



# THE FOURTH SUNDAY AFTER EPIPHANY

HOLY EUCHARIST, RITE II

JANUARY 29, 2023

10:30 AM

 THE EPISCOPAL  
CHURCH OF THE RESURRECTION

# TODAY'S ART

## THE FOURTH SUNDAY AFTER EPIPHANY



The Sermon on the Mount  
Andrey Nikolaevich Mironov  
Russian  
2022  
Oil on canvas

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From the artist:

“When He saw the people, He went up the mountain; and when he sat down, his disciples came to him. And He, having opened His mouth, taught them...” (Matt. 5:1-2)

The Lord even now preaches the gospel to us from the pages of Scripture and invites us to join the divine sermon. He spread his arms and greets you.

Surrounding Christ are those who really were present on the Mount of Beatitudes two thousand years ago and those who became His disciples centuries later.

In the center is Christ, he sits on a dais, the disk of the Sun serves as a halo for him. In patristic literature, the Most Holy Trinity is sometimes compared to the Sun. At the same time, the disk is likened to the Father, heat - to the Spirit, light - to the Only Begotten Son. “I and the Father are one” (John 10:30). In the picture, both the Sun and the figure of Christ become a single source of light. In a similar way, among others, I singled out the Mother of God, whose halo was the shield of the holy Prince Alexander Nevsky.

Further, the composition repeats the widespread iconographic triptych of the Savior, the Virgin, and on the right we see St. Nicholas the Wonderworker. Together with the Virgin Mary, they form like a corridor or a stream to the Savior. The saint is turned to the viewer and points to Christ.

In the foreground is a beggar, symbolizing the words of Scripture: “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven”, and in the original from Luke simply “Blessed are the poor ...”.

In the center is a group of children about whom the Lord said “of such is the Kingdom of Heaven.” Children symbolize human souls “where two or three are gathered together in my name, there am I in

the midst of them” (Matthew 18:20). Also: “I am the bread of life” (John 6:48). One of the babies seems to hesitate, and the other two, holding a piece of bread in their hands, persuade him to turn to the Heavenly Father.

[There is a s]tone on the way to Christ. Can the Lord create such a stone that He cannot roll Himself? There is such a stone, it is the man himself. God cannot save us without us, it is necessary that we make an effort and take a step, step over pride like a great stone that lies on the way to Christ and prevents God from shining in us. After all, no one promised us an easy way, for “straight is the gate and narrow is the way that leads to life, and few find it” (Matthew 7:14). Shepherds sit on the same stones on the left and right, listen to Christ with attention and remain motionless. It is necessary for a person to leave the past, break away from the habitual places of his iniquities and follow Christ. Another stone is Christ and the Christian faith. On this rock the Lord sits in the center of the picture, “on this rock I will build My Church, and the gates of hell shall not prevail against it” (Matthew 16:18).

An attentive viewer can recognize in the midst of the people the Monk Seraphim of Sarov, Saint Sophia with three martyr daughters. The scarf on her head is painted in white, blue and red, symbolizing the three Christian virtues: faith, hope, love. And also John the Baptist, the holy evangelist at the time of his divinely inspired creativity, and John the Theologian at the feet of Christ, St. Siluan of Athos, Patriarch Paul of Serbia, Abbot Nikon Vorobyov with his disciple Alexei Ilyich Osipov, Blessed Xenia of Petersburg, Martyr Tryphon with a falcon on his shoulder, St. Sergei of Radonezh, Saint Prince Alexander Nevsky, Saint Andrei Rublev.

The saints are mixed with the common people. This shows that everyone is called to salvation and no one is deprived of divine love...

*[http://artmiro.ru/photo/religija\\_zhanrovaja\\_kartina/nagornaja\\_propoved/4-0-972](http://artmiro.ru/photo/religija_zhanrovaja_kartina/nagornaja_propoved/4-0-972)*





# HOLY EUCHARIST, RITE II

## THE WORD OF GOD

### Prelude

### Entrance Hymn

*In the cross of Christ I glory*

**Hymnal 441**

### *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.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## The Lessons

### The First Lesson: Micah 6:1-18

*Lector* A reading from Micah

Hear what the Lord says:  
Rise, plead your case before the mountains,

and let the hills hear your voice.

Hear, you mountains, the controversy of the Lord,  
and you enduring foundations of the earth;

for the Lord has a controversy with his people,  
and he will contend with Israel.

“O my people, what have I done to you?  
In what have I wearied you? Answer me!

For I brought you up from the land of Egypt,  
and redeemed you from the house of slavery;

and I sent before you Moses,  
Aaron, and Miriam.

O my people, remember now what King Balak of Moab  
devised,

what Balaam son of Beor answered him,

and what happened from Shittim to Gilgal,  
that you may know the saving acts of the Lord.”

“With what shall I come before the Lord,  
and bow myself before God on high?

Shall I come before him with burnt-offerings,  
with calves a year old?

Will the Lord be pleased with thousands of rams,  
with tens of thousands of rivers of oil?

Shall I give my firstborn for my transgression,  
the fruit of my body for the sin of my soul?”

He has told you, O mortal, what is good;  
and what does the Lord require of you

but to do justice, and to love kindness,  
and to walk humbly with your God?

*Lector*     The Word of the Lord.

*People*     **Thanks be to God.**

**Psalm 15**

**BCP 599**

**1     Lord, who may dwell in your tabernacle? \***

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

- who may abide upon your holy hill?
- 2 **Whoever leads a blameless life and does what is right, \*  
who speaks the truth from his heart.**
  - 3 **There is no guile upon his tongue;  
he does no evil to his friend; \*  
he does not heap contempt upon his neighbor.**
  - 4 **In his sight the wicked is rejected, \*  
but he honors those who fear the Lord.**
  - 5 **He has sworn to do no wrong \*  
and does not take back his word.**
  - 6 **He does not give his money in hope of gain, \*  
nor does he take a bribe against the innocent.**
  - 7 **Whoever does these things \*  
shall never be overthrown.**

### **The Second Lesson: I Corinthians 1:18-31**

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

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. For it is written,

“I will destroy the wisdom of the wise,  
and the discernment of the discerning I  
will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.



Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, “Let the one who boasts, boast in the Lord.”

*Lector* The Word of the Lord.

*People* **Thanks be to God.**

### Sequence Hymn

*Blest are the pure in heart*

**Hymnal 656**

### The Gospel Lesson: Matthew 5:1-12

*All stand.*

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

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

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they will be comforted.

“Blessed are the meek, for they will inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they will be filled.

“Blessed are the merciful, for they will receive mercy.

“Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called children of God.

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.

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

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

**Sermon**

The Rev. Bo Townsend

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

**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**

God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. So let us pray to the Lord, saying, "For your blessing and guidance, we give you thanks."

God, bless your Church. May our souls hunger and thirst for righteousness. Give us the grace to do those things you require of us: to do justice, and to love kindness, and to walk humbly with you.

For your blessing and guidance,  
**We give you thanks.**

God, bless the people of this and every nation. You make foolish the wisdom of the world; we pray that our leaders find their wisdom in you. Teach us to be merciful and open us to receive mercy from others.

For your blessing and guidance,  
**We give you thanks.**

God, bless your creation. Your mighty, creative voice echoes through the mountains. We offer back to you all the many gifts that spring forth from this earth.

For your blessing and guidance,  
**We give you thanks.**

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

God, bless our local community. May we be a people who do no evil to our friends, who heap no contempt upon our neighbors.

For your blessing and guidance,  
**We give you thanks.**

God, bless the poor in spirit with the inheritance of your kingdom. You choose what is weak in this world to shame the strong. Be the source of life for all those suffering and sick, especially **Virginia; Kathy; Jackie & Fred; Brandon, Rachel, and the 1-125 Infantry Battalion; Amanda B.; Sue; Millie; Mary Carol; Jean M.; Nancy; Jim & Jane; Sarah; Ben; Steve; Randy; Tom; and all who are suffering the effects of the war in Ukraine.**

For your blessing and guidance,  
**We give you thanks.**

God, bless the dying and the dead. may their reward be great in heaven. Give to those who now mourn the blessing of your comfort.

For your blessing and guidance,  
**We give you thanks.**

## **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.**

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

**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.

**Offertory Anthem**

*These three are the treasures*

*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:**

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.”

**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.

## 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.**

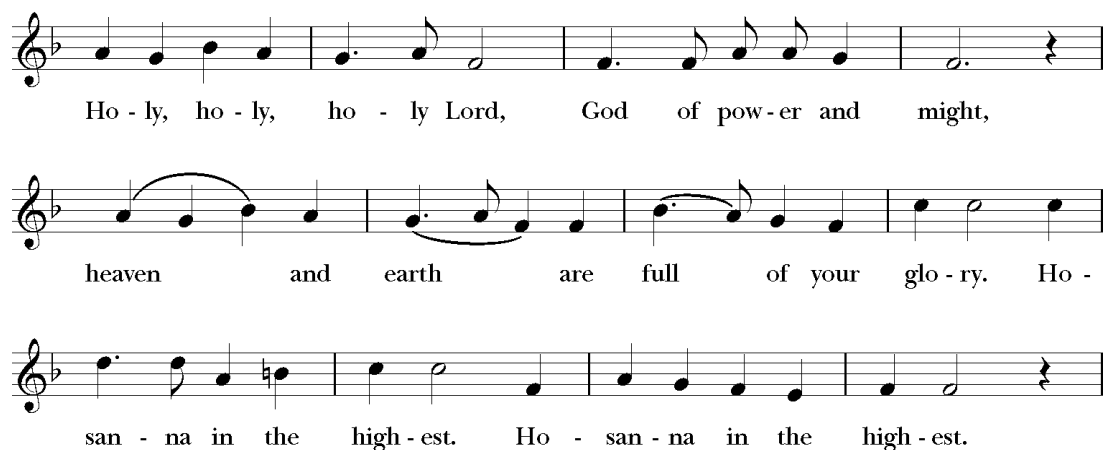
#### *The Celebrant proceeds*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

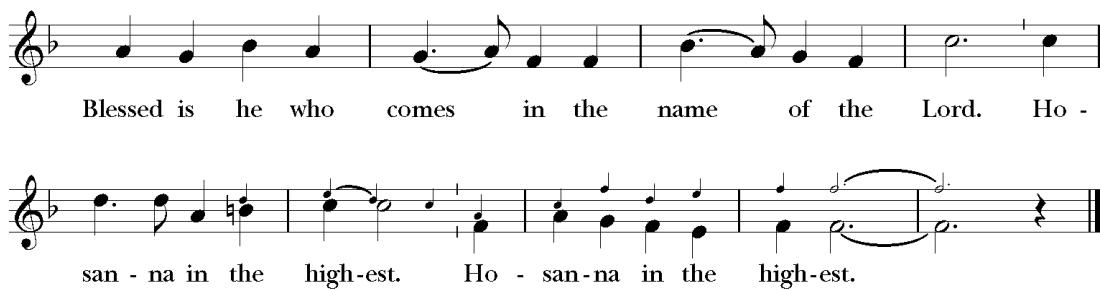
Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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.



*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*

**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.

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 staff is a vocal line with lyrics: "A - men. A - men. A - men." The second staff is a piano accompaniment for the first vocal line. The third staff is another vocal line with lyrics: "A - men. A - men. A - men. A - men." The bottom staff is a piano accompaniment for the second vocal line. The music is written in a simple, hymn-like style.

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*

## 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.

**Communion Hymn**  
*Remember your servants, Lord*

**Hymnal 560**

*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**  
*Christ is the world's true light*

**Hymnal 542**

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.

**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**









## 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.

## 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!

## 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 2<sup>nd</sup>, 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.

## BIRTHDAYS & ANNIVERSARIES

1/30 - Janet Cardwell  
2/1 - Jackie Trombly  
2/3 - Rosemary Kitts  
2/8 - Jerry & Erlys Ploeger  
2/9 - John & Janet Cardwell  
2/11 - Dianna Stimpson  
2/12 - Jean Cardwell  
2/22 - Adam Scrimsher  
Pat Steele  
2/24 - Andrew Wilkinson  
2/28 - Andy Hadjian  
2/29 - Bill Perry, Jr.

## CONTINUED PRAYER LIST

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

## DIOCESAN PRAYERS

St. James - Knoxville, TN  
All Angels - Spearfish, SD

## The Coming Week at Resurrection

Monday, 1/30

10:00am - Companions' Women's  
Study Group

7:00pm - AA (*open meeting*)

Tuesday, 1/31

1:00pm - EfM Study

Wednesday, 2/1

11:00am - Luke Bible Study

Thursday, 2/2

3:30pm - AA (*women only meeting*)

Friday, 2/3

9:00 - Prayers & Squares

Saturday, 2/4

11:00am - Choir

Sunday, 2/5

8:00am - Holy Eucharist Service

10:30am - Holy Eucharist Service

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*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:	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

**FEB 5th**

Acolyte:	Monty Ross
EM:	Judy Egan
Lector:	Vicky St. John
Usher:	Bob Haldi & Dave St. John
Chancellor:	David Baumgardner
Coffee Hour:	Betsy Schwindt
Counters:	Jean Cardwell & Carolyn Parker
Altar Guild:	Drew Hawley & Keytha Graves
Flower Guild:	Rosemary Kitts



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

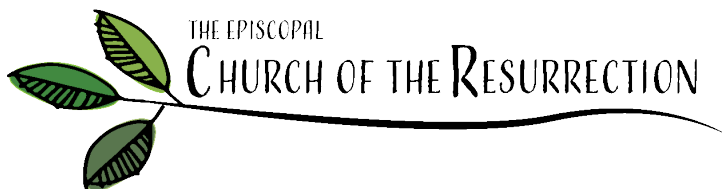
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.

- ? 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