



The First Sunday of Lent

March 9, 2025

10:30 am



The Episcopal

CHURCH OF THE RESURRECTION



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
King of Peace Episcopal Church, Kingsland, Georgia, www.kingofpeace.org

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

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

The Great Litany

God the Father, Creator of heaven and earth,
Have mercy on us.

God the Son, Redeemer of the world,
Have mercy on us.

God the Holy Spirit, Sanctifier of the faithful,
Have mercy on us.

Holy God, Holy and mighty, Holy Immortal One,
Have mercy on us.

Remember not, Lord Christ, our sins, nor the transgressions of our ancestors; neither reject us because of our offenses. Spare us, good Lord, spare your people, whom you have redeemed with your most precious blood, and by your mercy preserve us forever.
Spare us, good Lord.

From all evil and wickedness; from sin; from the schemes and assaults of those who love wealth, power and violence,
Savior, deliver us.

From all blindness of heart; from pride, boastfulness, and hypocrisy; from all envy hatred, and spite, and from all fatigue of compassion,
Savior, deliver us.

From all excessive and harmful passions; and from all the deceptions of the world, the flesh, and the evil one,
Savior, deliver us.

From all false teaching, heresy, and schism; from hardness of heart, and contempt of your Word and your commandment,
Savior, deliver us.

From all disasters and storms; from earthquake, fire, and flood; from plague, disease, and famine,
Savior, deliver us.

The Great Litany begins in a silent, reverential space. The congregation stands or kneels while the Litany is said (or sometimes sung) in procession.

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.

From all oppression, conspiracy, and rebellion; from violence, war, and murder; and from dying suddenly and unprepared,
Savior, deliver us.

By the mystery of your holy Incarnation, by your blessed Nativity and obedience to the Law; by your Baptism, Fasting, and Temptation,
Savior, deliver us.

By your ministry in word and deed; by your mighty acts of power; by the proclamation of your Kingdom,
Savior, deliver us.

By your Agony and Bloody Sweat; by your blessed Cross and Passion; by your precious Death and Burial,
Savior, deliver us.

By your mighty Resurrection and glorious Ascension; and by your Sending of the Holy Spirit,
Savior, deliver us.

Through all times of suffering; through all times of prosperity; in the hour of our death, and on the Day when all shall stand before your great seat of Judgment,
Savior, deliver us.

We sinners beg you to hear our prayers, O Christ our God; govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will,
We implore you to hear us, good Lord.

That it may please you to enlighten Sean, our Presiding Bishop, Brian, our bishop, all bishops, priests, deacons and lay leaders of your Church with true knowledge, wisdom, and understanding; and that by their teaching and their lives, they may proclaim your Word,
We implore you to hear us, good Lord.

That it may please you to bless and keep all your people,
We implore you to hear us, good Lord.

That it may please you to send out laborers into your harvest, and to draw all humanity into your Kingdom,
We implore you to hear us, good Lord.

That it may please you to grant to all people the grace to hear and receive your Word, and to yield the fruits of the Spirit,
We implore you to hear us, good Lord.

That it may please you to bring into the way of truth all who have erred and are deceived,

We implore you to hear us, good Lord.

That it may please you to grant wisdom and courage to Donald., the President of the United States,; Bill, Governor of this state, Jeff, Mayor of this city, Buddy, Mayor of this county, the Congress and the Courts, and all others in civic authority, that they may do justice, and love mercy, and walk humbly before you,

We implore you to hear us, good Lord.

That it may please you to make wars to cease in all the world; to give to all nations unity, peace, and harmony; and to grant justice and freedom to all people,

We implore you to hear us, good Lord.

That it may please you to shower your compassion on all prisoners, hostages, refugees, and all who are oppressed,

We implore you to hear us, good Lord.

That it may please you to give us the will to use the resources of the earth to your glory and for the good of all,

We implore you to hear us, good Lord.

That it may please you to call and inspire us to the work of service with singleness of heart, to your glory, and for the common good,

We implore you to hear us, good Lord.

That it may please you to keep in safety those who travel and all who are in peril,

We implore you to hear us, good Lord.

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

We implore you to hear us, good Lord.

That it may please you to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with your presence those who are sick and dying, especially **the Coombes family; the O'Callaghan family; Jenon; Aaron; Sarah; Killian; and all your children who suffer the effects of war, oppression, or natural disasters,**

We implore you to hear us, good Lord.

That it may please you to support, help, and comfort all who are in danger, trouble, or any kind of need,
We implore you to hear us, good Lord.

That it may please you to have mercy on all humanity,
We implore you to hear us, good Lord.

That it may please you to grant us true repentance; to forgive us our negligence, ignorance, and all our sins; and to endow us with the grace of your Holy Spirit to amend our lives according to your holy Word,
We implore you to hear us, good Lord.

That it may please you to forgive our enemies, persecutors, and slanderers, and to turn our hearts toward one another,
We implore you to hear us, good Lord.

That it may please you to strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally to beat down Satan under our feet,
We implore you to hear us, good Lord.

That it may please you to grant to all those who have died, eternal life and peace,
We implore you to hear us, good Lord.

That it may please you to grant us the grace to follow the good examples of the Blessed Virgin Mary and all the saints, that with them we may share in your heavenly Kingdom,
We implore you to hear us, good Lord.

Son of God, we implore you to hear us.
Son of God, we implore you to hear us.

Lamb of God, you take away the sins of the world,
Have mercy on us.

Lamb of God, you take away the sins of the world,
Have mercy on us

Lamb of God, you take away the sins of the world,
Grant us peace.

O Christ, hear us.
O Christ, hear us.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

THE WORD OF GOD

The Collect of the Day

BCP 218

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

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

The Lessons

The First Lesson: Deuteronomy 26: 1-11

Lector A reading from the Book of Deuteronomy

When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, "Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us." When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs

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.

and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me.” You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 91:1-2, 9-16

BCP 719

Lector We will read the Psalm in unison.

**1 He who dwells in the shelter of the Most High, *
abides under the shadow of the Almighty.**

**2 He shall say to the Lord,
“You are my refuge and my stronghold, *
my God in whom I put my trust.”**

**9 Because you have made the Lord your refuge, *
and the Most High your habitation,**

**10 There shall no evil happen to you, *
neither shall any plague come near your dwelling.**

**11 For he shall give his angels charge over you, *
to keep you in all your ways.**

**12 They shall bear you in their hands, *
lest you dash your foot against a stone.**

**13 You shall tread upon the lion and adder; *
you shall trample the young lion and the serpent
under your feet.**

**14 Because he is bound to me in love,
therefore will I deliver him; *
I will protect him, because he knows my Name.**

**15 He shall call upon me, and I will answer him; *
I am with him in trouble;
I will rescue him and bring him to honor.**

**16 With long life will I satisfy him, *
and show him my salvation.**

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**.

The Epistle: Romans 10:8b-13

Lector A reading from Paul's Letter to the Romans

“The word is near you,
on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

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

Sequence Hymn

If though but trust in God to guide thee **Hymnal 635**

The Gospel Lesson: Luke 4: 1-13

All stand

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

After his baptism, Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, “If you are the Son of God, command this stone to become a loaf of bread.” Jesus answered him, “It is written, ‘One does not live by bread alone.’”

Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, “To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.” Jesus

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.

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.

answered him, “It is written,

‘Worship the Lord your God
and serve only him.’”

Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down from here, for it is written,

‘He will command his angels concerning you,
to protect you,’

and

‘On their hands they will bear you up,
so that you will not dash your foot against a stone.’”

Jesus answered him, “It is said, ‘Do not put the Lord your God to the test.’” When the devil had finished every test, he departed from him until an opportune time.

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

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

Sermon

The Rev. RJ Powell

The Nicene Creed

BCP 358

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

**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**

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!

Easter Flowers

If you would like to purchase flowers to adorn the Sanctuary and to remember a special someone, please let us know.

Please designate “Easter flowers” in the memo line of your check, and enclose a note to let us know in whose honor or memory the flower is given. You may also email that information to Bonnie at office@episcopalloudon.com or drop it by the office, any day 10a-2p.



PARISH OFFICE VOLUNTEERS: Mondays & Thursdays 10a-2p

Please sign up for a regular or occasional spot, on Mondays or Thursdays. The sign-up calendar is on the bulletin board, just inside the downstairs parish hall entry.

Please add your name to the “Sub List” if you cannot commit to a regular spot just now.

Email Bonnie Smith if you need more information (office@episcopalloudon.com).

Note: Bonnie only works on Tuesdays, Wednesdays, and Fridays. She'll return your calls and emails on those days.

Thank you!

ECW Luncheon

Friday March 14th at noon
Yacht Club at Tellico Village
100 Sequoyah Road
Dutch Treat

Ladies, please join us for good food and even better fellowship. Sign up in the Parish Hall. Speak with Kathy Pittman if you have any questions.

Resurrection Men

Saturday, March 15th at 9:00

Our next Men's Group meeting will be on Saturday, March 15th beginning at 9:00 am in the Parish Hall. The discussion will focus on Lessons 8 (Standing Firm) and 9 (Taking Responsibility) of the Daniel and Esther book. Please join us for a thoughtful discussion and delicious breakfast.

Sunday, March 9, 2025

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

**The Coombes family; the O'Callaghan family; Jenon; Aaron; Sarah; Killian;
and all who suffer the violence of war and political unrest.**

BIRTHDAYS & ANNIVERSARIES

3/1 - Cal Van Koughnett
3/1 - Virginia & Bill Perry
3/2 - Timothy Grindstaff
3/5 - Monty Ross & Art Stewart
3/11 - Ginny & Wayne 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 | Cheri |
| Jane | Shannon |
| Jim | Mel |
| Wayne | Diana N. |
| Jack | Ashley |
| Raynella | Ed & Jean |
| Kim E. | Joe |
| Beverly | Grace |
| Virginia | Bob & Betty Anne |
| Janey | Johnny |
| Karen H. | Hentchel Family |

DIOCESAN PRAYERS

Nativity, Ft. Oglethorpe, GA
Christ, Ft. Thompson, SD
Christ, Chamberlain, SD

Sunday, March 9, 2025

For Your Calendars

TODAY

Acolyte: Mark Smith
EM: Monty Ross
Lector: Jackie Curtiss
Usher: Dawson Hope & Dave St. John
Coffee Hour: Virginia Perry
Chancellor: Jenny Lucas
Counters: Ginny Tolbert & Monty Ross
Video: Bob Cantine
Altar Guild: Kathleen Bailey
Flower Guild: Dianna Stimpson

MARCH 16th

Acolyte: Monty Ross
EM: Drew Hawley
Lector: Keytha Graves
Usher: Garry Lucas & Art Stewart
Coffee Hour: Jenny Lucas
Chancellor: Art Stewart
Counters: Alice Anderson & Jean Cardwell
Video: Mark Blakley
Altar Guild: Kathleen Bailey
Flower Guild: Betty Martin

MARCH 23rd

Acolyte: Drew Hawley
EM: Judy Egan
Lector: Jackie Buttinelli
Usher: Andy Hadjian & David Baumgardner
Coffee Hour: Ginny Tolbert
Chancellor: David Baumgardner
Counters: Andy Hadjian & Nelda Griffith
Video: Monte Ross
Altar Guild: Kathleen Bailey
Flower Guild: Bev Baumgardner

COMING UP . . .

March 16th - Fr. Marc Strong officiates
March 19th - Fruit of the Spirit Study concludes

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

Next Week at Resurrection

Monday, 3/10

9:00am - Sammi Shanks Retirement Celebration (Parish Hall)

6:30pm Vestry Meeting

7:00pm - AA (open meeting)

Wednesday, 3/12

11:00am - Fruit of the Spirit Study

Friday, 3/14

12:00pm - ECW luncheon (TV Yacht Club)

Saturday, 3/15

9:00am - Resurrection Men Meeting

Sunday, 3/16

8:00am - Holy Eucharist Service

10:30am - Holy Eucharist Service

Email office@episcopalloudon.com to have your ministry or committee's activities or meetings added to the parish calendar.

Office Volunteers 10am-2pm

Mondays

3/10 Donna Bye

3/17 Donna Bye

3/24 Donna Bye

Thursdays

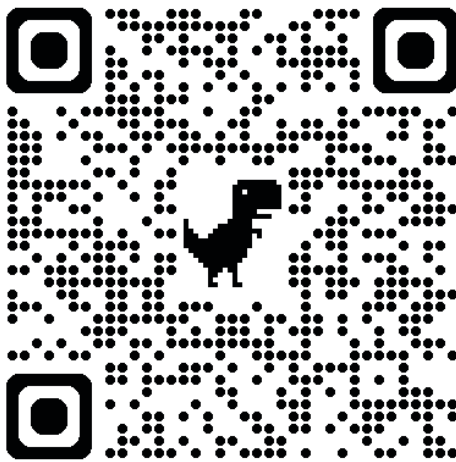
3/13 Judy Hadjian

3/20 Jane Mocilac

3/27 Judy Hadjian

Sunday, March 9, 2025

Check it out!



Please use the QR code to listen to the Bishop's address.

To use the code, open your phone's camera app, then point the camera at the QR code.

Wait for your phone to scan the code, then click on the link to open the speech.

Sunday, March 9, 2025

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.

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*

of the creed? Some bow
at “he came down from
heaven” as a sign of
reverent respect for Jesus’
incarnate presence with
us.

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 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 A**

BCP 361

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.**

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.

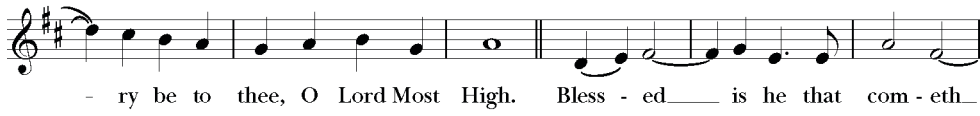
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name.

**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 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.

Sanctus

S-114



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.

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.”

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.

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

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

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,
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.

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

Lord, who throughout these 40 days

Hymnal 142

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

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 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.

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.

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

Creator of the earth and skies

Hymnal 148

The Dismissal

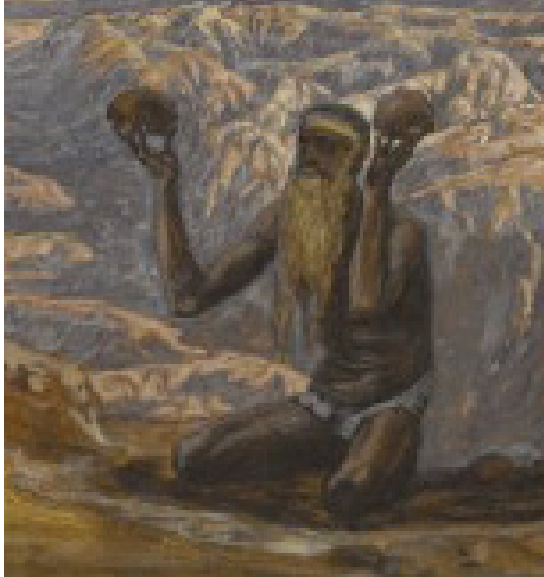
BCP 366

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

Postlude

TODAY'S ART

THE FIRST SUNDAY IN LENT



James Tissot (1836-1902)

French

'Tempted in the Wilderness

circa 1890

Public Domain

Opaque watercolor over graphite on gray wove paper

Brooklyn Museum

On cover: digitally 'cleaned' version

<https://ferrebeekeeper.wordpress.com/2017/03/01/jesus-tempted-in-the-wilderness-by-james-tissot/>

This painting is one of a set of three painted between 1886 and 1894. Although Matthew, Mark, and Luke all describe Christ's temptations by Satan, Tissot cites only the version given by Luke. For reasons that remain unclear, he changes the order of the tests given by Luke. The other two images are "Satan Tried to Tempt Jesus" and "Jesus Transported by a Spirit onto a High Mountain".

In this, Tissot's second image, after Jesus has fasted for forty days in the desert to prepare for his ministry, Satan urges him to end his hunger by turning stones into bread.

The Son of Man has encountered Satan in the guise of a fellow hermit proffering plain food. The landscape is weirdly alien and empty... a truly fitting canvas for this monumental moral conflict. Yet, closer study reveals it is a surprisingly accurate depiction of the hot evaporitic geology around the Dead Sea.

Jesus turns away from the Devil, and yet he simultaneously turns away from us, the viewers. His face is perfectly revealed—yet like the naked landscape of canyons and dunes it is somehow mysterious and hidden.

Our eyes fall instead on the Devil, who kneels before Jesus, off center at the bottom of the picture and yet dominates the composition with weird energy. Blackened by the sun he holds up weird lumps of bread; the temptation is clear, but the rejection of the bread (and its dangerous peddler) is even more strongly demonstrated by the arrangement of the figures.

Tissot's earlier works show perfectly fashionable aristocrats who exemplify every aspect of worldliness and status consciousness. That effete tutelage has given this austere painting its power. Think about the disturbing Beckett-like simplicity of this arrangement. Yet there is a universe of meaning in the relationship between these three principals (Jesus, Satan, us).

https://commons.wikimedia.org/wiki/File:Brooklyn_Museum_-_Jesus_Tempted_in_the_Wilderness

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917 Pond Road, Loudon, TN 37774
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