



ST. GREGORY'S EPISCOPAL CHURCH

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

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Butler Sharpe, Val Seilheimer

Pastoral Care Visitors:
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Sudi Johnson, Marjie Koons,
Val Seilheimer, Cissy Singleton

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

third sunday
in lent



March 12, 2023 | 9:30am

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

www.StGsChurch.org

  @StGregorysEpiscopalChurchDeerfield



Welcome to St Gregory's

If you are visiting, we invite you to take a Welcome Card from the pew holder, and if you are willing, fill it out and put it in the offering plate or give it to a greeter so that we might thank you for worshipping with us. All are truly welcome to participate in worship, and we believe our community is made stronger by your unique presence as we join in prayer and communion.

Our Worship

In the Episcopal Church, we often say that praying shapes believing, so how we worship in word and action shapes how we believe and respond to God. We are physical creatures made in God's image, and the physical nature of our worship helps us to connect more fully to God. Therefore, at St. Gregory's, we change our liturgy during each liturgical season to help us more fully embrace the theology and tone of the season.

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

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

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

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

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

The Season of Lent

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

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

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

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

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

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

How much we practice our faith through the Lenten season can have a tremendous difference on our experience of the joy of Christ's resurrection. We invite you to consider how you might fully participate in Lent and Holy Week in preparation for the gift of Easter. When we expose our souls to God, we are transformed by the Holy Spirit. Ask God in prayer to guide you to the practices that will be most transformative for you this season. Whether it is fasting from food, altering your use of technology, participating more fully in worship and/or study, or taking on another practice, be intentional.

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



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

The people stand, as they are able.

A PENITENTIAL ORDER

CANTICLE 14

Sung by the cantor

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

SALUTATION

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

The people kneel, as they are able.

THE DECALOGUE

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

Amen. Lord have mercy.

You shall not make for yourself any idol.

Amen. Lord have mercy.

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

Amen. Lord have mercy.

Remember the Sabbath day and keep it holy.

Amen. Lord have mercy.

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



Honor your father and your mother.

Amen. Lord have mercy.

You shall not commit murder.

Amen. Lord have mercy.

You shall not commit adultery.

Amen. Lord have mercy.

You shall not steal.

Amen. Lord have mercy.

You shall not be a false witness.

Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.

Amen. Lord have mercy.

In the confession we admit the ways we have not lived as we were created to live, both individually, and corporately, and ask for forgiveness. The priest declares to us the wonderful grace of God's promise of forgiveness, reconciliation, and the absolute remission of guilt.

CONFESSION AND ABSOLUTION

Let us confess our sins against God and our neighbor.

Silence is kept.

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

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, **(v)** strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The people stand, as they are able.

TRISAGION

Sing three times.



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



THE WORD OF GOD

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

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ your Son our Lord, **(v)** 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

EXODUS 17:1-7

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

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 95

- 1 Come, let us sing to God;
let us shout for joy to the Rock of our salvation.
- 2 **Let us come before God's presence with thanksgiving
and raise a loud shout to God with psalms.**
- 3 For God is a great God,
and a great Ruler above all gods.
- 4 **In God's hand are the caverns of the earth,
and the heights of the hills are theirs also.**
- 5 The sea is theirs, for God made it,
and their hands have molded the dry land.
- 6 **Come, let us bow down, and bend the knee,
and kneel before the God our Maker.**



- 7 For that is who is our God,
and we are the people of their pasture and the sheep of their hand.
Oh, that today you would hearken to God's voice!
- 8 Harden not your hearts, as your forebears did in the wilderness,
at Meribah, and on that day at Massah, when they tempted me.**
- 9 They put me to the test,
though they had seen my works.
- 10 Forty years long I detested that generation and said,
"This people are wayward in their hearts; they do not know my ways."**
- 11 So I swore in my wrath,
"They shall not enter into my rest."

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

THE EPISTLE

ROMANS 5:1-11

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

The Word of the Lord.
Thanks be to God.

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

During the Holy Eucharist, there is always a reading from a Gospel. We stand to indicate the importance we place on Jesus' words and actions. The deacon or priest proclaims the Gospel in the midst of the people to represent the Good News that Jesus has come among us, and we all turn toward it.

THE GOSPEL

JOHN 4:5-42

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

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."



The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him.

Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

SERMON

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

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

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



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.

THE NICENE CREED

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

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

Seeking the fullness of Christ's work, we pray:
Hear us, and have mercy.
That the disciples of Jesus may continue his healing work, we pray:
Hear us, and have mercy.
That those preparing for baptism, especially Gabriela, may cast off anything that impedes their journey to faith, we pray:
Hear us, and have mercy.
That Jerusalem may know the peace that God desires for all its people, we pray:
Hear us, and have mercy.
That world leaders may heed prophets of justice and equity, we pray:
Hear us, and have mercy.
That God may gather the prayers of thanksgiving we now offer (prayers of thanksgiving are offered), we pray:
Hear us, and have mercy.
That the sick may behold the fulfillment of the one who comes in God's name, including those we now name (prayers for the sick, sad, lonely, and afraid are offered), we pray:
Hear us, and have mercy.



That the dead may be gathered beneath the shelter of divine wings, including those we now name (prayers for the dead are offered), we pray:

Hear us, and have mercy.

O God, as a hen gathers her brood, so you shelter your people. Free us from our resistance to your gracious will, that we may behold the one who comes in your name, Jesus Christ our healer. **(v) 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

*"My Kindness Shall Not Depart from Thee"
Music by Rob Gardner
Text inspired by Isaiah 54:7-10*

*For a little while have I forsaken thee; but with great mercies will I gather thee.
In a little wrath I hid my face from thee for a moment.
But with everlasting kindness will I gather thee,
And with mercy will I take thee 'neath my wings,
For the mountains shall depart, and the hills shall be removed,
And the valleys shall be lost beneath the sea,
But know, my child: my kindness shall not depart from thee!
Though thine afflictions seem at times too great to bear,
I know thine every thought and every care.
And though the very jaws of hell gape after thee - I am with thee.
And with everlasting mercy will I succor thee,
And with healing will I take thee 'neath my wings.
Though the mountains shall depart, and the hills shall be removed,
And the valleys shall be lost beneath the sea,
Know, my child, my kindness shall not depart from thee!
How long can rolling waters remain impure?
What power shall stay the hand of God?
The Son of Man hath descended below all things. Art thou greater than he?
So hold on thy way, for I shall be with thee, and mine angels shall encircle thee.
Doubt not what thou knowest; fear not man, for he cannot hurt thee.
But with everlasting kindness will I gather thee,
And with mercy will I take thee 'neath my wings.
For the mountains shall depart, and the hills shall be removed,
And the valleys shall be lost beneath the sea.
But know, my child, my kindness shall not depart from thee!*

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





The Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today.

As Episcopalians, the Eucharist is the principal act of worship, in which we always have a full proclamation of the heart of the Gospel. Celebrating Eucharist is something we do together, so we all take part in the prayers.

The Sanctus (holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and these words were sung by the people as Jesus entered Jerusalem on Palm Sunday. The Sanctus reminds us that this is an offering of the whole creation, which joins in singing these praises.

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

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

THE GREAT THANKSGIVING

The Lord be with you.
And also with you.
 Lift up your hearts.
We lift them to the Lord.
 Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is right and good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.



On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

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

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

AMEN.

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

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

The Great Amen is the only word in our Book of Common Prayer that is in all capital letters. It emphasizes that we all join together in asking Jesus to be present in the bread and wine, in boldly affirming our desire to receive God. It is appropriate to say this with enthusiasm!

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray. It links our daily bread to the spiritual food we receive in the Eucharist.

The Fraction recalls Jesus breaking the bread at the Last Supper to share with the disciples, and reminds us that Jesus' body was broken on the cross for us to be shared with the world. Therefore we keep a moment of silence for prayers of awe and gratitude.

THE FRACTION

The Presider breaks the consecrated Bread.

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



INVITATION

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

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

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

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

COMMUNION TAIZE

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

COMMUNION TAIZE

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



The Prayer for Spiritual Communion articulates a hunger for unity with Jesus Christ when you cannot physically receive the Body and Blood of Christ. This prayer connects the one(s) praying with the reception of Holy Communion. Those worshipping online are invited to say this prayer as those onsite receive Communion.

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

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

The people stand, as they are able.

SENDING OF EUCHARISTIC VISITORS (when appropriate)

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

POST-COMMUNION PRAYER

Let us pray.

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out to do the work you have given us to do,
to love and serve you, as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

The people sit.

ANNOUNCEMENTS

SOLEMN PRAYER OVER THE PEOPLE

Bow down before the Lord.

The people kneel, as they are able.

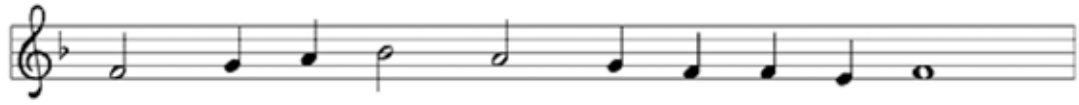
Look mercifully on this your family, Almighty God, that by your great goodness they may be governed and preserved evermore; through Christ our Lord. **(v) Amen.**

The people stand, as they are able.

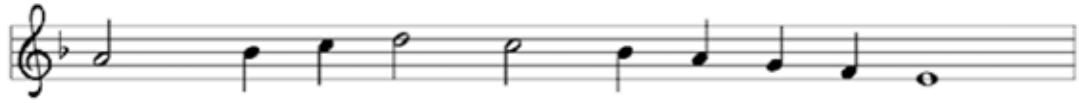
One of the roles of the priest is to declare the eternal truth of God's ever-present blessing to God's people.



EXIT HYMN



E - ter - nal Lord of love, be - hold your Church,
If dead in you, so in you we a - rise,



walk - ing once more the pil - grim way of Lent,
you the first-born of all the faith - ful dead;



led by your cloud by day, by night your fire,
and as thru' ston - y ground the green shoots break,



moved by your love and toward your pres-ence bent:
glo - rious in spring - time dress of leaf and flower,

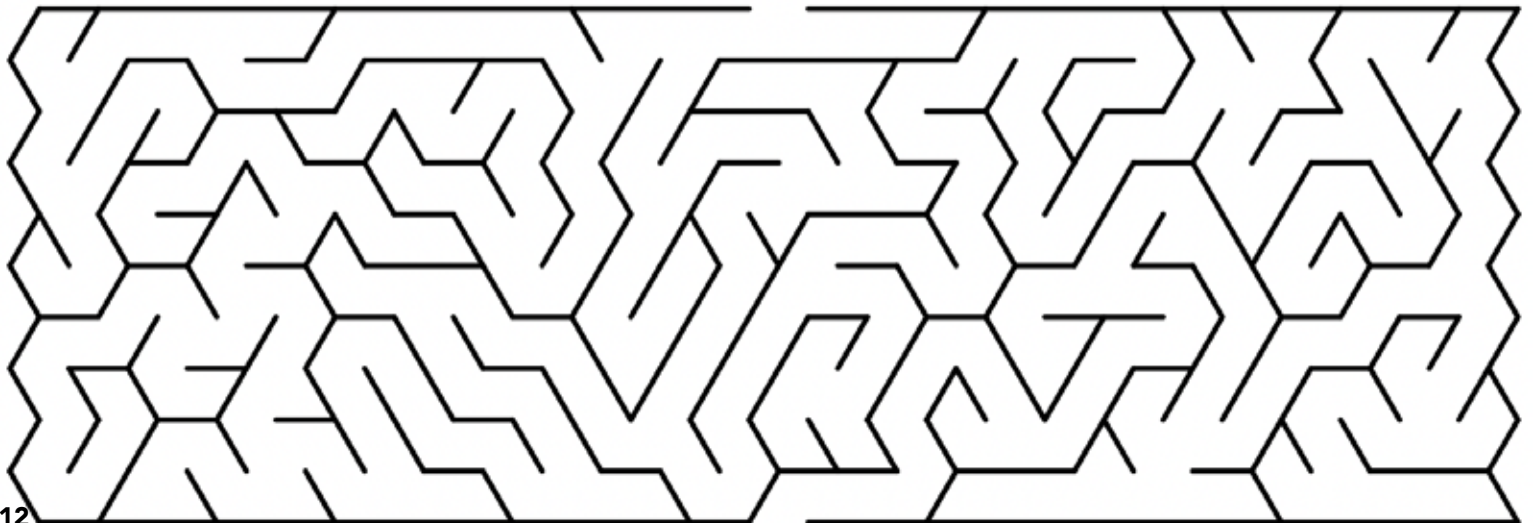


far off yet here - the goal of all de - sire.
so in the Fa - ther's glo - ry shall we wake.

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 dismisses the people, and the people respond,

Thanks be to God.

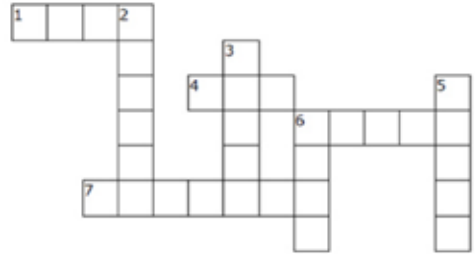




1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
W	S	H	M	Z	G	A	J	Q	V	B	K	P	I	U	F	C	R	N	X	L	T	D	Y	O	E

- 1-26-21-21 _____
- 26-22-26-18-19-7-21 _____
- 1-7-22-26-18 _____
- 2-7-4-7-18-14-22-7-19 _____
- 22-3-14-18-2-22 _____
- 21-14-16-26 _____
- 1-25-4-7-19 _____
- 23-18-14-19-12 _____

WELL	DRINK	WOMAN	WATER
LIFE	SAMARITAN	ETERNAL	THIRST



ACROSS

- A present; something given without cost
- The creator of heaven and earth; our Heavenly Father
- A clear, colorless, odorless, and tasteless liquid; H₂O
- Continuing forever

DOWN

- To feel the need for a drink
- An adult female person
- The act of taking liquid through the mouth
- A deep hole or shaft dug or drilled to obtain water

WELL	WOMAN	WATER	THIRST
GIFT	DRINK	GOD	ETERNAL



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

LIFE	LIVING	NEVER	WATER	THIRST
WOMAN	TIRED	ETERNAL	JESUS	GIFT
SPRING	WELL	JOURNEY	SAMARITAN	DRINK



Announcing the StGs Art Wall!

Have you ever walked by the restrooms and thought, "What could we do with this long, white wall?" Well think no more! We are going to create a gallery style art wall with creations from our parishioners. Artists of all ages and talent levels are encouraged to submit for the wall. The first theme will be "This is Us." All mediums will be included: photography, paint, crayon, sculpture, lego, music, TikTok, etc. If your art is visual, take a photograph; if your art is digital, we will want to put up a QR code where folks can access it with their phones. We will have a catalog and want a blurb for each piece of art describing why it is a representation of StGs. So GET CREATIVE! Submissions should be given to Shelley or sent to shelley@stgregoryschurch.org.

Music & altar flower gifts accepted for Easter

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

Community Meals

St. Gregory's volunteers prepared and handed out 100 meals to our neighbors in Waukegan. Huge thanks to Tina Calub, Sudi Johnson and Scott and Elizabeth Hamilton for baking the cookies we pack in the bags. Thanks also to Joan and Dee West for their help wherever needed, Janet and Bill Foltz, and Barb, Matthew and Scott Schaper for preparing and distributing the meals. Our next opportunity to serve is Sunday, March 26th. We need one more cookie baker. Please contact Barb Schaper at bschaper7@aol.com or 847-948-8989 to help bake cookies and/or prepare and serve food.

Observing Lent at StGs

Stations of the Cross

Stations of the Cross is a 14-step devotional to commemorate Jesus' last day on earth. We pray the Stations to call to mind the Passion of Christ, that is, the journey that Jesus took from his condemnation to his death. This year, we are offering two options to observe Stations of the Cross every Friday in Lent:

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

Neither option will be offered on March 24, as we will be joining with our Better Together partners at 6pm for Stations of the Cross at Trinity (425 Laurel Ave in Highland Park), followed by a fish fry at 7pm!

Better Together: Adult Formation

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

Holy Week 2023

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

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