

THE THIRD SUNDAY OF LENT



HOLY EUCHARIST, RITE II

MARCH 23, 2025

8:00 & 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
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.

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.



Our 8:00 am service is a Spoken Eucharist, while our 10:30 Choral Eucharist includes music. Otherwise, the services are identical. We are experimenting with a combined bulletin, with notes to guide you as you worship. Your input is most appreciated: please speak with any member of the vestry to share any comments or suggestions for improvement.

HOLY EUCHARIST, RITE II

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

Prelude *(only at 10:30)*

Prelude in G Minor (J.S. Bach)

Opening Hymn *(only at 10:30)*

Rock of ages, cleft for me

Hymnal 685

A PENITENTIAL ORDER

BCP 351

*Celebrant
People*

Bless the Lord who forgives all our sins.
His 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. Please kneel as you are able, or remain standing.

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.

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

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.**

Kyrie (*only at 10:30*)

S-91

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

THE WORD OF GOD

The Collect of the Day

BCP 218

*People
Celebrant*

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

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; 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: Exodus 3:1-15

Lector A reading from the Book of Exodus

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the

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.

Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?” He said, “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.”

But Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I am who I am.” He said further, “Thus you shall say to the Israelites, ‘I am has sent me to you.’” God also said to Moses, “Thus you shall say to the Israelites, ‘The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’:

This is my name forever,
and this my title for all generations.”

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

Psalm 63:1-8

BCP 670

Lector We will read the Psalm in unison.

- 1 O God, you are my God; eagerly I seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.**
- 2 Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory.**
- 3 For your loving-kindness is better than life itself; *
my lips shall give you praise.**
- 4 So will I bless you as long as I live *
and lift up my hands in your Name.**
- 5 My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,**

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**.

**6 When I remember you upon my bed, *
and meditate on you in the night watches.**

**7 For you have been my helper, *
and under the shadow of your wings I will rejoice.**

**8 My soul clings to you; *
your right hand holds me fast.**

The Epistle: 1 Corinthians 10:1-13

Lector A reading from Paul's Letter to the Corinthians

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Lector The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn (only at 10:30)

My song is love unknown

Hymnal 458

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.

The Gospel Lesson: Luke 13:1-9

All stand

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

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

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. Claire Keene

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,**

We use the **Nicene Creed** on Sundays, and the Apostle's Creed

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

Lord God, you gather us to you as your children and bid
us this Lent to repent and turn to you. Hear our cries for
mercy and turn our hearts of stone toward you as we pray,
Lord in your mercy, hear our prayer.

Give us a heart for your church, give us ears that hear your
call to worship and open our minds to the power of our
parish community. Make your church a place of welcome,
refuge, and relentless love.
Lord in your mercy, **hear our prayer.**

Shed your grace on those who govern and lead in every
nation, state, city, and community. Turn those who

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.

have authority away from self-interest and toward the imperative of service and mercy.

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

Strengthen the persecuted, comfort the oppressed, inspire those who chafe against injustice and cruelty that we might bring your kingdom goals of justice and mercy into the here and now,

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

Restore those who suffer in body, mind, or spirit. Uphold the ill with your healing grace. Especially we pray for **the Haldi family; Daphne; the Russell family; the Holmes family; the Coombes family; Jenon; 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, either silently or aloud.

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

Give to the departed eternal rest and the joy of your kingdom's light and life. Secure the grieving in the knowledge of your unending love, and unite us at last when we dwell with you in eternal life.

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

Holy God, Father, Son, and Holy Spirit, we offer our prayers and petitions to you, secure in the knowledge of your willingness to hear us and your delight when we do so. Grant our prayers to our benefit and always to your glory. **Amen.**

The Peace

BCP 360

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People **And also with you.**

Then the Ministers and People may greet one another in the name of the Lord.

Announcements and Blessings

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.

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!

If you would like to purchase flowers to remember a special someone while adorning the Sanctuary on Easter morning, 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 drop it by the office or email that information to Bonnie at office@episcopalloudon.com.



Spring Wildflower Hike along the Hiwassee River Wednesday, April 23

This is an easy/moderate roundtrip 4.0 mile walk with excellent viewing of wildflowers.

Details on sign up sheet in the Parish Hall.
We'll carpool from Tellico Village.

Contact Andy or Judy Hadjian
(865-235-8457) for more details.

Spring Cleaning at Resurrection! Saturday, April 5, 8:30 am

Spring is in the air and it's time to think about cleaning our beautiful church home and grounds in preparation for Easter.

We will have tasks inside (sanctuary and parish hall) and outside on the grounds.

There's something for everyone, from cleaning windows and de-cluttering to pruning and power washing. See the list of chores in the parish hall and plan to join us.

We'll start with breakfast!

Mark your calendars: 4/5/25 at 8:30 am.
Questions? Contact Dave Baumgardner.,
865-207-9585.

Holy Week Worship at Resurrection

Palm Sunday | April 13

We celebrate Jesus' entry into Jerusalem as we gather in the parish hall for the Litany of the Palms and then waving palm fronds we process to the church. As we read the Passion Gospel with members of the congregation reading the various parts, we are reminded of the sacrifice Jesus will make for us.

As usual there will be two services, at 8:00 and 10:30. The Rev. Bo Townsend will be officiating at both services.

Maundy Thursday | April 17

Today we remember the last Passover meal Jesus shared with his disciples as we gather in the parish hall to eat a simple meal. As the service progresses, we are invited to wash each other's feet as Jesus did for his disciples as a reminder that we are all servants to one another. We then process to the church for Holy Eucharist and the stripping of the altar.

(Continued on back page of this insert)

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

**The Haldi family; Daphne; The Russell family; the Holmes family;
the Coombes 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 |

Our Vestry Leaders

| | | | |
|----------------|---------------------|------------|------------------|
| Senior Warden: | Jenny Lucas | Clerk: | Dawson Hope |
| Junior Warden: | Diane Van Koughnett | Treasurer: | Sally Leonhard * |

Class of 2025
Lisa Amelse
Donna Bye
Diane Van Koughnett

Class of 2026
Drew Hawley
Dawson Hope
Jenny Lucas

Class of 2027
Bev Baumgardner
Karen Blakley
Mark Henres

All members' terms end in December of their class year, except for the Treasurer*, who is a non-voting officer.

DIOCESAN PRAYERS

House of Bishops
Episcopal Church Women
Diocesan Daughters of the King

Sunday, March 23, 2025

For Your Calendars

THIS WEEK

| | | | |
|---------------|------------------|---------------------------------|-----------|
| March 23 | 8:00 AM | 10:30 AM | Monday |
| Acolyte: | Holly Pate | Drew Hawley | Office |
| EM: | Andrew Wilkinson | Judy Egan | Volunteer |
| Lector: | Jerry Ploeger | Jackie Buttinelli | 3/24/25 |
| Usher: | Jen Hennes | Andy Hadjian & Dave Baumgardner | Donna |
| Chancellor: | Jerry Ploeger | Dave Baumgardner | Bye |
| Coffee Hour: | Kathleen Bailey | Ginny Tolbert | |
| Counters: | n/a | Jean Cardwell & Andy Hadjian | |
| Video: | n/a | Nelda Griffith | |
| Altar Guild: | Kathleen Bailey | Kathleen Bailey | |
| Flower Guild: | Bev Baumgardner | Bev Baumgardner | |

NEXT WEEK

| | | | |
|---------------|--------------------------------|---------------------------------|-----------|
| March 30 | 8:00 AM | 10:30 AM | Monday |
| Acolyte: | Kelly Johnson | Dawson Hope | Office |
| EM: | Mark Hennes | Jane Mocilac | Volunteer |
| Lector: | Holly Pate | Karin O'Callaghan | 3/31/25 |
| Usher (s): | Andrew Wilkinson | Art Stewart & Monty Ross | Mark |
| Chancellor: | Holly Pate | David St. John | Hennes |
| Coffee Hour: | Rosemary Kitts | Jackie Buttinelli | |
| Counters: | n/a | Alice Anderson & David St. John | |
| Video: | n/a | Ann Murphy | |
| Altar Guild: | Kathleen Bailey | Kathlee Bailey | |
| Flower Guild: | Kathleen Bailey & Judy Hadjian | Judy Hadjian & Kathleen Bailey | |

Next Week at Resurrection

Monday, 3/24

7:00pm - AA (open meeting)

Wednesday, 3/26

10:00am - Bob Haldi Visitation,
followed by Memorial Service at 11:00am

Sunday, 3/30

8:00am - Holy Eucharist Service
10:30am - Holy Eucharist Service
Rev. Bo Townsend, officiant

Tuesday-Wednesday, 4/1-4/2

Mark Blakley volunteer in office

COMING UP . . .

- April 3rd - Prayers & Squares
- April 5th - Spring Clean up Workday
- April 6th - Rev RJ Powell officiates
- April 9th - Pastoral Care Meeting
- April 12th - Lay Preacher Training Class
Resurrection Men
- April 13th - Palm Sunday
- April 17th - Maundy Thursday service
Prayers & Squares
- April 18th - Good Friday services
- April 20th - Easter services
- April 23rd - Hiawasse Hike

Check your Parish Tidings for upcoming details!

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

Sunday, March 23, 2025

Check it out!

Holy Week Worship at Resurrection (cont'd)

Maundy Thursday

Participation in the foot washing part of this service is optional, but it is a very powerful reminder of our need to serve each other.

The Rev. Claire Keene will be our celebrant for this service which starts at 6:00PM.

Good Friday

At 12:00 noon there will be a Stations of the Cross service in the church led by The Rev. Marc Strong. Although we will not be moving around the church, we will focus on each Station of the Cross with a member of the congregation standing under the appropriate painting to deliver a short reading after which we offer a prayer and sing a single verse from a hymn.

At 6:00PM there will be a Good Friday Liturgy service. Tonight, we have two lectors who share the readings in a unique way. We hear the Passion Gospel and offer prayers for all people. Finally, a wooden cross is carried to the altar as the symbol of Jesus' ultimate sacrifice to save us all.

Easter Day

"The Lord is risen indeed"

We will be joined by our bishop, The Rt. Rev. Brian Cole as he leads us in the celebration of the Resurrection of Our Lord.

There will be two services at 8:00 and 10:30. We will be using incense at the 10:30 service, but not at the 8:00 service.

If you would like to serve at any of these services, please look for the sign-up sheets in the parish hall.

For the Stranger in Our Midst Help Support Refugees in East Tennessee



Bishop Brian Cole invites the people of East Tennessee to support Bridge Refugee Services in this season of Lent. With drastic cuts in Federal funding, Bridge Refugee Services looks to individual and community partners to help support refugees that have already arrived and need our support. In this season of Lent, please consider donating to support Bridge Refugee Services by making a donation online (bit.ly/refugeeresettlementfund) or by mail (Diocese of East Tennessee 814 Episcopal School Way, Knoxville, TN 37932).



From your Vestry Communications Team

Communications Survey A big thank you to all who responded to our communications survey! We received 72 individual responses and will use your input as we build on the communications efforts for our church.

Facebook and Instagram In addition to our Facebook Live broadcast of our 10:30 am Sunday service, we are posting on Facebook and Instagram 3 times each week.

We ask you to follow Episcopal Church of The Resurrection and then please like, comment, and share our posts with your friends, family and neighbors in our area. Your favorable interactions will help us get the word out to potential new parishioners.

Sunday, March 23, 2025

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 *(only at 10:30)*

Wade in the water

WLP 740

The Celebrant invites the people's offerings

Spoken at 8:00

Celebrant All things come of thee, O Lord;
People **And of thine own have we given thee.**

Sung at 10:30

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

BCP 361

The Celebrant says

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

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.

The offertory response is spoken at 8 am, while it is sung (Doxology) at 10:30.

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

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:

Sanctus

Celebrant and People

Spoken at 8:00

Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory.

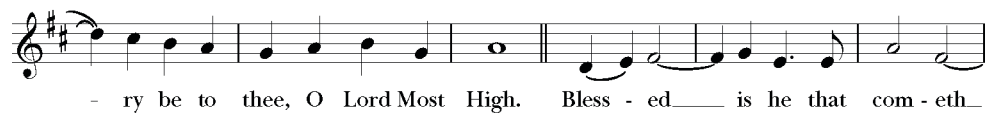
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Sung at 10:30

S-114



The people kneel as able, or remain standing.

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.

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.

When we gather together we remember Jesus. Through repeating the words and actions of Jesus’ last meal with his disciples, we ourselves

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith;

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

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,**

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. We will resume singing the Great Amen after Lent.

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.

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.

**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.

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 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 *(only at 10:30)*

What wondrous love is this

Hymnal 439

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.**

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 *(only at 10:30)*

Guide me, O thou great Jehovah

Hymnal 690

The Dismissal

BCP 366

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

Postlude *(only at 10:30)*

King's Lynn (Traditional English Tune)

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.

TODAY'S ART



Moses Before the Burning Bush

Artist: Claude Mellan, French

Born in Abbeville 1598, died in Paris 1688

Date: 1663

Medium: Engraving; first state of two

This work is stored but not currently displayed at the Metropolitan Museum of Art, New York.

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

Claude Mellan's 1663 engraving, "Moses Before the Burning Bush," has been the subject of various analyses, highlighting its artistic and theological significance.

Mellan's engraving technique is renowned for its precision and clarity. In this work, he employs fine lines to depict Moses's encounter with the divine, capturing the intensity of the moment. The composition balances intricate details with a clear focal point, drawing viewers into the narrative.

Source: Metmuseum.org

The burning bush itself is the central symbol in this work. In the Biblical narrative, the bush is a manifestation of God, who speaks to Moses through it. The fact that the bush is burning but not consumed signifies God's eternal presence and unending power. It also represents divine purity and judgment, as fire is often associated with these qualities in religious symbolism.

In the engraving, Moses is depicted with a humble and reverent posture. This symbolizes his awe and respect for the divine presence. His bare feet are also significant, as he removes his sandals in the presence of holy ground, emphasizing his submission and recognition of the sacredness of the moment.

Mellan uses light and shadow masterfully in this engraving. The light emanating from the bush contrasts sharply with the darkness surrounding Moses. This contrast can symbolize the enlightening power of divine revelation against the backdrop of human ignorance or sin.

The desolate and rugged landscape around the burning bush can symbolize the wilderness of Sinai where Moses encountered God. This setting also highlights the theme of isolation and the idea that divine encounters often happen away from the distractions of everyday life.

These elements together create a rich tapestry of meaning, reflecting both the specific details of the Biblical story and broader themes of divine revelation, purity, and the transformative power of faith.

Source: <https://copilot.microsoft.com/shares/qQAWZ7xFpciHb29knYf34>

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

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

Great information is available at episcopalchurch.org.

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We welcome you to visit us at our website or call us
at the number below.



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