



ST. GREGORY'S EPISCOPAL CHURCH

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

Anne B. Jolly, Rector

anne@stgregoryschurch.org

Shelley Byrnes, Family Minister

shelley@stgregoryschurch.org

**Kathryn Duncan,
Music & Engagement Minister**

kathryn@stgregoryschurch.org

Max Smith, Deacon

max@stgregoryschurch.org

Kirstie Felland, Organist

kirstie@stgregoryschurch.org

**Anita Tasher,
Accounting Minister**

anita@stgregoryschurch.org

**Casey Kremer,
Communications Director**

sexton@stgregoryschurch.org

**Charlene Vanderhulst,
Parish Administrator**

parish@stgregoryschurch.org

Dennis Lietz, Deacon Emeritus

**Meredith Woods Potter,
Vicar Emeritus**

Wardens:

Susan Zint, Jim Millspaugh

Vestry:

Sarah Kettlewell, Don Kiva,
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

Fifth Sunday in Lent
April 3, 2022 | 9:30am



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

www.StGsChurch.org

  @StGregorysEpiscopalChurchDeerfield



Welcome to St Gregory's

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

Our Worship

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

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

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

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

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

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

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.



You shall not be a false witness.

Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.

Amen. Lord have mercy.

CONFESSION AND ABSOLUTION

Let us confess our sins against God and our neighbor.

Silence is kept.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone.

We have not loved you with our whole heart; we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Almighty God, have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The people stand, as they are able.

TRISAGION

Please sing three times.



Ho - ly God, Ho - ly and might - y, Ho - ly im-mor - tal one, have mer-cy up- on us.

THE WORD OF GOD

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people sit.

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 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 43:16-21

Thus says the Lord,
who makes a way in the sea,
a path in the mighty waters,
who brings out chariot and horse,
army and warrior;
they lie down, they cannot rise,
they are extinguished, quenched like a wick:
Do not remember the former things,
or consider the things of old.
I am about to do a new thing;
now it springs forth, do you not perceive it?
I will make a way in the wilderness
and rivers in the desert.
The wild animals will honour me,
the jackals and the ostriches;
for I give water in the wilderness,
rivers in the desert,
to give drink to my chosen people,
the people whom I formed for myself
so that they might declare my praise.

The Word of the Lord.
Thanks be to God.

The Psalm is a hymn or poem. The psalms cover the whole range of the relationship between God and God's people. The Book of Psalms, while a "book" of the Bible, consists of 150 hymns intended to be sung.

PSALM 126

- 1 When the Lord restored the fortunes of Zion,
then were we like those who dream.
- 2 Then was our mouth filled with laughter,
and our tongue with shouts of joy.**
- 3 Then they said among the nations,
"The Lord has done great things for them."
- 4 The Lord has done great things for us,
and we are glad indeed.**
- 5 Restore our fortunes, O Lord,
like the watercourses of the Negev.
- 6 Those who sowed with tears
will reap with songs of joy.**
- 7 Those who go out weeping, carrying the seed,
will come again with joy, shouldering their sheaves.



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

PHILIPPIANS 3:4-14

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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

JOHN 12:1-8

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

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

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."found! And they began to celebrate.

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

The people sit, and children return to their seats.



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.

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.

PRAYERS OF THE PEOPLE

With Martha and Mary and all faithful disciples of Jesus, we pray:
Hear us, and have mercy.

For those preparing for baptism, especially Whitney and Allison, that they may be preserved in their resolve to seek your kingdom and righteousness, we pray:
Hear us, and have mercy.

For those who serve at the Church's table, we pray:
Hear us, and have mercy.

For those who anoint the elect with grace and care, we pray:
Hear us, and have mercy.

For those who provide hospitality to travelers and the lost, we pray:
Hear us, and have mercy.

For those who care for the weary feet of the poor and homeless, we pray:
Hear us, and have mercy.



For those who remember and keep alive the memory of holy women, we pray:

Hear us, and have mercy.

For those who bathe the sick and tend their wounds, and for those who are sick (prayers for the sick, sad, lonely, and afraid are offered), we pray:

Hear us, and have mercy.

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

Hear us, and have mercy.

For those who await a place among the beloved of the redeemed, including those we now name (prayers for the dead are offered), we pray:

Hear us, and have mercy.

Lover of your people, with tender care Mary prepared your Son (**v**) for burial as her sister, Martha, offered him a final feast. By the example of these holy sisters, may we also have the courage to stay with Christ as he journeys toward his passion and death, for by his holy cross you have redeemed the world, now and for ever. **Amen.**

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 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

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.

*"And Can It Be"
Text: Charles Wesley; Music: Dan Forrest
Recorded by the StGs quartet
for the Sunday service on Feb 27, 2021*

*And can it be? Amazing love, how can it be?
And can it be that I should gain an interest in the Savior's blood?
Died He for me who caused His pain? For me who Him to death pursued?
Amazing love! How can it be that Thou, my God, shouldst die for me?
He left His Father's throne above, so free, so infinite His grace;
Emptied Himself of all but love, and bled for Adam's helpless race;
'Tis mercy all, immense and free; for, O my God, it found out me.
No condemnation now I dread, Jesus and all in Him is mine!
Alive in Him, my living Head, and clothed in righteousness divine,
Bold, I approach the eternal throne, and claim the crown through Christ my own.
Amazing love, how can it be that Thou, my God shouldst die for me?*



THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Doxology

Praise God from whom all blessings flow; praise him all creatures here below;
Praise him above ye heavenly host; praise Father, Son, and Holy Ghost.

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

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give 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:

As Episcopalians, the Eucharist is the principal act of worship, in which we always have a full proclamation of the heart of the Gospel. Celebrating Eucharist is something we do together, so we all take part in the prayers.



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

SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, 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.

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 second staff includes first, second, and third endings.

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 systems of music, each with a vocal line and a bass line. The lyrics are: "Stay with me, remain here with me; watch and pray, watch and pray." The music is in a simple, repetitive style.



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.



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.

Let us pray.

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

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

SOLEMN PRAYER OVER THE PEOPLE

Bow down before the Lord.

The congregation kneels as the Celebrant says the prayer,

Grant, most merciful Lord, to your faithful people pardon and peace, that they may be cleansed from all their sins, and serve you with a quiet mind; through Christ our Lord. **Amen.**

The people stand, as they are able.

EXIT HYMN #143

The glory of these forty days

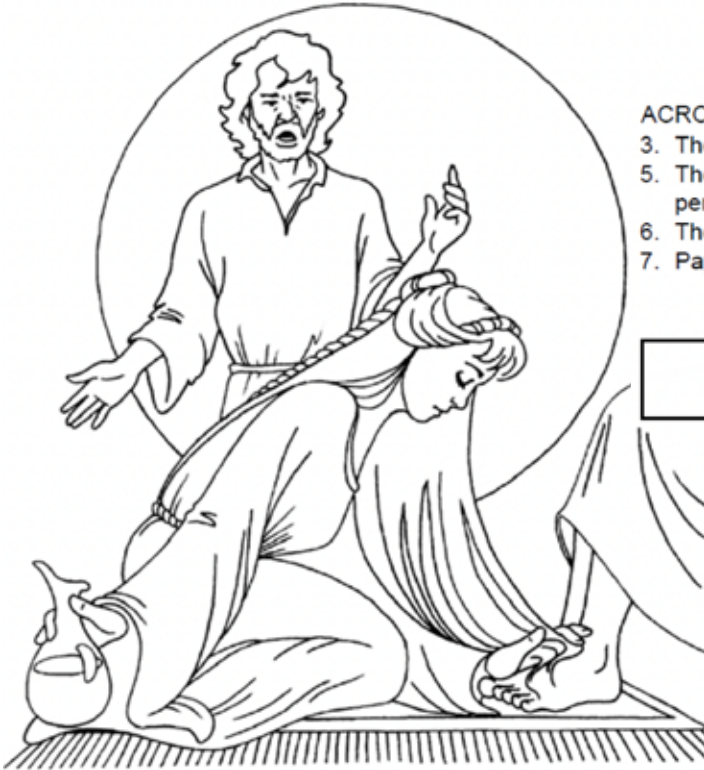
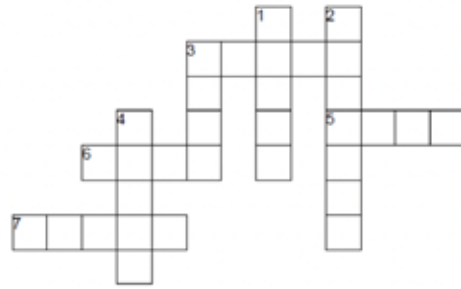
The glo - ry of these for - ty days we
 Then grant us, Lord, like them to be full
 ce - le - brate with songs of praise; for Christ, through whom all
 oft in fast and prayer with thee; our spi - rits streng - then
 things were made, him - self has fast - ed and has prayed.
 with thy grace, and give us joy to see thy face.

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.



ACROSS

- 3. The building in which a family lives
- 5. The part of the body on which a person stands
- 6. The opposite of rich
- 7. Pay received for the labor of a worker

DOWN

- 1. The disciple who betrayed Jesus
- 2. A liquid produced and sold for its pleasant smell
- 3. What grows on the head of a person
- 4. What we use to buy things

MONEY	WAGES	POOR	JUDAS
HOUSE	HAIR	PERFUME	FEET

Each number represents a letter of the alphabet. Substitute the correct letter for the numbers to reveal the coded words.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

- 1. 8-15-21-19-5 _____
- 2. 5-24-16-5-14-19-9-22-5 _____
- 3. 16-15-21-18-5-4 _____
- 4. 20-8-9-5-6 _____
- 5. 6-18-1-7-18-1-14-3-5 _____
- 6. 6-5-5-20 _____
- 7. 8-1-9-18 _____
- 8. 13-15-14-5-25 _____
- 9. 23-9-16-5-4 _____
- 10. 16-5-18-6-21-13-5 _____

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

HOUSE	EXPENSIVE	POURED	THIEF	FRAGRANCE
FEET	HAIR	MONEY	WIPED	PERFUME

EXPENSIVE	MARTHA	FRAGRANCE	JUDAS	HOUSE
POURED	JESUS	PERFUME	WIPED	MARY
THIEF	HAIR	LAZARUS	MONEY	FEET



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.stgregoryschurch.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 link in the newsletter!) for our final meeting!

TODAY 11am - 12:30pm





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 What an honor it will be to take this sacred journey with our partner congregations!

Palm Sunday - April 10 at 9:30am, onsite/online at StGs

At this service we remember Jesus' entry being lauded as a king. But this is also the Sunday of the Passion, so after our (hopefully outdoor!) procession, we reach the door of the church and our liturgy shifts in focus, mood, and tone. We set aside our festive palm fronds and take on palm crosses. We share in the narrative of our Lord's death (his Passion), and celebrate a Eucharist that leads us into Holy Week.

Holy Monday & Tuesday Compline - April 11 & 12 at 7pm, onsite/online at StGs

Holy Wednesday - April 13 at 7pm, onsite/online at St. Elisabeth in Glencoe

Tenebrae (from the Latin word for "darkness" or "shadows") is an ancient monastic service of candlelight and darkness, music and readings which, as The Book of Occasional Services says, "provides an extended meditation upon, and a prelude to, the events in our Lord's life between the Last Supper and the Resurrection." We will enjoy a modern interpretation of this traditional liturgy as we enter into Holy Week together.

Maundy Thursday - April 14 at 7pm, onsite/online at St. Lawrence in Libertyville

On Maundy Thursday, we gather in community to accompany Jesus and the disciples through the final hours leading up to the Cross. Honoring Jesus' commandment to love one another, we wash each other's feet and share the bread and wine of the Eucharist. Afterward, the altar is stripped of all adornments and Sacrament is processed to an "altar of repose" outside the sanctuary, where all are welcome to keep watch with Jesus at an all-night, online prayer vigil. The service does not end, but continues seamlessly into Good Friday.

Good Friday - April 15 at 7pm, onsite/online at Trinity in Highland Park

On Good Friday the church makes present the depth of God's love for the world, unveiled in Jesus' passion and death. We recall the prophet Isaiah's praise of God's suffering servant and solemnly proclaim the story of Jesus' trial and death as told in the gospel of John. We then join our prayer to Christ's own and lift up the needs of all the world. Finally, we gather to venerate the cross, the shape of our own share in God's love for the world.

Holy Saturday - April 16 at 8am, onsite/online at StGs

Morning Prayer - the only service in the liturgical year in which Christ, after his crucifixion and before his resurrection, is not present.

Easter Vigil - April 16 at 7pm, onsite/online at StGs

The Great Vigil of Easter is the pinnacle of the Christian liturgical year, and the final service of the Triduum. It is an ancient rite with fire, the great stories that shape our faith, the water of baptism, and the celebration of Eucharist. In this service, the mystery of Easter comes alive, and we are a part of it.

Easter Sunday - April 17 at 9:30am, onsite/online at StGs

Festival Eucharist service with abundant Alleluias, bountiful flower arrangements decorating the altar, and special music that includes brass quintet and percussion!