

HOLY EUCHARIST
RITE II

PALM SUNDAY

APRIL 2, 2023
8:00 AND 10:30 AM

 THE EPISCOPAL
CHURCH OF THE
RESURRECTION

TODAY'S ART

PALM SUNDAY



Duccio di Buoninsegna (ca. 1255-1319)
Entry into Jerusalem (Maesta)
1308-1311
Tempera on panel
Museo dell'Opera del Duomo, Florence
(Public Domain)

In Duccio's art the formality of the Italo-Byzantine tradition, strengthened by a clearer understanding of its evolution from classical roots, is fused with the new spirituality of the Gothic style. Greatest of all his works is the Maestà (1311), the altarpiece of the Siena cathedral.

Duccio's famous Maestà was commissioned by the Siena Cathedral in 138 and it was completed in 1311. Today most of this elaborate double-sided altarpiece is in the cathedral museum but several of the predella panels are scattered outside Italy in various museums. It is probably the most important panel ever painted in Italy; it is certainly among the most beautiful.

The scene is unusual because of the attention given to the landscape, which is rich in detail. The paved road, the city gate with battlements, the wall embrasures, the slender towers rising up above and the polygonal building of white marble reproduce a remarkably realistic layout, both urbanistically and architecturally. The small tree, withered and leafless, that shows behind Christ's halo, is the fig-tree that Christ found without fruit. Florens Deuchler has suggested that the literary source is a historical work of the first century A.D., the *De Bello Judaico* by Flavius Josephus which was well-known in the Middle Ages. The panel by Duccio is a faithful reproduction of the description of Jerusalem in Book V. Infrared photography during restoration has revealed several changes of mind regarding the area around the tree in the centre and the road.

Christ Entering Jerusalem is the final visit to the city, described by all four evangelists: Matthew 21:1-11; Mark 11:1-10; Luke 19:29-38; John 12:12-15.

<http://www.travelingintuscany.com/art/duccio/maestabackpanels.htm>

HOLY EUCHARIST, RITE II

LITURGY OF THE PALMS

This liturgy begins on page 270 of the BCP.

Celebrant Blessed is the King who comes in the name of the Lord;

People **Peace in heaven and glory in the highest.**

Celebrant Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. Amen.

Gospel

Matthew 21:1-11

A reading from the Gospel of Matthew.

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were

Palm Sunday is the first day of Holy Week, and the day we recall Jesus' triumphal entry into Jerusalem and Jesus' Passion on the cross.

The **Liturgy of the Palms** is the entrance rite for today's service.

The congregation may gather at a place apart from the church and process to the church after the blessing of the branches of palm.

The liturgy includes a reading of one of the gospel accounts of Jesus' entrance into Jerusalem.

shouting,

“Hosanna to the Son of David!
Blessed is the one who comes in the name of
the Lord!
Hosanna in the highest heaven!”

When he entered Jerusalem, the whole city was in
turmoil, asking, “Who is this?” The crowds were saying,
“This is the prophet Jesus from Nazareth in Galilee.”

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

Psalm 118:1-2, 19-29

1 Give thanks to the Lord, for he is good; *
his mercy endures for ever.

2 Let Israel now proclaim, *
“His mercy endures for ever.”

19 Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the LORD.

20 “This is the gate of the LORD; *
he who is righteous may enter.”

21 I will give thanks to you, for you answered me *
and have become my salvation.

22 The same stone which the builders rejected *
has become the chief cornerstone.

23 This is the LORD’s doing, *
and it is marvelous in our eyes.

- 24 On this day the LORD has acted; *
we will rejoice and be glad in it.
- 25 Hosannah, LORD, hosannah! *
LORD, send us now success.
- 26 Blessed is he who comes in the name of the Lord; *
we bless you from the house of the LORD.
- 27 God is the LORD; he has shined upon us; *
form a procession with branches up to the horns
of the altar.
- 28 “You are my God, and I will thank you; *
you are my God, and I will exalt you.”
- 29 Give thanks to the LORD, for he is good; *
his mercy endures for ever.

The Celebrant says

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

Celebrant Blessed is he who comes in the name of
the Lord.

People **Hosanna in the highest.**

All the people hold branches in their hands during the procession, and sing appropriate hymns, psalms, or anthems as they process to the church.

The Procession

Celebrant Let us go forth to peace.

People In the name of Christ. Amen.

At the 10:30 service, the cantor will sing verses 1-4, and the congregation will sing the chorus. All will sing verse 5 in unison after all have processed into church.

Refrain



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.



1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain



1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

The Celebrant says

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. Amen.

LITURGY OF THE WORD

The Collect of the Day

BCP 219

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

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; 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 Isaiah 50:4-9a

Lector A reading from the Book of Isaiah

The Lord God has given me
the tongue of a teacher,

that I may know how to sustain
the weary with a word.

Morning by morning he wakens--
wakens my ear
to listen as those who are taught.

The Lord God has opened my ear,
and I was not rebellious,
I did not turn backward.

I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;

I did not hide my face
from insult and spitting.

The Lord God helps me;

**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.

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.

therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.

Who will contend with me?
Let us stand up together.

Who are my adversaries?
Let them confront me.

It is the Lord God who helps me;
who will declare me guilty?

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

Psalm 31:9-16

BCP 782

Lector We will read the Psalm responsively by
half-verse.

**9 Have mercy on me, O Lord, for I am in trouble; *
my eye is consumed with sorrow,
and also my throat and my belly.**

**10 For my life is wasted with grief,
and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed.**

**11 I have become a reproach to all my enemies and
even to my neighbors, a dismay to those of my
acquaintance; *
when they see me in the street they avoid me.**

**12 I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot.**

**13 For I have heard the whispering of the crowd;
fear is all around; *
they put their heads together against me;
they plot to take my life.**

**14 But as for me, I have trusted in you, O Lord. *
I have said, "You are my God.**

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.

**15 My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.**

**16 Make your face to shine upon your servant, *
and in your loving-kindness save me.”**

The Second Lesson Philippians 2:5-11

Lector A reading from Paul’s Second letter
to the Philippians

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death--even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

Sequence Hymn

Ah, holy Jesus

Hymnal 158

THE PASSION OF OUR LORD JESUS CHRIST:

MATTHEW 26:14 - 27:66 *(see insert)*

*All may be seated for the reading of the Passion Gospel.
At the verse which mentions the arrival at Golgotha, all
stand.*

SERMON

The Rev. Amy Morehous

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.

THE PRAYERS OF THE PEOPLE

The spirit indeed is willing, but the flesh is weak. So, let us cry out to our Lord, saying, “Crucified King, have mercy on us.”

Have mercy on your Church, O Lord, for the times we have denied you. We have not been humble as you are humble. We have been unwilling to share the gospel with our friends and families.

Crucified King,
Have mercy on us.

Have mercy on those who hold authority in the nations of the world, O Lord, especially those who are threatened by your message of love and mercy. Forgive us for our silence and complicity.

Crucified King,
Have mercy on us.

Have mercy on those of us who are called to be stewards of your creation, O Lord. We have exploited and mistreated your masterpiece. Have mercy on us and teach us to love what you have called good.

Crucified King,
Have mercy on us.

Have mercy on us, O Lord. Teach us to value what you value. Increase in us love for our neighbors.

Crucified King,
Have mercy on us.

Have mercy on all who are sick and suffering, O Lord, Strengthen those whose strength fails them. Comfort and care for those wasted with grief. Make your face to shine upon your servants, especially **Charles; the students, staff & parents of The Covenant School; Michele & 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.

Crucified King,
Have mercy on us.

Merciful Lord, you know the pain of death - even death on a cross. Have mercy on the dying and the dead. Bring them to the joy of everlasting life in you.

Crucified King,
Have mercy on us.

THE PEACE

BCP 360

All stand. The Celebrant says to the people

People The peace of the Lord be always with you.
And also with you.

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

ANNOUNCEMENTS

BLESSING OF BIRTHDAYS & ANNIVERSARIES

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

They saw you as the local builder's son

The people remain seated until the offerings are brought

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. This is 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.

forward to be placed on the altar.

THE GREAT THANKSGIVING

The Celebrant says

	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them to the Lord.
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</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. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

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;

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

Why do some stand, and some kneel?

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

The 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."

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.**

**And now, as our Savior
Christ has taught us,
we are bold to say,**

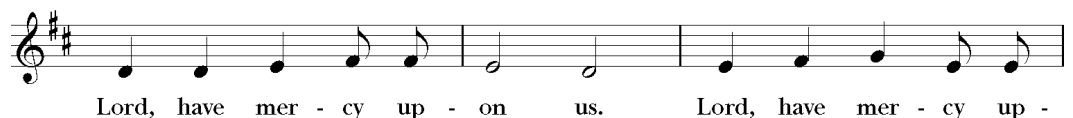
Celebrant and People

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

THE BREAKING OF THE BREAD

A period of silence is kept as the Celebrant breaks the consecrated Bread.

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



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 Celebrant says

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

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

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

COMMUNION HYMN

O sacred head, sore wounded

Hymnal 168

After Communion, the Celebrant says

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.

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.

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.**

The Priest blesses the people.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death on the cross; and the blessing of God Almighty, the Father, Son and Holy Spirit be with you this day and forever. **Amen.**

Postcommunion Hymn
My song is love unknown

Hymnal 458

THE DISMISSAL

Deacon
People

Let us go forth in the name of Christ.
Thanks be to God.

Postlude

My Community is My Monastery

Tuesdays, April 11-May 30, 7:00 pm, Zoom

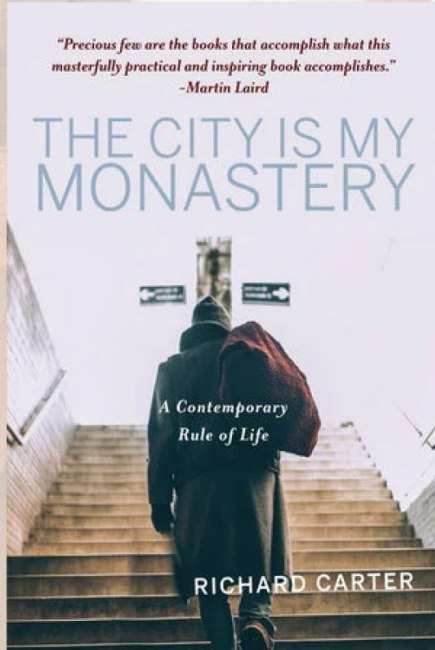
What is the future of the church?

How can we create a sustainable future?

How might a contemplative life support
the future of the church?

Where do we begin such work?

These are all questions that face
the 21st-century Christian.



The contemplative life is open to all, lay and ordained, can be followed anywhere and everywhere, and will play a vital role in the sustainability of the church's future. Join Bishop Brian Cole on an eight-week journey during the Easter season as we read *The City is My Monastery* by Richard Carter. We will reflect and explore how to live out the contemplative life within our East

Tennessee communities, hoping to nurture new and renew current contemplative groups in parishes and beyond.

The book is available at Union Ave. Books or from your preferred book and e-book retailers.

To register for this discussion series,
visit bit.ly/3n7PtHq or scan the QR code:



BIRTHDAYS & ANNIVERSARIES

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. Thomas - Elizabethton, TN
St. John's - Johnson City, TN
Grace - Madison, SD
Christ - Yankton, SD

The Coming Week at Resurrection

Monday, 4/3

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

Tuesday, 4/4

1:00pm - EfM Study

Wednesday, 4/5

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

Thursday, 4/6

3:30pm - AA (*women only meeting*)
6:00pm - Maundy Thursday Supper
and Service

Friday, 4/7

Noon - Stations of the Cross @
Rock Springs Park
7:00pm - Good Friday Service

Sunday, 4/9

8:00am - Holy Eucharist Service
9:15am - Easter Breakfast
10:30am - Holy Eucharist Service

Today's Lay Servers - 8:00 am

Ushers: Carl Bye
Acolyte: Judy Hadjian
E.M.: Holly Pate
Lector: Andrew Wilkinson
Chancellor: Holly Pate
Coffee Hour: n/a

Altar Guild: Jenny Lucas &
Dianna Stimpson
Flower Guild: Rosemary Kitts

Today's Lay Servers - 10:30 am

Ushers: Andy Hadjian & Garry Lucas
Acolyte: Monty Ross
E.M.: Jackie Buttinelli
Lector: Bob Haldi
Chancellor: David Baumgardner
Coffee Hour: n/a
Counters: Andy Hadjian & Garry Lucas

Altar Guild: Jenny Lucas &
Dianna Stimpson
Flower Guild: Dianna Stimpson

Holy Week & Easter Services

Maundy Thursday	April 6, 6:00pm
Good Friday @ The Park Stations of the Cross	April 7, Noon
Good Friday Service	April 7, 7:00pm
Easter Vigil	April 8, 7:00pm
Easter Day Services	April 9, 8:00am 10:30am
Easter Breakfast	April 9, 9:15am

Food For the Scott Family

If you have signed up to bring food for the Scott Family, please have it to the Parish Hall kitchen no later than **11:00am tomorrow, 4/3**.

If you have not signed up yet, but would like to do so, please check your Friday Parish Tidings for the sign up link.

TODAY IS THE LAST DAY FOR 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.

There are still a few spots that we need filled, so stop by and pick your spot during coffee hour!

Easter Lay Servers - 8:00 am

Ushers: Kathleen Bailey
Acolyte.: Andrew Wilkinson
E.M.: Holly Pate
Lector: Peggy Rogers
Chancellor: TBD

Altar Guild: Kathleen Bailey
Flower Guild: Dianna Stimpson

Easter Lay Servers - 10:30 am

Ushers: Andy Hadjian &
David Baumgardner
Acolyte.: Monty Ross
E.M.: Jackie Buttinelli
Lector: Bill Perry
Chancellor: Dianna Stimpson

Altar Guild: Kathleen Bailey
Flower Guild: Dianna Stimpson

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

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

- ?
- Curious about the Episcopal Church?
 - Wonder why we do what we do?
 - Questions about what we believe and how we worship?

Great information is available at episcopalchurch.org.

- ?
- Questions about our service?
 - Curious about Church of the Resurrection?
 - Wondering how we're being the church in these days?

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The Rev. Amy Morehous, Rector