



# THE SECOND SUNDAY AFTER EPIPHANY

HOLY EUCHARIST, RITE II  
JANUARY 15, 2023

10:30 AM

# TODAY'S ART

## THE SECOND SUNDAY AFTER EPIPHANY



Saint John the Baptist (Part of The Demidoff Altarpiece)

Carlo Crivelli (about 1430/5 - about 1494)

Italian

Tempera on poplar

1476

The National Gallery, London

This work is in the public domain in the United States because it was published before January 1, 1927

This striking half-naked figure is Saint John the Baptist. He comes from the polyptych which Crivelli painted in 1476 for the high altar of the church of San Domenico, in Ascoli Piceno in the Italian Marche. The saint's stance, one leg bent and hip curved out to the side, gives him a sense of solidity. We can see the sinews and veins of John's hands and feet, his long bony toes and ankles, and the individual hairs of his hair and on the inside of the skin laced around him; this level of naturalistic detail is more characteristic of Netherlandish painters than of Crivelli's fellow Italian artists. The smooth gold of his body and the roughness of the animal skin he wears contrast with the deep, crisp folds of the lavish pink and green fabric wrapped around him.

Unlike the other saints made for the main section of this altarpiece, John stands not on a marble parapet but in a wilderness of pink rocks scattered with bare trees. A clear stream flows along the front of the painting, and reeds sprout up along the water's edge. Through the translucent water we can see pebbles scattered on the river bed. The barren landscape and the saint's apron allude to the years John spent as a hermit in the desert, punishing his body with uncomfortable clothes and poor food to bring him closer to God. John is said to have worn a camel skin – hair side towards his flesh so that it was scratchy and uncomfortable – and to have foraged for food, eating wild honey and locusts.

The stream is the River Jordan where John baptised the people of Judea and Jerusalem, Jesus among them. Parts of the near bank are visible at the bottom of the painting, making us feel that we are only separated from John by the river. A small bird, its back turned to us, perches on a branch to John's right. It is perhaps a goldfinch, a symbol of Christ's passion. An almost identical bird appears in another painting by Crivelli, *The Vision of the Blessed Gabriele Ferretti*. Perhaps Crivelli kept a model book with drawings of birds and animals, such as we know other fifteenth-century artists used.

In a detail typical of Crivelli, the saint gazes downwards, so that we see only the top of his head and his foreshortened features. He points at the scroll which curls from his right hand, on which is written: *Ecce Agnus Dei, Ecce Qui*. These are the first words of the phrase with which John recognised Christ as the Messiah when he baptised him: 'Behold the Lamb of God, who takes away the sins of the world.'

<https://www.nationalgallery.org.uk/paintings/carlo-crivelli-saint-john-the-baptist>

# HOLY EUCHARIST, RITE II

## THE WORD OF GOD

### Prelude

### Entrance Hymn

*Christ, whose glory fills the skies*

**Hymnal 7**

### *The Celebrant says*

Blessed be God: Father, Son, and Holy Spirit.

*People*

**And blessed be his kingdom, now and for ever. Amen.**

### *The Celebrant says 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.**

### Hymn of Praise

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

**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.**

### **Liturgy of the Word**

The first part of the service is the Liturgy of the Word: We hear the sacred story of scripture, the sermon, and pray for God's work in us and in the world.

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 -  
ceive our prayer. 6. For you a - lone are the Ho - ly One,  
you a - lone are the Lord, 7. you a - lone are the Most  
High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
glo - ry of God the Fa - ther. A - men.

## Collect of the Day BCP 215

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Let us pray.

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. **Amen.**

## The Lessons

### The First Lesson: Isaiah 49:1-7

*Lector* A reading from Isaiah

**The Collect of the Day** changes each Sunday. These prayers (or "collects") are adapted from the first Book of Common Prayer, written by Thomas Cranmer in 1549.



Listen to me, O coastlands,  
pay attention, you peoples from far away!

The Lord called me before I was born,  
while I was in my mother's womb he named me.

He made my mouth like a sharp sword,  
in the shadow of his hand he hid me;

he made me a polished arrow,  
in his quiver he hid me away.

And he said to me, "You are my servant,  
Israel, in whom I will be glorified."

But I said, "I have labored in vain,  
I have spent my strength for nothing and vanity;  
yet surely my cause is with the Lord,  
and my reward with my God."

And now the Lord says,  
who formed me in the womb to be his servant,

to bring Jacob back to him,  
and that Israel might be gathered to him,

for I am honored in the sight of the Lord,  
and my God has become my strength--

he says,

"It is too light a thing that you should be my servant  
to raise up the tribes of Jacob  
and to restore the survivors of Israel;

I will give you as a light to the nations,  
that my salvation may reach to the end of the earth."

Thus says the Lord,  
the Redeemer of Israel and his Holy One,  
to one deeply despised, abhorred by the nations,  
the slave of rulers,

"Kings shall see and stand up,  
princes, and they shall prostrate themselves,  
because of the Lord, who is faithful,  
the Holy One of Israel, who has chosen you."

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

The Psalm (or Canticle) is our response to hearing the first lesson.

- 1 I waited patiently upon the Lord; \*  
he stooped to me and heard my cry.
- 2 He lifted me out of the desolate pit, out of the mire and clay; \*  
he set my feet upon a high cliff and made my footing sure.
- 3 He put a new song in my mouth,  
a song of praise to our God; \*  
many shall see, and stand in awe,  
and put their trust in the Lord.
- 4 Happy are they who trust in the Lord! \*  
they do not resort to evil spirits or turn to false gods.
- 5 Great things are they that you have done, O Lord my God!  
how great your wonders and your plans for us! \*  
there is none who can be compared with you.
- 6 Oh, that I could make them known and tell them! \*  
but they are more than I can count.
- 7 In sacrifice and offering you take no pleasure \*  
(you have given me ears to hear you);
- 8 Burnt-offering and sin-offering you have not required, \*  
and so I said, "Behold, I come.
- 9 In the roll of the book it is written concerning me: \*  
'I love to do your will, O my God;  
your law is deep in my heart.'
- 10 I proclaimed righteousness in the great congregation; \*  
behold, I did not restrain my lips;  
and that, O Lord, you know.
- 11 Your righteousness have I not hidden in my heart;  
I have spoken of your faithfulness and your deliverance; \*  
I have not concealed your love and faithfulness from the great congregation.
- 12 You are the Lord;

**do not withhold your compassion from me; \*  
let your love and your faithfulness keep me  
safe for ever,**

## **The Second Lesson: I Corinthians 1:1-9**

*Lector* A reading from Paul's first letter to the  
Corinthians

Paul, called to be an apostle of Christ Jesus by the will of  
God, and our brother Sosthenes,

To the church of God that is in Corinth, to those who  
are sanctified in Christ Jesus, called to be saints, together  
with all those who in every place call on the name of our  
Lord Jesus Christ, both their Lord and ours:

Grace to you and peace from God our Father and the  
Lord Jesus Christ.

I give thanks to my God always for you because of the  
grace of God that has been given you in Christ Jesus, for  
in every way you have been enriched in him, in speech  
and knowledge of every kind-- just as the testimony  
of Christ has been strengthened among you-- so that  
you are not lacking in any spiritual gift as you wait  
for the revealing of our Lord Jesus Christ. He will also  
strengthen you to the end, so that you may be blameless  
on the day of our Lord Jesus Christ. God is faithful; by  
him you were called into the fellowship of his Son, Jesus  
Christ our Lord.

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

## **Sequence Hymn**

*How wondrous and great thy works*

**Hymnal 533**

## **The Gospel Lesson: John 1:29-42**

*All stand.*

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

John saw Jesus coming toward him and declared, "Here

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.

is the Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel." And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' And I myself have seen and have testified that this is the Son of God."

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed). He brought Simon to Jesus, who looked at him and said, "You are Simon son of John. You are to be called Cephas" (which is translated Peter).

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

**Sermon**

Ms. Kelly Johnson

**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,**

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



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

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

### **The Prayers of the People**

Brothers and sisters, grace to you and peace from God  
our Father and the Lord Jesus Christ. I bid you to come  
and see the great things God has done. And God's  
people say, "Behold we come."

We pray for your Church. Make us a light to the  
nations. Sanctify us in Christ Jesus, call us to be saints  
and strengthen us to follow Jesus to the end.

Come and see the great things God has done.  
**Behold we come.**

Our Prayers of the People change each Sunday to echo our scripture readings. You are also welcome to add your own prayers.

We pray for this nation and the world. May your salvation, O God, reach to the ends of the earth. May all the people know of your faithfulness and your deliverance.

Come and see the great things God has done.  
**Behold we come.**

We pray for all of creation. Give us a sense of awe as we consider all of the works of your hands.

Come and see the great things God has done.  
**Behold we come.**

We pray for our local community. Make our footing sure. Secure for us a future by your love and faithfulness.

Come and see the great things God has done.  
**Behold we come.**

We pray for all those in need o your healing and strength, especially **Jackie & Fred; Brandon, Rachel, and the 1-125 Infantry Batallion; Lynda; Amanda B.; Sue; Millie; Meghan; Sara; Mary Carol; Jean M.; Andrew & Cath; Nancy; Carolyn & Vince; Jim & Jane; Sarah; Ben; Steve; Randy; Tom & Karen; and all who are suffering the effects of the war in Ukraine.** Lift them out of the desolate pit. Put in their mouths a new song of praise. May they know just how great are your wonders and your plans.

Come and see the great things God has done.  
**Behold we come.**

We pray for those who have died, especially Tom Sampeer, friend of this parish. In your great faithfulness, keep them blameless for the day of our Lord Jesus Christ. Honor them in your sight forever.

Come and see the great things God has done.  
**Behold we come.**

**Confession of Sin**

**BCP 359**

*The Officiant says to the people*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Officiant 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 Officiant 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.*

**THE HOLY COMMUNION**

*The Celebrant says*

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

The **Confession of Sin** helps us examine our hearts, and hear of God's forgiveness.

In the **Peace**, we affirm our reconciliation with one another as preparation for receiving communion. (See Matthew 5:23-24) In ancient times, Christians would greet each other with "the kiss of peace". There are no set words- "Peace", "God's Peace", and "The Peace of the Lord be with you." are all commonly used.

**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**. Collecting financial gifts, or passing the plate, serves as a visible reminder that our whole lives are offered to God, and a part of the riches God has given to us are offered back to God in Thanksgiving for all that we have and all that we are.

There are a number of **Eucharistic Prayers** that we use at Resurrection. This is Prayer B from the Book of Common Prayer. Eucharistic Prayer B is based on the Eucharistic Prayers from Hippolytus of Rome, an early church father (c170-239).

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

## **Offertory Anthem** *God of mercy, God of grace*

*The Celebrant invites the people's offerings*

### **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.**

## **The Great Thanksgiving**

### **Eucharistic Prayer B**

**BCP 367**

*Celebrant* The Lord be with you.  
*People* **And also with you.**  
*Celebrant* Lift up your hearts.  
*People* **We lift them to the Lord.**  
*Celebrant* 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:

*Celebrant and People*



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 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.

*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 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.”

**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.

Therefore, according to his command, O Father,

*Celebrant and People*

**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

*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.

**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. Today, we sing our Amens.

The musical score is set in 4/4 time with a key signature of one flat (B-flat). It consists of four staves. The top two staves are for vocal parts, and the bottom two are for piano accompaniment. The lyrics 'A - men.' are written below the vocal staves. The piano accompaniment features a steady bass line and chords that support the vocal melody. The piece concludes with a final cadence on the piano part.

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.*

*This setting is not used in Lent.*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.  
Christ our Pass - o - ver is sac - ri - ficed for us;  
there - fore let us keep the feast.  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*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*

**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 either 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.

The final act of our common worship is the **Dismissal**. It is not an afterthought, but an integral part of the service. The word “Mass” comes from the Latin 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.

*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*

### **Communion Hymn**

*Let all mortal flesh keep silence*

**Hymnal 324**

*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.**

### **Postcommunion Hymn**

*Jesus calls us o'er the tumult*

**Hymnal 550**

### **Blessing**

*The priest blesses the people*

### **The Dismissal**

*Priest* Let us go forth in the name of Christ.  
Alleluia, alleluia.

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

### **Postlude**



## **Video Need for Sunday Service**

**No previous skill or experience necessary!**

For the past several years Resurrection has provided streaming video (and video replays) of our 10:30 worship service on Sundays and other services (e.g., Christmas Eve). This ministry has been meaningful to many of our parishioners who are home bound or prevented from attending services and has provided a means of spreading our worship ministry to others outside our own congregation.

To continue to provide this ministry, we need more people to support this ministry now. We have had several people supporting this ministry who cannot work on it at this time, and so we have had to discontinue providing the streaming video on Sundays.

If you have an interest in working on this ministry or simply want to help out, we need you *right now!* You do not have to have any particular video skills or experience; the system is already set up and ready to run. You only need to be able to work on a phone or tablet through an app to start and monitor the video feed. We will provide the minimal training necessary.

Please contact Father Bo, the office or David Baumgardner if you think you might be able to help or if you have questions. Thank you for your support.

## **Directory Update Coming**

**New to Resurrection? Have new contact info? Let us know!**

With only a few 2022 directories left, and a brand new year beginning, it's a great time for us to do an update of our parish directory.

**If you've had changes** to your phone, email address or physical address - or if you would like to make corrections or updates to your picture or your listing - please make sure we have your new info.

**If you're new(ish) to Resurrection**, we'd love to include you! Let's make sure we have your correct info and a picture, if you'd like one included. Pictures don't have to be professional portraits, but should be clear and recent.

Email the office at [office@episcopalloudon.com](mailto:office@episcopalloudon.com) or call us (865) 986-2390 and Amanda will get it taken care of.

To be able to have the new directory ready for the beginning of February, *the deadline for additions/changes is Wednesday, January 25th.*

## Sunday Altar Flowers Sign-Up

The last several years have been hard on pretty much everyone's budgets, but smaller funds like the Flower Fund have taken a particularly hard hit. We usually count on Christmas and Easter to help bulk up the Flower Fund for flowers through the year. But the pandemic meant no, or smaller, Christmas and Easter services - which meant fewer flower donations.

As contributions to the Flower Fund have been lagging, the cost of flowers and supplies (like everything else) have drastically gone up. So we are starting a Sunday Altar Flowers sign-up to try to be sure each Sunday is covered. The poster can be found in the Parish Hall.

On the poster sized sheet, there is a space for every Sunday in 2023 (with the exception of those weeks we don't have flowers like Lent and typically Advent). To claim your Sunday, just sign up on the space for the week you'd like. For each Sunday, the flower donation is \$50.00.

If that amount is a bit much for you alone, consider joining with a friend one Sunday. Or maybe your ministry or committee would like to chip in to fund a Sunday in celebration of its efforts, or in memory of a former member.

Please help us keep this important ministry viable by signing up to give the altar flowers on the Sunday of your choice.

## New Bible Study Offering

Continuing on Zoom this Wednesday at 11:00am, Tony Adams will facilitate a Bible study offering on The Gospel of Luke.

Book Overview: Luke, the physician and missionary companion of the Apostle Paul, reveals Jesus as the Man who came to save all -- including women, the poor, the outcast, the sick, and the ordinary, everyday people of every nation. Luke's vivid, fast-moving report offers a gospel of reconciliation and celebration.

The course will run fifteen sessions (thru May 3 -- excluding Ash Wednesday and Holy Week). If you wish to participate, please contact Tony at (423) 884-3024 or at adamsaj@aol.com.

## Saints & Sinners

Time to sign up and get to know a new group better! The sign up sheets for our Saints and Sinners dinner group are in the parish hall, waiting for you! We'll take names through the last Sunday in January and dinners will start in February.

Saints and Sinners is a "supper" club, with small groups whose members take turns hosting a meal, with the host providing the entrée & beverages and the others providing the rest of the meal. Sharing meals is a great way to get to know your fellow parishioners better, so we hope you'll sign up and join us!

## BIRTHDAYS & ANNIVERSARIES

1/3 - Wayne Tolbert  
1/6 - Tony & Oralee Adams,  
Paul Fiebke, Sr.  
1/10 - Andrew & Cath Wilkinson  
1/13 - Sarah Reynolds  
1/14 - Katniss Scrimpsheer  
1/14 - Khaleese Scrimpsheer  
1/16 - Diane Van Koughnett  
1/18 - Erly Ploeger  
1/20 - Paul Fiebke, Jr.  
1/30 - Janet Cardwell

## CONTINUED PRAYER LIST

Claire	Sandy
Rob & Sherry	Tom & Nancy
Lynnette	Cheri
the Garretts	Richard
Joe & Dana	

## DIOCESAN PRAYERS

St. Peter's - Chattanooga  
St. Peter's Episcopal School -  
Chattanooga  
St. Mary - Mitchell, SD

## The Coming Week at Resurrection

Monday, 1/16 - **Office Closed**  
10:00am - Companions' Women's Study  
Group  
7:00pm - AA (*open meeting*)

Tuesday, 1/17  
1:00pm - EfM Study

Wednesday, 1/18  
11:00am - Luke Bible Study

Thursday, 1/19  
3:30pm - AA (*women only meeting*)

Friday, 1/20  
9:00am - Prayers & Squares

Saturday, 1/21  
Vestry Retreat

Sunday, 1/22  
8:00am - Holy Eucharist Service  
10:30am - Holy Eucharist Service

---

*Email [office@episcopalloudon.com](mailto:office@episcopalloudon.com) to have your ministry or committee's activities or meetings added to the parish calendar (and to let us know if you'd like it to appear here).*

TODAY

Acolyte:	Kelly Johnson
EM:	Judy Egan
Lector:	Vicky St. John
Usher:	Andy Hadjian & Dave St. John
Chancellor:	Jenny Lucas
Coffee Hour:	Betsy Schwindt
Counters:	Nelda Griffith & Andy Hadjian
Altar Guild:	Janey Coombes & Judy Egan
Flower Guild:	Betty Martin

JAN 22nd

Acolyte:	Drew Hawley
EM:	TBD
Lector:	Judy Egan
Usher:	Art Stewart & Wayne Tolbert
Chancellor:	Nelda Griffith
Coffee Hour:	Vicky St. John
Counters:	Jean Cardwell & Monty Ross
Altar Guild:	Janey Coombes & Judy Egan
Flower Guild:	Bev Baumgardner

**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.

- ?
- 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](http://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.



The Rev. Amy Morehous, Rector