



# ST. GREGORY'S EPISCOPAL CHURCH

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

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Sudi Johnson, Jill Polzin,  
Butler Sharpe, Val Seilheimer

**Pastoral Care Visitors:**

Susie Dutcher, Fran Ingram,  
Sudi Johnson, Marjie Koons,  
Val Seilheimer, Cissy Singleton

**Vocalists:**

Viki Rill, Kathryn Duncan,  
Cameo Humes, Keanon Kyles

## Fourth Sunday in Lent March 27, 2022 | 9:30am



*The Return of the Prodigal Son by Rembrandt van Rijn*

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

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## Welcome to St Gregory's

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

## Our Worship

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

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

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

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

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

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

## 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. We 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 (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.***

## A PENITENTIAL ORDER

### CANTICLE 14

Sung by the 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. All are invited to speak the bolded text aloud.***

### THE DECALOGUE

Bless the Lord who forgives all our sins;

**God's mercy endures forever.**

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.

**Amen. Lord have mercy.**

You shall not make for yourself any idol.

**Amen. Lord have mercy.**

You shall not invoke with malice the Name of the Lord your God.

**Amen. Lord have mercy.**

Remember the Sabbath day and keep it holy.

**Amen. Lord have mercy.**

Honor your father and your mother.

**Amen. Lord have mercy.**

You shall not commit murder.

**Amen. Lord have mercy.**

You shall not commit adultery.

**Amen. Lord have mercy.**

You shall not steal.

**Amen. Lord have mercy.**





*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.*

*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.*

**FIRST READING**

**JOSHUA 5:9-12**

The Lord said to Joshua, "Today I have rolled away from you the disgrace of Egypt." And so that place is called Gilgal to this day.

While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

The Word of the Lord.

**Thanks be to God.**

**PSALM 32**

1 Happy are they whose transgressions are forgiven,  
and whose sin is put away!

**2 Happy are they to whom the Lord imputes no guilt,  
and in whose spirit there is no guile!**

3 While I held my tongue, my bones withered away,  
because of my groaning all day long.

**4 For your hand was heavy upon me day and night;  
my moisture was dried up as in the heat of summer.**

5 Then I acknowledged my sin to you,  
and did not conceal my guilt.

**6 I said, "I will confess my transgressions to the Lord."  
Then you forgave me the guilt of my sin.**

7 Therefore all the faithful will make their prayers to you in time of trouble;  
when the great waters overflow, they shall not reach them.

**8 You are my hiding-place;  
you preserve me from trouble;  
you surround me with shouts of deliverance.**

9 "I will instruct you and teach you in the way that you should go;  
I will guide you with my eye.

**10 Do not be like horse or mule, which have no understanding;  
who must be fitted with bit and bridle,  
or else they will not stay near you."**

11 Great are the tribulations of the wicked;  
but mercy embraces those who trust in the Lord.

**12 Be glad, you righteous, and rejoice in the Lord;  
shout for joy, all who are true of heart.**



*The Second Lesson is usually a reading from one of the New Testament Epistles (or letters), though occasionally from the Acts of the Apostles or the Book of Revelation. They teach us about the formation of the church and instruct us on how to live into our role as followers of Christ.*

**THE EPISTLE**

**2 CORINTHIANS 5:16-21**

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

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

**SEQUENCE**

*Kirstie Felland, organ*

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

**THE GOSPEL**

**LUKE 15:1-3,11-32**

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

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them."

So Jesus told them this parable:

"There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."' So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe--the best one--and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate.

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



"Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

The Gospel of the Lord.

**Praise to you, Lord Christ.**

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

**SERMON**

Anne B. Jolly, Rector

*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: 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.**

*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.*



**PRAYERS OF THE PEOPLE**

Never forgetting that we are children of God, we pray:

**Hear us, and have mercy.**

That those preparing for baptism, especially Whitney and Allison, may be nourished in your holy Word, strengthened in faith, and held in your love, we pray:

**Hear us, and have mercy.**

For the baptized, for faithfulness and commitment on life's journey, we pray:

**Hear us, and have mercy.**

For parents and children, for understanding and love in rocky times, we pray:

**Hear us, and have mercy.**

For runaways and those driven from home, for protection and care among strangers, we pray:

**Hear us, and have mercy.**

For laborers and the working poor, for justice and equity for all, we pray:

**Hear us, and have mercy.**

For the hungry and homeless, for nourishment and shelter in every land, we pray:

**Hear us, and have mercy.**

For the sick and sorrowful, for a healing welcome and a hopeful embrace, especially those we now name (prayers are offered for the sick, sad, lonely, and afraid), we pray:

**Hear us, and have mercy.**

For the prayers we now offer in thanksgiving (prayers of thanksgiving are offered), we pray:

**Hear us, and have mercy.**

For those lost to tragic death and suicide, for a place at the feast of peace, we pray:

**Hear us, and have mercy.**

For those who have died and whose lives we still mourn, especially those we now name (prayers for the dead are offered), we pray:

**Hear us, and have mercy.**

Loving God, we have spurned your gentle discipline and have lost our way. Wake us from forgetfulness that we may come to our senses, return quickly to you, and so find safety in your household, where Jesus (**v**) our brother welcomes us home unto the endless ages of ages. **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**

*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.

OFFERTORY ANTHEM

"What Wondrous Love"
arr. Trevor Manor
feat. Sarah Kettlewell, clarinet

What wondrous love is this, O my soul,
That caused the Lord of bliss to bear the dreadful curse for my soul?
When I was sinking down beneath God's righteous frown,
Christ laid aside his crown for my soul.
To God and to the Lamb I will sing,
To God and to the Lamb, who is the great I Am,
While millions join the theme, I will sing.

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Doxology

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

THE GREAT THANKSGIVING

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 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.
God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

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.
By your will they were created and have their being.

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.
Have mercy, Lord, for we are sinners in your sight.

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 Son, (v) born of a woman, to fulfill your Law, to open for us the way of freedom and peace.
By Christ's blood, he reconciled us.
By Christ's wounds, we are healed.



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:

**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.

*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.*

And so, Father, we who have been redeemed by him, 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 Lord. (v)

On the night he was betrayed he 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, he 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, **We celebrate Christ's death and resurrection, as we await the day of his coming.**

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: (v) 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.

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

Accept these prayers and praises, Father, through Jesus Christ (v) our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **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.

**BREAKING OF THE BREAD**

**The Presider breaks the consecrated Bread.**

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

Musical notation for the Breaking of the Bread. It consists of two staves of music in 4/4 time. The lyrics are: "O Lamb of God, you take away, the sins of the world, have mercy on us. Grant us peace." The first staff has a repeat sign and a first ending bracket labeled "1. 2." and a second ending bracket labeled "3.".

**INVITATION**

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

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

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

The music of taize hails from a French monastic order composed of members from Protestant and Catholic traditions across the world. It emphasizes simple phrases, and is meant to be repeated many times in a row.

**COMMUNION TAIZE**

Musical notation for the Communion Taize. It consists of two staves of music in 4/4 time. The lyrics are: "Stay with me, remain here with me; watch and pray, watch and pray." The music is simple and repetitive, with long notes and rests.



**COMMUNION TAIZE**

**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.

**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.**

*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.*



Let us pray.

*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.*

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

**And now, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Savior. (v) To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

**SOLEMN PRAYER OVER THE PEOPLE**

Bow down before the Lord.

**The congregation kneels as the Presider says the prayer,**

Look down in mercy, Lord, on your people who kneel before you; and grant that those whom you have nourished by your Word and Sacraments may bring forth fruit worthy of repentance; through Christ our Lord. (v) Amen.

**The people stand, as they are able.**

**EXIT HYMN #692**

Just as I am, without one plea

Just as I am, with - out one plea, but that thy  
 Just as I am, though tossed a - bout with man-y a  
 Just as I am, of thy great love the breadth, length,  
 blood was shed for me, and that thou bidd'st me  
 con - flict, many a doubt; fight - ings and fears with -  
 depth, and height to prove, here for a sea - son,  
 come to thee, O Lamb of God, I come, I come.  
 in, with - out, O Lamb of God, I come, I come.  
 then a - bove, O Lamb of God, I come, I come.

*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.*

**ANNOUNCEMENTS**

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

**Thanks be to God.**



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



|         |           |            |          |         |
|---------|-----------|------------|----------|---------|
| COUNTRY | CELEBRATE | COMPASSION | FEED     | ESTATE  |
| SPENT   | WEALTH    | PIGS       | FEAST    | SONS    |
| LOST    | STARVING  | FOOD       | KISSED   | HIRED   |
| FOUND   | RING      | FATHER     | PROPERTY | STOMACH |

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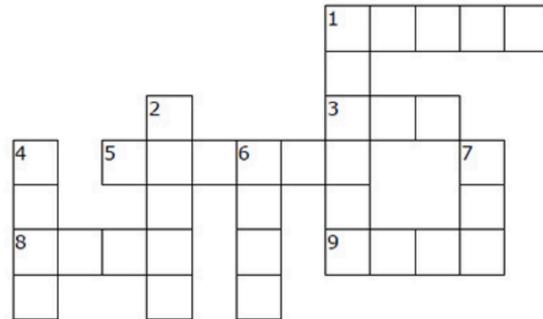


Jesus told the parable of the prodigal son.  
Luke 15:11-32

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ACROSS

- When something which was lost has been relocated. (I \_\_\_\_\_ my dog).
- The number that is equal to one plus one.
- A large amount of money and other valuable possessions.
- Your male children.
- A piece of jewelry, generally made of precious metal and worn on the finger.

DOWN

- A male parent.
- A large special meal to celebrate something or honor someone.
- To touch or press your lips against another person as a greeting or to express love.
- To not be able to be found. (I \_\_\_\_\_ my dog.)
- Farm animals with pink, brown, or black skin, short legs, and a flat nose.

|     |        |        |      |       |
|-----|--------|--------|------|-------|
| TWO | SONS   | FEAST  | RING | FOUND |
| PIG | WEALTH | FATHER | LOST | KISS  |



**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. We also 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.



**College Care Packages**

We will be packing care packages for our college students on April 24 so they are received in time for final exams. In consideration of dietary restrictions and in order to avoid duplication, Shelley will purchase all the items. Please consider donating funds in support of this effort. Shelley will shop the week before packing so we need to have all donations by Easter (April 17). Then join us as we pack the boxes on Sunday, April 24 at 10:30 (between service and Tell Me the Truth About Racism) in Founders' Hall.

**Tell Me the Truth About Racism**

Our final session of Tell me the Truth About Racism has been scheduled for April 24 at 11:30 in Founders' Hall. Join us as we find out how we can fight the Big Lie going forward. Even if you haven't attended any of the other sessions, you are welcome to sing, hear a story, and wonder about racism and what God thinks about it.

**Palm Sunday Blood Drive: April 10, 8-2pm**

Please consider signing up to donate blood at our StGs blood drive on April 10 (Palm Sunday). There is a nationwide blood shortage right now. Your blood could save up to three lives. Sign up by going to our website at <https://www.stgregorychurch.org/palm-sunday-blood-drive/> or see Shelley after the service.

**Follow-Up Meetings for the Gathering Place**

At our Annual Meeting, we rejoiced in the ways God has filled our hearts and minds in this past year at StGs, and celebrated the ways we have been able to be more present in our community. We shared the bold, exciting vision we believe the Holy Spirit is calling us to in order to serve our community more fully in the years to come: a renovation of our building to be a gathering place and coffee shop for the community. There are SO many wonderful things about this vision, and also lots of questions! We are hosting information sessions about this vision, and can't wait to talk about it with you.

Join us onsite or online (Zoom links in the newsletter!) on one of the following dates:

|                        |                       |
|------------------------|-----------------------|
| <b>TODAY</b>           | <b>11am - 12:30pm</b> |
| <b>Thurs, March 31</b> | <b>7pm - 8:30pm</b>   |
| <b>Sun, April 3</b>    | <b>11am - 12:30pm</b> |





## Observing Holy Week April 10 - 17



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. All the zoom links will be on our website:

[www.stgregoryschurch.org/holy-week-2022](http://www.stgregoryschurch.org/holy-week-2022) What an honor it will be to take this sacred journey with our partner congregations!

**Palm Sunday**  
**April 10 at 9:30am**

Service beginning with the (hopefully outdoor) procession onsite/online

**Holy Monday & Tuesday**  
**April 11 & 12 at 7pm**

Compline online

**Holy Wednesday**  
**April 13 at 7pm**

Tenebrae (beautiful, ancient liturgy with candles slowly extinguished toward darkness) onsite/online at St. Elisabeth's, Glencoe

**Maundy Thursday**  
**April 14 at 7pm**

Eucharist with foot washing onsite/online at St. Lawrence in Libertyville

**Good Friday**  
**April 15 at 7pm**

Solemn liturgy with Communion from Reserved Sacrament onsite/online at Trinity, Highland Park

**Holy Saturday**  
**April 16 at 8am**

Morning Prayer onsite/online at StGs

**Easter Vigil**  
**April 16 at 7pm**

The primary liturgy of our church year – Eucharist with baptisms, onsite/online at StGs

**Easter Morning**  
**April 17 at 9:30am**

Festival Eucharist with special music onsite/online at StGs

