

Christ the King Sunday
Twenty-sixth Sunday after Pentecost

Holy Eucharist, Rite II
November 22, 2026
10:00 a.m.

THE EPISCOPAL
CHURCH OF THE RESURRECTION

Good Morning!

Good Morning!

We're so glad you chose to be here at Resurrection today. Whether you're here for the first time or are a life-long member, Resurrection is a hopeful, healing, transformation-minded kind of place, a place where everyone is welcome and can grow their relationship with God and with one another.

If you are here for the first time (or if you just haven't gotten around to it yet), please fill out a pew card and put it in the offering plate to let us know you were here. To receive our weekly email bulletin, be sure to include your email address. Also, let us know if you would like to connect with our parish life and ministries; we're happy to help you find your spot.

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

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THE EPISCOPAL CHURCH OF THE RESURRECTION

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

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.

Before the service, speak to God.
During the service, let God speak to you.
After the service, speak to one another.

Holy Eucharist, Rite II

Prelude

Variation on "Diademata" — *Mark Rippe (organ)*

Entrance Hymn

Now Thank We All Our God — **Hymnal 397**

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 magnify your holy Name; through Christ our Lord. **Amen.**

The Gloria *(Spoken)*

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;

We prepare for our time together. We take our places and allow the peaceful quiet to center and calm us.

Today's service is blended, with parts spoken (as in our 8 a.m. service) and others sung (as in our 10:30 a.m. service.)

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.

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 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 236**

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

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Ezekiel 34:11-16, 20-24

Lector A reading from the Book of Ezekiel.

Thus says the Lord God: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the

Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

Therefore, thus says the Lord God to them: I myself will judge between the fat sheep and the lean sheep. Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep.

I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken. hand.'"

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

Psalm 100 **BCP 729**

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**.

Lector We will read the Psalm together, in unison.

1 Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.

2 Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.

3 Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his Name.

4 For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.

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.

The Epistle: Ephesians 1:15-23

Lector A reading from Paul's letter to the Ephesians.

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

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

Sequence Hymn *Please stand as able.* **Hymnal 609**
Where Cross the Crowded Ways of Life (vv. 1 and 3)

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 Gospel Lesson: Matthew 25:31-46
All stand.

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

Jesus said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come,

you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

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

Sequence Hymn **Hymnal 609**
Where Cross the Crowded Ways of Life (v. 5)

Sermon **The Rev. Canon Michael Spear-Jones**

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.

Originally the entire service was viewed as our confession of faith, but since the sixth century the church has recited the **Nicene Creed** at the Eucharist. The word *creed* comes from the Latin *credo* for "I believe."

We believe in 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.

Our prayers change each liturgical season, along with the lectionary. Please feel free to add those on your heart, either silently or aloud, at

In peace, we pray to you, Lord God.

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

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

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

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

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

For Sarah, Archbishop of Canterbury; Sean, our Presiding Bishop; and Brian, our Bishop; and for all bishops and other ministers.
For all who serve God in his Church.

For the work of our parish during this time of transition,
gracious and loving God, give the members of our Search Committee wisdom and understanding as they strive to discern your will. Grant them most importantly openness to your Holy Spirit, the gift of honesty to speak the truth in love, the willingness to hear the ideas of others, and the ability to see your light shining on the path ahead.

For the special needs and concerns of this congregation,
we pray especially for the family of Patricia Graves; Julie & Brent M.; Stella Fiebke; Jennifer & Paul; Ingrid & Emma C.; Bob & Jan; Jackie Buttinelli & family, & all who are in pain or distress.

Hold a moment of silence.
The people may add their own petitions, 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.

the appropriate place.

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

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

The Peace — BCP 360

All stand. The Celebrant says to the people:
The peace of the Lord be always with you.
People **And also with you.**
Then the Ministers and People may greet one another in the name of the Lord.

Announcements &
Blessings of Birthdays & Anniversaries **BCP 830**

The Holy Communion

The Celebrant says:

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

Offertory

Herr Gott, dich loben alle wir *Johann Pachelbel*
(organ; tune OLD HUNDREDTH)

The Celebrant invites the people's offerings

Doxology *(v. 3)* **Hymnal 380**

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

Pledge In-gathering Prayer *Paraphrased The Rt. Rev. Greg Rickel, Bishop, Diocese of Olympia*

Celebrant Gracious and loving God, giver of all that is good, true, beautiful and life-giving. Accept these offerings of our time, talent, lives and dreams. The pledges which we now make are but tokens of the gifts that have been given to us, and are pledged in thanksgiving for all we have received, been inspired to be, and challenged to become.

We ask that you now Bless+ these offerings so that we may more fully live out our ministries as You call us to do. May we see these pledges as sacred, holy, yet earthly offerings filled with possibilities through Your grace and, as we come before Your table each week and present our offerings, may we see our very selves as part of the offering, a living sacrifice to You. **Amen**

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

The Great Thanksgiving
Eucharistic Prayer A

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 Celebrant says:

Sursum Corda (Lift Up Your Hearts) *(Spoken)*

	The Lord be with you.
People	**And also with you.**
Celebrant	Lift up your hearts.
People	**We lift them to the Lord.**
Celebrant	Let us give thanks to the Lord our God.
People	**It is right to give him thanks and praise.**

Then, facing the Holy Table, the Celebrant proceeds:

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

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

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

Celebrant and People (Spoken)

Sanctus *(Spoken)*

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)*

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,

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

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

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. Gluten-free wafers are available by request.

Wine is available from the common chalice, as well as from individual cups. If you prefer NOT TO PARTAKE from the chalice, please indicate this by crossing your hands atop one another in front of you. You have fully received communion if you receive either the bread or the wine.

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)*

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

The Celebrant says:

The Gifts of God for the People of God.

Communion of the Faithful

The Bread and the Cup are given to the communicants with these words:

The Body of Christ, the bread of heaven. **Amen.**
The Blood of Christ, the cup of salvation. **Amen.**

Communion Hymn — Hymnal 645

The King of Love My Shepherd Is

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

Come, Ye Thankful People, Come **Hymnal 290**

The Dismissal **BCP 366**

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

Postlude

*Please join us after today's service
in the Parish Hall
for our Thanksgiving luncheon.
All are welcome!*

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.

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
Or watch past services on YouTube@ChurchoftheResurrectionLoudon.

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

Great information is available at **episcopalchurch.org**.

? 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.

THE EPISCOPAL CHURCH OF THE RESURRECTION

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