



ST. GREGORY'S EPISCOPAL CHURCH

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

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Butler Sharpe, Val Seilheimer

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Val Seilheimer, Cissy Singleton

Vocalists:

Viki Rill, Kathryn Duncan,
Cameo Humes, Keanon Kyles

Third Sunday of Easter May 1, 2022 | 9:30am



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

www.StGsChurch.org



@StGregorysEpiscopalChurchDeerfield



Welcome to St Gregory's

If you are visiting, we invite you to take a Welcome Card from the pew holder, and if you are willing, fill it out and put it in the offering plate or give it to a greeter so that we might thank you for worshipping with us. All are truly welcome to participate in worship, and we believe our community is made stronger by your unique presence as we join in prayer and communion.

Our Worship

In the Episcopal Church, we often say that praying shapes believing, so how we worship in word and action shapes how we believe and respond to God. We are physical creatures made in God's image, and the physical nature of our worship helps us to connect more fully to God. Therefore, at St. Gregory's, we change our liturgy during each liturgical season to help us more fully embrace the theology and tone of the season.

Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. **All are invited to speak the bolded text aloud.** Some people choose to manifest prayers in physical ways to center their hearts and minds on God's presence in their lives and in the worship – we call these actions "manual acts," which are listed as follows throughout the bulletin:

(v) Bowing one's head at Jesus' name reminds us that Jesus is the King of Kings, ruling from a place of humility.

(+) There are several points during the liturgy, where many people cross themselves by touching their head, chest, and each shoulder (left then right) to remind themselves that God is in their head, heart, and in all of their actions in the world.

(+++) At the declaration of the Gospel, many people make the sign of the cross with their thumb on their forehead, lips, and heart as the Gospel is announced. This action is a prayer asking God's word to be in our minds, our words, and in our hearts.

Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters most to God.

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

"Wel - come, hap - py morn - ing!" age to age shall say: hell to - day is
 Loose the souls long pri - soned, bound with Sa - tan's chain; all that now is
 van - quished, heaven is won to - day! Lo! the dead is liv - ing,
 fal - len raise to life a - gain; show thy face in bright - ness,
 God for ev - er - more! Him their true Cre - a - tor, all his works a -
 bid the na - tions see; bring a - gain our day - light: day re - turns with
 dore! "Wel - come, hap - py morn - ing!" age to age shall say.
 thee! "Wel - come, hap - py morn - ing!" age to age shall say.

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! Pow - er,
 rich - es, wisdom, & strength, and hon - or, bless - ing, and glo - ry are God's.



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, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The people sit.

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

FIRST READING

ACTS 9:1-20

Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do." The men who were traveling with him stood speechless because they heard the voice but saw no one. Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. For three days he was without sight, and neither ate nor drank.

Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; and here he has authority from the chief priests to bind all who invoke your name." But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for the sake of my name." So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit." And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, and after taking some food, he regained his strength.

For several days he was with the disciples in Damascus, and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."

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 30

First cantor, then all



There-fore my heart sings to you with - out end; I will give you thanks for - ev - er.

*I will exalt you, O Lord, because you have lifted me up,
And have not let my enemies triumph over me.
I cried out to you and you restored me to health,
You brought me up from the dead.
For his wrath endures but for the twinkling of an eye,
His favor endures for a lifetime.
Weeping may spend the night, but joy comes in the morning.*

Therefore my heart sings to you without end; I will give you thanks forever.

*I said, "You, Lord, made me strong as the mountains."
Then you hid your face and I was filled with fear.
"What profit is there if I go down to the Pit?
Will the dust declare your faithfulness?"
Hear, O Lord, and have mercy upon me.
O Lord, be my helper.
You have turned my wailing into dancing;
You have clothed me with joy.*

Therefore my heart sings to you without end; I will give you thanks forever.

THE EPISTLE

REVELATION 5:11-14

I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice,

"Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!"

Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing,

"To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"

And the four living creatures said, "Amen!" And the elders fell down and worshiped.

The Word of the Lord.

Thanks be to God.

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

SEQUENCE vs.1 before the gospel, vs. 2 after

"Alleluia, Jesus is Risen"

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!

THE GOSPEL

JOHN 21:1-19

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

Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.



When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me."

The Gospel of the Lord.
Praise to you, Lord Christ.

The people sit.

The sermon is meant to help us make the Word of God a living and transforming reality of our lives today.

SERMON

The Rev. Anne B. Jolly, Rector

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.

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: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. 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.
 With the Father and the Son he is worshiped and glorified.
 He 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

Jesus Christ (v) 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.

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.



PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

"The King of Love My Shepherd Is"
18th c. Irish melody, arr. Jeremy S. Bakken

The King of love my shepherd is, whose goodness fails me never;
I nothing lack if I am his, and he is mine forever.
Confused and foolish oft I strayed, but yet in love he sought me
And on his shoulder gently laid and home, rejoicing brought me.
In death's dark vale I fear no ill with you, dear Lord, beside me;
Your rod and staff my comfort still, your cross before to guide me.
You spread a table in my sight, a banquet here bestowing;
Your oil of welcome, my delight; my cup is overflowing!
And so through all the length of days your goodness fails me never.
Good Shepherd, may I sing your praise within your house forever!

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



THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Doxology

Musical notation for the Doxology hymn with lyrics: Praise God from whom all blessings flow; praise God all creatures here be-low; Praise God a-bove ye heaven-ly host; praise Fa-ther, Son, and Ho-ly Ghost.

The Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today.

THE GREAT THANKSGIVING

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

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.

SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
 Heaven and earth are full of your glo-ry. Ho -
 san - na in the high - est. Ho - san - na in the high - est.
 Blessed is he who comes in the name of the Lord. Ho -
 san - na in the high - est. Ho - san - na in the high - est.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life. On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

- Christ has died.**
- Christ is risen.**
- Christ will come again.**

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with the blessed Virgin Mary, St. Gregory and all your saints, past, present, and yet to come, we may praise your Name for ever.



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 sing this with enthusiasm!

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.



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.

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.**

BREAKING OF THE BREAD

The Fraction recalls Jesus breaking the bread at the Last Supper to share with the disciples, and reminds us that Jesus' body was broken on the cross for us to be shared with the world. Therefore we keep a moment of silence for prayers of awe and gratitude.

The Presider breaks the consecrated Bread.



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 HYMNS

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!

All echo each phrase sung by the cantor at an interval of one measure.

I saw wa - ters flow - ing, flow - ing from the tem - ple,

flow - ing from the right side, Al - - le - lu - ia!

All to whom the wa - ters came, they were saved and shall pro-claim,

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

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

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

In union, gracious God, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, we offer to you praise and thanksgiving. We remember your death, O Christ; we proclaim your resurrection; we await your coming in glory. Since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, (**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.**

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.

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.

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 you 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 you 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 you to your eternal inheritance. **Amen.**

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

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



EXIT HYMN

Christ is a - live! Let Christ-ians sing. His cross stands
 Not throned a - bove, re - mote - ly high, un - touched, un -
 In ev - ery in - sult, rift, and war where co - lor,

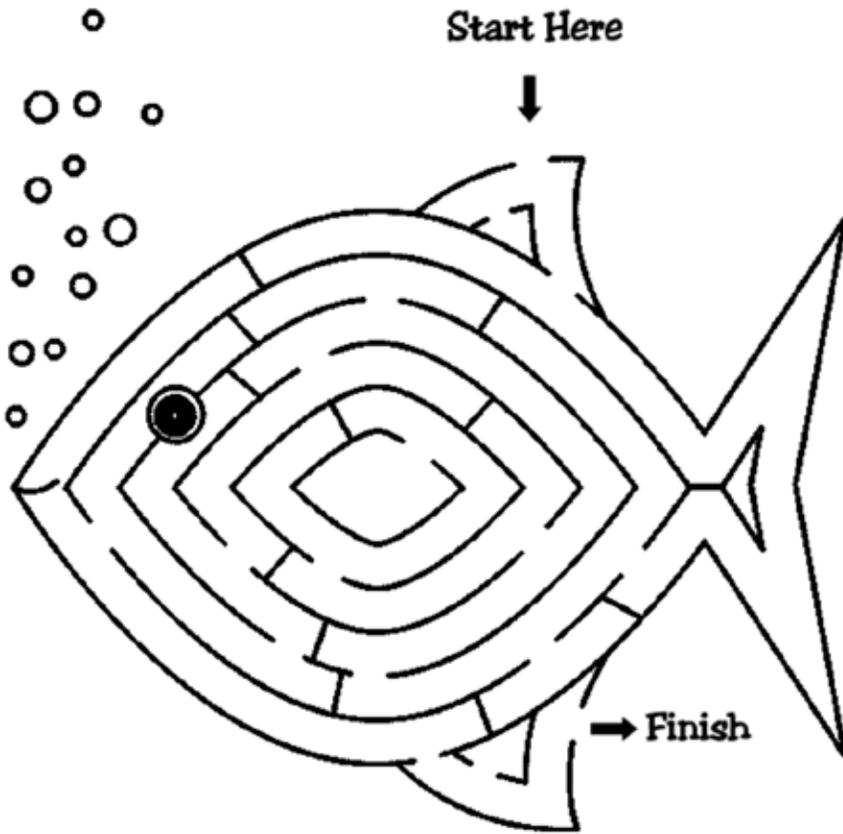
em - pty to the sky. Let streets and homes with
 moved by hu - man pains, but dai - ly, in the
 scorn, or wealth di - vide, he suf - fers still, yet

prais - es ring. His love in death shall nev - er die.
 midst of life, our Sa - vior, with the Fa - ther reigns.
 loves the more, and lives, though ev - er cru - ci - fied.

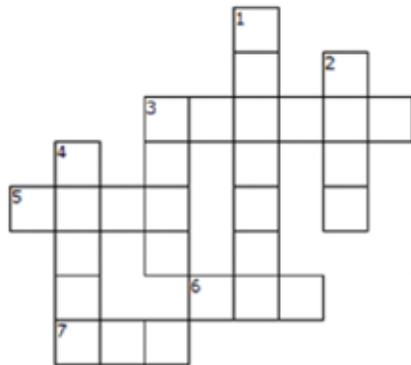
Having heard the Gospel and having been fed at communion, the final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all he had commanded. And so we are sent out into the world to proclaim the Good News and be Christ's hands and feet on earth.

The Deacon dismisses the people, and the people respond,

Thanks be to God. Alleluia, Alleluia!



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



JOHN
KINGDOM
ANDREW
GOOD
NEWS
BOAT
REPENT
COME
CASTING
GALILEE

SEA
FOLLOW
FISHERMEN
NETS
BROTHER
JAMES
SIMON
BELIEVE
FATHER
LAKE

ACROSS

- 3. To get behind someone and go where they go
- 5. A report of recent occurrences
- 6. An openwork fabric of cords used to catch fish
- 7. A large area of salty water, smaller than an ocean

DOWN

- 1. An area of Israel; the place of Jesus' ministry
- 2. A small vehicle for travelling on water
- 3. An animal which lives in water and is covered with scales
- 4. The Son of God

GALILEE	NEWS	JESUS	FISH
FOLLOW	SEA	BOAT	NET



VOLUNTEER OPPORTUNITIES THIS SUMMER/FALL!

Our physical building requires constant upkeep and attention - and there are many ways, regardless of your physical ability, that everyone can use their time and talents to keep our building at its best. Please read through the following list to see how you can help! Write your name/contact info on the option listed, then tear or cut off the tab and leave in Charlene's folder in the office (or reach out to her via email!).

Supply restocking: Check bathrooms and the kitchen for supply levels of toilet paper, paper towels, soap, etc. Restock as needed, and let Charlene know when new supplies are needed.

Contact Charlene: parish@stgregoryschurch.org

Handyman labor: Come help out for an hour or two with small tasks around the church - changing batteries, changing lightbulbs, etc.

Contact Charlene: parish@stgregoryschurch.org

Spring regular maintenance: Take down storm windows around the church, then install window AC units

Contact Charlene: parish@stgregoryschurch.org

Physical labor: Help move a few heavier items around the church, including cabinets/small furniture.

Contact Charlene: parish@stgregoryschurch.org

Gravesite preparation: Come dig small 12x12" holes for interment of ashes as needed, and cover when service is complete.

Contact Charlene: parish@stgregoryschurch.org

Costco runner: Make a monthly Costco run for the church (membership and \$ provided)

Contact Charlene: parish@stgregoryschurch.org

Floral arrangement distributor: Break down altar floral arrangements after church into smaller vases and deliver to those who might need a pick-me-up after the service.

Contact Charlene: parish@stgregoryschurch.org

Supply restocking: I can help with this!

Name: _____

Contact info: _____

Leave this slip of paper in Charlene's folder.



Handyman labor: I can help with this!

Name: _____

Contact info: _____

Leave this slip of paper in Charlene's folder.



Spring maintenance: I can help with this!

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Costco runner: I can help with this!

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Floral distributor: I can help with this!

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