

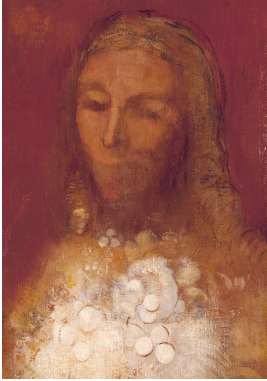
THE THIRD SUNDAY OF LENT

HOLY EUCHARIST, RITE II
MARCH 12, 2023

10:30 AM

TODAY'S ART

THE THIRD SUNDAY OF LENT



Christ and the Samaritan Woman
(The White Flower Bouquet)
Odilon Redon (1859-1937)
French
c. 1895
Oil on canvas
Städel Museum, Frankfurt
No known copyright restrictions

The woman from Samaria, a town whose inhabitants the Jews considered outcasts, was the first person to whom Christ revealed himself as the Messiah, thus demonstrating that his mission was not to the Jews alone. As related in the biblical gospel of John (4:1-30), Christ paused at Jacob's Well on the way from Judaea to Galilee and asked for a drink. As an adulteress and rejected by her own people, the woman was astonished but Christ said: "Everyone who drinks the water will be thirsty again, but whoever drinks the water I shall give him will never suffer thirst anymore."

<https://www.nationaltrustcollections.org.uk/object/108872>

There's no well in sight as far as the eye can see. Redon has transformed the place where, according to the Bible story, Christ met the Samaritan woman into a space full of colour. Both figures have turned towards a gleaming white bouquet of flowers: is the water of eternal life which Jesus describes to the woman a sign of spiritual enlightenment? The viewer senses the dreamlike event rather than comprehend it. After a "black" phase lasting until the early 1890s and during which Redon devoted himself exclusively to graphical works, the internalised, often mystic pictorial worlds of the Symbolist artist demonstrate an intense and seemingly weightless colourfulness.

<https://sammlung.staedelmuseum.de/en/work/christ-and-the-samaritan-woman>

HOLY EUCHARIST, RITE II

THE WORD OF GOD

Prelude

Opening Hymn

My song is love unknown

Hymnal 458

Celebrant Bless the Lord who forgiveth all our sins.
People His mercy endureth for ever.

The Celebrant says

Jesus said, “The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these.” *Mark 12:29-31*

The Celebrant then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

The Celebrant and People together say

**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,**

**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. Remember that “liturgy” means worshipping together. It is important that we make our responses in a good, strong voice.

The Penitential Order includes an acclamation and the confession of sin and absolution, and may be used as an entrance rite during Lent or other times to emphasize the penitential aspect of the eucharist.

When used to begin the eucharist, the service continues with the *Gloria in excelsis*, **the Kyrie eleison**, or the *Trisagion*. The confession and absolution are not repeated later in the service.

**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 Celebrant 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.**

Lord, have mer - cy up - on us. Lord, have mer - cy up -
on us. Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Christ, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.
Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

The Collect of the Day

BCP 218

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

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; 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: Exodus 17:1-7

Lector A reading from the Book of Genesis

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 95

BCP 724

Lector We will read the Psalm in unison.

- 1 **Come, let us sing to the Lord; *
let us shout for joy to the Rock of our salvation.**
- 2 **Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms.**
- 3 **For the Lord is a great God, *
and a great King above all gods.**
- 4 **In his hand are the caverns of the earth, ***

Our lessons from scripture are a central part of **The Liturgy of the Word.**

"Scripture" comes from the Latin for "writings" and refers to a collection of the most important documents in a given religious community. The term "canon," which means a rule or listing, refers to the list of items included in a scripture.

Composed for both individual and community use, **Psalm** is the name given to the hymns of the Old Testament. The Book of Psalms has traditionally be attributed to David because he seems to have composed hymns, though some hymns

of ancient Israel were certainly composed before David.

and the heights of the hills are his also.

- 5 The sea is his, for he made it, *
and his hands have molded the dry land.**
- 6 Come, let us bow down, and bend the knee, *
and kneel before the Lord our Maker.**
- 7 For he is our God,
and we are the people of his pasture and the sheep
of his hand. *
Oh, that today you would hearken to his voice!**
- 8 Harden not your hearts,
as your forebears did in the wilderness, *
at Meribah, and on that day at Massah,
when they tempted me.**
- 9 They put me to the test, *
though they had seen my works.**
- 10 Forty years long I detested that generation and said, *
“This people are wayward in their hearts;
they do not know my ways.”**
- 11 So I swore in my wrath, *
“They shall not enter into my rest.”**

The Second Lesson: Romans 5:1-11

Lector A reading from Paul's letter to the Romans

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for

a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Lector The Word of the Lord.

People **Thanks be to God.**

Sequence Hymn

As longs the deer for the cooling stream

Hymnal 658

The Gospel Lesson: John 4:5-42

All stand

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

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

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who

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.

drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.”

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him.

Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving

wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

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,
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;**

A **Sermon** or a shorter teaching called a homily follows the Gospel. It usually explains some of the teachings in the Gospel and other lessons

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

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

Come, let us bow down, and bend the knee, and kneel
before the Lord our Maker. With thankful hearts, let us
pray to the Lord, saying, “Great God and King, hear our
prayer.”

Lord, give us eyes to see that the fields are ripe for
harvesting. May the Church reap what has been sown
by our forebears and sow the seeds that will bring forth
the fruit of the future.

Great God and King,
Hear our prayer.

Lord, reveal the strength of your love to those around
the world who are asking, “Is the Lord among us or
not?” We pray for comfort and peace for all people.

Great God and King,
Hear our prayer.

Lord, you hold the caverns of the earth and the heights of the hills; your hands have formed the seas and the dry land. Bless and keep your creation.

Great God and King,
Hear our prayer.

Lord, where there is suffering in our city, produce endurance; where there is endurance, produce character; where there is character, produce hope. And where we place our hope in you, let us not be disappointed.

Great God and King,
Hear our prayer.

Lord, we pray for those who are sick and suffering, especially **Sidney; Mel; Jan; Virginia; Kathy; Brandon; Rachel; Sue; Millie; Mary Carol; Jim & Jane; Ben; Tom; and all who suffer the effects of the war in Ukraine.**

Give them the living water that comes only through your Son Jesus Christ, that their needs may be met and all their thirsts quenched.

Great God and King,
Hear our prayer.

Lord, we pray for the dying and the dead. We pray in the assurance that all have been reconciled to you through the death of your Son and saved by his new life.

Great God and King,
Hear our prayer.

The Peace

BCP 360

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People **And also with you.**

Then the Ministers and People may greet one another in the name of the Lord.

The **Peace**, is a very ancient way for people to greet one another. Jesus taught us that we should love one another as sisters and brothers, and that we should forgive one another as God forgives us. When the celebrant says:

“The Peace of the Lord be always with you,” everyone responds: “And also with you.” Then we share God’s peace with one another

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**. In the early days of the Church, worshippers brought their own bread and wine to the service. The deacons chose what was needed for the consecration, and the rest was set aside for the poor. Today we usually have lay persons who bring the bread and the wine to the altar. These may be either people from the congregation or acolytes in the sanctuary. The bread and the wine along with money collected at some services are the offerings that will be presented to God.

THE HOLY COMMUNION

The Celebrant says

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5;2*

Offertory Anthem

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

The Celebrant says

	The Lord be with you.
	And also with you.
<i>People</i>	Lift up your hearts.
<i>Celebrant</i>	We lift them to the Lord.
<i>People</i>	Let us give thanks to the Lord our God.
<i>Celebrant</i>	It is right to give him thanks and praise.

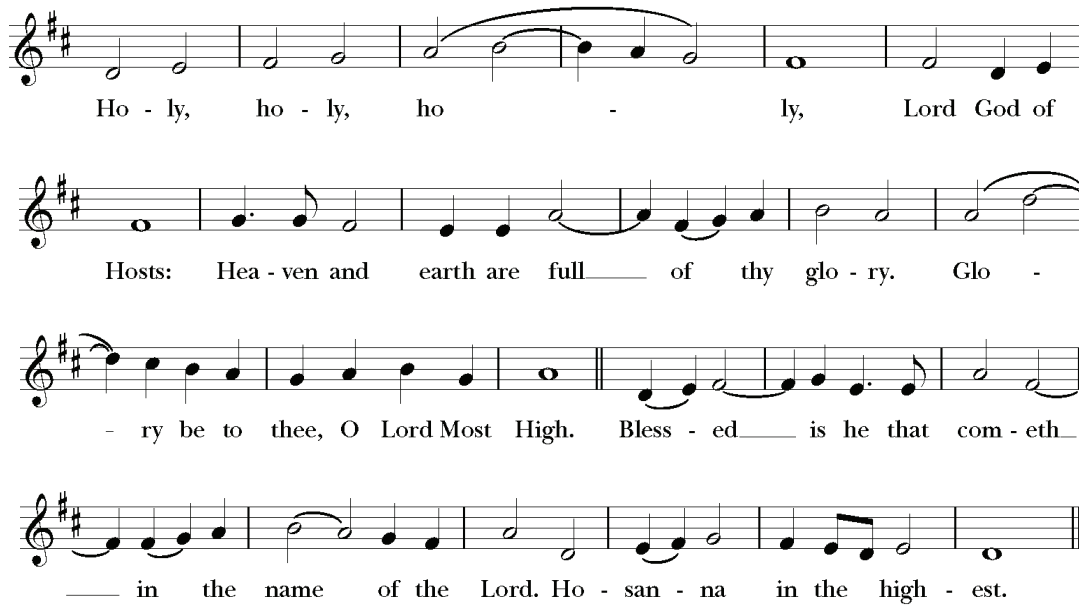
The Celebrant proceeds

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

Through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -
ry be to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho - san - na in the high - est.

The people stand or kneel. Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith;

There are a number of **Eucharistic Prayers** that we use at Resurrection. During Lent we will use Prayer A from the Book of Common Prayer.

"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, 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.

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: 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. **AMEN.**

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 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.

This prayer of Jesus was given to his disciples as an example of how they should pray. The phrase "**Lord's Prayer**" is not used in the New Testament. It is similar to Jewish prayers: it begins with an address to God the Father, continues with petitions which ask God to act in a way which would achieve his purposes, and then has petitions which ask for God's help. It is also known as the "Our Father."

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Celebrant Christ our Passover is sacrificed for us;
People **Therefore let us keep the feast.**

The Celebrant and people say together

**O Lamb of God, that takest away the sins of the world,
have mercy upon us.**

**O Lamb of God, that takest away the sins of the world,
have mercy upon us.**

**O Lamb of God, that takest away the sins of the world,
grant us thy peace.**

The Celebrant and people say together

**We do not presume to come to this thy Table, O
merciful Lord, trusting in our own righteousness,
but in thy manifold and great mercies. We are not
worthy so much as to gather up the crumbs under thy
Table. But thou art the same Lord whose property is
always to have mercy. Grant us therefore, gracious
Lord, so to eat the flesh of thy dear Son Jesus Christ,
and to drink his blood, that we may evermore dwell
in him, and he in us. Amen.**

The Celebrant says

The Gifts of God for the People of God.

Communion of the Faithful

*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.*

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 in the 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.

As soon as everyone has received **Communion**, the Bread and Wine are reverently removed to the sacristy where the chalice and paten cleaned and put away according to the custom

of the parish. Some of the consecrated Bread and Wine may be reserved for the sick and those who are unable to come to church. It is kept in the Aumbry - - the beautifully adorned cabinet over which the sanctuary light burns - - symbolic of the Presence of the Risen Lord.

It is almost time for us to go, but we should not leave before we say together the prayer of thanksgiving. After this, the priest will give us God's blessing.

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

*Surely it is God who saves me
Rock of ages*

**Hymnal 678
Hymnal 685**

The Bread and the Cup are given to the communicants with these words

The Body of Christ, the bread of heaven. **Amen.**

The Blood of Christ, the cup of salvation. **Amen.**

Post Communion Prayer

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.**

WE GO INTO GOD'S WORLD

The Blessing

The priest blesses the people

Postcommunion Hymn
Guide me, O thou great Jehovah

Hymnal 690

The Dismissal

BCP 366

Celebrant Go in peace to love and serve the Lord.
People **Thanks be to God.**

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.

Palm Sunday

Join us in giving
Mother Amy
a **BIG** welcome back!

New Parishioners On The Way!

Our church will soon have 6 bluebird nest boxes on our grounds. Are you interested in learning more about bluebirds, how they populate, and being a CBM (Certified Bluebird Monitor)? Let us train you to be a great nest box "landlord". Contact Andy or Judy Hadjian at church or at ajhadjian@charter.net.

RECEPTION & REAFFIRMATION

Easter is fast approaching and the bishop will be joining us on that day. If anyone is interested in being received into the Episcopal Church, that typically comes if you are new to the Episcopal Church but have been confirmed in another Christian fellowship such as Catholic, Methodist, Lutheran, etc. Also it would be a day to be reaffirmed in your faith if you so desire. Please let Amanda in the office know if this is something you would like to do and we will make arrangements.

TODAY

Acolyte: Kelly Johnson
EM: Tim Grindstaff
Lector: Keytha Graves
Usher: Art Stewart & Monty Ross
Chancellor: Jenny Lucas
Coffee Hour: Virginia & Bill Perry
Counters: Nelda Griffith & Carolyn Parker
Altar Guild: Beverly Baumgardner & Kathleen Bailey
Flower Guild: Dianna Stimpson

March 19th

Acolyte: Monty Ross
EM: Jackie Buttinelli
Lector: Betsy Schwindt
Usher: Drew Hawley & Keytha Graves
Chancellor: Art Stewart
Coffee Hour: Vicky St. John
Counters: Ginny Tolbert & Bill Schwindt
Altar Guild: Beverly Baumgardner & Kathleen Bailey
Flower Guild: Betty Martin

BIRTHDAYS & ANNIVERSARIES

3/1 - Bill & Virginia Perry
Cal Van Koughnett
3/2 - Tim Grindstaff
3/5 - Art Stewart & Monty Ross
3/11 - David & Amy Morehous
Wayne & Ginny Tolbert
3/12 - Garry Lucas
3/17 - Donna Bye
3/18 - Rodney Hentchel
3/19 - Jeanette Fiebke
3/27 - Chip Parker
3/28 - Lisa Amelse

CONTINUED PRAYER LIST

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

DIOCESAN PRAYERS

Episcopal Church Women
Diocesan Daughters of the King
Resurrection Daughters of the King

The Coming Week at Resurrection

Monday, 3/13

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

Tuesday, 3/14

1:00pm - EfM Study

Wednesday, 3/15

11:00am - Luke Bible Study
5:30pm - Choir Practice

Thursday, 3/16

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

Friday, 3/17

9:00am - Prayers & Squares

Saturday, 3/18

9:00am - Loudon Women's Club in
Parish Hall

Sunday, 3/19

8:00am - Holy Eucharist Service
9:15am - Family Systems and the
Church Class
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).*

It's Spring Clean-up Day at Resurrection!

Please join us on Saturday, March 25th at 8:00am to freshen up our beautiful church and grounds in preparation for Spring, Easter, Mother Amy's return, and the Bishop's visit!

There are plenty of chores inside and out, so take a look at the sign up sheets in the parish hall to see where you'd like to lend your skill. And remember to bring your gloves!

Thank you so much for helping take care of our buildings and grounds!

GLORIFYING GOD BY
REFRESHING SOULS | BRIDGING COMMUNITIES | ENGAGING PEOPLE IN SERVICE

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

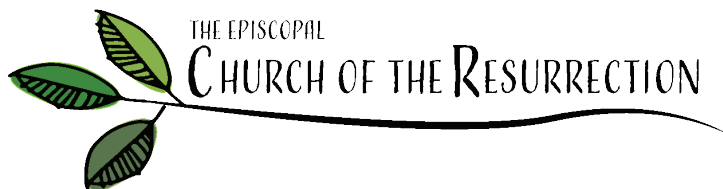
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.
If you can't make it in person, join us at 10:30, live on Facebook!
facebook.com/episcopalloudon

- ?
- 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.

- ?
- 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

917 Pond Road, Loudon, TN 37774
865-986-2390

www.episcopalloudon.com
#episcopalloudon