



# ST. GREGORY'S

## EPISCOPAL CHURCH

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

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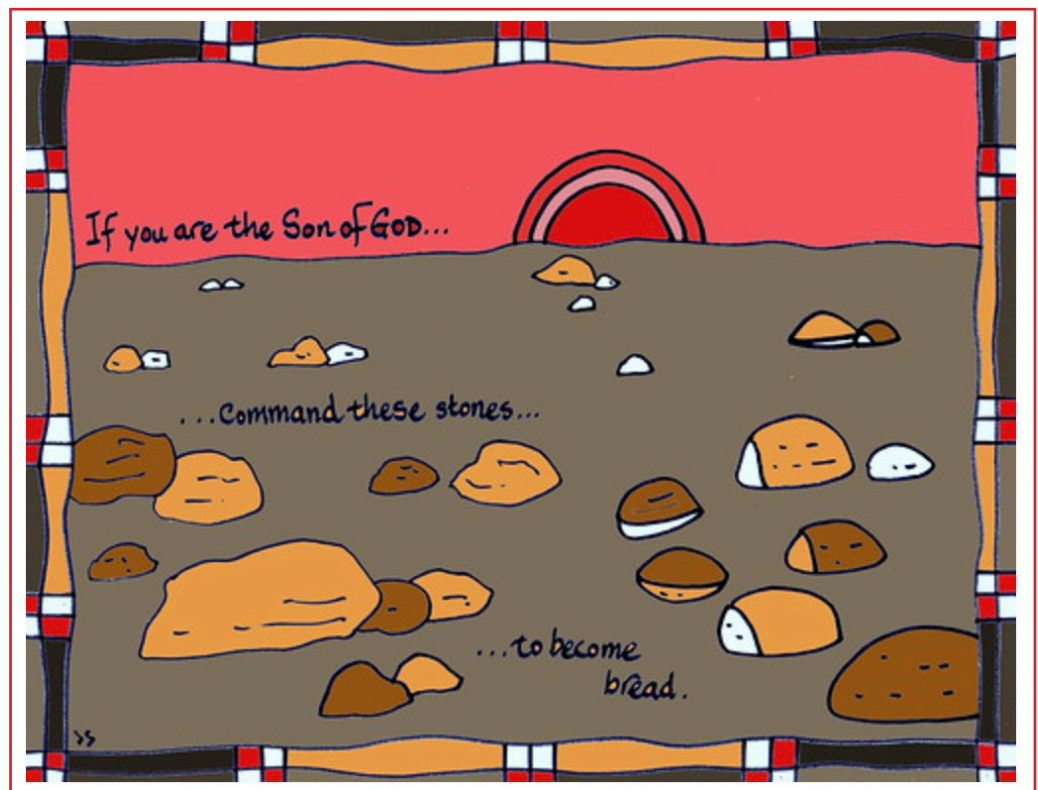
**Vestry,**  
Jim Millspaugh, Warden  
Susan Zint, Warden  
Sudi Johnson, Sarah Kettlewell,  
Don Kiva, Jill Polzin, Butler Sharpe,  
Val Seilheimer

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

**St Gregory's Episcopal Church**  
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## First Sunday in Lent

March 6, 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.

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 with Lent. Come to worship. Spend time with God, and commit to the unfolding drama and transformation that is the Triduum. Blessings to you on your journey.



A litany is a form of intercession (prayer for others) that is generally sung in procession. The Great Litany is the earliest liturgical rite published in English, in 1544. It is traditionally used on the first Sunday in Lent, and contains prayers and petitions for the whole world. The Litany reminds us that Jesus' atoning work was not limited to his death on the cross, but was manifest in all of his life on earth.



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

### THE GREAT LITANY

(Enriching our Worship I) Setting: Dent Davidson, 1999

The people stand, as they are able. The people chant the responses, then hold the last note as cantor chants each petition.


Cantor Holy God, Creator of heaven and earth,  
  
 Have mercy on us. *Hmmm*

Cantor Holy and Mighty, Redeemer of the world,  
 People **Have mercy on us.**

Cantor Holy Immortal One, Sanctifier of the faithful,  
 People **Have mercy on us.**

Cantor Holy, blessed and glorious Trinity, One God,  
 People **Have mercy on us.**

Cantor From all evil and mischief; from pride, vanity and hypocrisy; from envy, hatred and malice; and from all evil intent,



Savior de - liver us. *Hmmm*

Cantor From sloth, worldliness and love of money; from hardness of heart and contempt for your word and your laws,  
 People **Savior deliver us.**

Cantor From sins of body and mind; from deceits of the world, the flesh and the devil,  
 People **Savior deliver us.**

Cantor From famine and disaster; from violence, murder, and dying unprepared,  
 People **Savior deliver us.**

Cantor In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,  
 People **Savior deliver us.**

Cantor By the mystery of your holy incarnation; by your birth, childhood and obedience; by your baptism, fasting and temptation,  
 People **Savior deliver us.**

Cantor By your ministry in word and work; by your mighty acts of power; by the preaching of your reign,  
 People **Savior deliver us.**



Cantor By your agony and trial; by your cross and passion; by your precious death and burial,

People **Savior deliver us.**

Cantor By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit,

People **Savior deliver us.**

Cantor Hear our prayers, O Christ our God.



Cantor Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.

People **Hear us, O Christ.**

Cantor Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.

People **Hear us, O Christ.**

Cantor Enlighten your bishops, priests and deacons especially Chilton, Paula, Anne and Max with knowledge and understanding, that by their teaching and their lives they may proclaim your word.

People **Hear us, O Christ.**

Cantor Give your people grace to witness to your word and bring forth the fruit of your Spirit.

People **Hear us, O Christ.**

Cantor Bring into the way of truth all who have erred and are deceived.

People **Hear us, O Christ.**

Cantor Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.

People **Hear us, O Christ.**

Cantor Guide the leaders of the nations into the ways of peace and justice.

People **Hear us, O Christ.**

Cantor Give your wisdom and strength to Joe, the President of the United States, JB the Governor of this state, and Dan, the Mayor of this village that in all things they may do your will, for your glory and the common good.

People **Hear us, O Christ.**

Cantor Give to the Congress of the United States, the members of the President's Cabinet, those who serve in our state legislature, and all others in authority the grace to walk always in the ways of truth.

People **Hear us, O Christ.**

Cantor Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.

People **Hear us, O Christ.**



*Cantor* Give us the will to use the resources of the earth to your glory and for the good of all.  
*People* **Hear us, O Christ.**

*Cantor* Bless and keep all your people,  
*People* **Hear us, O Christ.**

*Cantor* Comfort and liberate the lonely, the bereaved and the oppressed.  
*People* **Hear us, O Christ.**

*Cantor* Keep in safety those who travel and all who are in peril.  
*People* **Hear us, O Christ.**

*Cantor* Heal the sick in body, mind or spirit and provide for the homeless, the hungry and the destitute.  
*People* **Hear us, O Christ.**

*Cantor* Guard and protect all children who are in danger.  
*People* **Hear us, O Christ.**

*Cantor* Shower your compassion on prisoners, hostages and refugees, and all who are in trouble.  
*People* **Hear us, O Christ.**

*Cantor* Forgive our enemies, persecutors and slanderers, and turn their hearts.  
*People* **Hear us, O Christ.**

*Cantor* Hear us as we remember those who have died and grant us with them a share in your eternal glory.  
*People* **Hear us, O Christ.**

*Cantor* Give us true repentance; forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word.



Ho - ly God, — Ho - ly and Might - y,



Ho - ly, Im - mort - al One, have mer - cy up - on us.



*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 WORD OF GOD

### THE COLLECT OF THE DAY

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

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*The people sit.*

### FIRST READING

Deuteronomy 26:1-11

When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. You shall go to the priest who is in office at that time, and say to him, "Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us." When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, you shall make this response before the Lord your God: "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me." You shall set it down before the Lord your God and bow down before the Lord your God. Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

*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 91:1-2, 9-16**

1 He who dwells in the shelter of the Most High, \*  
abides under the shadow of the Almighty.

**2 He shall say to the Lord, "You are my refuge and my stronghold, \*  
my God in whom I put my trust."**

9 Because you have made the Lord your refuge, \*  
and the Most High your habitation,

**10 There shall no evil happen to you, \*  
neither shall any plague come near your dwelling.**

11 For he shall give his angels charge over you, \*  
to keep you in all your ways.

**12 They shall bear you in their hands, \*  
lest you dash your foot against a stone.**

13 You shall tread upon the lion and adder; \*  
you shall trample the young lion and the serpent under your feet.

**14 Because he is bound to me in love, therefore will I deliver him; \*  
I will protect him, because he knows my Name.**

15 He shall call upon me, and I will answer him; \*  
I am with him in trouble; I will rescue him and bring him to honor.

**16 With long life will I satisfy him, \*  
and show him my salvation.**

**THE EPISTLE**

Romans 10:8b-13

"The word is near you,  
on your lips and in your heart"

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved."

People           The Word of the Lord.  
**Thanks be to God.**

**SEQUENCE**

*Kirstie Felland, organ*

*The people stand, as they are able.*



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.

**THE GOSPEL**

Luke 4:1-13

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

After his baptism, Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." Jesus answered him, "It is written, 'One does not live by bread alone.'"

Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours." Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him.'"

Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, for it is written, 'He will command his angels concerning you, to protect you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'"

Jesus answered him, "It is said, 'Do not put the Lord your God to the test.'" When the devil had finished every test, he departed from him until an opportune time.

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

*The people sit*

**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.**



**ENROLLMENT OF CANDIDATE FOR BAPTISM**

*Celebrant* What do you seek?

*Allison* **Life in Christ.**

*Celebrant* Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." Do you accept these commandments?

*Allison* **I do.**

*Celebrant* Will you be regular in attending the public worship of God, and will you open your ears to hear the Word of God?

*Allison* **I will, with God's help.**

*Celebrant* Will you open your heart and mind to receive the Good News of Jesus Christ?

*Allison* **I will, with God's help.**

*Celebrant* Will you who sponsor Allison support her by prayer and example, and help her to grow in the knowledge and love of God?

*Sponsors* **I will.**

*Allison kneels.*

*Celebrant* May Almighty God, our heavenly Father, who has put the desire into your hearts to seek the grace of our Lord Jesus Christ, grant you the power of the Holy Spirit to persevere in this intention and to grow in faith and understanding.

*People* **Amen.**

*Celebrant* Allison, receive the sign of the Cross on your forehead and in your heart, in the Name of the Father, and of the Son, and of the Holy Spirit.

*People* **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.*

**PRAYERS FOR BIRTHDAY, ANNIVERSARY, AND TRAVEL**

**OFFERTORY**

**OFFERTORY ANTHEM**

*"His Voice"*  
arr. Sondra Tucker

His voice as the sound of the dulcimer sweet is heard through the shadows of death;  
The cedars of Lebanon bow at his feet, the air is perfumed with his breath.  
His lips as a fountain of righteousness flow that waters the garden of grace,  
From which their salvation the people shall know, and bask in the smile of his face.  
Love sits in his eyelids and scatters delight through all the bright regions on high.  
Their faces the Cherubim veil in his sight, and tremble with fullness of joy.  
He looks, and ten thousands of angels rejoice, and myriads wait for his word.  
He speaks, and eternity, filled with his voice, re-echoes the praise of her Lord.

*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 bless-ings flow; praise him all crea-tures here be - low;



Praise him a - bove ye heaven-ly host; praise Fa - ther, Son, and Ho - ly Ghost.

### 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* **Glory 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 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 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**

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 TAIZES**

*J = 72*  
*p*

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

*f* *p*  
*f* *p*

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**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.

**B**

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.

**C**

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.**

*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* Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; through Christ our Lord. **Amen.**

*The people stand, as they are able.*



**EXIT HYMN #142 (Verses 1, 4, 5)**

*"Lord, who throughout these forty days"*

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

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

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

**People Thanks be to God.**

*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.*