

the second sunday of lent

2.25.24 | 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, 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.

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.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, 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

GENESIS 17:1-7, 15-16

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

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 22

First cantor, then all



*Praise the Lord, you that are God-fearing; stand in awe of the Lord, O offspring of Israel; all you of Jacob's line, give glory. For God does not despise nor abhor the poor in their poverty; neither is the Lord's face hidden from them; but when they cry out, God hears them. Out of the deep have I called unto you, O Lord: **Lord, hear my voice.***

*My praise is of God in the great assembly; I will perform my vows in the presence of those who worship the Lord. The poor shall eat and be satisfied, and those who seek God shall give praise: "May your heart live for ever!" Out of the deep have I called unto you, O Lord: **Lord, hear my voice.***

*All the ends of the earth shall remember and turn to God, and all the families of the nations shall bow before the Lord. For sovereignty belongs to the Lord; who rules over the nations. To the Lord alone all who sleep in the earth bow down in worship; all who go down to the dust fall before the Lord. Out of the deep have I called unto you, O Lord: **Lord, hear my voice.***

*My soul shall live for God; my descendants shall serve the Lord; they shall be known as God's for ever. They shall come and make known to a people yet unborn the saving deeds that God has done. Out of the deep have I called unto you, O Lord: **Lord, hear my voice.***

THE EPISTLE

ROMANS 4:13-25

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised.

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.



Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

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

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

p 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

MARK 8:31-38

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

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

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

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.

SERMON

The Rev. Dan Puchalla, Priest-in-Charge

The people stand, as they are able.

NICENE CREED

The people stand, as they are able.

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.

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.

The Prayers of the People are always responsive, because everyone gives voice to the supplications. We include prayers for others throughout the world, in our diocese, and those connected to our congregation. This is the part of the liturgy where it is most evident that we would be noticeably less without the contributions of each person present. We voice prayers from our parish prayer list, as well as requests from the onsite and online worshippers.

PRAYERS OF THE PEOPLE

○ 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 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

"Secret Prayer"

Text by Hans Henry Petersen, music by Marcus Smith

There is an hour of peace and rest, unmarred by earthly care,
'tis when before the Lord I go and kneel in secret prayer.
Oh may my heart be turned to pray, to pray in secret day by day.
When thorns are strewn along my path, and foes my feet ensnare,
'tis solace to my soul to know God hears my secret prayer.
Oh may my heart be turned to pray, to pray in secret day by day.
While sailing o'er life's tempestuous seas, 'mid billows of deep despair,
my Savior to my aid will come if sought in secret prayer.
Oh may my heart be turned to pray, to pray in secret day by day.
May this boon to mortals giv'n unite my soul with heav'n.

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

Musical notation for the Offertory Hymn. The first line of music is on a treble clef with a key signature of one sharp (F#). The lyrics are: "O Fa-ther, Son, and Spi-rit blest, to thee be ev-ery prayer ad-dressed,". The second line of music continues the melody. The lyrics are: "who art in three-fold Name a-dored, from age to age, the on-ly Lord."



THE GREAT THANKSGIVING

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.

Celebrant All

The Lord be with you. And al - so with you.

Celebrant All

Lift up your hearts. 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.

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:

SANCTUS

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.

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:

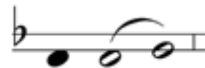
Christ has died.

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.

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

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come, thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.



Christ our Pass - o - ver is sac - ri - ficed for us,



there - fore let us keep the feast.

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.



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 Take up your cross, the Sa - vior said, if
2 Take up your cross, let not its weight fill
3 Take up your cross, heed not the shame, and
4 Take up your cross, then, in his strength, and
5 Take up your cross, and fol - low Christ, nor



1 you would my dis - ci - ple be; take up your cross with
2 your weak spi - rit with a - larm; his strength shall bear your
3 let your fool - ish heart be still; the Lord for you ac -
4 calm - ly ev - ery dan - ger brave: it guides you to a -
5 think till death to lay it down; for on - ly those who



1 will - ing heart, and hum - bly fol - low af - ter me.
2 spi - rit up, and brace your heart, and nerve your arm.
3 cept - ed death up - on a cross, on Cal - vary's hill.
4 bun - dant life and leads to vic - tory o'er the grave.
5 bear the cross may hope to wear the glo - rious crown.

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.

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.

Grant, Almighty God, that we your people may recognize our need for help and put our whole trust in your strength, so that we may rejoice for ever in the protection of your loving providence; through Christ our Lord. **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.



The people stand, as they are able.

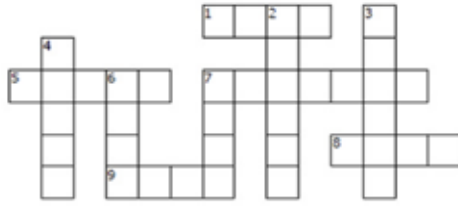
EXIT HYMN

E - ter - nal Lord of love, be-hold your Church walk - ing once
 If dead in you, so in you we a - rise, you the first -
 more the pil-grim way of Lent, led by your cloud by
 born of all the faith - ful dead; and as thru' ston - y
 day, by night your fire, moved by your love and toward your pres-ence
 ground the green shoots break, glo - rious in spring-time dress of leaf and
 bent: far off yet here - the goal of all de - sire.
 flower, so in the Fa - ther's glo - ry shall we wake.

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.



ACROSS

- 1. The period between birth and death
- 5. The object upon which Jesus was crucified
- 7. To care about what you want without thinking of others
- 8. To refuse to allow yourself something
- 9. To no longer have something because it has been taken away

DOWN

- 2. To be guided by someone else; to go behind
- 3. The teachings of Jesus and the Apostles
- 4. A large number of people gathered together
- 6. The part of a person that continues to live after a person dies
- 7. To keep someone or something safe from harm

FOLLOW	CROWD	SELFISH	LIFE	SOUL
GOSPEL	LOSE	SAVE	CROSS	DENY

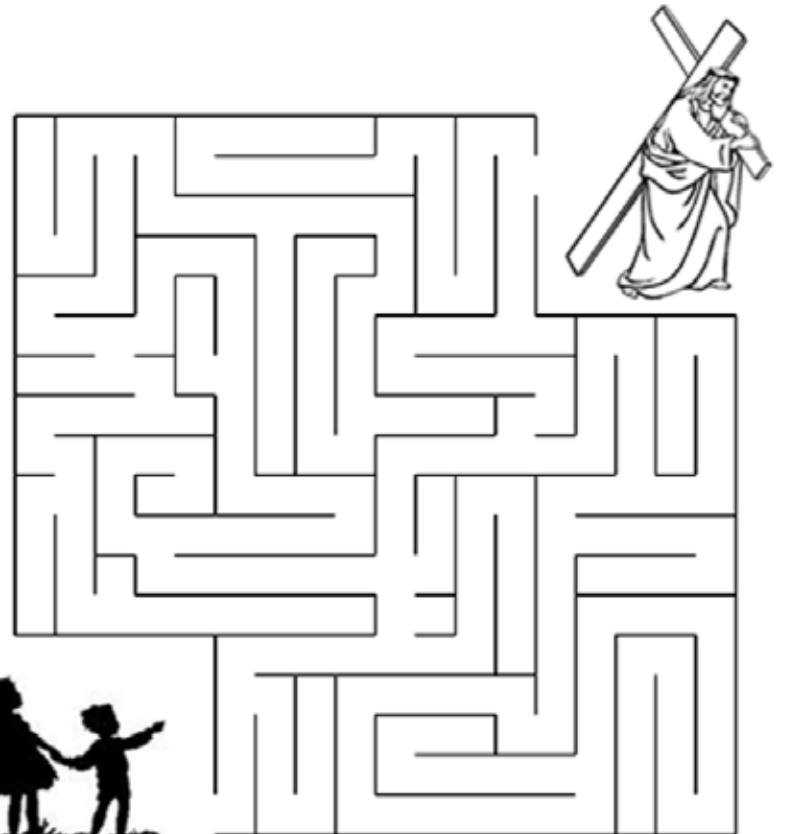
V M H E O S O D F W C N E X A
 K Z H W S L H V E O H R J W Y
 U Z T C O W I B Q N R O O T H
 A C L I O R V F D G Y F L W N
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 H Y Z J R U D C M V X G N O O
 V I R D I S C I P L E S B S S
 Z I M F L Y D E X J R E S S P
 E W H S V K V P G F S C T P E
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

FORFEIT	WHOLE	GAIN	DENY
WORLD	LOSE	FOLLOW	GOSPEL
SAVE	GOOD	HIMSELF	SOUL
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K G W O I V H C Y E D F T P Q B L Z M J X U N A S R
 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

- 1. 11-10-23-9 _____
- 2. 8-26-4-25-25 _____
- 3. 12-4-17-17-4-3 _____
- 4. 25-24-6-10 _____
- 5. 17-5-12-10 _____
- 6. 17-4-25-10 _____
- 7. 2-24-5-23 _____
- 8. 3-4-26-17-11 _____
- 9. 12-4-26-12-10-5-13 _____
- 10. 25-4-22-17 _____

LIFE	FORFEIT	CROSS	DENY	LOSE
SAVE	WORLD	SOUL	FOLLOW	GAIN



Can you find the path to Jesus?



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 so we know how much food to prepare for our meal together!



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

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COMMON CRISES



A Spiritual-Growth Experience in Lent | Every Sunday

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

Sun, Feb 25	Conflict & Guilt	Sun, Mar 10	The Body's Betrayals
Sun, Mar 3	Money and Debt	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. We'll pray a different version of the Stations each week. Participate onsite or online. No Stations on Wed Mar 6 - come to Trinity's Stations on the 8th instead!




Second Annual Better Together Fish Fry | March 8

Last year's first ever Better Together Fish Fry was such a resounding success that we're doing it again! You won't want to miss it. Join our partner congregations at 6pm at Trinity (425 Laurel Ave in Highland Park) for Stations of the Cross, followed by a delicious fish fry at 7pm.

COMING UP...

COMMUNITY MEALS - TODAY!

We have the opportunity to serve our neighbors in Waukegan today at noon with the Community Meals program. Quoting from Deacon Max's sermon last Sunday, "God calls us to be a blessing by our presence." Our guests come to us for food but also to be seen and known as children of God. Our work means a lot to these people. We are feeding their bodies and their souls. Please join us.  Barb Schaper: bschaper7@aol.com or (847)948-8989

