

THE FIFTH SUNDAY OF LENT



HOLY EUCHARIST, RITE II

APRIL 6, 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. 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

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

The Great Litany

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

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

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

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

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

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

From all blindness of heart; from pride, boastfulness,

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

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

and hypocrisy; from all envy hatred, and spite, and from all fatigue of compassion,

Savior, deliver us.

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

Savior, deliver us.

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

Savior, deliver us.

From all disasters and storms; from earthquake, fire, and flood; from plague, disease, and famine,

Savior, deliver us.

From all oppression, conspiracy, and rebellion; from violence, war, and murder; and from dying suddenly and unprepared,

Savior, deliver us.

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

Savior, deliver us.

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

Savior, deliver us.

By your Agony and Bloody Sweat; by your blessed Cross and Passion; by your precious Death and Burial,

Savior, deliver us.

By your mighty Resurrection and glorious Ascension; and by your Sending of the Holy Spirit,

Savior, deliver us.

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

Savior, deliver us.

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

We implore you to hear us, good Lord.

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

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

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

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

That it may please you to bring into the way of truth all who have erred and are deceived,
We implore you to hear us, good Lord.

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

That it may please you to make wars to cease in all the world; to give to all nations unity, peace, and harmony; and to grant justice and freedom to all people,
We implore you to hear us, good Lord.

That it may please you to shower your compassion on all prisoners, hostages, refugees, and all who are oppressed,
We implore you to hear us, good Lord.

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

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

We implore you to hear us, good Lord.

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

We implore you to hear us, good Lord.

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

We implore you to hear us, good Lord.

That it may please you to visit the lonely; to strengthen
all who suffer in mind, body, and spirit; and to comfort
with your presence those who are sick and dying,
especially **the Hentchel family; Pat; 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,**

We implore you to hear us, good Lord.

That it may please you to support, help, and comfort all
who are in danger, trouble, or any kind of need,

We implore you to hear us, good Lord.

That it may please you to have mercy on all humanity,

We implore you to hear us, good Lord.

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

We implore you to hear us, good Lord.

That it may please you to forgive our enemies,
persecutors, and slanderers, and to turn our hearts
toward one another,

We implore you to hear us, good Lord.

That it may please you to strengthen those who stand;
comfort and help the fainthearted; raise up the fallen;
and finally to beat down Satan under our feet,

We implore you to hear us, good Lord.

That it may please you to grant to all those who have
died, eternal life and peace,

We implore you to hear us, good Lord.

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

We implore you to hear us, good Lord.

Son of God, we implore you to hear us.

Son of God, we implore you to hear us.

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

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

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

O Christ, hear us.

O Christ, hear us.

Kyrie

Hymnal 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

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.

The Collect of the Day

BCP 219

People
Celebrant

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

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; 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: Isaiah 43:16-21

Lector: A reading from the Book of Isaiah

Thus says the Lord, who makes a way in the sea,
a path in the mighty waters,

who brings out chariot and horse,
army and warrior;

they lie down, they cannot rise,
they are extinguished, quenched like a wick:

Do not remember the former things,
or consider the things of old.

I am about to do a new thing;
now it springs forth, do you not perceive it?

I will make a way in the wilderness
and rivers in the desert.

The wild animals will honor me,
the jackals and the ostriches;

for I give water in the wilderness,
rivers in the desert,

to give drink to my chosen people,
the people whom I formed for myself
so that they might declare my praise.

Lector: The Word of the Lord.

People: Thanks be to God.

Psalm 126

Lector: We will the read Psalm in unison.

- 1 When the Lord restored the fortunes of Zion,*
then were we like those who dream.**
- 2 Then was our mouth filled with laughter,*
and our tongue with shouts of joy.**
- 3 Then they said among the nations,*
“The Lord has done great things for them.”**
- 4 The Lord has done great things for us,*
and we are glad indeed.**
- 5 Restore our fortunes, O Lord,*
like the watercourses of the Negev.**
- 6 Those who sowed with tears*
will reap with songs of joy.**
- 7 Those who go out weeping, carrying the seed,*
will come again with joy,
shouldering their sheaves.**

The Epistle: Philippians 3:4b-14

Lector: A reading from Paul’s letter to the Philippians

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of

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**.

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.

all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

Lector: The Word of the Lord.

People: Thanks be to God.

Sequence Hymn *(only at 10:30)*

Breathe on me, breath of God

Hymnal 508

The Gospel Lesson: John 12:1-8

All stand.

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

People **Glory to you, Lord Christ**

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought

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.

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 by April 13th.

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.

Easter Sunday Brunch Sunday, April 20th at 9 am

Join us for brunch as we celebrate the Resurrection of our Lord & Savior, and as we welcome Bishop Brian back to Resurrection on Easter.

Please sign up in the parish hall for items to bring and/or assistance with set up or clean

Spring Cleaning at Resurrection!

Rain Day if needed for Outside Chores Also Tree Removal

IF NEEDED: We will gather on Saturday, April 12th at 8:30 am to do the outside chores (if we were rained out yesterday or didn't finish).

Note: We are having several damaged trees taken down next week. Please use special caution around the areas cordoned off.

Questions? Contact Dave Baumgardner,
865-207-9585.

Resurrection Men

Our Men's Group will hold our April meeting on Saturday, April 12th at 9 am in the Parish Hall (one week earlier than usual due to Easter weekend). As always, a light breakfast will be served. We will be discussing Lesson 10 (Faith and Courage) of the Daniel and Esther book.

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.*

(Continued on back page of this insert)

Prayers & Thanksgivings

THIS WEEK'S PRAYER LIST

The Hentchel family; Pat; 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

4/1 - Thomas Fiebke
4/2 - Claire Boyles
4/4 - Carl Bye
4/12 - Jane Scott
4/15 - Oralee Adams
4/25 - Art Stewart
4/30 - Carolyn & Chip Parker

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

St. Johns, Johnson City
Christ, Yankton, SD

Sunday, April 6, 2025

For Your Calendars

THIS WEEK

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

NEXT WEEK

4/13	8:00 AM	10:30 AM	Monday
Acolyte:	Donna Bye	Monty Ross	Office
EM:	Judy Hadjian	Judy Egan	Volunteer
Lector:	Mark Hennes	Dawson Hope	4/14
Usher:	Carl Bye	Andy Hadjian & Garry Lucas	Bill
Chancellor:	Carl Bye	Jenny Lucas	Schwindt
Coffee Hour:	Peggy Rogers	Ginny Tolbert	
Counters:	n/a	Jean Cardwell & Andy Hadjian	
Video:	n/a	Bob Cantine	
Altar Guild:		Judy Egan & Janey Coombes	
Flower Guild:		Dianna Stimpson	

Next Week at Resurrection

Monday, 4/7

7:00pm - AA (open meeting)

Wednesday, 4/9

1:00pm - Pastoral Care Meeting

Thursday, 4/10

Office closed on Thursdays

Saturday, 4/12

9:00am - Resurrection Men (PH)

9:30am - Lay Preachers Training Class
(Sanctuary & Undercroft)

Sunday, 4/13

8:00am - Holy Eucharist Service

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

COMING UP . . .

April 13th - Palm Sunday,

Passion Narrative

April 14th - Holmes memorial service

Vestry Meeting

April 17th - Maundy Thursday

Prayers & Squares

April 18th - Good Friday

April 20th - Easter Sunday

Easter Brunch

April 23rd - Hiwassee Hike

April 25th - ECW meeting

April 26th - 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 6, 2025

Check it out!

Holy Week Worship at Resurrection (cont'd)

Maundy Thursday | April 17

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 | 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 6:00PM 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 | April 20

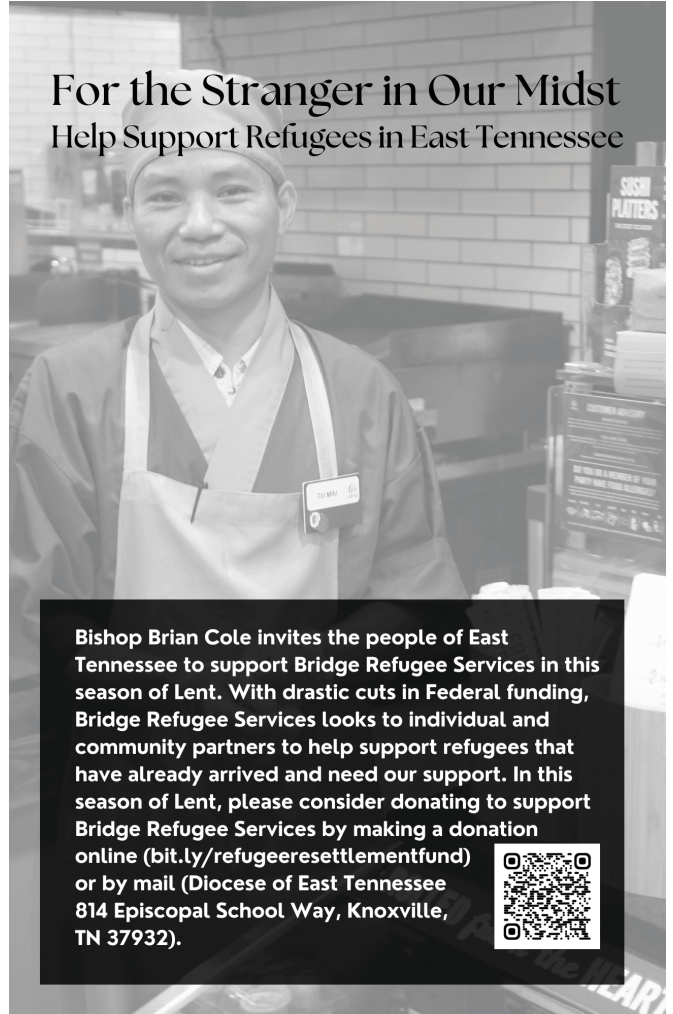
“The Lord is risen indeed”

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.

If you would like to serve at any of these services, please sign-up 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).



GOOD FRIDAY OFFERING

It is the tradition to designate our Good Friday offerings for the Episcopal Diocese of Jerusalem - which covers 27 parishes and more than two dozen humanitarian institutions in Israel, Jordan, Lebanon, and Palestine.

If you will not be attending on Good Friday, we invite you to contribute early. You may place a check in the offering plate with “Good Friday” in the memo.

For more information about the good work of the Diocese of Jerusalem in these conflicted and war torn times, visit www.j-diocese.org.

Sunday, March 23, 2025

The **Peace**, is a very ancient way for people to greet one another. When the celebrant says: “The Peace of the Lord be always with you,” everyone responds: “And also with you.” Then we share God’s peace with one another.

The Liturgy of the Table

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.

**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 Peace
All stand.

BCP 360

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*)

When I survey the Wondrous Cross

WLP 474

The Celebrant invites the people’s offerings

Spoken at 8:00

Celebrant
People

All things come of thee, O Lord;
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

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

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.**

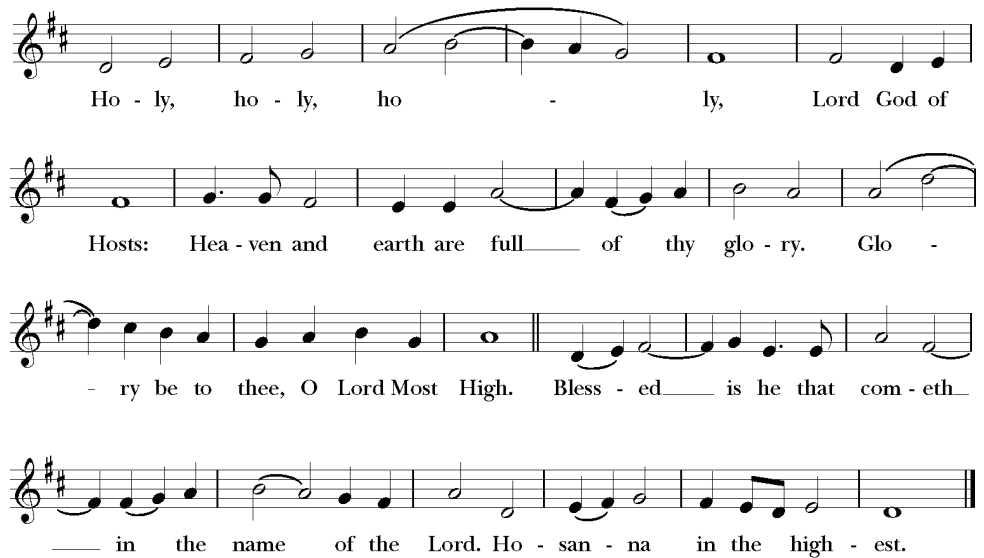
Hosanna in the highest.

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

Hosanna in the highest.

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

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.



Ho - ly, ho - ly, ho - ly, Lord God of
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -
ry be to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho - san - na in the high - est.

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.

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;

When we gather together we remember Jesus.

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

Celebrant and People

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,
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.

A period of silence is kept.

BCP 364

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.

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)*
I am the bread of life

Hymnal 335

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,**

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.

**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*)
Thou, whose almighty word

Hymnal 371

The Dismissal

BCP 366

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

Postlude (*only at 10:30*)
Panis Angelicus (Caesar Franck)

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



Mary Magdalene washing the feet of Jesus

Medium Mosaic
Artist: Unknown
Location Basilica of the Annunciation
Nazareth, Israel

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 Church of the Annunciation in Nazareth is one of the most significant Christian sites in the Holy Land. This stark mosaic, whose creator is not definitely known, is tucked into one of the many alcoves in the church.

Located in Nazareth, Israel, the Church of the Annunciation is built over the site where, according to Catholic tradition, the angel Gabriel appeared to the Virgin Mary and announced that she would conceive and bear Jesus. This event is known as the Annunciation.

The current church is a modern structure, completed in 1969, but it is actually the fifth church to stand on this site. The first church was built during the Byzantine era in the 4th century, and subsequent churches were constructed during the Crusader period and Ottoman times.

The modern basilica is a two-story structure. The lower level contains the Grotto of the Annunciation, which is believed to be the remains of the original childhood home of Mary. The upper level serves as the parish church for the Catholic community in Nazareth.

One of the most distinctive features of the church is its collection of Marian artwork. The exterior walls are adorned with mosaic panels depicting the Virgin Mary as she is venerated in different countries around the world, each donated by a different nation.

The church's dome, rising about 55 meters (180 feet) high, is shaped like an inverted lily, symbolizing Mary's purity.

As the largest Christian church in the Middle East, the Church of the Annunciation is a major pilgrimage destination and tourist attraction in Israel.

The towering cupola of the Church of the Annunciation in Nazareth stands over the cave that tradition holds to be the home of the Virgin Mary. Here, it is believed, the archangel Gabriel told the young Mary, aged about 14, that she would become the mother of the Son of God. And here Mary uttered her consent: "Let it be done to me according to your word." The outcome of Mary's consent is carved in Latin across the façade over the triple-doorway entrance: "The Word was made flesh, and dwelt among us" (John 1:14).

Sources: <https://gallerybyzantium.com/sacred-spaces-church-of-the-annunciation-nazareth/>; Chat GPT various

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

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

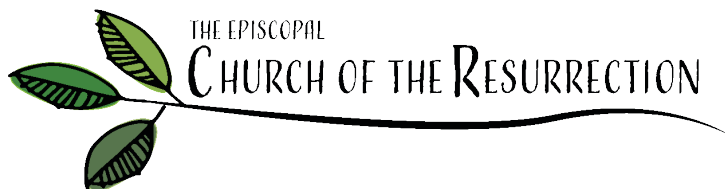
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.
If you can't make it in person, join us at 10:30, live on Facebook!
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