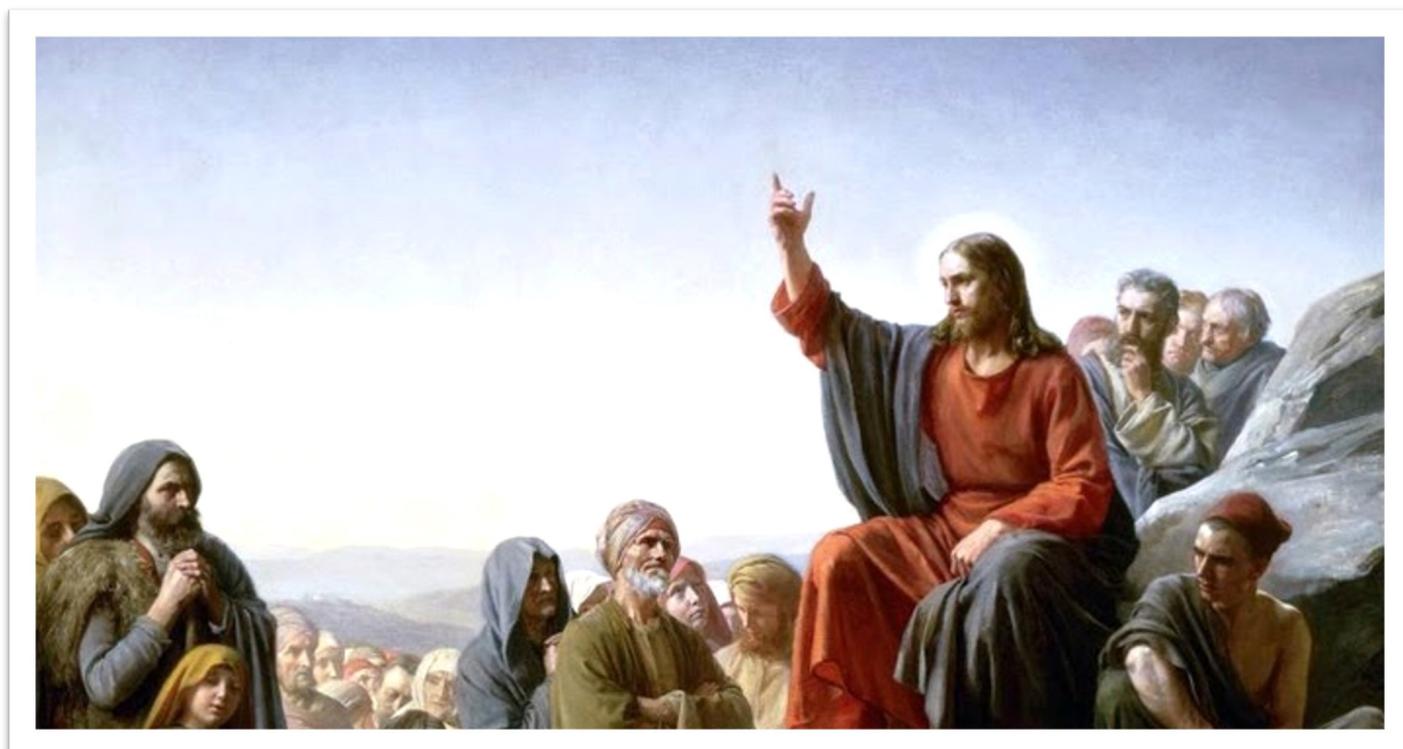


Grace United Church of Christ



The Sixth Sunday After Epiphany
Sunday, February 13th , 2022
Worship Service

We Gather

10:45am

Pre Live Stream Video Loop

Prelude

"O God Beyond All Praising", based on Thaxted by
Gustav Holst, arr. Anthony Giamanco (b. 1958)

(During our prelude, please take your seat and enjoy the music as we center ourselves for worship and invite God's presence into our hearts.)

Welcome

Ringling of the Bell

Preparing our Hearts for Worship

*Call to Worship

This is the day our God has made

Let us rejoice and be glad in it!

Let us bless the Lord!

God's Holy name be praised!

*Opening Hymn

God of Grace and God of Glory

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(See Next Page for Lyrics)

- 1 God of grace and God of glory,
on your people pour your power;
crown your ancient Church's story,
bring its bud to glorious flower.
Grant us wisdom, grant us courage
for the facing of this hour,
for the facing of this hour.

- 2 From the evils that surround us
And assail the Savior's ways.
From the fears that long have bound us
free our hearts to faith and praise.
Grant us wisdom, grant us courage
for the living of these days,
for the living of these days.

- 3 Cure your children's warring madness;
bend our pride to your control;
shame our reckless, selfish gladness,
rich in things and poor in soul.
Grant us wisdom, grant us courage
Make our broken spirits whole,
Make our broken spirits whole.

- 4 Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christ's like graces,
In the fight to set us free.
Grant us wisdom, grant us courage
In the quest for liberty, In the quest for liberty,

- 5 Save us from weak resignation
to the evils we deplore;
let the search for your salvation
be our glory evermore.
Grant us wisdom, grant us courage
serving you whom we adore,
serving you whom we adore.

Gloria, gloria, in excelsis Deo!*

Gloria, gloria, alleluia, alleluia!

*Passing the Peace

(Let us pass the peace with a Covid-Friendly smile, wave or some other sign of Christ's love)

We Listen

First Reading

Jeremiah 17:5-10

Responsorial

Psalm 1

Response: Like a tree, planted by the water, We shall not be moved!

Happy are those who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers;

but their delight is in the law of the LORD, and on this law they meditate day and night.

They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper. **(Response)**

The wicked are not so, but are like chaff that the wind drives away.

Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous;

for the LORD watches over the way of the righteous, but the way of the wicked will perish. (Response)

Special Music "Blessed Assurance", Phoebe P. Knapp,
arr. Marianne

* Gospel Luke 6:17-26

Children's Sermon

Reflection Video The Storms of Life

Sermon Body Building

We Respond

Pastoral Prayer

We are Sent

Announcements

Closing Prayer Video Brown Skinned God

Blessing

Closing Hymn He Leadeth Me

Closing Hymn

He Leadeth Me

1 He leadeth me, O blessed thought
O words with heavenly comfort fraught
Whate'er I do, where'er I be
Still 'tis His hand that leadeth me

(Refrain:)

He leadeth me, He leadeth me
By His own hand He leadeth me
His faithful follower I would be
For by His hand He leadeth me

2 Sometimes mid scenes of deepest gloom
Sometimes where Eden's bowers bloom
By waters still, over troubled sea
Still 'tis His hand that leadeth me
(Refrain)

3 Lord, I would clasp thine hand in mine
Nor ever murmur nor repine
Content, whatever lot I see
Since 'tis your hand that leadeth me
(Refrain)

4 And when my task on earth is done
When by thy grace the victory's won
Even death's cold wave I will not flee
Since God through Jordan leadeth me
(Refrain)

Dismissal

Postlude

"Postlude", Wayne L. Wold

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*Grace goes LIVE!*

*Please know that today's service is being live-streamed for those who can not worship with us in person. **If you prefer NOT to be in the live stream video, please sit in pews behind the center pillars.***

*~~~~~The children's moment will be on camera as well.*

*If you would like your child NOT to be on camera,*

*please speak to our AV team or an usher.*

~~~~~

(Note: Communion and the offering will NOT be live-streamed for privacy reasons.)

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## BLACK CHURCH HISTORY SPOTLIGHT – ST. MAURICE IN MAGDEBURG ( CA. 1240)



This statue of St. Maurice in Magdeburg Cathedral dates from around 1240 and was probably made by the anonymous sculptor of the well-known Magdeburg Rider. The sculpted features of Maurice's face and the coloring unambiguously identify him as a black man, but this is no demeaning caricature. This naturalistic, lifelike figure is an admirable warrior

armed with his characteristic spear, which he once held in his right hand. In this statue, the earliest depiction of St. Maurice as a black man, we see an innovation in medieval depictions of blackness that challenged negative stereotypes and insisted instead on a Christian egalitarianism that transcended any color difference.

It is not entirely certain that St. Maurice was a real person, but according to the legend he was the commander of the Theban Legion in the late third century CE. The legion, which was raised in Roman Egypt, was made up of Christians at a time when Christianity had been legalized but was not yet the official faith of the empire. While stationed in Agaunum (today St. Maurice en Valais, Switzerland), they were martyred for refusing orders to persecute local Christians. About a century later St. Maurice's remains were brought to Agaunum, later renamed St. Maurice in his honor, but he was not destined to remain a figure of local veneration.

A number of German rulers adopted Maurice as their patron saint, and so his image spread across the German lands. Most notably, the tenth-century Emperor Otto I named Maurice the patron saint of the empire and also protector of Magdeburg, which was the base of his missionary work to the east. In the twelfth and thirteenth centuries, the powerful Hohenstaufen dynasty cultivated their connections to Magdeburg because they found in Maurice a champion to symbolize their expansionist aims. In their case they hoped to unite the German lands with Norman lands in southern Italy and Sicily and thereby to expand the reach of Christianity vis-à-vis Islam.



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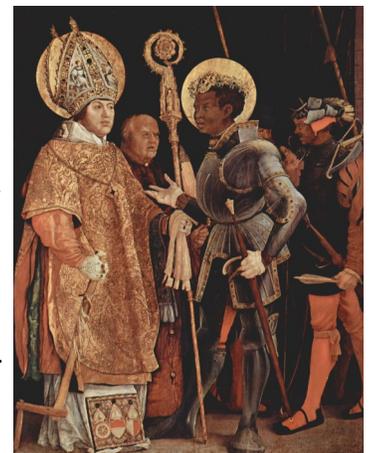
## BLACK CHURCH HISTORY SPOTLIGHT ( CONT.)

It was in this context that St. Maurice became a black man where he had previously been depicted as light-skinned, first in two passages from a Regensburg chronicle (ca. 1160) that described him as the commander of a troop of “black moors” and then in this statue. It is not clear whether the statue was commissioned on Frederick’s orders, as Paul Kaplan suggests, or whether the Archbishop Albert II had commissioned the statue on his own initiative, as Gude Suckale-Redlefsen argues, but in any event the image of the black saint proved a powerful propaganda tool for the Hohenstaufen ruler. As had been true for his father Henry VI, Frederick II understood that depictions of the variety of subjects in his cosmopolitan empire were useful for buttressing his authority. By depicting this paragon of Christian strength as a black man, Frederick highlighted the reach of both his faith and his political power, a useful propaganda tool against unruly nobles and recalcitrant church officials.

The idea of using a black figure to evoke cosmopolitanism and Christian universalism was not particular to Maurice; beyond the introduction of black figures in heraldry it also inspired the tradition of the Three Kings and other black saints in other parts of the German lands.

The veneration of a noble Maurice remained the dominant one until the rise of the transatlantic slave trade from about the sixteenth century. Although the “traditional” image has persisted into the present, there was also a marked shift in favor of portraying Maurice in “primitive” garb. This depiction better suited a developing worldview that justified the brutalization and exploitation of black people.

The Cathedral in Magdeburg is the seat of the Evangelical Church of Middle Germany, where our German partnership is. Weferlingen, our sister church parish, is located about 12 miles from Magdeburg.



(Taken from [www.blackcentraleurope.com](http://www.blackcentraleurope.com))

## GRACE UCC MISSIONS

Don't forget our food collection weekly at church. The basket is filling up again after many months of slow activity due to Covid. The food is blessed on the 3rd Sunday of each month and then brought to the Frederick Food Bank.



# Grace UCC (Virtual) Book Club

Every Wednesday at 7:00pm

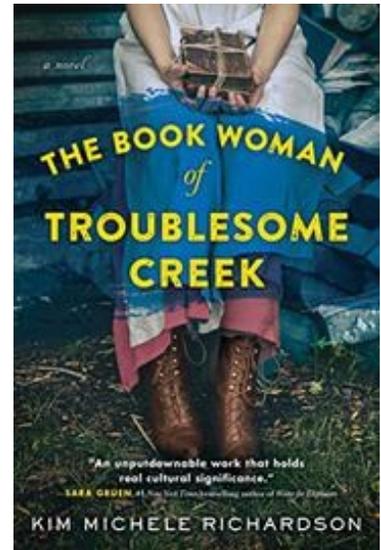


**Join us if you'd like to socialize, stretch your mind, or just leave the daily grind of life behind for a bit!**

## **Message from Missy Moxley:**

We are starting the book *The Book Woman of Troublesome Creek* by Kim Michele Richardson this week, reading through Chapter 10. That book will be followed by a book about the Fort Ritchie Boys, the title to be determined later after some research since there are a few various books, both non-fiction and fiction based on that subject. Thanks and hope to see you all next Wednesday!

~Missy~



## **Summary of *The Book Woman of Troublesome Creek*:**

*In 1936, tucked deep into the woods of Troublesome Creek, KY, lives blue-skinned 19-year-old Cussy Carter, the last living female of the rare Blue People ancestry. The lonely young Appalachian woman joins the historical Pack Horse Library Project of Kentucky and becomes a librarian, riding across slippery creek beds and up treacherous mountains on her faithful mule to deliver books and other reading material to the impoverished hill people of Eastern Kentucky. Along her dangerous route, Cussy, known to the mountain folk as Bluet, confronts those suspicious of her damselfly-blue skin and the government's new book program. She befriends hardscrabble and complex fellow Kentuckians, and is fiercely determined to bring comfort and joy, instill literacy, and give to those who have nothing, a bookly respite, a fleeting retreat to faraway lands.*

Below is the recurring Zoom link which is also on our church website, [grucc.com](http://grucc.com), and Facebook page.

<https://us02web.zoom.us/j/89654486377?pwd=T1VGSWh2NFVvRHRhVVFk1cm1BUUppZz09>

Questions? Contact Missy Moxley at: [nehoneybee@gmail.com](mailto:nehoneybee@gmail.com) or Doris Moxley at:

[Dorismoxley@gmail.com](mailto:Dorismoxley@gmail.com). Please Email the church office at [admin@grucc.com](mailto:admin@grucc.com) to be added to the list for email notices.

# Grace United Church of Christ



*An Open and Affirming Congregation*

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Rev. Dr. Rob Apgar-Taylor, Pastor

[Pastorrob@grucc.com](mailto:Pastorrob@grucc.com)

Jonas Dawson, Director of Music

[Music@grucc.com](mailto:Music@grucc.com)

James Taylor, Bell Choir Director

[Bells@grucc.com](mailto:Bells@grucc.com)

Choir Section Leaders: James Taylor, Taylor Whidden,

Jennie Huntoon, & Donald Toms

Joan Princler, Nursery Attendant

[Joan.dancer@comcast.net](mailto:Joan.dancer@comcast.net)

Mat Lutman, Caretaker

[Trainhouse13@gmail.com](mailto:Trainhouse13@gmail.com)

Careen Walker, Church Admin

[Admin@grucc.com](mailto:Admin@grucc.com)

## SUNDAY WORSHIP – 11:00 AM — Virtual

Holy Communion is celebrated on the first Sunday of every month.

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### WORSHIP ASSISTANTS

Liturgist: N/A

Children's Message: Pastor Rob

Children's Church: N/A

Altar Guild: N/A

*If you would like to serve as a greeter, or host fellowship time after worship,  
please add your name to the sign up sheet in the Good Shepherd Room.*

**UNITED CHURCH  
OF CHRIST**

