



# ST. GREGORY'S EPISCOPAL CHURCH

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

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**Pastoral Care Visitors:**  
Susie Dutcher, Fran Ingram,  
Sudi Johnson, Marjie Koons,  
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**Vocalists:**  
Viki Rill, Kathryn Duncan,  
Cameo Humes, Keanon Kyles

first sunday  
in lent



February 26, 2023 | 9:30am

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

[www.StGsChurch.org](http://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. Stacy Alan has been the Chaplain at Brent House since January 2005. This vibrant ministry provides a spiritual home for Episcopalians and other spiritual seekers and offers a space in which the life of the spirit and the life of the mind can not only co-exist, but support each other.*



**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 for the Great Litany. The people chant the responses, then hum the last note as cantor chants each petition.**

## THE GREAT LITANY

A litany is a form of intercession (prayer for others) that is generally sung in procession. The Great Litany is the earliest liturgical rite published in English, in 1544. It is traditionally used on the first Sunday in Lent, and contains prayers and petitions for the whole world. The Litany reminds us that Jesus' atoning work was not limited to his death on the cross, but was manifest in all of his life on earth.

Holy God, Creator of heaven and earth,



Holy and Mighty, Redeemer of the world,

**Have mercy on us.**

Holy Immortal One, Sanctifier of the faithful,

**Have mercy on us.**

Holy, blessed and glorious Trinity, One God,

**Have mercy on us.**

From all evil and mischief; from pride, vanity and hypocrisy;  
from envy, hatred and malice; and from all evil intent,



From sloth, worldliness and love of money;  
from hardness of heart and contempt for your word and your laws,  
**Savior, deliver us.**

From sins of body and mind; from deceits of the world, the flesh, and the devil,  
**Savior, deliver us.**

From famine and disaster; from violence, murder, and dying unprepared,  
**Savior, deliver us.**

In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,  
**Savior, deliver us.**

By the mystery of your holy incarnation; by your birth, childhood and obedience;  
by your baptism, fasting and temptation,  
**Savior, deliver us.**

By your ministry in word and work; by your mighty acts of power;  
by the preaching of your reign,  
**Savior, deliver us.**

By your agony and trial; by your cross and passion; by your precious death and burial,  
**Savior, deliver us.**

By your mighty resurrection; by your glorious ascension;  
and by your sending of the Holy Spirit,  
**Savior, deliver us.**



*Hear our prayers, O Christ our God.*



*Govern and direct your holy Church; fill it with love and truth;  
and grant it that unity which is your will.*

**Hear us, O Christ.**

*Give us boldness to preach the gospel in all the world,  
and to make disciples of all the nations.*

**Hear us, O Christ.**

*Enlighten your bishops, priests, and deacons, especially Paula, Stacy, Kristin, Kyle, Adam,  
Bryan, and Max, with knowledge and understanding, that by their teaching and their lives  
they may proclaim your word.*

**Hear us, O Christ.**

*Give your people grace to witness to your word and bring forth the fruit of your Spirit.*

**Hear us, O Christ.**

*Bring into the way of truth all who have erred and are deceived.*

**Hear us, O Christ.**

*Strengthen those who stand; comfort and help the fainthearted; raise up the fallen;  
and finally beat down Satan under our feet.*

**Hear us, O Christ.**

*Guide the leaders of the nations into the ways of peace and justice.*

**Hear us, O Christ.**

*Give your wisdom and strength to Joseph, the President of the United States, J.B. the  
Governor of this state, and Daniel, the Mayor of this city, that in all things they may do your  
will, for your glory and the common good.*

**Hear us, O Christ.**

*Give to the Congress of the United States, the members of the President's Cabinet,  
those who serve in our state legislature, and all others in authority the grace to walk always  
in the ways of truth.*

**Hear us, O Christ.**

*Bless the justices of the Supreme Court and all those who administer the law,  
that they may act with integrity and do justice for all your people.*

**Hear us, O Christ.**

*Give us the will to use the resources of the earth to your glory and for the good of all.*

**Hear us, O Christ.**

*Bless and keep all your people,*

**Hear us, O Christ.**

*Comfort and liberate the lonely, the bereaved, and the oppressed.*

**Hear us, O Christ.**

*Keep in safety those who travel and all who are in peril.*

**Hear us, O Christ.**



*Heal the sick in body, mind, or spirit, and provide for the homeless, the hungry and the destitute.*

**Hear us, O Christ.**

*Guard and protect all children who are in danger.*

**Hear us, O Christ.**

*Show your compassion on prisoners, hostages and refugees, and all who are in trouble.*

**Hear us, O Christ.**

*Forgive our enemies, persecutors and slanderers, and turn their hearts.*

**Hear us, O Christ.**

*Hear us as we remember those who have died, and grant us with them a share in your eternal glory.*

**Hear us, O Christ.**

*Give us true repentance; forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word.*

**TRISAGION**

*Sing three times.*

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

**SALUTATION**

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

**THE WORD OF GOD**

**THE COLLECT OF THE DAY**

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

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; 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.

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.

**FIRST READING**

**GENESIS 2:15-17; 3:1-7**

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden'?" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

The Word of the Lord.  
**Thanks be to God.**

**PSALM 32**

- 1 Happy are they whose transgressions are forgiven, and whose sin is put away!
- 2 Happy are they to whom God imputes no guilt, and in whose spirit there is no guile!**
- 3 While I held my tongue, my bones withered away, because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; my moisture was dried up as in the heat of summer.**
- 5 Then I acknowledged my sin to you, and did not conceal my guilt.
- 6 I said, " I will confess my transgressions to God." Then you forgave me the guilt of my sin.**
- 7 Therefore all the faithful will make their prayers to you in time of trouble; when the great waters overflow, they shall not reach them.
- 8 You are my hiding-place; you preserve me from trouble; you surround me with shouts of deliverance.**
- 9 "I will instruct you and teach you in the way that you should go; I will guide you with my eye.
- 10 Do not be like horse or mule, which have no understanding; who must be fitted with bit and bridle, or else they will not stay near you."**
- 11 Great are the tribulations of the wicked; but mercy embraces those who trust in God.
- 12 Be glad, you righteous, and rejoice in God; shout for joy, all who are true of heart.**



*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 5:12-19**

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

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**

**MATTHEW 4:1-11**

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

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

'One does not live by bread alone,  
but by every word that comes from the mouth of God.'"

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written,

'He will command his angels concerning you,'  
and 'On their hands they will bear you up,  
so that you will not dash your foot against a stone.'"

Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written,

'Worship the Lord your God,  
and serve only him.'"

Then the devil left him, and suddenly angels came and waited on 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.*

**SERMON**

*The Rev. Stacy Alan, 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.***

*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.**

*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 & ABSOLUTION**

Let us confess our sins to God.

***The people kneel as they are able. Silence will be 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 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**

*"Lord, Who Throughout These Forty Days"  
arr. Zebulon Highben*

*Lord, who throughout these forty days for us did fast and pray,  
Teach us with you to mourn our sins and close by you to stay.  
As you with Satan did contend and did the victory win,  
O give us strength in you to fight, in you to conquer sin.  
As you did hunger and bear thirst, so teach us, gracious Lord,  
To die to self and always live by your most holy word.  
And through these days of penitence, and through your Passiontide,  
Forever more in life and death, O Lord, with us abide.  
Abide with us, that when this life of suffering is past,  
An Easter of unending joy we may attain at last!*

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



**THE HOLY COMMUNION**

*The people stand, as they are able.*

**OFFERTORY HYMN**

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 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.*



**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.

*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 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!*

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 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 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 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.*

Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; 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

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.

Musical notation for an exit hymn with lyrics: 1 The glo - ry of these for - ty days we / 4 Then grant us, Lord, like them to be full / 1 ce - le - brate with songs of praise; for Christ, through whom all / 4 oft in fast and prayer with thee; our spi - rits strength - en / 1 things were made, him - self has fast - ed and has prayed. / 4 with thy grace, and give us joy to see thy face.

The Deacon dismisses the people, and the people respond,

Thanks be to God.

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.

Community Meals - TODAY!

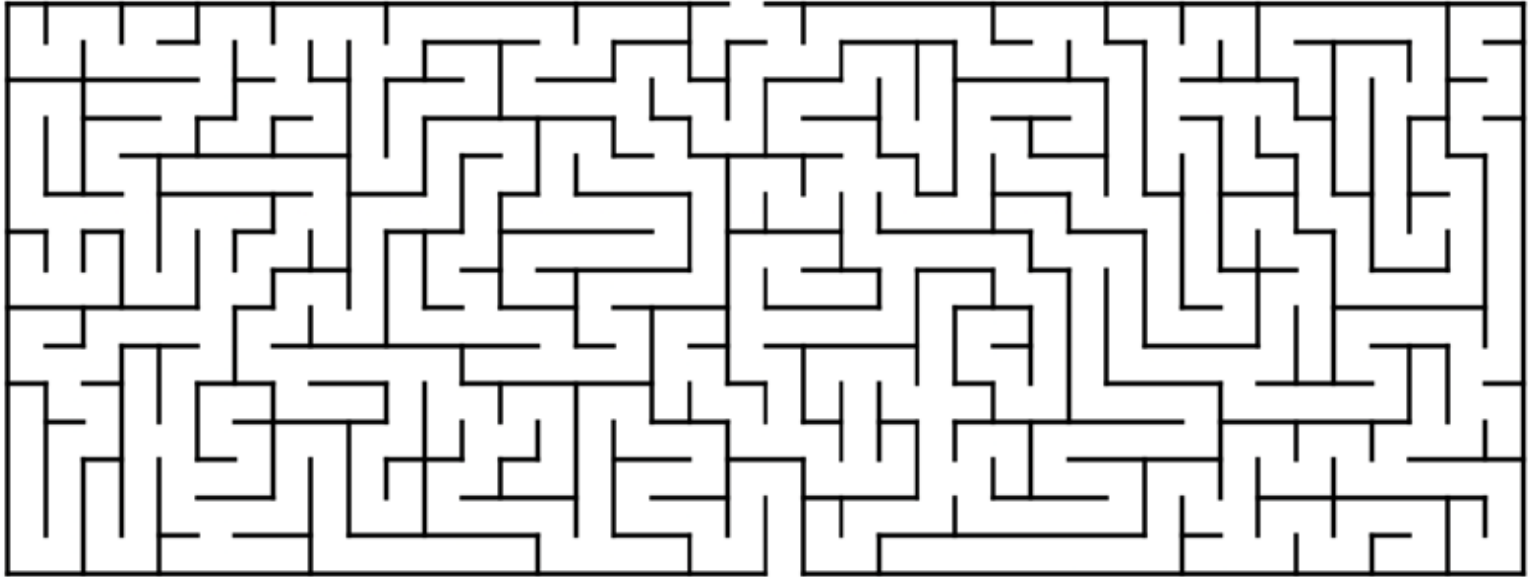
St. Gregory's church once again has the opportunity to serve our neighbors in Waukegan at the Community Meals program. We meet at noon to prepare a hot meal and to pack lunch bags with non-perishable food. We need volunteers to continue to provide this ministry to people in need. With food prices still high, people rely on our ministry for a hot meal and other food items which may be the only food they eat all day. Contact Barb Schaper at bschaper7@aol.com or 847-948-8989 to volunteer.



Then Jesus was led by the Spirit into the desert to be tempted by the devil. Matthew 4:1 (NIV)

Word search grid with words: SOTNE, BERAD, CTIY, TPMELE, AGNELS, WOPSHIR and their corresponding letter counts.

Numbered grid for word search: 1 2 3 4 5 6 7 8 9 10 OF 11 12 13 14 15 1



# The Temptation of Jesus



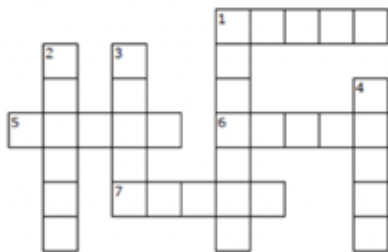
Then Jesus was led by the Spirit into the desert to be tempted by the devil. Matthew 4:1 (NIV)

Each line of the puzzle has one word hidden in a list of random letters. The blank space is a missing letter that belongs to that word. Fill in the missing letter.

1.	U	M	H	R	B	R		A	D	J	S	P	O
2.	Z	F	P	E	W	O		L	D	Q	Y	X	V
3.	J	I	H	E	B	D		S	E	R	T	S	W
4.	M	R	C	Y	H	A		T	O	N	E	R	X
5.	B	L	S	A	R	M		U	N	G	R	Y	G
6.	M	W	O	R	S	H		P	T	R	Z	X	J
7.	R	Z	C	T	E	M		T	E	D	Q	R	Q
8.	T	K	A	N	G	E		S	P	Y	I	Y	X

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

desert	hungry	bread	world
tempted	stone	worship	angels



WORD	WORSHIP	LORD	MOUNTAIN	BOW
TEMPTED	ANGELS	HUNGRY	STONES	SERVE
WORLD	KINGDOMS	BREAD	DESERT	SPLENDOR
DEVIL	FASTING	SATAN	TEMPLE	JESUS

### ACROSS

- 1. The entire Earth and all the places and things on it
- 5. A heavenly being, often shown as a human figure with a halo and wings
- 6. A small rock
- 7. The evil ruler of Hell, and enemy of God

### DOWN

- 1. To show a strong feeling of love and respect for God
- 2. To feel a need or desire for food
- 3. A food made of flour and water, shaped into loaves, and baked
- 4. To try to get someone to do wrong

hungry	bread	worship	devil
stone	tempt	angel	world



## Observing Lent at StGs

### Stations of the Cross

For many, Fridays in Lent are days of additional/special devotion because we observe Jesus' death on the cross on Good Friday. 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 will offer 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

Both onsite and online offerings will be held every Friday in Lent, starting February 24 and ending on March 31. However, please note that 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 continues every Wednesday

Wednesday, March 1 marks the beginning of a new book for Formation study, led by Adam Spencer on Zoom. "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.

### Lent Quiet Day on March 4th

Do you long for some peace and quiet in your busy life? Do you struggle to make time to "Be still, and know that I am God!" (Psalm 46:10)? On Saturday, March 4th, from 9-11:30am, you are invited to come to St. Elisabeth's for a "Quiet Morning in Lent." Elizabeth Clemmitt, StE's Associate for Spiritual Wellness, will facilitate a morning of self-directed quiet time during which you can explore various activities and spiritual practices that promote peaceful reflection and spiritual growth.

## 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.

We begin Holy Week with the Palm Sunday procession and enter into the mystery of the Passion. This year, we will continue that procession throughout the week - just as Jesus journeyed to the cross, so we also will journey from place to place to experience this most holy week in new ways. What an honor it will be to take this sacred journey with our Better Together partner congregations!

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