THE SECOND SUNDAY OF LENT



HOLY EUCHARIST, RITE II FEBRUARY 25, 2024 10:30 AM





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

To learn more about Resurrection, check out www.episcopalloudon.com, email us at office@episcopalloudon.com, or find us on Facebook or Instagram.

Fill out a pew card or email *office@episcopalloudon.com* to be placed on 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* or *vimeo.com/episcopalloudon*



HOLY EUCHARIST, RITE II

Opening Hymn

Now let us all with one accord

A PENITENTIAL ORDER

BCP 351

Hymnal 147

CelebrantBless the Lord who forgives all our sins.PeopleHis mercy endures for ever.

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*

Confession

The Celebrant then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

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.

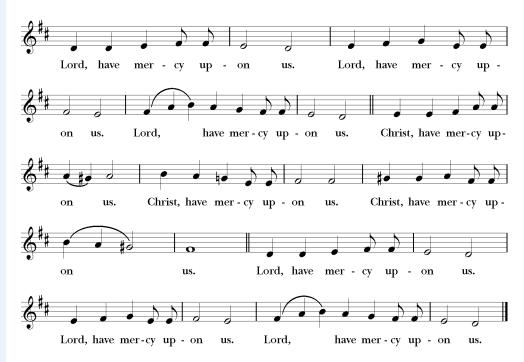
The Priest stands and says

During Lent, we use **A Penitential Order.** This moves the confession to the beginning of the service, rather than after the Prayers of the People.

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. This 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.

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 Word of God

The Collect of the Day

BCP 218

People Celebrant The Lord be with you. **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 7:1-7, 15-16

Lector A reading from the Book of Genesis

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

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

Psalm 22:22-30

BCP 611

Lector We will read the Psalm in unison.

- 22 Praise the Lord, you that fear him; * stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty; neither does he hide his face from them; * but when they cry to him he hears them.
- 24 My praise is of him in the great assembly; * I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied, and those who seek the Lord shall praise him: * "May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to the Lord, *

We respond to each reading: the **Psalm** is our response to the Old Testament, in the second service, the hymn is our sung response to the **Epistle** (the second reading), and the sermon and creed are our response to the **Gospel**. and all the families of the nations shall bow before him.

- 27 For kingship belongs to the Lord; * he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; *

all who go down to the dust fall before him.

- 29 My soul shall live for him; my descendants shall serve him; * they shall be known as the Lord's for ever.
- 30 They shall come and make known to a people yet unborn * the saving deeds that he has done.

The Epistle: Romans 4:13-25

Lector A reading from Paul's Letter to the Romans

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. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised.

Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

LectorThe Word of the Lord.PeopleThanks be to God.

Sequence Hymn

O love of God

Hymnal 455

The Gospel Lesson: Mark 8:31-38

All stand

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

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

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

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.

Sermon

The Nicene Creed

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 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

We look for the resurrection of the dead, and the life of the world to come. Amen. **BCP 358**

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?

At 9:15 in the Parish Hall,we continue looking at the five promises we make in our Baptismal Covenant (BCP, p. 304-305), all of which ask us a question.

This week's question is: "Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?"

To each question, our liturgical answer is always, "I will, with God's help." Come explore these promises we make - together.

EASTER IS ON ITS WAY

Curious about joining the Episcopal Church?

Wondering if confirmation, reception, or reaffirmation are right for you?

Bishop Cole will be making his annual visit to Resurrection on Easter Sunday, March 31st! Have questions? Talk to Mother Amy for answers.

Prayers Fhanksgivings

THIS WEEK'S PARISH PRAYER LIST

Kim E.; Debbie M.; 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; 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, Tom Russell
2/23 - Seth Reichenbach
2/24 - Andrew Wilkinson
2/28 - Andy Hadjian
2/29 - Bill Perry

CONTINUED PRAYER LIST

Sandy
Lynnette
the Garretts
Jane
Millie
Jim
Mel
Charles

DIOCESAN PRAYERS

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

Sunday, February 25, 2024

For Your Calendars

			i
TODAY	Acolyte: EM: Lector: Usher: Chancellor: Coffee Hour: Counters: Video Altar Guild: Flower Guild:	Monty Ross Jackie Buttinelli Alice Anderson Dawson Hope & Seth Reichenbach Nelda Griffith Vicky St. John Carolyn Parker & Pat Hinton Bill Schwindt Drew Hawley & Keytha Graves Bev Baumgardner	Next Week at ResurrectionMonday, 2/2610:00am - Companions Group7:00pm - AA (open meeting)Tuesday, 2/2710:00am - Open Table Tuesday@Carmichael Inn
March 3rd	Acolyte: EM: Lector: Usher: Chancellor: Coffee Hour: Counters: Video: Altar Guild: Flower Guild:	Dawson Hope Monty Ross Tony Adams Drew Hawley & Keytha Graves Betsy Schwindt Jackie Buttinelli Jean Cardwell & Andy Hadjian David Morehous Judy Egan & Janey Coombes Rosemary Kitts	1:00pm Education for Ministry Class Wednesday, 2/28 11:00am - Acts Study (Zoom) Thursday, 2/29 3:30pm - AA (women only meeting) Sunday, 3/3 8:00am - Holy Eucharist Service
March 10th	Acolyte: EM: Lector: Usher: Chancellor: Coffee Hour: Counters: Video: Altar Guild: Flower Guild:	Mark Smith Jane Mocilac Wendy Reichenbach Andy Hadjian & Dawson Hope David St. John Vicky St. John Nelda Griffith & Ginny Tolbert Bill Schwindt Judy Egan & Janey Coombes Dianna Stimpson	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).
CON	MING UP		

March 28 - Maundy Thursday Meal and Service March 29 - Good Friday In the Park; Good Friday Service

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

Sunday, February 25, 2024

Check it out!



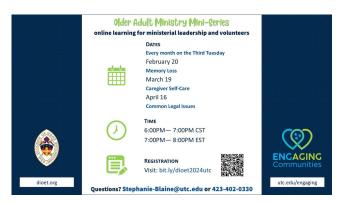
EAST TENNESSEE'S ORISON TO PERFORM COMPLINE

February 29, 2024, 7:00 PM St. John's Episcopal Cathedral, Knoxville

Join Orison in your Lenten journey for an hour of meditation and prayer sung in the style of Old Sarum. Compline is a the last service of the monastic daily cycle of prayer sung after the setting of the sun. Ancient chants blend with early choral hymns and anthems from the Tudor period.

This event is free and open to the public.

If you are unable to attend live, you may also view on the Cathedrals' YouTube channel, SJCKNOX, either live streaming or archived later.



OLDER ADULT MINISTRY MINI-SERIES

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 the next parts of ___a 3-part online miniseries 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

The Prayers of the People

Give praise all you who fear the Lord: proclaim God's greatness! With thankful hearts, let us pray, "O Righteous God, increase our faith."

Lord Jesus, you invite us to follow you: Give your Church the courage and will to risk any and everything for the sake of the gospel. May we be bold in witness and resolute in discipleship.

O Righteous God, increase our faith.

God the King, you rule over the nations: hear the cries of those living in poverty. Give the leaders of nations a heart for the poor.

O Righteous God, increase our faith.

God of Sarah, you bring life out of barren places: renew the creation. Forgive us for our misuse and neglect of your gifts. Help us to live as good stewards.

O Righteous God, increase our faith.

O God, whose glory it is always to have mercy: be gracious to the Church in our cities. Strengthen your parishes as we make our Lenten journey. May we faithfully make known your saving deeds.

O Righteous God, increase our faith.

Gracious Lord, you hide not your face from those in need: we trust in your faithfulness. Hear our prayers for those in pain and distress, especially **Kim E.; Debbie M.; Ed & Jean; Bob C.; Raynella; Tracy; Daphne; Ulla; Sarah; Kyle, Cathy & Callie; Ashley; Debbie; Nancy C.; Jack H.; Rame; Ingham; Wayne; Sharon; Larry; 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.

O Righteous God, increase our faith.

Everliving God, you give life to the dead and call into existence the things that do not exist: hoping against hope, we trust in your eternal promises and look for the day of resurrection.

O Righteous God, increase our faith.

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. 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 begin with the Offertory. We place the bread and the wine, as well as our collected offerings on the altar in thanksgiving for all God has provided.

During Lent, will use **Eucharistic Prayer A**, from the Book of Common Prayer, p. 361.

The Peace

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*

Offertory Hymn

Take up your cross

Hymnal 675

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

Eucharistic Prayer A

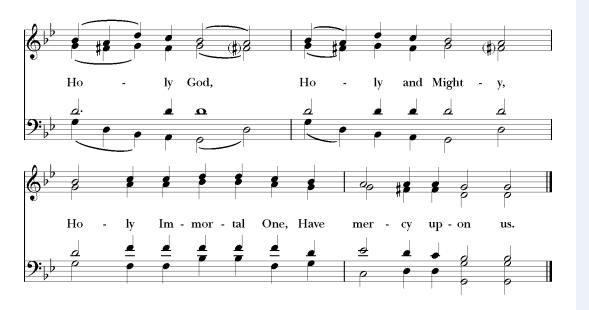
The Celebrant says

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

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord; who 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:



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 hiself, 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 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. 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 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.

The Breaking of the Bread

BCP 364

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



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.

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. If you would prefer communion be brought to you at your seat, please let an usher know and, as always, we will be glad 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

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

Communion Hymn

Take my life and let it be

Hymnal 707

Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

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.

WE GO INTO GOD'S WORLD

The Blessing

Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Lord. **Amen.**

Post Communion Hymn *The God of Abraham Praise*

Hymnal 401

The Dismissal

BCP 366

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

TODAY'S ART



Abraham Listens to the Promises of the Lord Between1694 and 1696 Oil on canvas Luca Giordano (1634-1705) Italian

This work has been identified as being in thepublic domain in its source country on January 1, 1996 and in the United States.

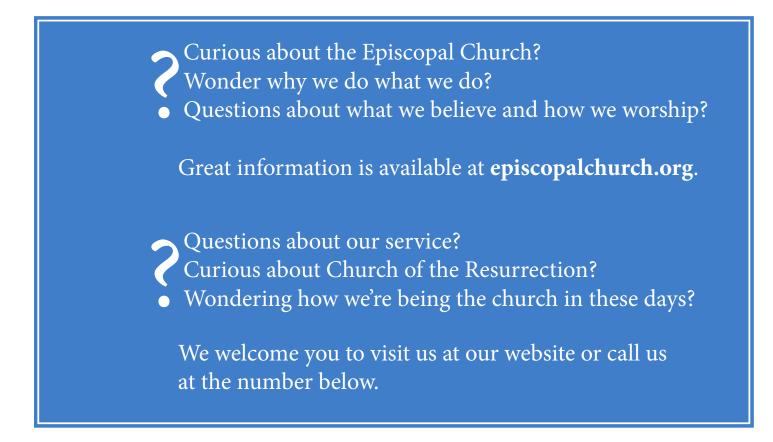
Luca Giordano enjoyed great popularity during his life, both in Italy and in Spain, which, upon his death, fell precipitously, dragged down by two prejudices that have persisted until recently. The first was the speed of its execution and, as a consequence, its superficiality, which supporters of Greco-Roman aesthetics always reproached him for. On the other hand, his surprising ability to imitate the style of other artists relegated him to the status of copyist of famous painters. The monograph by Oreste Ferrari and Giuseppe Scavizzi, published for the first time in 1966, marked the definitive recovery of this artist, who to-day is recognized for his extremely fruitful imagination and creative ability.

https://www.museodelprado.es/coleccion/artista/giordano-luca/

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*





The Rev. Amy Morehous, Rector

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