

the fifth sunday of lent

3.17.24 | 9:30am



ST. GREGORY'S
EPISCOPAL CHURCH

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



Welcome to St. Gregory's

If this is your first Sunday here, we invite you to take a Welcome Card from the pew holder, fill it out and put it in the offering plate or give it to a greeter. All are truly welcome to participate in worship, and we believe our community is made stronger by your unique presence as we join in prayer and communion.

Our Worship

In the Episcopal Church, we often say that praying shapes believing, so how we worship in word and action shapes how we believe and respond to God. We are physical creatures made in God's image, and the physical nature of our worship helps us to connect more fully to God.

Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. **All are invited to speak the bolded text aloud.** Some people choose to manifest prayers in physical ways to center their hearts and minds on God's presence in their lives and in the worship – we call these actions "manual acts," which are listed as follows throughout the bulletin:

(+) There are several points during the liturgy, where many people cross themselves by touching their head, chest, and each shoulder (left then right) to remind themselves that God is in their head, heart, and in all of their actions in the world.

(+++) At the declaration of the Gospel, many people make the sign of the cross with their thumb on their forehead, lips, and heart as the Gospel is announced. This action is a prayer asking God's word to be in our minds, our words, and in our hearts.

Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters.

A Note about the Season of Lent

Lent is not about guilt, it's about healing. In Lent, we walk with Jesus toward his suffering, death, and resurrection, acts by which God took on all the evils and pains of human life. The meaning of these events touches on all the ways in which we need healing in our own lives. On each Sunday in Lent, we will focus on a different "common crisis" of our lives right now: loneliness, conflict and guilt, money and debt, the body's betrayals, and helplessness and the future. Jesus comes close to us in these crises, and we will meet him there in the scripture we read, the sermons we hear, the healing prayer and anointing we offer during communion, and in our spiritual-growth forum which meets after this service. We will then bring the fullness of our humanity with us to those mysterious events of Palm Sunday, Maundy Thursday, Good Friday, and Easter.

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



A PENITENTIAL ORDER

The people stand as they are able, when the bell rings.

A SONG OF CHRIST'S GOODNESS

Canticle Q

written by Anselm of Canterbury

Chanted by the cantor.

Jesus, as a mother you gather your people to you;
 you are gentle with us as a mother with her children.
 Often you weep over our sins and our pride,
 tenderly you draw us from hatred and judgment.
 You comfort us in sorrow and bind up our wounds,
 in sickness you nurse us and with pure milk you feed us.
 Jesus, by your dying, we are born to new life;
 by your anguish and labor we come forth in joy.
 Despair turns to hope through your sweet goodness;
 through your gentleness, we find comfort in fear.
 Your warmth gives life to the dead, your touch makes sinners righteous.
 Lord Jesus, in your mercy, heal us; in your love and tenderness, remake us.
 In your compassion, bring grace and forgiveness,
 for the beauty of heaven, may your love prepare us.

*During Lent only, we
 begin our worship
 with a confession to
 give special attention
 our need for healing
 from the wrongs we do
 against each other and
 our Maker.*

SALUTATION & SUMMARY OF THE LAW

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

The people kneel or bow, as they are able.

Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these."

CONFESSION

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 us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life.
Amen.

The people stand, as they are able.

The trisagion is an ancient hymn from the 4th century, describing the "thrice holy" qualities of God.

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

THE COLLECT OF THE DAY

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

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, 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

JEREMIAH 31:31-34

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

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 51

First cantor, then all



Out of the deep have I called un - to you, O Lord: Lord, hear my voice.

Have mercy on me, O God, according to your loving-kindness;
 in your great compassion blot out my offenses.
 Purge me from my sin, and I shall be pure; wash me, and I shall be clean indeed.
 Make me hear of joy and gladness, that the body you have broken may rejoice.
 Out of the deep have I called unto you, O Lord: **Lord, hear my voice.**

Hide your face from my sins and blot out all my iniquities.
 Create in me a clean heart, O God, and renew a right spirit within me.
 Cast me not away from your presence and take not your holy Spirit from me.
 Give me the joy of your saving help again and sustain me with your bountiful Spirit.
 Out of the deep have I called unto you, O Lord: **Lord, hear my voice.**

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

THE EPISTLE

HEBREWS 5:5-10

Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

"You are my Son,
today I have begotten you";

as he says also in another place,

"You are a priest forever,
according to the order of Melchizedek."

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

The Word of the Lord.

Thanks be to God.

The people stand, as they are able. Children are invited to join the procession in the aisle for the reading of the Gospel.



SEQUENCE HYMN

Bless the Lord, my soul, and bless God's ho - ly name.

Bless the Lord, my soul, who leads me in - to life.

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 12:20-33

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

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

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

"Now my soul is troubled. And what should I say—'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

SERMON

The Rev. Dan Puchalla, Priest-in-Charge

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



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

The 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.

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.

NICENE CREED

The people stand, as they are able.

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made.
For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the Prophets.
We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the (+) dead, and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE

○ Jesus, Redeemer of all creation, heal us when we are forgetful of our blessings, that with grateful hearts we may give abundance to others. *We offer prayers of joy and gratitude.* Most merciful God, **Heal us and make us whole.**

○ Jesus, Savior of the nations, heal us when we despair, when we are in agony, and when we are deprived; that with resilient hearts we may give strength to others. *We offer prayers of intercession.* Most merciful God, **Heal us and make us whole.**

○ Jesus, the Life of the world, heal us from the sting of death; that with hopeful hearts, even as we grieve, we may give hope to others. *We offer prayers for the dead.* Most merciful God, **Heal us and make us whole.**

The Presider offers the concluding collect.

○ Jesus Christ, as we prepare to walk with you in the way of your suffering, give us confidence in the healing of your resurrection, that with you we may be raised for ever to new life in God, who, with the Holy Spirit, you live and reign now and for ever. **Amen.**

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

*"Out of the Deep"
from the Rutter Requiem*

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.
O let thine ears consider well the voice of my complaint.
If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?
For there is mercy with thee: therefore shalt thou be feared.
I look for the Lord: my soul doth wait for him, and in his word is my trust.
My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.
O Israel, trust in the Lord, for with the Lord there is mercy:
And with him is plenteous redemption. And he shall redeem Israel from all his sins.
Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

The Offertory is when we bring our gifts of bread, wine, money, and our very selves to present to the Lord as our initial act of thanksgiving. This collection is a visible reminder that our whole lives are God's, and a part of what God has given us we give back in thanksgiving for all that we have and all that we are. You can use this QR code to give to StGs online.



THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

O Fa-ther, Son, and Spi-rit blest, to thee be ev-ery prayer ad-dressed,
who art in three-fold Name a-dored, from age to age, the on-ly Lord.

THE GREAT THANKSGIVING

Celebrant The Lord be with you. *All* And al-so with you.
Celebrant Lift up your hearts. *All* We lift them to the Lord.
Celebrant Let us give thanks to the Lord our God.
All It is right to give God thanks and praise.

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.

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

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.

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 God: 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 maker of all. Jesus 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 Savior 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 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 we proclaim the mystery of faith:

- Christ has died.**
- Christ is risen.**
- Christ will come again.**

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's 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 Christ. (+) 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 Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

A - MEN.

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 sing 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.

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

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come, thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

BREAKING OF THE BREAD

The 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 Presider breaks the consecrated Bread.

Christ our Pass - o - ver is sac - ri - ficed for us,
there - fore let us keep the feast.

RECEIVING COMMUNION

Every Sunday in Lent, Pastor Dan will be offering blessings at the chapel altar during Communion. These blessings are for all types of healing - physical, emotional, spiritual. All are welcome. If you are receiving Communion, please do so first before coming to receive a blessing.

General: Please join the line to receive Communion. When you get to the front, hold out your hands to receive bread. Then step to either side to receive wine or juice in an individual cup.

Gluten-free option: Please ask for a gluten-free wafer from the priest when you come forward.

Non-alcoholic option: Please ask for juice from the minister holding the tray of cups. You also have the option to take only the bread to receive Communion.

Not receiving: If you will not be receiving Communion, you are invited to come forward for a blessing. Please join the line and cross your arms over your chest when you get to the front.



COMMUNION HYMN

1 When I sur - vey the won - drous cross where the young
 2 For - bid it, Lord, that I should boast, save in the
 3 See, from his head, his hands, his feet sor - row and
 4 Were the whole realm of na - ture mine, that were an

Prince of Glo - ry died, my rich - est gain I
 cross of Christ, my God: all the vain things that
 love flow min - gled down! Did e'er such love and
 of - fering far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them to his blood.
 sor - row meet, or thorns com - pose so rich a crown?
 so di - vine, de - mands my soul, my life, my all.

COMMUNION HYMN

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.

COMMUNION HYMN

God with me, God be - fore me. God on my right, God on my left.
 God when I lie down, God when I a - rise, God when I take rest, God to shield me.



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.

PRAYER FOR SPIRITUAL COMMUNION *(for those worshipping remotely)*

In union, gracious God, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, we offer to you praise and thanksgiving. We remember your death, O Christ; we proclaim your resurrection; we await your coming in glory. Since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. **Amen.**

The people stand, as they are able.

POST-COMMUNION PRAYER

Let us pray.

**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, 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

Let us bow before the Lord.

The people kneel or bow, as they are able.

Look with compassion, O Lord, upon this your people; that, rightly observing this holy season, they may learn to know you more fully, and to serve you with a more perfect will; through Christ our Lord. **Amen.**

The people stand, as they are able.



EXIT HYMN

Unison



1 What won - drous love is this, O my soul, O my soul! What
2 To God and to the Lamb, I will sing, I will sing, to
3 And when from death I'm free, I'll sing on, I'll sing on, and



won - drous love is this, O my soul! What won - drous love is this that
God and to the Lamb, I will sing. To God and to the Lamb who
when from death I'm free, I'll sing on. And when from death I'm free I'll



caused the Lord of bliss to lay a - side his crown for my
is the great I AM, while mil - lions join the theme, I will
sing and joy - ful be, and through e - ter - ni - ty I'll sing

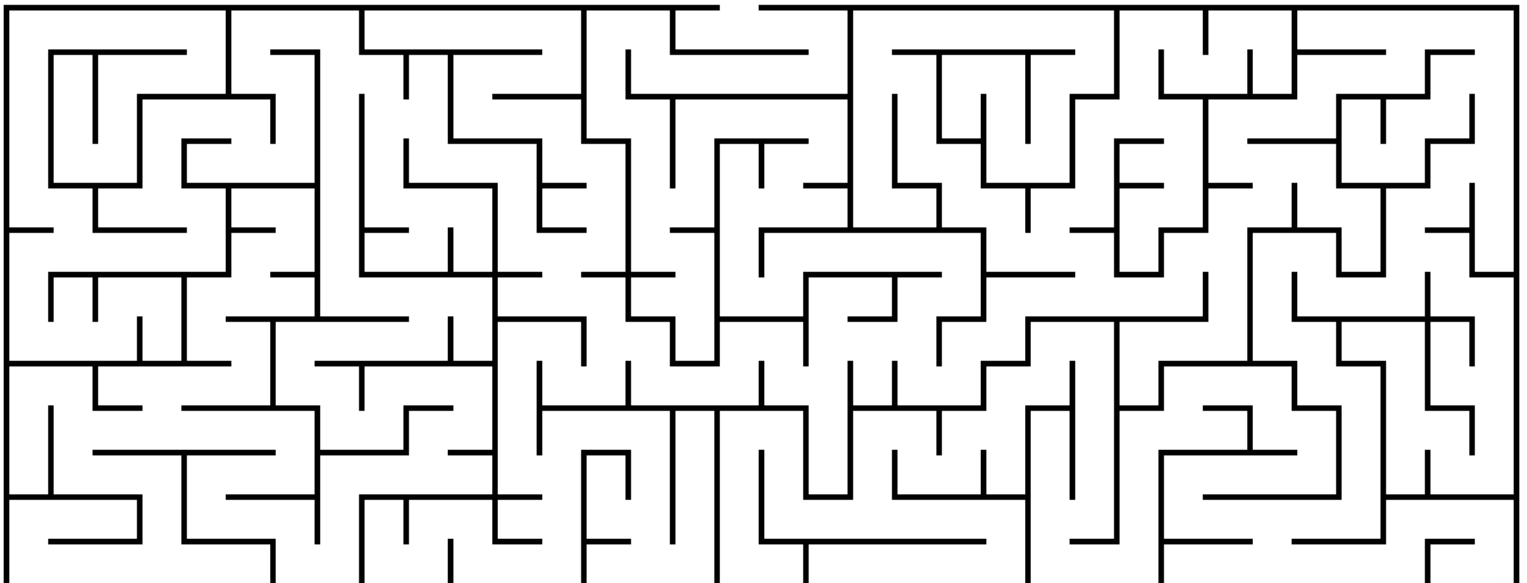


soul, for my soul, to lay a - side his crown for my soul.
sing, I will sing, while mil - lions join the theme I will sing.
on, I'll sing on, and through e - ter - ni - ty I'll sing on.

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 or Priest dismisses the people, and the people respond,

Thanks be to God.





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

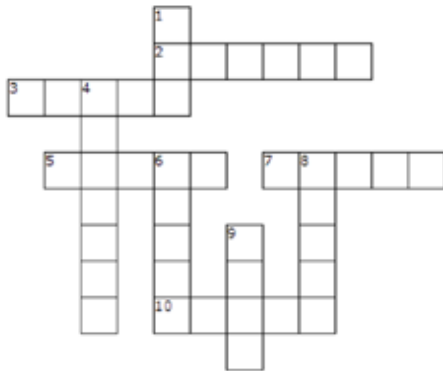


"But I, when I am lifted up from the earth, will draw all men to myself." John 12:32 (NIV)

LTIFED
 WLORD
 FETAHR
 SOHW

Answer:

WORLD	DIE	TIME	HEARD	CROWD
ANGEL	HEAVEN	MYSELF	LIFTED	MEN
VOICE	FATHER	GLORIFY	PRINCE	SHOW
JUDGEMENT	DRAW	EARTH	THUNDER	NAME



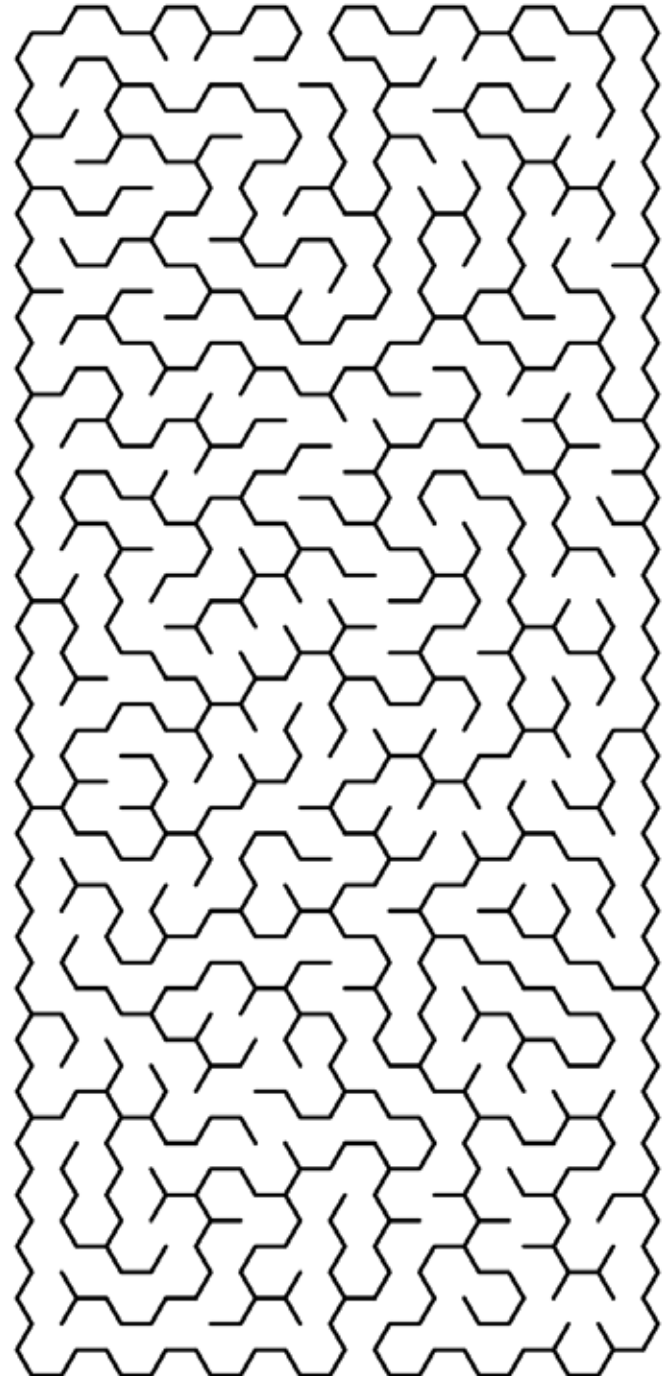
ACROSS

- 2. To be raised up
- 3. A heavenly servant of God, often pictured as a human with wings
- 5. What we humans use to speak or sing
- 7. The Son of God
- 10. The end of life

DOWN

- 1. Everyone and everything
- 4. To bring praise and honor to God
- 6. A large group of people
- 8. The land surface of the world
- 9. To attract someone or something

DEATH	ANGEL	VOICE	EARTH	JESUS
ALL	DRAW	GLORIFY	LIFTED	CROWD





Holy Week 2024

These are the days by which life comes from death. They are the core of our faith. They are the stories of how God so loved us that God took on evil and death itself, so that we might have life and have it in abundance. We will once again take this journey with our Better Together partners, so please note the locations of each below and mark them on your calendars!



Sunday, March 24: Palm Sunday

9:30am at St. Gregory's

Begin the dramatic journey of Jesus' final days: We walk with him in triumph with bagpipes, brass, and waving branches, celebrating his victory – before we are suddenly reminded that the path to true life is through the valley of death.

Thursday, March 28: Maundy Thursday

6:30pm at St. Gregory's



We walk through the story of Jesus' last night with his friends: eating supper together while retelling scripture, washing each other's feet as he commanded, sharing the Eucharist he instituted, and reposing to the darkness of the garden. Please RSVP via the QR code or the sign-up on the bulletin board at the parking lot entrance so we know how much food to prepare for our meal together! **We have many food**

items that need to be purchased for the meal, so if you're able, please check the sign-up at the parking lot entrance to see how you can help!



Friday, March 29: Good Friday

12 noon at St. Lawrence in Libertyville | 7pm at Trinity in Highland Park

We walk with Jesus on this hardest of days, and encounter the greatest mystery of our faith: the Cross of Death becomes the Tree of Life.

Saturday, March 30: The Great Vigil of Easter

7pm at St. Lawrence in Libertyville

This is the holiest night of the year, when we walk with Jesus from death into life: Immersed in deep darkness, we light a blazing new fire. Immersed in God's story, we encounter our own lives. Immersed in baptismal waters, we are raised to eternal life.



Sunday, March 31: Easter Sunday

9:30am at St. Gregory's

We walk with the disciples to find an empty tomb, and the power of death overcome by the love of God. Come and rejoice! The service will feature abundant flowers and glorious music with brass quintet and percussion. After the service, we will have an Easter Egg Hunt for younger children and a scavenger hunt for older children.





How we practice our faith through Lent has a tremendous difference on our experience of the joy of Christ's resurrection at Easter.

Ask God in prayer to guide you to the practices that will be most transformative for you this season. Whether it is fasting from food, altering your use of technology, participating more fully in worship and/or study, or taking on another practice... be intentional.

LENT
at st. gregory's
...

**COMMON
CRISES**



A Spiritual-Growth Experience in Lent | Every Sunday

Join Pastor Dan on a five-week journey through the Book of Common Prayer to see how this treasury of spirituality can be used to face the most common, most challenging aspects of our daily lives. Join us onsite after the Sunday morning service in Founder's Hall, or at 4pm Sunday afternoons on Zoom.

Sun, Mar 17 Helplessness & the Future

Stations of the Cross | Most Wednesdays in Lent

Join Pastor Dan Wednesdays in Lent at 7pm for Stations of the Cross, which is 14-step devotional of walking Jesus' last steps to the cross. This story is core to our faith, and in its complex mysteries we find both heartbreak and beauty. Participate onsite or online.



COMING UP...

Maundy Thursday meal help needed!

The meal we'll share at the Maundy Thursday service is an integral part of the liturgy – but it requires a lot of planning and preparation! If you are willing to purchase an item or two to help (most can be found at Costco!), please check the sign-up on the bulletin board at the parking lot entrance. We also need lots of help with setup! Please contact Debbie or Sharon.

? Debbie (debbie.kinjo@gmail.com) or Sharon (slgramer@comcast.net)

Community Meals - Sunday, March 24!

St. Gregory's parishioners will have the opportunity to prepare and hand out a hot meal and non-perishable food items to our friends in Waukegan on Sunday, March 24. We meet at noon to fill bags with non-perishable food and to prepare the hot food. We have bakers but need volunteers for the afternoon. Your participation will make a huge difference to our hungry food insecure guests. No training is needed! Sign up on the clipboard at our Sign-Up Station near the parking lot entrance. **?** Barb Schaper: bschaper7@aol.com or (847)948-8989

Town Hall on Rector Process

We will hold a Town Hall Meeting on April 7, immediately following the 9:30 service. As you know, Dan was called as Priest-in-Charge to lead us through this transition time, with two options available to us: Option 1) call him as our tenured Rector, or Option 2) start a national search for our next rector.

This month, the Wardens and Vestry members will conduct a Mutual Ministry Review with Dan, to discuss how our relationship is going. That will determine whether we will begin discerning calling Dan or begin a national search. Both options will involve several months ahead of congregational input, conversation, prayer, and discernment. Please come on April 7 to get the latest update and a clear roadmap of the process ahead. In the meantime, don't hesitate to reach out to our wardens with any questions or further thoughts! **?** Jim Millsbaugh: jcmillsgolf@aol.com, or Sarah Kettlewell: sarahkettlewell@gmail.com

BSA Troop 50 47th Annual Spaghetti Dinner - Saturday, April 20

St. Gregory's sponsored Troop 50 is hosting its annual fundraiser from 6-8 pm at Wilmot School. All-you-can-eat catered spaghetti dinner tickets are \$15/adult, \$10/child, and there will be a silent auction and other great prizes! Raffle tickets for a new iPad are \$5 - don't need to be present to win. **?** Catherine Regalado: ceshawl@yahoo.com or (847) 869-2623