

The Fifth Sunday in Lent

Holy Eucharist Rite II (March 22, 10 AM)



Welcome! We invite you to use the QR code or pew back card so that we might connect you to news, ministries and more.

Trinity welcomes all, including children and youth. A nursery, staffed with Safeguarded attendants, is available should you choose to use it. While wearing masks is optional, we affirm and respect those who choose to do so for their health or the health of loved ones. The hand sanitizers are available for your use, as you choose, but are not required. You are welcome to come to the altar rail during the Eucharist. You are welcome to the shared common cup. As you discern for yourself, remember that should you choose to only receive the Body/Bread, that is also considered full communion. Episcopal worship is full of movement: we sit, stand, kneel, and move in worship. We believe in an [accessible altar](#) and are all here to worship God; every body does that differently. Our hope is that as we join in common worship, you will make choices that help you worship God in your particular body, which might mean you are doing different things than the people around you.

Lent

Lent is a season of penitence, prayer, preparation, fasting, and self-denial whereby we focus on the ways in which God is inviting us to grow in our faith individually and communally. Traditionally, it is the 40 days – like the 40 days Jesus spent in the wilderness – between Ash Wednesday and Easter (but if you do the math, it excludes Sundays). Often people take on a spiritual practice or fast from an activity so as to focus on Christ in their lives.

PRELUDE AND WELCOME

OPENING HYMN

Come Holy Ghost, our souls inspire (H 503)

Cantor

1 Come, Ho - ly Ghost, our souls in - spire,
 2 Thou the a - noint - ing Spi - rit art,
 3 Thy bless - ed unc - tion from a - bove

All

and light - en with ce - les - tial fire.
 who dost thy seven - fold gifts im - part.
 is com - fort, life, and fire of love.

Cantor

4 En - a - ble with per - pet - ual light
 5 A - noint and cheer our soil - ed face
 6 Keep far our foes, give peace at home:
 7 Teach us to know the Fa - ther, Son,

All

the dull - ness of our blind - ed sight.
 with the a - bun - dance of thy grace.
 where thou art guide, no ill can come.
 and thee, of both, to be but One,

Cantor

8 that through the a - ges all a - long,

All

this may be our end - less song:

Cantor

9 praise to thy e - ter - nal mer - it,

All

Fa - ther, Son, and Ho - ly Spi - rit.

PENITENTIAL ORDER

Celebrant Bless the Lord who forgives all our sins.
People **God's mercy endures for ever.**
Celebrant Let us pray.

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our 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 other commandment greater than these."

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

CONFESSION OF SIN

Clergy Let us confess our sins against God and our neighbor.
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, 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.

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, "Prophesy to the breath, prophesy, 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 prophesy, 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 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.

The Word of the Lord.

People

Thanks be to God.

THE PSALM

Psalm 130 (St. Helena's Breviary)



Psalm 130 is a lament from the depths as the psalmist waits for God. The book of Psalms is a collection of 150 poems, songs, and prayers originating from different times in ancient Israel's history, including the time of King David and exile to Babylon. The psalms are often sung, chanted, and used to worship to contemplate the character of God. Themes include praise, pain, prophetic promises, and more.

Out of the depths have I called to you; O God, hear my voice; *
let your ears consider well the voice of my supplication.

If you were to note what is done amiss, *
O God, who could stand?

For there is forgiveness with you; *
therefore, you shall be feared.

I wait for you, O God; my soul waits for you; *
in your word is my hope.

My soul waits for you, more than sentries for the morning, *
more than sentries for the morning.

O Israel, wait upon God, *
for with God there is mercy.

With God there is plenteous redemption; *
God shall redeem Israel from all their sins.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.



In today's reading Paul sets before us a somber choice between the flesh and Spirit. The book of Romans is a long and significant letter from St. Paul to the church in Rome. At its core, Paul is lifting up the faith of Jesus and Jesus' power to transform humanity through God's spirit and to be liberated by love for God and neighbors. The book of Romans is a long and significant letter from St. Paul to the church in Rome. At its core, Paul is lifting up the faith of Jesus and Jesus' power to transform humanity through God's spirit and to be liberated by love for God and neighbors.

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.

The Word of the Lord.

People

Thanks be to God.

GOSPEL ACCLAMATION

arr. Garrett DelaCerde



The Holy Gospel of our Lord Jesus Christ according to John

People

Glory to you, Lord Christ.

THE GOSPEL

John 11:1-45

Art: "Unbound" by Hannah Garrity



At this moment in John's gospel, Jesus encounters his friends in faithfulness and mourning around the death of Lazarus. John (one of the four gospels that witness to Jesus's life) offers a theological perspective of Jesus as the great "I AM", the eternal Word (logos), and the one to whom the (seven) signs point so that the reader may believe Jesus is the Messiah and have life in his name (20:31). The gospel contains poetry, narrative, teaching, and more.

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. 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.

People The Gospel of the Lord
Praise to you, Lord Christ.

THE SERMON

THE NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; 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

Antiphon

First Time: Cantor, then all repeat

Cre - ate in___ me a clean, clean heart. Cre - ate in___
me a work of art. Cre - ate in___ me a mir - a - cle:
___ Some - thing___ real, and some - thing beau - ti - ful.

Leader For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.

People **Lord, hear our prayer.**

Leader For our Bishops, and for all the clergy and people, let us pray to the Lord.

People **Lord, hear our prayer.**

Leader For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

People **Lord, hear our prayer.**

Leader For our cities, for every city and community, and for those who live in them, let us pray to the Lord.

People **Lord, hear our prayer.**

Leader For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

People **Lord, hear our prayer.**

Leader For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

People **Lord, hear our prayer.**

Leader For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord,

People **Lord, hear our prayer.**

Leader For all who have died in the hope of the resurrection, and for all the departed, especially for those we now name aloud or in our hearts names may be added here, let us pray to the Lord.

People **Lord, hear our prayer.**

Leader For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

People **Lord, hear our prayer.**

Leader That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

People **Lord, hear our prayer.**

Leader Let us pray for our own needs and those of others, especially for those we now name aloud or in our hearts names may be added here, let us pray to the Lord.

People **Lord, hear our prayer.**

Leader We celebrate this day the birthdays, anniversaries, and blessings of names and blessings may be added here;

People **Watch over these your Children, O Lord, as their days increase; bless and guide them wherever they may be, keeping them unspotted from the world. Strengthen them when they stand. Comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace which passes understanding abide all the days of their lives; through Jesus Christ, our Risen Lord. Amen.**

Celebrant
People

The Peace of the Lord be always with you.
And also with you.

THE OFFERTORY

We invite you, as able, to "offer to God a sacrifice of thanksgiving, and make good your vow to the Most High" (Psalm 50:14). Visit Trinity's **new online giving link:** <https://onrealm.org/TrinityEpiscopa51334/give/now> for instructions on giving through automatic bill pay, regular mail, or Realm. Realm is a 100% web-based church software solution for churches. You are encouraged, as an expression of the first fruits of the harvest of your time, talents, and treasure to make your pledge to God's mission and ministry through Trinity Episcopal Church.



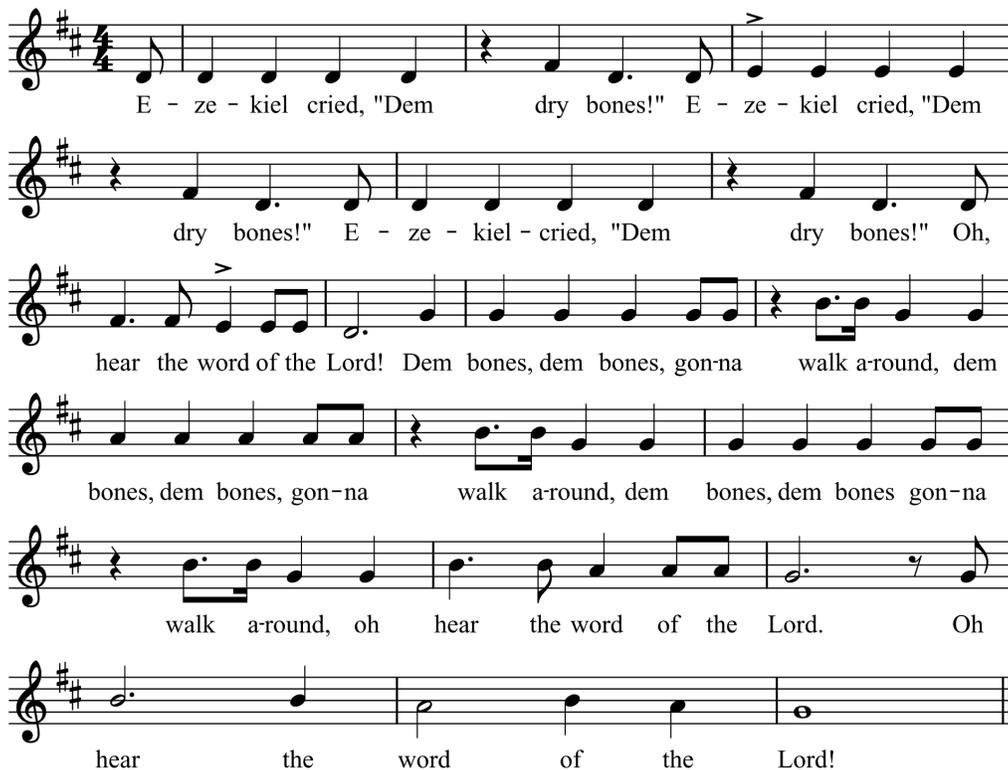
*Trinity is currently operating on a deficit budget.
If you have not yet pledged, the Vestry encourages you to prayerfully consider doing so.*

OFFERTORY ANTHEM

Dem Bones



"Dem Bones" is an African-American spiritual whose melody was composed by the Johnson brothers and whose words are inspired by Ezekiel 37. As the lyrics describe how each bone connects to another and the structural interconnectedness of the human body, in an act of joyful resistance, the spiritual points to the interconnectedness of the ONE human body through the hope we all share in the resurrection. Percussion, instrumentation, and jazz adaptations are celebrated throughout. Consider picking up an instrument and joining in.



E - ze - kiel cried, "Dem dry bones!" E - ze - kiel cried, "Dem
dry bones!" E - ze - kiel - cried, "Dem dry bones!" Oh,
hear the word of the Lord! Dem bones, dem bones, gon-na walk a-round, dem
bones, dem bones, gon-na walk a-round, dem bones, dem bones gon-na
walk a-round, oh hear the word of the Lord. Oh
hear the word of the Lord!

Well, your toe bone connected to your foot bone

Well, your head bone connected from your neck bone

Your foot bone connected to your heel bone
Your heel bone connected to your ankle bone
Your ankle bone connected to your leg bone

Your leg bone connected to your knee bone
Your knee bone connected to your thigh bone
Your thigh bone connected to your hip bone
Your hip bone connected to your back bone

Your back bone connected to your shoulder bone
Your shoulder bone connected to your neck bone
Your neck bone connected to your head bone
I hear the word of the Lord!

Your neck bone connected from your shoulder bone
Your shoulder bone connected from your back bone
Your back bone connected from your hip bone

Your hip bone connected from your thigh bone
Your thigh bone connected from your knee bone
Your knee bone connected from your leg bone
Your leg bone connected from your ankle bone

Your ankle bone connected from your heel bone
Your heel bone connected from your foot bone
Your foot bone connected from your toe bone
I hear the word of the Lord, oh well

THE GREAT THANKSGIVING (*Eucharistic Prayer B*)

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 God thanks and praise.**

It is right, and a good and joyful thing, always and every-where 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, and 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 forever sing this hymn to proclaim the glory of your Name:

SANCTUS *arr. Garrett DelaCerde*



We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

We remember his death, We proclaim his resurrection, We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant.

Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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

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.*

Christ our Passover is sacrificed for us.

Therefore let us keep the feast.

AGNUS DEI



1. ~ A - gnus De - i A - gnus Dei - i Qui -
2. Cor - de - ro de Dios, Cor - de - ro de Dios, Qui -
3. ~ Lamb of God, Lamb of God, Qui -



-tol - lis pec - cá - ta mun - di: Have mer - cy on us, ~
-tol - lis pec - cá - ta mun - di: Have mer - cy on us, Cor -
-tol - lis pec - cá - ta mun - di: Grant us peace, ~



A - gnus de - i. Have mer - cy on us, ~ A - gnus De - i.
-de - ro de Dios. Have mer - cy on us, Cor - de - ro de Dios.
Lamb of God, Grant us peace, Lamb of God.

Lamb of God, who takes away the sins of the world, have mercy on us
Lamb of God, who takes away the sins of the world, have mercy on us
Lamb of God, who takes away the sins of the world, grant us peace.

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

COMMUNION OF THE PEOPLE

We invite all who are baptized Christians, including children of any age, to receive Holy Communion. You are welcome to come toward the altar. Should you choose, you may use the hand sanitizer. You also have the choice of a shared common cup. Most choose by intinction (dipping your Bread/Body into the chalice in a way that your fingers do not touch the Blood/Wine), if you would prefer to drink, please let us know so that we may direct you to that chalice. As you discern for yourself, remember that should you choose to only receive the Body/Bread, that is also considered full communion. If it is not your custom to receive Communion, you are invited to come forward with everyone for a blessing or a prayer. Simply cross your arms over your chest and the priest will pray a blessing for you. If you would like communion but are unable to come forward, please advise an usher and we will come to you. This is God's table, not ours, and you are all very welcome here.

1 I am the Bread of life; they who come to me shall not
 2 The Bread that I will give is my flesh for the life of the
 3 I am the res - ur - rec - tion I am the
 4 Yes, Lord, we be - lieve that you are the

hun-ger; they who be-lieve in me shall not thirst. No one can come to
 world, and they who eat of this bread, they shall live for -
 life. They who be - lieve in me, e - ven if they
 Christ, the Son of God who has

Refrain

me un-less the Father draws them.
 ev-er, they shall live for - ev - er. And I will raise them up, and I will
 die, they shall live for - ev - er.
 come in - to the world.

raise them up, and I will raise them up on the last day.

POST COMMUNION PRAYER

Let us pray.

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 BLESSING

PROCESSIONAL HYMN

Mighty to save

Ev'ryone needs compassion
Love that's never failing
Let mercy fall on me
Ev'ryone needs forgiveness
The kindness of a Saviour
The hope of nations

*Savior He can move the mountains
My God is mighty to save
He is mighty to save
Forever Author of salvation
He rose and conquered the grave
Jesus conquered the grave*

So take me as You find me
All my fears and failures
Fill my life again
I give my life to follow
Ev'rything I believe in
Now I surrender

Shine your light and let the whole world see
We're singing
For the glory of the risen King, Jesus
Shine your light and let the whole world see
We're singing
For the glory of the risen King

THE DISMISSAL

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

People **Thanks be to God.***

During the season of Lent, the word Allel*must be omitted.*

The Liturgy is from the service of Holy Eucharist: Rite Two found in the Book of Common Prayer on page 355. The Bible texts of the Old Testament, Epistle and Gospel lessons are from the New Revised Standard Version Bible, copyright 1989 by the Division of Christian Education of the National Council of the Church of Christ in the USA, and used by permission. The Collects and Prayers of the People are from the Book of Common Prayer, 1979 and the Psalms are from the St. Helena's Breviary and are used with permission. The music is licensed under the CCLI copyright 26780, streaming 20312573 and Annual License w/Podcasting, Category C / A-731161.



TRINITY
EPISCOPAL CHURCH
BAYTOWN, TX

www.trinitychurchbaytown.net

CLERGY

The Rev. Dr. Meredith Crigler, Rector
meredith@trinitybyt.com

The Rev. Micki Rios, Deacon
micki@trinitybyt.com

STAFF

Garrett DeLaCerde, Music Director and Organist
garrett@trinitybyt.com

Moira Mathews, Parish Administrator
office@trinitybyt.com

Sheryl Bagwell, Volunteer Accounting Administrator
accounting@trinitybyt.com

Emma Alanis, Maria Fadul, Francisca Hernandez, Olga Martinez - Nursery Attendants

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The Rt. Rev. Jeff W. Fisher (East Region)
Bishop Suffragan

The Rt. Rev. Brian R. Seage (North Region)
Assisting Bishop

Artist's Statements

"rubble", by Carmelle Beaugelin

Inspired by Ezekiel 37:1-14, Conté crayon, charcoal, acrylic, paprika paste, cinnamon

It has been over a decade since my family in Haiti experienced the most traumatic earthquake in the nation's history. If you were to Google, "Haiti" and "earthquake," images of collapsed concrete and rubble would emerge. The most disturbing images are those of survivors, covered in white and gray ash and rubble, reaching out for rescuers to salvage them from collapsed buildings. Endless images are found on the internet of arms stretched out, identity-less faces of horror covered in soot, and faces frozen into expressions of despair by the spectating photographer's lens. When I think of Ezekiel and the story of the dry bones, I think of those images. I've often heard sermons where pastors position God's people as the prophet to call the world into life, but what about God's people who are, as the bones, facing the despair of death? Their suffering is theologized away by those who consider themselves the righteous "Ezekiels" of the world, whose privilege weighs heavy on the bones of the suffering, like the concrete rubble in Haiti. Rubble speaks to the realities of being made alive and yet not being allowed to live—a nameless multitude of God's people resurrected yet still bearing the scent of burial spices on their bodies. Who are we in this story? Are we the bones seeking life? Do we perceive ourselves as spectators of suffering? Or will we choose to be participants in healing as active agents of God's resurrecting power out of the rubble?

"Unbound", by Hannah Garrity

Inspired by John 11:1-45

God's unbinding, God's release, proof — all wrapped up in the linens left behind. With a sense of knowing and a feeling of understanding, John and Peter's eyes' rested for the first time on these discarded pieces of fabric. The miracle rushed upon them. Doubt was not only for Thomas. It was in all of them. It is in all of us. In moments of pain, we question. In moments of wealth, we disregard. In moments of happiness, we self-gratulate. In moments of selfishness, we ignore. Through it all, God's glory glimmers among the folds and curves of our lives. God is woven into us. We choose what to see. We choose what to believe.



TRINITY'S RESTORED WINDOWS

JOIN US FOR WORSHIP THIS HOLY WEEK & EASTER

Palm Sunday	10:00 AM Holy Eucharist w/ Palm Procession
Holy Monday	9:00 AM Morning Prayer* & 6:00 PM Evening Prayer*
Holy Tuesday	9:00 AM Morning Prayer* & 6:00 PM Evening Prayer*
Holy Wednesday	9:00 AM Morning Prayer* & 6:00 PM Tenebrae
Maunder Thursday	9:00 AM Morning Prayer* & 6:00 PM Holy Eucharist w/ Stripping of the Altar & All Night Prayer Vigil till noon Friday
Good Friday	12 Noon Liturgy 5:30 PM Stations of the Cross
Holy Saturday	9:00 AM Liturgy 7:40 PM/ Sunset The GREAT VIGIL OF EASTER
EASTER SUNDAY	10:00 AM Holy Eucharist w/ flowering of the cross after worship: Egg Hunt, breakfast, treat & parish picture

TRINITY EPISCOPAL CHURCH BAYTOWN, TX
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