

the third sunday of lent

3.3.24 | 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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Vestry:
Jon Dutcher, Val Seilheimer,
Rafael Orsi, Steve Truckenbrod,
Cissy Singleton, LoriLee Bielski

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.**



Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

The Word of the Lord.

Thanks be to God.

PSALM 19

First cantor, then all

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

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.

*The heavens declare the glory of God,
and the firmament shows forth the work of God's hands.
One day tells its tale to another, and one night imparts knowledge to another.
Although they have no words or language, and their voices are not heard,
Their sound has gone out into all lands, and their message to the ends of the world.
In the deep has God set a pavilion for the sun;
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.
Out of the deep have I called unto you, O Lord: **Lord, hear my voice.***

*It goes forth from the uttermost edge of the heavens and runs about to the end of it again;
nothing is hidden from its burning heat.
The law of the Lord is perfect and revives the soul;
the testimony of the Lord is sure and gives wisdom to the innocent.
The statutes of the Lord are just and rejoice the heart;
the commandment of the Lord is clear and gives light to the eyes.
Out of the deep have I called unto you, O Lord: **Lord, hear my voice.***

*The fear of the Lord is clean and endures for ever;
the judgments of the Lord are true and righteous altogether.
More to be desired are they than gold, more than much fine gold,
sweeter far than honey, than honey in the comb.
By them also is your servant enlightened, and in keeping them there is great reward.
Who can tell how often he offends? cleanse me from my secret faults.
Out of the deep have I called unto you, O Lord: **Lord, hear my voice.***

*Above all, keep your servant from presumptuous sins; let them not get dominion over me;
then shall I be whole and sound, and innocent of a great offense.
Let the words of my mouth and the meditation of my heart be acceptable in your sight,
O Lord, my strength and my redeemer.
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

1 CORINTHIANS 1:18-25

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

"I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart."

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

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

Musical score for a sequence hymn. It consists of two systems of music, each with a vocal line and a piano accompaniment. The lyrics are: "Bless the Lord, my soul, and bless God's ho - ly name." and "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 2:13-22

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

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up."



The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

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. Max Smith, deacon

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.

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.

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.

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.



The Prayers of the People are 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.

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.



O 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.

O 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

"Eternal Day"

Text by Isaac Watts & Charles Wesley, music by David Fletcher

*Oh what of all my sufferings here,
if Lord, thou count me meet with that enraptured host to appear and worship at thy feet?
Give joy or grief, give ease or pain, take life or friends away,
but let me find them all again in that eternal day.
Oh what will Jesus bring for me,
before my ravished eyes rivers of life divine I see, and trees of paradise!
Give joy or grief, give ease or pain, take life or friends away,
but let me find them all again in that eternal day.
Lo, what a glorious sight appears to our believing eyes!
The earth and seas are passed away, and all the rolling skies.
Give joy or grief, give ease or pain, take life or friends away,
but I shall find them all again in that eternal day.*

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

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:

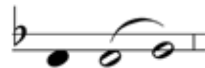
Christ has died.

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.**

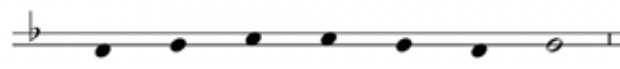
**Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

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 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.

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 On - ly - be - gott - en, Word of God e -
2 This is thy tem - ple; here thy pres - ence -
3 Here in our sick - ness heal - ing grace a -
*4 Hal - lowed this dwell - ing where the Lord a -
5 Lord, we be - secch thee, as we throng thy
6 God in three Per - sons, Fa - ther ev - er -



1 ter - nal, Lord of cre - a - tion, mer - ci - ful and
2 cham - ber; here may thy ser - vants, at the mys - tic
3 bound - eth, light in our blind - ness, in our toil re -
4 bid - eth, this is none o - ther than the gate of
5 tem - ple, by thy past bless - ings, by thy pres - ent
6 last - ing, Son co - e - ter - nal, ev - er - bless - ed



1 might - y, hear now thy ser - vants when their joy - ful
2 ban - quet, hum - bly a - dor - ing, take thy Bo - dy
3 fresh - ment: sin is for - giv - en, hope o'er fear pre -
4 hea - ven; strang - ers and pil - grims, seek - ing homes c -
5 boun - ty, fa - vor thy chil - dren, and with ten - der
6 Spi - rit, thine be the glo - ry, praise, and a - dor -



1 voic - es rise to thy pres - ence.
2 bro - ken, drink of thy chal - ice.
3 vail - eth, joy o - ver sor - row.
4 ter - nal, pass through its por - tals.
5 mer - cy hear our pe - ti - tions.
6 a - tion, now and for ev - er.



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

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.



SOLEMN PRAYER OVER THE PEOPLE

Let us bow before the Lord.

The people kneel or bow, as they are able.

Look mercifully on this your family, Almighty God, that by your great goodness we may be governed and preserved evermore; through Christ our Lord. **Amen.**

The people stand, as they are able.

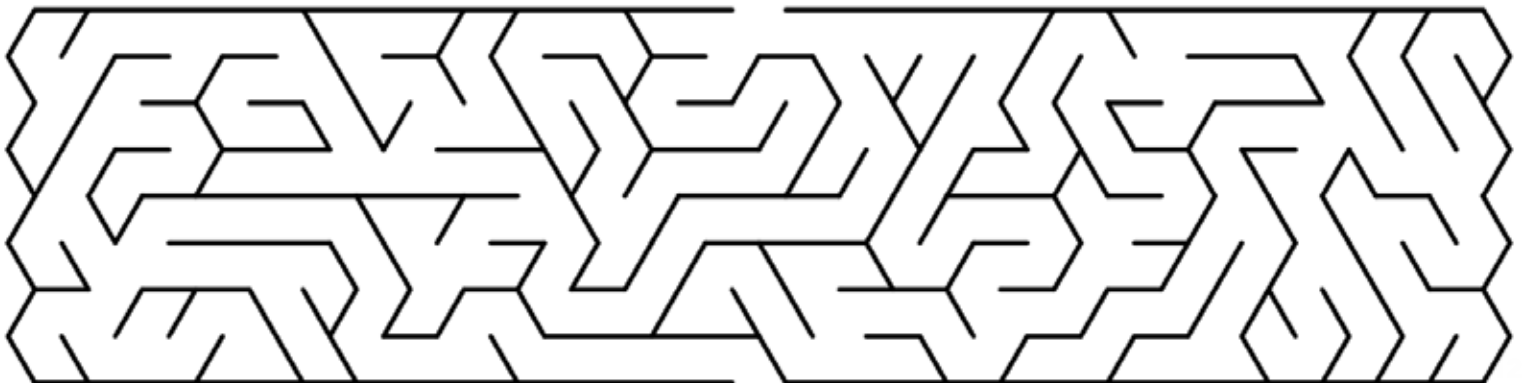
EXIT HYMN

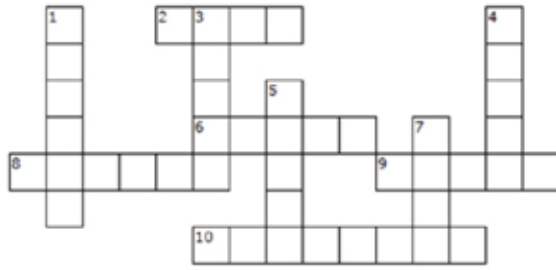
1 Come, thou fount of ev - ery bless - ing, tune my
 3 Oh, to grace how great a debt - or dai - ly
 heart to sing thy grace! Streams of mer - cy nev - er
 I'm con - strained to be! Let thy good - ness, like a
 ceas - ing, call for songs of loud - est praise.
 fet - ter, bind my wan - dering heart to thee:
 Teach me some me - lo - dious son - net, sung by
 prone to wan - der, Lord, I feel it, prone to
 flam - ing tongues a - bove. Praise the mount! Oh, fix me
 leave the God I love; here's my heart, oh, take and
 on it, mount of God's un - chang - ing love.
 seal it, seal it for thy courts a - bove.

The Deacon or Priest dismisses the people, and the people respond,

Thanks be to God.

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

- 2. A strip of leather or cord fastened to a handle
6. An animal raised for its wool
8. A building dedicated to the worship of God
9. Coins or bills used to pay for something
10. A Jewish holiday celebrating being freed from slavery in Egypt

DOWN

- 1. A place where people gather to buy and sell things
3. A building where a family lives
4. A piece of furniture with a smooth, flat surface and four legs
5. The Son of God
7. A small, wild pigeon

Table with 5 columns: WHIP HOUSE, MARKET TABLE, PASSOVER MONEY, SHEEP JESUS, TEMPLE DOVE

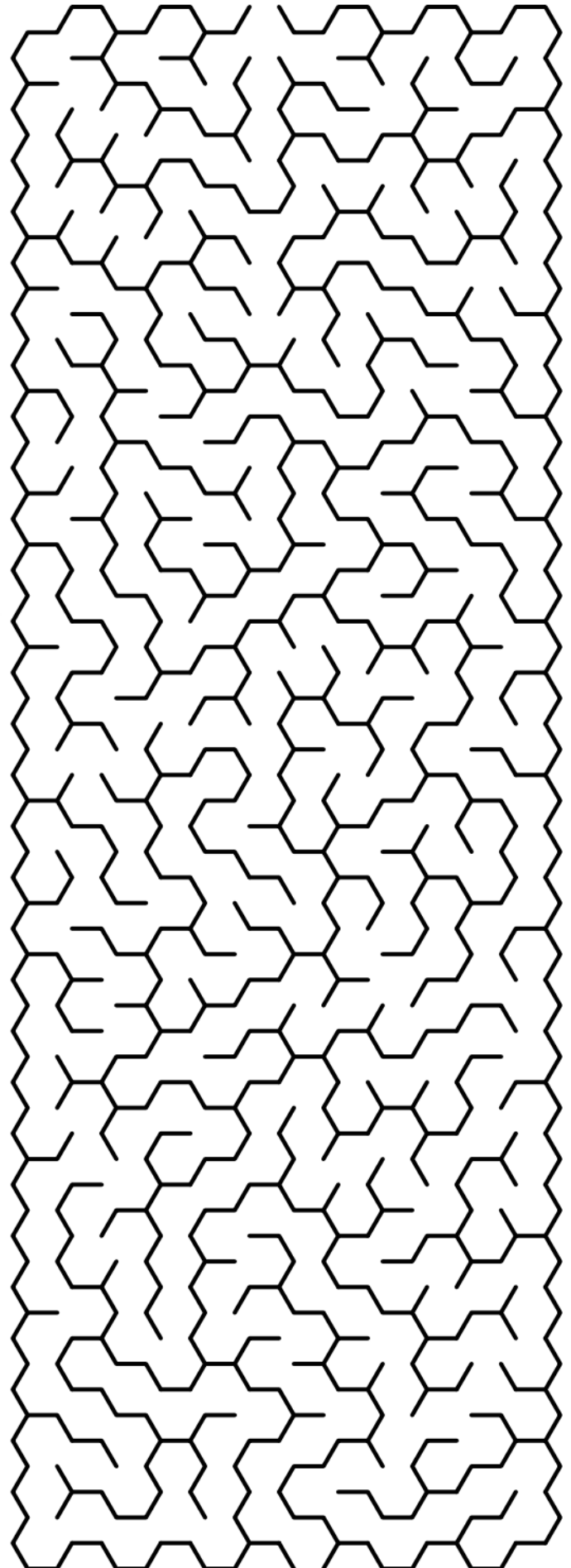
C W C M C P A S S O V E R U N
H F O B A Y D M O N E Y J A V
A F U F T R K Y G E Q H K M S
N O R G T P K I F F F G E G C
G T T T L U I E C G K L S G A
E E S E E Q N D T T A E N X T
R C O M J D O V E S L I S B T
S R B P S B B G U B L E P R E
H D G L G Z N R A L E E I X R
J L R E Y I E T E Z E I W E E
P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

Table with 5 columns: DROVE TEMPLE TIME SELLING, SCATTERED COURTS MARKET HOUSE, JERUSALEM DOVES CHANGERS TABLES, PASSOVER SHEEP JEWISH WHIP, SITTING CATTLE MONEY CORDS



LTABE [] [] [] [] []
1
YOEMN [] [] [] [] []
3 6
TATCEL [] [] [] [] [] []
5 2
PIHW [] [] [] []
4
[] [] [] [] [] []
1 2 3 4 5 6

Jesus turned over the tables of the money changers in the _____.





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

...

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 3 | Money & Debt |
| Sun, Mar 10 | The Body's Betrayals |
| 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.

No Stations this Wednesday - come to Trinity's Stations on Friday 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 - thank you!

Thanks to Catherine, Anne, and Matthew Regalado; Art, LoriLee, and A.J. Bielski; Jamie (Bill Foltz's daughter) and Gray; Janet and Bill Foltz; and Barb, Matthew, and Scott Schaper for preparing and handing out a hot meal and non-perishable food items to our hungry neighbors in Waukegan. Thanks to Donna Hicks and Cissy Singleton for baking cookies. Our next opportunity to serve is Sunday, March 25th, Palm Sunday. This is the beginning of spring break for many schools so some of our youth who normally serve will not be available. This is a wonderful Lenten discipline. We are all set on bakers as we have had 3 volunteers. Barb Schaper: bschaper7@aol.com or (847)948-8989

Christianity 101 is March 16 from 4:30-6pm

Want to explore foundational topics of religion from an adult perspective? Attend Christianity 101, a monthly collaboration with our Better Together partners. This session will explore the particular take on Christianity of the Episcopal Church and its "middle way" between history and the needs of today. Join us at St. Elizabeth on March 16, with a meal to follow!

BSA Troop 50 47th Annual Spaghetti Dinner

St. Gregory's sponsored Troop 50 is hosting its annual fundraiser on Saturday, April 20 from 6-8 pm at Wilmot School (795 Wilmot Rd). 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. Please see scout Matthew Regalado after the church service this week! Catherine Regalado at ceshawl@yahoo.com or (847) 869-2623