



# THE FOURTH SUNDAY OF LENT

HOLY EUCHARIST, RITE II  
MARCH 19, 2023  
10:30 AM



# TODAY'S ART

## THE FOURTH SUNDAY OF LENT



The Lord Is My Shepherd

Eastman Johnson (1824-1906)

American

c. 1863

Oil on fiberboard

Smithsonian American Art Museum,

Washington, D.C.

No known copyright restrictions

Eastman Johnson painted *The Lord Is My Shepherd* only months after the Emancipation Proclamation of New Year's Day, 1863. The image of a humble black man reading from his Bible was reassuring to white Americans uncertain of what to expect from the freed slaves. But the simple act of reading was itself a political issue. Emancipation meant that blacks must educate themselves in order to be productive, responsible citizens. In the slaveholding South, teaching a black person to read had been a crime; in the North, the issue was not "May they read?" but "They must read."

*Exhibition Label, Smithsonian American Art Museum, 2006*

# HOLY EUCHARIST, RITE II

## THE WORD OF GOD

### Prelude

### Opening Hymn

*The King of love my shepherd is*

**Hymnal 645**

**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 219**

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

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

## The Lessons

### The First Lesson: 1 Samuel 16:1-13

*Lector* A reading from the First Book of Samuel

The Lord said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the Lord said, “Take a heifer with you, and say, ‘I have come to sacrifice to the Lord.’ Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.” Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” He said, “Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, “Surely the Lord’s anointed is now before the Lord.” But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.” Then Jesse called Abinadab, and made him pass before Samuel. He said, “Neither has the Lord chosen this one.” Then Jesse made Shammah pass by. And he said, “Neither has the Lord chosen this one.” Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The Lord has not chosen any of these.” Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.” He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, “Rise and anoint him; for this is the one.” Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

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.

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

## **Psalm 23**

**BCP 612**

*Lector*    We will read the Psalm in unison.

- 1    The Lord is my shepherd; \*  
      I shall not be in want.**
- 2    He makes me lie down in green pastures \*  
      and leads me beside still waters.**
- 3    He revives my soul \*  
      and guides me along right pathways for his  
      Name's sake.**
- 4    Though I walk through the valley of the shadow of  
      death, I shall fear no evil; \*  
      for you are with me;  
      your rod and your staff, they comfort me.**
- 5    You spread a table before me in the presence of  
      those who trouble me; \*  
      you have anointed my head with oil,  
      and my cup is running over.**
- 6    Surely your goodness and mercy shall follow me  
      all the days of my life, \*  
      and I will dwell in the house of the Lord for  
      ever.**

## **The Second Lesson: Ephesians 5:8-14**

*Lector*    A reading from Paul's letter to the Ephesians

**O**nce you were darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is

light. Therefore it says,

“Sleeper, awake!  
Rise from the dead,  
and Christ will shine on you.”

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

### Sequence Hymn

*I want to walk as a child of the light*

**Hymnal 490**

### The Gospel Lesson: John 9:1-41

*All stand*

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

As Jesus walked along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” But they kept asking him, “Then how were your eyes opened?” He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.”

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.

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he



could do nothing.” They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” He answered, “And who is he, sir? Tell me, so that I may believe in him.” Jesus said to him, “You have seen him, and the one speaking with you is he.” He said, “Lord, I believe.” And he worshiped him. Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.” Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?” Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.”

*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.**

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.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and  
the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of  
life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and  
glorified.

He has spoken through the Prophets.  
We believe in one holy catholic and apostolic  
Church.

We acknowledge one baptism for the forgiveness of  
sins.

We look for the resurrection of the dead,  
and the life of the world to come. Amen.

## The Prayers of the People

Brothers and sisters, live as children of the light - for the fruit of the light is found in all that is good and right and true. Let us pray to the Lord, saying, "Light of the world, open our eyes."

Lord our Shepherd, you have given your Church all that we need. Rain down on us mightily with your Spirit, that we may testify to the astonishing things you have done in our lives.

Light of the world,  
**Open our eyes.**

God, you are present in the valley of the shadow of death. Comfort all those around the world who know danger or violence or war. By your love, cast out all evil and fear.

Light of the world,  
**Open our eyes.**

Lord, you make us to lie down in green pastures; you lead us by still waters. You have blessed us with a beautiful planet. May we work to preserve the holy gift of nature.

Light of the world,  
**Open our eyes.**

Lord, spread a table for those who are hungry; where there is scarcity and need in our neighborhoods, fill empty hearts, lives and cups with your abundance. By your light expose all the unfruitful works of darkness.

Light of the world,  
**Open our eyes.**

God of life, pursue the sick and sorrowful with your goodness and mercy. Reveal your works in those who are suffering, especially **Fran; 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 and the earthquakes in Turkey and Syria.**

Make yourself known as Healer.

Light of the world,  
**Open our eyes.**

Reviver of Souls, give to the dying and the dead your promise of new and unending life. May we one day live with them forever in the light of Christ.

Light of the world,  
**Open our eyes.**

## **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.

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.

## 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**  
*God Is My Shepherd*

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

*The Celebrant proceeds*

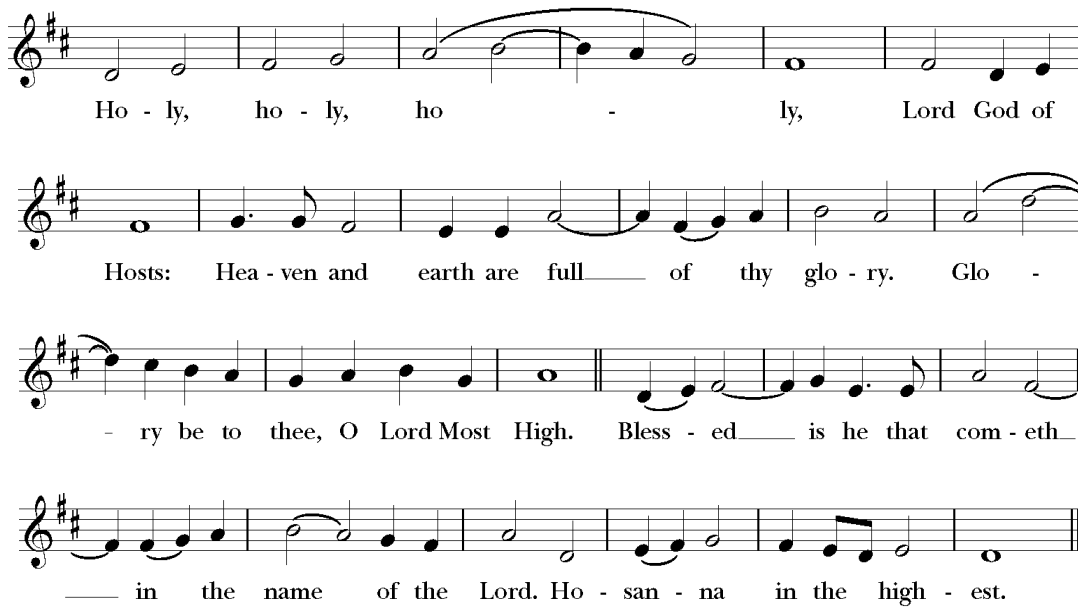
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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;

"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 Breaking of the Bread

BCP 364

*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**

*Deck thyself, my soul, with gladness*

**Hymnal 339**

*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

*Thou, whose almighty word*

**Hymnal 371**

## The Dismissal

**BCP 366**

*Celebrant  
People*

Go in peace to love and serve the Lord.  
**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.

### Easter Remembrances

Donations for Easter flowers in memory or honor of loved ones are being taken through April 2nd.

Please be sure your check and envelope are clearly marked as a flower donation, and with your loved one's name(s) as you want them to appear in the bulletin.

# Palm Sunday

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

## 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!

Garry Lucas (662-588-0543), our Buildings & Grounds Maintenance Leader has sign up sheets in the Parish Hall. Please sign up for a task at coffee hour!

With all of us pitching in, it will be a fun churchwide activity! See YOU Saturday!

Feel free to bring whatever work tools you wish.

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

**TODAY**

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

**March 26th**

Acolyte: Drew Hawley  
EM: Judy Egan  
Lector: Tony Adams  
Usher: Garry Lucas &  
Dave St. John  
Chancellor: Betsy Schwindt  
Coffee Hour: Jenny Lucas  
Counters: Nelda Griffith &  
Dave St. John  
Altar Guild: Beverly Baumgardner  
& Kathleen Bailey  
Flower Guild: Beverly Baumgardner

## 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

St. Clare - LaFollette, TN  
St. Katherine - Martin, SD  
Gethsemane - Wanblee, SD  
Christ - Red Shirt Table, SD

## 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](mailto:ajhadjian@charter.net).

## The Coming Week at Resurrection

Monday, 3/20

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

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

Tuesday, 3/21

1:00pm - EfM Study

Wednesday, 3/22

11:00am - Luke Bible Study

5:30pm - Choir Practice

Thursday, 3/23

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

Saturday, 3/25

8:00 am - Parish Clean-up Day

9:30 am - Daughters of the King

Sunday, 3/19

8:00am - Holy Eucharist Service

9:15am - Family Systems and the  
Church Class

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).*

## HOLY WEEK SIGN UPS

Sign up sheets are in the Parish Hall for all our Holy Week and Easter services, beginning with Palm Sunday, Mother Amy's first Sunday back. There are plenty of spots than are "no-training needed," so stop by and pick your spot during coffee hour!

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

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

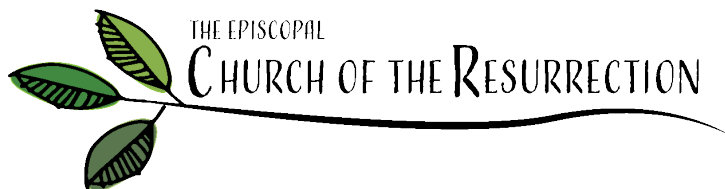
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.  
If you can't make it in person, join us at 10:30, live on Facebook!  
*facebook.com/episcopalloudon*

- ?
- 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](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

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

[www.episcopalloudon.com](http://www.episcopalloudon.com)  
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