



# ST. GREGORY'S EPISCOPAL CHURCH

Radiates God's Grace, Equipping All People to Change the World.

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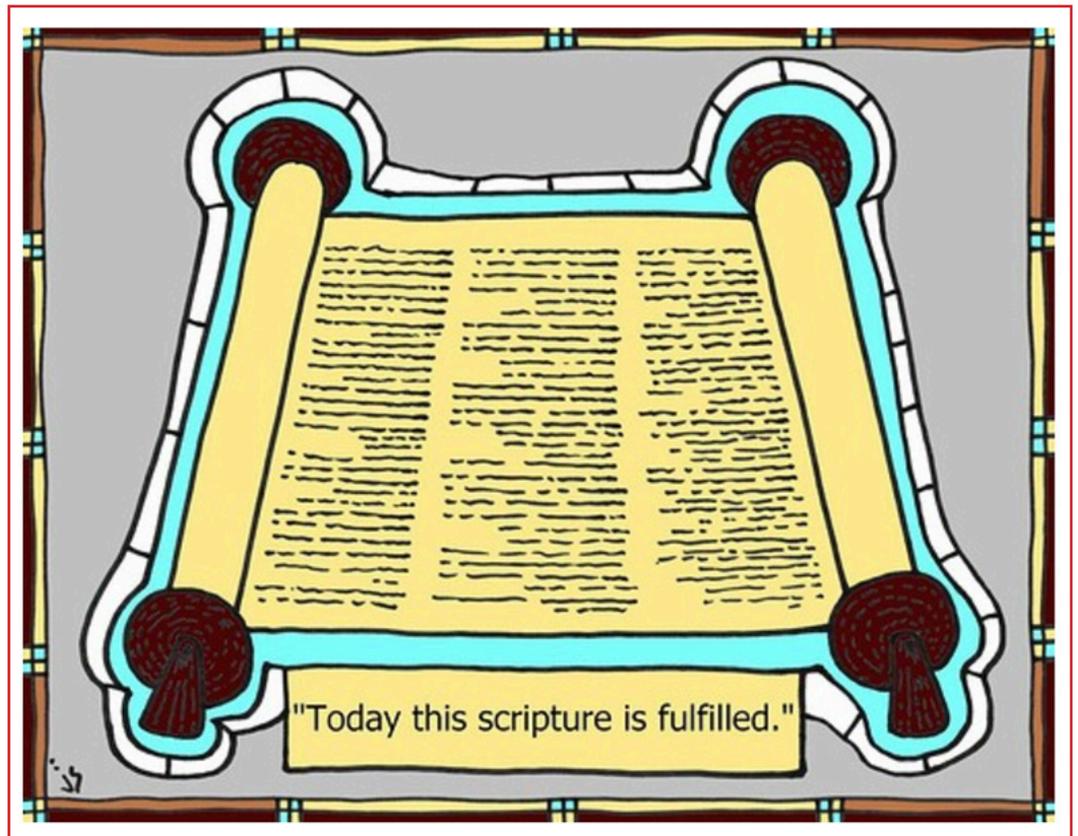
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## The Third Sunday after the Epiphany:

January 23, 2022

9:30am



[Link to the Sunday Bulletin online.](#)



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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. 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”. **Bowing one's head at the name of Jesus** reminds us that Jesus is the King of Kings, and he rules from a place of humility. This is indicated by (v). 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. These points in the liturgy are marked with this symbol (+). 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. This is indicated by the symbol. (+++) 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.

### 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.

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## StGs Annual Meeting - February 20th following the 9:30am worship service - Onsite and Online

The Annual Meeting is a time to celebrate the joys of the past year, mourn the losses, and look forward to where God is calling us to join in God's work in the world. It is our deep hope that this COVID surge will abate by February 20th so that as many people as possible can come onsite to worship and join in the meeting on February 20th. As always, we will have a zoom option (we will just continue the morning worship zoom meeting) for those who need or prefer to participate online. We have MUCH to look forward to in 2022, and it is going to be fun to prayerfully explore all the possibilities. Mark your calendars, and look for more information about elections and the fun to come!

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## THE WORD OF GOD



*We begin our worship by observing a period of quiet to slow ourselves and rest in God's presence.*

*The people stand, as they are able.*

### CONGREGATIONAL HYMN (Verses 1, 4, 5)

*"I come with joy to meet my Lord"*

*Unison or harmony*

1 I come with joy to meet my Lord, for -  
2 I come with Chris - tians far and near to  
3 As Christ breaks bread and bids us share, each  
4 And thus with joy we meet our Lord. His  
5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der  
2 find, as all are fed, the new com - mu - ni -  
3 proud di - vi - sion ends. That love that made us  
4 pres - ence, al - ways near, is in such friend - ship  
5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.  
2 ty of love in Christ's com - mun - ion bread.  
3 makes us one, and stran - gers now are friends.  
4 bet - ter known: we see, and praise him here.  
5 in the world, we'll live and speak his praise.

*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, and many people choose to cross themselves at the mention of the Trinity. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.*

### OPENING ACCLAMATION p. 355, Book of Common Prayer

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

**Celebrant** 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.**



*Song of Praise: (this is USUALLY the Gloria, or Lord have mercy upon us...) The song of praise is an acclamation by all of us together in praise of God.*

**GLORIA S236**

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 splen - dor 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;  
 Glo - ry to you, be - hold - ing the depths; in the  
 in the high vault of heav - - en.  
 high vault of heav - en, glo - ry to you. Glo - ry to  
 Glo - ry to you, Fa - ther, Son, and Ho - ly Spi - rit;  
 you, Fa - ther, Son, and Ho - ly Spi - rit; we will  
 we will high - ly ex - alt you. Glo - ry to you!  
 praise you and high - ly ex - alt you for ev - er.



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

*We follow a three-year cycle of readings called a Lectionary. These are the 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.*

**THE COLLECT OF THE DAY**

*Leader* The Lord be with you.

*People* **And also with you.**

*Leader* Let us pray.

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ 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.*

**FIRST READING**

Nehemiah 8:1-3, 5-6, 8-10

All the people of Israel gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the Lord had given to Israel. Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the Lord, the great God, and all the people answered, "Amen, Amen," lifting up their hands. Then they bowed their heads and worshiped the Lord with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the Lord your God; do not mourn or weep." For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength."

The Word of the Lord.

*People* **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 19**

*First cantor, then all:*

The heav - ens de - clare the glo - ry of \_\_\_\_\_ God.

*Cantor* One day tells its tale to another,  
And one night imparts knowledge to another.  
Although they have no words or language,  
Their message has gone out to the ends of the world.

*All* The heavens declare the glory of God.

*Cantor* In the deep he has set a pavilion for the sun;  
It rejoices like a champion to its course.  
It goes forth from the edge of the heavens,  
Nothing is hidden from its burning heat.

*All* The heavens declare the glory of God.

*Cantor* The law of the Lord is perfect and revives the soul;  
The testimony of the Lord is sure.  
The statutes of the Lord are just and rejoice the heart;  
The commandment of the Lord gives light to the eyes.

*All* The heavens declare the glory of God.

*Cantor* The fear of the Lord endures forever;  
The judgments of the Lord are true.  
More to be desired are they than gold,  
Sweeter far than honey in the comb.

*All* The heavens declare the glory of God.

*Cantor* By them also is your servant enlightened,  
And in keeping them there is great reward.  
Who can tell how often he offends?  
Cleanse me from my secret faults.

*All* The heavens declare the glory of God.

*Cantor* Above all, keep me from presumptuous sins;  
Then shall I be whole and sound.  
Let the words of my mouth and the meditation of my heart  
Be acceptable in your sight, O Lord.

*All* The heavens declare the glory of God.



*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 12:12-31a

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one bod – Jews or Greeks, slaves or free--and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

The Word of the Lord.

People **Thanks be to God.**

*The people stand, as they are able.*

*Children are invited to join the Gospel 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 towards it.

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

**THE GOSPEL**

Luke 4:14-21

*Gospeler* The Holy Gospel of our Lord Jesus Christ according to Luke. **(+++)**  
*People* **Glory to you, Lord Christ.**

Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor.

He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

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

*The people sit, and the children return to their seats.*

**THE SERMON**

The Rev. Anne B. Jolly

 *A period of quiet is observed to slow ourselves and rest in God's presence.*

*The people stand, as they are able.*



*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.*

**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.**

**PRAYERS OF THE PEOPLE FOR EPIPHANY**

*Deacon or other leader*

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**



**Cantor:** Christ, be our light: **All:** 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**

*Cantor  
People*

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**

Cantor  
People

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.

**Silence**

Cantor  
People

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 [especially \_\_\_\_\_]. Help us to be your compassion and hope in the world.

**Silence**

Cantor  
People

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 [especially \_\_\_\_\_]. Shine the light of hope.

**Silence**

Cantor  
People

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**

Cantor  
People

Christ, be our light  
**Shine in our hearts.**

Presider

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.**

**CONFESSION OF SIN AND ABSOLUTION**

**The people stand or kneel, as they are able.**

Deacon Let us confess our sins against God and our neighbor.

**Silence may be kept.**

All

**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.**

Celebrant

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.**

*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.*



*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 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.*

**THE PEACE**

*Celebrant*     The peace of Christ be always with you.  
*People*         **And also with you.**

*The congregation greets one another in the Peace of Christ. We encourage you to exchange the Peace with words and gestures, rather than touch, to protect the most vulnerable among us.*

*The people sit.*

**PRAYERS FOR BIRTHDAY, ANNIVERSARY, AND TRAVEL**

**OFFERTORY ANTHEM**

*"The heavens are telling"  
from The Creation by Haydn*

The heavens are telling the glory of God,  
The wonder of his work displays the firmament.  
Today that is coming speaks it the day.  
The night that is gone to following night.  
In all the lands resounds the word,  
Never unperceived, ever understood.  
The heavens are telling the glory of God,  
The wonder of his work displays the firmament.



## THE HOLY COMMUNION

*The people stand, as they are able.*

### OFFERTORY HYMN

*Doxology*

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

*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 (Eucharistic Prayer B, Page 367, Book of Common Prayer)

*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 our thanks and praise.**

*Then, facing the Holy Table, the Celebrant proceeds*

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

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:



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.

**SANCTUS S125**

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

*Celebrant* 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.

*At the following words concerning the bread, the Celebrant is to hold it or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

*Celebrant* 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."



*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.*

Therefore, according to his command, O God,

All **We remember Christ's death,  
We proclaim Christ's resurrection,  
We await Christ's coming in glory;**

Celebrant 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, 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,

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

**BREAKING OF THE BREAD**

*The Celebrant breaks the consecrated Bread.*



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.

FRACTION

*Antiphon*  
*Cantor; then All*

Who - ev - er eats this bread will live for ev - er.

*Cantor*

1. This is the true bread which comes down from hea - ven

*Cantor*

and gives life to the world. [Ant.] 2. Who - ev - er

believes in me shall not hun - ger or thirst, for the bread

which I give for the life of the world is my flesh. [Ant.]

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.



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)

*All at home*

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.**

**COMMUNION CONGREGATIONAL HYMNS**

Eat this bread, drink this cup, come to me and nev-er be hun - gry.

Eat this bread, drink this cup, trust in me and you will not thirst.

**Two Voices** **A** *Lento* ♩ = 72 **B**  
U - bi ca - ri - tas et a - mor, U - bi ca - ri -

**Third Voice ad lib.**

tas De - us i - bi - est.



**SENDING OF EUCHARISTIC VISITORS** (when appropriate)

*Celebrant* We send you out to share Communion this week.

*People* **May you carry the prayers of all of us as you take this sacrament of Christ's presence.**

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

*People* **Amen.**

**POST COMMUNION PRAYER**

*Celebrant* Let us pray.

*People* **Eternal God, you have graciously accepted us as living members of 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 Savior. Amen.**

**ANNOUNCEMENTS AND BLESSING**

*Celebrant* May Almighty God, who led the Wise Men by shining of a star to find the Christ, the Light from Light, lead you also in your pilgrimage, to find the Lord. **Amen.**

May God, who sent the Holy Spirit to rest upon the Only-begotten at his baptism in the Jordan River, pour out that Spirit on you who have come to the waters of new birth. **Amen.**

May God, by the power that turned water into wine at the wedding feast at Cana, transform your lives and make glad your hearts. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **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.*



CONGREGATIONAL HYMN

*"Spread, O spread, thou mighty word"*

1 Spread, O spread, thou might - y word, spread the king - dom of the Lord,  
 2 word of how the Fa - ther's will made the world, and keeps it, still;  
 3 word of how the Sa - vior's love earth's sore bur - den doth re - move;  
 4 word of how the Spi - rit came bring - ing peace in Je - sus' name;  
 5 Word of life, most pure and strong, word for which the na - tions long,

1 that to earth's re - mot - est bound all may heed the joy - ful sound;  
 2 how his on - ly Son he gave, earth from sin and death to save;  
 3 how for - ev - er, in its need, through his death the world is freed;  
 4 how his nev - er - fail - ing love guides us on to heaven a - bove.  
 5 spread a - broad, un - til from night all the world a - wakes to light.

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,*

People **Thanks be to God.**



### **COMMUNITY MEALS**

St. Gregory's parishioners have the opportunity to volunteer at the Community Meals program in Waukegan on the following dates – **(this afternoon)** Jan 23, Feb 27, April 24, May 22, June 26, July 24, Sept 25, Oct 23, and Jan 1 2023. We are still making food and packing bags for pick up so could use some people to help out. Please contact Barb Schaper at [bschaper7@aol.com](mailto:bschaper7@aol.com) or 948-8989 if you would like to help. We will have more information in January.

Our intergenerational formation program, **Tell Me the Truth About Racism**, will meet Feb 20, and the last session is TBD. Each session is a stand-alone program so if you haven't been able to join for previous sessions, this is your chance! Due to the surge in covid cases we will conduct the January session completely online for safety sake. We will follow the story with the children of StGs and Trinity leading us in wondering time. Families can attend with one device or more, whichever is easiest. Please join us for music, Bible references, and a story at 11:30 am on zoom at: Tell Me the Truth About Racism **Meeting ID: 819 7901 5026 Passcode: 598639**

### **STGS MOVIE CLUB - MONDAYS 7PM**

Please contact Deacon Max Smith, ([max@stgregoryschurch.org](mailto:max@stgregoryschurch.org)) if you are interesting in join the group or you have any questions. Movie suggestions are welcome and remember they should be available on Kanopy and Netflix.

### **WEDNESDAY MORNING SERVICE WITH PRAYERS FOR HEALING – 8AM ON ZOOM**

Join our Wednesday morning spiritual practice via Zoom that can anchor your week in Prayer. This worship service includes prayers for healing (of body, mind, heart and soul) which can be especially helpful. Please contact Charlene ([parish@stgregoryschurch.org](mailto:parish@stgregoryschurch.org)) for more information. All are invited.

### **STG'S BOOK CLUB – FEBRUARY 16 AT 7PM**

All are welcome to join in the discussion. The book club meets the third Wednesday of each month at 7pm, except for December. Please contact the church office at [parish@stgregoryschurch.org](mailto:parish@stgregoryschurch.org) with any questions you may have.

**February 16** - 'State of Terror' by Louise Penny and Hillary Rodham Clinton.

### **PARABLES OF JESUS BIBLE STUDY – NEXT SESSION IS THURSDAY, JANUARY 27, 7PM**

Our gatherings are open to anyone and are held at 7 pm, every 1st and 3rd Thursday. If you have any questions, please contact the hosts -- Scott Hamilton ([scalhamilton@sbcglobal.net](mailto:scalhamilton@sbcglobal.net)) Elizabeth Hamilton ([jericehamilton@sbcglobal.net](mailto:jericehamilton@sbcglobal.net)) or Meredith Potter ([meredithpotter@comcast.net](mailto:meredithpotter@comcast.net)).

### **GENTLE/MEDITATIVE YOGA, FRIDAYS AT 8AM**

Join us for a gentle/meditative yoga class, and start your day grounded, invigorated and ready to go! Class is held on Friday morning VIA ZOOM and is free to all. Led by certified yoga instructor Mary Aulbach, this class will be a great way to start your day regardless of your experience level. No prior yoga experience necessary. Email Charlene at [parish@stgregoryschurch.org](mailto:parish@stgregoryschurch.org) with any questions. Don't forget to invite your neighbors and friends!

**All Zoom links/info available at [www.StGsChurch.org](http://www.StGsChurch.org)**



# Jesus In The Synagogue

And he began by saying to them, "Today this scripture is fulfilled in your hearing." Luke 4:21 (NIV)

The puzzle is based on Luke 4:14-21 (NIV).



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

poor	prophet	Galilee	power	news
Sabbath	good	scroll	prisoners	today
synagogue	freedom	taught	anointed	scripture
Spirit	proclaim	sight	preach	blind