

THE FIFTH SUNDAY AFTER EPIPHANY  
HOLY EUCHARIST, RITE II    FEBRUARY 5, 2023

10:30 AM



# TODAY'S ART

## THE FIFTH SUNDAY AFTER EPIPHANY



The Light of the World

William Holman Hunt

English

1853

Oil on canvas

Keble College, University of Oxford, Oxford, UK

This work is in the public domain in the United States because it was published (or registered with the U.S. Copyright Office) before January 1, 1928..

The Light of the World was begun when Holman Hunt was in his early twenties, and took a number of years to complete. Part of the reason for this was his desire to perfect the dawn, and he did not feel able to do this until his travels in the Middle East took him to Bethlehem where he saw the perfect sunrise. A larger replica, painted by Holman Hunt when he was nearly 70, hangs in St Paul's Cathedral, London. The colouring and details of the replica are not so exact.

The painting was given to the College by Mrs Martha Combe, who with her husband, was a great patron of the Oxford Movement and admirer of the Pre-Raphaelites. The Combes funded the building of St Barnabas, Jericho, and the patronage was given to Keble.

There are two lights shown in the picture. The lantern is the light of conscience and the light around the head is the light of salvation with the door representing the human soul, which cannot be opened from the outside. There is no handle on the door, and the rusty nails and hinges overgrown with ivy denote that the door has never been opened and that the figure of Christ is asking for permission to enter. The bright light over the figure is the morning star, the dawn of the new day, and the autumn weeds and fallen fruit represent the autumn of life. The writing under the picture, which is rather hard to read, is taken from Revelation 3 'Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him and will sup with him and he with me.'

<https://www.keble.ox.ac.uk/about/chapel/light-of-the-world/>

# HOLY EUCHARIST, RITE II

## THE WORD OF GOD

### Prelude

### Entrance Hymn

*Lord of all hopefulness*

**Hymnal 482**

### *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 216

**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.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

## The Lessons

### The First Lesson: Isaiah 58:1-12

*Lector* A reading from Isaiah

Shout out, do not hold back!  
Lift up your voice like a trumpet!  
Announce to my people their rebellion,



to the house of Jacob their sins.

Yet day after day they seek me  
and delight to know my ways,

as if they were a nation that practiced righteousness  
and did not forsake the ordinance of their God;

they ask of me righteous judgments,  
they delight to draw near to God.

“Why do we fast, but you do not see?  
Why humble ourselves, but you do not notice?”

Look, you serve your own interest on your fast day,  
and oppress all your workers.

Look, you fast only to quarrel and to fight  
and to strike with a wicked fist.

Such fasting as you do today  
will not make your voice heard on high.

Is such the fast that I choose,  
a day to humble oneself?

Is it to bow down the head like a bulrush,  
and to lie in sackcloth and ashes?

Will you call this a fast,  
a day acceptable to the Lord?

Is not this the fast that I choose:  
to loose the bonds of injustice,  
to undo the thongs of the yoke,

to let the oppressed go free,  
and to break every yoke?

Is it not to share your bread with the hungry,  
and bring the homeless poor into your house;

when you see the naked, to cover them,  
and not to hide yourself from your own kin?

Then your light shall break forth like the dawn,  
and your healing shall spring up quickly;

your vindicator shall go before you,  
the glory of the Lord shall be your rear guard.

Then you shall call, and the Lord will answer;

you shall cry for help, and he will say, Here I am.

If you remove the yoke from among you,  
the pointing of the finger, the speaking of evil,

if you offer your food to the hungry  
and satisfy the needs of the afflicted,

then your light shall rise in the darkness  
and your gloom be like the noonday.

The Lord will guide you continually,  
and satisfy your needs in parched places,  
and make your bones strong;

and you shall be like a watered garden,  
like a spring of water,  
whose waters never fail.

Your ancient ruins shall be rebuilt;  
you shall raise up the foundations of many generations;

you shall be called the repairer of the breach,  
the restorer of streets to live in.

*Lector*     The Word of the Lord.

*People*     **Thanks be to God.**

### Psalm 112:1-10

BCP 755

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

- 1     **Hallelujah!**  
      **Happy are they who fear the Lord \*  
          and have great delight in his commandments!**
- 2     **Their descendants will be mighty in the land; \*  
          the generation of the upright will be blessed.**
- 3     **Wealth and riches will be in their house, \*  
          and their righteousness will last for ever.**
- 4     **Light shines in the darkness for the upright; \*  
          the righteous are merciful and full of  
          compassion.**
- 5     **It is good for them to be generous in lending \*  
          and to manage their affairs with justice.**
- 6     **For they will never be shaken; \*  
          the righteous will be kept in everlasting**

remembrance.

- 7 They will not be afraid of any evil rumors; \*  
their heart is right;  
they put their trust in the Lord.
- 8 Their heart is established and will not shrink, \*  
until they see their desire upon their enemies.
- 9 They have given freely to the poor, \*  
and their righteousness stands fast for ever;  
they will hold up their head with honor.
- 10 The wicked will see it and be angry;  
they will gnash their teeth and pine away; \*  
the desires of the wicked will perish.

## The Second Lesson: I Corinthians 2:1-16

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

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God.

Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written,

“What no eye has seen, nor ear heard,  
nor the human heart conceived,

what God has prepared for those who love him”—

these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly

human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.

Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

“For who has known the mind of the Lord  
so as to instruct him?”

But we have the mind of Christ.

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

**Sequence Hymn**  
*Breathe on me*

**Hymnal 508**

**The Gospel Lesson: Matthew 5:13-20**

*All stand.*

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

Jesus said, “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

“You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

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.



“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

*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;**

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

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**

Sisters and brothers, let your light shine before others,  
so that they may see your good works and give glory to  
God. Let us pray, “Lord, hear our call, and answer us.”

Establish your Church, O God, as a light to the world.  
Shine your Holy Spirit through us, and all for your glory  
and the welfare of your people.

Lord, hear our call,  
**And answer us.**

Righteous God, you delight in justice and mercy; loose  
the bonds of injustice and let the oppressed go free.  
Raise up leaders who care for the poor.

Lord, hear our call,  
**And answer us.**

We thank you, O God, for the gift of light. By it you  
cause plants to grow; by it you generate warmth; by  
it you open our eyes to see the beauty of all you have  
made.

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

Lord, hear our call,  
**And answer us.**

In our cities, Great God, be the restorer of streets.  
Rebuild our ruined places. May all the people of this  
world live in security and peace.

Lord, hear our call,  
**And answer us.**

Be present to all those who cry for help, O Holy One.  
We pray your healing will spring up quickly for those in  
need, especially **Tony; Virginia; Kathy; Fred; Brandon,  
Rachel, and the 1-125 Infantry Batallion; 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.**

Lord, hear our call,  
**And answer us.**

The human heart fails to conceive all the good you have  
prepared for your beloved ones, Heavenly Parent. We  
trust to you our dying and our dead, believing that you  
are good and faithful.

Lord, hear our call,  
**And answer us.**

## **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.**

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

**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.**

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,

### *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**

*Many are the light beams*

*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.**

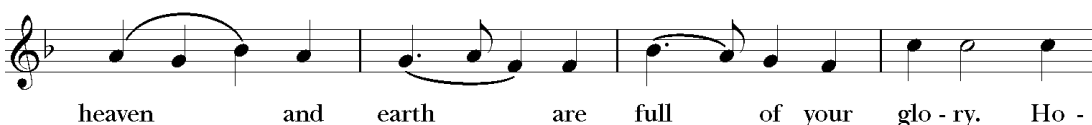
### *The Celebrant proceeds*

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*



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.



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.

## Why do some stand, and some kneel?

Kneeling during the Eucharistic prayer first began in the 13th century, but standing was the original custom (early churches didn't have pews or chairs - just open space). Either is correct - choose what feels prayerful for you. Perhaps try both and see.

### *The 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 Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

The musical score is set in 4/4 time with a key signature of one flat (B-flat). It consists of two systems. The first system has a vocal line on a treble clef staff and a piano accompaniment on a grand staff (treble and bass clefs). The vocal line contains three measures of 'A - men.' with a melodic line of quarter notes: A4, B4, C5, B4, A4. The piano accompaniment features a steady bass line of quarter notes (F4, G4, A4, B4) and a treble line with chords and moving lines. The second system has a vocal line on a treble clef staff and a piano accompaniment on a grand staff. The vocal line contains four measures of 'A - men.' with a melodic line of quarter notes: A4, B4, C5, B4, A4. The piano accompaniment continues with similar harmonic support.

**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.

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.

## Communion Hymn

*Here, O my Lord, I see thee face to face*

**Hymnal 318**

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

*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

*Awake, thou Spirit of the watchmen*

**Hymnal 540**

## 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.





## BIRTHDAYS & ANNIVERSARIES

2/1 - Jackie Trombly  
2/3 - Rosemary Kitts  
2/8 - Jerry & Eryls Ploeger  
2/9 - John & Janet Cardwell  
2/11 - Dianna Stimpson  
2/12 - Jean Cardwell  
2/22 - Adam Scrimpsher  
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. Paul's - Chattanooga, TN  
St. Andrew - Rapid City, SD  
St. Nicholas Episcopal School -  
Chattanooga

## The Coming Week at Resurrection

Monday, 2/6

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

12:00pm - Pastoral Care Meeting

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

Tuesday, 2/7

1:00pm - EfM Study

Wednesday, 2/8

11:00am - Luke Bible Study

Thursday, 2/9

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

Sunday, 2/12

8:00am - Holy Eucharist Service

10:30am - Holy Eucharist Service

*Afternoon - Cardwell family - in  
Parish Hall*

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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:	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

**FEB 12th**

Acolyte:	Drew Hawley
EM:	Monty Ross
Lector:	Bill Perry
Usher:	Garry Lucas & <b>TBD</b>
Chancellor:	Jenny Lucas
Coffee Hour:	Vicky St. John
Counters:	Dave St. John & Bill Schwindt
Altar Guild:	Drew Hawley & Keytha Graves
Flower Guild:	Dianna Stimpson

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

We invite you to join us for worship at 8:00 or 10:30 am each Sunday.  
If you can't make it in person, join us at 10:30, live on Facebook!  
*facebook.com/episcopalloudon*

- ?
- 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