

# THE FOURTH SUNDAY OF LENT



HOLY EUCHARIST, RITE II  
MARCH 30, 2025  
8:00 & 10:30 AM



## GOOD MORNING!

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

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

If you *are* here for the first time (or if you just haven't gotten around to it yet), please fill out a pew card and put it in the offering plate to let us know you were here. To receive our weekly email bulletin, be sure to include your email address. And let us know if you would like to connect with our parish life and ministries; we're happy to help you find your spot!

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

Select annotations taken from *Annotations* © 2001 Frank Logue  
King of Peace Episcopal Church, Kingsland, Georgia, [www.kingofpeace.org](http://www.kingofpeace.org)

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

Fill out a pew card or email [office@episcopalloudon.com](mailto:office@episcopalloudon.com) to be placed on on the weekly email, *Parish Tidings*, for the latest information from Resurrection.

If you can't make it here in person, join us at 10:30, live on Facebook: [facebook.com/episcopalloudon](https://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.*

*We ask that lightly used bulletins at the early service be turned back in for use if needed at the later service.  
Thank you.*

## 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)*

*Deo Gracias (15th century English melody)*

**Opening Hymn** *(only at 10:30)*

*There's a wideness in God's mercy*

**Hymnal 470**

**A PENITENTIAL ORDER**

**BCP 351**

*Celebrant* Bless the Lord who forgives all our sins.  
*People* **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*

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.

Let us confess our sins against God and our neighbor.  
*Silence may be kept.*

*Minister and People*

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

*The Priest stands and says*

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 219

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

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## The Lessons

### The First Reading: Joshua 5:9-12

The Lord said to Joshua, "Today I have rolled away from you the disgrace of Egypt." And so that place is called Gilgal to this day.

While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

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

## Psalm 32

BCP 624

*Lector*       We will read the Psalm in unison.

- 1 Happy are they whose transgressions are forgiven, \*  
and whose sin is put away!**
- 2 Happy are they to whom the Lord imputes no guilt,  
and in whose spirit there is no guile!**

**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.

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**.

- 3 While I held my tongue, my bones withered away, \*  
because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; \*  
my moisture was dried up as in  
the heat of summer.
- 5 Then I acknowledged my sin to you, \*  
and did not conceal my guilt.
- 6 I said, "I will confess my transgressions to the Lord."  
Then you forgave me the guilt of my sin.
- 7 Therefore all the faithful will make their prayers  
to you in time of trouble; \*  
when the great waters overflow,  
they shall not reach them.
- 8 You are my hiding-place;  
you preserve me from trouble; \*  
you surround me with shouts of deliverance.
- 9 "I will instruct you and teach you in the way a  
that you should go; \*  
I will guide you with my eye.
- 10 Do not be like horse or mule,  
which have no understanding; \*  
who must be fitted with bit and bridle,  
or else they will not stay near you."
- 11 Great are the tribulations of the wicked; \*  
but mercy embraces those who trust in the Lord.
- 12 Be glad, you righteous, and rejoice in the Lord; \*  
shout for joy, all who are true of heart.

### **The Epistle: 2 Corinthians 5:16-21**

*Lector* A reading from Paul's Letter to the Corinthians

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the

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



message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

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

**Sequence Hymn** (*only at 10:30*)  
*Jerusalem, my happy home*

**Hymnal 620**

**The Gospel: Luke 15: 1-3, 11b-32**

*All stand.*

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

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”

So Jesus told them this parable:

“There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before

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.

you; I am no longer worthy to be called your son; treat me like one of your hired hands.” So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe--the best one--and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

“Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

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

**Sermon**

The Rev. Bo Townsend

**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.**

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

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



**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the  
dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and  
glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of  
sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## **The Prayers of the People**

Forgiving Father, you watch for us with a loving heart,  
welcoming us home to you. Give us the grace to see our  
path clearly and correct our course when we are led astray.  
Hear and answer our prayers to you as we say,  
Lord in your mercy, hear our prayer.

Send your message of love to the world through us, that we  
might be examples of your good news to those who know  
us. Use our hearts and hands to your purpose. Open our

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.

mouths to advocate for the poor. Give us ears that hear the cries of the lonely, the forgotten, the imprisoned, and the poor. Lord in your mercy, **hear our prayer.**

Turn our foolish hearts from hate and division and unite us in a bond of love that will not tolerate persecution, violence, or waste. Give our leaders the desire for true service to your people and a passion for bringing peace to all nations.

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

Give strength to those who are afraid, to those who are facing diagnoses, disaster, or loss. Comfort them with your spirit of hope and restore those things which have been lost.

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

Turn us away from bitterness and hopelessness. Give healing to those who are ill, peace to those of anxious heart or defeated spirit, that they might find wholeness of body, mind, and soul. Especially we pray for **Barbara; George; Kathleen; the Haldi family; Daphne; the Russell family; the Holmes 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 comfort to those who grieve and care for those who have died, and grant that we might all know resurrected life in your new age.

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

Father, you rejoice when what is lost becomes found in you; search our hearts and keep them ever focused on the abundant life we find in you, your Son and in the Holy Spirit. **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.*

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](mailto:office@episcopalloudon.com).



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

It's time to clean our beautiful church home and grounds in preparation for Easter.

We will have tasks inside (sanctuary and parish hall) and outside on the grounds. **Please sign up in the Parish Hall so we know how many are coming to work - and for breakfast!**

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.

Join us on Saturday, 4/5/25 at 8:30 am - rain or shine, we'll work inside. Questions? Contact Dave Baumgardner, 865-207-9585.

## 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.

## Nametags!

We will place an order on **April 4th**, so we have new tags in time for Easter and for Rev. Becky's arrival.

New to Resurrection?  
Let us order you a nametag!

Lost/misplaced your nametag?  
Want to change the style?  
Let us know; please consider helping us cover the cost of your replacement (\$8.50 each).

Email [office@episcopalloudon.com](mailto:office@episcopalloudon.com) with spelling of all names and style choice: Episcopal Shield or Resurrection Leaf Cluster.

## Holy Week Worship at Resurrection

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

Palm Sunday	April 13
Maundy Thursday	April 17
Good Friday	April 18
Easter Sunday	April 20

*(Service details on back page of this insert)*

# Prayers & Thanksgivings

## THIS WEEK'S PRAYER LIST

**Barbara; George; Kathleen; the Haldi family; Daphne; the Russell family; the Holmes 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  
4/1 - Thomas Fiebke  
4/2 - Claire Boyles  
4/4 - Carl Bye

### 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	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

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

Sunday, March 30, 2025

# For Your Calendars

## THIS WEEK

<b>3/30</b>	<b>8:00 AM</b>	<b>10:30 AM</b>	<b>Monday</b>
Acolyte:	Kelly Johnson	Dawson Hope	Office
EM:	Mark Hennes	Jane Mocilac	Volunteer
Lector:	Holly Pate	Karin O'Callaghan	3/31
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	
Flower Guild:		Kathleen Bailey & Judy Hadjian	

## NEXT WEEK

<b>4/6</b>	<b>8:00 AM</b>	<b>10:30 AM</b>	<b>Monday</b>
Acolyte:	Andrew Wilkinson	Mark Smith	Office
EM:	Jack Lefler	Bonnie Smith	Volunteer
Lector:	Peggy Rogers	Jackie Curtiss	4/7
Usher:	Kathleen Bailey	Dave St. John & David Baumgardner	Bill
Chancellor:	Peggy Rogers	Art Stewart	Schwindt
Coffee Hour:	Donna Bye	Betsy Schwindt	
Counters:	n/a	Alice Anderson & Dave St. John	
Video:	n/a	Bill Schwindt	
Altar Guild:	Judy Egan & Janey Coombes		
Flower Guild:	Rosemary Kitts		

## Next Week at Resurrection

- Monday, 3/31  
7:00pm - AA (open meeting)
- Tuesday-Wednesday, 4/1-4/2  
Bonnie out of town  
Mark Blakley volunteering in office
- Thursday, 4/3  
Prayers & Squares  
Office closed on Thursdays
- Saturday, 4/5  
8:30am - Parish-wide Spring Clean up  
Workday - Rain or Shine!
- Sunday, 4/6  
8:00am - Holy Eucharist Service  
10:30am - Holy Eucharist Service  
Rev. RJ Powell, officiant

## COMING UP . . .

- April 9th - Pastoral Care Meeting  
April 12th - Lay Preachers Training Class;  
Resurrection Men  
April 13th - Palm Sunday  
April 14th - Vestry Meeting  
April 17th - Maundy Thursday  
April 18th - Good Friday  
April 20th - Easter Sunday  
April 23rd - Hiwassee Hike

**Check your Parish Tidings for upcoming details!**

*Email [office@episcopalloudon.com](mailto:office@episcopalloudon.com) to have your ministry or committee's activities or meetings added to the parish calendar.*

Sunday, March 30, 2025



# Check it out!

## 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 officiate.

## Maundy Thursday | April 17

Today we remember the last Passover meal Jesus shared with his disciples. 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. Following Holy Eucharist, the altar will be stripped. 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.

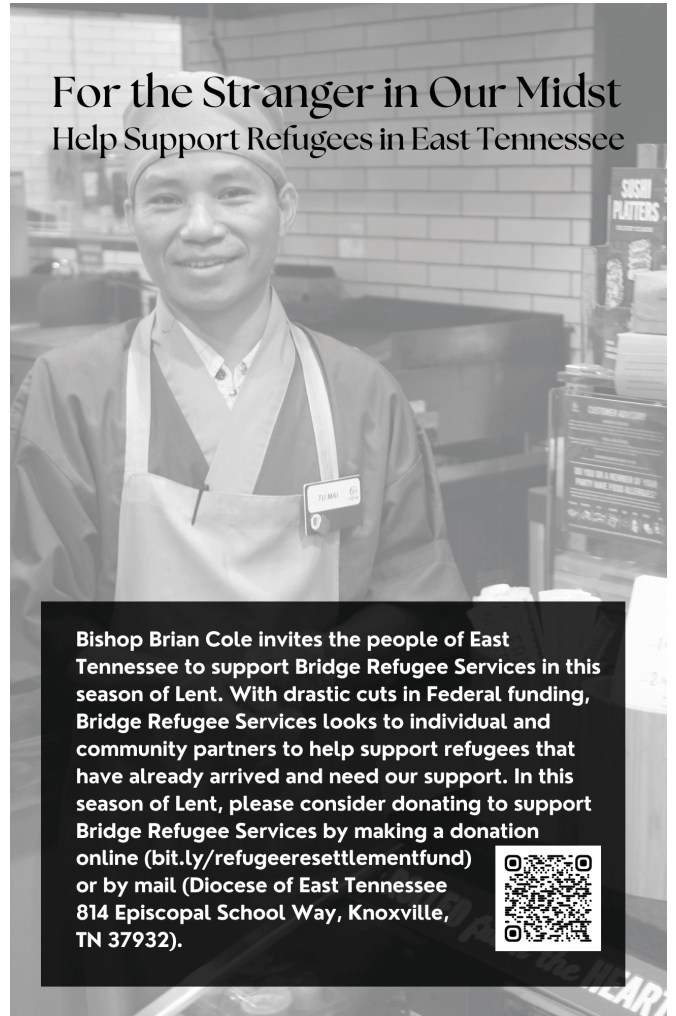
*Clarification: we will NOT have a Seder meal prior to the service.*

## Good Friday | April 18

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 pm there will be a Good Friday Liturgy

## 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](http://bit.ly/refugeeresettlementfund)) or by mail (Diocese of East Tennessee 814 Episcopal School Way, Knoxville, TN 37932).



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 | April 20

“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.

Sunday, March 30, 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*)  
*I believe in God almighty*

**WLP 769**

*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.  
*Celebrant* **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.

### **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.

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:

## 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

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

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."

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,**

words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own. We don't just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine and eat and drink.

**The Great Amen** is the only word in our Book of Common Prayer in all capital letters. It is the people's affirmation of all that has gone before, and has been a practice since the 2nd century. 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.

**hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.**

### **The Breaking of the Bread**

**BCP 364**

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept.*

*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*)  
*Shepherd of souls, refresh and bless*

**Hymnal 343**

### **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*)  
*I want to walk as a child of the light*

**Hymnal 490**

**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.

## The Dismissal

BCP 366

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

### **Postlude** (*only at 10:30*)

*Beim letzten Abendmahle (Praeludium und Fughette)*  
*(Roman Jungegger)*





# TODAY'S ART



## The Return of the Prodigal Son

Artist Rembrandt, Dutch (1606-1669)  
Full Name Rembrandt Harmenszoon van Rijn  
Medium Oil on canvas  
Location Hermitage Museum, Saint Petersburg

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

*The Return of the Prodigal Son* is an oil painting by Rembrandt, part of the collection of the Hermitage Museum in St. Petersburg. It is among the Dutch master's final works, likely completed within two years of his death in 1669. Depicting the moment of the prodigal son's return to his father in the Biblical parable, it is a renowned work described by art historian Kenneth Clark as "a picture which those who have seen the original in St. Petersburg may be forgiven for claiming as the greatest picture ever painted."

Rembrandt was moved by the parable, and he made a variety of drawings, etchings, and paintings on the theme that spanned decades, beginning with a 1636 etching. *The Return of the Prodigal Son* includes figures not directly related to the parable but seen in some of these earlier works; their identities have been debated. The woman at top left, barely visible, is likely the mother, while the seated man, whose dress implies wealth, may be an advisor to the estate or a tax collector.

*The Return of the Prodigal Son* demonstrates the mastery of the late Rembrandt. His evocation of spirituality and the parable's message of forgiveness have been considered the height of his art. Rembrandt scholar Rosenberg (et al.) calls the painting "monumental", writing that Rembrandt

"...interprets the Christian idea of mercy with extraordinary solemnity, as though this were his spiritual testament to the world. [The painting] goes beyond the work of all other Baroque artists in the evocation of religious mood and human sympathy. The aged artist's power of realism is not diminished, but increased by psychological insight and spiritual awareness ... The observer is roused to a feeling of some extraordinary event ... The whole represents a symbol of homecoming, of the darkness of human existence illuminated by tenderness, of weary and sinful mankind taking refuge in the shelter of God's mercy."

Dutch priest Henri Nouwen (1932–1996) was so taken by the painting that he eventually wrote a book, *The Return of the Prodigal Son: A Story of Homecoming* (1992), using the parable and Rembrandt's painting as frameworks. He begins by describing his visit to the State Hermitage Museum in 1986, where he was able to contemplate the painting alone for hours. Considering the role of the father and sons in the parable in relation to Rembrandt's biography, he wrote:

"Rembrandt is as much the elder son of the parable as he is the younger. When, during the last years of his life, he painted both sons in Return of the Prodigal Son, he had lived a life in which neither the lostness of the younger son nor the lostness of the elder son was alien to him. Both needed healing and forgiveness. Both needed to come home. Both needed the embrace of a forgiving father. But from the story itself, as well as from Rembrandt's painting, it is clear that the hardest conversion to go through is the conversion of the one who stayed home."

Source: [https://en.wikipedia.org/wiki/The\\_Return\\_of\\_the\\_Prodigal\\_Son\\_%28Rembrandt%29](https://en.wikipedia.org/wiki/The_Return_of_the_Prodigal_Son_%28Rembrandt%29)



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

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

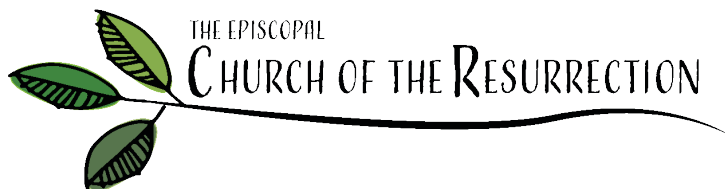
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