



SECOND SUNDAY OF EASTER

HOLY EUCHARIST, RITE II

APRIL 27, 2025

8:00AM & 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. Our combined bulletin includes notes to guide you as you worship at either service.

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 The Word of God

Prelude *(only at 10:30)*

Sing praise to God who reigns above (tune: Mit Freuden zart)

Hymn *(only at 10:30)*

Morning has broken

Hymnal 8

All standing, the Celebrant says

BCP 355

Alleluia. Christ is risen.

People **The Lord is risen indeed. Alleluia.**

The Celebrant then continues with the Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

The Gloria *(spoken at 8:00)*

**Glory to God in the highest,
and peace to his people on earth.**

**Lord God, heavenly King,
almighty God and Father,**

We prepare for our time together.

We take our places and allow the peaceful quiet to center and calm us.

The bold portions

are the parts the congregation says together. Remember that “liturgy” means worshipping together. It is important that we make our responses in a good, strong voice.

The first prayer, said by the celebrant, is the Collect for Purity. A collect is a particular form of prayer, which names some attribute of God or something God has done, asks for something specific, and then closes with praise to God. For centuries, this Collect for Purity was said silently by the priest.

The Prayer Book of 1552 made this prayer a public one, said aloud by the priest for all the people gathered.

**we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

The Gloria *(sung at 10:30)*

S-278

1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,
on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy on us;
5. you are seat - ed at the right hand of the Fa - ther: re -



The Collect of the Day

BCP 224

The Celebrant says to the people

The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

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.

Almighty God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Acts 5:27-32

Lector A reading from the Book of Acts

When the temple police had brought the apostles, they had them stand before the council. The high priest questioned them, saying, “We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man’s blood on us.” But Peter and the apostles answered, “We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.” *Lector* The Word of the Lord.
People **Thanks be to God.**

Psalm 150

BCP 807

Lector We will read the Psalm in unison.

- 1 Hallelujah!
Praise God in his holy temple; *
praise him in the firmament of his power.
- 2 Praise him for his mighty acts; *
praise him for his excellent greatness.
- 3 Praise him with the blast of the ram’s-horn; *
praise him with lyre and harp.
- 4 Praise him with timbrel and dance; *
praise him with strings and pipe.
- 5 Praise him with resounding cymbals; *
praise him with loud-clanging cymbals.
- 6 Let everything that has breath *
praise the Lord.
Hallelujah!

The Second Lesson: Revelation 1:4-8

Lector A reading from the Book of Revelation

Our lessons from scripture are a central part of **The Liturgy of the Word**.

“Scripture” comes from the Latin for “writings” and refers to a collection of the most important documents in a given religious community. The term “canon,” which means a rule or listing, refers to the list of items included in a scripture.

Composed for both individual and community use, **Psalm** is the name given to the hymns of the Old Testament. The Book of Psalms has traditionally be attributed to David because he seems to have composed hymns, though some hymns of ancient Israel were certainly composed before David.

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

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.

John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen. “I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.

Lector The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn (*only at 10:30*)

Come, ye faithful

Hymnal 199

All stand

The Gospel Lesson: John 20:19-31

Celebrant The Holy Gospel of our Lord Jesus Christ according to John.

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

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

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

The Nicene Creed BCP 358

**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.**

A **Sermon** or a shorter teaching called a homily follows the Gospel. It usually explains some of the teachings in the Gospel and other lessons

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

Why do some people bow their head for part of the creed? Some bow at “he came down from heaven” as a sign of reverent respect for Jesus’ incarnate presence with us.

**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

Joyful in the light of your love and your invitation to abundant life in Christ, we offer to you now the prayers of our deepest longing and hopes saying, Lord in your mercy, hear our prayers.

Lord, give us hands that reach out to the poor, the imprisoned, the hungry, the homeless, the sinful, the undesirable in the spirit of your love. Help our indifference. Lord in your mercy, **hear our prayer.**

Lord, give us voices to proclaim the good news of your justice to all the persecuted and persecutors of the world. Help our lethargy. Lord in your mercy, **hear our prayer.**

Lord, give us leaders that work toward justice and life for all people and nations. Help our apathy. Lord in your mercy, **hear our prayer.**

Lord, give us churches that welcome all your beloved and strive to walk your way of love. Help our desire to change. Lord in your mercy, **hear our prayer.**

Lord, give us bodies, minds, and spirits that are hopeful and healthy. Help our sickness and our sin. Especially we pray for **Judy; Jim; Kelly; Judy; the Hentchel family; Pat; Barbara; George; Kathleen; the Haldi family; Daphne; 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.**

Lord, give us the promise of eternal life in you. Help us to be your signs in the world, that we might impart peace to the dying and comfort to the grieving. Help our inadequacy.

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

Heavenly father, you desire nothing but life in abundance for us. Give us the courage to claim that life, and the conviction to proclaim your goodness in all we do. We ask this through your Son, our risen Lord, Jesus Christ.

Confession of Sin

BCP 359

The Celebrant says to the people

Let us confess our sins against God and our neighbor.

Silence may be kept.

Celebrant and People together, all kneeling

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

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!

Parishioner Paragraphs

We are asking everyone to write a paragraph introducing themselves to Rev. Bridges. We want to help her be successful as our new priest in charge.

Please include how long you've been at Resurrection, your work background, family, hobbies, church activities, and anything else you want her to know about you.

We also need a photo of you or your family (close-ups are best, thanks!) If you could **please send these items to the church office** (office@episcopalloudon.com), Bonnie has graciously agreed to compile them into a notebook. You can drop off hand-written paragraphs, and Bonnie can scan physical photos if need be.

The deadline is April 30th.

*The Flowers today are given
to the Glory of God
and in celebration of our
65th wedding anniversary on April 30
by Chip & Carolyn Parker*



Altar Guild

Resurrection is seeking a few good men and women to join the Altar Guild. The folks dedicated to this ministry prepare our beautiful sacred spaces for worship each week. This commitment to service is usually done a month at a time, can be done in pairs, and is separate from the Flower Ministry.

Please prayerfully consider this opportunity for service. There is a sign up sheet in the Parish Hall. Please put your name and the best way to contact you, i.e., telephone, text or email. Someone from the Altar Guild will get back with you to discuss training.



Thanks to all for your generous donations of pet food each month on the 4th Sunday (today).

Cash or check donations to "Four Paws Food Pantry" are also appreciated - please give to Jackie Curtiss. Thanks!

Correction and Apologies

The magnificent Easter altar flower arrangement last week was done by Betty Martin.

Apologies for the error in the bulletin!

Sunday, April 27, 2025

Prayers & Thanksgivings

THIS WEEK'S PARISH PRAYER LIST

Judy; Jim; Kelly; the Hentchel family; Pat; Barbara;
Kathleen; Daphne; Jenon; Aaron; Sarah; Killian;
and all who suffer the violence of war and political unrest.

BIRTHDAYS & ANNIVERSARIES

4/15 - Oralee Adams
4/25 - Art Stewart
4/30 - Carolyn & Chip Parker
5/4 - Will Heathcote
5/8 - Rodney & Jackie Trombly
5/12 - Ron Bailey
5/14 - Lois Koenig
5/21 - Dawson Hope
5/23 - Mark & Jen Hennes
5/23 - David Pate
5/26 - Debbie Hines
5/28 - John Cardwell

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.	

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 Hennes

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

DIOCESAN PRAYERS

Good Samaritan, Knoxville

Trinity, Pierre, SD

Sunday, April 27, 2025

For Your Calendars

THIS WEEK

4/27

Acolyte:
EM:
Lector:
Usher (s):
Chancellor:
Coffee Hour:
Counters:
Video:
Altar Guild:
Flower Guild:

8:00 AM

Holly Pate
Mark Hennes
Jack Lefler
Jen Hennes
Holly Pate
Donna Bye
n/a
n/a

10:30 AM

Drew Hawley
Dawson Hope
Tony Adams
Art Stewart & Monty Ross
Nelda Griffith
Elizabeth & Steve Botica
Carolyn Parker & Nelda Griffith
Mark Blakley
Judy Egan & Janey Coombes
Bev Baumgardner

Monday
Office
Volunteer
4/28

Donna
Bye

NEXT WEEK

5/4

Acolyte:
EM:
Lector:
Usher:
Chancellor:
Coffee Hour:
Counters:
Video:
Altar Guild:
Flower Guild:

8:00 AM

Donna Bye
Jack Lefler
Mark Hennes
Kathleen Bailey
Carl Bye
Peggy Rogers
n/a
n/a

10:30 AM

Monty Ross
Jane Mocilac
Liz Berg
Art Stewart & David Baumgardner
David Baumgardner
Jackie Buttinelli
Alice Anderson & Nelda Griffith
Bob Cantine

Office
Volunteers

MONDAY
Donna
Bye

THURSDAY
Mark
Smith

Donna Bye
Rosemary Kitts

Next Week at Resurrection

Monday, 4/28

7:00pm - 8A (*open meeting*)

Wednesday, 4/30

DEADLINE for Parishioner Paragraphs
& Photos

Thursday, 5/1

9:00am - Prayers & Squares

Saturday, 5/3

Rame Coombes services

1:00pm - Receive Friends

2:00 pm - Funeral Service

Sunday, 5/4

8:00am - Holy Eucharist Service

10:30am - Holy Eucharist Service

the Rev. Dr. Marc Strong, officiant

COMING UP . . .

May 11th - Rev. Dr. Rebecca Bridges

One service at 10:00am'

followed by Welcome Reception

May 17th - Resurrection Men

Daughters of the King

**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, April 27, 2025

Check it out!

What Does It Mean to Be An Episcopalian?

It means welcome!

God loves everyone – no exceptions!

It means being part of the loving, liberating, life-giving Episcopal Branch of the Jesus Movement.

It means accepting the invitation to take up The Way of Love, a “rule of life” focused on practices for Jesus-Centered Life #wayoflove.

It means being a part of a community of 2.2 million other Episcopalians in 110 dioceses in the Americas and abroad, and being part of the world-wide Anglican Communion.

It means participating in a unique structure of community:

*Adapted from the Diocese of Western North Carolina and The Episcopal Church

In the Episcopal Church the ministers are all the baptized people of God, not just the ordained clergy.

The word “episcopal” is a Greek word for bishop. Bishops, along with other elected leaders, oversee the Church in particular geographic areas, known as dioceses.

Each bishop and those elected leaders in the diocese, operating through a local annual convention, determine the character of life and work in that diocese within a set of general decisions made by a triennial General Convention of The Episcopal Church.

Believing the Scriptures, comprised of the Old and New Testament, as well as some apocryphal texts, were written under the inspiration of the Holy Spirit, who guides the Church in the interpretation of the Scriptures.

Practicing the “via media,” or middle way, in all we do because we believe everyone is beloved of God regardless of views on particular topics.

Practicing loving our neighbors as ourselves and upholding the dignity of every human being.

Celebrating a diversity of people and styles of worship unified in the communal use of the Book of Common Prayer.

Sunday, April 27, 2025

The **Peace**, is an ancient way for people to greet one another. Jesus taught that we should love one another as sisters and brothers, and that we should forgive one another as God forgives us. When the celebrant says: “The Peace of the Lord be always with you,” everyone responds: “And also with you.” Then we share God’s peace with one another.

The Liturgy of the Table

The second part of the liturgy moves to the Table. It is based on Jewish fellowship meals, particularly the Passover observance.

We begin with the **Offertory**. In the early days of the Church, worshippers brought their own bread and wine to the service. The deacons chose what

The Celebrant says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

BCP 360

All stand. The Celebrant says to the people

People The peace of the Lord be always with you.
And also with you.

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

Announcements

Blessings of Birthdays and Anniversaries

The Holy Communion

The Celebrant says

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

Offertory Anthem *(only at 10:30)*

He is Risen

Hymnal 180

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 God from whom all blessings flow;
praise him all creatures here below;
Praise him above, ye heavenly host;
praise Father, Son and Holy Ghost. Amen.**

The Great Thanksgiving

Eucharistic Prayer B

BCP 367

The Celebrant says to the people

	The Lord be with you,
<i>People</i>	And also with you.
<i>Bishop</i>	Lift up your hearts.
<i>People</i>	We lift them to the Lord.
<i>Bishop</i>	Let us give thanks to the Lord our God.
<i>People</i>	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.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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

Spoken at 8:00

was needed for the consecration, and the rest was set aside for the poor. Today we usually have lay persons who bring the bread and the wine to the altar. These may be either people from the congregation or acolytes in the sanctuary. The bread and the wine along with money collected at some services are the offerings that will be presented to God.

There are a number of **Eucharistic Prayers** that we use at Resurrection. During Easter we will use Prayer B from the Book of Common Prayer.

“Eucharist” comes from “eucharistia” - Greek for “thanksgiving.”

**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

Hymnal S-125

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

The people stand or kneel. Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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

The Sanctus (Latin - "holy") praises God, and is the song of the seraphim in Isaiah's vision of the Lord. (Isaiah 6:1-3) It is said or sung by all the people together; some bow during it as a gesture of reverence to God.

Why do some stand, and some kneel?

Kneeling during the Eucharistic prayer first began in the 13th century, but standing was the original custom (early churches didn't have pews or chairs - just open space). Either is correct - choose what feels prayerful for you. Perhaps try both and see.

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:

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.**

Sung at 10:30

Hymnal S-146



And now, as our Savior
Christ has taught us,
we are bold to say,

Celebrant and People

Our Father, who art in heaven,

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 frequently sing our Amen.

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.

**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

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

The Celebrant says

Alleluia, Christ, our Passover is sacrificed for us;
Therefore, let us keep the feast. Alleluia.

Fraction Anthem*(only at 10:30)*

S-154

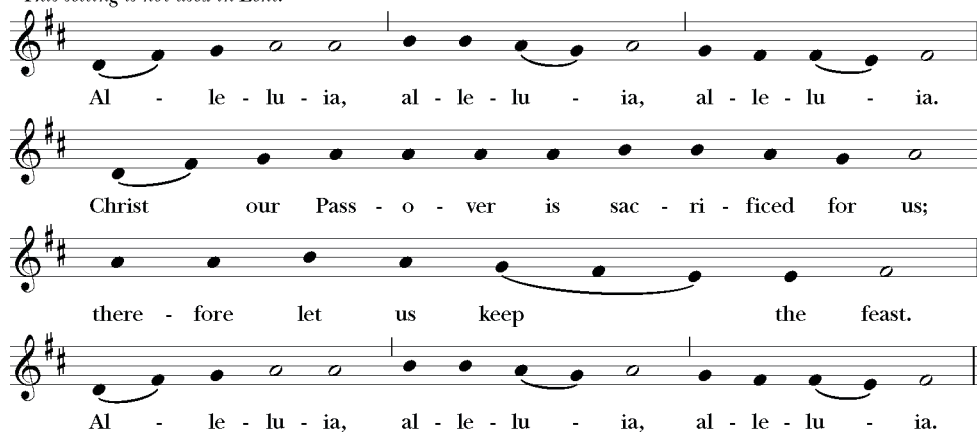
Receiving Communion

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

This setting is not used in Lent.



The Celebrant says

The Gifts of God for the People of God.

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 (*only at 10:30*)

Here, O my Lord

Hymnal 318

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.**

communion if you receive either the bread or the wine.

As soon as everyone has received **Communion**, the Bread and Wine are reverently removed to the sacristy where the chalice and paten cleaned and put away according to the custom of the parish. Bread and Wine may be reserved for the sick and those who are unable to come to church, and is kept in the Aumbry - - the beautifully adorned cabinet over which the sanctuary light burns - - symbolic of the Presence of the Risen Lord.

It is almost time for us to go, but we should not leave before we say together the prayer of thanksgiving.

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 final act of our common worship is the **Dismissal**. It is an integral part of the service. The word “Mass” comes from the Latin words “missa est” - y words “missa est”- “you are sent”. Jesus’ final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do.

The Blessing

Post communion Hymn *(only at 10:30)*

The strife is o’er

Hymnal 208

The Dismissal

Celebrant Let us go forth in the name of the risen Christ.
Alleluia, alleluia.

People **Thanks be to God. Alleluia, alleluia.**

Postlude *(only at 10:30)*

Good Christians All, Rejoice and Sing!
(M. Vulpius & M. Weibe)

TODAY'S ART



The Incredulity of St. Thomas

c: 1601-1602

Oil on Canvas

Palais at Sanssouci, Potsdam, Berlin

Caravaggio

(Michelangelo Merisi da Caravaggio)

Italian Painter, 1571-1610

Public domain

Caravaggio's painting of *The Incredulity of Saint Thomas* c. 1601–1602 was painted for Vincenzo Giustiniani (Pietro Bellori) and later entered the Royal Collection of Prussia, survived the Second World War unscathed, and is now in the Palais at Sanssouci, Potsdam, Berlin.

It shows the episode that gave rise to the term “Doubting Thomas” which, formally known as the Incredulity of Thomas, had been frequently represented in Christian art since at least the 5th century[citation needed], and used to make a variety of theological points. According to the Gospel of John, Thomas the Apostle missed one of Jesus's appearances to the Apostles after his resurrection, and said “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.” A week later, Jesus appeared and told Thomas to touch him and stop doubting. Then Jesus said, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”

The painting shows in a demonstrative gesture how the doubting apostle puts his finger into Christ's side wound, the latter guiding his hand. The unbeliever is depicted like a peasant, dressed in a robe torn at the shoulder and with dirt under his fingernails. The composition of the picture is such that the viewer is directly involved in the event and feels the intensity of the process.

The light falling on Christ emphasizes his physicality and at the same time suggests his divinity and significance to the viewer. Caravaggio was a master of light and shadow, and he uses this chiaroscuro to create a narrative through line in this piece. The shadows (representing doubt) sweep over St. Thomas, but as he touches Christ he is drawn into the light.

Source: [https://en.wikipedia.org/wiki/The_Incredulity_of_Saint_Thomas_\(Caravaggio\)](https://en.wikipedia.org/wiki/The_Incredulity_of_Saint_Thomas_(Caravaggio))

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

We invite you to join us for worship at 8:00 or 10:30 am each Sunday.

If you can't make it in person, join us at 10:30, live on Facebook!

facebook.com/episcopalloudon

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

Great information is available at **episcopalchurch.org**.

- ?
- Questions about our service?
 - Curious about Church of the Resurrection?
 - Wondering how we're being the church in these days?

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

