13:34-35, NRSV)

Dear Friends,

Jesus promises us, “In my Father’s house there are many dwelling places” (John 14:2). We believe this means that God’s love is wide enough to hold us all and that we are bound together in holy community.

This year’s theme, *Plenty Good Room*, reminds us that stewardship is not only about financial and in-kind gifts. It is also about relationships—the ways we are connected to God, to one another, and to our neighbors.

The strength of our church is evident in our community, especially in the way we support one another. In difficult times, there is never a shortage of volunteers willing to lend a hand or an ear. Many of our friends made their way to East Tennessee from places throughout our great country, and our congregation serves as a de facto family for these friends. We also touch the lives of people in the greater Loudon geographic area, whether that be through the Friendship Kitchen, the Paper Bag Pageant, or Good Sam. These are but a sampling of our Good Works.

Please join us for our gala “Celebration of Community” on Sunday evening, September 27. We will break bread together, sharing a delicious Italian feast and stories about our church community that are sure to gratify and inspire. We are confident you will leave this event with a renewed appreciation of everything that makes our little church in the woods so special!

In Christ’s service,
Steve Botica
Stewardship Committee Chair

Sunday, September 13, 2026

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

Bob & Jan; Tom F.; Ted; Matty; Rex; the family of Emma Wright; Jackie, Fred, & Sean Buttinelli; Ingrid; Bill S.; the Hennessy family; Bill & Martha F.; Jackie & Russ C.; Lee R.; 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 & 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

SEPTEMBER BIRTHDAYS

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

Office Hours

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

**ALTAR FLOWERS ARE GIVEN
TODAY BY BILL & VIRGINIA PERRY
TO THE GLORY OF GOD & IN HONOR
OF VIRGINIA'S BIRTHDAY.**

SEPTEMBER ANNIVERSARIES

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

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, September 13, 2026

For your Calendars

THIS WEEK

Sept. 13	8:00	10:30 a.m.		
Acolyte	Andrew Wilkinson	Drew Hawley	Altar Guild	Donna Bye
Euch. Minister	Jack Lefler	Judy Egan	Flower Guild	Dianna Stimpson
Lector	Jerry Ploeger	Betsy Schwindt	Organist	Jedediah Dahl
Ushers	Carl Bye	Andy Hadjian & Keytha Graves	Preacher & Celebrant	Mary Davis
Coffee Hour	Cath Wilkinson	Virginia Perry	Video	Bob Cantine
Chancellor	Peggy Rogers	Betsy Schwindt	Offering Counters	Monty Ross & Alice Anderson

NEXT WEEK

September 20	8:00	10:30 a.m.		
Acolyte	Judy Hadjian	Monty Ross	Altar Guild	Janey Coombes & Judy Egan
Euch. Minister	Donna By	Drew Hawley	Flower Guild	Betty Martin
Lector	Alice Anderson	Keytha Graves	Organist	Jedediah Dahl
Ushers	Jerry Ploeger	Art Stewart & Garry Lucas	Preacher & Celebrant	Mary Davis
Coffee Hour	Jen Hennes	Betsy Schwindt	Video	Ann Murphy
Chancellor	Jerry Ploeger	Art Stewart	Offering Counters	Alice Anderson
				Nelda Griffith

This Week at Resurrection

Monday, September 14

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

Wednesday, September 16

There will be NO Vestry meeting today.
(postponed until Sept. 30)

Thursday, September 17

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

Friday, September 18

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

Saturday, September 19

Resurrection Men will meet in the Parish Hall at 9 a.m. to discuss chapter 2, Gospel, of *The Titus Ten: Foundations of Godly Manhood*.

Coming Soon at Resurrection

Sunday, September 20

Rev. Mary Davis will be preaching and celebrating at both services.

Wednesday, September 23

The staff will meet at 1 p.m.

Saturday, September 26

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

Sunday, September 27

The Gala Stewardship Kickoff event, hosted by Elizabeth & Steve Botica, will be in the Parish Hall beginning at 5 p.m.

Monday, September 30

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

Sunday, September 13, 2026

Check it out!

Meet the Diocesan Staff

CANON CHERYL BULLIS
CANON FOR ADMINISTRATION
cbullis@dioet.org
865-966-2110



Cheryl was born and raised in Stoughton, Massachusetts, and brings a strong foundation in business, communications, and nonprofit leadership to the Diocese of East Tennessee. She holds an MBA from the University of Phoenix and a Bachelor's degree in Communications from Stonehill College. She also has earned certifications in Graduate Accounting, Paralegal Studies, and as a Notary Public, as well as is a member of the National Society of Leadership and Success—Sigma Alpha Pi.

Cheryl has a long history of community involvement, including her service on the Board of Directors for Old Colony Habitat for Humanity in Attleboro, Massachusetts, where she also chaired the Fundraising Committee. She also served as volunteer treasurer for her beloved childhood church, Trinity Episcopal Church in Stoughton, before relocating to Knoxville. Her work in both roles reflects a deep commitment to service, stewardship, and community development.

She joined the Diocese of East Tennessee in January 2025, bringing her strategic insight and passion for faith-based leadership to the organization.

Outside of work, Cheryl is an avid nature lover who has spent the past decade visiting the Smoky Mountains, where she enjoys hiking and photography. She also loves to bake, read, and paint—activities that reflect her creativity and joy for life.

Sunday, September 13, 2026

For the special needs and concerns of this congregation,
**We pray especially for Bob & Jan; Tom F. Ted;
Matty; Rex; Jackie B., Fred, & Sean; the family of
Emma Wright; Ingrid; Bill S.; the Hennessy
family; Bill & Martha F.; Jackie & Russ C.; Lee R.
Jeanette; Walter R.; 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:

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

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

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling:

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

The Officiant says:

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

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.
Where charity and love prevail **Hymnal 581**

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:

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.

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.

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.**

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.

**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

Let us break bread together

Hymnal 325

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

Lord, make us servants of your peace

Hymnal 593

The Dismissal

BCP 366

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

Postlude

TODAY'S ART



The Crossing of the Red Sea

Nicolas Poussin (1594-1655)

Rome, 1633-34

oil on canvas

(155.6 cm x 215.3 cm; 61.2 in x 84.7 in.)

National Gallery of Victoria

Melbourne, Victoria, Australia

https://commons.wikimedia.org/wiki/File:The_Crossing_of_The_Red_Sea.jpg

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

[accessed Sept. 4, 2026]

In this grand Baroque composition emphasizing the dramatic division of the waters and the Israelites' escape from Egypt, Nicolas Poussin depicts this journey from slavery to freedom as told in Exodus 14. Paired with *The Adoration of the Golden Calf*, the set passed to the Chevalier de Lorraine by 1685, and in 1710 were bought by Benigne de Ragois de Bretonvillers and in 1741 sold to Sir Jacob Bouverie, whose son William became the first Earl of Radnor. The Earls of Radnor owned the pair until 1845 when the set was split with *The Adoration* going to the National Gallery in London and *The Crossing* going to the National Gallery of Victoria in 1948, using funds from the Felton Bequest, originally left to the gallery in 1904 by industrialist Alfred Felton. In 2011, the painting underwent a major conservation project.

Poussin was a leading painter of the classical French Baroque style, who spent most of his working life in Rome. Most of his work focused on religious and mythological subjects painted for a small group of Italian and French collectors, though he returned to Paris for a brief time to serve as First Painter to the King under Louis XIII and Cardinal Richelieu. He soon returned to Rome, resuming his more traditional themes. His later years gave prominence to landscapes in his paintings, which are characterized by clarity, logic, and order and favors line rather than color.

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!

facebook.com/episcopalloudon

- Curious about the Episcopal Church?
- Wonder why we do what we do?
- Questions about what we believe and how we worship?

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- Questions about our service?
- Curious about Church of the Resurrection?
- Wondering how we're being the church in these days?

We welcome you to visit us at our website or call us
at the number below.

