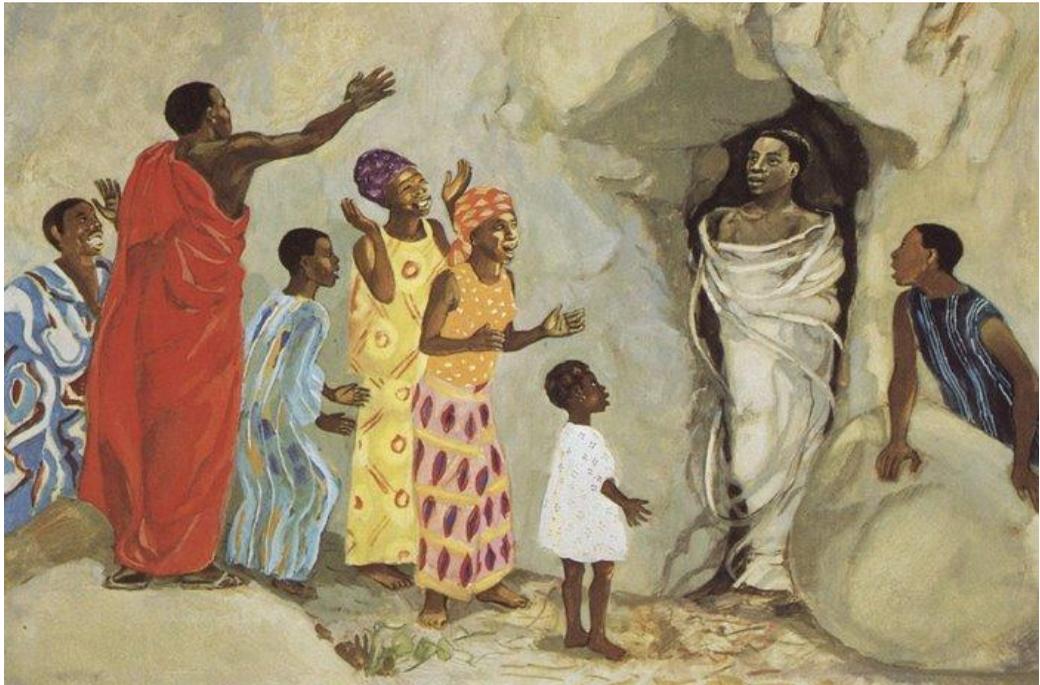
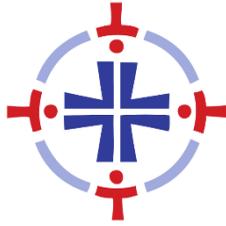




St. Simon's
EPISCOPAL CHURCH



The Fifth Sunday in Lent
Sunday, March 22, 2026



Welcome to St. Simon's

Celebrating God's love for all. Embodying Christ in the world.

If you are here today, you belong, no matter where you are on your journey of faith. Welcome.

St Simon's is a joyful and hopeful congregation that invites all who seek God into community, questions and doubts included. Please feel free to participate as fully in the worship of God as you wish. Lift your voice in praise, respond to the prayers and readings, and come to the altar for communion or a blessing. Or, if you prefer, sit back quietly and allow God's Spirit to speak to you in the way that feels most comfortable.

Welcome, Children. You are invited as full participants in our worship just as you are. God delights in you.

Welcome, Elders. Your wisdom and experience are valued in our community. God has shaped you and you are beautiful.

Welcome, you.

Welcome, everyone, to God's table. This is the table of the risen Lord Jesus Christ, and all who seek God are invited to share in communion. If you wish to participate, but prefer not to receive communion, please join everyone coming forward. Cross your arms over your chest and we will be glad to give you a blessing instead. If you wish to have communion brought to you at your seat, or if you desire a gluten-free wafer, please notify an usher.

Wherever you find yourself on the journey, there is a place for you here.
May you encounter God in this community.

The Holy Eucharist

** Indicates the assembly stands, if able.*

*All portions of the service in **Bold** are spoken by the assembly.*

Prelude

Words of Welcome

We are about to enter sacred time.

This is a place of rest and challenge,
of comfort and discomfort,
of many questions and few answers.
All are holy.

Jesus invites us to make this time and this place sacred by our presence and intention.

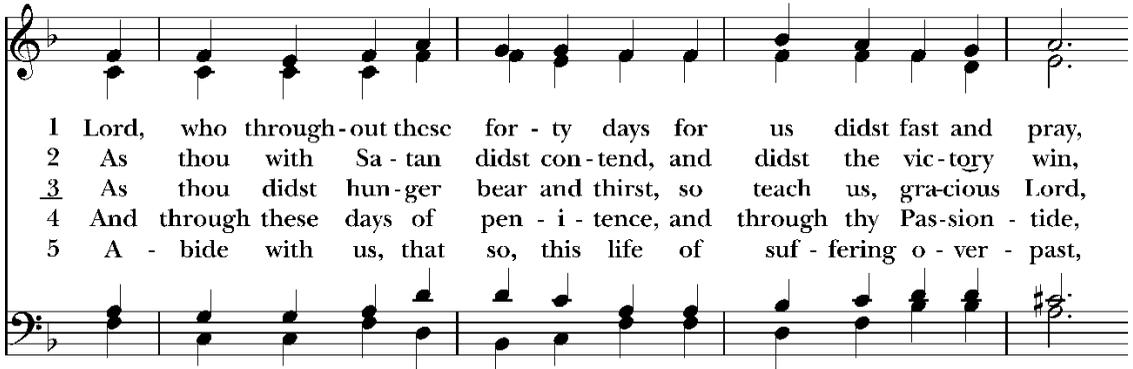
So I invite you, in these moments, to loosen the grip of those things that constrict your heart,

your fears
your anxieties
your regrets
and everything that would distract you

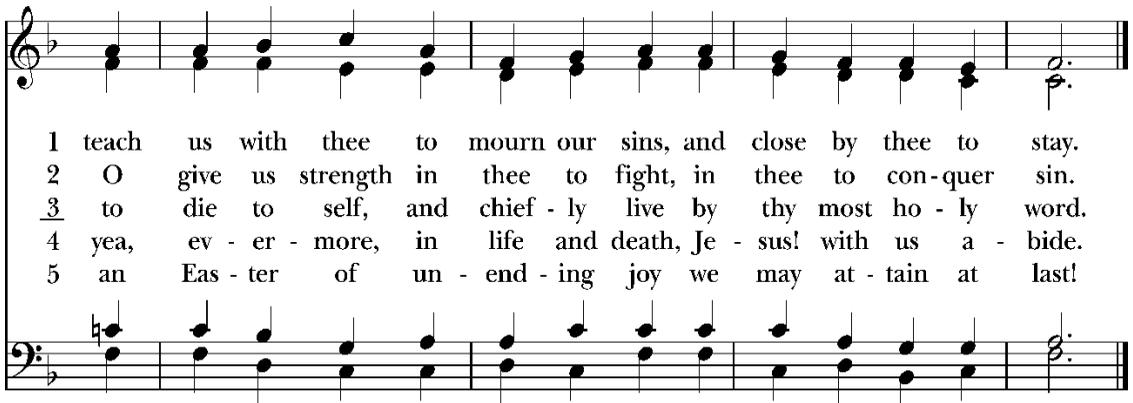
Be here, in this moment. Allow yourself to connect with the presence of God in the good people around you and to the Spirit within you.

It is Jesus who invites you, just as you are, and waits to receive you.

*Opening Hymn 142 “Lord, who throughout these forty days” *St. Flavian*



1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con-tend, and didst the vic-tory win,
3 As thou didst hun-ger bear and thirst, so teach us, gra-cious Lord,
4 And through these days of pen - i - tence, and through thy Pas-sion - tide,
5 A - bide with us, that so, this life of suf - fer-ing o - ver - past,



1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con-quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

A Penitential Order

Bless the Lord who forgives all our sins.

God's mercy endures forever.

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we might receive mercy and find grace to help in time of need.

Hebrews 4:14, 16

Confession and Absolution

Let us confess our sins against God and our neighbor

**Most merciful God,
we are in prison, enslaved
in our fears, opinions, and habits
by what we have done,
and by what has been done to us.
We are not free to love you with our whole heart;
we are not free to love our neighbor or ourselves.
We live under the ever increasing burden of our taskmasters.
For the sake of your Son Jesus Christ,
who proclaimed release to the captives,
free 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 us, release us, through our Lord Jesus Christ, from all that would entangle us, liberate us to live in true freedom, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

The Kyrie

S-95

The musical notation consists of two staves of music in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains three measures of music. The first measure is marked 'Cantor or Choir' and contains the lyrics 'Lord, have mer - cy.'. The second measure is marked 'All' and contains the lyrics 'Lord, have mer - cy.'. The third measure is marked 'Cantor or Choir' and contains the lyrics 'Christ, have mer - cy.'. The second staff also begins with a treble clef and a key signature of one flat. It contains three measures of music. The first measure is marked 'All' and contains the lyrics 'Christ, have mer - cy.'. The second measure is marked 'Cantor or Choir' and contains the lyrics 'Lord, have mer - cy.'. The third measure is marked 'All' and contains the lyrics 'Lord, have mer - cy.'. The music is written in a simple, melodic style with quarter and eighth notes.

Cantor or Choir *All* *Cantor or Choir*

Lord, have mer - cy. Lord, have mer - cy. Christ, have mer - cy.

All *Cantor or Choir* *All*

Christ, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

The Word of God

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, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The Assembly is seated

The First Lesson

Ezekiel 37:1-14

A reading from the book of Ezekiel.

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, "Prophesy 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, "Prophesy 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.

Hear what the Spirit is saying to God’s people.

Thanks be to God.

The Psalter

Psalm 130

From the depths I call to you,
Lord, hear my cry.
Catch the sound of my voice
rise up, pleading.

**If you record our sins,
Lord, who could survive?
But because you forgive
we stand in awe.**

I trust in God’s word,
I trust in the Lord.
More than sentries for dawn
I watch for the Lord.

**More than sentries for dawn
let Israel watch.
The Lord will bring mercy
and grant full pardon.
The Lord will free Israel
from all its sins.**

The Second Lesson

Romans 8:6-11

A reading from the letter to the church at Rome.

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.

Hear what the Spirit is saying to God's people.

Thanks be to God.

The Assembly stands as they are able to face the Gospeler.

The Gospel Procession

The chant is sung several times before and after the gospel reading

Bless the Lord, my soul, and bless God's ho - ly name.

Bless the Lord, my soul, who leads me in - to life.

The Holy Gospel

John 11:1-45

The Holy Gospel of our Savior 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

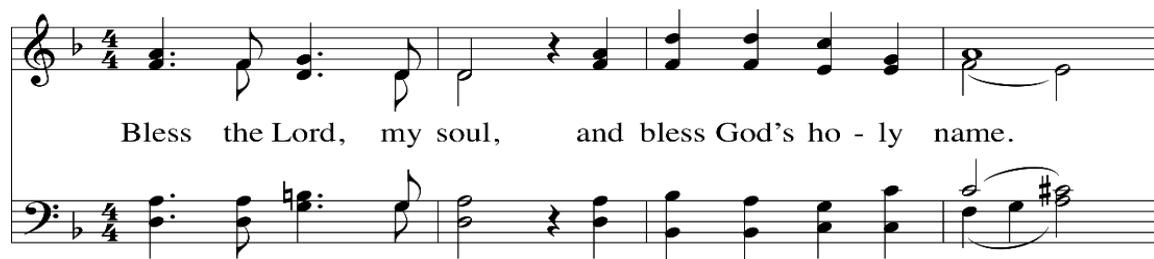
Jews said, “See how he loved him!” But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

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.



Bless the Lord, my soul, and bless God's ho - ly name.

The first line of musical notation is in 4/4 time, featuring a treble and bass staff. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the treble staff.



Bless the Lord, my soul, who leads me in - to life.

The second line of musical notation is in 4/4 time, featuring a treble and bass staff. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the treble staff.

The Sermon

Jenny Hulen

A period of silence is shared after the sermon.

*The Response of Faith

With the whole church
we affirm
that we are made in God's image,
befriended by Christ,
empowered by the spirit.

With people everywhere
we affirm
God's goodness at the heart of humanity
planted more deeply than all that is wrong

With all creation
we celebrate
the miracle and wonder of life,
the unfolding purposes of God
for ever at work in ourselves and the world. Amen ¹

*The Prayers of the People

BCP Form III

The Leader and People pray responsively

Father, we pray for your holy catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for our President, Donald, and all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

We pray for all refugees, for the poor, the sick, the hungry, the oppressed, the disappeared, and those in prison.

And we pray especially for Mary Edith, Andrea, Jan, Megan and Ryan, Sunita, Jerry, Sandy, Judy, Maria, Ken and Sherry, Tim, Cheri and Nick, Grayson, James, Marc, Pat, Trish and all patients, family members and staff at Northwest Community Hospital.

That they may be delivered from their distress.

Give to the departed eternal rest.

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence

The Celebrant adds a concluding Collect.

*The Peace

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

The Ministers and Assembly stand to greet one another in the peace of Christ.

Blessing Birthdays and Anniversaries

All those celebrating birthdays or anniversaries of any kind are invited to add their name to the chat on Zoom or feed on Facebook

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace which passes understanding abide all the days of their lives; through Jesus Christ our Lord. Amen.

Engagement Opportunities

Offertory *Text 73256 to give. In the body of the text type saintsmons*

Offertory Hymn "O Love, how vast, how flowing free"



1 O Love, how vast, how flow - ing free, O Love how
 2 Not as an an - gel vis - it - ing, nor form ce -
 3 For us bap - tized, and fast - ing long, for us was
 4 For us was beat - en, whipped, and tried, and tak - en



filled with ec - sta - sy, That God a hu - man
 les - tial or - bit - ing, But born in flesh God
 tempt - ed by the wrong, For us the pangs of
 to be cru - ci - fied, So Love all this for

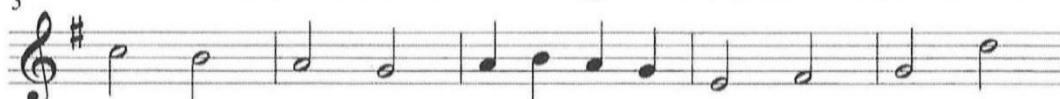


form should take, and mor - tal be for mor - tals' sake.
 chose to be, robbed in our own hu - man - i - ty.
 hun - ger knew; for us the Tempt - er o - ver - threw.
 us en - dured, and dy - ing, life for us pro - cured.

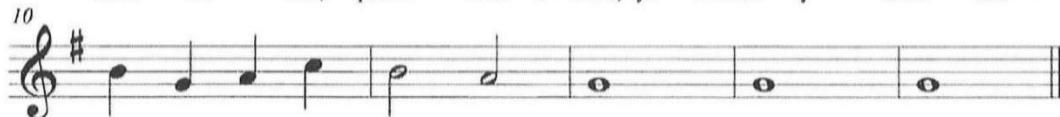
*Presentation of the Gifts



Praise God, from whom all bless - ings flow; praise God, all crea - tures



here be - low; praise God a - bove, ye heaven - ly host: Cre -



a - tor, Christ, and Ho - ly Ghost. A - men.

*
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 God thanks and praise.

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we say,

Holy, holy, holy Lord,

God of power and might,

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in in the name of the Lord.

Hosanna in the highest.

We praise you, holy God, glorious in compassion. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that we might serve all your creatures.

When we had become slaves to disobedience you did not abandon us to live and die in bondage, but in your mercy came to our aid. Again and again you called us into covenant with you. Through prophets and sages you taught us to hope for salvation.

Then in the fullness of time you sent your only Son, incarnate by the Holy Spirit, and born of blessed Mary. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy.

He gave himself freely to death and, rising from the grave, destroyed death, and made the whole creation new. And, that we might live no longer for ourselves alone, but for him who died and rose for us, he sent the Holy Spirit to complete his work in the world, and to bring to fulfillment the liberation of all.

When the hour had come for him to be glorified by you, having loved his own who were in the world, he loved them to the end; at supper with them he 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

We now celebrate the memorial of our redemption. Recalling Christ's death, proclaiming his resurrection and ascension, awaiting his coming in glory, and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

**We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

Lord, we pray that by your goodness and love your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy

gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

And grant that we may find our inheritance with prophets, apostles, and martyrs, with Mary the God-bearer, blessed Simon and all the saints who have found freedom in you. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and 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 Breaking of the Bread**

The Presider breaks the consecrated Bread.

A period of silence is kept.

Christ our Passover is sacrificed for us.

Therefore let us keep the feast.

A period of silence is kept.

Take this bread, share this wine.

In these Christ come to set us free.

The Presider and those worshipping online consume the host together with these words:

The body of Christ, the bread of heaven.

Everyone has a place at God's table and all are invited to share in communion. You may stand or kneel at the rail. If you prefer a gluten-free wafer, please tell the priest. If you would like to participate but do not wish to receive the bread and wine, simply cross your arms across your chest and the priest will give you a blessing instead.

Both the common cup (chalice) and individual cups are offered. Join the line for the chalice on the left (pulpit) side or the line on the right (screen) side to receive the individual cups. Grape juice is available in the individual cups.

Communion Hymn

“Again we keep this solemn fast”



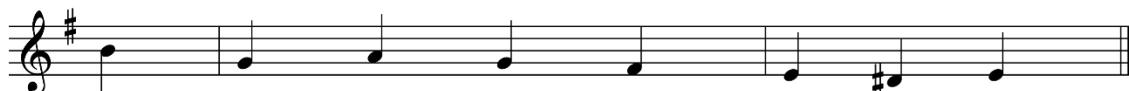
1. A - gain we keep this sol - emn fast,
2. The law and proph - ets from of old
3. More spar - ing, there - fore, let us make



A gift of faith from a - ges past,
In fig - ured ways this Lent fore - told,
The words we speak, the food we take,



These for - ty days that, year by year,
Which Christ, all a - ges' Lord and Guide,
Our sleep, our laugh - ter, ev - 'ry sense;



Bid con - trite hearts to Christ draw near.
In these last days has sanc - ti - fied.
Learn peace through ho - ly pen - i - tence.

*Post Communion Prayer

After communion, the Presider says:

*Let us pray.

In gratitude for this moment,
this place,
those around us,
Christ among us,
we give ourselves to you our God.

Take us out to live as changed people
because we have met the risen Christ
and cannot be the same.

**Ask much of us,
expect much from us,
enable much by us,
encourage many through us.**

**So may we live to your glory
both as inhabitants of earth
and citizens of the commonwealth of heaven.
Through Jesus our brother,
with the aid of the Holy Spirit we pray. Amen.** ²

When members of the community are unable to attend the service, representatives of the people are sent with bread and wine to extend our communion with them.

In the name of this congregation, we send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood. We who are many are one body, because we all share one bread, one cup.

The Solemn Prayer

Let us bow before the Lord.
The people kneel and the Presider says

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 see you with a more perfect will; through Christ our Lord. **Amen.**

*Closing Hymn

“Hail, thou once despised Jesus!”



1 Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i -
2 Pas - chal Lamb, by God ap - point - ed, all our sins on
4 Wor - ship, hon - or, power, and bless - ing thou art wor - thy



le - an King! Thou didst suf - fer to re - lease us;
thee were laid; by al - might - y love a - noint - ed,
to re - ceive; high - est prais - es, with - out ceas - ing,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal
thou hast full a - tone - ment made. All thy peo - ple are for -
right it is for us to give. Help, ye bright an - gel - ic



Sa - vior, bear - er of our sin and shame! By thy mer - it
giv - en through the vir - tue of thy blood: o - pened is the
spi - rits, all your no - blest an - thems raise; help to sing our



we find fa - vor: life is giv - en through thy Name
gate of hea - ven, re - con - ciled are we with God.
Sa - vior's mer - its, help to chant Em - man - uel's praise!

The Dismissal

Let us bless the Lord.

Thanks be to God.

In the spirit of Lenten simplicity and introspection, we invite you to refrain from applause following the postlude.

Postlude

LIVE-STREAM NOTICE

A reminder, this public service will be live-streamed and your image or the image of any children or vulnerable adults in your care may appear in the video. By your entry and presence in this service, you agree on behalf of yourself and any children or vulnerable adults attending with you to be photographed, filmed, and/or otherwise recorded, and also agree to our use of such images in any and all media.

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1 Iona Abby Worship Book, p. 65.

2 Iona Abby Worship Book, p. 131-32

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St. Simon's Episcopal Church

717 W. Kirchhoff Road, Arlington Heights, Illinois 60005

847.259.2930 ~ office@saintsimons.org ~ www.saintsimons.org

Parish Office Hours ~ Monday—Thursday ~ 9:00am—3:00pm

The Rt. Rev. Paula Clark, *Bishop of the Diocese of Chicago*

The Rev. Jennifer Hulen, *Rector*
Jo Gantzer, *Associate for Parish Ministry*
Martin Pazdioch, *Music Director*

Today's Service Leaders

Presider & Preacher	The Rev. Jenny Hulen
Crucifer	Dave Howley
Chalice Minister	Karen Waechter
Readers	Kathy Ponce
	Bob Lindquist
Intercessor	Pat Engbrecht
Ushers	Bill Haggerty Cleo Nykol
Altar Guild	Betty Bacula
Porter	Rich Milburn
Organist	Martin Pazdioch
Technical Production Team	David Romanowski