

THE EPISCOPAL CHURCH

WELCOMES YOU

The Clergy

The Rt. Hon. & Most Rev. Justin Welby
105th Archbishop of Canterbury
The Most Rev. Michael B. Curry
27th Presiding Bishop
The Rt. Rev. John McKee Sloan
11th Bishop of Alabama
The Rev. Dr. John Wells Warren, *Priest*

The Vestry

Maurice McCord, *Senior Warden*
Mike Rallo, *Junior Warden*
Jean Kerr, *Vestry Member*
Kay Dickey, *Vestry Member*
Amanda W. Borden, *Vestry Member*
Jere Van Etten, *Vestry Member*
Betty Weldon, *Treasurer*
Elizabeth Harber, *Clerk of the Vestry*

FOR 21 YEARS, the Episcopal Church of the Epiphany has lived out its mission and ministry to the Tallassee area as a parish in the Episcopal Diocese of Alabama, the Episcopal Church USA, and the worldwide Anglican Communion. If you need a priest, call or text Father Wells at (334) 332-3222, or email him at wellswarren@msn.com

Serving This Week

Kay and Mike Dickey,
Ushers/Stewards
Elizabeth Harber, *Altar Guild*
Lavonne Hart, *Lay Reader*
Lee Borden, *Lay Eucharistic Minister*
Esther Hart, *Pianist and Violinist*
Elizabeth Harber, *Refreshments*

In Our Prayers

We pray for our companion dioceses of Alaska and the Virgin Islands and their bishops Mark and Ambrose. We remember the sick and those recovering from illness or surgery, including Barbara Trogdon, Barbara Dennis, and Jere Van Etten.

We pray for our companion dioceses of Alaska and the Virgin Islands and their bishops Mark and Ambrose. Remember our "Parish Partner," St. Ursula's in the US Virgin Islands!

People of the Book

From the beginning of the Anglican Communion, we have always been people who have found purpose and meaning, and a strong sense of direction, in books.

Most important among these are the Book of Common Prayer, published in 1549 by Archbishop Thomas Cranmer; and the Authorized Version of the Bible, published in 1611 by King James I and VI of England.

THE EPISCOPAL CHURCH OF THE EPIPHANY EST. 1994



2602 Gilmer Ave. Tallassee, Alabama 36078 (334) 252-8618

SECOND SUNDAY IN LENT

Holy Eucharist: Rite One

Ten-thirty on Sunday Morning
The Twenty-fifth Day of February
In the Year of Our Lord 2018

*I am God Almighty; walk before me, and be blameless.
And I will make my covenant between me and you.*

SECOND SUNDAY IN LENT

Holy Eucharist: Rite One

Gathering of the People

The people enter in silence and observe a time of silent prayer. Please note that we are using the traditional language of Rite One and the Revised Standard Version of the Bible; and our Service Music is from the Hymnal during the Season of Lent.

Piano Prelude

Words of Peace

Processional *The God of Abraham Praise*

Hymn 401

Penitential Acclamation

Page 323, BCP

The Collect for Purity

Holy God *Trisagion*

Hymn S-102

The Liturgy of the Word

We sit for the Lessons and the Psalm, and we stand for the Gospel.

Salutation *(And with thy spirit)*

Page 325, BCP

Collect of the Day

Scripture Sheet

Old Testament *Genesis 17:1-7, 15-16 RSV*

Scripture Sheet

Psalm 22:22-30 *Deus, Deus meus Coverdale*

Scripture Sheet

Epistle *Romans 4:13-25 RSV*

Scripture Sheet

Sequence *Draw Nigh and Take the Body*

Hymn 328

Gospel *Mark 8:31-38 RSV*

Scripture Sheet

The Sermon

The Nicene Creed

Page 326, BCP

Prayers of the People, Form I

Page 328, BCP

Confession of Sin

Page 330, BCP

Absolution and Comfortable Words

Page 332, BCP

The Peace

Announcements

Offertory

Holy Communion

Presentation of Gifts and Offerings *The Doxology* *Hymn 380:3*

Eucharistic Prayer I

Page 333, BCP

Holy, Holy, Holy *Sanctus*

Hymn S-113

Consecration of the Elements

The Lord's Prayer *Traditional*

Page 336, BCP

The Breaking of the Bread

O Lamb of God *Agnus Dei*

Hymn S-158

Communion *All are welcome at the Lord's Table*

Post-Communion Prayer

Page 339, BCP

Blessing

Recessional *Take Up Your Cross*

Hymn 675

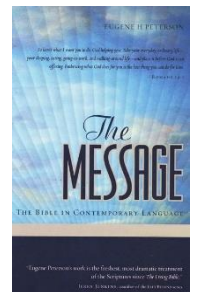
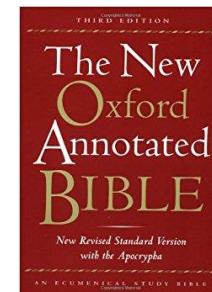
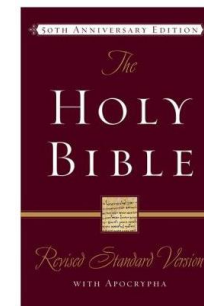
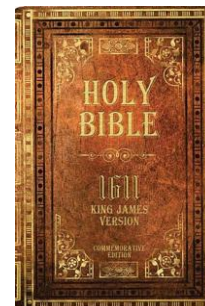
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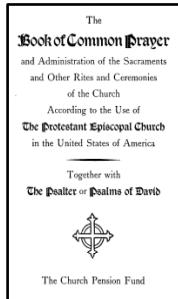
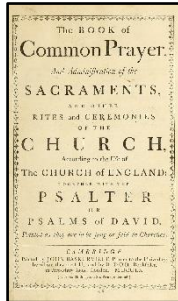
Piano Postlude

I WANT TO BE AN EPISCOPALIAN, Part Two *The Holy Bible and Its Many Revisions*

THE KING JAMES BIBLE is a masterpiece of literary genius and lasting importance. Compiled in 1611 by 72 translators for King James I and VI, the KJV remains a work of “manifold greatness.”

The King James Bible was revised in 1952 as the Revised Standard Version and in 1989 as the New Revised Standard Version, and it is the standard Bible still used in the Episcopal Church USA. But thousands more translations have been produced. Which version do you have?

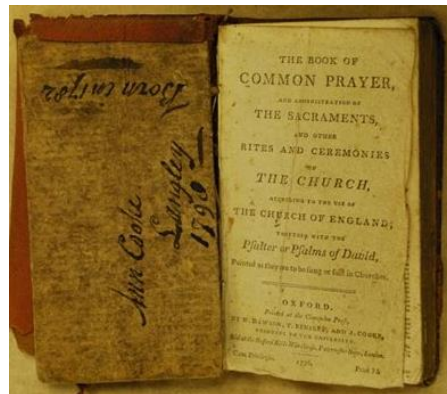




I WANT TO BE AN EPISCOPALIAN, Part Two *The Books of Common Prayer*

THE BOOK OF COMMON PRAYER is one of the major works of English Literature. A formal break with Rome came about during the time of Henry VIII, but the newly-formed Church of England continued to use the Latin liturgies until Henry died in 1547. The young Edward VI, under the protestant influence of Archbishop Thomas Cranmer, approved the first Book of Common Prayer in 1549, which was largely the work of Cranmer. It was officially revised in 1559. Later editions were proposed but never authorized by Parliament until the 1662 edition. The Book of Common Worship is used unofficially.

THE AMERICAN PRAYER BOOK has gone through editions in 1789, 1897, 1928, and the latest in 1979. Each revision has its own challenges and difficulties and is never universally welcomed. We love our BCP!



LESSONS FOR THE SECOND SUNDAY IN LENT

February 25, 2018

The Collect of the Day

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Old Testament *Genesis 17:1-7, 15-16 RSV*



When Abram was ninety-nine years old the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will multiply you exceedingly." Then

Abram fell on his face; and God said to him, "Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the father of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come forth from you. And I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. And God said to Abraham, "As for Sar'ai your wife, you shall not call her name Sar'ai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her; I will bless her, and she shall be a mother of nations; kings of peoples shall come from her."

Psalms 22:22-30 *Deus, Deus meus Coverdale*

Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.

For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.

My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.

The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"

All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.

For kingship belongs to the LORD; *
he rules over the nations.

To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

My soul shall live for him; my descendants shall serve him; *
they shall be known as the LORD's for ever.

They shall come and make known to a people yet unborn *
the saving deeds that he has done.

Epistle Romans 4:13-25 RSV

The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression. That is why

it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants—not only to the adherents of the law but also to those who share the faith of Abraham, for he is the father of us all, as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. In hope he believed against hope, that he should become the father of many nations; as he had been told, “So shall your descendants be.” He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was “reckoned to him as righteousness.” But the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification.

Gospel Mark 8:31-38 RSV

And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And he said this plainly. And Peter took him, and began to rebuke him. But turning and seeing his disciples, he rebuked Peter, and said, “Get behind me, Satan! For you are not on the side of God, but of men.” And he called to him the multitude with his disciples, and said to them, “If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel’s will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels.”