

ash wednesday

2.14.24 | 7pm



ST. GREGORY'S
EPISCOPAL CHURCH

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

**Welcome to St. Gregory's**

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

Our Worship

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

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

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

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

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

A Note about the Season of Lent

Lent is not about guilt, it's about healing. In Lent, we walk with Jesus toward his suffering, death, and resurrection, acts by which God took on all the evils and pains of human life. The meaning of these events touches on all the ways in which we need healing in our own lives. On each Sunday in Lent, we will focus on a different “common crisis” of our lives right now: loneliness, conflict and guilt, money and debt, the body's betrayals, and helplessness and the future. Jesus comes close to us in these crises, and we will meet him there in the scripture we read, the sermons we hear, the healing prayer and anointing we offer during communion, and in our spiritual-growth forum which begins this Sunday. We will then bring the fullness of our humanity with us to those mysterious events of Palm Sunday, Maundy Thursday, Good Friday, and Easter.

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Vestry:
Jon Dutcher, Val Seilheimer,
Rafael Orsi, Steve Truckenbrod,
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Pastoral Care Visitors:
Susie Dutcher, Fran Ingram,
Sudi Johnson, Marjie Koons,
Val Seilheimer, Cissy Singleton



LITURGY OF THE WORD

As the Altar Party enters in silence, the people stand, as they are able.

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

FIRST READING

JOEL 2:1-2,12-17

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

Blow the trumpet in Zion; sound the alarm on my holy mountain!

Let all the inhabitants of the land tremble,

for the day of the Lord is coming, it is near--

a day of darkness and gloom, a day of clouds and thick darkness!

Like blackness spread upon the mountains a great and powerful army comes;

their like has never been from of old,

nor will be again after them in ages to come.

Yet even now, says the Lord, return to me with all your heart,

with fasting, with weeping, and with mourning;

rend your hearts and not your clothing.

Return to the Lord, your God, for he is gracious and merciful,

slow to anger, and abounding in steadfast love, and relents from punishing.

Who knows whether he will not turn and relent,

and leave a blessing behind him,

a grain offering and a drink offering for the Lord, your God?

Blow the trumpet in Zion; sanctify a fast;

call a solemn assembly; gather the people.

Sanctify the congregation; assemble the aged;

gather the children, even infants at the breast.

Let the bridegroom leave his room, and the bride her canopy.

Between the vestibule and the altar

let the priests, the ministers of the Lord, weep.

Let them say, "Spare your people, O Lord,

and do not make your heritage a mockery, a byword among the nations.

Why should it be said among the peoples, 'Where is their God?'"

The Word of the Lord.

Thanks be to God.



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

PSALM 103

- 8 The Lord is full of compassion and mercy, slow to anger and of great kindness.
9 **The Lord will not always accuse us, nor remain angry for ever.**
10 The Lord has not dealt with us according to our sins, nor rewarded us according to our wickedness.
11 **For as the heavens are high above the earth, so is the Lord's mercy great upon the God-fearing.**
12 As far as the east is from the west, so far has the Lord removed our sins from us.
13 **As a parent cares for their children, so does the Lord care for the God-fearing.**
14 For the Lord indeed knows whereof we are made; and remembers that we are but dust.

THE EPISTLE

2 CORINTHIANS 5:20-6:10

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you." See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see-- we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

The Word of the Lord.

Thanks be to God.

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

SEQUENCE HYMN

Bless the Lord, my soul, and bless God's ho - ly name.

Bless the Lord, my soul, who leads me in - to life.



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

THE GOSPEL

MATTHEW 6:1-6, 16-21

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

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

Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

"So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

"And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

"And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

"Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

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

SERMON

The Rev. Dan Puchalla, Priest-in-Charge

The people stand, as they are able.

INVITATION TO THE OBSERVANCE OF A HOLY LENT

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.



The people kneel as they are able, as silence is observed.

BLESSING OF THE ASHES

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. **Amen.**

IMPOSITION OF ASHES

All are invited to the altar rail to receive ashes. If you are worshipping online, you may impose your ashes with the following words, "O God, help me to remember that I am dust, and to dust I shall return."

After the imposition of ashes, all may kneel as they are able while Psalm 51 is sung by the cantor.

PSALM 51

Have mercy on me God in your goodness, in your compassion blot out my offense.
O wash me more and more from my guilt, and cleanse me from my sin.
My offenses, truly, I know them, my sin is always before me.
Against you, you alone, have I sinned; what is evil in your sight I have done.
That you may be justified when you give sentence, and be without reproach when you judge.
Indeed, in guilt was I born, a sinner was I conceived.
Yet since you love truth in the heart, then in the secret of my heart teach me wisdom.
O purify me and I shall be clean; O wash me, I shall be purer than snow.
Make me hear rejoicing and gladness, that the bone you have crushed may revive.
Hide your face from my sins and blot out all my guilt.
God create a clean heart in me, put a steadfast spirit within me.
Do not cast me away from your presence, nor deprive me of your Holy Spirit.
Restore to me the joy of your salvation and sustain in me a willing spirit.
Then I will teach transgressors your ways, and sinners will return to you.
O rescue me, O my God, and my tongue will ring out your goodness.
O Lord, open my lips, and my mouth will declare your praise.
For you have no delight in burnt offerings, ask instead now for a contrite heart.
Doing good to Zion in your pleasure is the sacrifice in which you will delight.

LITANY OF PENITENCE

Most holy and merciful God:
We confess to you and to one another,
and to the whole communion of saints in heaven and on earth,
that we have sinned by our own fault 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, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

Have mercy on us, Lord.

On Ash Wednesday, our confession is deeper and more specific as we acknowledge how, as individuals and society, we have contributed to the brokenness of the world.



We have been deaf to your call to serve, as Christ served us.
We have not been true to the mind of Christ. We have grieved your Holy Spirit.
Have mercy on us, Lord.

We confess to you, Lord, all our past unfaithfulness:
the pride, hypocrisy, and impatience of our lives,
We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation of other people,
We confess to you, Lord.

Our anger at our own frustration, and our envy of those more fortunate than ourselves,
We confess to you, Lord.

Our intemperate love of worldly goods and comforts,
and our dishonesty in daily life and work,
We confess to you, Lord.

Our negligence in prayer and worship, and our failure to commend the faith that is in us,
We confess to you, Lord.

Accept our repentance, Lord, for the wrongs we have done:
for our blindness to human need and suffering, and our indifference to injustice and cruelty,
Accept our repentance, Lord.

For all false judgments, for uncharitable thoughts toward our neighbors,
and for our prejudice and contempt toward those who differ from us,
Accept our repentance, Lord.

For our waste and pollution of your creation,
and our lack of concern for those who come after us,
Accept our repentance, Lord.

Holy Trinity, One God, accept our thanks and praise for all the blessings of this life,
especially for those blessings that our present circumstances make difficult to see,
Hear us, O Lord of Life.

Shed the light of your healing love on all affected by sexual misconduct in your church,
that they may find new wholeness illumined by your grace,
Hear us, O Lord of Life.

Knit together in your love all whose relationships have frayed,
that they may find reconciliation and new beginnings,
Hear us, O Lord of Life.

Grant all who turn to you the courage to participate with you in restoring this broken world to wholeness, that everyone and everything may share in the hope of your kingdom,
Hear us, O Lord of Life.

Restore us, good Lord, and let your anger depart from us;
Favorably hear us, for your mercy is great.

Accomplish in us the work of your salvation,
That we may show forth your glory in the world.

By the cross and passion of your Son our Lord,
Bring us with all your saints to the joy of his resurrection.



Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. (+) God pardons and absolves all those who truly repent, and with sincere hearts believe the holy Gospel.

Therefore we beseech God to grant us true repentance and the Holy Spirit, that those things may be pleasing which we do on this day, and that the rest of our life hereafter may be healed and holy, so that at the last we may come to eternal joy; through Jesus Christ our Lord. **Amen.**

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

THE PEACE

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

The congregation greets each other in the peace of Christ.

The people sit.

OFFERTORY ANTHEM

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



Let my crying come to dust.
Let my grief be turned to ashes.
Let my heart be cleansed with flame: *kyrie eleison.*
Let my mourning turn to song.
Let my sorrow turn to sunrise.
Let my broken spirit rest: *kyrie eleison.*
Let your healing waters rise.
Let your deserts bloom with bounty.
Let your Holy Spirit come: *Christe eleison.*

"To Dust"
words and music by Karen Marrolli

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

The Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today. 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

Celebrant The Lord be with you. *All* And al - so with you.

Celebrant Lift up your hearts. *All* We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

All It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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



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

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all. Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Savior 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 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 sing this with enthusiasm!

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. (+) Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Savior. 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.



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

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come, thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those who trespass against us.

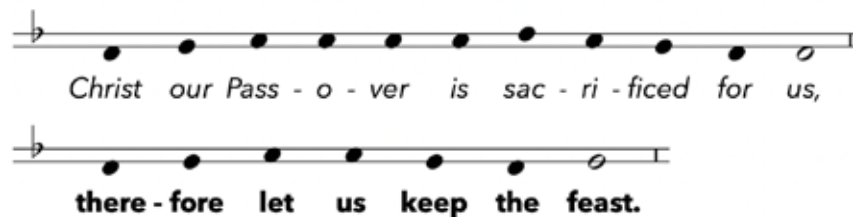
And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory,

for ever and ever. Amen.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.



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

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



RECEIVING COMMUNION

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

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

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

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

COMMUNION HYMN



PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

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

The people stand, as they are able.

POST-COMMUNION PRAYER

Let us pray.

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

The people sit.

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.

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.



ANNOUNCEMENTS

The people stand, as they are able.

SOLEMN PRAYER OVER THE PEOPLE

Let us bow before the Lord.


The people kneel or bow, as they are able.

Grant, most merciful Lord, to your faithful people pardon and peace, that we may be healed from all sins, and serve you with a quiet mind; through Christ our Lord. **Amen.**


EXIT HYMN



1 The glo - ry of these for - ty days we
2 A - lone and fast - ing Mo - ses saw the
3 So Dan - iel trained his mys - tic sight, de -
4 Then grant us, Lord, like them to be full



1 ce - le - brate with songs of praise; for Christ, through whom all
2 lov - ing God who gave the law; and to E - li - jah,
3 liv - ered from the li - ons' might; and John, the Bride - groom's
4 oft in fast and prayer with thee; our spi - rits strength - en



1 things were made, him - self has fast - ed and has prayed.
2 fast - ing, came the steeds and char - i - ots of flame.
3 friend, be - came the her - ald of Mes - si - ah's name.
4 with thy grace, and give us joy to see thy face.

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

Thanks be to God.

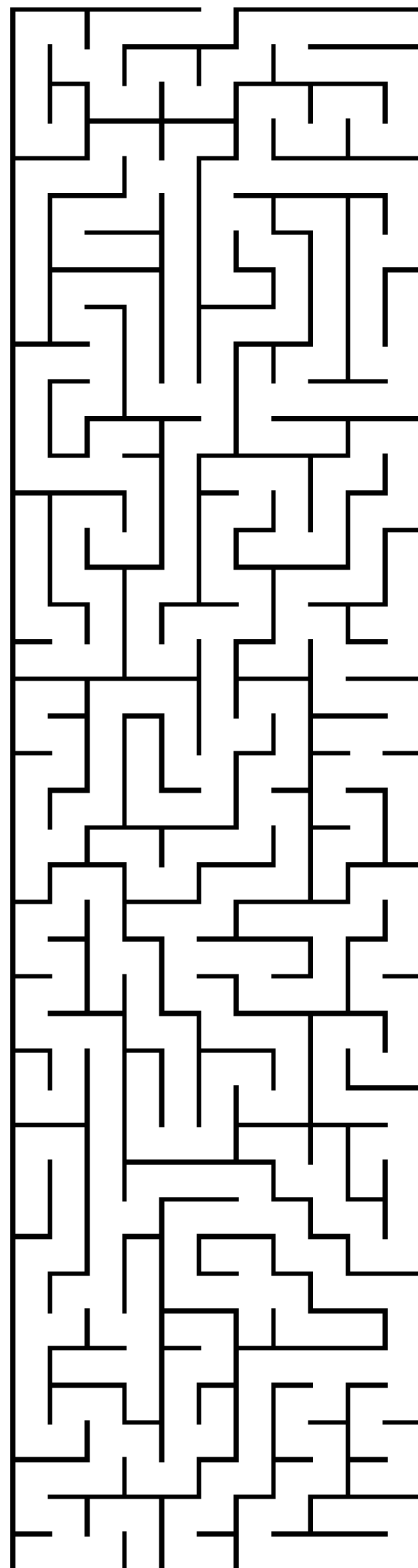
Having heard the Gospel and having been fed at communion, the final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey 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.

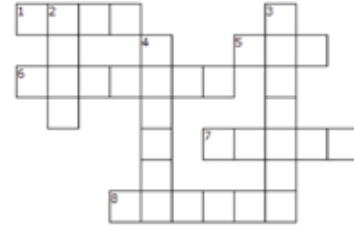


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alms
hypocrite
secret
pray
treasure
heaven
observance
lent
devotion
meditating
ashes
clean
gift





ACROSS

1. To hold dear, to like or desire greatly
5. A state of happiness or delight
6. Someone that performs duties for a master
7. To gain knowledge, skill, or understanding
8. A person that you like very much

DOWN

2. To do what you are told; follow the rules
3. An order which a person is expected to obey
4. One who has authority over another person

SERVANT	OBEY	LEARN	COMMAND
FRIEND	LOVE	MASTER	JOY

Love One another

My command is this: Love each other as I have loved you. John 15:12 (NIV)

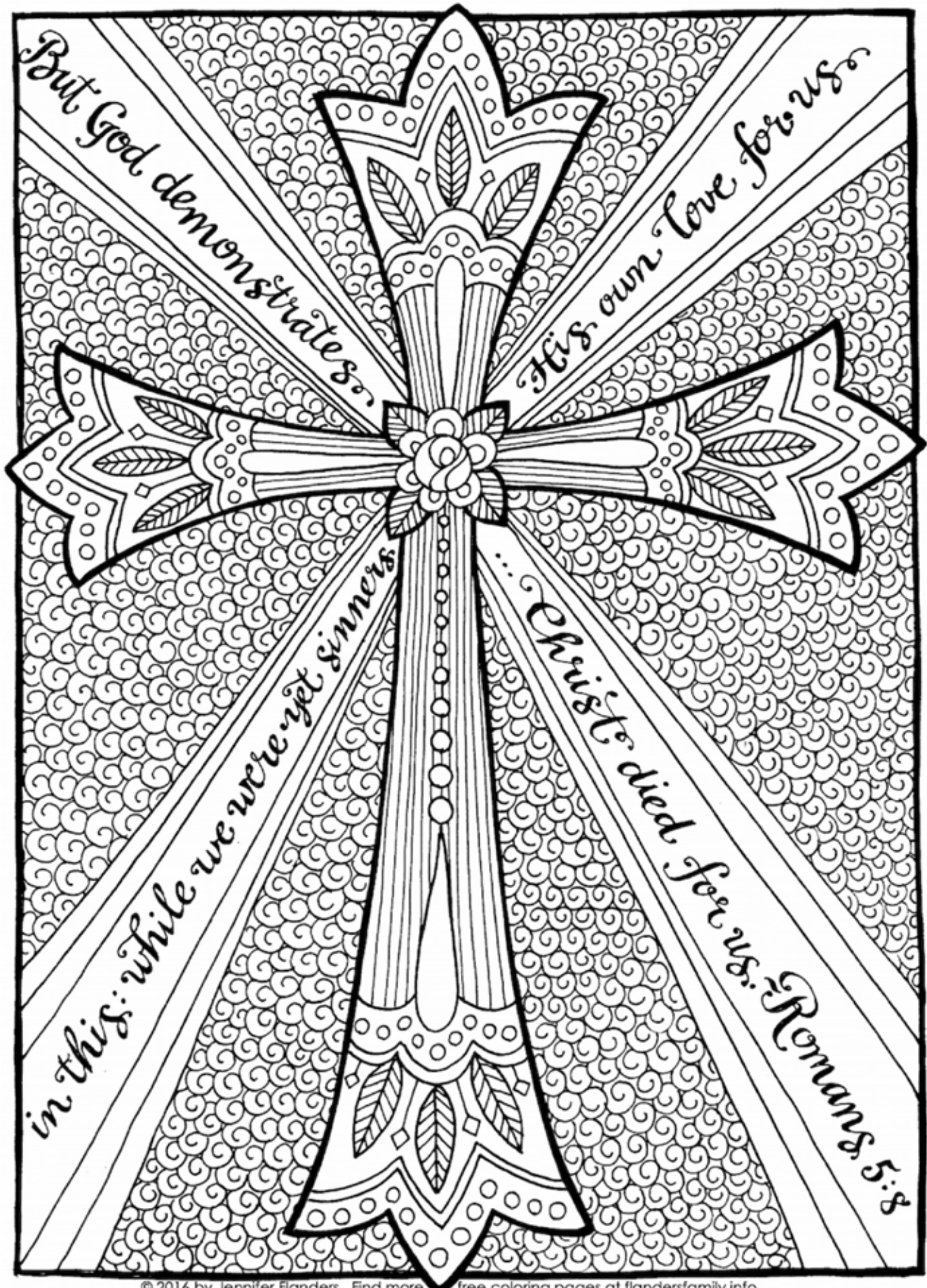
Based on John 15:9-17 (NIV)



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

FRIENDS	OBEY	LOVE	FRUIT
DOWN	BUSINESS	BEAR	MASTER
LAY	FATHER	LIFE	REMAIN
SERVANTS	GREATER	COMMAND	CHOOSE







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

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

LENT

at st. gregory's

...

COMMON CRISES



A Spiritual-Growth Experience in Lent | Every Sunday

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

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

Stations of the Cross | Most Wednesdays in Lent

Join Pastor Dan Wednesdays in Lent at 7pm for Stations of the Cross, starting Feb 21. Stations of the Cross is 14-step devotional of walking Jesus' last steps to the cross. This story is core to our faith, and in its complex mysteries we find both heartbreak and beauty. We'll pray a different version of the Stations each week. Participate onsite or online. No Stations on Wed Mar 6 - come to Trinity's Stations on the 8th instead!



Better Together Confirmation: Loss & Grief | Sat, Feb 24 & Sun, Feb 25

St. Lawrence and Grace Lutheran are hosting a weekend of education and exploration around the topics of loss and grief, facilitated by Jessica Field, MPS, Spiritual Wellness Coach. Whether or not you're currently involved with Confirmation, EVERYONE is invited to attend. Childcare will be available during the Saturday workshops at Grace Lutheran (501 Valley Park Dr, Libertyville). Sign up via the QR codes by February 19.

Saturday, Feb 24: 10-11:30am Adult Session (*childcare available*) We will discuss all types of loss, you will learn about the different names for grief and how they manifest, you will be given a chance to explore your relationship with grief, understand accompanying emotions, get insight into how to live with grief, and you will learn how to help your grieving child.



Saturday, Feb 24: 4:30-6pm Kids & Youth Session (*parents welcome, dinner at 6pm*) In this hands-on and playful session, kids and teens will be able to express and better understand their emotions, learn about losses and normalize grief, have a spiritual reflection that touches on hope and love, and participate in an art project that illustrates how our shattered hearts can come together to make something beautiful.



Sunday, Feb 25: 4:30-5:30pm Prayer Stations (*parents welcome, dinner at 6pm*) A contemplative place for the whole community to use art, music, and the senses to express prayers creatively. Rotate around the stations as you feel moved, or stay at one station. We will close as a community at one hour's time.



Second Annual Better Together Fish Fry | March 8

Last year's first ever Better Together Fish Fry was such a resounding success that we're doing it again! You won't want to miss it. Join our partner congregations at 6pm at Trinity (425 Laurel Ave in Highland Park) for Stations of the Cross, followed by a delicious fish fry at 7pm.