



THE FIRST SUNDAY OF LENT

HOLY EUCHARIST, RITE II
FEBRUARY 26, 2023

10:30 AM



TODAY'S ART

THE FIRST SUNDAY OF LENT



The earthly paradise with the fall of Adam and Eve
Jan Brueghel the Elder (landscape) &
Peter Paul Rubens (figures)
Dutch-Flemish
c. 1615
Oil on panel
Mauritshuis, The Hague

This phenomenal painting is the result of a collaboration between two specialists, which was not an uncommon phenomenon in the seventeenth century. In this case, Rubens painted the naked figures while Brueghel painted the landscape and animals. They both signed the work: 'PETRI PAVLI RVBENS FIGR' is written below the image on the left, while on the right we read 'IBRUEGHEL FEC.'. In other words: Peter Paul Rubens painted the figures and Jan Brueghel made the whole. The somewhat broader brushstrokes in which Adam and Eve are executed are clearly distinguishable from the finer touches in the detailing of the plants and animals, such as the shell of the tortoise or the fur of the leopard. The share of Rubens is larger than the caption suggests. He also painted the horse, the snake and the tree.

We see the moment when Eve has taken the apple from the serpent and passes it on to Adam, who will eat the forbidden fruit in a few moments. With that the Fall was a fact and Adam and Eve were expelled from paradise. Brueghel did everything to bring paradise to life for us. In a lovely landscape he depicted countless animals, from large camels to tiny birds, often in pairs. The meticulous depiction of the animals shows that Brueghel knew most of the animals from his own observations. In a 1621 letter to Federico Borromeo, the painter wrote that he observed and painted birds and animals in Albert and Isabella's menagerie. On a panel with studies of donkeys, monkeys and cats, the monkey sitting behind Adam and the cat giving Eva a cup, can be seen at the bottom left.

The painters have also incorporated symbolic references into the depiction. For example, the monkey behind Adam takes a bite of an apple. Because the monkey is the image of man, but does not have the mental capacity to distinguish between good and evil, in the seventeenth century it often symbolized evil and sin. Here the monkey has been used as an announcement of what Adam will do in a few moments. Above Adam's head hangs a strikingly glowing bunch of grapes. These grapes – from which the wine equated in the Eucharist with the blood of Christ – is made – are undoubtedly a reference to Christ's death on the cross, which in turn canceled out the fall of man.

(this is an edited version of a text published in: P. van der Ploeg, Q. Buvelot, Royal Cabinet of Paintings Mauritshuis: A royal collection , The Hague 2005)

HOLY EUCHARIST

THE WORD OF GOD

Prelude

Three Chorales by J.S. Bach

THE GREAT LITANY

O God the Father, Creator of heaven and earth, Have mer - cy up - on us.



O God the Son, Redeemer of the world, Have mer - cy up - on us.



O God the Holy Ghost, Sanctifier of the faith - ful, Have mer - cy up - on us.



O holy, blessed, and glorious Trinity, one God, Have mer - cy up - on us.



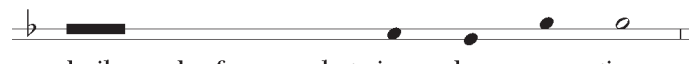
Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy



preserve us for ev - er. Spare us, good Lord.



From all evil and wickedness; from sin; from the crafts and assaults of the



devil; and from everlast - ing dam - na - tion,



Good Lord, de - liv - er us.

(This same response is sung after the petitions that follow)

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,

We prepare for our time together.

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

The bold portions are the parts the congregation says together. Remember that “liturgy” means worshipping together. It is important that we make our responses in a good, strong voice.

First published in 1544, **The Great Litany** was the first English language rite prepared by Archbishop Thomas Cranmer.

The Great Litany may be said or sung. The officiant and people may kneel or stand, or it may be done in procession. Because of its penitential tone, it is especially appropriate during Lent, and takes the place of the prayers of the people. The confession may also be omitted.

People

Good Lord, de - liv - er us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

People

Good Lord, de - liv - er us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,

People

Good Lord, de - liv - er us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,

People

Good Lord, de - liv - er us.

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,

People

Good Lord, de - liv - er us.

By the mystery of thy holy Incarnation; by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,

People

Good Lord, de - liv - er us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of thy Holy Ghost,

People

Good Lord, de - liv - er us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

People

Good Lord, de - liv - er us.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is written on a four-line staff. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), and a whole rest. The lyrics 'Good Lord, de - liv - er us.' are written below the staff, with hyphens under 'de - liv - er'.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,

People

We beseech thee to hear us, good Lord.

(This same response is sung after the petitions that follow)

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is written on a four-line staff. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), and a whole rest. The lyrics 'We beseech thee to hear us, good Lord.' are written below the staff.

That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

People

We beseech thee to hear us, good Lord.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is written on a four-line staff. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), and a whole rest. The lyrics 'We beseech thee to hear us, good Lord.' are written below the staff.

That it may please thee to bless and keep all thy people,

People

We beseech thee to hear us, good Lord.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is written on a four-line staff. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), and a whole rest. The lyrics 'We beseech thee to hear us, good Lord.' are written below the staff.

That it may please thee to send forth laborers into thy harvest, and to draw all mankind into thy kingdom,

People

We beseech thee to hear us, good Lord.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is written on a four-line staff. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), and a whole rest. The lyrics 'We beseech thee to hear us, good Lord.' are written below the staff.

That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

People


We beseech thee to hear us, good Lord.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is written on a four-line staff. The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), and a whole rest. The lyrics 'We beseech thee to hear us, good Lord.' are written below the staff.

That it may please thee to bring into the way of truth all such as

have erred, and are deceived,

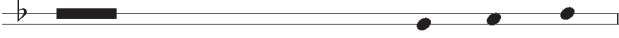
People



We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee,
and diligently to live after thy commandments,

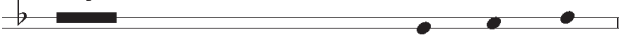
People



We beseech thee to hear us, good Lord.

That it may please thee so to rule the hearts of thy servants, the
President of the United States, and all others in authority, that
they may do justice, and love mercy, and walk in the ways of
truth,


People



We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world;
to give to all nations unity, peace, and concord; and to bestow
freedom upon all peoples,

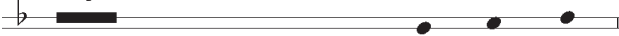
People



We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and
captives, the homeless and the hungry, and all who are desolate
and oppressed,

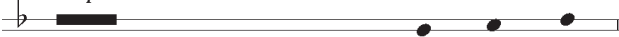
People



We beseech thee to hear us, good Lord.


That it may please thee to give and preserve to our use the
bountiful fruits of the earth, so that in due time all may enjoy
them,

People




We beseech thee to hear us, good Lord.


That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,

People

We beseech thee to hear us, good Lord.


That it may please thee to preserve all who are in danger by reason of their labor or their travel,

People

We beseech thee to hear us, good Lord.

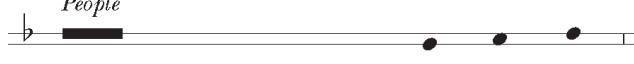
That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,

People

We beseech thee to hear us, good Lord.

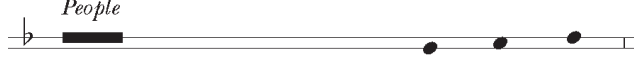
That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,

People

We beseech thee to hear us, good Lord.

That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,

People

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all mankind,

People

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with

the grace of thy Holy Spirit to amend our lives according to thy holy Word,

People

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,

People

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

People

We beseech thee to hear us, good Lord.

That it may please thee to grant to all the faithful departed eternal life and peace,

People

We beseech thee to hear us, good Lord.

That it may please thee to grant that in the fellowship of all the saints, we may attain to thy heavenly kingdom,

People

We beseech thee to hear us, good Lord.

Officiant Son of God, we beseech thee to hear us.
People Son of God, we beseech thee to hear us.

Officiant O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.
People O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.

Officiant O Lamb of God, that takest away the sins of the world, Grant us thy peace.
People O Lamb of God, that takest away the sins of the world, Grant us thy peace.

Officiant O Christ, hear us.
People O Christ, hear us.

The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Genesis 2:15-17, 3:1-7

Lector A reading from the Book of Genesis

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent said to the woman, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

Lector The Word of the Lord.

People **Thanks be to God.**

The Collect of the Day changes each Sunday. These prayers (or “collects”) are adapted from the first Book of Common Prayer, written by Thomas Cranmer in 1549.

Our lessons (or readings) from scripture are a central part of **The Liturgy of the Word.**

“Scripture” comes from the Latin for “writings” and refers to a collection of the most important documents in a given religious community. The term “canon,” which means a rule or listing, refers to the list of items included in a scripture.

Lector We will read the Psalm in unison.

- 1 **Happy are they whose transgressions are forgiven, *
and whose sin is put away!**
- 2 **Happy are they to whom the Lord imputes no guilt, *
and in whose spirit there is no guile!**
- 3 **While I held my tongue, my bones withered away, *
because of my groaning all day long.**
- 4 **For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.**
- 5 **Then I acknowledged my sin to you, *
and did not conceal my guilt.**
- 6 **I said, "I will confess my transgressions to the Lord." *
Then you forgave me the guilt of my sin.**
- 7 **Therefore all the faithful will make their prayers to
you in time of trouble; *
when the great waters overflow, they shall not
reach them.**
- 8 **You are my hiding-place;
you preserve me from trouble; *
you surround me with shouts of deliverance.**
- 9 **"I will instruct you and teach you in the way that you
should go; *
I will guide you with my eye.**
- 10 **Do not be like horse or mule, which have no understanding; *
who must be fitted with bit and bridle,
or else they will not stay near you."**
- 11 **Great are the tribulations of the wicked; *
but mercy embraces those who trust in the Lord.**
- 12 **Be glad, you righteous, and rejoice in the Lord; *
shout for joy, all who are true of heart.**

Composed for both individual and community use, **Psalm** is the name given to the hymns of the Old Testament. The Book of Psalms has traditionally be attributed to David because he seems to have composed hymns, though some hymns of ancient Israel were certainly composed before David.

The Second Lesson: Romans 5:12-19

Lector A reading from Paul's letter to the Romans

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Lector The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn

Forty days and forty nights

Hymnal 150

The Gospel Lesson: Matthew 4:1-11

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 was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

'One does not live by bread alone,
but by every word that comes from the mouth
of God.'

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written,

'He will command his angels concerning you,
and 'On their hands they will bear you up,
so that you will not dash your foot against a stone.'

Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written,

'Worship the Lord your God,
and serve only him.'

Then the devil left him, and suddenly angels came and waited on him.

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

Sermon

The Rev. Bo Townsend

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,**

A **Sermon** or a shorter teaching called a homily follows the Gospel. It usually explains some of the teachings in the Gospel and other lessons

We use the **Nicene Creed** on Sundays, and the Apostle's Creed for Baptism. Both are ancient statements of faith.

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 Peace

BCP 360

All stand. The Celebrant says to the people

People The peace of the Lord be always with you.
 And also with you.

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

The **Peace**, is a very ancient way for people to greet one another. Jesus taught us that we should love one another as sisters and brothers, and that we should forgive one another as God forgives us. 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 HOLY COMMUNION

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.

Doxology - Words of glory (from the Greek *doxa logos*) or praise to God, usually in a trinitarian form.

There are a number of **Eucharistic Prayers** that we use at Resurrection. During Lent we will use Prayer A from the Book of Common Prayer.

“Eucharist” comes from “eucharistia” - Greek for “thanksgiving.”

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 Anthem

I Will Bow

Doxology

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

The Great Thanksgiving

The Celebrant says

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

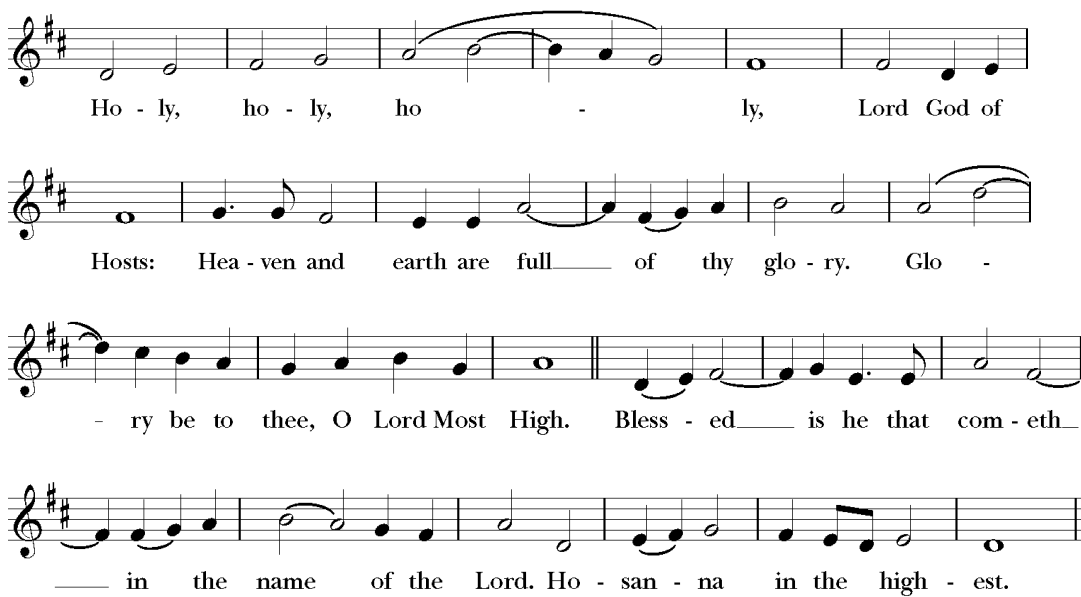
The Celebrant proceeds

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 was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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



Ho - ly, ho - ly, ho - ly, Lord God of
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -
- ry be to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho - san - na in the high - est.

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.

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

The Sanctus (Latin - "holy") praises God, and is the song of the seraphim in Isaiah's vision of the Lord. (Isaiah 6:1-3) It is said or sung by all the people together; some bow during it as a gesture of reverence to God.

Why do some stand, and some kneel?

Kneeling during the Eucharistic prayer first began in the 13th century, but standing was the original custom (early churches didn't have pews or chairs - just open space). Either is correct - choose what feels prayerful for you. Perhaps try both and see.

**Christ has died.
Christ is risen.
Christ will come again.**

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.**

**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 2nd century. Today, we sing our Amens.

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 which would achieve his purposes, and then has petitions which ask for God's help. It is also known as the "Our Father."

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

Musical score for the breaking of the bread. It consists of four staves of music in G major, 4/4 time. The lyrics are: "My flesh is food in - deed, and my blood is drink in - deed, says the Lord. My Lord. Those who eat my flesh and drink my blood dwell in me and I in them. My flesh is food in - deed, and my blood is drink in - deed, says the Lord." The score includes markings for "Cantor or Choir", "1 All", "2 Cantor or Choir", and "All".

The Celebrant and people say together

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

The Celebrant says

The Gifts of God for the People of God.

We encourage you to come forward to receive Holy Communion as you feel comfortable. Remain seated, and the usher will direct you forward to the communion rail. Please remain standing to receive communion, and then return to your seat by the side aisle. so that traffic flows one way.

If you would prefer communion be brought to you at your seat, please let an usher know and, as always, we will be happy to do so. If you prefer not to receive communion, please cross your

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 both in individual cups and from the chalice. Please partake either 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.

As soon as everyone has received **Communion**, the Bread and Wine are reverently removed to the sacristy where the chalice and paten cleaned and put away according to the custom of the parish. Some of the consecrated Bread and Wine may be reserved for the sick and those who are unable to come to church. It is kept in the Aumbry - - the beautifully adorned cabinet over which the

sanctuary light burns - -
symbolic of the
Presence of the Risen
Lord.

It is almost time for us
to go, but we should
not leave before we say
together the prayer of
thanksgiving. After this,
the priest will give us
God's blessing.

The final act of our
common worship is
the **Dismissal**. It is
not an afterthought,
but an integral part of
the service. The word
"Mass" comes from the
Latin words "missa est"-
"you are sent".
Jesus' final action on
earth was to send his
followers into the world
to make disciples,
baptizing and teaching
them to obey all that
he commanded. This is
what we are all called
to do.

arms over your chest as a sign that you prefer a blessing

COMMUNION HYMN

Let us break bread together

Hymnal 325

After Communion, the Celebrant says

Let us pray.

Celebrant and People

**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.**

The Priest blesses the people.

Postcommunion Hymn

Now let us all with one accord

Hymnal 147

The Dismissal

Priest Go in peace to love and serve the Lord.

People **Thanks be to God.**

STARTS TODAY!

NEW CLASS OFFERING: FAMILY SYSTEMS AND THE CHURCH

We will explore family systems and in particular how that subject relates to the church and our involvement. Family systems involves our particular place in our “family of origin” and how we relate to others emotionally and how they relate to us. For instance, I am a third child and second son, and how does that influence my role as a priest/rector? We will be learning about Murray Bowen and much of his insight into family systems; in particular, how anxiety can affect a family and a congregation. The class will meet **Sundays at 9:15 or so, in the parish hall on February 26th, March 5th and March 12th.** Hope you will consider joining me.

Bo+

CELEBRATE WITH US

Join area Episcopalians for the annual **Absalom Jones Service at Church of the Ascension on Sunday, March 5, at 5:00 pm.** The service commemorates the Episcopal Church’s first African-American priest and his work for racial justice and abolition. Our guest preacher, the Rev. Dr. Charles Lomax, is President and CEO of the Knoxville Area Urban League and Senior Pastor of St. John Missionary Baptist Church in Alcoa, Tennessee.

Members of the Berea College Black Music Ensemble, under the direction of Emmanuel Stokes, will be our guest musicians. Donations in the offering will go to the Becoming Beloved Community work of the Episcopal Diocese of East Tennessee. Reception to follow.

Why are we doing the Great Litany today?

Today, the first Sunday in Lent, has become the traditional time to either say or chant the Great Litany. It takes the place today of the the Confession and the Prayers of the People.

“Litany” in Greek originally meant “prayer” or “supplication.” The first litany chanted in procession was in 467, so in participating in the Litany today, we are remembering 1500 years of Christian worship. We use it on this Sunday as a mark of our humble desire to repent, and return to God during Lent.

BIRTHDAYS & ANNIVERSARIES

2/28 - Andy Hadjian

2/29 - Bill Perry, Jr.

3/1 - Bill & Virginia Perry
Cal Van Koughnett

3/2 - Tim Grindstaff

3/5 - Art Stewart & Monty Ross

3/11 - David & Amy Morehous
Wayne & Ginny Tolbert

3/12 - Garry Lucas

3/17 - Donna Bye

3/18 - Rodney Hentchel

3/19 - Jeanette Fiebke

3/27 - Chip Parker

3/28 - Lisa Amelse

CONTINUED PRAYER LIST

Claire
Rob & Sherry
Lynnette
the Garretts
Joe & Dana
Sarah
Randy

Sandy
Tom & Nancy
Cheri
Richard
Sara
Steve

TODAY

Acolyte: Monty Ross
EM: Judy Egan
Lector: Bob Haldi
Usher: Drew Hawley &
Keytha Graves
Chancellor: Art Stewart
Coffee Hour: Jenny Lucas
Counters: Carolyn Parker &
Ginny Tolbert
Altar Guild: Drew Hawley &
Keytha Graves
Flower Guild: Bev Baumgardner

MARCH 5th

Acolyte: Drew Hawley
EM: Monty Ross
Lector: Judy Egan
Usher: Andy Hadjian &
Bob Haldi
Chancellor: David Baumgardner
Coffee Hour: Jackie Buttinelli
Counters: Jean Cardwell &
Andy Hadjian
Altar Guild: Beverly Baumgardner
& Kathleen Bailey
Flower Guild: Rosemary Kitts

The Coming Week at Resurrection

Monday, 2/27

10:00am - Companions' Women's
Study Group

7:00pm - AA (*open meeting*)

Tuesday, 2/28

1:00pm - EfM Study

Wednesday, 3/1

11:00am - Luke Bible Study

Thursday, 3/2

3:30pm - AA (*women only meeting*)

Friday, 3/3

9:00am - Prayers & Squares

Saturday, 3/4

11:00am - Choir Practice

Sunday, 3/5

8:00am - Holy Eucharist Service

9:15am - Family Systems and the
Church Class

10:30am - Holy Eucharist Service

*Email office@episcopalloudon.com to have
your ministry or committee's activities or
meetings added to the parish calendar (and to
let us know if you'd like it to appear here).*

DIOCESAN PRAYERS

Annunciation - Newport, TN
Good Shepherd - Little Oak Creek, SD
St. Luke - Hot Springs, SD

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!

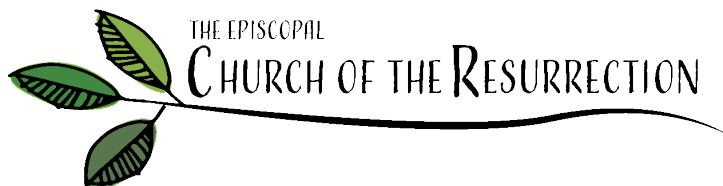
facebook.com/episcopalloudon

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

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 Rev. Amy Morehous, Rector