



THE THIRD SUNDAY AFTER EPIPHANY
HOLY EUCHARIST, RITE II JANUARY 22, 2023

10:30 AM



TODAY'S ART

THE THIRD SUNDAY AFTER EPIPHANY



The Calling of Saints Peter and Andrew

Caravaggio

Italian

c. 1603-1606

Oil on canvas

Royal Collection, Hampton Court Palace, London

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The Calling of Saints Peter and Andrew is a painting by the Italian Baroque master Caravaggio. It takes its theme from a passage in the Gospel of Matthew describing the moment when Christ called the two brothers Simon – later known as Peter – and Andrew, to be his disciples:

As Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea – for they were fishermen. And he said to them, “Follow me, and I will make you fishers of men.” Immediately, they left their nets and followed him.

— Matthew 4:18–20

The painting shows a young, beardless Christ, leading the two much older-looking brothers. The more prominent of the brothers, presumably Simon, is holding a fish in his right hand. The edge of the canvas is rather damaged, but the central panel is in good condition. The presence of “incisions” into the ground of the canvas marking out St. Peter’s ear and the eyes of Christ are typical of Caravaggio’s technique. The painting appears to date from the height of Caravaggio’s Roman period, c. 1603–06.

The work was purchased by Charles I, an avid art collector, in 1637. Sold during the Commonwealth, it was re-acquired by Charles II after the Restoration. It has since remained in the Royal Collection, and in 2022 was on display in Hampton Court Palace near London. It was long believed to be a relatively valueless copy of a lost original, but after six years of restoration and examination the Royal Collection declared on 10 November 2006, that this was, in fact, an authentic Caravaggio. The verdict has been corroborated by external experts, and the painting is now probably worth more than £50 million. But works from the Royal Collection are not sold as the collection is held in trust for the nation.

https://en.wikipedia.org/wiki/The_Calling_of_Saints_Peter_and_Andrew

HOLY EUCHARIST, RITE II

THE WORD OF GOD

Prelude

Entrance Hymn

Thy strong word did cleave

Hymnal 381

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 - mighty 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

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.

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Let us pray.

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Lessons

The First Lesson: Isaiah 9:1-4

Lector A reading from Isaiah

There will be no gloom for those who were in anguish.

In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

The people who walked in darkness
have seen a great light;

those who lived in a land of deep darkness--
on them light has shined.

You have multiplied the nation,
you have increased its joy;

they rejoice before you
as with joy at the harvest,
as people exult when dividing plunder.

For the yoke of their burden,
and the bar across their shoulders,
the rod of their oppressor,
you have broken as on the day of Midian.

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 27:1, 5-132

BCP 617

**1 The Lord is my light and my salvation;
whom then shall I fear? *
 the Lord is the strength of my life;
 of whom then shall I be afraid?**

**5 One thing have I asked of the Lord;
one thing I seek; *
 that I may dwell in the house of the Lord all
 the days of my life;**

**6 To behold the fair beauty of the Lord *
 and to seek him in his temple.**

**7 For in the day of trouble he shall keep me safe in
his shelter; *
 he shall hide me in the secrecy of his dwelling
 and set me high upon a rock.**

**8 Even now he lifts up my head *
 above my enemies round about me.**

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

- 9 **Therefore I will offer in his dwelling an oblation with sounds of great gladness; ***
I will sing and make music to the Lord.
- 10 **Hearken to my voice, O Lord, when I call; ***
have mercy on me and answer me.
- 11 **You speak in my heart and say, "Seek my face." ***
Your face, Lord, will I seek.
- 12 **Hide not your face from me, ***
nor turn away your servant in displeasure.
- 13 **You have been my helper;**
cast me not away; *
do not forsake me, O God of my salvation.

The Second Lesson: I Corinthians 1:10-18

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

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

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

Sequence Hymn

O Zion, haste, thy mission high fulfilling

Hymnal 539

The Gospel Lesson: Matthew 4:12-23

All stand.

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

People **Glory to you, Christ.**

When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

“Land of Zebulun, land of Naphtali,
on the road by the sea, across the Jordan, Galilee
of the Gentiles—
the people who sat in darkness
have seen a great light,
and for those who sat in the region and shadow of
death light has dawned.”

From that time Jesus began to proclaim, “Repent,
for the kingdom of heaven has come near.”

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

Priest The Gospel of the Lord.

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

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.

The Nicene Creed

BCP 358

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

**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.**

The Prayers of the People

Friends, in this place, let us behold the fair beauty of our God. With humble hearts let us come before the Lord, saying, “When we call, O Lord, hearken to our voice.”

God, help your Church. Heal her divisions. Increase her joy. Unite her members that we might hold as our common purpose to proclaim the gospel.

When we call, O Lord,
Hearken to our voice.

God, help this nation and the world. Where there are heavy burdens, where oppression reigns, show the strength of your arm and set your people free. We long for the coming of your kingdom.

When we call, O Lord,
Hearken to our voice.

God, help your creation. You make glorious the way of the sea; you bring us joy at the harvest. Teach us to live in harmony with all you have made.

When we call, O Lord,
Hearken to our voice.

God, help our city. May your great light drive away all of the shadows that darken our region. Even now, lift up the heads of the downcast.

When we call, O Lord,
Hearken to our voice.

God, help the sick and the suffering. Do not forsake them but show yourself to be the strength of their lives and their salvation, especially **Virginia; Kathy; Jackie & Fred; Brandon, Rachel, and the 1-125 Infantry Battalion; Amanda B.; Sue; Millie; Meghan; Mary Carol; Jean M.; Andrew & Cath; Nancy; Jim & Jane; Sarah; Ben; Steve; Randy; Tom; and all who are suffering the effects of the war in Ukraine.**

By the power of Jesus, heal every disease and sickness among the people.

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

When we call, O Lord,
Hearken to our voice.

God, help the dying and the dead, especially Karen Flood of this parish. Hide them in the secrecy of your dwelling. May all those being saved say with boldness, “I belong to Christ forever.”

When we call, O Lord,
Hearken to our voice.

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

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

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.

Offertory Anthem

Will you come and follow me

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.**

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.”

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, butstanding was the

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 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."

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

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.

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.

A - men. A - men. A - men.

A - men. A - men. A - men. A - men.

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 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

One bread, one body

One bread, one bod-y,

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.

one Lord of all, one cup of

bles - ing which we bless. And we, though

man - y, through-out the earth, We are one

bod - y in this one Lord.

Last time ⊕

1. Gen - tile or Jew, ser - vant or
 2. Man - y the gifts, man - y the
 3. Grain for the fields, scat - tered and

1. free, wom - an or man,
 2. works, one in the Lord
 3. grown, gath - ered to one

1. — no more. One
 2. — of all. One
 3. — for all. One

D.S.

⊕ CODA

Lord. _____

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

Spread, O spread thou mighty word

Hymnal 530

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

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.

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.

OUTREACH OPPORTUNITY

Bill Perry and Rev. Amy Cook of Loudon United Methodist are coordinating an outreach opportunity and are looking for some volunteers.

On Thursday, February 2nd, Resurrection and the Loudon United Methodist Church will provide and serve food to about 300 parents and children at a PTA meeting at Loudon Elementary School.

Set up in the school cafeteria will begin at 3:00pm; serving and cleanup will be finished at 6:30pm.

We need 3-4 Resurrection volunteers to help Resurrection be a visible part of our community at this event.

Please call Bill Perry at 865-607-4538 if you can help out.

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 - Erlys 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	Sara

DIOCESAN PRAYERS

St. Paul's - Kingsport, TN
St. Mary - Old Agency, SD

TODAY

Acolyte:	Drew Hawley
EM:	Monty Ross
Lector:	Judy Egan
Usher:	Nelda Griffith & 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

JAN 29th

Acolyte:	Monty Ross
EM:	Tim Grindstaff
Lector:	Bob Haldi
Usher:	Drew Hawley & Keytha Graves
Chancellor:	Betsy Schwindt
Coffee Hour:	TBD
Counters:	Carolyn Parker & Bill Schwindt
Altar Guild:	Janey Coombes & Judy Egan
Flower Guild:	Kathleen Bailey & Judy Hadjian

The Coming Week at Resurrection

Monday, 1/23

10:00am - Companions' Women's
Study Group
7:00pm - AA (*open meeting*)

Tuesday, 1/24

10:00am - Loudon Womens' Club
Meeting in Parish Hall
1:00pm - EfM Study

Wednesday, 1/25

11:00am - Luke Bible Study

Thursday, 1/26

9:00am - Tellico Village Community
Church Meeting in Parish Hall
3:30pm - AA (*women only meeting*)

Saturday, 1/28

9:30am - Daughters of the King
11:00am - Choir

Sunday, 1/29

8:00am - Holy Eucharist Service
10:30am - Holy Eucharist Service

*Email 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).*

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.

- ? 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