



ST. GREGORY'S

EPISCOPAL CHURCH

Radiates God's Grace, Equipping All People to Change the World.

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Third Sunday in Lent

March 20, 2022 • 9:30am



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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. 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". **Bowing one's head at the name of Jesus** reminds us that Jesus is the King of Kings, and he rules from a place of humility. This is indicated by (v). 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. These points in the liturgy are marked with this symbol (+). 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. This is indicated by the symbol. (+++) Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters most to God.

The Season of Lent

A wonderful gift of the liturgical calendar is that it brings us through all of life's ups and downs, joys and sorrows, and then reminds us that we are not alone in any of it. In fact, our very souls cry out in gratitude to Christ for our salvation. The church calendar moves us through the Lenten season of self-examination, repentance, and renewal to prepare us for the joy of Easter.

In this season of preparation for Christ's resurrection, and ours, we invite you to observe a holy Lent that is both meditative and joy-filled. We seek to create worship experiences that honor the solemnity of Lent while also making us more ready to celebrate the joy of new life at Easter.

As you enter the worship we ask that you do so with the reverence the season deserves, so that you and others can prepare your hearts for worship. You will notice some periods of silence inserted in the service; take these moments for reflection and prayer.

We refrain from proclamations of "Alleluia" during Lent as a type of fasting, so that when it returns on Easter, the triumphant song will resound with greater joy after our time of expectant longing.

We do not use altar flowers during Lent because it is a season of simplicity. We look forward to beauty and abundance of God's creation returning with signs of life and color in the flower arrangements of Easter Day.

Altar appointments are also simplified during Lent. The purple vestments remind us that this is one of the church's waiting seasons, but also that we are preparing for the coming of the king. Our Altar hangings are removed to help us focus on only the essential parts of the season. Similarly, we remove the fancy cover to our Gospel Book; use glass vessels instead of silver; replace the fancy silver candlesticks with glass, pillar candles, and simple rocks; and use the wooden entrance cross to indicate the simplicity of Lent.

How much we practice our faith through the Lenten season can have a tremendous difference on our experience of the joy of Christ's resurrection. I invite you to consider how you might fully participate in Lent and Holy Week in preparation for the gift of Easter. When we expose our souls to God, we are transformed by the Holy Spirit. Ask God in prayer to guide you to the practices that will be most transformative for you this season. Whether it is fasting from food, altering your use of technology, participating more fully in worship and/or study, or taking on another practice, be intentional.



We begin our worship by observing a period of quiet to slow ourselves and rest in God's presence.

A PENITENTIAL ORDER

ENTRANCE CANTICLE 14 *(sung by cantor)*

O Lord of all the hosts of heaven, O God of Abraham, Isaac, and Jacob:
 You made the heavens and the earth with all of their vast array.
 All things quake with fear at your presence; they tremble
 because of your power.
 But your merciful promise surpasses all that our minds can fathom.
 O Lord, you are full of compassion, long-suffering and abounding in mercy.
 You do not punish as we deserve.
 In your great goodness, you promised forgiveness to sinners.
 And now, I bend the knee of my heart,
 And make my appeal, sure of your gracious goodness.
 I have sinned, O my Lord, I have sinned,
 And I know my wickedness only too well.
 Therefore I make this prayer to you: forgive me, Lord, forgive me.
 Do not let me perish in my sin, nor condemn me to the depths of the earth.
 For you are the God of those who repent,
 And in me you will show forth your goodness.
 Unworthy as I am, you will save me, in accordance with your great mercy.
 O Lord, I will praise you without ceasing, for all of the days of my life.
 All the powers of heaven sing your praises,
 Yours is the glory to ages of ages.

The people kneel as they are able.

THE DECALOGUE: CONTEMPORARY

(Book of Common Prayer, page 350)

- | | |
|------------------|---|
| <i>Celebrant</i> | Bless the Lord who forgives all our sins; |
| <i>People</i> | God's mercy endures forever. |
| <i>Celebrant</i> | Hear the commandments of God to his people: I am the Lord your God who brought you out of bondage. You shall have no other gods but me. |
| <i>People</i> | Amen. Lord have mercy. |
| <i>Celebrant</i> | You shall not make for yourself any idol. |
| <i>People</i> | Amen. Lord have mercy. |
| <i>Celebrant</i> | You shall not invoke with malice the Name of the Lord your God. |
| <i>People</i> | Amen. Lord have mercy. |
| <i>Celebrant</i> | Remember the Sabbath day and keep it holy. |
| <i>People</i> | Amen. Lord have mercy. |
| <i>Celebrant</i> | Honor your father and your mother. |
| <i>People</i> | Amen. Lord have mercy. |
| <i>Celebrant</i> | You shall not commit murder. |
| <i>People</i> | Amen. Lord have mercy. |



THE WORD OF GOD

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

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

THE COLLECT OF THE DAY

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

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

FIRST READING

Exodus 3:1-15

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever, and this my title for all generations."

People 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.

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.

PSALM 63:1-8

1 O God, you are my God; eagerly I seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.

**2 Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory.**

3 For your loving-kindness is better than life itself; *
my lips shall give you praise.

**4 So will I bless you as long as I live *
and lift up my hands in your Name.**

5 My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,

**6 When I remember you upon my bed, *
and meditate on you in the night watches.**

7 For you have been my helper, *
and under the shadow of your wings I will rejoice.

**8 My soul clings to you; *
your right hand holds me fast.**

THE EPISTLE

1 Corinthians 10:1-13

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

The Word of the Lord.

People **Thanks be to God.**

The people stand as they are able.

Children are invited to join the Gospel procession in the aisle for the reading of the Gospel.



During the Holy Eucharist, there is always a reading from a Gospel. We stand to indicate the importance we place on Jesus' words and actions. The deacon or priest proclaims the Gospel in the midst of the people to represent the Good News that Jesus has come among us, and we all turn towards it.

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

SEQUENCE

Kirstie Felland, organ

THE GOSPEL

Luke 13:1-9

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

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

Gospeler The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The people sit, and the children return to their seats.

THE SERMON

Max Smith, Deacon



A period of quiet 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, 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

Leader Seeking the fullness of Christ's work, we pray:

People **Hear us, and have mercy.**

Leader That the disciples of Jesus may continue his healing work, we pray:

People **Hear us, and have mercy.**

Leader That those preparing for baptism, especially Whitney and Allison, may cast off anything that impedes their journey to faith, we pray:

People **Hear us, and have mercy.**

Leader That Jerusalem may know the peace that God desires for all its people, we pray:

People **Hear us, and have mercy.**

Leader That world leaders may heed prophets of justice and equity, we pray:

People **Hear us, and have mercy.**

Leader That the sick may behold the fulfillment of the one who comes in God's name, including those we now name (prayers for the sick, sad, lonely, and afraid are offered), we pray:

People **Hear us, and have mercy.**



Leader That God may gather the prayers of thanksgiving we now offer (prayers of thanksgiving are offered), we pray:

People **Hear us, and have mercy.**

Leader That the dead may be gathered beneath the shelter of divine wings, including those we now name (prayers for the dead are offered), we pray:

People **Hear us, and have mercy.**

Celebrant O God, as a hen gathers her brood, so you shelter your people. Free us from our resistance to your gracious will, that we may behold the one who comes in your name, Jesus Christ our healer. **Amen.**

THE PEACE

Celebrant The Peace of the Lord be always with you.

People **And also with you.**

The congregation greets one another in the Peace of Christ.

The people sit.

PRAYERS FOR BIRTHDAY, ANNIVERSARY, AND TRAVEL

OFFERTORY

OFFERTORY ANTHEM

“Lord, who throughout these forty days”
Arr. Zebulon Highben

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

The 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.



THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Doxology

Praise God from whom all blessings flow; praise him all creatures here be - low;
Praise him 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.

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 GREAT THANKSGIVING

Celebrant The Lord be with you.
People **And also with you.**

Celebrant Lift up your hearts.
People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.
People **It is right to give our thanks and praise.**

Celebrant God of all power, Ruler of the Universe, you are worthy of glory and praise.
People **Glorify to you for ever and ever.**

Celebrant At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
People **By your will they were created and have their being.**

Celebrant From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
People **Have mercy, Lord, for we are sinners in your sight.**

Celebrant Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Child, born of Mary, to fulfill your Law, to open for us the way of freedom and peace.

People **By Christ's blood, we are reconciled.
By Christ's wounds, we are healed.**

Celebrant And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:



The Sanctus (holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and these words were sung by the people as Jesus entered Jerusalem on Palm Sunday. The Sanctus reminds us that this is an offering of the whole creation, which joins in singing these praises.

The Great Amen is the only word in our Book of Common Prayer that is in all capital letters. It emphasizes that we all join together in asking Jesus to be present in the bread and wine, in boldly affirming our desire to receive God. It is appropriate to say this with enthusiasm!

SANCTUS S-124

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

Celebrant And so, Eternal God, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was betrayed Jesus took bread, said the blessing, broke the bread, 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."

After supper, Jesus took the cup of wine, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

People **We celebrate Christ's death and resurrection, as we await the day of his coming.**

Celebrant Lord God of our ancestors; God of Abraham and Sarah; God of our Savior Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

People **Risen Savior, be known to us in the breaking of the Bread.**

Celebrant Accept these prayers and praises, Almighty God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**



The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray. It links our daily bread to the spiritual food we receive in the Eucharist.

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

People

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 Celebrant breaks the consecrated Bread.

FRACTION

The assembly echoes each phrase of the cantor at the interval of one measure.

O Lamb of God, you take a - way, the sins of the world, have mer - cy on us. Grant us peace.

INVITATION

All are welcome at the Lord's table. Baptized Christians, regardless of denomination or age, are invited to receive Holy Communion. Gluten-free bread is available; please ask the clergy. Receiving the bread only is full communion in the body of Christ, so if you choose to not receive the wine, you may cross your arms over your chest as you pass the Eucharistic Minister, or take a cup of consecrated juice.

To receive communion, hold out your hands and you will be given the bread. Then take a cup of wine or juice from the Eucharistic Minister, move to the next tray, consume the Bread and wine there, put the empty cup in the tray, and replace your mask before returning to your seat.

Anyone who has not been baptized, or for other reasons desires to receive a blessing instead of Communion is invited to come forward, and cross your arms over your chest to indicate your desire for a blessing. If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service.



COMMUNION TAIZES

Stay with me, re - main here with me; watch and

pray, watch and pray.

A *To be sung by all as a canon - parts A, B, and C can be sung simultaneously*

By your _____ cross and all the wounds you suf - fered,

grant us free-dom in your love, grant us free-dom in your love, grant us free-dom in your love, in your love.

By your _____ cross and all the wounds you suf - fered,

grant us free-dom in your love, grant us free-dom in your love, grant us free-dom in your love, in your love.

By your ho - ly life — giv - ing re - sur - rec - tion,

grant us free-dom in your love, grant us free-dom in your love, grant us free-dom in your love, in your love.



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.

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

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

All at home In union, gracious God, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, we offer to you praise and thanksgiving. We remember your death, O Christ; we proclaim your resurrection; we await your coming in glory. Since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. **Amen.**

The people stand, as they are able.

SENDING OF EUCHARISTIC VISITORS (when appropriate)

Celebrant We send you out to share Communion this week.
People **May you carry the prayers of all of us as you take this sacrament of Christ's presence.**

Celebrant May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ (v).

All **Amen.**

After Communion, the Celebrant says, Let us pray.

All **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 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.

To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

ANNOUNCEMENTS AND SOLEMN PRAYERS OVER THE PEOPLE

Deacon Bow down before the Lord.

The congregation kneels as the celebrant says the prayer,

Celebrant Look mercifully on this your family, Almighty God, that by your great goodness they may be governed and preserved evermore; through Christ our Lord. **Amen.**

The people stand, as they are able.



EXIT HYMN #152 (Verses 1, 2, 4)

"Kind Maker of the world, O hear"

1 Kind Ma - ker of the world, O hear the fer - vent
2 Each heart is man - i - fest to thee; thou know - est
3 Spare us, O Lord, who now con - fess our sins and
4 Give us the dis - ci - pline that springs from ab - sti -
5 Grant, O thou bless - ed Trin - i - ty; grant, O un -

1 prayer, with man - ya tear poured forth by all the
2 our in - fir - mi - ty; now we re - pent, and
3 all our wick - ed - ness, and, for the glo - ry
4 nence in out - ward things with in - ward fast - ing,
5 chang - ing Un - i - ty; that this our fast of

1 pen - i - tent who keep this ho - ly fast of Lent!
2 seek thy face; grant un - to us thy par - doning grace.
3 of thy Name, our weak - ened souls to health re - claim.
4 so that we in heart and soul may dwell with thee.
5 for - ty days may work our pro - fit and thy praise!

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,

People **Thanks be to God.**

Palm Sunday Blood Drive (April 10)

Presently we only have 3 people signed up to give blood. We need 35 to make the drive successful. Please consider donating and spreading the word to your friends and family.

Donating blood right now is especially important because of a nationwide shortage; and donating blood can save up to three lives. Please come out to help save lives on Sunday, April 10 from 8am-2pm in the Founders' Hall. Appointments Recommended. Walk-ins Welcome. Masks Required. To schedule an appointment please call 877.258.4825 or visit www.Vitalant.org and search by group code ORD0482D or use link/QR code to the right.



Observing Holy Week: April 10-16



This week trains us spiritually to know that every emotion we have has already been felt by Christ. It reminds us that when we fall into the depth of those experiences ourselves that Jesus has been, and is in them with us. It also reminds us that none of the painful experiences or emotions are the final word – not even death. At the end of Holy Week, we live the truth of the resurrection.

We begin Holy Week with the Palm Sunday procession and enter into the mystery of the Passion. This year, we will continue that procession throughout the week – just as Jesus journeyed to the cross, so we also will journey from place to place to experience this most holy week in new ways with our partner congregations. All the zoom links will be on our website: www.stgregoryschurch.org/holy-week-2022

Palm Sunday: April 10 – Service beginning with the (hopefully outdoor) procession at 9:30am onsite and online.

Holy Monday and Tuesday: April 11 and 12 – Compline online at 7pm.

Holy Wednesday: April 13 – Tenebrae (beautiful, ancient liturgy with candles slowly being extinguished towards darkness) at 7pm onsite and online at St. Elizabeth's, Glencoe.

Maundy Thursday: April 14 – Eucharist with foot washing at 7pm onsite and online at St. Lawrence in Libertyville.

Good Friday: April 15 – Solemn Liturgy with Communion from Reserved Sacrament at 7pm onsite and online at Trinity, Highland Park.

Holy Saturday: April 16 – Holy Saturday Morning Prayer at 8am onsite and online at StGs.

Easter Vigil: April 16 – **The primary liturgy of our church year** – Eucharist with Baptisms at 7pm onsite and online at StGs.

Easter Morning: April 17 – **Festival Eucharist with special music** – 9:30am onsite and online at StGs.
What an honor it will be to take this sacred journey with our partner congregations!

StGs remains masked through Easter

After careful consideration and prayer, the vestry has voted unanimously to keep our mask policy at StGs at least through Easter. Children under 5 cannot yet be vaccinated, and this is a congregation with special care for families – and we heard from people who are part of our worshipping community and those visiting that masks help them feel more comfortable being onsite with us. Many adults also affirmed this small consideration is a big factor for them in choosing to worship onsite. So we will continue to wear masks while in the building and at worship with the following exceptions: readers and worship leaders may remove masks to lead worship, and small meetings in rooms that can be closed off with no children present, where all participants are vaccinated and comfortable being unmasked. Together we continue to protect the most vulnerable among us – thank you for physically sharing your faith and honoring our Baptismal vows in this way.