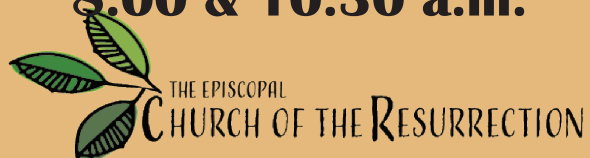




The Seventeenth Sunday of Pentecost

Holy Eucharist, Rite II
September 20, 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

O God of Bethel, by whose hand

Hymnal 709

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 234

Celebrant The Lord be with you.
People **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 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.

Celebrant Let us pray.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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 16:2-15

Lector A reading from Exodus

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the Lord who brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?” And Moses said, “When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the Lord has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the Lord.”

Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’” And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and

said, "I have heard the complaining of the Israelites; say to them, 'At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.'"

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, "What is it?" For they did not know what it was. Moses said to them, "It is the bread that the Lord has given you to eat."

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 105:1-6, 37-45

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.
- 37 He led out his people with silver and gold;
in all their tribes there was not one that stumbled.
- 38 Egypt was glad of their going,
because they were afraid of them.
- 39 He spread out a cloud for a covering
and a fire to give light in the night season.
- 40 They asked, and quails appeared,
and he satisfied them with bread from heaven.
- 41 He opened the rock, and water flowed,
so the river ran in the dry places.
- 42 For God remembered his holy word
and Abraham his servant.

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**.

43 So he led forth his people with gladness,
his chosen with shouts of joy.
44 He gave his people the lands of the nations,
and they took the fruit of others' toil,
45 That they might keep his statutes
and observe his laws. Hallelujah!

The Epistle: Philippians 14:21-30

Lector A reading from Paul's letter to the Philippians

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

Lector The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn *Please stand as able.*

There's a wideness in God's mercy (vv. 1-2) **Hymnal 470**

The Gospel Lesson: Matthew 20:1-16 *All stand.*

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

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

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his

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.

vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

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

Sequence Hymn

There's a wideness in God's mercy (v. 3) **Hymnal 470**

Sermon

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.**

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.”

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.

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and
the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

The Prayers of the People 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.**

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)

Good Sunday Morning to All!

Our gala “Celebration of Community” is one short wee away. Elizabeth and I hope you are able to join us next Sunday, September 27, at 5:00 p.m. for an evening of gastronomical delights and fine fellowship as we experience what makes Church of the Resurrection so special and unique.

If you have not already done so, please be sure to add your name to the sign-up sheet in the Parish Hall so we will have an accurate (or approximate) headcount for this event.

Thank you so much, and hope to see you on the 27th!

In Christ's service,
Steve Botica
Stewardship Committee Chair

Sunday, September 20, 2026

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

Jennifer & Paul; Bob & Jan; Tom F.; Ted; Matty; Rex; the family of Emma Wright; Jackie & Fred Buttinelli, & Sean & Corey B.; Ingrid; Bill S.; the Hennessy family; Phil & 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 JANEY COOMBES
TO THE GLORY OF GOD & IN
HONOR OF SPECIAL MOTHERS
EVERYWHERE.**

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 20, 2026

For your Calendars

THIS 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	Jenny Lucas	Video Ann Murphy
Chancellor	Jerry Ploeger	Art Stewart	Offering Counters Alice Anderson
			Nelda Griffith

NEXT WEEK

Sept. 27 8:00		10:30 a.m.	
Acolyte	Judy Hadjian	Monty Ross	Altar Guild Janey Coombes & Judy Egan
Euch. Minister	Donna Bye	Drew Hawley	Flower Guild Betty Martin
Ushers	Jerry Ploeger	Art Stewart & Garry Lucas	Organist Jedediah Dahl
Lector	Alice Anderson	Keytha Graves	Preacher & Celebrant Mary Davis
Coffee Hour	Erllys Ploeger	Betsy Schwindt	Video Ann Murphy
Chancellor	Diane Van Koughnett	David Baumgardner	Offering Counters Jean Cardwell & Ginny Tolbert

This Week at Resurrection

Monday, September 21

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

Wednesday, September 23

The staff will meet (as needed) 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.

Coming Soon at Resurrection

Sunday, September 27

The Rev. Michael Spears-Jones will be preaching and celebrating at both services.

Don't forget this also is 4Paws Sunday.

Additionally, our **Gala Stewardship Kickoff** event, hosted by Elizabeth & Steve Botica, will be in the Parish Hall beginning with a **social hour at 5 p.m.** & and Italian-themed **dinner following at 6 p.m.**

Wednesday, September 30

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

Sunday, September 20, 2026

Check it out!

Meet the Diocesan Staff

BROTHER ANDREW AELRED MOREHEAD
MISSIONER FOR
COMMUNICATIONS & EVANGELISM

AMorehead@dioet.org

865-966-2110

Andrew is a life professed companion in The Ecumenical Order of Charity. He serves as the Assistant to the Servant Guardian, Admissions Coordinator, and Co-Communications Director.

In his off time, Andrew enjoys reading, knitting, and gaming. He enjoys working and gardening at his cozy home in Maryville alongside Dylan, his partner, and Bentley their Parti-Poodle (who you may meet at the Diocesan House). Lutheran Ministry on the campus of the University of Tennessee, Knoxville. He also serves Episcopal and Lutheran communities as a substitute organist and pianist.

He brings great energy and a passion for The Episcopal Church and is gifted in helping us tell the story of following Jesus in an Episcopal context in the 21st century with an emphasis on photography and videography.

Andrew grew up in Lyman, South Carolina, in the Presbyterian USA denomination and moved to Knoxville in 2010. He was confirmed at Church of the Ascension in 2013. Andrew holds a bachelor's degree from Presbyterian College in Clinton, South Carolina, in sacred music. He holds a master's degree in music with emphasis in organ performance from the University of Tennessee in Knoxville. He is a member of the Episcopal Communicators (Professional Standards Committee), Association of Anglican Musicians (Lay Professional Advocacy Committee), the Public Relations Society of America (Non-Profit Sector and Volunteer Chapter), and the Professional Photographers of America.

Contact Bro. Andrew for:

- Communications & communications consulting: website, social media, public relations, photography/videography, bulletins, music copyright
- Evangelism: story sharing through various media, story telling, & advertising/marketing
- IT: networking, databases, productivity/collaboration software setups
- Creation Care: resources for carbon neutrality, improved efficiencies, & Creation Care networking
- Diocesan Archives: historical records, archives consulting, sharing/rehoming liturgical resources



Sunday, September 20, 2026

For all who are in danger, sorrow, or any kind of trouble;

**For those who minister to the sick,
the friendless, and the needy.**

For the peace and unity of the Church of God;

**For all who proclaim the Gospel, and all who
seek the Truth.**

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

For all who serve God in his Church.

For the special needs and concerns of this congregation,

We pray especially for Jennifer & Paul; Bob & Jan; Tom F.; Ted; Matty; Rex; Jackie & Fred Buttinelli, & Sean & Corey B. ; the family of Emma Wright; Ingrid; Bill S.; the Hennessy family; Phil & 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 the members 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

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.

help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

Confession of Sin

BCP 359

The Officiant says to the people:

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling:

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

The 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.

For the fruit of all creation

Hymnal 424

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*)

The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds:

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

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

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

The Liturgy of the Table

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

Shepherd of souls, refresh and bless

Hymnal 343

Post Communion Prayer

After Communion, the Celebrant says:

Let us pray.

Celebrant and People:

BCP 365

**Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

WE GO INTO GOD’S WORLD

The Blessing

The priest blesses the people.

Recessional Hymn

O Jesus, I have promised

Hymnal 655

The Dismissal

BCP 366

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

Postlude



The Israelites Gathering Manna in the Desert

Peter Paul Rubens (1577-1640)

Germany, Siegen; active Southern Netherlands
oil on wood (circa 1626-1627)

(64.77 cm x 53.34 cm; 25.5 in x 21 in.)

Los Angeles County Museum of Art
Frances & Armand Hammer Purchase Fund

<https://collections.lacma.org/object/61583>

[accessed Sept. 19, 2026]

Peter Paul Rubens was a leading painter of the Flemish Baroque period. His *The Israelites Gathering Manna in the Desert* depicts the biblical story from the Book of Exodus in which the Israelites miraculously receive bread (manna) from heaven, shown here holding up baskets and gathering the food from the ground. Notable versions and related oil sketches are extant in international collections, including the Los Angeles County Museum of Art (LACMA) and studies linked to major museum archives.

The significance of this work is that it was a foundational design for a massive, 20-piece thematic tapestry cycle (the *Apotheosis of the Eucharist*), serving as a triumphant Counter-Reformation ode celebrating the Catholic faith and spiritual sustenance. Archduchess Isabella Clara Eugenia, governor of the Spanish Netherlands, commissioned Rubens to design this gift for the Monastery of the Descalzas Reales in Madrid, a convent of Franciscan Poor Clare nuns where Isabella had close ties.

This body of work served as a powerful piece of Catholic propaganda as the Protestant Reformation fiercely had rejected the Catholic doctrine of transubstantiation (the belief that bread and wine actually become the flesh and blood of Christ). The Catholic Counter-Reformation aggressively used art to reassert this dogma.

Rubens designed the series to pair Old Testament foreshadowings with New Testament truths. The miraculous falling of manna in the desert was the ultimate prefiguration of the Eucharist—divine bread sent by God to sustain His people.

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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