



ST. GREGORY'S EPISCOPAL CHURCH

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



**The Feast of the
Presentation of Our Lord**

February 4, 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.

Guest priest: Robert Petite is an Episcopal priest resident in the Diocese of Chicago. He holds a Master of Divinity degree from Trinity College, University of Toronto, and a Doctor of Ministry from the Chicago Theological Seminary. Bob spent the first half of his ministry as a parish priest in Halifax, Nova Scotia, before coming to the United States in 1989 to train as a chaplain and ACPE Supervisor. He served as the Executive Director of Church Home (an Episcopal Charity serving the elderly at Montgomery Place Continuing Care Retirement Community in Hyde Park) from 1993 until his retirement in 2014. Bob founded and directed the Clinical Pastoral Education program at Montgomery Place. Since his retirement in 2014, Bob has served as the Interim Rector at the Episcopal Church of Our Saviour in Elmhurst, and co-taught a course in pastoral care at The Divinity School, University of Chicago. He is a Board Certified Chaplain, an ACPE Supervisor, and Licensed Marriage and Family Therapist for the State of Illinois.

Cover art: "The Presentation of Jesus in the Temple" by Jen Norton

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LITURGY OF THE WORD

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

PROCESSIONAL

1 An - gels, from the realms of glo - ry, wing your flight o'er
4 Saints be - fore the al - tar bend - ing, watch - ing long in

all the earth; ye, who sang cre - a - tion's sto - ry,
hope and fear, sud - den - ly the Lord, de - scend - ing,

Refrain
now pro - claim Mes - si - ah's birth: come and wor - ship,
in his tem - ple shall ap - pear:

come and wor - ship, wor - ship Christ, the new - born King.

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.**

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.



The canticles (based on the Latin canticulum, 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 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 COLLECT OF THE DAY

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

Almighty and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever.
Amen.

The people sit.

FIRST READING

MALACHI 3:1-4

Thus says the Lord, See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight – indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

The Word of the Lord.
Thanks be to God.

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.



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 24

- 7 Lift up your heads, O gates; lift them high, O everlasting doors; and the King of glory shall come in.
- 8 **"Who is this King of glory?"**
"The Lord, strong and mighty, the Lord, mighty in battle."
- 9 Lift up your heads, O gates; lift them high, O everlasting doors; and the King of glory shall come in.
- 10 **"Who is he, this King of glory?"**
"The Lord of hosts, he is the King of glory."

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

HEBREWS 2:14-18

Since God's children share flesh and blood, Jesus himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

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.1-2 before the gospel, vs.3-4 after)

1 Blest are the pure in heart, for they shall see our God; the
 2 The Lord, who left the heavens our life and peace to bring, to
 3 he to the low - ly soul will still him - self im - part and
 4 Lord, we thy pres - ence seek; may ours this bless - ing be; give

se - cret of the Lord is theirs, their soul is Christ's a - bode.
 dwell in low - li - ness with us, our pat - tern and our King;
 for his dwell - ing and his throne will choose the pure in heart.
 us a pure and low - ly heart, a tem - ple fit for thee.



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."

THE GOSPEL

LUKE 2:22-40

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

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

When the time came for their purification according to the law of Moses, the parents of Jesus brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons."

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

"Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel."

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed-- and a sword will pierce your own soul too."

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

SERMON

The Rev. Bob Petite, guest priest

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.



"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.

**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

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.**

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.



**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 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.

PRAYER FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

*Nunc dimittis servum tuum Domine,
Lord, now let thy servant depart in peace,
Secundum verbum tuum in pace.
Lord, now let thy servant depart in peace, according to Thy Word.
For with mine own eyes have I seen Thy salvation,
Which thou has now prepared before the face of all,
To be a light to lighten, to be the joy and glory of all nations.*

*"Canticle of Peace"
text from the Canticle of Simeon
music by John Purifoy*

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 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 - sored souls at last
where they need no star to guide, where no clouds thy glo - ry hide.



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 him 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

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.

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!

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father 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 Hail to the Lord who comes, comes to his tem - ple gate;
 2 but, borne up - on the throne of Ma - ry's gen - tle breast,
 3 There Jo - seph at her side in rev - erent won - der stands;
 4 O Light of all the earth, thy chil - dren wait for thee!

not with his an - gel host, not in his king - ly state;
 watched by her du - teous love, in her fond arms at rest,
 and, filled with ho - ly joy, old Si - meon in his hands
 Come to thy tem - ples here, that we, from sin set free,

no shouts pro - claim him nigh, no crowds his com - ing wait;
 thus to his Fa - ther's house he comes, the heaven - ly guest.
 takes up the prom - ised child, the glo - ry of all lands.
 be - fore thy Fa - ther's face may all pre - sent - ed be!

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.**

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.



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.

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

Lift up your heads, ye might - y gates; be - hold the
Fling wide the por - tals of your heart; make it a
Re - deem - er, come, we o - pen wide our hearts to

King of glo - ry waits; the King of Kings is
tem - ple, set a - part from earth - ly use for
You; here, Lord, a - bide: your in - ner pres - ence

draw - ing near; the Sa - vior of the world is here!
heav'n's em - ploy, a - dorned with prayer, and love, and joy.
let us feel; Your grace and love in us re - veal.

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

Thanks be to God.

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.



COMING UP..



NEXT SUNDAY is 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 through the whole service! (We dare you not to clap along!)
- Pancakes are BACK! The Children & Youth Task Force is 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?

Pastor Dan on vacation!


Pastor Dan is 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.

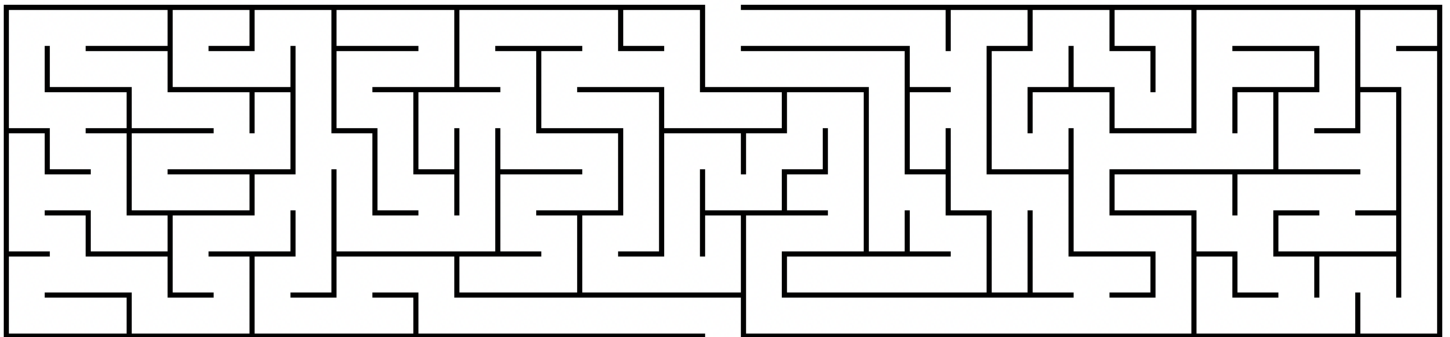
ANNUAL MEETING - thank you!

Thank you to all who attended the Annual Meeting last Sunday! If you missed it, you can rewatch the meeting and view the online Annual Report via the QR code. Many thanks to all who made our Annual Meeting possible - those who helped with setup and cleanup, and all who provided an abundance of wonderful food! And a special shout-out to Sudi Johnson, Sally Holtz, Sharon Gramer, and Debbie Kinjo, our coffee hour hosts. Email Debbie (debbie.kinjo@gmail.com) if you'd like the recipe for one of the delicious soups/chilis/stews that we all enjoyed!

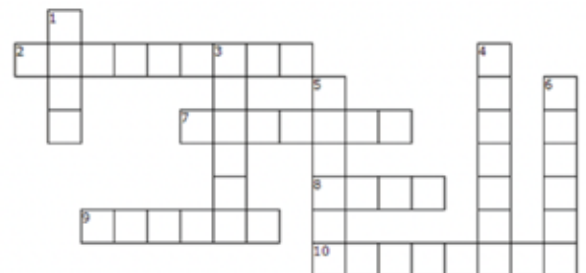


COMMUNITY MEALS - thank you!

Catherine, Anne, and Matthew Regalado; Janet and Bill Foltz; and Barbara and Matthew Schaper assembled and served a hot meal for our neighbors in Waukegan last Sunday. Thanks to Fran Ingram, Cissy Singleton and Donna Hicks for baking/purchasing cookies; and to Lorilee Bielski, Janet Foltz, and Barb Schaper for doing advance food prep. StGs next opportunity to serve is Sunday, February 25th (this would be a great Lenten devotion!). We have a donation of Girl Scout cookies from Donald TenEyck and a volunteer who will bake cookies so we do not need any bakers this month. You can sign up via the clipboard in the Sign-Up Center!  Barb: bschaper7@aol.com or (847)948-8989



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



ACROSS

2. Deliverance from the penalty of sin
7. Something you said that you would do
8. The organs for seeing in the faces of humans and animals
9. A building dedicated to religious ceremonies or worship
10. The town where Mary, Joseph, and Jesus lived

DOWN

1. The mother of Jesus
3. The homeland of the Jewish people
4. A person who is not Jewish
5. The man who was promised he would not die until he had seen the Messiah
6. The earthly father of Jesus

SPIRIT	RIGHTEOUS	PRAISED	COURTS	TEMPLE
CHILD	DEVOUT	LIGHT	JOSEPH	JESUS
PARENTS	SALVATION	ISRAEL	REVEALED	PIGEONS
SIMEON	PROMISED	DOVES	SACRIFICE	MARY



2023 with Troop 50!



September 2023 Camp Crown



July 2023 Makajawan summer camp





April 2023 Grant Pilgrimage in Galena



November 2023 Eagle Cave



March 2023 Kankakee camping



February 2023 Klondike Derby



May 2023 Warren Dunes





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.



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.

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 we 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.