



# ST. GREGORY'S EPISCOPAL CHURCH

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

**Shelley Byrnes, Family Minister**  
shelley@stgregoryschurch.org

**Kathryn Duncan,  
Music & Engagement Minister**  
kathryn@stgregoryschurch.org

**Max Smith, Deacon**  
max@stgregoryschurch.org

**Kirstie Felland, Organist**  
kirstie@stgregoryschurch.org

**Anita Tasher,  
Accounting Minister**  
anita@stgregoryschurch.org

**Casey Kremer,  
Communications Director**  
sexton@stgregoryschurch.org

**Charlene Vanderhulst,  
Parish Administrator**  
parish@stgregoryschurch.org

**Dennis Lietz, Deacon Emeritus**

**Meredith Woods Potter,  
Vicar Emeritus**

**Wardens:**  
Susan Zint, Jim Millspaugh

**Vestry:**  
Sarah Kettlewell, Don Kiva,  
Sudi Johnson, Jill Polzin,  
Butler Sharpe, Val Seilheimer

**Pastoral Care Visitors:**  
Susie Dutcher, Fran Ingram,  
Sudi Johnson, Marjie Koons,  
Val Seilheimer, Cissy Singleton

**Vocalists:**  
Nana Jenkins, Kathryn Duncan,  
Cameo Humes, Keanon Kyles

**Band:**  
Michael Potsic, Bob Potsic,  
Maddi Vogel

# Joyful Noise SUNDAY

The Last Sunday  
after the Epiphany  
February 19, 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.

### A Note about the Season after the Epiphany

The season after Epiphany joins the Advent/Christmas seasons with the Lent/Easter seasons. It is a period of unfolding knowledge of who Jesus is to us. Week after week, we explore a new facet of Jesus' presence in our lives on earth, and how he calls us to respond. This season helps us to know Jesus so we can make him known in the world. The image used throughout this season is one of increasing light along with our increasing understanding of Christ. It is a season both of joy and of action, so our liturgy includes facets of both.



## THE WORD OF GOD

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

*The people stand, as they are able.*

### ENTRANCE HYMN

*I cried and I cried, I cried all night long.  
I cried and I cried, Lord, until I found the Lord!  
I prayed and I prayed, I prayed all night long.  
I prayed and I prayed, Lord, until I found the Lord.  
(My soul) Just couldn't be contented, until I found the Lord!  
(My soul) Just couldn't be contented, until I found the Lord!  
I moaned all night long!  
I just couldn't be contented,  
(My soul) just couldn't be contented, until I found the Lord!  
I walked and I walked, I walked all night long.  
I walked and I walked, Lord, until I found the Lord.  
I cried and I cried, I prayed and I prayed, Lord, until I found the Lord!  
Hallelujah! Hallelujah! I found the Lord!*

### "Until I Found the Lord"

Traditional spiritual  
arr. Andre J. Thomas



*Conductor André J. Thomas has spent more than three decades as a director of choral activities and professor of singing. Before he entered academia, Thomas learned about music and how to perform it at his local church. After university, he taught at Florida State University and helped educate choirs in Negro Spirituals worldwide. He refuses to slow down to this day, as he was named an associate artist with the London Symphony Orchestra earlier this year.*

### OPENING ACCLAMATION

**All are invited to speak the bolded text aloud.**

Blessed be God: Father, Son, and Holy Spirit.

**And blessed be God's kingdom, now and for ever. Amen.**

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **(v) Amen.**

*We begin our worship by gathering together as the body of Christ, and acknowledging our participation together in the Body of Christ. The Presider invites us to praise God together.*



**CANTICLE OF GOD'S LOVE**

**Beloved, let us love one another, for love is of God.  
Whoever does not love does not know God, for God is Love.  
In this the love of God was revealed among us,  
that God sent God's only Son into the world,  
so that we might live through Jesus Christ. (v)  
In this is love, not that we loved God but that God loved us  
and sent the Son that sins might be forgiven.  
Beloved, since God loved us so much,  
We ought also to love one another.  
For if we love one another, God abides in us,  
and God's love will be perfected in us.**

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

**THE COLLECT OF THE DAY**

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

O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, (v) who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The people sit.*

*We follow a three-year  
cycle of readings called  
a Lectionary. These are  
lessons being heard  
in congregations from  
many denominations  
throughout the world  
on this day. The first  
reading is from the  
Hebrew Scriptures,  
which tell us the story  
of God's love and  
faithfulness to God's  
people from the  
beginning of time to  
just before Christ.*

**FIRST READING**

**EXODUS 24:12-18**

The Lord said to Moses, "Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction." So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, "Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them."

Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

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 99**

- 1 God is Ruler; let the people tremble;  
God is enthroned upon the cherubim; let the earth shake.
- 2 God is great in Zion;  
God is high above all peoples.**
- 3 Let them confess God's Name, which is great and awesome;  
God is the Holy One.
- 4 "O mighty Ruler, lover of justice, you have established equity;  
you have executed justice and righteousness in Jacob."**
- 5 Proclaim the greatness of our God  
and fall down before God's footstool; God is the Holy One.
- 6 Moses and Aaron among God's priests,  
and Samuel among those who call upon God's Name,  
they called upon God, and God answered them.**
- 7 God spoke to them out of the pillar of cloud;  
they kept God's testimonies and the decree that were gave them.
- 8 O God, you answered them indeed;  
you were a God who forgave them,  
yet punished them for their evil deeds.**
- 9 Proclaim the greatness of our God  
and worship God upon their holy hill;  
for our God is the Holy One.

*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**

**2 PETER 1:16-21**

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

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

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



**SEQUENCE HYMN (verse 1-2)**

**"Precious Lord, Take My Hand"**

by Thomas Andrew Dorsey

Pre - cious Lord, take my hand, lead me on, help me stand; I am  
 When my way grows drear, Pre - cious Lord, lin - ger near; When my  
 When the dark - ness ap - pears and the night draws near, And the

tired, I am weak, I am worn; through the storm, through the  
 life is al - most gone, hear my cry, hear my  
 day is past and gone; at the riv - er I

night, lead me on to the light, take my hand, Pre - cious Lord, lead me home.  
 call, hold my hand lest I fall; take my hand, Pre - cious Lord, lead me home.  
 stand, guide my feet, hold my hand; take my hand, Pre - cious Lord, lead me home.



Verse 4 (quartet only): Precious Lord, I love your name, when I look back from whence I came; sometimes stumbling, sometimes falling, sometimes alone. Friends and loved ones I love so dear, many are gone, but still I'm here; take my hand, Precious Lord, and lead me on.

Composer Thomas Dorsey writes: "Back in 1932 I was 32 years old and a fairly new husband. My wife, Nettie and I were living in a little apartment on Chicago's Southside. One hot August afternoon I had to go to St. Louis, where I was to be the featured soloist at a large revival meeting. I didn't want to go. Nettie was in the last month of pregnancy with our first child. But a lot of people were expecting me in St. Louis. In the steaming St. Louis heat, the crowd called on me to sing again and again. When I finally sat down, a messenger boy ran up with a Western Union telegram. I ripped open the envelope. Pasted on the yellow sheet were the words: YOUR WIFE JUST DIED.

When I got back, I learned that Nettie had given birth to a boy. I swung between grief and joy. Yet that night, the baby died. I buried Nettie and our little boy together, in the same casket. Then I fell apart. For days I closeted myself. I felt that God had done me an injustice. I didn't want to serve Him any more or write gospel songs. I just wanted to go back to that jazz world I once knew so well. But still I was lost in grief. Everyone was kind to me, especially a friend, Professor Frye, who seemed to know what I needed. On the following Saturday evening he took me up to Malone's Poro College, a neighborhood music school. It was quiet; the late evening sun crept through the curtained windows. I sat down at the piano, and my hands began to browse over the keys.



*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 17:1-9**

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

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid." And when they looked up, they saw no one except Jesus himself alone.

As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

The Gospel of our Lord.  
**Praise to you, Lord Christ.**

**SEQUENCE HYMN (verse 3-4)**

*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. Dr. Meredith Potter, Vicar Emeritus*

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

*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.*

**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**

*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.*

You who by the leading of a star, guided the Magi to the brightness of the Holy Child of Bethlehem, lead us to the light of revelation, that we may value and honor the varied gifts of our sisters and brothers. **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth. **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision. **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of race, class, gender, and ethnicity may be recreated into one common humanity. (prayers of joy and gratitude) **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering. Help us to be your compassion and hope in the world (prayers for the sick, sad, lonely, and afraid). **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife. Shine the light of hope (prayers for the dead and dying). **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made. **Silence will be kept.** Christ, be our light.

**Shine in our hearts.**

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. **Amen.**





Almighty God, You who called the universe into being, You who formed our inmost being and called us to be your people: assist us in living hopefully into the future. In the face of change, help us to set fears aside and to recognize our potential for creative response because we are made in your image. Help us to guard against our own defensiveness when confronted by changes and challenges, and instead listen to your still, small voice, and to lean toward your hope. Be with us as we remember and celebrate former times, and keep us from unreasonable yearning for them, which takes us from the work you have set before us in this time. All this we ask in the name of your Child, our Savior, Jesus Christ. **(v) 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**



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.



**OFFERTORY ANTHEM**

*This little light of mine, I'm gonna let it shine.  
Almighty God is light, He lives in us in true light.  
In the beginning, out of the darkness, God created -  
He lives in us as true light.  
Almighty God is light, He lives in us in true light.  
Don't let the light that you've given me die,  
And don't desert my mind.  
But let the one who serves you praise you again and again.  
He lives in us as true light.  
You are the one who judges right from wrong,  
Your glory excites no envy.  
But let the one who serves you praise you again and again.  
He lives in us as true light.  
This little light of mine (true light!) I'm gonna let it shine.  
Hold on to the true light.  
Everywhere I go, I want the world to know - God gave the world true light!*

*Dr. Keith Hampton (affectionately known as "Doc") is a conductor, composer, educator, church musician, organ performer, adjudicator and workshop clinician. In addition to Chicago Community Chorus, he is the Director of Music Ministries and Organist/Choirmaster at the Park Manor Christian Church in Chicago.*

*Classically trained as an organist and conductor, Dr. Hampton has taught students from nursery through college levels, served as Director of Music at churches of various denominations and is often sought after as a guest conductor and workshop clinician throughout the United States, Germany, Trinidad and Africa. Closer to home, he recently oversaw all the music for the consecration of Bishop Paula Clark.*

**"True Light"**

words and music by Keith Hampton



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 HOLY COMMUNION**

**The people stand, as they are able.**

**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. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. (v)

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

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.*

**Holy, Holy, Holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is the One who comes in the name of the Lord.  
Hosanna in the highest.**

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, (v) the Word made flesh.

For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ (v) took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

**We remember Christ's death,  
We proclaim Christ's resurrection,  
We await Christ's coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, (v) through whom we are acceptable to you, being sanctified by the Holy Spirit. (+) In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St. Gregory, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, (v) the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, (v) in the unity of the Holy Spirit all honor and glory is yours, Almighty God, 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 Presider breaks the consecrated Bread.**

Alleuia! Christ our Passovr is sacrificed for us.

**Therefore let us keep the feast. Alleluia!**

The gifts of God for the People of God.

*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.*



**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.*

**COMMUNION HYMN**

**"Will You Harbor Me?"**

by Ysase M. Barnwell,  
lyrics updated by Kathryn Duncan

*Would you harbor me? Would I harbor you?  
Would you harbor a Christian, a Muslim, a Jew,  
A heretic, convict, or spy?  
Would you harbor a homeless man back from the war,  
A poet, a prophet, a king?  
Would you harbor a gay man or transgender girl,  
A person living with AIDS?  
Would you harbor a Tubman, a Garret, a Truth,  
A fugitive or a slave?  
Would you harbor a Honduran refugee,  
A Syrian mother and child?*



*Ysase Barnwell was one of the original members of Sweet Honey in the Rock - an all-woman, African-American a cappella ensemble. They are an American three-time Grammy Award-nominated troupe who express their history as black women through song, dance, and sign language. Although the members have changed over five decades, the group continues to sing and perform worldwide.*

*a Tubman: refers to Harriet Tubman (1820-1913) who was instrumental in rescuing and guiding enslaved people to freedom. One of her nicknames was "Moses" because she led her people out of slavery toward a "promised land."*

*a Garrett: refers to Thomas Garrett (1789-1871), a white abolitionist who helped 2,700 slaves escape to freedom in his career as "station master" of the Underground Railroad.*

*a Truth: refers to Sojourner Truth (1797-1893), a woman who championed the cause of equality for black women. Born into slavery, she became a remarkable preacher who delivered her most famous speech at a woman's convention during which she said her legendary phrase, "Ain't I a woman."*



**COMMUNION HYMN**

**"Death Came A-Knockin'"**

by Ruthie Foster

*You know that death came a-knockin' on my mother's door,  
Singin' "Come on, mother, ain't ya ready to go?"  
And my mother stooped down, buckled up her shoes,  
And she moved on down by the Jordan stream.  
And then she shout, "Hallelujah! Done done my duty,  
got on my travelin' shoes."*

*(verse 2: sister; 3: brother; 4: neighbor; 5: preacher)*

*You know that death came a-knockin' on my front door,  
Singin' "Come on, brother, ain't ya ready to go?"  
I'm gonna stoop right down, buckled up my shoes,  
And I'll move on down by the Jordan stream. And then I'll shout,  
"Hallelujah! Done done my duty, got on my travelin' shoes."*



*American blues icon Ruthie Foster released her arrangement of this song (a spiritual originally titled Travelin' Shoes) on her 2002 recording Runaway Soul. Foster's arrangement is driving and relentless, her voice ringing with steely determination to be "ready to go" into the kingdom of god. The list of characters - mother, sister, brother, neighbor, preacher, and finally self - reminds that we will all face this journey, so we had best live right, and shout "Hallelujah" when our turn comes.*

**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, **(v)** 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.**

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



*After Communion, we give thanks for being part of the communion of God's life and for being fed so that we may go out to feed and serve others in our world.*

**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**

*The people stand, as they are able.*

**BLESSING**

Christ, whose glory is in the heavens, fill this house and illuminate your hearts; and the blessing of God Almighty: Father, Son, and Holy Spirit (+) be with you now and always. **Amen.**

**EXIT HYMN**

*Joyful, joyful, Lord, we adore thee, God of glory, Lord of love.  
Hearts unfold like flowers before thee, hail thee as the sun above.  
Melt the clouds of sin and sadness, drive the dark of doubt away.  
Giver of immortal gladness, fill us with the light of day.  
Come and join the chorus, the mighty, mighty chorus  
which the morning stars began.  
The father of love is reigning over us -  
he watches over everything, so we sing:  
Joyful, joyful, Lord, we adore thee, God of glory, Lord of love.  
Hearts unfold like flowers before thee, hail thee as the sun above.  
Melt the clouds of sin and sadness, drive the dark of doubt away.  
Giver of immortal gladness, fill us with the light of day!*

**"Joyful, Joyful"**  
arr. Mervyn Warren



"Joyful, Joyful" is the final song sung by the St. Francis Choir in Sister Act 2: Back in the Habit. It is a joyous gospel adaption of Henry van Dyke's poem, "The Hymn of Joy" (often called "Joyful, Joyful We Adore Thee" after the first line). The finale performance of "Joyful Joyful" in the movie was produced and arranged by Mervyn Warren, noted jazz and gospel musician who is best known as an original member of a cappella vocal group Take 6.

**The Deacon dismisses the people, and the people respond,**

**Thanks be to God!**

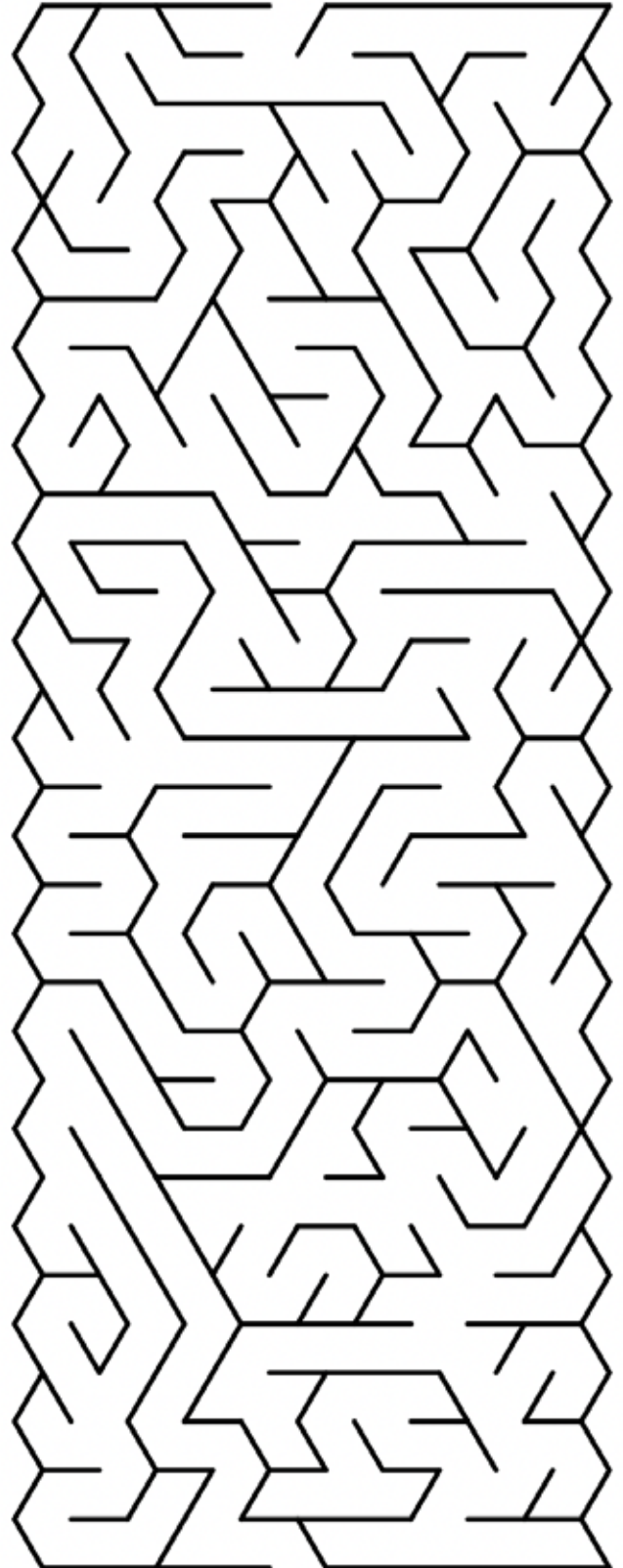
*One of the roles of the priest is to declare the eternal truth of God's ever-present blessing to God's people.*

*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.*



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

|       |       |          |          |        |
|-------|-------|----------|----------|--------|
| SIX   | PETER | CLOTHES  | VOICE    | JOHN   |
| LOVE  | MOSES | GOOD     | WHITE    | ELIJAH |
| JAMES | DAYS  | APPEARED | MOUNTAIN | HIGH   |





## **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](mailto:shelley@stgregoryschurch.org).

## **Community Meals - NEXT SUNDAY!**

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](mailto:bschaper7@aol.com) or 847-948-8989 to volunteer.

## **Observing Lent at StGs**

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. The church calendar moves us through the Lenten season of self-examination, repentance, and renewal to prepare us for the joy of Easter.

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. 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 with Lent. Come to worship. Spend time with God. Blessings to you on your journey.

## **Ash Wednesday is THIS WEDNESDAY**

StGs is holding two Ash Wednesday services this year:

- 8am online only - join our Wednesday morning healing service for a special service
- 7pm onsite and online - full Ash Wednesday service with music and Eucharist

If you are unable to attend either of these or wish to receive your ashes earlier in the day, you may also choose one of the following options offered by our Better Together partners:

- 12 noon: St. Lawrence in Libertyville will do "ashes to go" from the steps of their church
- 12 noon: Trinity in Highland Park is holding a full service

## **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**

Every Wednesday at 7pm on Zoom, Bryan Cones of Trinity leads the next round of our adult formation program, "Exploring Our Common Prayer." The final Wednesday meeting for this book is February 15, but the next round of study begins on Wednesday, March 1 with a new book! "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, our 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.