



ST. GREGORY'S EPISCOPAL CHURCH

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

Shelley Byrnes, Family Minister
shelley@stgregoryschurch.org

**Kathryn Duncan,
Music & Engagement Minister**
kathryn@stgregoryschurch.org

Max Smith, Deacon
max@stgregoryschurch.org

Kirstie Felland, Organist
kirstie@stgregoryschurch.org

**Anita Tasher,
Accounting Minister**
anita@stgregoryschurch.org

**Casey Kremer,
Communications Director**
sexton@stgregoryschurch.org

**Charlene Vanderhulst,
Parish Administrator**
parish@stgregoryschurch.org

Dennis Lietz, Deacon Emeritus

**Meredith Woods Potter,
Vicar Emeritus**

Wardens:
Susan Zint, Jim Millspaugh

Vestry:
Sarah Kettlewell, Don Kiva,
Sudi Johnson, Jill Polzin,
Butler Sharpe, Val Seilheimer

Pastoral Care Visitors:
Susie Dutcher, Fran Ingram,
Sudi Johnson, Marjie Koons,
Val Seilheimer, Cissy Singleton

Vocalists:
Viki Rill, Kathryn Duncan,
Cameo Humes, Keanon Kyles

The Third Sunday after the Epiphany January 22, 2023 | 9:30am



St. Gregory's Episcopal Church
815 Wilmot Rd, Deerfield, IL 60015

www.StGsChurch.org

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Welcome to St Gregory's

If you are visiting, we invite you to take a Welcome Card from the pew holder, and if you are willing, fill it out and put it in the offering plate or give it to a greeter so that we might thank you for worshipping with us. 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. Therefore, at St. Gregory's, we change our liturgy during each liturgical season to help us more fully embrace the theology and tone of the season.

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:

(v) Bowing one's head at Jesus' name reminds us that Jesus is the King of Kings, ruling from a place of humility.

(+) 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 most to God.

A Note about the Season after the Epiphany

The season after Epiphany joins the Advent/Christmas seasons with the Lent/Easter seasons. It is a period of unfolding knowledge of who Jesus is to us. Week after week, we explore a new facet of Jesus' presence in our lives on earth, and how he calls us to respond. This season helps us to know Jesus so we can make him known in the world. The image used throughout this season is one of increasing light along with our increasing understanding of Christ. It is a season both of joy and of action, so our liturgy includes facets of both.

Guest priest: The Rev. Dr. Kyle Oliver is a faith-based educational media producer and researcher. He serves as chief product officer at Learning Forte and adjunct instructor in Christian formation at Church Divinity School of the Pacific. He lives in Libertyville with his wife Kristin Saylor, rector of St. Lawrence, and daughter Fiona.

Cover art: “Fishers of Men” by Jorge Cocco Santangelo



Altar flowers donated to the glory of God by the Mitchell family in memory of Cynthia Mitchell on the 18th anniversary of her passing.

THE WORD OF GOD

We begin our worship by observing a period of quiet (begun and ended with the ringing of a bell) to slow ourselves and rest in God's presence.

The people stand, as they are able.

ENTRANCE HYMN

1 As with glad - ness men of old did the guid - ing star be - hold;
5 In the heaven - ly coun - try bright, need they no cre - a - ted light;

1 as with joy they hailed its light, lead - ing on - ward, beam - ing bright;
5 thou its light, its joy, its crown, thou its sun which goes not down:

1 so, most gra - cious Lord, may we ev - er - more be led to thee.
5 there for ev - er may we sing al - le - lu - ias to our King.

We begin our worship by gathering together as the body of Christ, and acknowledging our participation together in the Body of Christ. The Presider invites us to praise God together.

OPENING ACCLAMATION

All are invited to speak the bolded text aloud.

Blessed be God: Father, Son, and Holy Spirit.
And blessed be God's kingdom, now and for 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. **(v) Amen.**



SONG OF PRAISE

Glo - ry to you, Lord God of our fa - thers; you are wor - thy of praise;
 glo - ry to you. Glo - ry to you for the ra - di - ance of your ho - ly Name; we will
 praise you and high - ly ex - alt you for ev - er. Glo - ry to you in the splendor of your
 tem - ple; on the throne of your ma - jes - ty, glo - ry to you. Glo - ry to you,
 seat - ed be - tween the che - ru - bim; we will praise you and high - ly ex - alt you for - ev - er.
 Glo - ry to you, be - hold - ing the depths; in the
 Glo - ry to you, be - hold - ing the depths; in the high vault of heav - en,
 high vault of heav - en. Glo - ry to you, Fa - ther, Son, and
 glo - ry to you. Glo - ry to you, Fa - ther, Son, and Ho - ly
 Ho - ly Spi - rit; we will high - ly ex - alt you, glo - ry to you!
 Spi - rit; we will praise you and high - ly ex - alt you for ev - er.

THE COLLECT OF THE DAY

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

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ (v) and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

We are invited to pray, and then the collect collects our prayers together in a single concluding prayer tailored toward the church season.



We follow a three-year cycle of readings called a Lectionary. These are lessons being heard in congregations from many denominations throughout the world on this day. The first reading is from the Hebrew Scriptures, which tell us the story of God's love and faithfulness to God's people from the beginning of time to just before Christ.

FIRST READING

ISAIAH 9:1-4

There will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

The people who walked in darkness
have seen a great light;
those who lived in a land of deep darkness--
on them light has shined.
You have multiplied the nation,
you have increased its joy;
they rejoice before you
as with joy at the harvest,
as people exult when dividing plunder.
For the yoke of their burden,
and the bar across their shoulders,
the rod of their oppressor,
you have broken as on the day of Midian.

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 27

- 1 God is my light and my salvation;
whom then shall I fear?
God is the strength of my life;
of whom then shall I be afraid?
- 5 One thing have I asked of God;
one thing I seek;
that I may dwell in the house of God all the days of my life;**
- 6 To behold the fair beauty of God
and to seek God in God's temple.
- 7 For in the day of trouble God shall keep me safe in their shelter;
God shall hide me in the secrecy of their dwelling
and set me high upon a rock.**
- 8 Even now God lifts up my head
above my enemies round about me.
- 9 Therefore I will offer in God's dwelling an oblation
with sounds of great gladness;
I will sing and make music to God.**
- 10 Harken to my voice, O God, when I call;
have mercy on me and answer me.
- 11 You speak in my heart and say, "Seek my face."
Your face, God, will I seek.**
- 12 Hide not your face from me,
nor turn away your servant in displeasure.
- 13 You have been my helper;
cast me not away;
do not forsake me, O God of my salvation.**



The Second Lesson is usually a reading 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.

THE EPISTLE

1 CORINTHIANS 1:10-18

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

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.

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

MATTHEW 4:12-23

The Holy Gospel of our Lord Jesus Christ, (v) according to Matthew.

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

When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

"Land of Zebulun, land of Naphtali,
on the road by the sea, across the Jordan, Galilee of the Gentiles—
the people who sat in darkness
have seen a great light,
and for those who sat in the region and shadow of death
light has dawned."

From that time Jesus began to proclaim, "Repent, for the kingdom of heaven has come near."

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, "Follow me, and I will make you fish for people." Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

The Gospel of our Lord.

Praise to you, Lord Christ.

The people sit.



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.

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.

SERMON

The Rev. Dr. Kyle Oliver, guest priest

A period of quiet (begun and ended with the ringing of a bell) is observed to slow ourselves and rest in God's presence.

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, (v) 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.

PRAYERS OF THE PEOPLE

You who by the leading of a star, guided the Magi to the brightness of the Holy Child of Bethlehem, lead us to the light of revelation, that we may value and honor the varied gifts of our sisters and brothers. **Silence will be kept.** Christ, be our light.
Shine in our hearts.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth. **Silence will be kept.** Christ, be our light.
Shine in our hearts.

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision. **Silence will be kept.** Christ, be our light.
Shine in our hearts.



You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of race, class, gender, and ethnicity may be recreated into one common humanity. (prayers of joy and gratitude) **Silence will be kept.** Christ, be our light.

Shine in our hearts.

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering. Help us to be your compassion and hope in the world (prayers for the sick, sad, lonely, and afraid). **Silence will be kept.** Christ, be our light.

Shine in our hearts.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife. Shine the light of hope (prayers for the dead and dying). **Silence will be kept.** Christ, be our light.

Shine in our hearts.

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made. **Silence will be kept.** Christ, be our light.

Shine in our hearts.

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. **Amen.**

Almighty God, You who called the universe into being, You who formed our inmost being and called us to be your people: assist us in living hopefully into the future. In the face of change, help us to set fears aside and to recognize our potential for creative response because we are made in your image. Help us to guard against our own defensiveness when confronted by changes and challenges, and instead listen to your still, small voice, and to lean toward your hope. Be with us as we remember and celebrate former times, and keep us from unreasonable yearning for them, which takes us from the work you have set before us in this time. All this we ask in the name of your Child, our Savior, Jesus Christ. **(v) 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 to God.

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

**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.**



Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, (v) strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

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

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.

PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

“Light of the World”
by Karen Marroli

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.



*Light of the world, you loose the bonds of night.
Once we walked in darkness; now bursts forth your light.
Christ, in your glory, come to light the way; teach us how to follow.
Light of our paths, you walk with us in strife.
Where conflict darkens, bring the light of life.
Christ, in your mercy, come to show us love. Teach us how to follow!
We must be your hands, lent to heal and bless.
We must be your light, rending wide the darkness.
Christ, in your image, we will greet the world; that is how we follow.
Light of our days, we feel your dawning call;
Send us forth to serve and bring your light to all!
Christ, you have claimed us; you have made us one. We will always follow!*

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

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.

Praise God from whom all bless-ings flow; praise God all crea-tures here be - low;
Praise God a - bove ye heaven-ly host; praise Fa - ther, Son, and Ho - ly Ghost.



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 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 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 our thanks and praise.

It is right and good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. (v)

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:

SANCTUS

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 Jesus Christ, (v) the Word made flesh.

For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, 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 Savior Jesus Christ (v) 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 Jesus 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 God,



**We remember Christ's death,
We proclaim Christ's resurrection,
We await Christ's 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 in the sacrifice of Jesus Christ, (v) through whom we are acceptable to you, 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 the Blessed Virgin Mary, St. Gregory, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, (v) the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, (v) in the unity of the Holy Spirit all honor and glory is yours, Almighty God, 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 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!

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

The Presider breaks the consecrated Bread.

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.

INVITATION

All are welcome at the Lord's table. Baptized Christians, regardless of denomination or age, are invited to receive Holy Communion. Gluten-free bread is available; please ask the clergy. Receiving the bread only is full communion in the body of Christ, so if you choose to not receive the wine, you may cross your arms over your chest as you pass the Eucharistic Minister, or take a cup of consecrated juice.

To receive communion, hold out your hands and you will be given the bread. Then take a cup of wine or juice from the Eucharistic Minister, move to the next tray, consume the bread and wine there, put the empty cup in the tray, and replace your mask before returning to your seat.

Anyone who has not been baptized, or for other reasons desires to receive a blessing instead of Communion is invited to come forward, and cross your arms over your chest to indicate your desire for a blessing. If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service.



COMMUNION HYMN

1 O Light of Light, Love giv - en birth;
 2 Two pro - phets, who had faith to see,
 3 May all who seek to praise a - right

Je - sus, Re - deem - er of the earth:
 with your e - lect found com - pan - y;
 through pur - er lives show forth your light.

more bright than day your face did show,
 the heavens a - bove your glo - ry named,
 To you, the King of glo - ry, now

your rai - ment whit - er than the snow.
 your Fa - ther's voice his Son pro - claimed.
 all faith - ful hearts a - dor - ing bow.

COMMUNION HYMN

Unison or harmony

1 What star is this, with beams so bright, more beau - teous
 2 True spake the pro - phet from a - far who told the
 3 The guid - ing star a - bove is bright; with - in them
 4 O Je - sus, while the star of grace im - pels us
 5 To God the Fa - ther, heaven - ly Light, to Christ, re -

1 than the noon - day light? It shines to her - ald
 2 rise of Ja - cob's star; and east - ern sa - ges
 3 shines a clear - er light, and leads them on with
 4 on to seek thy face, let not our sloth - ful
 5 vealed in earth - ly night, to God the Ho - ly

1 forth the King, and Gen - tles to his crib to bring.
 2 with a - maze up - on the won - drous to - ken gaze.
 3 power be - nign to seek the Giv - er of the sign.
 4 hearts re - fuse the guid - ance of thy light to use.
 5 Ghost we raise our e - qual and un - ceas - ing praise.



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, **(v)** 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.

SENDING OF EUCHARISTIC VISITORS *(when appropriate)*

We send you out to share Communion this week.
May you carry the prayers of all of us as you take this sacrament of Christ's presence.

May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ. **(v) Amen.**

POST-COMMUNION PRAYER

Let us pray.

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out to do the work you have given us to do,
to love and serve you, as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

The people sit.

ANNOUNCEMENTS

The people stand, as they are able.

BLESSING

Christ, whose glory is in the heavens, fill this house and illuminate your hearts; And the blessing of God Almighty: Father, Son, and Holy Spirit **(+)** be with you now and always. **Amen.**

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

Unison or harmony

1 Je - sus calls us; o'er the tu - mult
 4 In our joys and in our sor - rows,
 5 Je - sus calls us! By thy mer - cies,

1 of our life's wild, rest - less sea, day by day his
 4 days of toil and hours of ease, still he calls, in
 5 Sa - vior, make us hear thy call, give our hearts to

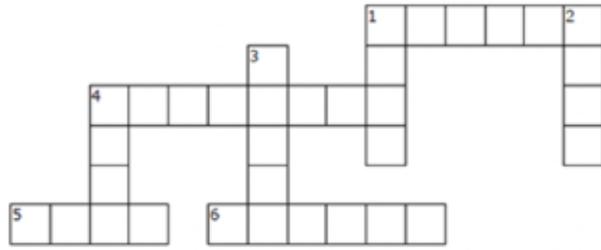
1 clear voice sound - eth, say - ing, "Chris - tian, fol - low me;"
 4 cares and plea - sures, "Chris - tian, love me more than these."
 5 thine o - be - dience, serve and love thee best of all.

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 Deacon dismisses the people, and the people respond,

Thanks be to God!



MDA EWBCWPETERGF
JLMSLARPAGNETSF
UOKLUWTRERLFIHK
CYJTOPKJBOKBCYI
XOHLRGKTRGPIOCA
XWLESCHLOANLNAS
ZOTEBABHTLMWEGT
FAMUWTIOHIBLNTQ
WABEHINDELQMKJS
JTHJOHNBREZZQYL
JSZMDIVSEWLEJI
PEOANDREWXCJWV
BNSLDOLEAVINGHI
DXBUHYBSITTINGN
NCFSSCBWBUEFYG

ACROSS

- 1. To move along behind someone
4. Two or more males who have the same parents
5. Open fabric made of threads or cords used to catch fish. (Plural)
6. Men, women, and children; human beings

DOWN

- 1. An animal without legs that lives in water
2. To move along by putting one foot in front of the other
3. The land along the edge of the sea, lake, or wide river
4. A small vehicle for traveling on water

Table with 4 columns: BOAT, PEOPLE, FISH, NETS; and 2 rows: SHORE, WALK, FOLLOW, BROTHERS

Table with 5 columns: BROTHERS, JAMES, NETS, COME, GALILEE; and 4 rows: BOAT, PETER, WATER, FOLLOW; ANDREW, LIVING, JESUS, SITTING; WALKING, PEOPLE, JOHN, SHORE; BEHIND, FISH, LEAVING



NTES



4 6

WOFLOL



1

IFSH



2 7

POELPE



5

TBAO



3



1 2 3 4 5 6 7



2023 Epiphany Pageant viewing party TODAY!

Immediately after the 9:30am service, we will watch the 2023 Epiphany pageant on the big screen in the sanctuary! Please plan to stick around to laugh, learn, and appreciate the hard work of the kids and youth from StGs, St. Lawrence, and Trinity.



Better Together: Adult Formation continues every Wednesday!

Every Wednesday at 7pm on Zoom, Bryan Cones of Trinity leads the next round of our Better Together adult formation program, "Exploring Our Common Prayer." We are discussing our Sunday common prayer (or "liturgy") based on the book *The Assembly: A Spirituality* by Gordon Lathrop, a Lutheran scholar of worship (available in hardcover or as an ebook). (Kristin Saylor of St. Lawrence studied with Lathrop, and Bryan's doctoral work relies on his writings.)

This book explores why and how the assembly—the gathering or meeting—is so important in Christianity. It is meant to be an accessible introduction to praying our Sunday liturgy for everyone. We are exploring the Sunday liturgy we all celebrate together; that common prayer is the basic "text" we will be talking about. So come with your questions about our prayer and we can find new answers together!

Community Meals: Sunday, Feb 26

Please plan to join us at Christ Church, Waukegan, on Sunday, February 26th, where we will prepare a meal for our guests. We also pack lunch bags with non-perishable food. We start at 12 noon and are done by 3pm. Please let Barb Schaper know if you are planning to attend at bschaper7@aol.com or 847-948-8989. Thanks to the three people who have volunteered to bake cookies. Homemade cookies are much appreciated by our guests. Thank you for your continued support of this important ministry to our community.

Put it on your calendar... StGs ANNUAL MEETING will be immediately after the service on Sunday, February 12!

