



# ST. GREGORY'S EPISCOPAL CHURCH

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

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Butler Sharpe, Val Seilheimer

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

## Third Sunday of Easter April 23, 2023 | 9:30am



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

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### 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 Easter Season

The Easter Season begins with the Great Vigil and extends through the Great Fifty Days, including the day of Pentecost. It is a season of great joy and celebration of the mystery of Christ's life, death, and resurrection. Many penitential elements common to our worship throughout the year are eliminated or subdued. We forego the collect for purity, confession and absolution – because the Lenten season and Holy Week have had plentiful opportunities for introspection, penitence, confession, and reconciliation. The season of abundance is symbolized by heightened elements of joy and praise, including singing as many elements as possible, elegant white hangings, abundant flowers, bells at high points of the liturgy, and abundant Alleluias!



### LITURGY OF THE WORD

*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

*Unison or harmony*

1 Come a - way to the skies, my be - lov - ed, a - rise and re -  
 2 Now with sing - ing and praise, let us spend all the days, by our  
 \*5 Hal - le - lu - jah we sing, to our Fa - ther and King, and his

1 joyce in the day thou wast born; — on this fes - ti - val day,  
 2 hea - ven - ly Fa - ther be - stowed, — while his grace we re - ceive,  
 5 rap - tu - rous prais - es, re - peat: — to the Lamb that was slain,

1 come ex - ult - ing a - way, and with sing - ing to Zi - on re - turn. —  
 2 from his boun - ty, and live to the hon - or and glo - ry of God. —  
 5 hal - le - lu - jah a - gain, sing, all heav - en, and fall at his feet. —

*We proclaim Christ's resurrection with joy and enthusiasm!*

Alleluia! Christ is risen.  
**The Lord is risen indeed. Alleluia!**



**SONG OF PRAISE**

This is the feast of vic-to-ry for our God; al-le-lu-ia, al-le-lu-ia, al-le-lu-ia! lu-ia, al-le-lu-ia! lu-ia, al-le-lu-ia! Wor-thy is Christ the Lamb who was slain, whose blood set us free to be peo-ple of God.

*During the Easter season, the collects remind us of the joy of resurrection, and our continual salvation through God's amazing love.*

**THE COLLECT OF THE DAY**

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

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; 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**

**ACTS 2:14, 36-41**

Peter, standing with the eleven, raised his voice and addressed the crowd, "Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified."

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." So those who welcomed his message were baptized, and that day about three thousand persons were added.

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 116**

*First cantor, then all*



*I love God, because God has heard the voice of my supplication, because they have inclined their ear to me whenever I called upon them. The cords of death entangled me; the grip of the grave took hold of me; I came to grief and sorrow. Then I called upon the Name of God "O God, I pray you, save my life." How shall I repay God for all the good things they have done for me? I will lift up the cup of salvation and call upon the Name of God.*  
**Alleluia, alleluia, alleluia!**

*I will fulfill my vows to God in the presence of all their people. Precious in the sight of God is the death of God's servants. O God, I am your servant, and the child of your servant; you have freed me from my bonds. I will offer you the sacrifice of thanksgiving and call upon the Name of God. I will fulfill my vows to God in the presence of all God's people, In the courts of God's house, in the midst of you, O Jerusalem.*  
**Alleluia, alleluia, alleluia!**

**THE EPISTLE**

**1 PETER 1:17-23**

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.

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of 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 vs.1 before the gospel, vs. 2 after**

Al - le - lu - ia! Je - sus is ris - en! Trum - pets re -  
 Cit - y of God, Eas - ter for - ev - er, gold - en Je -  
 sound - ing in glo - ri - ous light! Splen - dor, the Lamb, heav - en for -  
 ru - sa - lem, Je - sus the Lamb. Riv - er of life, saints and arch -  
 ev - er! Oh, what a mir - a - cle God has in sight!  
 an - gels, sing with cre - a - tion to God the I AM!  
 Je - sus is ris - en and we shall a - rise.  
 Give God the glo - ry! Al - le - lu - ia!

*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**

**LUKE 24:13-35**

The Holy Gospel of our Lord Jesus Christ, according to Luke.

**Glorify to you, Lord Christ. (+++)**

Now on that same day two of Jesus' disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.



As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

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**

Max Smith, deacon

***A period of quiet (begun and ended with the ringing of a bell) is observed 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. Also note that when it is not capitalized, the word "catholic" is defined as universal or inclusive.*

**THE NICENE CREED**

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



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

*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 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.*



**PRAYERS OF THE PEOPLE**

Jesus Christ is risen. Alleluia! So let us pray to our Lord, saying, "To you we offer praise eternal; Alleluia! Alleluia!"

Heavenly King, for us you endured the cross and the grave. When we were yet sinners, you redeemed and saved us. May we sing your eternal praises everywhere we go.

To you we offer praise eternal;

**Alleluia! Alleluia!**

Incarnate Love, where hearts are wintry, grieving, or in pain, call forth new life by your touch. Bring forth life in the barren places of this world.

To you we offer praise eternal;

**Alleluia! Alleluia!**

Author of life, you are the ruler of creation. All things created on earth sing to your glory. For the death of the winter, raise the fair beauty of the earth. (prayers of thanksgiving)

To you we offer praise eternal;

**Alleluia! Alleluia!**

Loving Savior, you hold the future. You bless and restore our families, our communities, our world with babies and children. Though they face uncertain days, we trust them to the certainty of your endless and eternal love.

To you we offer praise eternal;

**Alleluia! Alleluia!**

Jesus, the health of the world, pour out your balm on our souls and the souls of all in pain or sorrow. Be the source of life for all people. (prayers for sick, sorrowful, lonely, or afraid)

To you we offer praise eternal;

**Alleluia! Alleluia!**

Purify us, O Lord, from all evil that we may rightly see you in the eternal light of your resurrection. By your victory, bring us from death to life eternal. (prayers for the dead)

To you we offer praise eternal;

**Alleluia! Alleluia!**

**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**

"A Prayer of St. Richard of Chichester"  
by L.J. White

*Oh holy Jesus, most merciful redeemer, friend and brother:  
May I know thee more clearly, love thee more dearly, and follow thee more nearly.  
Amen.*





## HOLY COMMUNION FROM THE RESERVED SACRAMENT

*The people stand, as they are able.*

### OFFERTORY HYMN

All praise, O ris - en Lord, we give to thee, who dead, a - gain dost live;  
to God the Fa - ther e - qual praise, and God the Ho - ly Ghost, we raise.

### THE LITANY OF CONSECRATED GIFTS

We give thanks to you, O God, for all things good and beneficial to our bodies and souls.

**We thank you, O God.**

For the Body and Blood of Christ, set here before us;

**We thank you, O God.**

That you have brought us together in this place;

**We thank you, O God.**

That your eternal Word was made flesh for us;

**We thank you, O God.**

For Christ's life and ministry, death and resurrection;

**We thank you, O God.**

That you fill our lives with grace and grant us a pledge of our eternal inheritance;

**We thank you, O God.**

We pray, therefore, in the words our Savior Christ has taught us...

**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 Gifts of God, for the People of God.

### 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 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. When the service of a priest cannot be obtained, the bishop may authorize a deacon to distribute Holy Communion to the congregation from the reserved Sacrament.*

*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.*



**COMMUNION HYMN**

*Each line may be sung simultaneously.*

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia!

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia, Al - - le - lu - ia!

Al - le - lu - ia, Al - le - lu - - - ia!

**COMMUNION HYMN**

God with me, God be - fore me. God on my right, God on my left.

God when I lie down, God when I a - rise, God when I take rest, God to shield me.

**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.**

**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 people stand, as they are able.*

*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; (v) and for assuring us in these holy mysteries that we are living members of the Body of your Child, and heirs of your eternal kingdom. And now, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Savior. (v) To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

*The people sit.*

**ANNOUNCEMENTS**

**BLESSING**

*The people stand, as they are able.*

May Almighty God, who has redeemed us and made us God's children through the resurrection of Jesus, (v) bestow upon us the riches of God's blessing. **Amen.**

May God, who through the water of baptism has raised us from sin into newness of life, make us holy and worthy to be united with Christ for ever. **Amen.**

May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring us to our eternal inheritance. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon us and remain with us for ever. **Amen.**

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.

**EXIT HYMN**

We know that Christ is raised and dies no more. Em-braced by  
 A new cre - a - tion comes to life and grows as Christ's new  
 death he broke its fear - ful hold; and our de - spair he turned to  
 bo - dy takes on flesh and blood. The u - ni - verse re-stored and  
 blaz - ing joy. Al - - le - lu - ia!  
 whole will sing: Al - - le - lu - ia! A - men.

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

**Thanks be to God. Alleluia, Alleluia!**



College care package donations still needed!

Thank you to everyone who helped pack the college care packages last Sunday! Shelley sent them out this week so our students will have them as comfort from StGs during finals. If you would like to support our students, Shelley is still accepting donations for this project. You can give her \$ directly or donate via the website. Contact shelley@stgregoryschurch.org with any questions.

Adult Formation continues on Wednesdays

Author Christena Cleveland's crisis of faith sent her on an intellectual and spiritual journey through history and across France, on a 400-mile walking pilgrimage to the ancient shrines of Black Madonnas to find healing in the Sacred Black Feminine. "God Is a Black Woman" is the chronicle of her liberating transformation and a critique of a society shaped by white patriarchal Christianity and culture. Join the Rev. Kristin Saylor, rector of St. Lawrence, Libertyville on Zoom on Wednesday evenings at 7pm to discuss Cleveland's book. Dates of study are April 26 (chapters 4-6), May 5 (ch.7-9), and May 10 (ch.10-12).

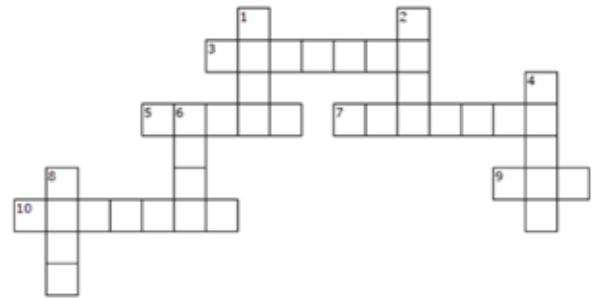
Craft supply cleanout

Our fabulous new Building and Grounds committee has been cleaning out the storage rooms upstairs, discovering an abundance of craft supplies! Shelley is asking children to join her to go through all the supplies so we can throw out anything dried up or not in working order. We will put on a movie or playlist and have some snacks so it can be fun. Please plan to join her after church on May 7 to hang out and go through the supplies. RSVP to shelley@stgregoryschurch.org so she can plan accordingly.

Coffee hour was a success!

Thank you to all who attended coffee hour last Sunday - it was wonderful to enjoy good food and fellowship together! We still have many spaces open to host future coffee hours, so please look for the link in the newsletter or contact our coffee hour committee, Debbie Kinjo or Sharon Gramer (debbie.kinjo@gmail.com, slgramer@comcast.net).

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



ACROSS

- 3. To put to death on a cross
5. The Old Testament man who received the Ten Commandments from God
7. A person who visits
9. A period of twenty four hours
10. Carrying on a conversation with someone

DOWN

- 1. Not false
2. The organ which makes people able to see
4. A food made from flour and water, mixed together and baked
6. Not closed
8. To travel on foot

Table with 4 columns: WALKED, JESUS, SUFFER, CRUCIFIED; MOSES, BREAD, BELIEVE, VISITOR; THANKS, FOOLISH, PROPHET, EYES; CLEOPAS, OPENED, VILLAGE, EMMAUS

Table with 5 columns: OPEN, MOSES, DAY, WALK, VISITOR; TRUE, BREAD, EYES, TALKING, CRUCIFY

