



# ST. GREGORY'S EPISCOPAL CHURCH

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

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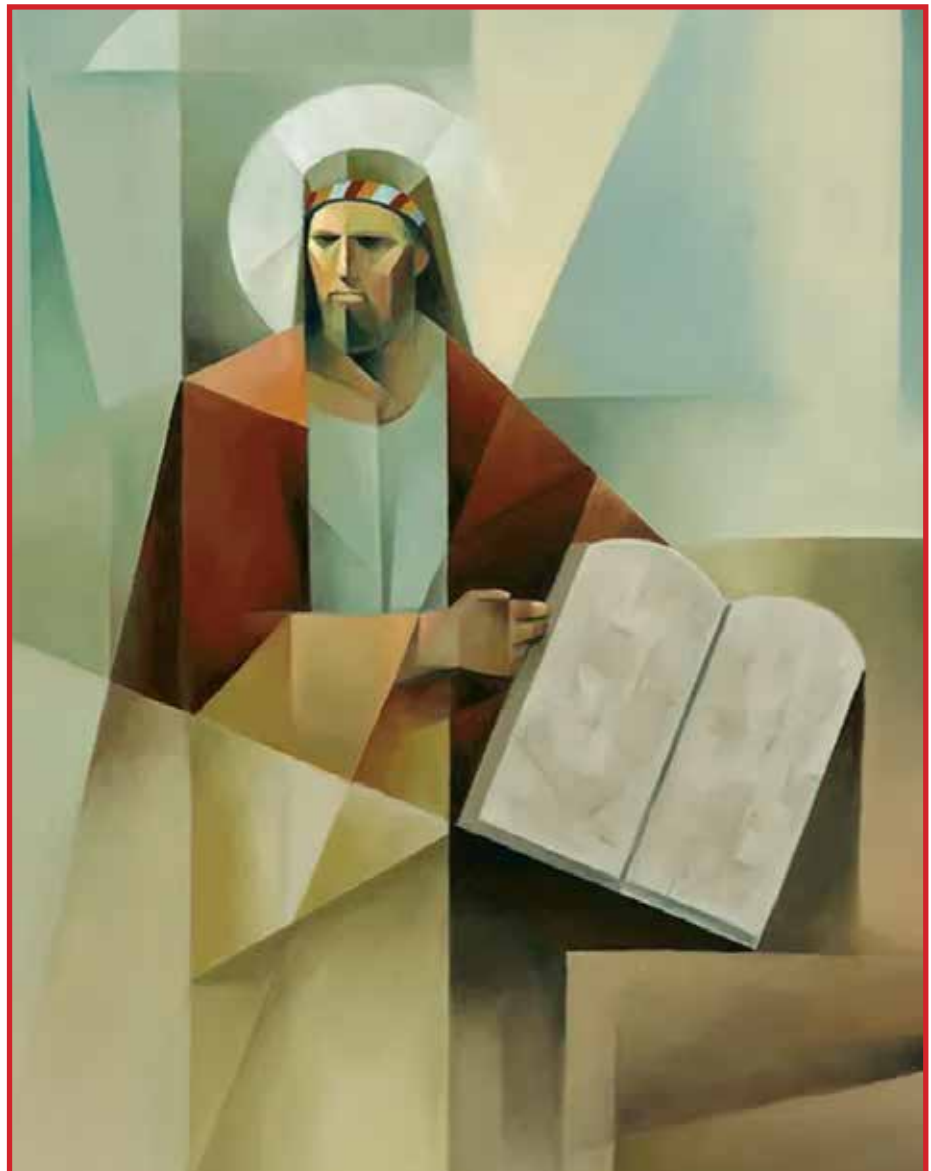
**Wardens:**  
Susan Zint, Jim Millspaugh

**Vestry:**  
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

## The Sixth Sunday after the Epiphany February 12, 2023 | 9:30am



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

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### 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.

### A Note about the Season after the Epiphany

The season after Epiphany joins the Advent/Christmas seasons with the Lent/Easter seasons. It is a period of unfolding knowledge of who Jesus is to us. Week after week, we explore a new facet of Jesus' presence in our lives on earth, and how he calls us to respond. This season helps us to know Jesus so we can make him known in the world. The image used throughout this season is one of increasing light along with our increasing understanding of Christ. It is a season both of joy and of action, so our liturgy includes facets of both.

*Guest priest: The Rev. Adam Spencer is the rector of St. Elisabeth's Episcopal Church in Glencoe, one of StGs' Better Together partners. He grew up in the suburbs of Cleveland, Ohio and graduated from Baldwin Wallace University in 2008 with a Bachelor of Arts degree in Religious Studies. He formally began discernment of a vocation to the priesthood while serving as the Youth and Adult Education Coordinator and Dean's Assistant at Trinity Episcopal Cathedral in Cleveland, Ohio from 2008-2012. He received his Master of Divinity degree at the University of Chicago Divinity School in 2016. Adam is a big fan of The Lord of the Rings, the Cleveland Browns, Ignatian spirituality, and the poetry of Mary Oliver. He and his wife Rose share the rectory with their cat Fawkes.*



## THE WORD OF GOD

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

*The people stand, as they are able.*

### ENTRANCE HYMN

*Unison or harmony*

1 I come with joy to meet my Lord, for -  
 5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der  
 5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.  
 5 in the world, we'll live and speak his praise.

### OPENING ACCLAMATION

*All are invited to speak the bolded text aloud.*

Blessed be God: Father, Son, and Holy Spirit.

**And blessed be God's kingdom, now and for 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. **(v) Amen.**

*We begin our worship by gathering together as the body of Christ, and acknowledging our participation together in the Body of Christ. The Presider invites us to praise God together.*



**SONG OF PRAISE**

Glo - ry to you, Lord God of our fa - thers; you are wor - thy of praise;  
 glo - ry to you. Glo - ry to you for the ra - di - ance of your ho - ly Name; we will  
 praise you and high - ly ex - alt you for ev - er. Glo - ry to you in the splendor of your  
 tem - ple; on the throne of your ma - jes - ty, glo - ry to you. Glo - ry to you,  
 seat - ed be - tween the che - ru - bim; we will praise you and high - ly ex - alt you for - ev - er.  
 Glo - ry to you, be - hold - ing the depths; in the  
 Glo - ry to you, be - hold - ing the depths; in the high vault of heav - en,  
 high vault of heav - en. Glo - ry to you, Fa - ther, Son, and  
 glo - ry to you. Glo - ry to you, Fa - ther, Son, and Ho - ly  
 Ho - ly Spi - rit; we will high - ly ex - alt you, glo - ry to you!  
 Spi - rit; we will praise you and high - ly ex - alt you for ev - er.

**THE COLLECT OF THE DAY**

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

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

O God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord, (v) who lives and reigns with you and the Holy Spirit, one God, for ever and 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**

**SIRACH 15:15-20**

If you choose, you can keep the commandments,  
and to act faithfully is a matter of your own choice.  
He has placed before you fire and water;  
stretch out your hand for whichever you choose.  
Before each person are life and death,  
and whichever one chooses will be given.  
For great is the wisdom of the Lord;  
he is mighty in power and sees everything;  
his eyes are on those who fear him,  
and he knows every human action.  
He has not commanded anyone to be wicked,  
and he has not given anyone permission to sin.

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 119**

- 1 Happy are they whose way is blameless,  
who walk in the law of God!
- 2 Happy are they who observe God's decrees  
and seek God with all their hearts!**
- 3 Who never do any wrong,  
but always walk in God's ways.
- 4 You laid down your commandments,  
that we should fully keep them.**
- 5 Oh, that my ways were made so direct  
that I might keep your statutes!
- 6 Then I should not be put to shame,  
when I regard all your commandments.**
- 7 I will thank you with an unfeigned heart,  
when I have learned your righteous judgments.
- 8 I will keep your statutes;  
do not utterly forsake me.**

**THE EPISTLE**

**1 CORINTHIANS 3:1-9**

Brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, for you are still of the flesh. For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely human?

*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.*



What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. For we are God's servants, working together; you are God's field, God's building.

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**

**MATTHEW 5:21-37**

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

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

Jesus said, "You have heard that it was said to those of ancient times, 'You shall not murder'; and 'whoever murders shall be liable to judgment.' But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, 'You fool,' you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. Truly I tell you, you will never get out until you have paid the last penny.

"You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

"It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

"Again, you have heard that it was said to those of ancient times, 'You shall not swear falsely, but carry out the vows you have made to the Lord.' But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one."

The Gospel of our 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. Adam Spencer,  
Rector of St. Elisabeth's in Glencoe*

***A period of quiet (begun and ended with the ringing of a bell) is observed to slow ourselves and rest in God's presence.***

**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**

You who by the leading of a star, guided the Magi to the brightness of the Holy Child of Bethlehem, lead us to the light of revelation, that we may value and honor the varied gifts of our sisters and brothers. **Silence will be kept.** Christ, be our light.  
**Shine in our hearts.**

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth. **Silence will be kept.** Christ, be our light.  
**Shine in our hearts.**

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision. **Silence will be kept.** Christ, be our light.  
**Shine in our hearts.**



You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of race, class, gender, and ethnicity may be recreated into one common humanity. (prayers of joy and gratitude) **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering. Help us to be your compassion and hope in the world (prayers for the sick, sad, lonely, and afraid). **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife. Shine the light of hope (prayers for the dead and dying). **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made. **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. **Amen.**

Almighty God, You who called the universe into being, You who formed our inmost being and called us to be your people: assist us in living hopefully into the future. In the face of change, help us to set fears aside and to recognize our potential for creative response because we are made in your image. Help us to guard against our own defensiveness when confronted by changes and challenges, and instead listen to your still, small voice, and to lean toward your hope. Be with us as we remember and celebrate former times, and keep us from unreasonable yearning for them, which takes us from the work you have set before us in this time. All this we ask in the name of your Child, our Savior, Jesus Christ. **(v) Amen.**

**CONFESSION & ABSOLUTION**

Let us confess our sins to God.

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

*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.*





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 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**

*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.*



*"Untraveled Worlds"*  
by Paul Halley; text from Tennyson's Ulysses  
Virtual choir created January 2021

*I cannot rest from travel; I will drink life to the lees.  
All times I have enjoyed greatly, have suffered greatly,  
Both with those that loved me, and alone.  
I am a part of all that I have met;  
Yet all experience is an arch where through gleams that untraveled world.  
That untraveled world whose margin fades forever and forever when I move.  
How dull it is to pause, to make an end, to rust unburnished, not to shine in use!  
As though to breathe were life!  
Life piled on life were all too little, and of one to me little remains;  
But every hour, every hour is saved from that eternal silence,  
Something more, something more, a bringer of new things;  
And vile it were for some three suns to store and hoard myself,  
And this grey spirit yearning in desire to follow knowledge like a sinking star,  
Beyond the utmost bound of human thought.  
Come, come my friends, 'tis not too late to seek a newer world!  
Push off, and sitting well in order smite the sounding furrows;  
For my purpose holds to sail beyond the sunset,  
And the baths of all the western stars, until I die.  
Though much is taken, much abides;  
And though we are not now that strength which in old days moved earth and heav'n,  
That which we are, we are, one equal temper of heroic hearts,  
Made weak by time and fate, but strong in will.  
To strive, to seek, to find, and not to yield!*

*A note from the Music Minister: While this is not a traditionally religious text, I felt it to be extremely appropriate for our Annual Meeting Sunday. Tennyson invites us to "come my friends! 'tis not too late to seek a newer world!" What more uplifting message can we hear, as we embark upon a new era at StGs to strive, seek, and find all the ways we can be God's church in the world?*



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.

## THE HOLY COMMUNION

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

### OFFERTORY HYMN

Praise God from whom all bless-ings flow; praise God all crea-tures here be - low;  
Praise God a - bove ye heaven-ly host; praise Fa - ther, Son, and Ho - ly Ghost.

### 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. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. (v)

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,  
 Heaven and earth are full of your glo - ry. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.  
 Blessed is he who comes in the name of the Lord. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.

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.



We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, (v) the Word made flesh.

For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ (v) 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 Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O God,

**We remember Christ's death,  
We proclaim Christ's resurrection,  
We await Christ's coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, (v) through whom we are acceptable to you, being sanctified by the Holy Spirit. (+) In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St. Gregory, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, (v) the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, (v) in the unity of the Holy Spirit all honor and glory is yours, Almighty God, 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.*

Musical notation for the Fraction. It consists of four staves of music in G major. The lyrics are: 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.

**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.

**COMMUNION HYMN**

Musical notation for the Communion Hymn. It consists of five staves of music in G major. The lyrics are: 1 O Light of Light, Love giv - en birth; 2 Two pro - phets, who had faith to see, 3 May all who seek to praise a - right Je - sus, Re - deem - er of the earth: with your e - lect found com - pan - y; through pur - er lives show forth your light. more bright than day your face did show, the heavens a - bove your glo - ry named, To you, the King of glo - ry, now your rai - ment whit - er than the snow. your Fa - ther's voice his Son pro - claimed. all faith - ful hearts a - dor - ing bow.



**COMMUNION HYMN**



1 What star is this, with beams so bright, more beau - teous  
 2 True spake the pro - phet from a - far who told the  
 3 The guid - ing star a - bove is bright; with - in them  
 4 O Je - sus, while the star of grace im - pels us  
 5 To God the Fa - ther, heaven - ly Light, to Christ, re -



1 than the noon - day light? It shines to her - ald  
 2 rise of Ja - cob's star; and east - ern sa - ges  
 3 shines a clear - er light, and leads them on with  
 4 on to seek thy face, let not our sloth - ful  
 5 vealed in earth - ly night, to God the Ho - ly



1 forth the King, and Gen - tiles to his crib to bring.  
 2 with a - maze up - on the won - drous to - ken gaze.  
 3 power be - nign to seek the Giv - er of the sign.  
 4 hearts re - fuse the guid - ance of thy light to use.  
 5 Ghost we raise our e - qual and un - ceas - ing praise.

**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, **(v)** 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.**

*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.*

**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**

*The people stand, as they are able.*

**BLESSING**

Christ, whose glory is in the heavens, fill this house and illuminate your hearts; and the blessing of God Almighty: Father, Son, and Holy Spirit (+) be with you now and always. **Amen.**

**EXIT HYMN**

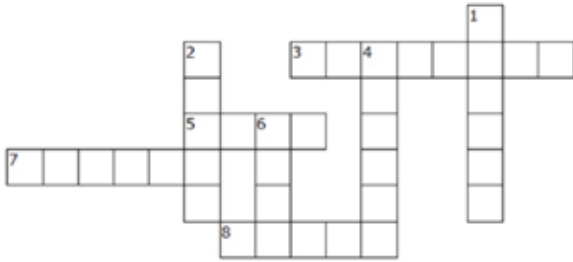
1 Go forth for God; go to the world in peace;  
 4 Go forth for God; go to the world in joy,  
 be of good cour - age, armed with heaven - ly grace,  
 to serve God's peo - ple ev - ery day and hour,  
 in God's good Spi - rit dai - ly to in - crease,  
 and ser - ving Christ, our ev - ery gift em - ploy,  
 till in his king - dom we be - hold his face.  
 re - joic - ing in the Ho - ly Spi - rit's power.

*The 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.*



ACROSS

- 3. To decide if a person is guilty or innocent
- 5. A present that is given to another person
- 7. Killing of a person by another person
- 8. The place where gifts or sacrifices to God are made

DOWN

- 1. A group of human beings (men or women or children)
- 2. To be furious
- 4. To be at risk of being injured or harmed
- 6. A person who lacks good sense

|          |        |       |        |
|----------|--------|-------|--------|
| DANGER   | PEOPLE | ANGRY | MURDER |
| JUDGMENT | GIFT   | ALTAR | FOOL   |

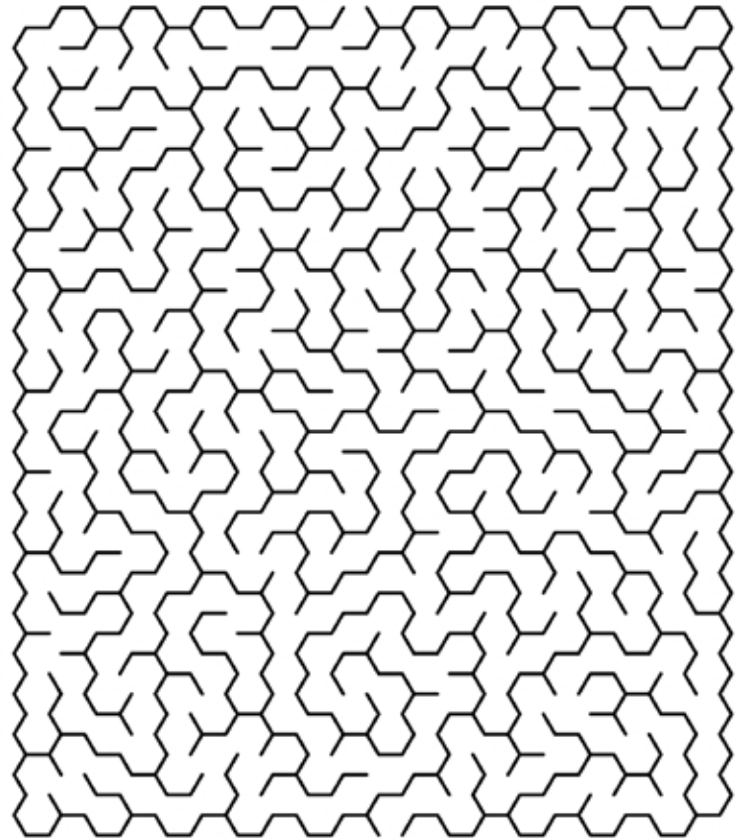
R X M T R D A N G E R B R Y O  
 F V I E B C D A D K V R E J Y  
 P X S U X P R A X J Q O C D I  
 K A G W P N J E L A X T O P K  
 J P C I Z N R A M T X H N X Y  
 F C F V F I O H H E A E C I J  
 U A A P F T X Y C E M R I M U  
 O F F E R I N G R G L B L R D  
 O M C O K U V D E B L L E I G  
 X A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

|          |       |        |            |        |
|----------|-------|--------|------------|--------|
| ALTAR    | ANGRY | PEOPLE | REMEMBER   | MURDER |
| OFFERING | FIRST | FOOL   | JUDGEMENT  | GIFT   |
| BROTHER  | HELL  | DANGER | RECONCILED | FIRE   |

|   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| J | Q | E | R | Z | K | H | A | S | B  | X  | U  | C  | D  | G  | V  | P  | M  | O  | L  | F  | N  | I  | W  | T  | Y  |

- 1. 15-23-21-25 \_\_\_\_\_
- 2. 10-4-19-25-7-3-4 \_\_\_\_\_
- 3. 21-19-19-20 \_\_\_\_\_
- 4. 4-3-13-19-22-13-23-20-3-14 \_\_\_\_\_
- 5. 18-12-4-14-3-4 \_\_\_\_\_
- 6. 8-22-15-4-26 \_\_\_\_\_
- 7. 19-21-21-3-4-23-22-15 \_\_\_\_\_
- 8. 8-20-25-8-4 \_\_\_\_\_

|            |      |         |          |
|------------|------|---------|----------|
| MURDER     | FOOL | ANGRY   | OFFERING |
| RECONCILED | GIFT | BROTHER | ALTAR    |



Joyful Noise Sunday is NEXT SUNDAY!

To celebrate the last Sunday before Lent, we continue our tradition of having a service filled with gospel music! NEXT SUNDAY, join our band and quartet in singing old familiar spirituals and clap along to new ones too. Invite your friends and family!





## Observing Lent at StGs

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. The church calendar moves us through the Lenten season of self-examination, repentance, and renewal to prepare us for the joy of Easter.

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. 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 with Lent. Come to worship. Spend time with God. Blessings to you on your journey.

### Ash Wednesday is February 22

StGs is holding two Ash Wednesday services this year:

- 8am online only - join our Wednesday morning healing service for a special service
- 7pm onsite and online - full Ash Wednesday service with music and Eucharist

If you are unable to attend either of these or wish to receive your ashes earlier in the day, you may also choose one of the following options offered by our Better Together partners:

- 12 noon: St. Lawrence in Libertyville will do "ashes to go" from the steps of their church
- 12 noon: Trinity in Highland Park is holding a full service

If you would like consecrated ashes mailed to you, please fill out the form (link in the newsletter!) or contact Kathryn at [kathryn@stgregoryschurch.org](mailto:kathryn@stgregoryschurch.org) or (847)945-1678. Deadline is end of day February 15!



### Stations of the Cross

For many, Fridays in Lent are days of additional/special devotion because we observe Jesus' death on the cross on Good Friday. Stations of the Cross is a 14-step devotional to commemorate Jesus' last day on earth. We pray the Stations to call to mind the Passion of Christ, that is, the journey that Jesus took from his condemnation to his death.

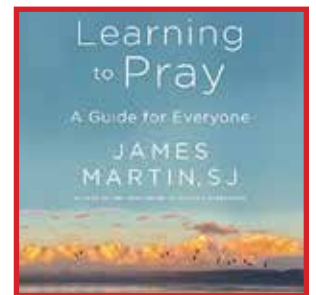
This year, we will offer two options to observe Stations of the Cross every Friday in Lent:

- Onsite, 7pm: a walking devotional led by parishioners that will travel around the sanctuary at StGs, using Jon Dutcher's inspirational Stations paintings
- Online, 7pm on Zoom: a PowerPoint-based service with our Better Together partners with music and different devotions each week

Both onsite and online offerings will be held every Friday in Lent, starting February 24 and ending on March 31. However, please note that neither option will be offered on March 24, as we will be joining with our Better Together partners at 6pm for Stations of the Cross at Trinity (425 Laurel Ave in Highland Park), followed by a fish fry at 7pm!

### Better Together: Adult Formation continues every Wednesday

Every Wednesday at 7pm on Zoom, Bryan Cones of Trinity leads the next round of our adult formation program, "Exploring Our Common Prayer." The final Wednesday meeting for this book is February 15, but the next round of study begins on Wednesday, March 1 with a new book! "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.



### Lent Quiet Day on March 4th

Do you long for some peace and quiet in your busy life? Do you struggle to make time to "Be still, and know that I am God!" (Psalm 46:10)? On Saturday, March 4th, from 9-11:30am, you are invited to come to St. Elisabeth's for a "Quiet Morning in Lent." Elizabeth Clemmitt, our Associate for Spiritual Wellness, will facilitate a morning of self-directed quiet time during which you can explore various activities and spiritual practices that promote peaceful reflection and spiritual growth.