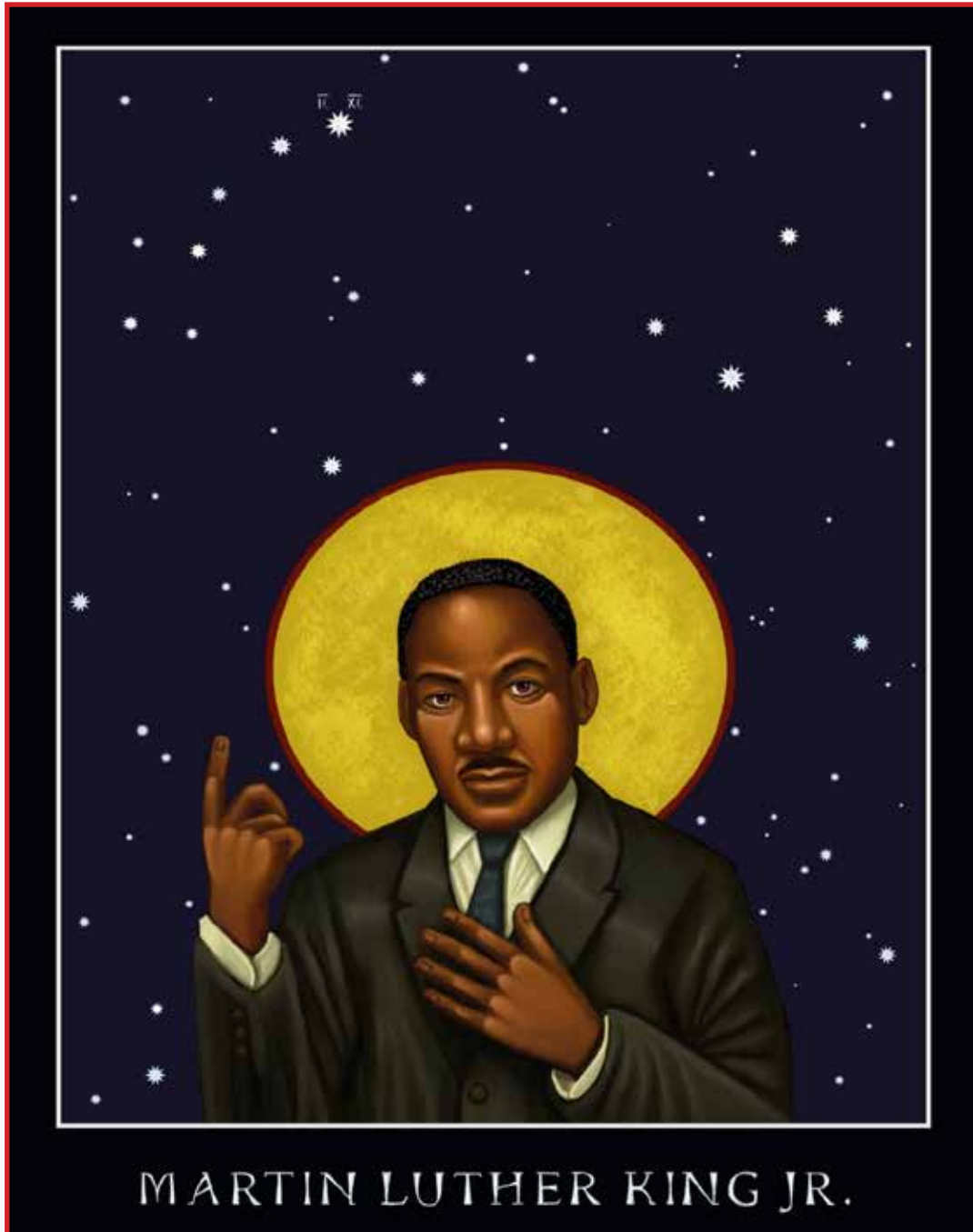




ST. GREGORY'S EPISCOPAL CHURCH

radiates God's grace, equipping all people to change the world.



2nd Sunday after the Epiphany

January 14, 2024 | 9:30am

www.StGsChurch.org



Welcome to St. Gregory's

If this is your first Sunday here, we invite you to take a Welcome Card from the pew holder, fill it out and put it in the offering plate or give it to a greeter. All are truly welcome to participate in worship, and we believe our community is made stronger by your unique presence as we join in prayer and communion.

Our Worship

In the Episcopal Church, we often say that praying shapes believing, so how we worship in word and action shapes how we believe and respond to God. We are physical creatures made in God's image, and the physical nature of our worship helps us to connect more fully to God.

Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. **All are invited to speak the bolded text aloud.** Some people choose to manifest prayers in physical ways to center their hearts and minds on God's presence in their lives and in the worship – we call these actions "manual acts," which are listed as follows throughout the bulletin:

(+) There are several points during the liturgy, where many people cross themselves by touching their head, chest, and each shoulder (left then right) to remind themselves that God is in their head, heart, and in all of their actions in the world.

(+++) At the declaration of the Gospel, many people make the sign of the cross with their thumb on their forehead, lips, and heart as the Gospel is announced. This action is a prayer asking God's word to be in our minds, our words, and in our hearts.

Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters.

Cover art: "Rev. Dr. Martin Luther King, Jr." by Kelly Latimore

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LITURGY OF THE WORD

We begin our worship with the ringing of a bell. The people stand, as they are able.

PROCESSIONAL

1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,
3 Vis - it then this soul of mine! Pierce the gloom of sin and grief!

Sun of Right - eous - ness, a - rise! Tri - umph o'er the shades of night:
Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief;

Day-spring from on high, be near; Day-star, in my heart ap - pear.
more and more thy - self dis - play, shin - ing to the per - fect day.

OPENING ACCLAMATION & THE COLLECT FOR PURITY

Blessed be the one, holy, and living God.
Glory to God for ever and ever. Amen.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid:
Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

THE SONG OF ZECHARIAH

**Blessed be the Lord, the God of Israel;
you have come to your people and set them free.
You have raised up for us a mighty savior,
born of the house of your servant David.**

We begin our worship by acknowledging our participation together in the Body of Christ. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.



The canticles (based on the Latin canticum, or "little song") are non-metrical praise songs that are intended to be either sung or spoken. This season's canticle comes from Luke, and was the song of thanksgiving uttered by Zechariah about his son, John the Baptist.

**Through your holy prophets you promised of old,
that you would save us from our enemies, from the hands of all who hate us.
To show mercy to our forebears and to remember your holy covenant.
This was the oath you swore to our father Abraham,
to set us free from the hands of our enemies,
Free to worship you without fear,
holy and righteous before you, all the days of our life.
And you, child, shall be called the prophet of the Most High,
for you will go before the Lord to prepare the way,
To give God's people knowledge of salvation by the forgiveness of their sins.
In the tender compassion of our God
the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the shadow of death,
and to guide our feet into the way of peace.**

THE COLLECT OF THE DAY

The Lord be with you.
And also with you.
Let us pray.

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. **Amen.**

The people sit.

FIRST READING

1 SAMUEL 3:1-10

Now the boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread.

At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The Lord called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. The Lord called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for your servant is listening.'" So Samuel went and lay down in his place.

Now the Lord came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening."

The Word of the Lord.
Thanks be to God.



The Psalm is a hymn or poem. The psalms cover the whole range of the relationship between God and God's people. The Book of Psalms, while a "book" of the Bible, consists of 150 hymns intended to be sung.

PSALM 139

- 1 God, you have searched me out and known me; you know my sitting down and my rising up; you discern my thoughts from afar.
- 2 You trace my journeys and my resting-places and are acquainted with all my ways.**
- 3 Indeed, there is not a word on my lips, but you, O God, know it altogether.
- 4 You press upon me behind and before and lay your hand upon me.**
- 5 Such knowledge is too wonderful for me; it is so high that I cannot attain to it.
- 12 For you yourself created my inmost parts; you knit me together in my mother's womb.**
- 13 I will thank you because I am marvelously made; your works are wonderful, and I know it well.
- 14 My body was not hidden from you, while I was being made in secret and woven in the depths of the earth.**
- 15 Your eyes beheld my limbs, yet unfinished in the womb; all of them were written in your book; they were fashioned day by day, when as yet there was none of them.
- 16 How deep I find your thoughts, O God! how great is the sum of them!**
- 17 If I were to count them, they would be more in number than the sand; to count them all, my life span would need to be like yours.

THE EPISTLE

1 CORINTHIANS 6:12-20

"All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by anything. "Food is meant for the stomach and the stomach for food," and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh." But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.

The Word of the Lord.
Thanks be to God.

The people stand, as they are able. Children are invited to join the procession in the aisle for the reading of the Gospel.

The second reading is usually from one of the New Testament Epistles (or letters), though occasionally from the Acts of the Apostles or the Book of Revelation. They teach us about the formation of the church and instruct us on how to live into our role as followers of Christ.



SEQUENCE HYMN (vs.1 before the gospel, vs.4 after)

1 Thou, whose al - might - y word cha - os and dark - ness heard,
 4 Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty,

and took their flight; hear us, we hum - bly pray, and, where the
 wis - dom, love, might; bound - less as o - cean's tide, roll - ing in

Gos - pel day sheds not its glo - rious ray, let there be light!
 full - est pride, through the world, far and wide, let there be light!

During the Holy Eucharist, there is always a reading from a Gospel. We stand to indicate the importance we place on Jesus' words and actions. The deacon or priest proclaims the Gospel in the midst of the people to represent the Good News that Jesus has come among us, and we all turn toward it.

THE GOSPEL

JOHN 1:43-51

The Holy Gospel of our Lord Jesus Christ, according to John.

(+++) **Glory to you, Lord Christ.**

Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

SERMON

The Rev. Max Smith, deacon

The sermon is meant to help us make the Word of God a living and transforming reality of our lives today.



In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual. Also note that when it is not capitalized, the word "catholic" is defined as universal or inclusive.

NICENE CREED

The people stand, as they are able.

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: was incarnate of the Holy Spirit and the Virgin Mary and became truly human. 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. who with the Father and the Son is worshiped and glorified, who 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 are always responsive, because everyone gives voice to the supplications. We include prayers for others throughout the world, in our diocese, and those connected to our congregation. This is the part of the liturgy where it is most evident that we would be noticeably less without the contributions of each person present. We voice prayers from our parish prayer list, as well as requests from the onsite and online worshippers.

PRAYERS OF THE PEOPLE

○ God, who set the stars in the sky and the planets in their courses: make us wise to see the wonderful signs of your love in the heavens and upon this earth.
We offer prayers of joy and gratitude. God of wonder,
Let our prayers come to you.

○ God, by whose word evil is driven out and by whose compassion the sick are made whole: make us wise to seek healing for ourselves and to give healing to those who suffer.
We offer prayers of intercession. God of wonder,
Let our prayers come to you.

○ God, whose true glory was revealed in the face of Jesus before he set his face to suffering and death: make us wise to face death with courage and hope, and give eternal peace to those who now rest.
We offer prayers for the dead. God of wonder,
Let our prayers come to you.



PRAYER FOR MLK DAY

Holy God: today, we remember The Rev. Dr. Martin Luther King Jr.'s struggle for equality, justice, and dignity for African Americans that inspired so many other reform movements that seek to highlight the plight of the oppressed in society.

We pray that all of those in civil and religious authority be reminded that we all have been created in your image, and that there is an intrinsic dignity in each of us that calls for uplifting every man and woman, young and old.

We pray that your Holy Spirit remind us all that you show no partiality with regards to nationality, race, ethnicity, class, orientation, or gender, and to do so is to go against your great commandment of love toward one another.

We pray that the church will not be complicit of injustice by being silent, but that it can rise up with a prophetic voice that speaks truth to power and advances the values of your Kingdom.

We pray these things in the name of our blessed redeemer, Jesus Christ. **Amen.**

CONFESSION & ABSOLUTION

In the confession we admit the ways we have not lived as we were created to live, both individually, and corporately, and ask for forgiveness. The priest declares to us the wonderful grace of God's promise of forgiveness, reconciliation, and the absolute remission of guilt.

Let us confess our sins against God and our neighbor.

The people kneel as they are able. Silence will be kept.

God of all mercy, we confess that we have sinned against you, opposing your will in our lives.

We have denied your goodness in each other, in ourselves, and in the world you have created.

We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf.

Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

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.**

The people stand as they are able.

THE PEACE

The Peace has been exchanged at the Eucharist since the time of the first Christians. It is a profound act to offer the miraculous peace of God to one another before we join in communion with God and each other.

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

The congregation greets each other in the peace of Christ.

The people sit.

PRAYER FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS



The Offertory is when we bring our gifts of bread, wine, money, and our very selves to present to the Lord as our initial act of thanksgiving. This collection is a visible reminder that our whole lives are God's, and a part of what God has given us we give back in thanksgiving for all that we have and all that we are. You can use this QR code to give to StGs online.



OFFERTORY ANTHEM

*I went up to the mountain because You asked me to,
up over the clouds to where the sky is blue.
I could see all around me, everywhere.
Sometimes I feel like I've never been nothing but tired,
and I'll be walking 'til the day I expire.
Sometimes I lay down, no more can I do;
but then I go on again because you asked me to.
Some days I look down, afraid I will fall.
And though the sun shines, I see nothing at all.
And then I hear Your sweet voice come and then go;
Telling me softly You love me so.
The peaceful valley just over the mountain, few come to know.
I may never get there, ever in this lifetime,
but sooner or later, it's there I will go.*

*"Up to the Mountain"
words and music by Patty Griffin*

A Note About the Music

Patty Griffin wrote this song in tribute to The Rev. Dr. Martin Luther King, Jr., inspired by the last speech he gave before his assassination. These are the final words of that speech:

"Well, I don't know what will happen now. We've got some difficult days ahead. But it really doesn't matter with me now, because I've been to the mountaintop. And I don't mind. Like anybody, I would like to live – a long life; longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land. So I'm happy, tonight. I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord."

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Ho - ly Je - sus! Ev - ery day keep us in the nar - row way;
and, when earth - ly things are past, bring our ran - somed souls at last
where they need no star to guide, where no clouds thy glo - ry hide.



The Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today. As Episcopalians, the Eucharist is the principal act of worship, in which we always have a full proclamation of the heart of the Gospel. Celebrating Eucharist is something we do together, so we all take part in the prayers.

THE GREAT THANKSGIVING

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

God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.
By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
**We celebrate his death and resurrection,
as we await the day of his coming.**

The Sanctus (holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and these words were sung by the people as Jesus entered Jerusalem on Palm Sunday. The Sanctus reminds us that this is an offering of the whole creation, which joins in singing these praises.



The Great Amen is the only word in our Book of Common Prayer that is in all capital letters. It emphasizes that we all join together in asking Jesus to be present in the bread and wine, in boldly affirming our desire to receive God. It is appropriate to say this with enthusiasm!

Lord God of our Forebears: God of Abraham and Sarah; of Isaac and Rebekah, of Jacob, Leah, Rachel, Bilhah, and Zilpah; God of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal.

Let the grace of this Holy Communion make us (+)one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, O God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **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.**

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

Musical notation for the breaking of the bread, including lyrics: Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us; there - fore let us keep the feast. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

RECEIVING COMMUNION

General: Please join the line to receive Communion. When you get to the front, hold out your hands to receive bread. Then step to either side to receive wine or juice in an individual cup.

Gluten-free option: Please ask for a gluten-free wafer from the priest when you come forward.

Non-alcoholic option: Please ask for juice from the minister holding the tray of cups. You also have the option to take only the bread to receive Communion.

Not receiving: If you will not be receiving Communion, you are invited to come forward for a blessing. Please join the line and cross your arms over your chest when you get to the front.

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray. It links our daily bread to the spiritual food we receive in the Eucharist.

The Fraction recalls Jesus breaking the bread at the Last Supper to share with the disciples, and reminds us that Jesus' body was broken on the cross for us to be shared with the world. Therefore we keep a moment of silence for prayers of awe and gratitude.



COMMUNION HYMN

1 The great Cre - a - tor of the worlds, the sov - ereign God of heaven,
 2 He sent no an - gel of his host to bear this might - y word,
 3 He sent him not in wrath and power, but grace and peace to bring;
 4 He sent him down as send - ing God; in flesh to us he came;
 5 He came as Sa - vior to his own, the way of love he trod;

1 his ho - ly and im - mor - tal truth to all on earth hath given.
 2 but him through whom the worlds were made, the ev - er - last - ing Lord.
 3 in kind - ness, as a king might send his son, him - self a king.
 4 as one with us he dwelt with us, and bore a hu - man name.
 5 he came to win us by good will, for force is not of God.

6 Not to oppress, but summon all
their truest life to find,
in love God sent his Son to save,
not to condemn mankind.

COMMUNION HYMN

Unison

1 What won - drous love is this, O my soul, O my soul! What
 2 To God and to the Lamb, I will sing, I will sing, to
 3 And when from death I'm free, I'll sing on, I'll sing on, and

won - drous love is this, O my soul! What won - drous love is this that
 God and to the Lamb, I will sing. To God and to the Lamb who
 when from death I'm free, I'll sing on. And when from death I'm free I'll

caused the Lord of bliss to lay a - side his crown for my
 is the great I AM, while mil - lions join the theme, I will
 sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul, to lay a - side his crown for my soul.
 sing, I will sing, while mil - lions join the theme I will sing.
 on, I'll sing on, and through e - ter - ni - ty I'll sing on.



The Prayer for Spiritual Communion articulates a hunger for unity with Jesus Christ when you cannot physically receive the Body and Blood of Christ. This prayer connects the one(s) praying with the reception of Holy Communion. Those worshipping online are invited to say this prayer as those onsite receive Communion.

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

In union, gracious God, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, we offer to you praise and thanksgiving. We remember your death, O Christ; we proclaim your resurrection; we await your coming in glory. Since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. **Amen.**

The people stand, as they are able.

POST-COMMUNION PRAYER

Let us pray.

**God of abundance,
you have fed us with the bread of life and cup of salvation;
you have united us with Christ and one another;
and you have made us one with all your people in heaven and on earth.
Now send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever in the risen life of Christ our Savior.
Amen.**

ANNOUNCEMENTS

BLESSING

May Christ, the Son of God, be manifest in you,
that your lives may be a light to the world;
and the blessing of God Almighty,
the Father,
the Son, and the Holy Spirit,
be among you, and remain with you always. **(+) Amen.**

After Communion, we give thanks for being part of the communion of God's life and for being fed so that we may go out to feed and serve others in our world.

One of the roles of the priest is to declare the eternal truth of God's ever-present blessing to God's people.



EXIT HYMN

2 God is Love; and Love en - folds us, all the world in
3 God is Love; and though with blind-ness sin af - flicts all

one em - brace: with un - fail - ing grasp God holds us,
hu - man life, God's e - ter - nal lov - ing - kind - ness

ev - ery child of ev - ery race. And when hu - man hearts are
guides us through our earth - ly strife. Sin and death and hell shall

break - ing un - der sor - row's i - ron rod, then we find that
nev - er o'er us fi - nal tri - umph gain; God is Love, so

self - same ach - ing deep with - in the heart of God.
Love for ev - er o'er the u - ni - verse must reign.

Having heard the Gospel and having been fed at communion, the final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all he had commanded. And so we are sent out into the world to proclaim the Good News and be Christ's hands and feet on earth.

The Priest or Deacon dismisses the people, and the people respond,

Thanks be to God.

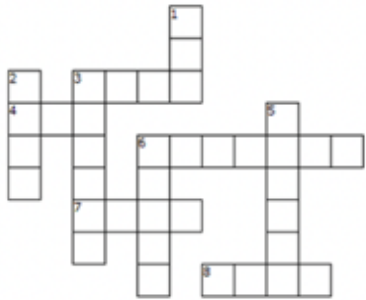


S E R V A N T V I S I O N S C
N Z J W L W V E G A F W E Q P
H H H L V J G E M C A W Z M S
S O L O N R A L W P U R I U T
G A W R P P B C J D L K K F H
L V M D Y J O S Z S A E Q J I
Y I J U R M Y W S E Q B Y E R
N Z S G E E Y L W O U W I F D
T I A T E L V R I I C L M R P
R N G E E V J E Y E S Y R M M
N Q I H J N L F A S U S A N E
V C G C T S I W X L P L L C V
A G A E J E G N O Q E E F G I
D L N L L E U E G R K D A Y D
U E D E L I X G T Z D B K K P

Table with 26 columns and 2 rows: 1-26, Q-P, T-F, C-V, U-A, R-M, Z-Y, J-O, N-G, W-I, X-K, B-E, L-D, H-S

- 1. 26-2-22-8-20
2. 5-8-23-23-22-24
3. 3-22-10-2-23-22
4. 26-8-10-7-22-23
5. 26-22-9-6-8-15-3
6. 23-18-26-3-22-15
7. 22-23-18
8. 10-18-15-18-26-3-22-9

Table with 5 columns: LAMP, WORD, VISIONS, EYES, SERVANT; BOY, SPEAK, CALL, REVEALED, LORD; NIGHT, SAMUEL, LISTENING, WEAK, ARK; LIE, SEE, TEMPLE, THIRD, ELI



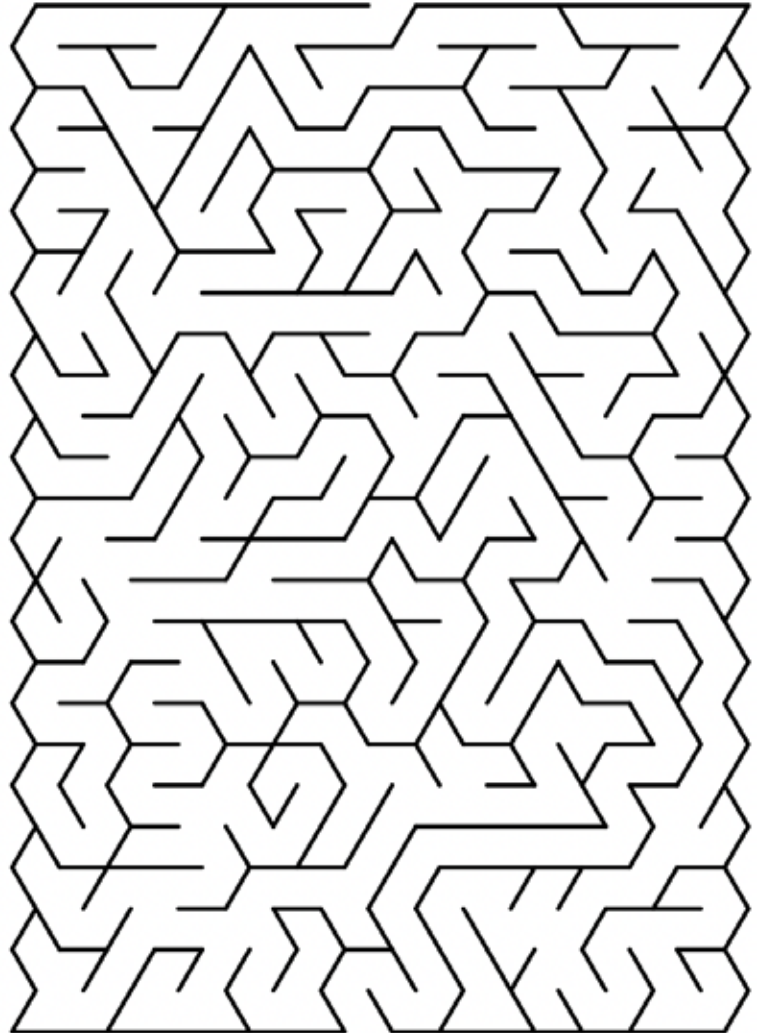
ACROSS

- 3. Another name for God
4. A priest in the temple at Shilo (1 Samuel 3:1)
6. A person who is employed to do work for another person
7. The pair of organs of seeing in the faces of humans and animals
8. To ask someone to come to you

DOWN

- 1. A piece of furniture with a flat surface that a person can lie on to sleep
2. Not strong
3. To give attention to a person who is speaking
5. A boy who ministered with Eli
6. To say words; to use the voice

Table with 6 columns: SAMUEL, SPEAK, CALL, ELI, WEAK; BED, EYES, LORD, SERVANT, LISTEN



Just a heads up..

~~Lenten~~ Easter Devotional Booklet!

We hope you all enjoyed your daily Advent Devotionals! We've decided to shake it up a little bit in 2024 - rather than doing a Lenten Devotional Booklet this year, we're instead going to do an Easter Devotional Booklet with our Better Together partners that will span the 50 Days of Easter (Easter to Pentecost!). If you'd like to revisit one of the Lent Devotional Booklets from previous years, just let Kathryn know and she'll get you a copy.



COMING UP..



The Way of Peace: An Israeli & Palestinian Dialogue

This afternoon from 4-5:30pm, visit Glenview Community Church for a conversation on bringing people together across differences, featuring global peacebuilder Aziz Abu Sarah and Israeli colleague Kim Passy Yoseph. Details via the QR code at left, registration required.

January 20: Christianity 101

Want to explore foundational topics of religion from an adult perspective? Attend Christianity 101, a monthly collaboration with our Better Together partners. This month we'll be exploring the symbols and stories of baptism, and how they shape our understanding of who we are as members of Christ's body. Join us Saturday, January 20 from 4:30-6:00 here at StGs, with a meal to follow. dan@stgregoryschurch.org



Annual Meeting, January 28

The Annual Meeting will happen immediately following the 9:30am service! If you'd like to participate online, join the service via Zoom and not Facebook (online attendees will be able to have their questions answered too). We'll enjoy a potluck lunch, so check the Sign-Up Center - we still need more people to bring soups/stews, side dishes, and of course desserts!

Community Meals - also January 28

Thank you so much to the three people who have offered to bake cookies for our friends in Waukegan. We have three volunteers to help prepare/distribute the meal, but are in need of a few more. It's winter and we don't want our neighbors to go without a warm meal. If you're planning to attend the Annual Meeting instead, you can visit the Sign-Up Center to volunteer for future Community Meals dates! [Barb: bschaper7@aol.com](mailto:bschaper7@aol.com) or (847)948-8989



February 11: Fat Sunday!

Mark your calendars to make sure you're in attendance at church on February 11! Since it's the last Sunday before Lent, we pull out all the stops - it'll be a Joyful Noise Sunday (with a live band and lots of special music!), and also with an extra fun coffee hour to follow. Many more details to come, but we assure you... you won't want to miss it!

How we practice our faith through Lent has a tremendous difference on our experience of the joy of Christ's resurrection at Easter.

Ask God in prayer to guide you to the practices that will be most transformative for you this season. Whether it is fasting from food, altering your use of technology, participating more fully in worship and/or study, or taking on another practice... be intentional.

LENT
at st. gregory's

Ash Wednesday | February 14

It's not about guilt – it's about healing. Start your healing journey with ashes-to-go in the parking lot from 8-8:40am, or attend our 7pm service onsite or online.

COMMON CRISES



A Spiritual-Growth Experience in Lent | Every Sunday

Join Pastor Dan on a five-week journey through the Book of Common Prayer to see how this treasury of spirituality can be used to face the most common, most challenging aspects of our daily lives. Join us onsite after the Sunday morning service in Founder's Hall, or at 4pm Sunday afternoons on Zoom.

- Sun, Feb 18 Loneliness
- Sun, Feb 25 Conflict and Guilt
- Sun, Mar 3 Money and Debt
- Sun, Mar 10 The Body's Betrayals
- Sun, Mar 17 Helplessness and the Future