



ST. GREGORY'S EPISCOPAL CHURCH

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

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Sudi Johnson, Jill Polzin,
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

fifth sunday
in lent



March 26, 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: The Rev. Dr. Debra Bullock retired from full time parish ministry in 2021. She now works full time as an accountant for the Niles Park District and enjoys worshipping with a variety of congregations on Sundays as a regular supply priest. She lives with her wife, Andrea, and their 5 year old son, Logan, in Niles.



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

EZEKIEL 37:1-14

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

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 130

- 1 Out of the depths have I called to you, O God; God, hear my voice; let your ears consider well the voice of my supplication.
- 2 If you, God, were to note what is done amiss, O God, who could stand?**
- 3 For there is forgiveness with you; therefore you shall be feared.
- 4 I wait for God; my soul waits for God; in their word is my hope.**
- 5 My soul waits for God, more than watchmen for the morning, more than watchmen for the morning.
- 6 O Israel, wait for God, for with God there is mercy;**
- 7 With God there is plenteous redemption, and God shall redeem Israel from all their sins.

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 8:6-11

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law - indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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 11:1-45

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

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.



Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

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.

In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual.

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

SERMON

The Rev. Dr. Debra Bullock, 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 people stand, as they are able.

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.

PRAYERS OF THE PEOPLE

With Martha and Mary and all faithful disciples of Jesus, we pray:
Hear us, and have mercy.

For those preparing for baptism, especially Gabriela, that they may be preserved in their resolve to seek your kingdom and righteousness, we pray:
Hear us, and have mercy.

For those who serve at the Church's table, we pray:
Hear us, and have mercy.

For those who anoint the elect with grace and care, we pray:
Hear us, and have mercy.

For those who provide hospitality to travelers and the lost, we pray:
Hear us, and have mercy.



For those who care for the weary feet of the poor and homeless, we pray:
Hear us, and have mercy.

For those who remember and keep alive the memory of holy women, we pray:
Hear us, and have mercy.

For the prayers of thanksgiving we now offer (prayers of thanksgiving are offered). We pray:
Hear us, and have mercy.

For those who bathe the sick and tend their wounds, and for those who are sick (prayers are offered for the sick, sad, lonely, and afraid), we pray:
Hear us, and have mercy.

For those who await a place among the beloved of the redeemed (prayers for the dead are offered), we pray:
Hear us, and have mercy.

Lover of your people, with tender care Mary prepared your Son (**v**) for burial as her sister, Martha, offered him a final feast. By the example of these holy sisters, may we also have the courage to stay with Christ as he journeys toward his passion and death, for by his holy cross you have redeemed the world, now and for ever. **Amen.**

THE PEACE

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 of the Lord be always with you.
And also with you.

The congregation greets each other in the peace of Christ.

The people sit.

PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

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

O vos omnes
qui transitis per viam,
attendite et videte:
Si es dolor
Similis sicut dolor meus.
Attendite, universi populi,
et videte dolorem meum.

O all ye
that pass by the way,
attend and see:
If there be any sorrow
like unto my sorrow.
Attend, all ye people,
and see my sorrow.

*"O Vos Omnes"
by Tomás Luis de Victoria*





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

The people stand, as they are able.

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.

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



1 I am the bread of life; they who
4 I am the re - sur - rec - tion,



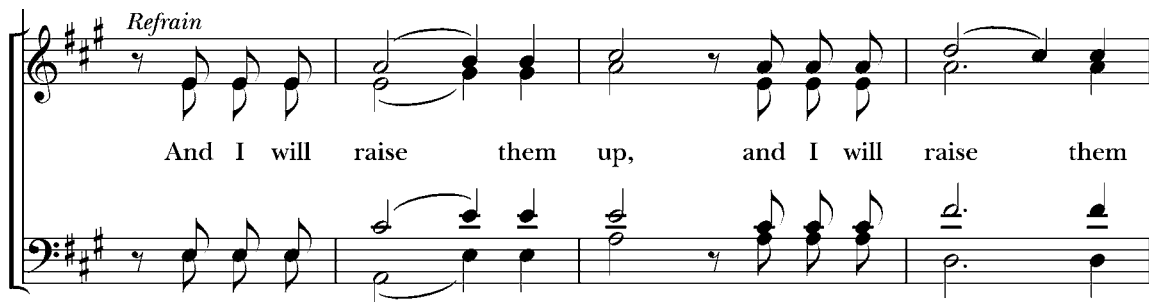
1 come to me shall not hun - ger; they who be -
4 I am the life. They who be -



1 lieve in me shall not thirst. No one can come to
4 lieve in me, e - ven if they

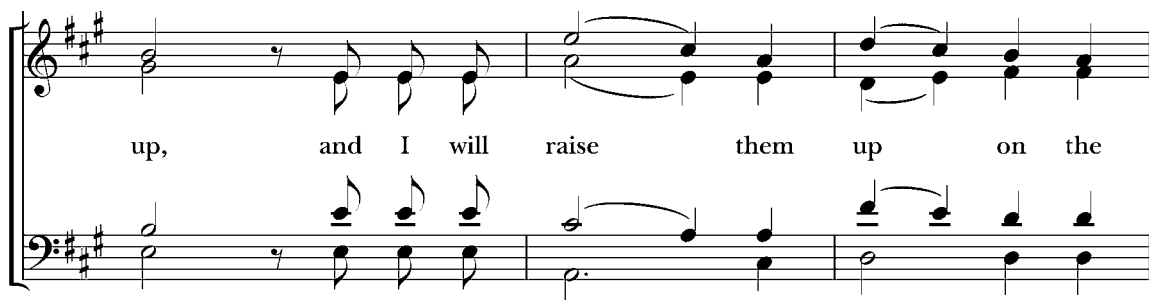


1 me un - less the Fa - ther draw them.
4 die, they shall live for ev - er.

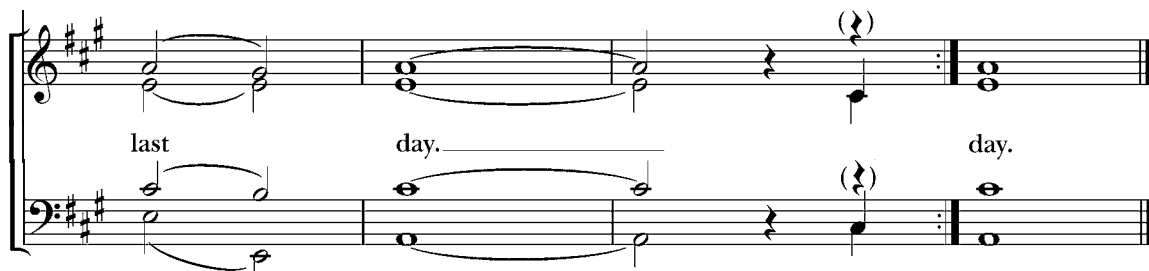


Refrain

And I will raise them up, and I will raise them



up, and I will raise them up on the

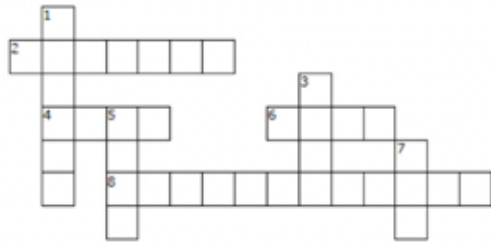


last day. day.

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.



ACROSS

- 2. A man that Jesus raised from the dead
- 4. A place where someone is buried
- 6. To be physically ill; not well or healthy
- 8. Rising from the dead or returning to life

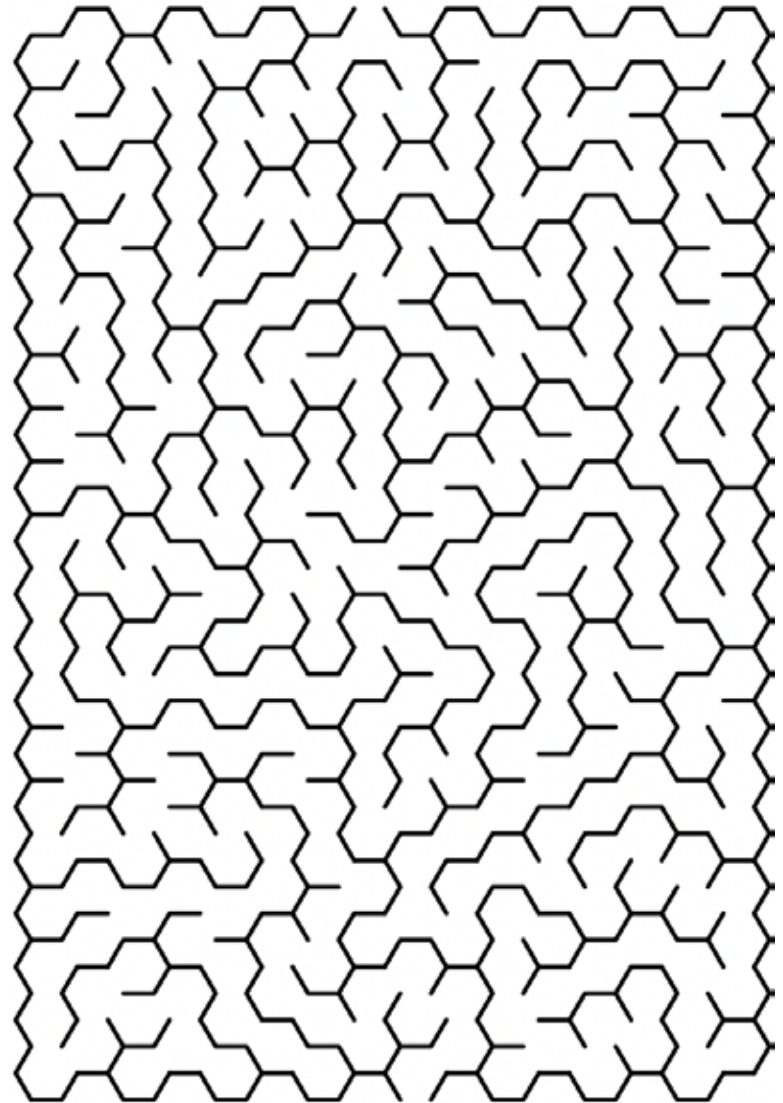
DOWN

- 1. One of Lazarus' two sisters
- 3. To be alive or have life
- 5. Woman who poured perfume on Jesus and wiped his feet with her hair
- 7. To stop living

TOMB LIVE	MARTHA RESURRECTION	DIE LAZARUS	MARY SICK
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L A Z A R U S E S L E E P M P
 Q E N T R A N C E B D F L Y U
 L J O A S O W D Y L I F E V L
 F N I K T W E I X L G T O M B
 X Y K S C Q E S F O E D Z N R
 P R A Y E D P C F V R E E E D
 B K Q W E S I I A E C A H V X
 G L F K K N N P O A V T C V R
 R L A Z U K G L G T O H G A E
 I W O H F E E E Z R R H H V R
 S F C R X J W S B J T T E S A
 E H W Y Y N Y B N S R I U W A
 L W B P O M A R Y A L S H M K
 G C Q L W H J S M E E R A X G
 B H A E U U Q H B J S I C K V

MARY	WAKE	SICK	LAZARUS	BROTHER
JESUS	STONE	DISCIPLES	LIFE	BELIEVE
PRAYED	WEeping	GLORY	MARTHA	RISE
ENTRANCE	LOVE	DEATH	TOMB	SLEEP



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



Better Together: Migrant Ministry Raffle

Back in July our Better Together partnership welcomed 3 young Afghan men and supported them in starting a new life. They have since found relatives, friends, apartments, and jobs. Thank you all for all your support and donations that started them on their journey.

In February an extended family of 9 refugees, including 3 children under 18, came from Venezuela to the Trinity Rectory. We are working with RefugeeOne to connect them with benefits and services so they can move forward with their asylum claims. This process may take some time. Our partnership can support this family in many ways such as donating funds, driving to and from appointments, helping with paperwork and translating. If you can support this ministry in any way please contact the office or Trinity church office or consider purchasing a raffle ticket (use the QR code!) to win a gift certificate to the wonderful Longitude 360 in Highwood. Thank you all for your support in this important ministry. For any questions or concerns please contact Maria Fiocchi (mfiocchi@hotmail.com).



Community Meals - TODAY

St. Gregory's will be serving our neighbors in Waukegan TODAY! It's the beginning of spring break, so some of our regular volunteers are not available. We meet at 12 noon to prepare the hot food and pack the non-perishable food items. Please contact Barb Schaper at bschaper7@aol.com or 847-948-8989 with any questions and/or to help. There are still people who are experiencing food insecurity and we are attempting to help some of them. This is also a wonderful Lenten discipline.

Stations of the Cross

Thank you all for joining with our Better Together partners at the Stations/fish fry at Trinity last weekend! We will offer our final Stations of the Cross this Friday, March 31st - both at 7pm (onsite led by David Schaper; on Zoom via powerpoint with music).

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, it's not too late! 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 (kathryn@stgregoryschurch.org) no later than next Sunday.

Holy Week Carpooling

If you would like to carpool to any of the Holy Week services at other churches (Maundy Thursday at St. Lawrence in Libertyville, or Good Friday at Trinity in Highland Park), please contact Kathryn (kathryn@stgregoryschurch.org).

Confirmation/All Ages Formation reschedule!

Due to conflicts with spring break we are rescheduling the last confirmation/all ages formation class for this school year. Instead of meeting on April 1, we will meet April 22 from 4:30-6pm at St. Elisabeth's (556 Vernon Ave in Glencoe). Confirmation will be discussing the Book of Common Prayer and All-Ages Formation will be looking at Luke 24:13-35. Then we will gather for a community meal! Join us for fun and learning before the summer break.



Sunday, April 16 - coffee hour and care packages!

Our first onsite coffee hour post-pandemic will take place immediately following the service on Sunday, April 16 in Founders Hall. Plan to stick around for fellowship, food, and coffee! While we're enjoying each other's company, we'll also be packing up the next round of care packages which will arrive in time for finals this spring! If you would like to contribute \$ toward the supplies for our college students, you can give via our website (and specify that it's for care packages).