



ST. GREGORY'S EPISCOPAL CHURCH

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

palm sunday 4.2.23 | 9:30am

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

Vocalists:
Viki Rill, Kathryn Duncan,
Cameo Humes, Keanon Kyles



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 Palm Sunday

Today is officially The Sunday of the Passion: Palm Sunday. Since the mid 300s, Christians have celebrated Jesus' triumphant entry into Jerusalem on the Sunday before Easter. By the 12th century, the custom of blessing palms and having a procession to begin the worship was accepted everywhere. Triumphant processions into Jerusalem accompanied all kings and dignitaries, as well as those honored for their military service. So we remember Jesus' entry being lauded as a king. But this is also the Sunday of the Passion, so once we reach the door of the church, our liturgy shifts in focus, mood, and tone. We set aside our festive palm fronds and take on palm crosses. The Rt. Rev. Neil Alexander says that "The rite that follows in the church is among the most solemn occasions in the church's year of grace." We share in the narrative of our Lord's death (his Passion), and celebrate a Eucharist that leads us into Holy Week.

Holy Week 2023

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 depths of those experiences ourselves that Jesus has been in them, 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. What an honor it will be to take this sacred journey with our partner congregations!

Maunder Thursday

7:00pm - Eucharist with footwashing at St. Lawrence, followed by a traditional agape dinner (125 W Church St, Libertyville)

Good Friday

7:00pm - Solemn liturgy at Trinity with Communion from the Reserved Sacrament (425 Laurel Ave, Highland Park)

Easter Vigil (Holy Saturday)

7:00pm - Eucharist at StGs - the primary liturgy of our church year with special presentations from combined youth and the Better Together choir, plus a baptism!

Easter Sunday

9:30am (as usual!) - exuberant Eucharist service with special music (brass, percussion, big choir!) and flowers



LITURGY OF THE PALMS

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

Peace in heaven and glory in the highest.

Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ (v) our Lord. **Amen.**

GOSPEL

MATTHEW 21:1-11

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

THE BLESSING OF THE PALMS

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. (v) On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

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

Hosanna in the highest.



THE PROCESSION

Let us go forth in peace.
In the name of Christ. Amen.

PROCESSIONAL HYMN

The congregation will have a triumphant procession to the nave. Once inside the building, the choir will begin the processional hymn. When everyone has found their place inside, we will conclude the hymn on whatever verse we are singing.

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
Final verse: O sa - cred head, sore wound - ed, de - filed and put to scorn;

to whom the lips of chil - dren made sweet ho - san - nas ring.
O king - ly head sur - round - ed with mock - ing crown of thorn:

Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
 The com - pa - ny of an - gels is prais - ing thee on high;
 The peo - ple of the He - brews with palms be - fore thee went;
 To thee be - fore thy pas - sion they sang their hymns of praise;
 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,
what sor - row mars thy grand - eur? Can death thy bloom de - flower?

who in the Lord's Name com - est, the King and Bless - ed One.
 and we with all cre - a - tion in cho - rus make re - ply.
 our praise and prayers and an - thems be - fore thee we pre - sent.
 to thee, now high ex - al - ted, our mel - o - dy we raise.
 who in all good de - light - est, thou good and gra - cious King.
O coun - ten - ance whose splen - dor the hosts of heav'n a - dore!

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ (v) our Lord. **Amen.**

All lay down their palms and sing final verse of processional hymn.



LITURGY OF THE PASSION

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.

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ **(v)** to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, **(v)** who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

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

FIRST READING

ISAIAH 50:4-9

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word.

Morning by morning he wakens—
wakens my ear to listen as those who are taught.

The Lord God has opened my ear,
and I was not rebellious, I did not turn backward.

I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;

I did not hide my face from insult and spitting.

The Lord God helps me; therefore I have not been disgraced;
therefore I have set my face like flint,

and I know that I shall not be put to shame; he who vindicates me is near.

Who will contend with me? Let us stand up together.

Who are my adversaries? Let them confront me.

It is the Lord God who helps me; who will declare me guilty?

The Word of the Lord.

Thanks be to God.

PSALM 31

9 Have mercy on me, O God, for I am in trouble;
my eye is consumed with sorrow, and also my throat and my belly.

**10 For my life is wasted with grief, and my years with sighing;
my strength fails me because of affliction, and my bones are consumed.**

11 I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; when they see me in the street they avoid me.

**12 I am forgotten like a dead person, out of mind;
I am as useless as a broken pot.**

13 For I have heard the whispering of the crowd; fear is all around;
they put their heads together against me; they plot to take my life.

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.



**14 But as for me, I have trusted in you, O God.
I have said, "You are my God.**

15 My times are in your hand; rescue me from the hand of my enemies,
and from those who persecute me.

**16 Make your face to shine upon your servant,
and in your loving-kindness save me."**

THE EPISTLE

PHILIPPIANS 2:5-11

Let the same mind be in you that was in Christ Jesus,

who, though he was in the form of God,
did not regard equality with God as something to be exploited,
but emptied himself, taking the form of a slave,
being born in human likeness.

And being found in human form, he humbled himself
and became obedient to the point of death-- even death on a cross.

Therefore God also highly exalted him
and gave him the name that is above every name,
so that at the name of Jesus every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord.

Thanks be to God.

On Palm Sunday, together we read the narrative of Jesus' arrest, conviction, and crucifixion. We remember that it was the voice of the people that called for his death. Though it is difficult and uncomfortable for us to hear this story and proclaim these words aloud ourselves, the proclamation of our fear helps us to remember all the more how joyous is the gift of the resurrection.

THE GOSPEL

MATTHEW 27:11-54

The Passion of our Lord Jesus Christ, according to Matthew.

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?"

For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?"
"Barabbas."

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.



Pilate said to them, "Then what should I do with Jesus who is called the Messiah?"

"Let him be crucified!"

"Why, what evil has he done?"

"Let him be crucified!"

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves."

"His blood be on us and on our children!"

So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

The people stand, as they are able.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani? My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last.

A moment of silence is held.

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.



When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

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

The people sit.

SERMON

Max Smith, deacon

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

The people stand, as they are able.

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

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 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

Acclaiming the one who reigns from the cross, let us lift up the needs of the church and the world, praying:

Hear us, and have mercy.

For those preparing for baptism, especially Gabriela, that you may bestow upon her the blessing of your peace and grace, we pray:

Hear us, and have mercy.

That the baptized may be living signs of faithfulness to the witness of God's suffering servant, we pray:

Hear us, and have mercy.

That the nations may welcome the peace of the one who comes in the name of the Lord, we pray:

Hear us, and have mercy.

That the poor may find hope in the Son of David and joy at his triumphant coming, we pray:

Hear us, and have mercy.

That we who embrace Jesus as ruler may be ready to accept the cross from which he reigns, we pray:

Hear us, and have mercy.

That our joy may be multiplied as we feast on the wonders of your creation (prayers of thanksgiving are offered), we pray:

Hear us, and have mercy.

That the sick may be comforted by the one who bears all our pain, including those we now name (prayers for the sick, sad, lonely, and afraid are offered), we pray:

Hear us, and have mercy.

That our beloved dead may stand vindicated in the eternal faithfulness of the Most High, especially those we now name (prayers for the dead are offered), we pray:

Hear us, and have mercy.

Hear us, God our help: Give us courage to share Christ's cross, that we may also share the life it brings. This we ask in Jesus' name, **(v)** who is Lord for ever and ever. **Amen.**

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

*"Stabat Mater: Dolorosa"
from Stabat Mater by G.B. Pergolesi*

*The grieving Mother stood weeping beside the cross where her Son was hanging.
Stabat Mater dolorosa juxta crucem lacrimosa dum pendeat Filius.*



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 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 HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Where char - i - ty and love pre - vail, there God is ev - er found;
brought here to - geth - er by Christ's love, by love we thus are bound.

THE GREAT THANKSGIVING

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

It is right and good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord; for our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

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

SANCTUS

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.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, (v) your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.



On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many 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.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By Christ, and with Christ, and in Christ, (v) in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

AMEN.

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.**

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

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

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

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 FRACTION

The Presider breaks the consecrated Bread.

Lamb of God, you take a - way the sins of the world:
 have mer - cy on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. Lamb of God,
 you take a - way the sins of the world: 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 CHANT

1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble

1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in

1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est

1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.

COMMUNION ANTHEM

"Were You There"
Traditional spiritual
arr. Patrick Dupre Quigley

Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?
Were you there when they laid him in the tomb?
Were you there when they rolled the stone away?



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, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. **Amen.**

The people stand, as they are able.

SENDING OF EUCHARISTIC VISITORS (when appropriate)

We send you out to share Communion this week.

May you carry the prayers of all of us as you take this sacrament of Christ's presence.

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

POST-COMMUNION PRAYER

Let us pray.

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.**

**And now, Father, send us out to do the work you have given us to do,
to love and serve you, as faithful witnesses of Christ our Lord.**

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

The people sit.

ANNOUNCEMENTS

SOLEMN PRAYER OVER THE PEOPLE

Bow down before the Lord.

The people kneel, as they are able.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ **(v)** was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen.**

The people stand, as they are able.

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

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
 5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
 5 and thy love un - swerv - ing, not my de - serv - ing.

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.



DOYNKE

6

TLOC

2

STUOH

3

1

ADAEH

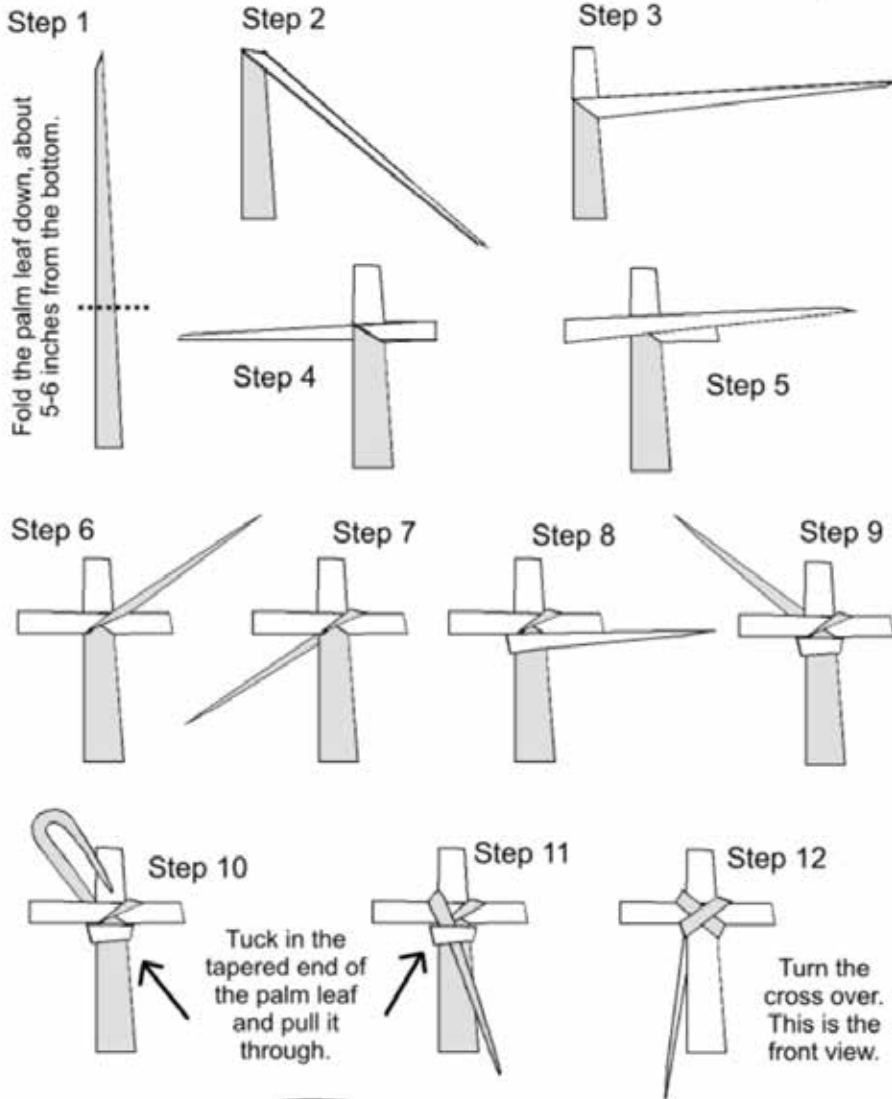
4

7

KNIG

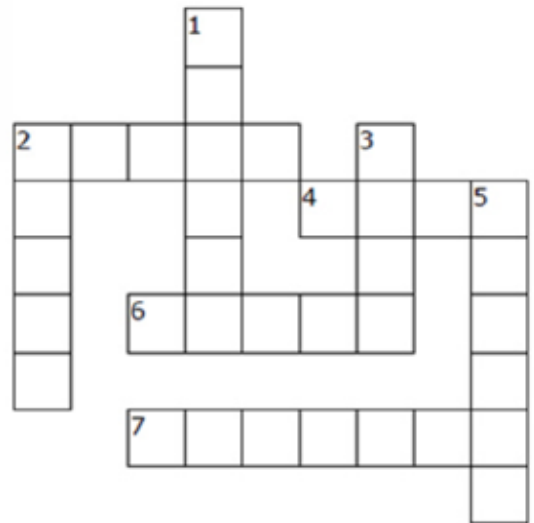
5

1 2 3 4 5 6 7



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

- | | | |
|--|--|---|
| RIDING
BRANCHES
CLOAKS
VILLAGE
SPOKEN
BLESSED
FOAL | LORD
DISCIPLES
JESUS
JERUSALEM
FULFILL
OLIVES
COLT | PROPHET
HOSANNA
DONKEY
GENTLE
MOUNT
KING |
|--|--|---|



ACROSS

- 2. A loose outer garment without sleeves worn instead of a coat
- 4. A pathway for vehicles, persons, and animals
- 6. To speak with a very loud voice
- 7. A community which is smaller than a town, usually in the countryside

DOWN

- 1. The part of a tree that grows out from the main trunk and has leaves
- 2. A large group of people who have gathered together
- 3. A young male horse (or donkey)
- 5. An animal like a small horse with long ears

BRANCH	COLT	ROAD	CLOAK
SHOUT	VILLAGE	DONKEY	CROWD



Better Together: Migrant Ministry Raffle

Back in July our Better Together partnership welcomed 3 young Afghan men and supported them in starting a new life. They have since found relatives, friends, apartments, and jobs. Thank you all for all your support and donations that started them on their journey.

In February an extended family of 9 refugees, including 3 children under 18, came from Venezuela to the Trinity Rectory. We are working with RefugeeOne to connect them with benefits and services so they can move forward with their asylum claims. This process may take some time. Our partnership can support this family in many ways such as donating funds, driving to and from appointments, helping with paperwork and translating. If you can support this ministry in any way please contact the office or Trinity church office or consider purchasing a raffle ticket (use the QR code!) to win a gift certificate to the wonderful Longitude 360 in Highwood. Thank you all for your support in this important ministry. For any questions or concerns please contact Maria Fiocchi (mfiocchi@hotmail.com). Deadline is the Easter Vigil - the drawing will take place on Easter!



Community Meals: thank you!

Thank you so much to Sunday's volunteers including Karen Nicholas, Bill and Janet Foltz, Barb, Matthew and Scott Schaper, and Jack Alix (from Trinity Episcopal) who prepared and served lunch to our neighbors in Waukegan.

Our next opportunity to serve is Sunday, April 23rd. We are in need of two people to bake and bag cookies as well as people to come to Waukegan to help get everything prepared. Please contact Barb Schaper at 847-948-8989 or bschaper7@aol.com to help or with any questions.

Music & altar flower gifts accepted for Easter

If you are interested in donating toward Easter special music (brass, timpani, and extra vocalists!) or altar flowers, it's not too late! Please fill out an envelope supplied at the church or donate online. If you would like your offering listed in the bulletin "in memory of" or "in thanksgiving for" someone, please contact Kathryn (kathryn@stgregoryschurch.org) TODAY!

Holy Week Carpooling

If you would like to carpool to any of the Holy Week services at other churches (Maundy Thursday at St. Lawrence in Libertyville, or Good Friday at Trinity in Highland Park), please contact Kathryn (kathryn@stgregoryschurch.org).



Sunday, April 16 - coffee hour and care packages!

Our first onsite coffee hour post-pandemic will take place immediately following the service on Sunday, April 16 in Founders Hall. Plan to stick around for fellowship, food, and coffee! While we're enjoying each other's company, we'll also be packing up the next round of care packages which will arrive in time for finals this spring! If you would like to contribute \$ toward the supplies for our college students, you can give via our website (and specify that it's for care packages).

