

Twenty-fifth Sunday after Pentecost

Holy Eucharist, Rite II
November 15, 2026
8:00 & 10:30 a.m.

THE EPISCOPAL
CHURCH OF THE RESURRECTION

Good Morning!

Good Morning!

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

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

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

Select annotations taken from Annotations © 2001 Frank Logue

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

Liebster Jesu, wir sind hier — *J. G. Walther*

Entrance Hymn

Rise up, ye saints of God — **Hymnal 551**

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

A Prayer for all Veterans

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,

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.

with the Holy Spirit,
in the glory of God the Father. Amen.

The Collect of the Day **BCP 236**

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

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **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 Lessons

The First Lesson: Judges 4:1-7

Lector A reading from the Book of Judges.

The Israelites again did what was evil in the sight of the Lord, after Ehud died. So the Lord sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. Then the Israelites cried out to the Lord for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years.

At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, "The Lord, the God of Israel, commands you, 'Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin's army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.'"

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

Psalm 123 **BCP 780**

Lector We will read the Psalm together, in unison.

1 To you I lift up my eyes, *
to you enthroned in the heavens.
2 As the eyes of servants look to the hand of their masters, *
and the eyes of a maid to the hand of her mistress,
3 So our eyes look to the Lord our God, *
until he show us his mercy.
4 Have mercy upon us, O Lord, have mercy, *
for we have had more than enough of contempt,
5 Too much of the scorn of the indolent rich, *
and of the derision of the proud.

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**.

The Epistle: 1 Thessalonians 5:1-11

Lector A reading from Paul's first letter to the Thessalonians.

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

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.

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

Sequence Hymn *Please stand as able.* **INSERT**
O God, We Yearn for Safety (vv. 1-3) *Carolyn Winfrey Gillette*

The Gospel Lesson: Matthew 25:14-30
All stand.

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

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.

Jesus said, "It is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow,

and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'"

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

Sequence Hymn **INSERT**
O God, We Yearn for Safety (v. 4) *Carolyn Winfrey Gillette*

Sermon **The Rev. Claire Keene**

The Nicene Creed **BCP 358**

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven

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."

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.

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 under-

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.

standing 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.

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

Celebrant
O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever.
Amen.

Confession of Sin — BCP 359

The Officiant says to the people:

Let us confess our sins against God and our neighbor.

Silence may be kept.
Officiant and People together, all kneeling:

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

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

The Officiant says:

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

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

The Peace **BCP 360**

All stand. The Celebrant says to the people:

The peace of the Lord be always with you.

People **And also with you.**

Then the Ministers and People may greet one another in the name of the Lord.

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

The Holy Communion

The Liturgy of the Table
The second part of the liturgy moves to the Table. It is based on

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

Wer nur den lieben Gott lässt walten *Georg Böhm (organ)*

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

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.

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.**

In this season, we use **Eucharistic Prayer A**, from the *Book of Common Prayer*, p. 361.

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:

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.

Celebrant and People (Spoken at 8 / Sung at 10:30)

Sanctus **Hymnal S-129**

Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

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.

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

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 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.

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.

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.

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 632**

O Christ, the Word Incarnate

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: a priestly blessing first began with bishops in the fourth century then spread in practice by priests when the bishop was not present.

The Blessing

The priest blesses the people.

Recessional Hymn

Hark, a thrilling voice is sounding **Hymnal 59**

The Dismissal BCP 366

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

Postlude

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

917 Pond Road, Loudon, TN 37774
865-986-2390
www.episcopalloudon.com
#episcopalloudon