



THE FIFTH SUNDAY OF LENT

HOLY EUCHARIST, RITE II
MARCH 26, 2023

10:30 AM



TODAY'S ART

THE FIFTH SUNDAY OF LENT



The Raising of Lazarus

Rembrandt Harmensz. van Rijn (1606-1669)

Dutch

c. 1630-32

Oil on oak wood panel

Los Angeles Museum of Art, Los Angeles

No known copyright restrictions

Throughout his life Rembrandt treated the stories and parables of the Old and New Testaments in accessible, familiar images. Because the Dutch Reformed Calvinism of his time forbade religious art in churches, public commissions for paintings of biblical subjects were virtually nonexistent, but an enthusiastic private patronage for them thrived, which helps account for the preponderance of religious subjects in Rembrandt's work. The Raising of Lazarus is Rembrandt's only painting of this miracle marking the culmination of Christ's ministry, but he also made drawings and etchings of the same subject. Christ's divine and human nature is revealed as he stands in the cave where Lazarus was buried, his hand raised to perform the miracle, his face filled with apprehension and triumph. Rembrandt interprets Lazarus's rising not only in direct correspondence with Christ's forceful gesture but also in response to the divine power it has unleashed by evoking faith. Around Christ and the tomb huddle the astounded witnesses—among them Mary and Martha, Lazarus's sisters—whose gestures and expressions record successive states of awareness and awe before what is unfolding. The dramatic darkness of the cave does not obscure the subtle colors--mauve, rose, and aqua--of the costumes or the glinting highlights of the quiver and scabbard hanging at the right.

Curator Notes, <https://collections.lacma.org/node/238402>

HOLY EUCHARIST, RITE II

THE WORD OF GOD

Prelude

Opening Hymn

Lord, who throughout these forty days **Hymnal 142**

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.

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be

fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: Ezekiel 37:1-14

Lector A reading from the Book of Ezekiel

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophecy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from

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.

your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

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

Psalm 130

BCP 784

Lector We will read the Psalm in unison.

- 1 Out of the depths have I called to you, O Lord; Lord, hear my voice; *
let your ears consider well the voice of my supplication.**
- 2 If you, Lord, were to note what is done amiss, *
O Lord, who could stand?**
- 3 For there is forgiveness with you; *
therefore you shall be feared.**
- 4 I wait for the Lord; my soul waits for him; *
in his word is my hope.**
- 5 My soul waits for the Lord,
more than watchmen for the morning, *
more than watchmen for the morning.**
- 6 O Israel, wait for the Lord, *
for with the Lord there is mercy;**
- 7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.**

The Second Lesson: Romans 8:6-11

Lector A reading from Paul's letter to the Romans

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those

who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

Sequence Hymn

Breathe on me, breath of God

Hymnal 508

The Gospel Lesson: John 11:1-45

All stand

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

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world.

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.

But those who walk at night stumble, because the light is not in them.” After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going there to awaken him.” The disciples said to him, “Lord, if he has fallen asleep, he will be all right.” Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, “Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.” Thomas, who was called the Twin, said to his fellow disciples, “Let us also go, that we may die with him.”

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.” Jesus said to her, “Your brother will rise again.” Martha said to him, “I know that he will rise again in the resurrection on the last day.” Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.”

When she had said this, she went back and called her sister Mary, and told her privately, “The Teacher is here and is calling for you.” And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, “Where have you laid him?” They said to him, “Lord,

come and see.” Jesus began to weep. So the Jews said, “See how he loved him!” But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” When he had said this, he cried with a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

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.**

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.

Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and
the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of
life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and
glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic
Church.
We acknowledge one baptism for the forgiveness of
sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Brothers and sisters, the Spirit of God dwells in you. Let us appeal to our God, saying, “We call to you, O Lord; Lord hear our voice.”

Breathe new life into your Church, O Lord. Where our bones are dried up, where our hope is lost, cause your life-giving breath to enter. Give us confidence in the truth that the same Spirit that raised Jesus from the dead dwells in us.

We call to you, O Lord;
Lord hear our voice.

Many are they who wait for you, O Lord. Speak into the souls of those suffering throughout the world, a word of hope.

We call to you, O Lord;
Lord hear our voice.

Creating God, it is the wind of your Spirit that sweeps across this planet. Renew and refresh your creation; bring forth newness in dead places.

We call to you, O Lord;
Lord hear our voice.

With you, O Lord, there is plenteous redemption. Restore the hope of our cities. Renew our trust that you have a life-giving future in mind for us.

We call to you, O Lord;
Lord hear our voice.

With you, O Lord, there is mercy. Consider well the voice of those who call out from their depths, especially **Steve; Fran; Sidney; Mel; Jan; Virginia; Kathy; Brandon; Rachel; Sue; Millie; Mary Carol; Nancy; Jim & Jane; Ben; and all who suffer the effects of the war in Ukraine and the earthquakes in Turkey and Syria.** As they wait for you in their pain and sorrow, give life to their mortal bodies by your healing Spirit.

We call to you, O Lord;
Lord hear our voice.

God, we trust your Son Jesus to be for us resurrection and life. Give to the dead your life. Assure the living with the promise of resurrection.

We call to you, O Lord;
Lord hear our voice.

The Peace

BCP 360

All stand. The Celebrant says to the people

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 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 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
I am the bread of life

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

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

The Celebrant proceeds

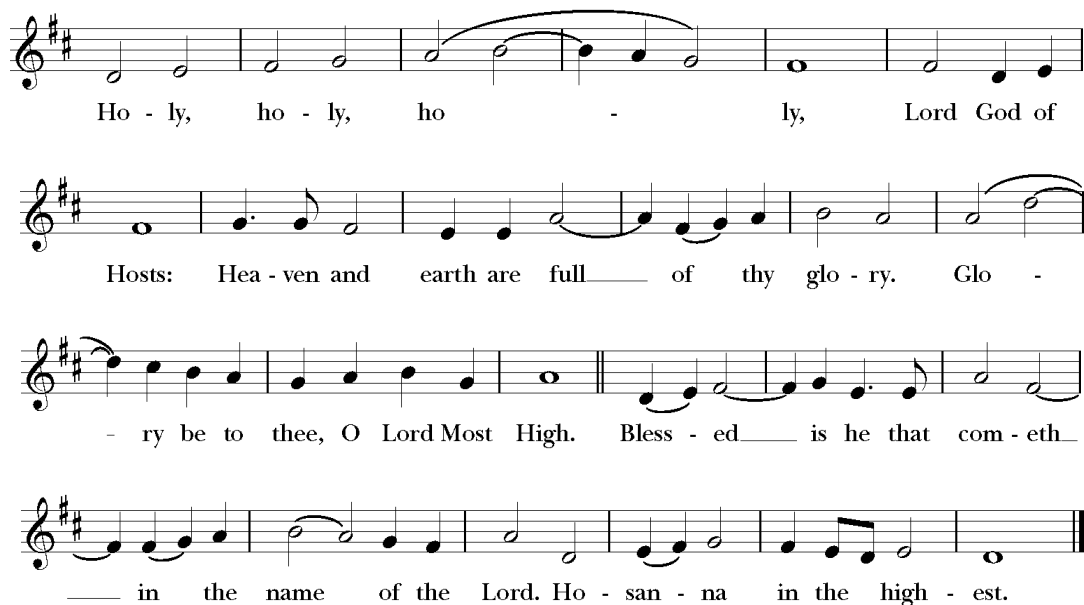
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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

"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.

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;

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.**

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.”

**For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

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

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.

Communion as you feel comfortable. Remain seated, and the usher will direct you forward to the communion rail. Please remain standing to receive communion, and then return to your seat by the side aisle. so that traffic flows one way.

If you would prefer communion be brought to you at your seat, please let an usher know and, as always, we will be happy to do so. If you prefer not to receive communion, please cross your arms over your chest as a sign that you prefer a blessing.

Communion Hymn

Come with us, O blessed Jesus

Hymnal 336

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

There's a wideness in God's mercy

Hymnal 470

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.

**WE NEED YOU!
HOLY WEEK SIGN UPS**

Without your participation, we can't do the things we love to do - please sign up if you can!

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!

If you have any questions about what's involved in reading a part at Palm Sunday or being a station reader or banner carrier on Good Friday, you can ask @ the office - we're glad to help!

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.

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**

April 2nd
8:00 & 10:30 am

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

BIRTHDAYS & ANNIVERSARIES

3/27 - Chip Parker
3/28 - Lisa Amelse

4/1 - Thomas Fiebke
4/2 - Claire Boyles
4/4 - Carl Bye
4/12 - Jane Scott
4/15 - Oralee Adams
4/25 - Art Stewart
4/30 - Chip & Carolyn Parker

CONTINUED PRAYER LIST

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

DIOCESAN PRAYERS

St. Stephen's - Oak Ridge, TN
St. John - Deadwood, SD

The Coming Week at Resurrection

Monday, 3/27

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

Tuesday, 3/28

1:00pm - EfM Study

Wednesday, 3/29

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

Thursday, 3/30

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

Saturday, 4/1

8:00 am - Parish Clean-up Day
9:30 am - Daughters of the King

Sunday, 4/2

8:00am - Holy Eucharist Service
9:15am - Welcome Back Reception for
Mother Amy
10:30am - Holy Eucharist Service

TODAY

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

April 2nd

Acolyte:	Monty Ross
EM:	Jackie Buttinelli
Lector:	Bob Haldi
Usher:	Andy Hadjian & Garry Lucas
Chancellor:	David Baumgardner
Coffee Hour:	n/a
Counters:	Andy Hadjian & Carolyn Parker
Altar Guild:	Jenny Lucas Dianna Stimpson
Flower Guild:	Rosemary Kitts

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

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

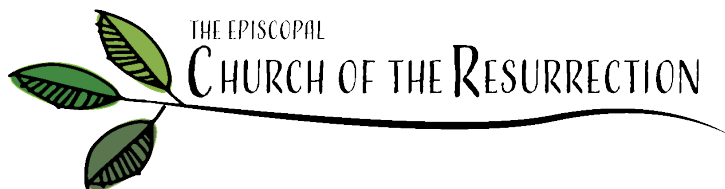
We invite you to join us for worship at 8:00 or 10:30 am each Sunday.
If you can't make it in person, join us at 10:30, live on Facebook!
facebook.com/episcopalloudon

- ?
- 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
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