

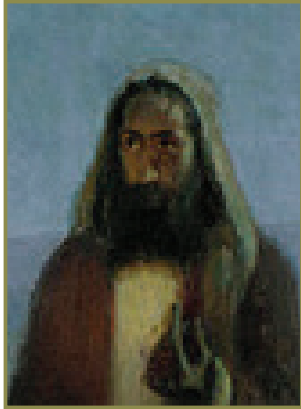


THE SECOND SUNDAY OF LENT

HOLY EUCHARIST, RITE II
MARCH 5, 2023
10:30 AM

TODAY'S ART

THE SECOND SUNDAY OF LENT



Jesus and Nicodemus
Henry Ossawa Tanner (1859-1937)
American
1899
Oil on canvas
Pennsylvania Academy of the Fine Arts
No known copyright restrictions

The first African-American artist to achieve international prominence, Tanner was also one of the first African Americans to attend the Pennsylvania Academy. He studied with Thomas Eakins before his 1891 departure for Paris to train at the Académie Julian. Feeling at home in France, Tanner spent most of the rest of his life there, successfully exhibiting at the Paris Salon and eventually becoming a member of the Legion of Honor. After his early focus on landscapes and African-American genre scenes showing Eakins's influence, Tanner achieved his greatest success with evocative biblical paintings marked by dramatic, even supernatural, light effects.

Tanner's father was a bishop in the African Methodist Episcopal Church, and his religious convictions instill these works with a contemplative quietude and profoundly human sensitivity to his subject matter. Painted during the artist's second trip to the Holy Land (sponsored by Tanner's Philadelphia patron Rodman Wanamaker), "Nicodemus" depicts a scene from the Gospel of John in which the Pharisee and "ruler of the Jews" visits Jesus by night to receive his teachings. Tanner remarked that the six months he spent in Jerusalem lent an air of authenticity to this work, and he used local people as sitters. "Nicodemus" was shown at the Academy's 1899 annual, where it was awarded the Lippincott Prize for the best figurative work and purchased for the collection.

<https://www.pafa.org/museum/collection/item/nicodemus>

HOLY EUCHARIST, RITE II

THE WORD OF GOD

Prelude

O sacred head, now wounded, with Chopin's Prelude in C minor

Opening Hymn

How firm a foundation

Hymnal 637

Celebrant Bless the Lord who forgiveth all our sins.
People **His mercy endureth for ever.**

The Celebrant says

Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these." *Mark 12:29-31*

The Celebrant then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

The Celebrant and People together say

**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,**

**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.

The Penitential Order includes an acclamation and the confession of sin and absolution, and may be used as an entrance rite during Lent or other times to emphasize the penitential aspect of the eucharist.

When used to begin the eucharist, the service continues with the *Gloria in excelsis*, **the Kyrie eleison**, or the *Trisagion*. The confession and absolution are not repeated later in the service.

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 Celebrant 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.**

Lord, have mer - cy up - on us. Lord, have mer - cy up -
on us. Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Christ, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.
Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

The Collect of the Day

BCP 218

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

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and

the Holy Spirit lives and reigns, one God for ever and ever. **Amen.**

The Lessons

The First Lesson: Genesis 12:1-4a

Lector A reading from the Book of Genesis

The Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

So Abram went, as the Lord had told him; and Lot went with him.

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

Psalm 121

BCP 779

Lector We will read the Psalm in unison.

- 1 I lift up my eyes to the hills; *
from where is my help to come?**
- 2 My help comes from the Lord, *
the maker of heaven and earth.**
- 3 He will not let your foot be moved *
and he who watches over you will not fall asleep.**
- 4 Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;**
- 5 The Lord himself watches over you; *
the Lord is your shade at your right hand,**
- 6 So that the sun shall not strike you by day, *
nor the moon by night.**

Our lessons 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.

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.

7 **The Lord shall preserve you from all evil; *
it is he who shall keep you safe.**

8 **The Lord shall watch over your going out and your
coming in, *
from this time forth for evermore.**

The Second Lesson: Romans 4:1-5, 13-17

Lector A reading from Paul's letter to the Romans

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

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

Sequence Hymn

The God of Abraham praise

Hymnal 401

The Gospel Lesson: John 3:1-17

All stand

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

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

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?

“Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

“Indeed, God did not send the Son into the world to

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.

condemn the world, but in order that the world might be saved through him.”

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

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

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,
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**

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

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

Behold, children of God, it is the Lord who watches over you. As people sent forth into the world let us pray, saying, "Lord, bless us, so that we may bless others."

Lord, preserve your Church from all evil. May we, who have been born of water and the Spirit, proclaim the kingdom of God in all the world.

Lord, bless us,
So that we may bless others.

O God, may the leaders of the nations ever seek the truth. Open their hearts to true conversion and divine guidance.

Lord, bless us,
So that we may bless others.

Maker of heaven and earth, you have blessed us with a wondrous and dynamic creation. Protect us from its rage; comfort us by its tranquility. Give us eyes to see your handiwork in the world around us.

Lord, bless us,
So that we may bless others.

Lord, your eyes never close on your people. We thank you for your mindfulness of us and our community. Be our help and our safety.

Lord, bless us,

So that we may bless others.

You did not send your Son into the world to condemn the world, but in order that the world may see and experience your salvation. Bring wholeness to those who look to your Son for their help, especially **Mel; Jan; Virginia; Kathy; Brandon; Rachel; Sue; Millie; Mary Carol; Jim & Jane; Ben; Tom; and all who suffer the effects of the war in Ukraine.**

Lord, bless us,
So that we may bless others.

O God, who gives life to the dead and calls into existence the things that do not exist, keep the dying and the dead from this time forth and for evermore. Give eternal life to all those who trust in you.

Lord, bless us,
So that we may bless others.

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 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*

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 Liturgy of the Table

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

Offertory Anthem

Doxology

**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.**

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



observance.

We begin with the **Offertory**. In the early days of the Church, worshippers brought their own bread and wine to the service. The deacons chose what was needed for the consecration, and the rest was set aside for the poor. Today we usually have lay persons who bring the bread and the wine to the altar. These may be either people from the congregation or acolytes in the sanctuary. The bread and the wine along with money collected at some services are the offerings that will be presented to God.

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.

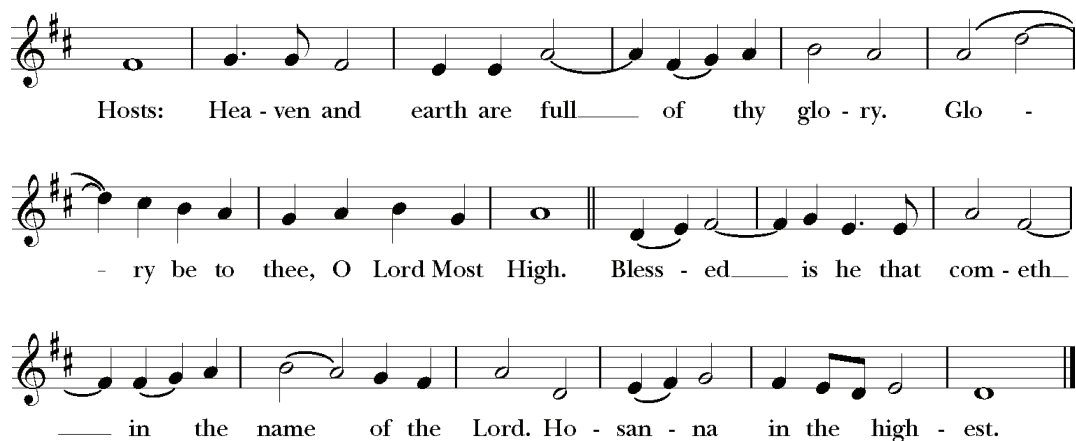
“Eucharist” comes from “eucharistia” - Greek for “thanksgiving.”

The 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.



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.

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

**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.**

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 Christ our Passover is sacrificed for us;
People Therefore let us keep the feast.

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.

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."

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 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.

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.

The Celebrant and people say together

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

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.

Communion of the Faithful

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

Communion Hymn

Let thy blood in mercy poured

Hymnal 313

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.**

Post Communion Prayer

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.**

WE GO INTO GOD’S WORLD

The Blessing

The priest blesses the people

Postcommunion Hymn

And now, O Father, mindful of the love

Hymnal 337

The Dismissal

BCP 366

*Celebrant
People*

Go in peace to love and serve the Lord.
Thanks be to God.

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.

CELEBRATE WITH US TONIGHT

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.

CHURCH AUDIO

Recently, we had an issue with the sound system in the church with the result that the live streaming video went out on Sunday without any sound. The problem was that someone had turned some of the components off and on, leaving some in a default off state. The video team will now be checking the system to ensure that all components are in the correct state on Sundays.

We would ask that you not change the component settings on the audio system. If you need to have the system on for any reason outside a normal service, please check with a member of the video team. We will be glad to work with you on ensuring that you have the correct components for your needs. You can contact Amanda in the office, and she can put you in touch with one of the team. Thank you.



BIRTHDAYS & ANNIVERSARIES

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	Sandy
Rob & Sherry	Tom & Nancy
Lynnette	Cheri
the Garretts	Richard
Joe & Dana	Sara
Sarah	Steve
Randy	

DIOCESAN PRAYERS

St. Elizabeth's - Knoxville, TN
Trinity - Watertown, SD

The Coming Week at Resurrection

Monday, 3/6

10:00am - Companions' Women's
Study Group
7:00pm - AA (*open meeting*)

Tuesday, 3/7

1:00pm - EfM Study

Wednesday, 3/8

11:00am - Luke Bible Study

Thursday, 3/9

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

Sunday, 3/12

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).*

TODAY

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

March 12th

Acolyte: Kelly Johnson
EM: Tim Grindstaff
Lector: Keytha Graves
Usher: Art Stewart &
Monty Ross
Chancellor: Jenny Lucas
Coffee Hour: Virginia & Bill Perry
Counters: Nelda Griffith &
Carolyn Parker
Altar Guild: Beverly Baumgardner
& Kathleen Bailey
Flower Guild: Dianna Stimpson

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

Thank you for joining us today! We hope to see you again soon.

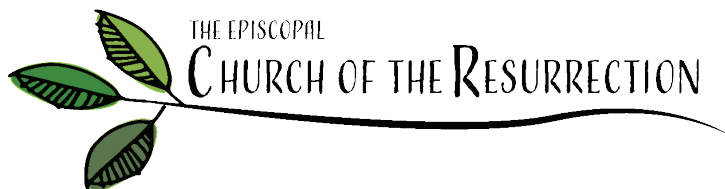
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.
If you can't make it in person, join us at 10:30, live on Facebook!
facebook.com/episcopalloudon

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

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

917 Pond Road, Loudon, TN 37774
865-986-2390

www.episcopalloudon.com
#episcopalloudon