



GRACE COVENANT

PRESBYTERIAN CHURCH

Service of Worship January 18, 2026 9:30am
Second Sunday after the Epiphany

Gathering

PRELUDE

“Deep River”

African-American Spiritual based on Joshua 3

arr. John Leavitt

Linda Dover, organist

WELCOME & ANNOUNCEMENTS

Rev. Karen Wright

*CALL TO WORSHIP

Revelation 22:1–2

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month, and the leaves of the tree are for the healing of the nations.

*HYMN 403

“Open Now the Gates of Beauty”

UNSER HERRSCHER

CALL TO CONFESSION

Emily Nelson Dixon

Friends in Christ, we are called to live the justice we proclaim, yet too often we benefit from systems that harm others. Trusting in God’s mercy rather than our own righteousness, let us confess our sin and seek the grace to be changed.

PRAYER OF CONFESSION *(Together)*

Most Holy and Merciful God: we have condemned racial injustice in our pronouncement, yet we cling to the privileges derived from social inequities. All too often we are blind to our complicity in maintaining systems of oppression and deferring the hopes and dreams of the oppressed for freedom. Give us the

courage to name our sin, give us the strength to claim responsibility for our actions. Give us the grace to pay the price for changing our behavior. Through Jesus Christ we pray. Amen.

ASSURANCE OF FORGIVENESS

Christ is our peace; those who are divided He has made one. He has broken down the barriers of separation by His death and has built us up into one body, with God. To all who repent and believe He has promised reconciliation. Friends, believe the good news of the gospel,

ALL: In Christ we are all forgiven.

SACRAMENT OF BAPTISM

Finnegan Hussey

A TIME WITH THE CHILDREN

(Children ages 4 through 1st grade may go to Awakening to Worship, our child-friendly worship time. Greeters at the back of the Sanctuary will go with children to Room 12 downstairs where parents may pick up their children following worship. Our Nursery welcomes young children and our ushers can assist families to the nursery located in the children's wing. Worship bags are available for children who stay in worship.)

SHARING THE PEACE OF CHRIST

ONE: May the peace of Christ be with you.

ALL: And also with you and all others!

*RESPONSE 583

"Gloria"

PRAYERS OF THE PEOPLE AND THE LORD'S PRAYER

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

A CALL TO STEWARDSHIP

OFFERING OF GIFTS AND MUSIC

"Just a Closer Walk with Thee"

arr. Chuck Marohnic

Linda Dover, piano

Equipping

The Gospel of Freedom *Remembering the Witness and Ministry of Dr. Martin Luther King, Jr.*

I.

Scripture Reading: Romans 12:1–2, 9–18

Caitlin Hussey

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all.

Reader:

Kelly Scarborough

“Transformed Non-Conformist”

Montgomery, Alabama

November 1954

We need to recapture something that the early Christians had. They went out aglow with a radical gospel. They were nonconformists in the truest sense of the word. They never allowed their actions to be shaped by the mundane patterns of this world. They were willing to sacrifice fame or fortune or life itself for a cause they knew was right. They were quantitatively small but qualitatively big. In those days Christianity was powerful. It stopped barbaric evils like infanticide and brought an end to the bloody gladiatorial shows. Its views on war were clearly known because of the refusal of every Christian to take up arms. At that time the church was still a numerical minority. But then it began to grow in numbers until it finally captured the Roman Empire. Gradually it became so entrenched in wealth and worldly prestige that it began to dilute the strong demands of the gospel and to conform to the status quo of the world. Ever since that time the church has been like a weak and ineffectual trumpet making uncertain sounds, rather than a strong trumpet sounding a clarion call for truth and righteousness. If the

church of Jesus Christ is to regain its power, and its message its authentic ring, it must go out with a new determination not to conform to this world.

Musical Response:

“Give Me Jesus”

arr. Mark Patterson

Chancel Choir

Miles McDonald, saxophone

*In the morning when I rise,
Give me Jesus.*

*You can have all this world,
Give me Jesus.*

*And when I feel afraid,
Give me Jesus.*

*You can have all this world,
Give me Jesus.*

*And when the trumpet sounds,
Give me Jesus.*

*You can have all this world,
Give me Jesus.*

II.

Scripture Reading: Acts 16:16–28

Bradley Stromberg

When they had brought them before the magistrates, they said, “These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe.” The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all of the doors were opened, and everyone’s chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, “Do not harm yourself, for we are all here.”

Reader:

Mac Fetchling

“Letter From Birmingham City Jail”

Birmingham, Alabama

April, 1963

...I am in Birmingham because injustice is here. Just as the eighth century prophets left their little villages and carried their "thus saith the Lord" far beyond the boundaries of their hometowns; and just as the Apostle Paul left his little village of Tarsus and carried the gospel of Jesus Christ to practically every hamlet and city of the Graeco-Roman world, I too am compelled to carry the gospel of freedom beyond my particular hometown. Like Paul, I must constantly respond to the Macedonian call for aid. Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives in the United States can never be considered an outsider anywhere in this country.

Musical Response: Hymn #770 "I'm Gonna Eat at the Welcome Table" (vs. 1,3,5)

770 I'm Gonna Eat at the Welcome Table

1 I'm gon-na eat at the wel-come ta - ble;
 2 I'm gon-na eat and drink with my Je - sus;
 3 I'm gon-na join with sis - ters, broth - ers;
 4 Here all the world will find a wel - come;
 5 We're gon-na feast on milk and hon - ey;

I'm gon-na eat at the wel-come ta - ble, Al - le - lu - ia.
 I'm gon-na eat and drink with my Je - sus, Al - le - lu - ia.
 I'm gon-na join with sis - ters, broth - ers, Al - le - lu - ia.
 here all the world will find a wel-come, Al - le - lu - ia.
 we're gon-na feast on milk and hon - ey, Al - le - lu - ia.

I'm gon-na eat at the wel-come ta - ble; I'm gon - na
 I'm gon-na eat and drink with my Je - sus; I'm gon - na
 I'm gon-na join with sis - ters, broth - ers; I'm gon - na
 Here all the world will find a wel - come; here all the
 We're gon-na feast on milk and hon - ey; we're gon - na

eat at the wel - come ta - ble, Al - le - lu - ia.
 eat and drink with my Je - sus, Al - le - lu - ia.
 join with sis - ters, broth - ers, Al - le - lu - ia.
 world will find a wel - come, Al - le - lu - ia.
 feast on milk and hon - ey, Al - le - lu - ia.

The image of a great feast showing God's welcome of all people was part of Jewish tradition (Isaiah 25:6-9) and underlies Jesus' parable of the Great Banquet (Luke 14:15-24). Such equality remains as unknown to many people today as it was to the slaves who created this spiritual.

TEXT: African American spiritual, alt.
 MUSIC: African American spiritual; arr. Carl Diton, 1980, alt.
 Music Arr. © 1930, ren. G. Schirmer, Inc.

WELCOME TABLE
 Irregular

They hate the one who reproves in the gate, and they abhor the one who speaks the truth. Therefore because you trample on the poor, and take from them levies of grain, you have built houses of hewn stone, but you shall not live in them; you have planted pleasant vineyards, but you shall not drink their wine. For I know how many are your transgressions, and how great are your sins—you who afflict the righteous, who take a bribe, and push aside the needy in the gate. Therefore the prudent will keep silent in such a time, for it is an evil time.

Seek good and not evil that you may live; and so the Lord, the God of hosts, will be with you, just as you have said. Hate evil and love good, and establish justice in the gate...

Let justice roll down like waters, and righteousness like an ever-flowing stream.

Reader:

Patrick O'Halloran

"Letter From Birmingham City Jail"

Birmingham, Alabama

April, 1963

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the last few years I have been gravely disappointed with the white moderate who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says, "I agree with your goals, but I can't agree with your methods of direct action."; who paternalistically feels that he can set a timetable for another man's freedom; who lives by the myth of time and who constantly advises the Negro to wait until a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

...I gradually gained a bit of satisfaction from being considered an extremist. Was not Jesus an extremist in love—"Love your enemies and pray for them that spitefully use you." Was not Amos an extremist for justice—"Let justice roll down like waters, and righteousness like a mighty stream... So the question is not whether we will be extremist, but what kind of extremist will we be. Will we be extremists for hate or extremists for love? Will we be extremists for the preservation of injustice, or will we be extremists for the cause of justice.

Musical Response: 792

"There is a Balm in Gilead"

IV.

Scripture Reading: Psalm 62:1–3, 5–7

Liam Hussey

*For God alone my soul waits in silence; from him comes my salvation.
God alone is my rock and my salvation, my fortress; I shall never be shaken.
How long will you assail a person, will you batter your victim, all of you,
as you would a leaning wall, a tottering fence?*

*For God alone my soul waits in silence, for my hope is from the Lord.
God alone is my rock and my salvation. my fortress; I shall not be shaken.
On God rests my deliverance and my honor; my mighty rock, my refuge is in God.*

Reader:

Meredith Watson

"Letter From Birmingham City Jail"

Birmingham, Alabama

April, 1963

I must close now. But before closing I am impelled to mention one other point in your statement that troubled me profoundly. You warmly commended the Birmingham police force for keeping "order" and "preventing violence." I don't believe you would have so warmly commended the police force if you had seen its angry violent dogs literally biting six unarmed, nonviolent Negroes...

I wish you had commended the Negro sit-inners and demonstrators of Birmingham for their sublime courage, their willingness to suffer and their amazing discipline in the midst of the most inhuman provocation. One day the South will recognize its real heroes. They will be the James Merediths, courageously and with a majestic sense of purpose facing jeering and hostile mobs and the anguishing loneliness that characterizes the life of the pioneer. They will be old oppressed battered Negro women, symbolized in a seventy-two year old woman of Montgomery, Alabama, who rose up with a sense of dignity and with her people decided not to ride segregated buses and responded to one who inquired about her tiredness with ungrammatical profundity: "My feet is tired, but my soul is rested."

Musical Response:

"Come Peace of God"

Eugene Butler

Chancel Choir

*Come, peace of God, and dwell again on earth;
come, with the calm that hailed Thy Prince's birth.
Come with the healing of Thy gentle touch,
come, peace of God, that this world needs so much.*

*Break every weapon forged in fires of hate;
turn back the foe that would assail Thy gate.
Where fields of strife lie desolate and bare,
take Thy sweet flowers of peace and plant them there.*

*Bring selfish lives from shadowlands of loss
into the radiance of the Savior's cross:*

*where in that gift, so precious, yet so lone,
life finds its brotherhood and love its throne.*

*Come, blessed peace, as when in hush of eve
God's benediction falls on souls who grieve;
As shines a star when weary day departs,
come, peace of God, and rule within our hearts.*

Scripture Reading: Micah 4:1–5

Emily Nelson Dixon

*In days to come the mountain of the Lord's temple
shall be established as the highest of the mountains,
and shall be raised up above the hills.
Peoples shall stream to it, and many nations shall come and say:
"Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways and that we may walk in his paths."
For out of Zion shall go forth instruction,
and the word of the Lord from Jerusalem.
He shall judge between many peoples,
and shall arbitrate between strong nations far away;
they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more;
but they shall all sit under their own vines
and under their own fig trees,
and no one shall make them afraid;
for the mouth of the Lord of hosts has spoken.*

Reader:
Nobel Prize Acceptance Speech
Oslo, Norway
December, 1964

Video of Rev. Dr. Martin Luther King, Jr.

I accept this award today with an abiding faith in America and an audacious faith in the future of mankind. I refuse to accept despair as the final response to the ambiguities of history. I refuse to accept the idea that the "isness" of man's present nature makes him morally incapable of reaching up for the eternal "oughtness" that forever confronts him. I refuse to accept the idea that man is mere flotsam and jetsam in the river of life that surrounds him. I refuse to accept the idea that mankind is so tragically bound to the starless midnight of racism and war that the bright daylight of peace and brotherhood can never become a reality.

I refuse to accept the cynical notion that nation after nation must spiral down a militaristic stairway into the hell of thermonuclear destruction. I believe that unarmed truth and unconditional love will have the final word in reality. That is why right temporarily defeated is stronger than evil triumphant.

I believe that even amid today's mortar bursts and whining bullets, there is still hope for a brighter tomorrow. I believe that wounded justice, lying prostrate on the blood-flowing streets of our nation, can be lifted from this dust of shame to reign supreme among the children of men.

I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits. I believe that what self-centered men have torn down men other-centered can build up. I still believe that one day mankind will bow before the altars of God and be crowned triumphant over war and bloodshed and nonviolent redemptive goodwill will proclaim the rule of the land. "And the lion and the lamb shall lie down together and every man shall sit under his own vine and fig tree and none shall be afraid." I still believe that we shall overcome.

Musical Response: Hymn 379

"We Shall Overcome" (vs. 1,3,5)

We Shall Overcome

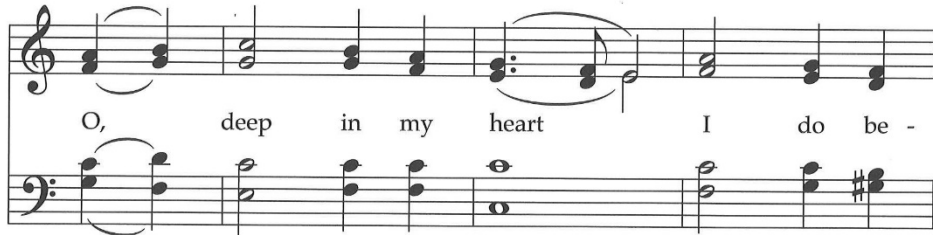


1 We shall o - ver - come; we shall o - ver - come;
 2 We'll walk hand in hand; we'll walk hand in hand;
 3 We shall live in peace; we shall live in peace;
 4 We are not a - fraid; we are not a - fraid;
 5 God will see us through; God will see us through;



we shall o - ver - come some - day.
 we'll walk hand in hand some - day.
 we shall live in peace some - day.
 we are not a - fraid to - day.
 God will see us through to - day.

Refrain



O, deep in my heart I do be -



lieve we shall o - ver - come some - day!

Though now associated primarily with the Civil Rights Movement of the mid-20th century, this spiritual most likely dates from the days of the slave trade; and similarities with the tune SICILIAN MARINERS (see no. 546) suggest that it might have been a worksong aboard slave ships.

TEXT: African American spiritual

MUSIC: African American spiritual; arr. William Farley Smith, 1986

Music Arr. © 1989 The United Methodist Publishing House (admin. The Copyright Company)

WE SHALL OVERCOME

Irregular

Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho, and the Lord showed him the whole land... The Lord said to him, “This is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, ‘I will give it to your descendants’: I have let you see it with your eyes, but you shall not cross over there. Then Moses, the servant of the Lord, died there in the land of Moab, at the Lord’s command.

Reader:

Video of Rev. Dr. Martin Luther King, Jr.

“I See the Promised Land”

Memphis, Tennessee

April, 1968

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

Sending

*HYMN 339

“Lift Every Voice and Sing”

LIFT EVERY VOICE

339 Lift Every Voice and Sing

1 Lift ev - ery voice and sing till earth and heav - en
 2 Ston - y the road we trod, bit - ter the chas - tening
 3 God of our wea - ry years, God of our si - lent

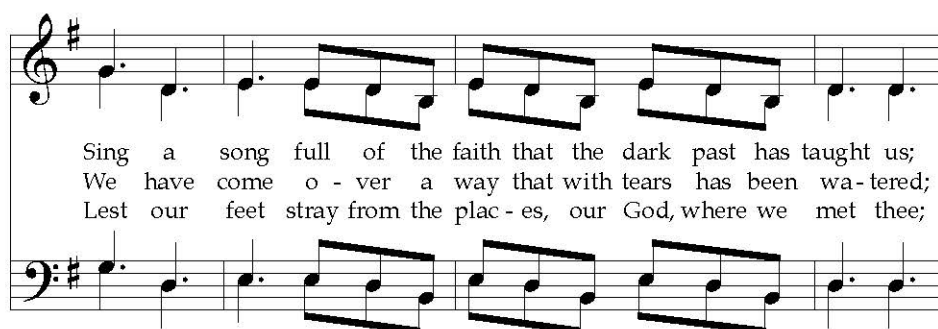
ring, ring with the har - mo - nies of lib - er -
 rod, felt in the days when hope un - born had
 tears, thou who hast brought us thus far on the

ty. Let our re - joic - ing rise high as the lis - tening
 died. Yet, with a stead - y beat, have not our wea - ry
 way; thou who hast by thy might led us in - to the

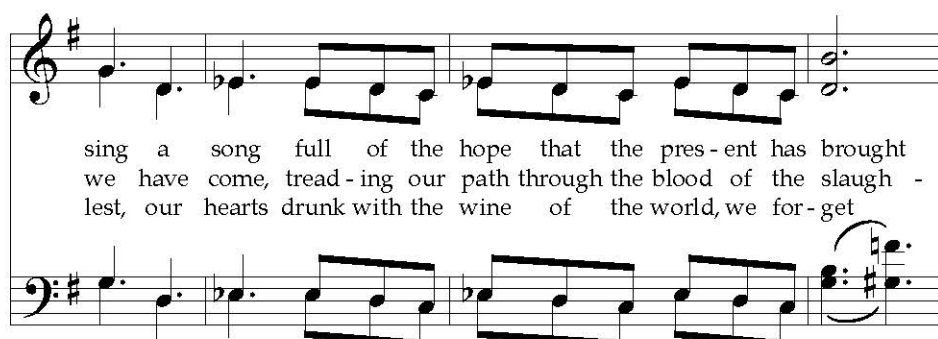
skies; let it re - sound loud as the roll - ing sea.
 feet come to the place for which our par - ents sighed?
 light, keep us for - ev - er in the path, we pray.

Initially a poem for a school assembly at which Booker T. Washington spoke on Lincoln's birthday in 1900, this text and tune have gained national recognition and devotion, not only within the African American community, but also among all who seek liberation from oppression.

THE LIFE OF THE NATIONS




Sing a song full of the faith that the dark past has taught us;
We have come o - ver a way that with tears has been wa - tered;
Lest our feet stray from the plac - es, our God, where we met thee;



sing a song full of the hope that the pres - ent has brought
we have come, tread - ing our path through the blood of the slaugh -
lest, our hearts drunk with the wine of the world, we for - get



us. Fac - ing the ris - ing sun of our new day be -
tered, out from the gloom - y past, till now we stand at
thee; shad - owed be - neath thy hand may we for - ev - er



gun, let us march on, till vic - to - ry is won.
last where the white gleam of our bright star is cast.
stand, true to our God, true to our na - tive land.

CHARGE AND BENEDICTION

Rev. Karen Wright

As the Savior so taught ...
go now and overcome.
Overcome racial hatred with love and understanding.
Overcome sexism with mutual honor and respect.
Overcome social inequities
with fair and equal educational and employment opportunities.
Overcome mean-heartedness with a kind word or good deed.
Overcome war, poverty, hunger, and suffering
throughout our urban streets and lands abroad,
by sharing the love of Christ Jesus with your neighbor.
Go now and overcome!

—adapted from **The AfricanAmericanLectionary.org**. Posted on **Martin Luther King, Jr. Day Worship Resources**, on the Disciples of Christ **Council on Christian Unity** website.

POSTLUDE

“Lord, Revive Us”
The Revivalist, 1868

Gilbert J. Martin
Linda Dover, organist

**Stand in body or spirit*

GOD’S PEACE TO YOU

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ANNOUNCEMENTS

***“Do not neglect to show hospitality to strangers, for by doing that
Some have entertained angels without knowing it.” — Hebrews 13:2***

WELCOME TO WORSHIP! Thank you for worshipping with us today.

ELDER ON DUTY: Andrew Sellers

HEAD USHER: Eric Burdette

HEARING ASSIST DEVICES ARE AVAILABLE. Please ask at the sound booth.

NURSERY CARE is available during worship, located in Room 22 in the east wing.

RECORD YOUR ATTENDANCE AT TODAY'S WORSHIP SERVICE WITH OUR VIRTUAL ATTENDANCE PAD: Click this link: <https://bit.ly/GCPCattendance>, or scan the QR Code.



CONTACTING STAFF: The main office is open 8am–4pm, M–F. To reach a staff member by e-mail:

- **Rev. Karen Wright (Designated Pastor):** karen.wright@gcpc.org
- **Emily Nelson Dixon (Dir. of Christian Education):** emily.dixon@gcpc.org
- **Patrick O'Halloran (Dir. of Music Ministries):** patrick.ohalloran@gcpc.org
- **Patrick Bell (Office Admin.):** patrick.bell@gcpc.org
- **Tara Hyder (Finance Admin.):** finance@gcpc.org
- **Jason Turner (Audio/Technical Dir.):** E-mail both darktrainfilms@gmail.com & gcpc.media@gmail.com.

"Pray for one another" — James 5:15

We encourage you to remember the following in prayer:

All Grieving the Death of a Loved One

Surgeries/Hospitalizations/Illnesses

Cancer Treatment: Harold Farren, Tom Jennings, Trooper Shaw

Aging Challenges: Lee Will, Stewart Nelson, Charlie Bogan

Military Service: David Zak, C.J. Bradley, Seth Lorimer, Mary E. Johnson II, Alanna Funk, Shannon Lorimer, Clara Frye, Eliana Wilson. **All veterans, deployed military, and reservists.**

Peace and Relief Workers; Unemployed and Underemployed; Families Struggling with Separation and Divorce; Individuals Struggling with Depression; Those Contemplating Suicide and Those Left Behind.

Heartland Presbytery Partnership of Prayer: New Horizon Presbyterian Church, Odessa, MO

(If you have a prayer request you would like to include in the bulletin, please contact the church office at office@gcpc.org, or send to gcpc.prayers@gmail.com.)

SPOTLIGHT

REMINDER: The church offices will be closed Monday, January 19, in observance of MLK, Jr. Day.

THE ANNUAL MEETING OF THE CONGREGATION will be Sunday, January 25, immediately following worship.

OUR ANNUAL GCPC BINGO EVENT will be held on Friday, January 23, 5:30–7:30pm. Liz Chandler has graciously agreed to be our caller again! Pizza, veggies and cookies will be provided. Child care for kids age 4 and under will be available, and of course, prizes will be awarded to our BINGO winners. Please sign up for BINGO, and child care as needed, today and January 18 at church, or call the church office by Monday, January 19. Come beat the winter BLAHS with BINGO!

GET READY FOR SOME WINTER FUN! Everyone is invited to the GCPC Winter Olympics on Saturday, January 31, 4–6pm. Gather your crew and form a team to compete in a friendly showdown for bronze, silver, and gold medals! Teams will take on six Olympic-inspired events — a mix of three brain-teasing challenges and three action-packed physical events. Teams can be any size, so bring your best thinkers and at least one teammate who's ready to get moving! Form a team of any kind. Your team might be comprised of your immediate family, part of your covenant group, church committee, those you sit by at worship or whomever you choose. Don't miss the fun — sign up today and encourage others to join you. Let's make this an unforgettable event and set an Olympic record for GCPC attendance! You can find more detail on our registration form here: gcpc.org/olympics. RSVPs requested by January 24.

SAVE THE DATE! The annual Covenant Group Brunch Potluck is Sunday, February 22, directly following worship.

ADULT

ADULT CHRISTIAN EDUCATION (January 4–February 1 | 10:45am) Start the new year by growing deeper in faith and conversation! Join one of our two adult education options:

- Half Truths (Room 3): A study of Adam Hamilton's Half Truths: God Helps Those Who Help Themselves and Other Things the Bible Doesn't Say—exploring popular sayings that sound biblical... but aren't always.
- Worship Reflections (Concourse by the coat closet): A relaxed, come-as-you-are discussion of the day's Scripture readings and sermon notes.

Come for one week or all five — everyone is welcome!

CHILDREN

VBS REGISTRATION IS OPEN! Snowball Mountain Challenge — Find your strength in God! Vacation Bible School, June 1–5, 9am–12pm, ages 4 yrs – 5th graders, and MS/HS helpers! Sign up here!

SUNDAYS IN JANUARY:

- TODAY — Worship, ATW, Regular Programming with Music & Sunday School, and SMASH (K–5th Fellowship), 4–6pm
- January 25 — Worship, ATW, Regular Programming with Music & Sunday School, then 2nd grade Communion Workshop until 2pm

YOUTH

EVERY SUNDAY:

- 9:30am Worship
- 10:45-11:05 Youth Fellowship in Youth Lounge
- 11:05-11:45 Youth Sunday School in Room 19

MLK, JR. DAY PRESBYTERY YOUTH DAY OF SERVICE & FELLOWSHIP: Monday, January 19, 8am–3:30pm. Spend MLK Jr. Day serving and having fun together in this multi-church event with other 6th–12th graders. Contact Emily for more information.

MISSION

IT'S TIME FOR ... SOUPERBOWL XL! From now through January 31, we'll collect non-perishable food items for the Renewed Hope Food Pantry at New Hope SDA Church. About 10% of Johnson County households are food insecure, and many of those households make too much money to qualify for government assistance, leaving them reliant on private charities.

In addition to helping our neighbors, we'll have fun settling some Great Food Debates, such as: Pancakes or Waffles? Bacon or Sausage? One donated item = one vote for whichever side you support!

Vote by placing your donations on the tables in the hallway between the sanctuary and Heartland Hall. Mission Team will count the votes on each table during the Sunday School hour each week and announce the winner from the previous week. If you prefer, you can also give a monetary donation by writing "Communion Offering" on your check or using the Communion Offering option in the online giving portal.

The Great Food Debate for January 19-25 is ... Pineapple on Pizza: Delicious or Disgusting? Bring those donations and say "We gotchu, baby" to our hungry neighbors. And on February 1, we'll say "TOUCHDOWN, GCPC!"

SIGN UP TO WORK WITH HABITAT KC AT GCPC — FEBRUARY 20! Use this link to sign up: <https://build.habitatkc.org/reservations/22591?auth=1762889310>. Put your name and e-mail address in the first open spot under the "Participants" heading on the left. If you'd like to help but are concerned about it being too cold to work outside - Habitat does bring in heaters for very cold days, and they will put our crew down for any inside work on the February date (i.e., in a house with walls and roof up).

We can send up to 8 people on Friday, February 20 from 8:30am to 3pm. Registration closes at 12pm, Friday, February 6; you'll get an e-mail after registering inviting you to complete the volunteer application - this must be complete by the deadline! Spots are on a first-come, first-served basis, so don't wait until the last minute.

The workday is from 8:30am–3pm, with a 30-minute onsite lunch break. Bring your own lunch and a full water bottle (extra water will be available on site).

- Construction volunteers do not need to have any prior experience in construction or bring any of their own tools; all education and tools will be provided!
- All registered volunteers will receive their assignment location via automated email 3 days prior to the volunteer day.
- In case of inclement weather, please call our Weather Hotline at 816-897-7799 to hear the recorded message for any cancellations or changes. We update the message by 7:15 a.m. each morning.
- We ask that all volunteers stay the full day, from 8:30am to 3pm.
- We highly recommend you bring a water bottle with you.
- Please wear clothes you don't mind getting dirt, mud or house paint on, and wear sturdy/closed toe & heeled shoes (NO flip flops, sandals or crocs!) If you have work gloves, please bring them.
- Dress for the weather. If there has been rain on previous days, be prepared for the sites to be muddy.
- The use, purchase and possession of alcohol, drugs and weapons are forbidden on Habitat KC property and volunteer sites.
- All volunteers must be 16 or older to volunteer. Volunteers under 18 must be accompanied by a parent or guardian.



GRACE COVENANT
PRESBYTERIAN CHURCH

11100 College Boulevard ♦ Overland Park, KS 66210
Phone (913) 345-1256 ♦ www.gcpc.org



GRACE COVENANT
PRESBYTERIAN CHURCH

2026 Upcoming Events and Services

(Save these dates)

Bingo & Pizza Night

Friday, January 23

5:30-7:30pm

*RSVP to the church office
or during worship on 1/11 and 1/18*

Annual Meeting

Sunday, January 25

Following worship

Olympic Family Event

Saturday, January 31, 4-6pm

*Sign up your family, team,
or group here at gcpc.org/olympics*

Music Appreciation Sunday

Sunday, February 8, 9:30am

Shrove Tuesday Pancake Supper

Tuesday, February 17, 5:30pm

Lent Begins - Ash Wednesday

Wednesday, February 18

Covenant Group Brunch Potluck

February 22, 2026

Following Worship

Palm Sunday

March 29, 9:30am

Maundy Thursday

Thursday, April 2, 7pm

Easter Egg Hunt

Saturday, April 4, Time TBA

Good Friday

Friday, April 3, 7pm

Easter Sunday

Sunday, April 5

9am and 11am

Youth Sunday

Sunday, April 12, 9:30am

Trivia Night

Saturday, April 18, Time TBA

Vacation Bible School

June 1-5, 9am-Noon

Register your child, or sign-up to Volunteer!

gcpc.org/vbs

*(Children and Volunteers need to
sign-up by May 1 to get a t-shirt)*

~ Please be mindful of the following deadlines for our communications publications ~

Grace Notes Weekly email newsletter - articles due to the church office by 10am, each Wednesday

Weekly church bulletin - articles due to the church office by Noon, each Wednesday

Grace Notes Monthly Newsletter - articles are due to the church office on the 3rd Tuesday of the month

Please respect the timelines needed to produce these publications. Thank you!

Details on these events and services are shared in the midweek email, bulletin, newsletter,
and Facebook and Instagram. For an online church calendar, visit gcpc.org/calendar