



ST. GREGORY'S EPISCOPAL CHURCH

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



4th Sunday after the Epiphany

January 28, 2024 | 9:30am

www.StGsChurch.org



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.

Cover art: still from the 1973 movie The Exorcist, dir. William Friedkin

**The Rev. Dan Puchalla,
Priest-in-Charge**
dan@stgregoryschurch.org

**The Rev. Max Smith,
Deacon**
max@stgregoryschurch.org

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

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

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

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

Wardens:
Susan Hitch-Zint, Jim Millspaugh

Vestry:
Sarah Kettlewell, Jon Dutcher,
Sudi Johnson, Jill Polzin,
Butler Sharpe, Val Seilheimer

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



LITURGY OF THE WORD

We begin our worship with the ringing of a bell. The people stand, as they are able.

PROCESSIONAL

Lord, you give the great com - mis - sion: "Heal the sick and preach the word."
 Lord, you call us to your ser - vice: "In my name bap - tize and teach."
 Lest the Church ne - glect its mis - sion and the Gos - pel go un - heard,
 That the world may trust your pro - mise, life a - bun - dant meant for each,
 help us wit - ness to your pur - pose with re - newed in - teg - ri - ty;
 give us all new fer - vor, draw us clos - er in com - mu - ni - ty;
 with the Spi - rit's gifts em - pow'r us for the work of min - is - try.

We begin our worship by acknowledging our participation together in the Body of Christ. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.

OPENING ACCLAMATION & THE COLLECT FOR PURITY

Blessed be the one, holy, and living God.
Glory to God for ever and ever. Amen.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

THE SONG OF ZECHARIAH

**Blessed be the Lord, the God of Israel;
 you have come to your people and set them free.
 You have raised up for us a mighty savior,
 born of the house of your servant David.
 Through your holy prophets you promised of old,
 that you would save us from our enemies, from the hands of all who hate us.
 To show mercy to our forebears and to remember your holy covenant.
 This was the oath you swore to our father Abraham,
 to set us free from the hands of our enemies,
 Free to worship you without fear, holy and righteous before you, all the days of our life.
 And you, child, shall be called the prophet of the Most High,
 for you will go before the Lord to prepare the way,
 To give God's people knowledge of salvation by the forgiveness of their sins.
 In the tender compassion of our God the dawn from on high shall break upon us,
 To shine on those who dwell in darkness and the shadow of death,
 and to guide our feet into the way of peace.**

The canticles (based on the Latin canticle, or "little song") are non-metrical praise songs that are intended to be either sung or spoken. This season's canticle comes from Luke, and was the song of thanksgiving uttered by Zechariah about his son, John the Baptist.



THE COLLECT OF THE DAY

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

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; 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

DEUTERONOMY 18:15-20

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.

Moses said: The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die."

The Word of the Lord.
Thanks be to God.

PSALM 111

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.

- 1 Hallelujah! I will give thanks to God with my whole heart, in the assembly of the upright, in the congregation.
- 2 **Great are the deeds of the God! they are studied by all who delight in them.**
- 3 God's work is full of majesty and splendor, and their righteousness endures for ever.
- 4 **God makes their marvelous works to be remembered; God is gracious and full of compassion.**
- 5 God gives food to those who fear them; and is ever mindful of their covenant.
- 6 **God has shown God's people the power of God's works in giving them the lands of the nations.**
- 7 The works of God's hands are faithfulness and justice; all God's commandments are sure.
- 8 **They stand fast for ever and ever, because they are done in truth and equity.**
- 9 God sent redemption to their people; God commanded their covenant for ever; holy and awesome is God's Name.
- 10 **The fear of God is the beginning of wisdom; those who act accordingly have a good understanding; God's praise endures for ever.**



The second reading is usually from one of the New Testament Epistles (or letters), though occasionally from the Acts of the Apostles or the Book of Revelation. They teach us about the formation of the church and instruct us on how to live into our role as followers of Christ.

THE EPISTLE

1 CORINTHIANS 7:29-31

Now concerning food sacrificed to idols: we know that "all of us possess knowledge." Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that "no idol in the world really exists," and that "there is no God but one." Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. "Food will not bring us close to God." We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

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 (vs.1-3 before the gospel, vs.4-5 after)

Musical notation for the first system of the Sequence Hymn, including a treble clef, a key signature of one sharp (F#), and five lines of lyrics: 1 O for a thou - sand tongues to sing my dear Re - deem - er's praise, 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim 3 Je - sus! the Name that charms our fears and bids our sor - rows cease; 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive, 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

Musical notation for the second system of the Sequence Hymn, including a treble clef, a key signature of one sharp (F#), and five lines of lyrics: 1 the glo - ries of my God and King, the tri - umphs of his grace! 2 and spread through all the earth a - broad the hon - ors of thy Name. 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace. 4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve. 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!



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

In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual. Also note that when it is not capitalized, the word "catholic" is defined as universal or inclusive.

THE GOSPEL

MARK 1:21-28

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

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

Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

The Gospel of the Lord.
Praise to you, Lord Christ.

The people sit.

SERMON

The Rev. Dan Puchalla, Priest-in-Charge

NICENE CREED

The people stand, as they are able.

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: was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the Prophets.
We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the (+) dead, and the life of the world to come. Amen.



The Prayers of the People are always responsive, because everyone gives voice to the supplications. We include prayers for others throughout the world, in our diocese, and those connected to our congregation. This is the part of the liturgy where it is most evident that we would be noticeably less without the contributions of each person present. We voice prayers from our parish prayer list, as well as requests from the onsite and online worshippers.

PRAYERS OF THE PEOPLE

○ God, who set the stars in the sky and the planets in their courses: make us wise to see the wonderful signs of your love in the heavens and upon this earth. *We offer prayers of joy and gratitude.* God of wonder,
Let our prayers come to you.

○ God, by whose word evil is driven out and by whose compassion the sick are made whole: make us wise to seek healing for ourselves and to give healing to those who suffer. *We offer prayers of intercession.* God of wonder,
Let our prayers come to you.

○ God, whose true glory was revealed in the face of Jesus before he set his face to suffering and death: make us wise to face death with courage and hope, and give eternal peace to those who now rest. *We offer prayers for the dead.* God of wonder,
Let our prayers come to you.

The Presider offers the concluding collect.

○ God, we offer our prayers and thanksgivings with boldness, trusting that the wonders of your love are revealed with every step of our journey with you. Hear us and guide us all our days, that we may come ever closer to your light and radiate your light to all peoples; in the name of Jesus Christ our Savior. **Amen.**

CONFESSION & ABSOLUTION

In the confession we admit the ways we have not lived as we were created to live, both individually, and corporately, and ask for forgiveness. The priest declares to us the wonderful grace of God's promise of forgiveness, reconciliation, and the absolute remission of guilt.

Let us confess our sins against God and our neighbor.

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

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.

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

The people stand as they are able.

THE PEACE

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

The congregation greets each other in the peace of Christ.

The people sit.



PRAYER FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

*"Make Me an Instrument of Your Peace"
words by St. Francis of Assisi, music by Craig Courtney*

*O Lord: make me an instrument of your peace.
Where there is hatred, let me sow love; where there is injury, pardon.
Where there is doubt, faith; where there is despair, hope;
Where there is darkness, light; where there is sadness, joy.
O Divine Master, grant that we might not seek to be consoled as to console,
To be understood as to understand, to be loved as to love;
For it is in giving that we receive; it is in pardoning that we are pardoned;
It is in dying we are born to eternal life. Amen.*

A note from the Music Minister: I recently ran across the following prayer online (author unknown), and think of it every time I hear this lovely text by St. Francis of Assisi. I believe it was not written to be a rebuttal of St. Francis' words, but instead as a continuation. Sometimes life requires us to be the source of peace... and sometimes we are required to be the source of disturbance. It brings to mind John Lewis' famous message of getting into "good trouble." This also feels like an apt message on Annual Meeting Sunday when we look to the future of how StGs will continue to radiate God's grace, equipping all people to change the world.

*Dear Lord, make me a channel of disturbance.
Where there is apathy, let me provoke.
Where there is compliance, let me bring questioning.
Where there is silence, may I be a voice.
Where there is too much comfort and too little action, grant disruption.
Where there are doors closed and hearts locked, grant me the willingness to listen.
When laws dictate and pain is overlooked - when tradition speaks louder than need, grant that I may seek rather to do justice than to talk about it.
Disturb us, O Lord, to be with, as well as for the alienated;
to love the unlovable as well as the lovely.
Lord, make me a channel of disturbance. Amen.*

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Ho - ly Je - sus! Ev - ery day keep us in the nar - row way;
and, when earth - ly things are past, bring our ran - somed souls at last
where they need no star to guide, where no clouds thy glo - ry hide.

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.





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

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.
By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS

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.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper, he took the cup of wine, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
We celebrate his death and resurrection, as we await the day of his coming.



The Great Amen is the only word in our Book of Common Prayer that is in all capital letters. It emphasizes that we all join together in asking Jesus to be present in the bread and wine, in boldly affirming our desire to receive God. It is appropriate to say this with enthusiasm!

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

The Fraction 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.

Lord God of our Forebears: God of Abraham and Sarah; of Isaac and Rebekah, of Jacob, Leah, Rachel, Bilhah, and Zilpah; God of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal.

Let the grace of this Holy Communion make us (+) one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, O God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

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

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.**

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

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

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us;

there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

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

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

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

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.

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 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.

BLESSING

May Christ, the Son of God, be manifest in you,
that your lives may be a light to the world;
and the blessing of God Almighty,
the Father, the Son, and the Holy Spirit,
be among you, and remain with you always. (+) Amen.

EXIT HYMN (continued from the processional hymn)

Lord, you show us love's true mea - sure: "Fa - ther, what they do, for - give."
 Lord, you bless with words as - sur - ing: "I am with you to the end."
 Yet we hoard as pri - vate trea - sure all that you so free - ly give.
 Faith and hope and love re - stor - ing, may we serve as you in - tend,
 May your care and mer - cy lead us to a just so - ci - e - ty;
 and, a - mid the cares that claim us, hold in mind e - ter - ni - ty;
 with the Spi - rit's gifts em - pow'r us for the work of min - is - try.

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

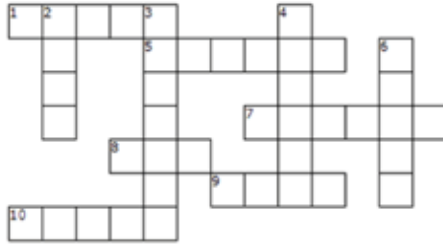
Thanks be to God.

All are invited to move into Founder's Hall for the Annual Meeting - but please let the TV leave the sanctuary first to avoid traffic jams!

Zoom participants, stay in the Zoom meeting. You will be able to watch and participate in the Annual Meeting remotely, but please be patient as we get the tech recombobulated in Founders Hall.

One of the roles of the priest is to declare the eternal truth of God's ever-present blessing to God's people.

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.



ACROSS

- 1. The Son of God
- 5. To be extremely surprised
- 7. A supernatural being such as a demon
- 8. An adult male human being
- 9. To do what you are told or expected to do
- 10. To instruct or train someone

DOWN

- 2. Immoral, bad, or wicked
- 3. The day of the week set aside by some religions as a day of rest and worship
- 4. Human beings; men, women and children
- 6. Making very little or no noise

SPIRIT	OBEY	SABBATH	MAN	TEACH
PEOPLE	EVIL	JESUS	QUIET	AMAZED

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



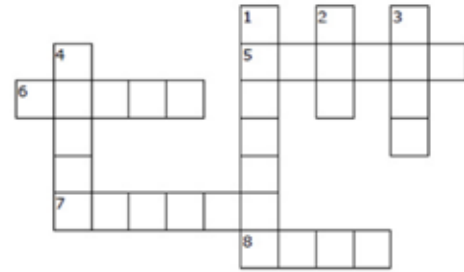
SJSEU [] [] [] []
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QUIET	JESUS	LAW	SHRIEK	NEWS
SPIRIT	IMPURE	AMAZED	AUTHORITY	TEACH
SHOOK	SABBATH	SYNAGOGUE	PEOPLE	OBEY

The people were amazed because Jesus taught them as one who had _____

Mark 1:22 (NIV)

[] [] [] [] [] [] [] [] []
 1 2 3 4 5 6 7 8 9



ACROSS

- To be completely surprised or shocked by something
- To help another person to learn how to do something; to give lessons
- A being (such as a ghost) that has no physical body
- Something that is considered as sacred or set apart for God

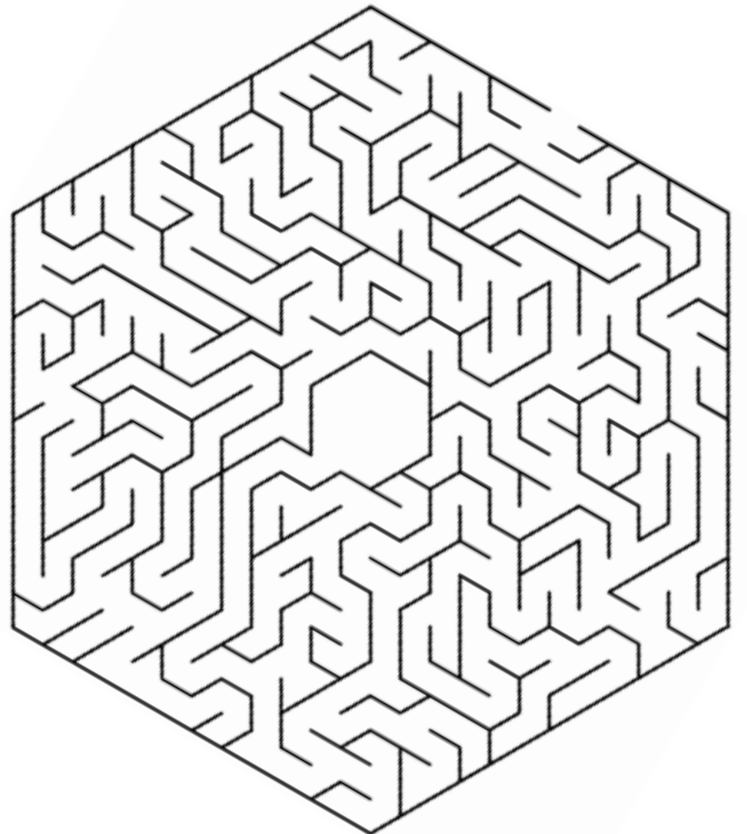
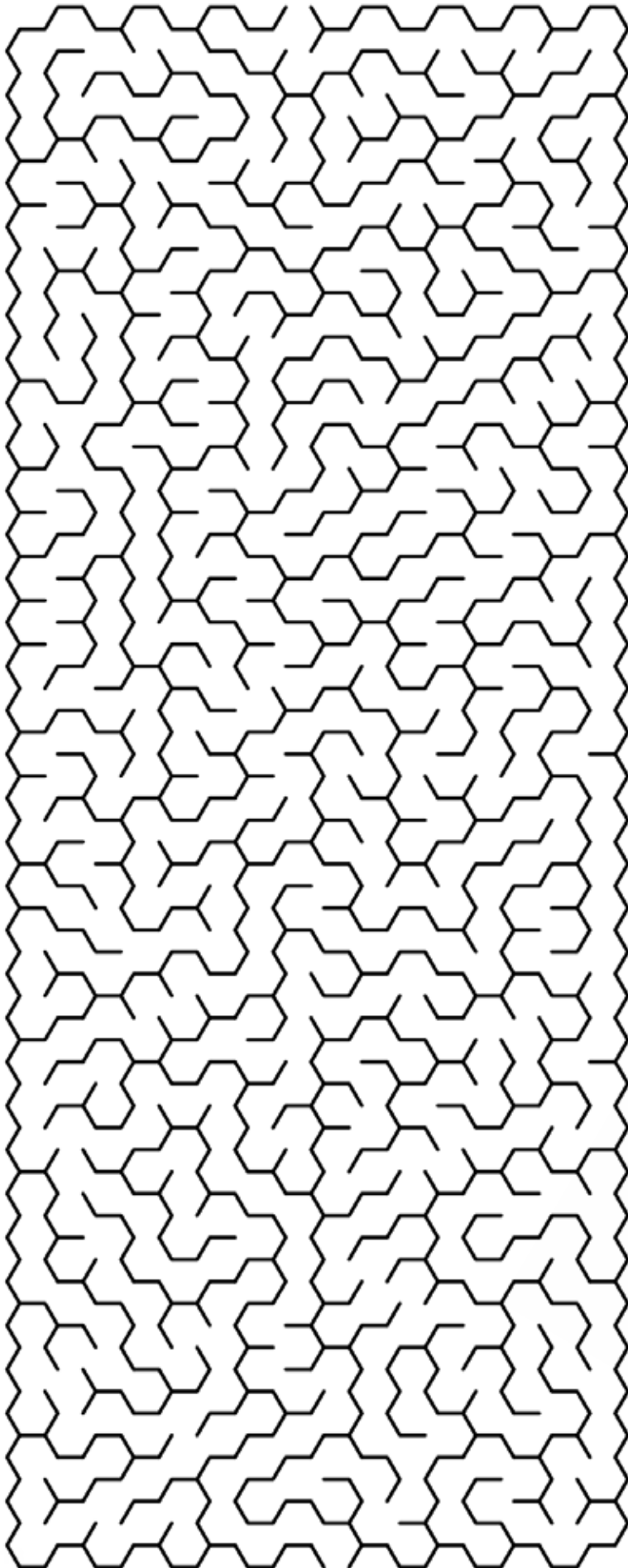
DOWN

- 1. The day of the week set aside in a religion for rest and worship
- 2. A rule or set of rules that control the actions of people
- 3. A report of recent events or of something previously unknown
- 4. The Son of God

SPIRIT	JESUS	SABBATH	TEACH
AMAZED	LAW	NEWS	HOLY

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

REGION	SPREAD	JESUS	PEOPLE	NEWS
SHRIEK	SYNAGOGUE	SHOOK	DESTROY	AMAZED
QUIET	HOLY	GALILEE	ORDERS	SABBATH
AUTHORITY	OBEY	EVIL	TEACH	SPIRIT





COMING UP...

Pastor Dan on vacation!

Pastor Dan will be on a much-deserved vacation February 3-11th. If you have a pastoral emergency during this time, call the usual number and Father Adam from St. Elizabeth will respond.

Calling all Scouts!

All present and former scouts are encouraged to wear their uniforms and participate in Scout Sunday on February 4. We will have scouts from both Troop 50 and Pack 50 participating as readers and greeters, and also in the music! We will also hear a short report on what the scouts are doing. Join us to honor the scouts in our lives!



February 11: Fat Sunday!

Mark your calendars to make sure you're in attendance at church on February 11! Since it's the last Sunday before Lent, StGs pulls out all the stops:

- Joyful Noise Sunday - which means we'll enjoy a fantastic jazz trio and gospel music throughout the whole service! (We dare you not to clap along!)
- Pancakes are BACK! The Children & Youth Task Force will be hosting this extra festive coffee hour with lots of delicious food - plus, King Cake! Will you be the lucky one to find the baby Jesus and win a prize?



LOSS & GRIEF

A Weekend of Education & Exploration

Hosted by St. Lawrence & Grace Lutheran Churches, with Jessica Field, MPS, Spiritual Wellness Coach

Saturday, February 24 at Grace Lutheran (501 Valley Park Dr, Libertyville)

10-11:30am Adult Session (childcare available)



Whether or not you're currently involved with Confirmation, ALL are welcome. During this workshop, 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. Sign up via the QR code by Feb 19.

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. Sign up via the QR code by Feb 19.

Sunday, February 25 at St. Lawrence (125 W Church St, Libertyville)

4:30-5:30pm Prayer Stations

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.



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
...



Ash Wednesday | February 14

It's not about guilt – it's about healing. Start your healing journey with ashes-to-go in the StGs parking lot from 8-8:40am, a noon service at Trinity in Highland Park (425 Laurel Ave), or attend our 7pm service at StGs either onsite or online.

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.

- Sunday, February 18 Loneliness
- Sunday, February 25 Conflict and Guilt
- Sunday, March 3 Money and Debt
- Sunday, March 10 The Body's Betrayals
- Sunday, March 17 Helplessness and the Future

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 – anyone who has been touched by loss directly or indirectly, or who wants to talk to their children about loss. Childcare will be available during the Saturday workshops. Many more details on previous page of the bulletin.



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.