



The Sixth Sunday After Epiphany

February 16, 2025

10:30 am



GOOD MORNING!

We're so glad you chose to be here at Resurrection today.

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

If you *are* here for the first time (or if you just haven't gotten around to it yet), please fill out a pew card and put it in the offering plate to let us know you were here. To receive our weekly email bulletin, be sure to include your email address. 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. *episcopalloudon*

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!

facebook.com/episcopalloudon



HOLY EUCHARIST, RITE II

THE WORD OF GOD

Prelude

We prepare for our time together. We take our places and allow the peaceful quiet to center and calm us.

Entrance Hymn

O for a thousand tongues to sing

Hymnal 493

All standing, the Celebrant says

BCP 355

People Blessed be God: Father, Son, and Holy Spirit.
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

O praise ye the Lord! v.4 only

Hymnal 432

The Collect of the Day

BCP 216

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

O God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in

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 Collect of the Day

is written to go along with both the season of the church year and the readings for the day. It summarizes the

attributes of God as revealed in the scripture for the day.

Reading and commenting on scripture goes back to the earliest services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when. This is known as a lectionary.

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

our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Lessons

The First Lesson: Jeremiah 17:5-10

Lector A reading from the Book of Jeremiah

Thus says the Lord:

Cursed are those who trust in mere mortals
and make mere flesh their strength,
whose hearts turn away from the Lord.

They shall be like a shrub in the desert,
and shall not see when relief comes.

They shall live in the parched places of the wilderness,
in an uninhabited salt land.

Blessed are those who trust in the Lord,
whose trust is the Lord.

They shall be like a tree planted by water,
sending out its roots by the stream.

It shall not fear when heat comes,
and its leaves shall stay green;

in the year of drought it is not anxious,
and it does not cease to bear fruit.

The heart is devious above all else;
it is perverse--
who can understand it?

I the Lord test the mind
and search the heart,

to give to all according to their ways,
according to the fruit of their doings.

Lector The Word of the Lord.

People **Thanks be to God.**

Lector We will read the Psalm in unison.

- 1 **Happy are they who have not walked in the counsel of the wicked, ***
nor lingered in the way of sinners,
nor sat in the seats of the scornful!
- 2 **Their delight is in the law of the Lord, ***
and they meditate on his law day and night.
- 3 **They are like trees planted by streams of water,**
bearing fruit in due season, with leaves that do
not wither; *
everything they do shall prosper.
- 4 **It is not so with the wicked; ***
they are like chaff which the wind blows away.
- 5 **Therefore the wicked shall not stand upright when judgment comes, ***
nor the sinner in the council of the righteous.
- 6 **For the Lord knows the way of the righteous, ***
but the way of the wicked is doomed.

The Epistle: 1 Corinthians 15:12-20

Lector A reading from Paul's Letter to the Corinthians

Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ--whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the first fruits of those who have died.

Meaning literally "a letter," the name **Epistle** was given to the first of the two New Testament readings in the eucharist. The majority of these passages are taken from the epistolary literature of the New Testament, such as the letters of Paul to communities of Christians in various places.

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

Sequence Hymn
Tell out, my soul

Hymnal 437

The Gospel Lesson: Luke 6:17-26

All stand

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

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

Jesus came down with the twelve apostles and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them.

Then he looked up at his disciples and said:

“Blessed are you who are poor,
for yours is the kingdom of God.

“Blessed are you who are hungry now,
for you will be filled.

“Blessed are you who weep now,
for you will laugh.

“Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.”

“But woe to you who are rich,
for you have received your consolation.

“Woe to you who are full now,
for you will be hungry.

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.

“Woe to you who are laughing now,
for you will mourn and weep.

“Woe to you when all speak well of you, for that is what
their ancestors did to the false prophets.”

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

Sermon

The Rev. RJ Powell

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**

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

Originally the entire service was viewed as our confession of faith. But, since the Sixth Century, the church has recited the **Nicene Creed** at the Eucharist. The word creed comes from the Latin credo for “I believe.”

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.

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

Let us pray, turning our hearts toward the one who makes our desert hearts bloom with the flowers of hope saying, Lord in your mercy hear our prayer.

Engrave our hearts with your living word of love, that we might listen and turn to you.

Lord in your mercy, **hear our prayer.**

Deepen the life of your church, giving it a will to serve the world in your name, and a spirit of welcome that draws all those who hunger to your table.

Lord in your mercy, **hear our prayer.**

Give your blessing of courage and truth to those who hold authority in our cities, towns, states, and countries and to those who hold authority in our churches, workplaces, and lives.

Lord in your mercy, **hear our prayer.**

The world cries out in despair and desolation. Send your love to heal the brokenness that has become a desert place in our time.

Lord in your mercy, **hear our prayer.**

Quench the thirst of those who long for healing, cure, and reconciliation. Be with those who suffer in body, mind, and spirit, and comfort those who anxiously await a word of hope. Especially we pray for **Jenon; Bob O.; Aaron; Sarah; Killian; and all your children who suffer the effects of war, oppression, or natural disasters.**

The congregation may add their petitions or thanksgivings.

Lord in your mercy, **hear our prayer.**

Bring your promise of life in fullness to those who

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.

struggle, to those who are oppressed and persecuted,
and to those in any kind of need.

Lord in your mercy, **hear our prayer.**

Hold in your care those who have died and welcome us
into your eternal arms when our time comes, and let us
all rise together in your new age.

Lord in your mercy, **hear our prayer.**

In the hope of life to come and in communion with
those who have died, we look to the day where with
your son and the Holy Spirit we might come to dwell in
your verdant kingdom. **Amen.**

Confession of Sin

BCP 359

The Officiant says to the people

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling

**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 Prayers of the People are followed by the **Confession of Sin**. We ask God's forgiveness for things done and things left undone. Private confession is not required in our church. However, for those particularly in need of unburdening themselves of past wrongs, private confession is offered. It can be an especially comforting way to turn away from past wrongs and set out on a new path. But most of the time we only need this time of prayer together as a community to recall our sins and to ask for 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

Now we come to the second part of the service with the Liturgy of the Table. It is based on

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 & Blessings

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 Anthem

O love, how deep, how broad vv.1-3

Hymnal 449

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

People The Lord be with you.
And also with you.
Celebrant Lift up your hearts.
People **We lift them to the Lord.**

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!

FEB 16th

**HOT
POTATO!**

Game Night & Potato Bar

SIGN UP IN THE PARISH HALL TO

Bring Toppings,
Desserts &
Games

TO SHARE

PARISH HALL

4 O'CLOCK

OFFICE VOLUNTEERS NEEDED!

Beginning Monday, February 24th, we will have new office hours:

Monday - Friday, 10am - 2pm.

Until we find our new Parish Administrator, we need help on two of those days.

There will be a sign up sheet in the Parish Hall for **Mondays and Thursdays**. Sign up for one day or on a recurring basis (e.g. every 4th Monday).

Contact Bonnie Smith at office@episcopalloudon.com with any questions.
Thanks in advance!

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

**Jenon; Bob O.; Aaron; Sarah; Killian;
and all who suffer the violence of war and political unrest.**

BIRTHDAYS & ANNIVERSARIES

2/1 - Jackie Trombly
2/3 - Rosemary Kitts
2/8 - Jerry & Erlys Ploeger
2/9 - John & Janet Cardwell
Anne Wegener
2/10 - Elizabeth Botica
2/11 - Dianna Stimpson
2/12 - Jean Cardwell
2/22 - Tom Russell
2/24 - Andrew Wilkinson
2/28 - Andy Hadjian
2/29 - Bill Perry

CONTINUED PRAYER LIST

Claire	Sandy
Rob & Sherry	Cheri
Jane	Shannon
Jim	Mel
Wayne	Diana N.
Jack	Ashley
Raynella	Ed & Jean
Kim E.	Joe
Beverly	Grace
Virginia	Bob & Betty Anne
Rame & Janey	Johnny
Karen H.	Hentchel Family

DIOCESAN PRAYERS

St. Paul's - Kingsport, TN
St. Mary - Old Agency, SD

Sunday, February 16, 2025

For Your Calendars

TODAY

Acolyte: Mark Smith
EM: Bonnie Smith
Lector: Tony Adams
Usher: TBD &
Dawson Hope
Coffee Hour: Jenny Lucas
Chancellor: TBD
Counters: Bill Schwindt &
TBD
Altar Guild: Bev Baumgardner
Flower Guild: Betty Martin

Feb 23rd

Acolyte: Drew Hawley
EM: Monty Ross
Lector: Alice Anderson
Usher: Andy Hadjian
& Keytha Graves-
Elizabeth & Steve
Coffee Hour: Botica
Chancellor: Jenny Lucas
Counters: Andy Hadjian &
Nelda Griffith
Video: Ann Murphy
Altar Guild: Bev Baumgardner
Flower Guild: Bev Baumgardner

Mar 2nd

Acolyte:
EM:
Lector:
Usher: &
Coffee Hour:
Chancellor:
Counters: &
Video:
Altar Guild: Kathleen Bailey
Flower Guild: Rosemary Kitts

Next Week at Resurrection

Monday, 2/17

7:00pm - AA (open meeting)

Wednesday, 2/19

11:00am - Fruit of the Spirit Zoom Study

Saturday, 2/22

9:30am - Daughters of the King Meeting

Sunday, 2/23

8:00am - Holy Eucharist Service

10:30am - Holy Eucharist Service

COMING UP ...

February 23rd - Fr. Spear-Jones returns

February 26th - Fruit of the Spirit Zoom Study

March 2nd - Fr. RJ Powell Returns

March 5th - Ash Wednesday (no Fruit of the Spirit Study)

Sunday, February 16, 2025

Check it out!

Support Episcopal HBCU chaplains through gifts to Absalom Jones Fund

People of all backgrounds and faiths are invited to give generously to the Absalom Jones Fund in support of the work of two historically Black institutions of higher education in cultivating and preparing leaders: Voorhees University and Saint Augustine's University.

Many Episcopal congregations take dedicated offerings around Feb. 13 in observance of the Feast Day of Absalom Jones, the first Black priest ordained by the church.

“Absalom Jones recognized the transformative power of education,” Bishop Michael Curry writes in a churchwide letter inviting donations. “These institutions continue his mission, providing a liberal arts education and robust campus ministries that shape young adults into ethical leaders.”

Both Saint Augustine's University in Raleigh, North Carolina, and Voorhees University in Denmark, South Carolina, were founded after the Civil War to create educational opportunities for formerly enslaved people.

“The chaplains at Voorhees and Saint Augustine's play a crucial role in this formation, guiding students in their faith journey and helping them navigate the complexities of our world,” Curry writes.

Donations to the historically Black colleges and universities (HBCUs) help support “the vital work of these chaplains” he says. “By investing in these students, we are investing in a future where love, justice, and reconciliation prevail.”

To give: Make a donation online at www.episcopalchurch.org/development/hbcu/, call (212) 716-6002, or scan the QR code below.



Sunday, February 16, 2025

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

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 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:

Sanctus

WLP 858

Ho - ly, ho - ly, ho - ly Lord, God of power and

Jewish Fellowship meals, particularly the Passover observance. But this second half of the service is not communion in and of itself. It is the whole service, both parts, that make up the Eucharist.

From the Latin for “holy,” the **Sanctus** is a hymn of adoration and praise based on the song of the seraphim as recorded in Isaiah’s vision of the Lord in the year King Uzziah died.

might, heaven 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. 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.

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 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,

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.

Celebrant and People

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

The Celebrant continues

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.

Hymnal S-147



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,**

While the bread and wine remain the bread and wine, they are not unchanged. The significance of the bread and wine for those partaking of them changes radically. The elements of communion become the outward signs of inward grace. That grace, or gift from God is Jesus' real presence in the Eucharist through the power of the Holy Spirit.

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.

The Lord's Prayer follows. In the Lord's Prayer we ask for daily bread meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence, which

is something that is also essential to our getting through the day.

**and the power, and the glory,
for ever and ever. Amen.**

The Breaking of the Bread

BCP 364

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

Fraction Anthem

Hymnal S-164

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:
give us your peace, give us your peace.

Receiving Communion

We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us. All are welcome at God's table. Hold out your hands and you will be

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

The Body of Christ, the bread of heaven. **Amen.**

The Blood of Christ, the cup of salvation. **Amen.**

Communion Hymn

Come my Way, my Truth

Hymnal 487

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.**

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.

Post Communion

Prayer - a prayer of thanksgiving after communion that also seeks God's help for Christian service.

This prayer expresses the transition of the Christian's attention from the mystery of sacramental participation to the engagement of Christian ministry.

WE GO INTO GOD'S WORLD

The Blessing

The priest blesses the people

Postcommunion Hymn

Jesus shall reign where'er the sun

Hymnal 544

The Dismissal

BCP 366

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

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 Beatitudes of Christ

1553

Anonymous Master

Oil on panel

Museum of Fine Arts, Ghent

This remarkable triptych is constructed in the form of a visual narrative in a style that is popular and animated. In the centre panel, Christ is seated on a mountain addressing the people. This is the 'Sermon on the Mount' in which Jesus talks about the eight beatitudes. Each of the side panels is divided into three scenes and the lower section of the centre panel into two. Each scene portrays one of the eight beatitudes. The whole is surrounded by a finely painted frame. Bands of text and inscriptions in Dutch explain each picture. It was partly due to the influence of the Reformation that a translation of biblical texts into the vernacular was also common practice in Catholic circles in the sixteenth century. The triptych originates from the former church of the order of Calced Carmelites in Ghent. The art treasures of the monastery and the church were destroyed during the first iconoclasm in 1566. The triptych of the eight beatitudes was therefore probably commissioned after this date. The coat of arms of Anton van Hille and his wife Martine van Zevecote are found on the back of the side panels. They probably commissioned the work. Antoon van Hille was an examining magistrate in Ghent and was known for his opposition to the Reformation.

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 Episcopal

CHURCH OF THE RESURRECTION

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

www.episcopalloudon.com
#episcopalloudon