

Episcopal Church of Reconciliation
Holy Eucharist
Instructive Worship Bulletin



church of reconciliation

January 19th, 2025

Second Sunday After The Epiphany

10:30 am

YOU ARE WELCOME HERE

We extend a special welcome to those who are single, married, divorced, gay, straight, rich, poor.

We welcome you if you can sing like Andrea Bocelli or like our pastor who can't carry a note in a bucket.

You're welcome here if you're "just browsing," just woke up, or just got out of jail.

We don't care if you're more Catholic than the Pope, or haven't been in church since little Joey's Baptism.

We extend a special welcome to those who are over 60 but not grown up yet, and to teenagers who are growing up too fast. We welcome soccer moms, NASCAR dads, starving artists, latte-sippers, vegetarians, hunters, junk-food eaters. We welcome those who are in recovery or still addicted. We welcome you if you're having problems or you're down in the dumps or if you don't like "organized religion;" we've been there too.

If you blew all your offering money at the dirt track, you're welcome here. We offer a special welcome to those who think the earth is flat, work too hard, don't work, can't spell, or came because grandma is in town and wanted to go to church.

We welcome those who are inked, pierced, or both. We offer a special welcome to those who could use a prayer right now, had religion shoved down your throat as a kid, or got lost in traffic and wound up here by mistake. We welcome tourists, seekers and doubters, bleeding hearts ... and you!

Assisted listening devices and large-print bulletins are available in the church narthexes (Latin for 'entrance').

WELCOME CARDS

If you are visiting today please fill out one of the Welcome Cards in your pew and put it in the offering plate or hand it to an Usher or the priest. Rev. Reagan would like to phone you and offer a personal greeting. If you provide your email address, we will add you to our weekly newsletter distribution. We're glad you are here!

CHILDREN IN WORSHIP

To parents and guardians of children....May we suggest...RELAX!

God put the wiggle in children. Don't feel you have to suppress it in God's house. All are welcome!

Feel free to sit towards the front where it is easier for your little ones to see and hear what is going on at the altar. They tire of seeing the backs of others! Children learn about worship by being in worship. If you have to leave the service with your child, feel free to do so, **but please come back**. As Jesus said, "Let the children come to me..." Remember that the way we welcome children in church directly affects the way they respond to the church, to God, and one another.

To members of our parish: *The presence of children is a gift to the church and a reminder that our parish is growing. Please welcome our children and give a smile of encouragement to their parents.*

AN ANNOTATED HOLY COMMUNION

This booklet is designed to provide a running commentary on the Eucharist Service. The right-handed section of the page contains the text from the Book of Common Prayer, while the left-handed shaded column contains the commentary.

This service is known as **Communion**, for in it we commune with God and also with each other as the Body of Christ. It is also known as the Eucharist, which is the Greek word meaning “thanksgiving.” In the **Eucharist**, we give thanks for what God has done for us in Jesus Christ. The Eucharist is a service that sets aside time as we know it. The Eucharist brings both the past and the future to present reality as we remember Jesus’ life, death and resurrection and await his coming again. The service is a drama that we all enter.

The first act of the drama is The Liturgy of the Word. This first half of the service is based on Jewish worship, which preceded Christianity. God’s mighty acts in history are recalled through scripture and applied to our lives in the sermon.

The second act of the drama is The Liturgy of the Table. The liturgy is not something that the clergy does and the congregation watches. “Liturgy” is a Greek word that comes from the root words “for people” and “work”, so the liturgy is “the work of the people.” It is something that we all do together. The service begins with an opening hymn, the procession and the opening acclamation. The opening hymn is time for all the voices of the congregation to join as one to begin the work of the people together, so that by the time of the opening words of the service, we may respond as one gathered community.

The Book of Common Prayer (BCP) is the authorized prayer book of the Episcopal Church. It contains regular services for public worship, prayers for private devotion, and much more. You will find a copy in the pews in front of you. Page references to the BCP can be found in the Book of Common Prayer. In the first BCP by Archbishop Thomas Cranmer in 1549, the complicated rites of the medieval church were melded into a single book for clergy and laity; henceforth, worship would be conducted in the language of the people. The first BCP in America was authorized in 1789; it was revised in 1892, 1928, and 1979. The Book of Common Prayer is essential to the character of the Episcopal Church because it holds together congregations with very different personalities within the church’s broader traditions of Christian belief and practice.

GOT QUESTIONS?

All this information probably raises more questions than it answers. We LOVE questions! Rev. Reagan would be more than happy to talk to you about your questions. You can call the office, email her, or put yourself on her calendar through Calendly. Use this QR code to make an appointment.



And, once again, **Welcome!**

THE LITURGY OF THE WORD

A 'collect' is a particular form of prayer, which names some attribute of God or something God has done; asks for something specific; and, then closes with praise to God. For centuries, this "Collect for Purity" was said by the priest. The Prayer Book of 1552 made this prayer a public one said aloud by the priest for all the people gathered.

The service continues with a Song of Praise. This song is often "The Gloria" (Latin for "Glory") which you see at the right. This song centers the service on God, who we are gathered to praise in our worship.

The "Collect of the Day" is written to reflect both the season of the church year and the readings for the day.

Reading and commenting on scripture goes back to the earliest services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read on Sundays and Holy Days. Readings from Hebrew Scriptures (the "Old Testament") may come from the Torah, the Histories or Wisdom books, or the Prophets. These are the Scriptures from which Jesus read, preached, and taught.

Prelude

Cindy Sanchez, Director of Music

Opening Hymn.....Hymnal 1982 #542 Christ is the world's true light

The people standing, the Celebrant says:

Blessed be the one, holy, and living God.

People **Glory to God for ever and ever.**

Collect for Purity

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.**

The GloriaHymnal S-280

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

The Collect of the Day

The Celebrant says to the people

The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

The celebrant prays the collect

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 First Reading: Isaiah 62:1-5

Read by Marise Melson

For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

Lector: The Word of the Lord.

People: **Thanks be to God.**

Psalm 36:5-10

Led by Marise Melson

Lector: Please join me in reciting the psalm.

**5 Your love, O Lord, reaches to the heavens, *
and your faithfulness to the clouds.**

**6 Your righteousness is like the strong mountains,
your justice like the great deep; *
you save both man and beast, O Lord.**

**7 How priceless is your love, O God! *
your people take refuge under the shadow of your wings.**

**8 They feast upon the abundance of your house; *
you give them drink from the river of your delights.**

**9 For with you is the well of life, *
and in your light we see light.**

**10 Continue your loving-kindness to those who know you, *
and your favor to those who are true of heart.**

The Second Reading

1 Corinthians 12:1-11

Read by Sidney Burnette

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The **Psalms** are the ancient hymns of the Hebrew people. Many are attributed to King David. Jesus would have known them well and sung them all his life. They are recited daily in monastic communities to this day and are an important part of Morning Prayer and Evening Prayer in the Episcopal Church.

We continue to read the letters of the Apostle Paul, written to some of the very early churches of the first century. Paul's letter to the Romans is considered by many to be his theological masterpiece.

We stand for the Gospel reading to show the importance we place on Jesus' words and actions. The Gospel is read from the middle of the congregation for all to see.

At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, the lips, and chest to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.

The Gospels—the books of Matthew, Mark, Luke, and John—are the core texts of Christianity. They tell the story of the life, teaching, and work of Jesus, including his death, resurrection, and ascension. The Christian year is anchored in these readings.

The Gospels are read over a three year cycle. **We are currently in "Year C"**, which is drawn mainly from Luke. (Year A draws from Matthew and Year B from Mark) The Gospel of John is woven into particular seasons in all three years, as are occasional important stories that do not occur in the current Gospel.

A sermon follows the Gospel and serves to help us make the Word a living and transforming reality in our lives.

Please stand as you are able

Gospel Acclamation

Halle, Halle, Hallelujah
Halle, Halle, Hallelujah
Halle, Halle, Hallelujah
Hallelujah Hallelujah,
Hallelujah, Hallelujah

With One Voice #612 Halle, Halle, Hallelujah

The Holy Gospel of our Lord Jesus Christ According to John 2:1-11 People: **Glory to you Lord Christ.**

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you."

Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

After the Gospel, the Reader says,

The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

The Sermon

The Rev. Reagan Gonzalez, Rector

Originally the entire service was viewed as our confession of faith. But, since the Sixth Century, the church has recited the Nicene Creed at the Eucharist. The word creed comes from the Latin credo for “believe.”

“We believe” in this sense means, “These are the things that we, as a community, set our hearts upon.” It is a statement about faith, and the language of the Creed is very densely packed with theological meaning.

Sometimes when we are having trouble with particular statements in the Creed, it is comforting to have the whole community to carry the faith along as we struggle.

The Nicene Creed describes the church as catholic, which means universal. The church is catholic when it proclaims the whole faith to all people. It is not a specific reference to the Roman Catholic Church.

The Prayers of the People gather our prayers in several categories: the Church, the world, the sick and needy, and the dead.

The Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father.

Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The Prayers of the People Form IV, BCP page 388

The people may kneel, stand, or sit as able

Read by Gaye Leia King

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Lord, in your mercy

Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. We pray especially for Sean, our Presiding Bishop; David, our Bishop; Angela, our Bishop Suffragan-elect, Reagan, our priest; Jennifer, Jude, and Emily, our seminarians; and all other ministers of the church;

Lord, in your mercy

Hear our prayer.

Give us all a reverence for creation. Stir up in us a thirst for justice that protects the earth and all its resources, so that we may leave to our children’s children the legacy of beauty and abundance that you have given us.

Lord, in your mercy

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Lord, in your mercy
Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit, especially those from our parish family: Kimberly, Garnet, Kes, Carolyn, Audie, Emmet, Mary, Laureen, Rick, Kathy, Michael, Mark, Mike, Joseph, Kathryn, Suzanne, James, Robin, Erica, Edna, Sue, Terri, and Peter; and those we name either silently or aloud _____ (*silence is then kept for a time*). Give them courage and hope in their troubles, and bring them the joy of your salvation.

Lord, in your mercy
Hear our prayer.

We commend to your mercy all who have died, especially those we name either silently or aloud _____ (*silence is then kept for a time*); that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Lord, in your mercy
Hear our prayer.

The Celebrant prays a concluding Collect.

Response to the Prayers of the People

With One Voice #738 Healer of Our Every Ill

Healer of our every ill, light of each tomorrow, give us peace beyond our fear and hope beyond our sorrow. Give us strength to love each other, every sister, every brother, Spirit of all kindness, be our guide. Healer of our every ill, light of each tomorrow, give us peace beyond our fear and hope beyond our sorrow.

We sin when we act, or fail to act, in ways that disrupt our relationship with God and with other people. We find ourselves doing this again and again—both individually, and as a group.

We come together each week and confess this sin to God, with the intention to improve and to turn back to God. We have the courage to make this confession because we have been assured by Jesus that when we confess and repent (turn around), God will forgive us.

The Confession of Sin

The people may kneel, stand, or sit as able

Celebrant: Let us confess our sins against God and our neighbor.

Minister and People:

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.

The Absolution

In the Peace, we affirm our reconciliation with one another as preparation for receiving communion. (See Matthew 5: 23-24.) There are no set words to use in greeting each other. "Peace," "God's peace," and "Peace be with you" are all commonly used.

Now we come to the second act in the drama with "The Liturgy of the Table." It is based on Jewish fellowship meals, particularly the Passover observance. (See Exodus 12 to understand this part of our Biblical history.) This second half of the service is not communion in and of itself. It is the whole service, both acts of the drama make up the Eucharist.

This second act begins with the offertory. Here we give back to God from the gifts God has given us. Our stewardship offering is the first of four actions in the Eucharist. Just as scripture tells us that Jesus took, blessed, broke and gave the bread and wine. So this first of our four actions is for the priest to take the bread and wine and set the table. When we gather together we remember Jesus.

Guests are invited, but certainly not expected, to participate in making this offering.

Also known as Holy Communion, or The Lord's Supper, Eucharist comes from the Greek word meaning "thanksgiving." In the Eucharist, we give thanks for what God has done for us in Jesus Christ.

The Sanctus (Holy, holy holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary.

The Peace

All stand.

The Celebrant says to the people: The peace of the Lord be always with you.

People: **And also with you.**

Announcements

Birthdays/Anniversaries/Milestones

The Gathering Song

With One Voice #631 Shine, Jesus, Shine

Shine, Jesus Shine, fill this land with the Father's glory; blaze, Spirit blaze set our hearts on fire. Flow, river flow, flood the nations with love and mercy; send forth your Word, Lord, and let there be light .

THE LITURGY OF THE TABLE

The Holy Communion

The Celebrant may begin the Offertory with one of the sentences on BCP page 376, or with some other sentence of Scripture. During the Offertory, a hymn, psalm, or anthem may be sung.

Offertory Anthem.....Deep Within by David Haas

The Doxology.....Last uns erfreuen

Praise God, from whom all blessings flow; Praise him, all creatures here below, Alleluia! Alleluia! Praise God, the source of all our gifts! Praise Jesus Christ, whose power uplifts! O praise Him! O Praise Him! Alleluia! Alleluia! Alleluia!

The Great Thanksgiving

Eucharistic Prayer B (BCP p. 367)

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them up 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

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

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.

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:

Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own. We don't just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine and eat and drink.

A sacrament is an outward and visible sign of an inward and spiritual grace. Here we are reminded that we receive this sacrament not for our benefit alone, but to strengthen us to do the work of God in the world.

One ironclad requirement for the celebration of the Eucharist in the Episcopal Church is the use of the words Jesus used at the Last Supper, as recorded in Scripture (the "**words of institution**") This prayer combines elements from Matthew and Luke.

The priest prays for the Holy Spirit to bring the Real Presence of Jesus into the bread and the wine.

While the bread and wine remain the bread and wine, they are not unchanged. The significance of the bread and wine for those partaking of them changes radically. The elements of communion become the outward signs of inward grace. That grace, or gift from God, is Jesus' **real presence** in the Eucharist through the power of the Holy Spirit.

The Great Amen is the only word in the BCP in all capital letters. In it we all join in asking Jesus to be present in the bread and the wine—the Body and the Blood.

Sanctus

Music by The Rev. Matt Wise

F E^b B^b F F E^b B^bE^b B^b
 Ho - ly, Ho - ly, Ho - ly Lord God of Po - wer and might

9 F E^b B^b F
 Hea - ven and earth are full of your glo - ry.

13 E^b B^b E^b F
 Ho - san - nah to the Fa - ther of light.

18 E^b B^b E^b B^b
 Bles - sed is the One who comes in the name of the

22 F E^b B^b E^b F
 Bles - sed is the One who comes in your name.
 Lord. D.C.

Ho - ly, Ho - ly, Ho - ly Lord God of Po - wer and might

9 F E^b B^b F
 Hea - ven and earth are full of your glo - ry.

13 E^b B^b E^b F
 Ho - san - nah to the Gi - ver of light.

*The people stand or kneel as able.
 Then the Celebrant continues*

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

At the following words concerning the bread, the Celebrant is to hold it, or to 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.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

The Lord's Prayer follows. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, which is also essential to our getting through the day.

The breaking of the bread, also called **the Fraction**, both recalls Jesus breaking bread at the Last Supper, and it also reminds us that Jesus' body was broken on the cross for us. Therefore we keep a moment of silence for prayers of awe and gratitude.

We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us.

At Reconciliation we greet one another at the Communion rail. This tradition began when the priest was getting the congregation used to The Peace, which was a new liturgical act in the 1979 Book of Common Prayer. The Greeting changes with each liturgical season, helping ground us in the ways that Jesus meets us in the variety and depth of the human condition (Advent waiting, Easter celebration, the grief of Good Friday, and so on).

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

Celebrant and People

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

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

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

The Lord's Prayer

Music by Cindy Sanchez

Our father, which 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 as we forgive our debtors.

Lead us not into temptation but deliver us from evil.

For this is the kingdom, the power and the glory forevermore. Amen.

Fraction Anthem

Circle Me

The Invitation

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

All are invited to the table of our Lord—not just Episcopalians. Age, confirmation, and communion instruction are not a factor.

As the celebration ends, we are charged to “Go in Peace to love and serve the Lord.” The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

The final act of our common worship is the dismissal. It is not an afterthought, but an integral part of the service; in fact, the word “Mass” comes from the Latin words “missa est” - “you are sent”. Jesus’ final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded.

You are sent.

GO!

Hold out your hands, and you will be fed. Help the cupbearer by guiding the chalice to your lips by the base. It is completely permissible to kneel or to stand at the altar rail. Do not take physical risks to assume a particular posture.

Gluten-free wafers and non-alcoholic wine are available, just let the ministers know at the rail.

You may drink from the common cup (chalice) or intinct (dip) your bread in the intinction cup.

Not to worry—you have fully received Communion if you have received only the bread or wafer.

If you would prefer to receive a blessing, just cross your arms across your chest, and the priest will ask God’s blessing upon you.

If you are differently abled and need to be served communion in your pew let an usher know and the priest will come to you.

The Greeting at the Rail

Greeting: God’s glory shines among us.

Response: Thanks be to God.

Communion Music Hymnal 1982 #138 All praise to you, O Lord

Sending Forth of Eucharistic Visitors

If Eucharistic Visitors are to be sent forth, they are commissioned with the following form:

Celebrant and People: In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ’s body and blood. We who are many are one body, because we all share one bread, one cup.

After Communion the Celebrant says:

Celebrant: Let us pray.

Celebrant and People:

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.

The Blessing

The Bishop, when present, or the Priest, may bless the people.

Closing Hymn.....With One Voice #755 We Are All One In Mission

The Dismissal

Celebrant: Go in peace to love and serve the Lord.

People: **Thanks be to God.**

Today’s altar flowers are given to the glory of God.

Serving and Ministering Today

January 19, 2024

Verger: Bill Miller

Lectors: Brandi Simpson

Prayers of the People: Brad Coffey

Chalice: Rusty Wilson

Intincter: Brandi Simpson

Altar Guild: Team I (Margaret Lewis Team)

Usher: Fred Spartz

10:30 am

Verger: Bill Miller

Livestream: Nathan Roller, Christie Smith

Lectors: Marise Melson, Gaye Leia King

Prayers of the People: Sidney Burnette

Intincter: Timothy Webber

Chalice: Pat Patterson

Acolytes: Rhodes Shay, Bennet Shay

Altar Guild: Team I (Margaret Lewis Team)

Ushers: Suzanne Scott (lead), Eddie Cox, Bill Schiller

Greeters: Pat Patterson (lead), Bryna Nation

Godly Play: Terry Arata-Maiers, Kitty Flores

Breakfast: Matthew 25 Team

Coffee Hour: Gaye Leia King, Janice Lenz

New Directory

Our new 2025 directories are ready! They are in Brown Hall for a suggested donation of \$5 for a color copy and \$2 for a black and white copy.

If you see an error or were not listed, email Erica at erica@cor-satx.org and we can make an announcement in the Wednesday email.

Annual Parish Meeting and Lunch Sunday, January 26 after the 10:30 service

Mark your calendars for the Reconciliation annual meeting! The meeting is an important time for parishioners to come together to hear updates from the past year, to honor outstanding efforts from the past year, and to learn about and discuss plans for the new year. We will vote in new Vestry members, and review the budget. Every parishioner is encouraged to attend!

For lunch, we will provide baked potatoes and toppings. Reconcilers are encouraged to bring a salad/soup/chili side dish or dessert to share. We will hear an update on the Playground and share how you can help complete our goal.

Tai Chi Class - Start February 1st

Exercise Class New Days: Classes will move to Saturdays at 10 am in the Children and Youth building. First class for the new year will be on February 1st.

Cursillo #295 March 13-16, 2025

Cursillo #295 is now open for registration! To register, please go to <https://www.dwtx.org/events/cursillo-295>. Cursillo (a Spanish word meaning "little course") gives church members the tools and "rules of life" to enthusiastically share the joys of knowing Christ with others in their everyday environments.

Young-ish Adults, Sat. Jan. 25, 7pm

Young(ish) Adults, please mark the 4th Saturday of each month on your 2025 calendar, excluding May and December. In January, we will meet at the library at Rec for pizza and games. If you have an idea for February or are interested in hosting, please reach out to Vanessa Gill or April Toman. If you haven't joined the conversation on GroupMe yet, scan the QR code in the Wed. email.

Food Insecurity Ministry

Thank you all so much for your generous outpouring of donations for the Little Food Pantry. Please continue to donate goods for the Little Pantry. We have seen a lot of requests lately.

If you are interested in being on the committee, please email Jude at jude@cor-satx.org.

Meditation Circle

Join our newly formed Meditation Circle **Fridays at 10am in the church**. Anyone can meditate; it's simple, but not easy. The group will hear and discuss a reading, reflection, poetry, or scripture for 30 minutes and meditate in silence for 30 minutes. Come learn about and explore the spiritual practice of meditation and through it to experience the contemplative dimension of spirituality. All are welcome.

Check-In Buddies

Worried about some of our parishioners who live alone? Would like to connect more with our members but don't always have the time to attend events? Become a Check-In Buddy!! This is for all parishioners no matter your age! What is a check-in buddy? Be available at least once a day to receive a call or text from someone who lives alone so they can "check in" with you. Just a quick phone call every day to let you know they are ok. If interested in being a Check-In Buddy, email jude@cor-satx.org.

Rec Sunday Suppers: "Gather and Grace" 5:30pm—7:30pm

Once a month beginning February 16th, all are invited to gather on Sunday evenings to worship, connect, and share supper together. We will have a taco bar, contemporary music, and will share Eucharist together.

Dinner Dudes

All gentlemen of the parish are welcome to join us on **Thursday, January 23rd** from 6pm-8pm at Azro Authentic Afghan Cuisine, 2211 NW Military Hwy #131, San Antonio, TX 78213. RSVP to bill@cor-satx.org.

Dinner Dames!

Please join us on January 24 from 6-8 pm at La Fonda Alamo Heights (8633 Crownhill Blvd). Please RSVP using the Wed. email.

Adult Formation

Light in Ordinary Times-Beginning January 19th at 9:15am Alban Classroom

Join Rev. Reagan for this Epiphany class on how we can apply the stories from Luke into our everyday lives. What does it really mean to rest and pause, to surrender control, to listen, to find joy and more.

We'll dive into the context of the scriptural text, and also be listening for the revelation that the Holy Spirit gifts us through the text for today's world.

Journey in Faith Group- Sundays at 9:15am in the Library

January 19th - Genesis Chapters 46, 47, 48

January 26th - Genesis Chapters 49, 50 & Afterword

February 2nd - Genesis wrap-up with Ken Sullivan

February 9th - We will begin our new book, *Uncommon Ground: Living Faithfully in a World of Difference* by Timothy Keller

Family Ministries

Learners and Childcare, 8:45am– 12:15pm, Nursery

We are offering a full morning of Sunday School, music, play-based learning, crafts, and chapel for preschoolers and kindergarteners.

Our nursery is open to infants and toddlers and offers an inviting space and amazing caregivers

Maker's Space, 9:15am, Youth Building

Elementary students 1st through 5th Grade are invited to explore, reflect, and create unique biblically based projects using the concepts of engineering.

Youth Discipleship. 9:15am, Youth Building

Middle School and High School Students are invited to gather up into separate discussion pods each Sunday from 9:15am to 10:15am. Concepts of faith and identity will be the focus of these sessions. High School and Middle School students will also have the opportunity to begin discerning confirmation. Middle School and High School Students are invited to gather up into separate discussion pods each Sunday from 9:15am to 10:15am. Concepts of faith and identity will be the focus of these sessions. High School and Middle School students will also have the opportunity to begin discerning confirmation.

Family Camp at Mustang Island

Reconciliation is headed to the beach this summer! Join Rev. Reagan and her family for Summer Session 4, June 19th-June 22nd at The Mustang Island Conference Center. "Mustang Island" is one of three Diocese of West Texas camps that individuals and families can enjoy for rest and relaxation. Reserve your spot today at www.DWTX.org and stay tuned for more during Camp Sunday, February 2nd at Reconciliation!

Today at Reconciliation

Formation

Childcare and Early Learning: ages infant-kinder, 8:45am-12:15pm, Children's Building

Maker's Space for ages 6-11, 9:15am, Children's Building

4yrs-4th Grade: Godly Play during the 10:30am service

Adults: Journey in Faith Group in Library

Adults: Light in Ordinary Times w/Rev. Reagan in Alban

Middle School Youth Discipleship Gathering 9:15am, Youth Building

High School Discipleship Gathering 9:15am, Youth Building

Fellowship

Breakfast in Brown Hall, 8:40am-9:30am

Coffee Hour after the 10:30 service

Busy Hands Club during Coffee Hour

Use this QR code to make a donation to Rec via PayPal.



Use this QR code to fill out a Newcomer Card online!



The Episcopal Church of Reconciliation

8900 Starcrest Drive, San Antonio, TX 78217
Phone: (210) 655-2731

www.cor-satx.org

Church Office Hours:
Tuesday – Friday, 9:00am – 3:00pm

Have questions? Email us at:
info@cor-satx.org

Reconciliation Vestry and Officers

Through 2024

Priscilla Coppock, *Clerk*
Katheryn Cox
Jann Steed, *Junior Steward*
April Toman, *Senior Steward*
Timothy Webber

Through 2025

Susan Ennis
Bryna Nation
Roderick "Pat" Patterson

Through 2026

Teresa Gray
Sonia Suire
Suzanne Scott, *Treasurer*
Mike Moneer, *Assistant Treasurer*

Reconciliation Staff

The Rev. Reagan Gonzalez, Rector
Erica Valle, Parish Administrator
Rusty Wilson, Administrative Assistant
Tamara Talasek, Director of Family Ministries
Jude Castillo, Director of Elder Ministries & Outreach
Cindy Sanchez, Music Director
Mary Hitt, Financial Administrator
Bill Swann, Finance and Facilities Manager
Richard Davila, Handyman/Sexton
Idalia Davila, Caretaker

Meet with Rev. Reagan+!

Rev. Reagan is available to meet for casual get togethers, pastoral concerns, idea sharing, or whatever is on your heart.

You can call the office, email her, or put yourself on her calendar through Calendly.

Use this link or the QR code to make an appointment.



Reagan's email: rector@cor-satx.org