



# ST. GREGORY'S EPISCOPAL CHURCH

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

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Sarah Kettlewell, Don Kiva,  
Sudi Johnson, Jill Polzin,  
Butler Sharpe, Val Seilheimer

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

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

fourth sunday  
in lent



March 19, 2023 | 9:30am

St. Gregory's Episcopal Church  
815 Wilmot Rd, Deerfield, IL 60015

[www.StGsChurch.org](http://www.StGsChurch.org)



@StGregorysEpiscopalChurchDeerfield



## Welcome to St Gregory's

If you are visiting, we invite you to take a Welcome Card from the pew holder, and if you are willing, fill it out and put it in the offering plate or give it to a greeter so that we might thank you for worshipping with us. 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. Therefore, at St. Gregory's, we change our liturgy during each liturgical season to help us more fully embrace the theology and tone of the season.

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:

**(v)** Bowing one's head at Jesus' name reminds us that Jesus is the King of Kings, ruling from a place of humility.

**(+)** 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 most to God.

## The Season of Lent

A wonderful gift of the liturgical calendar is that it brings us through all of life's ups and downs, joys and sorrows, and then reminds us that we are not alone in any of it. In fact, our very souls cry out in gratitude to Christ for our salvation. The church calendar moves us through the Lenten season of self-examination, repentance, and renewal to prepare us for the joy of Easter.

In this season of preparation for Christ's resurrection, and ours, we invite you to observe a holy Lent that is both meditative and joy-filled. We seek to create worship experiences that honor the solemnity of Lent while also making us more ready to celebrate the joy of new life at Easter.

**As you enter the worship we ask that you do so with the reverence the season deserves,** so that you and others can prepare your hearts for worship. Take these moments for reflection and prayer.

**We refrain from proclamations of “Alleluia” during Lent as a type of fasting,** so that when it returns on Easter, the triumphant song will resound with greater joy after our time of expectant longing.

**We do not use altar flowers during Lent because it is a season of simplicity.** We look forward to beauty and abundance of God's creation returning with signs of life and color in the flower arrangements of Easter Day.

**Altar appointments are also simplified during Lent.** The purple vestments remind us that this is a season of waiting, but also that we are preparing for the coming of the king. Our Altar hangings are removed to help us focus on only the essential parts of the season. Similarly, we remove the fancy cover to our Gospel Book; use glass vessels instead of silver; replace the silver candlesticks with glass, pillar candles, and simple rocks; and use the wooden entrance cross to indicate the simplicity of Lent.

How much we practice our faith through the Lenten season can have a tremendous difference on our experience of the joy of Christ's resurrection. We invite you to consider how you might fully participate in Lent and Holy Week in preparation for the gift of Easter. When we expose our souls to God, we are transformed by the Holy Spirit. 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.

*Guest priest: Thomas S. Rogers III, MDiv, grew up in Oklahoma City and earned a Bachelor of Arts degree from Texas Christian University and a Master of Divinity degree from Perkins School of Theology at Southern Methodist University. In his work as a pastoral educator, he draws upon liberation theology, Bowen family systems theory, Systems-Centered® Training and transformational learning. Rogers is certified as a Daring Way™ facilitator using Brené Brown's work.*



**We begin our worship by observing a period of quiet (begun and ended by the ringing of a bell) to slow ourselves and rest in God's presence.**

**The people stand, as they are able.**

## A PENITENTIAL ORDER

### CANTICLE 14

Sung by the cantor

*O Lord of all the hosts of heaven, O God of Abraham, Isaac, and Jacob:  
You made the heavens and the earth with all of their vast array.  
All things quake with fear at your presence;  
They tremble because of your power.  
But your merciful promise surpasses all that our minds can fathom.  
O Lord, you are full of compassion, long-suffering and abounding in mercy.  
You do not punish as we deserve.  
In your great goodness, you promised forgiveness to sinners.  
And now, I bend the knee of my heart,  
And make my appeal, sure of your gracious goodness.  
I have sinned, O my Lord, I have sinned,  
And I know my wickedness only too well.  
Therefore I make this prayer to you: forgive me, Lord, forgive me.  
Do not let me perish in my sin, nor condemn me to the depths of the earth.  
For you are the God of those who repent,  
And in me you will show forth your goodness.  
Unworthy as I am, you will save me, in accordance with your great mercy.  
O Lord, I will praise you without ceasing, for all of the days of my life.  
All the powers of heaven sing your praises,  
Yours is the glory to ages of ages.*

### SALUTATION

Bless the Lord who forgives all our sins,  
**God's mercy endures forever.**

**The people kneel, as they are able.**

### THE DECALOGUE

Hear the commandments of God to his people: I am the Lord your God who brought you out of bondage. You shall have no other gods but me.

**Amen. Lord have mercy.**

You shall not make for yourself any idol.

**Amen. Lord have mercy.**

You shall not invoke with malice the Name of the Lord your God.

**Amen. Lord have mercy.**

Remember the Sabbath day and keep it holy.

**Amen. Lord have mercy.**

*The decalogue (translation "ten words") is another name for the Ten Commandments, given by God at Sinai in connection with the making of the covenant. The decalogue is spoken every Sunday in Lent to remind ourselves of the ways we have sinned against God and our neighbor.*



Honor your father and your mother.

**Amen. Lord have mercy.**

You shall not commit murder.

**Amen. Lord have mercy.**

You shall not commit adultery.

**Amen. Lord have mercy.**

You shall not steal.

**Amen. Lord have mercy.**

You shall not be a false witness.

**Amen. Lord have mercy.**

You shall not covet anything that belongs to your neighbor.

**Amen. Lord have mercy.**

*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.*

**CONFESSION AND ABSOLUTION**

Let us confess our sins against God and our neighbor.

*Silence is kept.*

**Most merciful God,  
we confess that we have sinned against you  
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;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will, and walk in your ways,  
to the glory of your Name. Amen.**

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, **(v)** 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.*

**TRISAGION**

*Sing three times.*



Ho - ly God, Ho - ly and might - y, Ho - ly im - mor - tal one, have mer - cy up - on us.



## THE WORD OF GOD

*We are invited to pray, and then the collect collects our prayers together in a single concluding prayer. The opening collect is tailored toward the church season.*

### THE COLLECT OF THE DAY

The Lord be with you.

**And also with you.**

Let us pray.

Gracious Father, whose blessed Son Jesus Christ (**v**) came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

**Amen.**

*The people sit.*

*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.*

### FIRST READING

### 1 SAMUEL 16:1-13

The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

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 23**

- 1 God is my shepherd; I shall not be in want.
- 2 God makes me lie down in green pastures and leads me beside still waters.**
- 3 God revives my soul and guides me along right pathways for their Name's sake.
- 4 Though I walk through the valley of the shadow of death, I shall fear no evil; for you are with me; your rod and your staff, they comfort me.**
- 5 You spread a table before me in the presence of those who trouble me; you have anointed my head with oil, and my cup is running over.
- 6 Surely your goodness and mercy shall follow me all the days of my life, and I will dwell in the house of God for ever.**

The Second Lesson is usually a reading 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**

**EPHESIANS 5:8-14**

Once you were darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says,

"Sleeper, awake!  
Rise from the dead,  
and Christ will shine on you."

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.*

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**

**JOHN 9:1-41**

The Holy Gospel of our Lord Jesus Christ, according to John.  
**Glory to you, Lord Christ. (+++)**

As Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent).



Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

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.*

*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.*

*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.*

**SERMON**

*The Rev. Thomas S. Rogers, III, guest priest*

***A period of quiet is observed (begun and ended by the ringing of a bell) to slow ourselves and rest in God's presence. The people stand, as they are able.***

**THE NICENE CREED**

**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, (v) 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.**

**PRAYERS OF THE PEOPLE**

Never forgetting that we are children of God, we pray:  
**Hear us, and have mercy.**  
That those preparing for baptism, especially Gabriela, may be nourished in your holy Word, strengthened in faith, and held in your love, we pray:  
**Hear us, and have mercy.**  
For the baptized, for faithfulness and commitment on life's journey, we pray:  
**Hear us, and have mercy.**  
For parents and children, for understanding and love in rocky times, we pray:  
**Hear us, and have mercy.**  
For runaways and those driven from home, for protection and care among strangers, we pray:  
**Hear us, and have mercy.**  
For laborers and the working poor, for justice and equity for all, we pray:  
**Hear us, and have mercy.**





For the hungry and homeless, for nourishment and shelter in every land, we pray:  
**Hear us, and have mercy.**

For the prayers we now offer in thanksgiving (prayers of thanksgiving are offered), we pray:  
**Hear us, and have mercy.**

For the sick and sorrowful, for a healing welcome and a hopeful embrace, especially those we now name (prayers are offered for the sick, sad, lonely, and afraid), we pray:  
**Hear us, and have mercy.**

For those lost to tragic death and suicide, for a place at the feast of peace, we pray:  
**Hear us, and have mercy.**

For those who have died and whose lives we still mourn, especially those we now name (prayers for the dead are offered), we pray:  
**Hear us, and have mercy.**

Loving God, we have spurned your gentle discipline and have lost our way. Wake us from forgetfulness that we may come to our senses, return quickly to you, and so find safety in your household, where Jesus (**v**) our brother welcomes us home unto the endless ages of ages. **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.*

**PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS**

**OFFERTORY ANTHEM**

*O Jesus, my Savior, my song in the night,  
Come to us with thy tender love, my soul's delight.  
Unto thee, O Lord, in affliction I call,  
My comfort by day and my song in the night.  
O why should I wander, a stranger from thee,  
Or cry in the desert, thy face to see?  
My comfort and joy, my soul's delight,  
O Jesus my Savior, my song in the night.*

*"My Song in the Night"  
Traditional American folk hymn,  
arr. Elaine Hagenberg*

*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 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.

# THE HOLY COMMUNION

*The people stand, as they are able.*

## OFFERTORY HYMN

Where char - i - ty and love pre - vail, there God is ev - er found;  
brought here to - geth - er by Christ's love, by love we thus are bound.

## 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 our thanks and praise.**

It is right and good and joyful thing, always and everywhere to give thanks to you, Father Almighty, 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:

## 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 Father: 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 Father of all. He 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 Lord 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."

After supper he 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, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 him. 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 your Son Jesus Christ: By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

**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.**

*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.*

**THE FRACTION**

*The Presider breaks the consecrated Bread.*

Lamb of God, you take a - way the sins of the world:  
 have mer - cy on us. Lamb of God, you take a - way the  
 sins of the world: have mer - cy on us. Lamb of God,  
 you take a - way the sins of the world: grant us peace.



**INVITATION**

All are welcome at the Lord's table. Baptized Christians, regardless of denomination or age, are invited to receive Holy Communion. Gluten-free bread is available; please ask the clergy. Receiving the bread only is full communion in the body of Christ, so if you choose to not receive the wine, you may cross your arms over your chest as you pass the Eucharistic Minister, or take a cup of consecrated juice.

To receive communion, hold out your hands and you will be given the bread. Then take a cup of wine or juice from the Eucharistic Minister, move to the next tray, consume the bread and wine there, put the empty cup in the tray, and replace your mask before returning to your seat.

Anyone who has not been baptized, or for other reasons desires to receive a blessing instead of Communion is invited to come forward, and cross your arms over your chest to indicate your desire for a blessing. If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service.

The music of taize hails from a French monastic order composed of members from Protestant and Catholic traditions across the world. It emphasizes simple phrases, and is meant to be repeated many times in a row as a meditative sung prayer.

**COMMUNION TAIZE**

Stay with me, re - main here with me, watch and  
 pray; watch and pray.

**COMMUNION TAIZE**

Cre - ate with - in me a clean heart, O God;  
 place at my cen - ter a new and right spi - rit.  
 Since you want truth in my in - ner - most be - ing,  
 teach me your wis - dom in my sec - ret heart.



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.

**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.*

**SENDING OF EUCHARISTIC VISITORS** (when appropriate)

We send you out to share Communion this week. **May you carry the prayers of all of us as you take this sacrament of Christ's presence.** May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ. **(v) Amen.**

**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, Father, 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.*

**ANNOUNCEMENTS**

**SOLEMN PRAYER OVER THE PEOPLE**

Bow down before the Lord.

*The people kneel, as they are able.*

Look down in mercy, Lord, on your people who kneel before you; and grant that those whom you have nourished by your Word and Sacraments may bring forth fruit worthy of repentance; through Christ our Lord. **(v) Amen.**

*The people stand, as they are able.*

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.

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



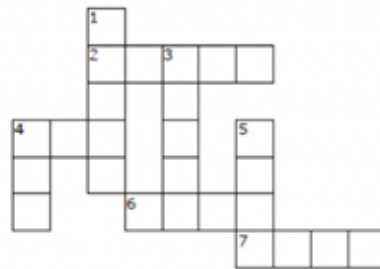
**EXIT HYMN**

I heard the voice of Je - sus say, "Come un - to me and rest;  
 I heard the voice of Je - sus say, "I am this dark world's light;  
 and in your wea - ri - ness lay down your head up - on my breast."  
 look un - to me, your morn shall rise, and all your day be bright."  
 I came to Je - sus as I was, so wea - ry, worn, and sad;  
 I looked to Je - sus, and I found in him my Star, my Sun;  
 I found in him a rest - ing place, and he has made me glad.  
 and in that light of life I'll walk till pil - grim days are done.

*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.*

*The Deacon dismisses the people, and the people respond,*

**Thanks be to God.**



**ACROSS**

- 2. Brightness that comes from the sun, candles, or electrical devices that allows things to be seen
- 4. An adult male human being
- 6. The two organs in your face which are used to see
- 7. To make someone well from a sickness or injury

**DOWN**

- 1. Unable to see
- 3. Great admiration, honour and praise, especially as given to God
- 4. A sticky mixture of dirt and water
- 5. To clean something using water

LIGHT	BLIND	GLORY	MUD
WASH	EYES	MAN	HEAL

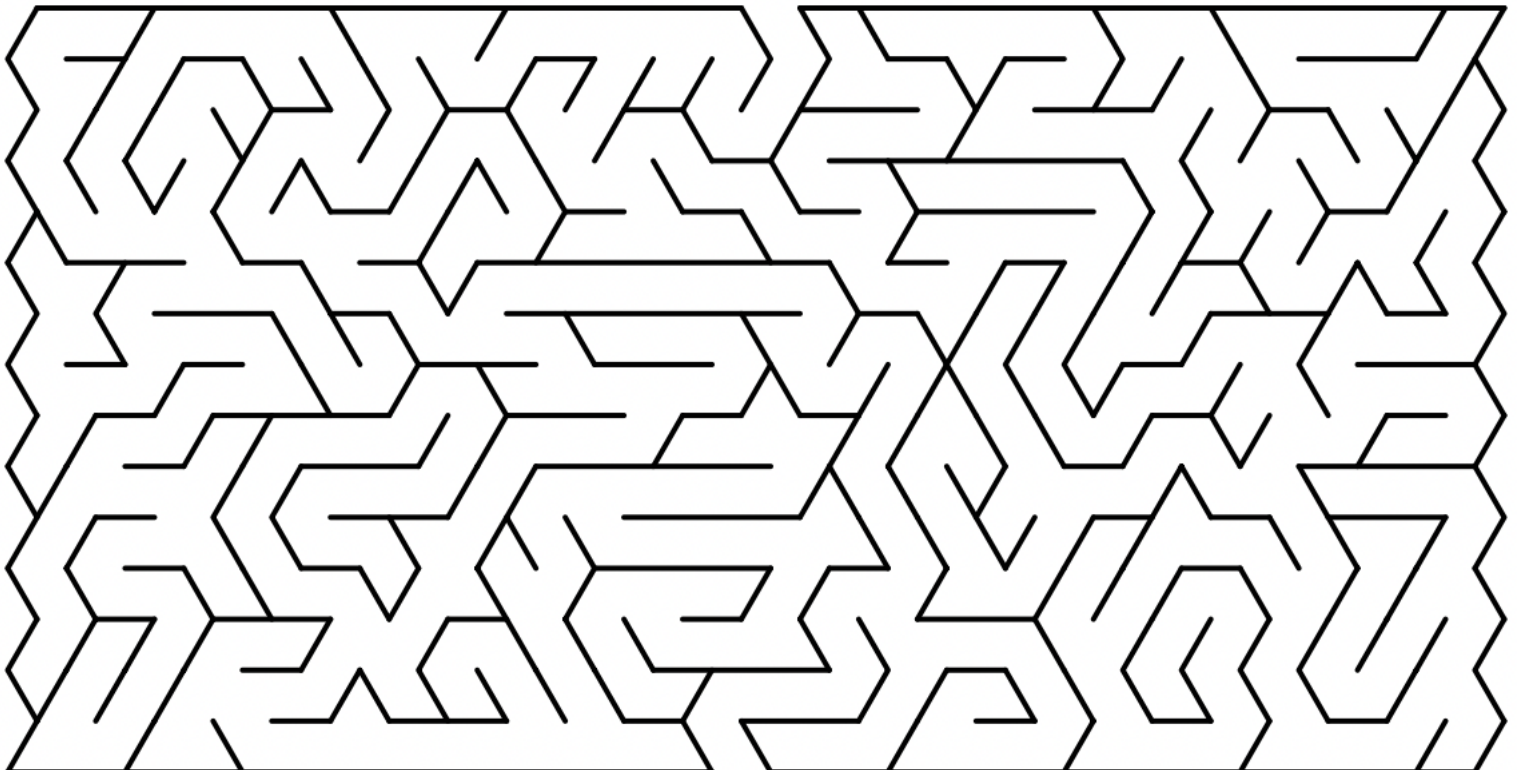


S R E X T B S D W O R L D W T  
R B P N H D E I A M B I R T H  
I P R C E V R W G V X V S O L  
L O P N I T D B R H V L R D Q  
B K N E H U P O O L T I G E U  
E I C G B A K M V X P G M L Z  
S E I S L F A E P K A H W H E  
R N I G I Q I O W A R T Y M V  
F C Q D N D H Z S X E O O L P  
X O U H D D G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

BLIND  
WORLD  
HOME  
SILOAM  
EYES  
SINNED  
MUD

LIFE  
RECEIVED  
POOL  
NIGHT  
OPENED  
BIRTH  
WASH

PARENTS  
SPIT  
SIGHT  
BORN  
LIGHT  
GROUND





## Holy Week Carpooling

If you would like to carpool to any of the Holy Week services at other churches (Maundy Thursday at St. Lawrence in Libertyville, or Good Friday at Trinity in Highland Park), please contact Kathryn (kathryn@stgregoryschurch.org).

## Music & altar flower gifts accepted for Easter

If you are interested in donating toward Easter special music (brass, timpani, and extra vocalists!) or altar flowers, please fill out an envelope supplied at the church or donate online. If you would like your offering listed in the bulletin "in memory of" or "in thanksgiving for" someone, please contact Kathryn directly (kathryn@stgregoryschurch.org) no later than April 2.

## Community Meals - NEXT SUNDAY!

St. Gregory's will once again have the opportunity to serve our neighbors in Waukegan. We had a very generous donation of Girl Scout cookies from Donald TenEyck, son of Sybil and Lyle TenEyck - enough to fill 96 bags with 3 cookies each. We are still in need of people to come to Waukegan on Sunday, March 26th. It's the beginning of spring break for some schools, so some of our regular volunteers are not available. We meet at 12 noon to prepare the hot food and pack the non-perishable food items. Please contact Barb Schaper at bschaper7@aol.com or 847-948-8989 with any questions and/or to help. There are still people who are experiencing food insecurity and we are attempting to help some of them. This is also a wonderful Lenten discipline.

## Observing Lent at StGs

### Better Together Stations of the Cross: THIS FRIDAY, March 24!

We will not have our usual onsite OR online Stations this Friday, as instead we will be walking the Stations together with our Better Together partners at Trinity (425 Laurel Ave in Highland Park) at 6pm, followed by a traditional fish fry at 7pm!



### Better Together: Adult Formation

We continue Zoom Formation at 7pm on Wednesdays, led by Adam Spencer. "Learning to Pray" explains what prayer is, what to expect from praying, how to do it, and how it can transform us when we make it a regular practice in our lives.

## Holy Week 2023

We are thrilled to once again be sharing our Holy Week services with our Better Together partners! This week trains us spiritually to know that every emotion we have has already been felt by Christ. It reminds us that when we fall into the depth of those experiences ourselves that Jesus has been in them, and is in them with us. It also reminds us that none of the painful experiences or emotions are the final word - not even death. At the end of Holy Week, we live the truth of the resurrection.

<b>Palm Sunday</b>	<b>9:30am (as usual!) - service at StGs with procession and palms</b>
<b>Maundy Thursday</b>	<b>7:00pm - Eucharist with footwashing at St. Lawrence, followed by a traditional agape dinner (125 W Church St, Libertyville)</b>
<b>Good Friday</b>	<b>7:00pm - Solemn liturgy at Trinity with Communion from the Reserved Sacrament (425 Laurel Ave, Highland Park)</b>
<b>Easter Vigil (Holy Saturday)</b>	<b>7:00pm - Eucharist at StGs - the primary liturgy of our church year with special presentations from combined youth and the Better Together choir, plus a baptism!</b>
<b>Easter Sunday</b>	<b>9:30am (as usual!) - exuberant Eucharist service with special music (brass, percussion, big choir!) and flowers</b>