



THIRD SUNDAY OF EASTER

HOLY EUCHARIST, RITE II

MAY 4, 2025

8:00AM & 10:30 AM



THE EPISCOPAL
CHURCH OF THE RESURRECTION



GOOD MORNING!

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

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

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

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

Select annotations taken from *Annotations* © 2001 Frank Logue
King of Peace Episcopal Church, Kingsland, Georgia, www.kingofpeace.org

To learn more about Resurrection, check out www.episcopalloudon.com, email us at office@episcopalloudon.com, or find us on Facebook or Instagram.

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)*

God the Omnipotent (RJ Powell)

Hymn *(only at 10:30)*

Sing, ye faithful, sing with gladness

Hymnal 492

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

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.

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

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.

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Acts 9:1-6, 7-20

Lector A reading from the Book of Acts

Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light

from heaven flashed around him. He fell to the ground and heard a voice saying to him, “Saul, Saul, why do you persecute me?” He asked, “Who are you, Lord?” The reply came, “I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do.”

The men who were traveling with him stood speechless because they heard the voice but saw no one. Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. For three days he was without sight, and neither ate nor drank.

Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, “Ananias.” He answered, “Here I am, Lord.” The Lord said to him, “Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.” But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; and here he has authority from the chief priests to bind all who invoke your name.” But the Lord said to him, “Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for the sake of my name.” So Ananias went and entered the house. He laid his hands on Saul and said, “Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit.” And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, and after taking some food, he regained his strength.

For several days he was with the disciples in Damascus, and immediately he began to proclaim Jesus in the synagogues, saying, “He is the Son of God.”

Lector The Word of the Lord.

People **Thanks be to God.**

“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**.

Psalm 30

BCP 621

Lector We will read the Psalm in unison.

- 1 I will exalt you, O Lord,
because you have lifted me up *
and have not let my enemies triumph over me.**
- 2 O Lord my God, I cried out to you, *
and you restored me to health.**
- 3 You brought me up, O Lord, from the dead; *
you restored my life as I was going down
to the grave.**
- 4 Sing to the Lord, you servants of his; *
give thanks for the remembrance of his holiness.**
- 5 For his wrath endures but the twinkling of an eye, *
his favor for a lifetime.**
- 6 Weeping may spend the night, *
but joy comes in the morning.**
- 7 While I felt secure, I said,
“I shall never be disturbed. *
You, Lord, with your favor, made me as
strong as the mountains.”**
- 8 Then you hid your face, *
and I was filled with fear.**
- 9 I cried to you, O Lord; *
I pleaded with the Lord, saying,**
- 10 “What profit is there in my blood,
if I go down to the Pit? *
will the dust praise you or declare your
faithfulness?**
- 11 Hear, O Lord, and have mercy upon me; *
O Lord, be my helper.”**
- 12 You have turned my wailing into dancing; *
you have put off my sack-cloth
and clothed me with joy.**
- 13 Therefore my heart sings to you without ceasing; *
O Lord my God, I will give you thanks for ever.**

The Second Lesson: Revelation 5:11-14

Lector A reading from the Book of Revelation

I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice,

“Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!”

Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing,

“To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!”

And the four living creatures said, “Amen!” And the elders fell down and worshiped.

Lector The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn (*only at 10:30*)

Awake, arise, lift up your voice (Verses 1-3) **Hymnal 212**

All stand

The Gospel Lesson: John 21:1-19

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

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

Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

Meaning literally “a letter”, the name Epistle was given to the first of the two New Testament readings in the Eucharist. The majority of these passages are taken from the epistolary literature of the New Testament, such as the letters of Paul to communities of Christians in various places.

We stand to indicate the importance we place of Jesus’ words and actions. The **Gospel** book comes into the midst of the people and all turn toward the reader.

Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, “Children, you have no fish, have you?” They answered him, “No.” He said to them, “Cast the net to the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, “Bring some of the fish that you have just caught.” So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, “Come and have breakfast.” Now none of the disciples dared to ask him, “Who are you?” because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.”

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

Sermon

The Rev. Dr. Marc Strong

The Nicene Creed

BCP 358

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
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.

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.

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

LAST CALL ... REALLY!... TODAY

The booklet for our new priest, Reverend Rebecca Bridges is almost ready to give her - **are you in it???**

This is the last call for any of you who might have let this date slip up on you. We need a paragraph about each of you! 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!) **Send these items to the church office (office@episcopalloudon.com).** The deadline was April 30th but **if your info is on my desk or inbox tomorrow (5/5) Bonnie can get you in the book!**

Flower Guild is in search of a few good vases!

Medium sized vases, any color, are most appreciated. Each Monday the Flower Guild divides the altar arrangement into numerous smaller ones that can be delivered and shared with those who are celebrating joyous events, or some of our homebound parishioners who might enjoy a "pick me up".

If you've received such a bouquet, please return the vase (to the PH kitchen). Do you have others at home? They will find a new life in our "Petal Pushers" ministry.

*The Flowers today are given
to the Glory of God and
to honor Will Heathcote on his birthday
by Nancy Heathcote*



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.

Welcome Reception for Rev. Rebecca Bridges

Sunday May 11

One worship service @ 10 am
followed by a reception
in the Parish Hall.

Please wear your nametags and plan to
join our parish celebration!

Sunday, May 4, 2025

Prayers & Thanksgivings

THIS WEEK'S PARISH PRAYER LIST

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

BIRTHDAYS & ANNIVERSARIES

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

For Families
(BCP 828)

For Good Use of Leisure
(BCP 825)

Sunday, May 4, 2025

For Your Calendars

THIS 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

Donna Bye

Rosemary Kitts

Office

Volunteers

MON 5/5

Donna

Bye

THUR 5/8

Mark

Smith

NEXT WEEK

5/11 one combined service

Acolyte:

EM:

Lector:

Usher (s):

Chancellor:

Coffee Hour:

Counters:

Video:

Altar Guild:

Flower Guild:

10:00 AM

Mark Smith

Holly Pate

Tony Adams

Drew Hawley & Keytha Graves

Diane Van Koughnett

n/a

Ginny Tolbert & Jean Cardwell

Mark Blakley

Donna Bye

Dianna Stimpson

Office

Volunteers

MON 5/12

Donna

Bye

THUR 5/15

Mark

Smith

Next Week at Resurrection

Monday, 5/5

7:00pm - 8A (open meeting)

Sunday, 5/11

10:00am - Holy Eucharist Service

11:00am - Welcome Reception for
Reverend Rebecca Bridges

COMING UP ...

May 12th - Vestry Meeting

May 15th - Prayers & Squares

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, May 4, 2025

Check it out!



THE WAY OF LOVE *Practices for Jesus-Centered Life*

Turn: Pause, listen and choose to follow Jesus

Learn: Reflect on Scripture each day, especially on Jesus' life & teachings

Pray: Dwell intentionally with God each day

Worship: Gather in community weekly to

thank, praise, & dwell with God

Bless: Share faith and unselfishly give and serve

Go: Cross boundaries, listen deeply, & live like Jesus

Rest: Receive the gift of God's Grace, peace, & restoration

Sunday, May 4, 2025

The Prayers of the People

We come to you Lord as your people, raised for abundant life and as heralds of your Good News. Hear now the prayers of your people as we say, Lord in your mercy, hear our prayers.

You were present with the ancient disciples, be present to us now and lead your church, that we might more fully embrace your mission.

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

You opened Paul's eyes to the possibilities of Christ's love and sacrifice. Open the eyes of our leaders and of all in positions of authority that they too might zealously pursue Christ's path.

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

Strengthen our faith and encourage us in our doubts, that we might cling to you and never lose hope.

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

We have been placed in an abundant creation. Grant us wisdom to use it sustainably and equitably so that people everywhere may share in its bounty.

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

You healed and brought comfort to those in pain and illness. Bring healing to our brokenness and to all who suffer in any way. Especially we pray for **the Coombes family; Kathleen; Jim; Kelly; the Hentchel family; Pat; Barbara; 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.**

You came to live and die just as we do. Fill our lives with your blessing and be with us in death that we might rise again with Christ in the new age.

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

Loving creator and sustainer, we are your renewed people, eager to live in your life and to reflect your mercy into the world around us. Hear our prayers and respond so that we may more fully live the life you created us for. All this we

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.

ask through our Lord, Christ Jesus, who reigns with you and the Holy Spirit now and always. Amen.

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.**

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 **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 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.

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)*

Alleluia, Alleluia

Hymnal 178

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

People The Lord be with you,

And also with you.

Bishop

Lift up your hearts.

People

We lift them to the Lord.

Bishop

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

The Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty,

Creator of heaven and earth.

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

**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

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

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.

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.

At the 10:30 service, we frequently sing our Amen.

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 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.** (*Spoken at 8:00*)



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 and a period of silence is kept.

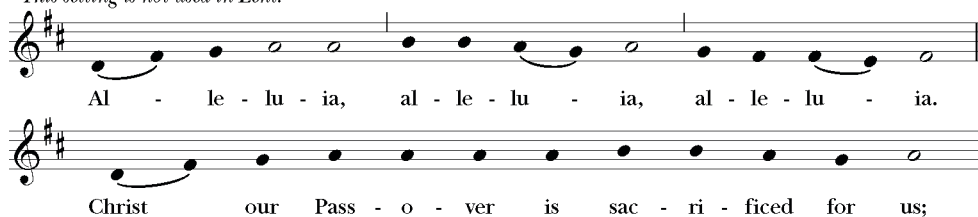
The Celebrant says

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

Fraction Anthem *(only at 10:30)*

S-154

This setting is not used in 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

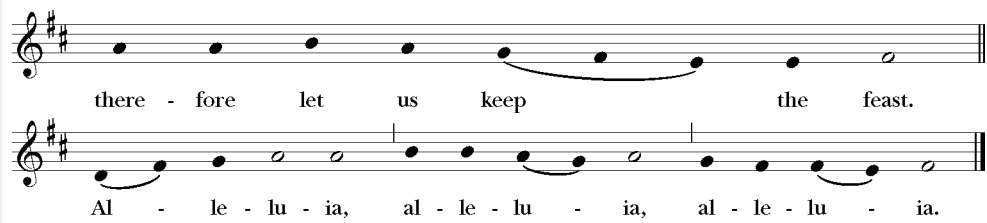
All are welcome at God’s table. Hold out your hands and you will be given the bread. For now, wine is available both in individual cups and from the chalice. Please partake in the way you feel comfortable.

Gluten-free wafers are available by request.

You have fully received communion if you receive either the bread or the wine.

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 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)*

Come, risen Lord and deign to be our guest

Hymnal 306

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.**

The Blessing

Post communion Hymn *(only at 10:30)*
Rejoice, the Lord is king!

Hymnal 481

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)*
Come with us, O Blessed Jesus (Johann Schop)

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.

TODAY'S ART



The Conversion on the Way to Damascus, 1601

Oil on Canvas

Cerasi Chapel, Church of Santa Maria del Popolo, Rome, Italy

Caravaggio

Italian Painter, Sept 1571- July 18, 1610

Public domain

Michelangelo Merisi da Caravaggio, known mononymously as Caravaggio, was an Italian painter active in Rome for most of his artistic life. His paintings have been characterized by art critics as combining a realistic observation of the human state, both physical and emotional, with a dramatic use of lighting, which had a formative influence on Baroque painting. [3][4][5]

Caravaggio employed close physical observation with a dramatic use of chiaroscuro that came to be known as tenebrism. He made the technique a dominant stylistic element, transfixing subjects in bright shafts of light and darkening shadows. Caravaggio vividly expressed crucial moments and scenes, often featuring violent struggles, torture, and death. He worked rapidly with live models, preferring to forgo drawings and work directly onto the canvas.

The painting depicts the moment recounted in the Acts of the Apostles, except Caravaggio has Saul falling off a horse (which is not mentioned in the story) on the road to Damascus, seeing a blinding light and hearing the voice of Jesus. For Saul this is a moment of intense religious ecstasy: he is lying on the ground, supine, eyes shut, with his legs spread and his arms raised upward as if embracing his vision. The saint is a muscular young man, and his garment looks like a Renaissance version of a Roman soldier's attire: orange and green muscle cuirass, pteruges, tunic and boots. His plumed helmet fell off his head and his sword is lying by his side.

The red cape almost looks like a blanket under his body. The horse is passing over him led by an old groom, who points his finger at the ground. He had calmed down the animal, and now prevents it treading upon Saul. The huge steed has a mottled brown and cream coat; it is still foaming at the mouth, and its hoof is hanging in the air. The scene is lit by a strong light but the three figures are engulfed by an almost impenetrable darkness. A few faint rays on the right evoke Jesus's epiphany but these are not the real source of the lighting, and the groom remains seemingly oblivious to the presence of the divine. Because the horse is unsaddled, it is suggested that the scene takes place in a stable instead of an open landscape. [11]

This painting has helped form the myth of Paul being on a horse although the text does not mention a horse at all. Rather in Acts 9:8 it says that afterwards "Saul got up from the ground and opened his eyes, but could not see a thing. So they took him by the hand and led him into Damascus."

Source: https://en.wikipedia.org/wiki/Conversion_on_the_Way_to_Damascus

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

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

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

facebook.com/episcopalloudon

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