



THE LAST SUNDAY AFTER THE EPIPHANY

HOLY EUCHARIST, RITE II

FEBRUARY 11, 2024

10:30 AM





## GOOD MORNING!

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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. And 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*, the red book in your pew rack. If you'd like to use the book to follow the service, we begin on page 355. Unless otherwise marked, our hymns are from the *Hymnal 1982*, the blue books in the pew rack.

Select annotations taken from *Annotations* © 2001 Frank Logue

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To learn more about Resurrection, check out [www.episcopalloudon.com](http://www.episcopalloudon.com), email us at [office@episcopalloudon.com](mailto:office@episcopalloudon.com), or find us on Facebook or Instagram.

Fill out a pew card or email [office@episcopalloudon.com](mailto:office@episcopalloudon.com) to be placed on 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, or watch when you can on Vimeo! [facebook.com/episcopalloudon](https://facebook.com/episcopalloudon) or [vimeo.com/episcopalloudon](https://vimeo.com/episcopalloudon)



# HOLY BAPTISM, RITE II

## THE WORD OF GOD

### Prelude

#### Entrance Hymn

*Songs of thankfulness and praise*

**Hymnal 135**

*All standing, the Celebrant says*

**BCP 299**

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.**

#### Hymn of Praise

*Hail to the Lord's anointed vv. 1-3*

**Hymnal 616**

#### The Collect of the Day

**BCP 217**

*People*

The Lord be with you.

*Celebrant*

**And also with you.**

Let us pray.

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

**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 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. For centuries, this collect for purity was said silently by the priest. The Prayer Book of 1552 made this prayer a public one said aloud by the priest for all the people gathered.

## **The Lessons**

### **The First Lesson: 2 Kings 2:1-12**

*Lector*     A reading from the Book of Kings

When the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, “Stay here; for the Lord has sent me as far as Bethel.” But Elisha said, “As the Lord lives, and as you yourself live, I will not leave you.” So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, “Do you know that today the Lord will take your master away from you?” And he said, “Yes, I know; keep silent.”

Elijah said to him, “Elisha, stay here; for the Lord has sent me to Jericho.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, “Do you know that today the Lord will take your master away from you?” And he answered, “Yes, I know; be silent.”

Then Elijah said to him, “Stay here; for the Lord has sent me to the Jordan.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, “Tell me what I may do for you, before I am taken from you.” Elisha said, “Please let me inherit a double share of your spirit.” He responded, “You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.” As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, “Father, father! The chariots of Israel and its horsemen!” But when he could no longer

see him, he grasped his own clothes and tore them in two pieces.

*Lector* The Word of the Lord.

*People* **Thanks be to God.**

### **Psalm 50:1-6**

**BCP 654**

*Lector* We will read the Psalm in unison.

- 1 **The Lord, the God of gods, has spoken; \*  
he has called the earth from the rising of the sun to  
its setting.**
- 2 **Out of Zion, perfect in its beauty, \*  
God reveals himself in glory.**
- 3 **Our God will come and will not keep silence; \*  
before him there is a consuming flame,  
and round about him a raging storm.**
- 4 **He calls the heavens and the earth from above \*  
to witness the judgment of his people.**
- 5 **“Gather before me my loyal followers, \*  
those who have made a covenant with me  
and sealed it with sacrifice.”**
- 6 **Let the heavens declare the rightness of his cause; \*  
for God himself is judge.**

### **The Epistle: 2 Corinthians 4:3-6**

*Lector* A reading from Paul’s Second Letter to the Corinthians

Even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus’ sake. For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

We respond to each reading: the **Psalm** is our response to the Old Testament, the hymn our sung response to the **Epistle** (the second reading), and the sermon and creed are our response to the **Gospel**.

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

### **Sequence Hymn**

*Christ whose glory fills the skies*

**Hymnal 7**

### **The Gospel Lesson: Mark 9:2-9**

*All stand*

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

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

Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved; listen to him!" Suddenly when they looked around, they saw no one with them any more, but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

*Priest*      The Gospel of the Lord.

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

**Sermon**

The Rev. Amy Morehous

**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,**

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.

A **Sermon** or a shorter teaching called a homily follows the Gospel. Since 1549, a sermon has been required at every Eucharist service.

**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**

God will come and will not keep silence. So let us pray:  
“Open our eyes; open our ears.”

Rabbi, it is good for us to be here in your presence. Open  
our eyes to your glory. Open our ears to your call. Open  
our lips and our mouths shall proclaim your praise.

**Open our eyes;  
Open our ears.**

To those who do not know your love and mercy, reveal  
yourself, great God. Shine your light through us that our

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

Why do some people bow their head for part of the creed? Some bow at “he came down from heaven” as a sign of reverent respect for Jesus’ incarnate presence with us.

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.

lives might witness to your Son Jesus.

**Open our eyes;  
Open our ears.**

Holy One, you have chosen to wear the clouds and meet our forebears on the mountains. In doing so, you remind us that you created all things good and continue to manifest your glory through those things you have created. Remind us to also honor your creation.

**Open our eyes;  
Open our ears.**

O God, we thank you for those women and men in our lives who parent us, teach us, mentor us. Raise up strong leaders, O God, leaders who follow in the footsteps of Jesus.

**Open our eyes;  
Open our ears.**

You are a powerful God - ruler of the heavens and the earth - and yet, you are close enough to hear our humble prayers. Attend to our loved ones, those we name now: **Debbie M.; Ed & Jean; Bob C.; Raynella; Tracy; Daphne; Ulla; Sarah; Kyle, Cathy & Callie; Ashley; Debbie; Nancy C.; Jack H.; Randy; Rame; Ingham; Wayne; Sharon; Larry; Rick & Mali; Diana N.; Sandy; Peggy Ann; all who suffer the violence of war and political unrest; and those we add, silently or aloud.**

*The congregation may add their petitions or thanksgivings.*

**Open our eyes;  
Open our ears.**

God, you are our hope. Trusting in your goodness, we make our song even at the grave: alleluia, alleluia, alleluia!

**Open our eyes;  
Open our ears.**

### **Confession of Sin**

**BCP 359**

*The Officiant says to the people*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*



*Officiant and People together, all kneeling*

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

*The Officiant says*

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

**The Peace**

**BCP 360**

*All stand. The Celebrant says to the people*

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.*

**Announcements**

**Blessing of Birthdays and Anniversaries**

**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 **Confession of Sin** helps us examine our hearts, and hear of God's forgiveness.

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 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 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, will use **Eucharistic Prayer C**, from the Book of Common Prayer, p. 369.

In Prayer C, the congregational responses largely are drawn from scripture. Portions are drawn from Genesis, Exodus, 1 Chronicles, Acts, and 1 Peter.

## Offertory Anthem

*The Celebrant invites the people's offerings*

### 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 Eucharistic Prayer C

*The Celebrant says*

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

*Then, facing the Holy Table, the Celebrant proceeds*

God of all power, Ruler of the Universe, you are worthy of glory and praise.

**Glory to you for ever and ever.**

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

**By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

**Have mercy, Lord, for we are sinners in your sight.**

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the

# Parish Announcements

This center section of your bulletin is for you to tear out & take home with you.

Keep the announcements, prayer lists, calendars, & Diocesan news on hand all week!

## WILL YOU?

Beginning Sunday, February 18th, we will look at the five promises we make in our Baptismal Covenant (BCP, p. 304-305), all of which ask us a question. The first one reads, "Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?" To each question, our liturgical answer is always, "I will, with God's help." Come explore these promises we make - together.

## RESURRECTION MEN'S GROUP MEETING

Our next Men's Group meeting is at 9:00am on Saturday, February 17th, in our Parish Hall. We will be discussing Chapter 1 of *Basic Christian Leadership* by John Stott. If you haven't yet gotten your book, we have one copy available, so feel free to reach out to David Baumgardner or Mark Hennes. The book is also available at Amazon and other book sellers. Breakfast will be provided. Please contact Mark Hennes at [mhennes81@icloud.com](mailto:mhennes81@icloud.com) with any questions.

## MARDI GRAS CELEBRATION

**February 13th, 6:00pm**  
**Parish Hall**

Put on your beads & boas and come celebrate Mardi Gras with us! Sign up sheets are in the Parish Hall so you can let us know you're coming (and how many of you will come) and what dish you're bring to share.

We'll provide the King Cake and beverages; you bring your Cajun favorite: Jambalaya, Gumbo, Andouille, Red Beans & Rice . . . or share your favorite side dish or salad.

## Women of Resurrection

All women of Resurrection are invited to be part of our Episcopal Women's group, traditionally called the Episcopal Church Women (ECW). Our women's group might take on a variety of forms; one size does not fit all! What we hope to do is bring the women of Resurrection together and find out what that looks like. Initially, we might gather just to get to know one another better for fellowship and lunch; later, we might branch out to include study, service projects for the church and the community, etc.

If you are interested, please plan to join us on Friday, February 16, at noon for lunch and fellowship. At that initial meeting, we can reintroduce ourselves and talk about what we might do and where this can take us.

You can sign up in the Parish Hall, or you can call the church office to sign up, so we will know how much food to prepare. You may also email Bev Baumgardner at [bevpt1@gmail.com](mailto:bevpt1@gmail.com) if you have questions.

## ASH WEDNESDAY

February 14th

Services at noon and 7:00pm

# Prayers & Thanksgivings

## THIS WEEK'S PARISH PRAYER LIST

Ed & Jean; Bob C.; Raynella; Tracy; Daphne; Ulla; Sarah; Judy K.; Kyle, Cathy & Callie; Ashley; Debbie; Nancy C.; Jack H.; Rame; Ingham; Wayne; Sharon; Larry; Rick & Mali; Diana N.; Sandy; Peggy Ann

### BIRTHDAYS & ANNIVERSARIES

2/1 - Jackie Trombly  
2/3 - Rosemary Kitts  
2/8 - Jerry & Erlys Ploeger  
2/9 - John & Janet Cardwell  
2/11 - Dianna Stimpson  
2/12 - Jean Cardwell  
2/22 - Patricia Steele  
2/23 - Seth Reichenbach  
2/24 - Andrew Wilkinson  
2/28 - Andy Hadjian  
2/29 - Bill Perry

### CONTINUED PRAYER LIST

Claire	Sandy
Rob & Sherry	Lynnette
Cheri	the Garretts
Sara	Jane
Sue	Millie
Shannon	Jim
Donna	Mel
Kasie	Charles

### DIOCESAN PRAYERS

Thankful Memorial - Chattanooga, TN  
St. Peter - McLaughlin, SD

The altar flowers this week are given by  
Jerry & Erlys Ploeger, in celebration of their anniversary.

Sunday, February 11, 2024

# For Your Calendars

TODAY

Acolyte: Drew Hawley  
 EM: Bonnie Smith  
 Lector: Liz Berg  
 Usher: Garry Lucas & Dave St. John  
 Chancellor: Jenny Lucas  
 Coffee Host: Bill & Virginia Perry  
 Offering Counters: Dave St. John & Bill Schwindt  
 Video: Monty Ross  
 Altar Guild: Drew Hawley & Keytha Graves  
 Flower Guild: Rosemary Kitts

Feb 18th

Acolyte: Seth Reichenbach  
 EM: Judy Egan  
 Lector: Wendy Reichenbach  
 Usher: Drew Hawley & Keytha Graves  
 Chancellor: David Baumgardner  
 Coffee Host: Betsy Schwindt  
 Offering Counters: **TBD** & Judith Kubesh  
 Video: David Morehous  
 Altar Guild: Dianna Stimpson & Jenny Lucas  
 Flower Guild: Bev Baumgardner

Feb 25th

Acolyte: Monty Ross  
 EM: Jackie Buttinelli  
 Lector: Alice Anderson  
 Usher: Dawson Hope & Seth Reichenbach  
 Chancellor: Nelda Griffith  
 Coffee Host: Vicky St. John  
 Offering Counters: Carolyn Parker & Pat Hinton  
 Video: Bill Schwindt  
 Altar Guild: Drew Hawley & Keytha Graves  
 Flower Guild: Bev Baumgardner

## Next Week at Resurrection

Monday, 2/12

10:00am - Companions Group  
 7:00pm - AA (*open meeting*)

Tuesday, 2/13

10:00am - Open Table Tuesday@ Carmichael Inn  
 1:00pm Education for Ministry Class  
 6:00pm Mardi Gras Celebration

Wednesday, 2/14

11:00am - Acts Study (Zoom)  
 12:00pm - Ash Wednesday Service  
 7:00pm - Ash Wednesday Service

Thursday, 2/15

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

Saturday, 2/17

9:00am - Resurrection Men's Group  
 1:00pm - *Charlie Stahr Reception*  
 3:00pm - *Charlie Stahr Memorial Service*

Sunday, 2/18

8:00am - Holy Eucharist Service  
 10:30am - Holy Eucharist Service

*Email [office@episcopalloudon.com](mailto: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).*

## COMING UP . . .

Feb 13: Mardi Gras  
 Feb 14: Ash Wednesday  
 Feb 18: Lenten Class "Will You" begins

**Check your Parish Tidings and keep a look out for upcoming details!**

Sunday, February 11, 2024

# Check it out!



The flyer is titled "Older Adult Ministry Mini-Series" and is subtitled "online learning for ministerial leadership and volunteers". It features a central white box with a dark blue background. On the left side of the flyer is the logo of the Diocese of the Upper Midwest (Dioet.org). On the right side is the logo for "ENGAGING Communities" (utc.edu/engaging). The central text includes: "DATES: Every month on the Third Tuesday; February 20 (Memory Loss); March 19 (Caregiver Self-Care); April 16 (Common Legal Issues)". "TIME: 6:00PM— 7:00PM CST; 7:00PM— 8:00PM EST". "REGISTRATION: Visit: bit.ly/dioet2024utc" with a QR code. At the bottom, it says "Questions? Stephanie-Blaine@utc.edu or 423-402-0330".

## OLDER ADULT MINISTRY MINI-SERIES

February 20, March 19, and April 16, 2024  
Online/Zoom

Aging is a beautiful gift from God that provides opportunities for spiritual growth, wisdom, and service to others. Aging is the common thread that binds us together here on earth. Let us be united as the Body of Christ in our service to our elders and their caregivers. Join us for a 3-part online mini-series to learn more about ministering to older adults in your congregation and community. The sessions will focus on memory loss, caregiver self-care, and common legal issues. Resources and pastoral care suggestions will be presented as well as opportunities to ask questions and participate in discussion. All leaders and parishioners are welcome to attend. To Register: [bit.ly/dioet2024utc](https://bit.ly/dioet2024utc)

Sunday, February 11, 2024

fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

**By his blood, he reconciled us.  
By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

### *Celebrant and People*

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and  
might, hea - ven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Bless - ed is he who  
comes in the name of the Lord. Ho - san - na in the high - est.

### *Then the Celebrant continues*

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, and

Why are some parts of the liturgy chanted (sung) at the 10:30 service? Chanting - or singing - part of the liturgy dates back to the 9th century. In our liturgy, both the celebrant and the people chant or sing.

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 into the story as we too take the bread and wine and eat and drink.

**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. In this service, 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.

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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection,  
as we await the day of his coming.**

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

**Risen Lord, be known to us in the breaking of the Bread.**

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.



And now, as our Savior Christ has taught us, we are bold to say,

### *Celebrant and People*

**Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.**



For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

## The Breaking of the Bread

BCP 364

*The Celebrant breaks the consecrated Bread.  
A period of silence is kept.*

*This setting is not used in Lent.*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.  
Christ our Pass - o - ver is sac - ri - ficed for us;  
there - fore let us keep the feast.  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*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.*

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

This is the “**Sancta Sanctis**” - the Invitation to Communion.

## 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.

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

### **Communion Hymn**

*When morning gilds the skies*

**Hymnal 427**

### **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**

*Ye watcher and ye holy ones*

**Hymnal 618**

#### **The Dismissal**

**BCP 366**

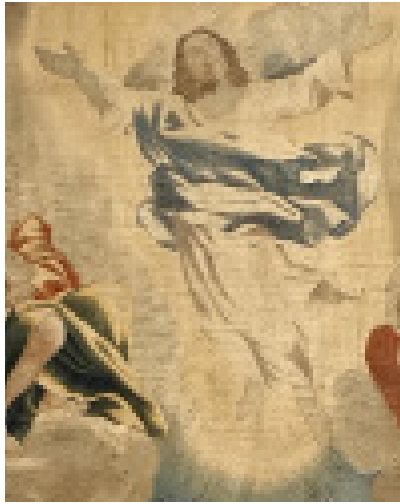
*Celebrant  
People*

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

**The Blessing** - a priestly blessing first began with Bishops in the 4th 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.” The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us in thanksgiving for all God’s good and gracious gifts.

# TODAY'S ART



## **The Transfiguration**

**Rome, 1655**

**From the Life of Christ, Barberini Tapestries**

Wool, silk, and tapestry weaving

Designed by Paolo Gismondi (1612–1685) and

Giovanni Francesco Romanelli (1610–1662)

Museo Del Prado, Spain

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During Christ's time on earth, the apostles were given a quick glimpse of his eternal majesty in the Transfiguration. Three of them, Peter, James and John, had climbed Mount Tabor with Jesus to pray. Suddenly, they looked up in the sky and saw him floating above them, in dazzling white clothes and radiating light. He was flanked by the Old Testament prophets Moses and Elijah. A moment later the vision was over and Jesus was back on earth, among his apostles again.

For this composition, Romanelli copied a Transfiguration painted by Giovanni Lanfranco. It was an apt choice: Lanfranco was an important influence on the Cortonesque painters, and the painting was in the collection of Cardinal Francesco Barberini.

The Barberini Life of Christ tapestries, produced in Rome between 1644 and 1656, are among the greatest treasures in the collection of the Cathedral of St. John the Divine. Using a grandiloquent style to express political and spiritual messages, they are truly “woven monuments” of the Roman baroque.

In twelve scenes, the Life of Christ series lays out the central motifs of the Christian faith, from the Virgin Birth to the Resurrection. The tapestries were commissioned by Cardinal Francesco Barberini, nephew of Pope Urban VIII and one of the trendsetting cultural figures of his day. The designer, Giovanni Francesco Romanelli, was a leading figure of “baroque classicism,” who painted canvases and frescoes for princes, cardinals, kings and queens. The weavers translated his ideas into textile at the cardinal's own private tapestry manufactory, one of only two manufactories south of the Alps.

The tapestries provide a window onto the world of baroque Rome. In the mid-seventeenth century when they were produced, the city was the greatest international art center in the world. Competition fueled the patronage of art as the great papal and noble families vied with each other for status. Meanwhile the Catholic church's competition with rising Protestantism lent an urgency to Rome's claims to be the center of the world and a sort of ideal city; great art and architecture were encouraged as they reinforced these claims while also enhancing religious experience. The Barberini tapestries are a perfect example of the work art was called upon to do, aggrandizing the dynasty, expressing the splendor of Rome, and stirring the emotions of the faithful.

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

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

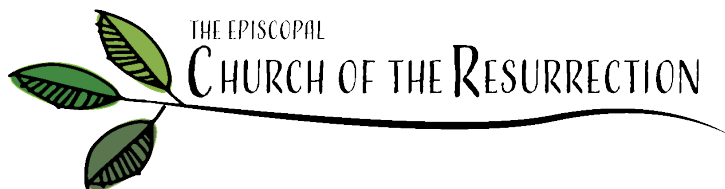
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.  
If you can't make it in person, join us at 10:30, live on Facebook!  
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We welcome you to visit us at our website or call us  
at the number below.



The Rev. Amy Morehous, Rector

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