



ST. GREGORY'S EPISCOPAL CHURCH

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



palm sunday

4.10.22 | 9:30am

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



Welcome to St Gregory's

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

Our Worship

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

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

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

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

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

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

A Note about Palm Sunday

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



LITURGY OF THE PALMS

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

Peace in heaven and glory in the highest.

Let us pray.

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

GOSPEL

LUKE 19:29-40

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

"Blessed is the king
who comes in the name of the Lord!
Peace in heaven,
and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

THE BLESSING OF THE PALMS

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

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

Hosanna in the highest.



THE PROCESSION

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

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

PROCESSIONAL HYMN #154

All Glory, Laud, and Honor



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

Final verse: O sa - cred head, sore wound - ed, de - filed and put to scorn;



to whom the lips of chil - dren made sweet ho - san - nas ring.

O king - ly head sur - round - ed with mock - ing crown of thorn:



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



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

O coun - ten - ance whose splen - dor the hosts of heav'n a - dore!

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

All sing final verse of processional hymn.



LITURGY OF THE PASSION

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

THE COLLECT OF THE DAY

The Lord be with you.
And also with you.
Let us pray.

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

The people sit.

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

FIRST READING

ISAIAH 50:4-9

The Lord God has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens--
wakens my ear to listen as those who are taught.
The Lord God has opened my ear,
and I was not rebellious,
I did not turn backward.
I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.
The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
It is the Lord God who helps me;
who will declare me guilty?

The Word of the Lord.
Thanks be to God.



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 31:9-16

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

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

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

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

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

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

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

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

THE EPISTLE

PHILIPPIANS 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death-- even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord.
Thanks be to God.

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.



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

On Palm/Passion Sunday, we hear the Gospel through a dramatic reading, drawing us all into the drama of the Passion. Together we shout the parts of the crowd caught up in the mob.

THE GOSPEL

LUKE 23:1-49

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

The assembly of the elders of the people rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him." Then they all shouted out together,

"Away with this fellow! Release Barabbas for us!"

(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

"Crucify, crucify him!"

A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.



We stand in silence when Jesus dies, aware of our part in the story.

For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him.

The people stand, as they are able.

When they came to the place that is called the Skull, they crucified Jesus there with the criminals, one on his right and one on his left.

A moment of silence is held.

Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

The people sit.

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

SERMON

The Rev. Anne B. Jolly, Rector

A period of quiet (begun and ended with the ringing of a bell) is observed 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:



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.

**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

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

For those preparing for baptism, especially Whitney and Allison, that you may bestow upon them the blessing of your peace and grace, we pray:
Hear us, and have mercy.

That the baptized may be living signs of faithfulness to the witness of God's suffering servant, we pray:
Hear us, and have mercy.

That the nations may welcome the peace of the one who comes in the name of the Lord, we pray:
Hear us, and have mercy.

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

That we who embrace Jesus as ruler may be ready to accept the cross from which he reigns, we pray:
Hear us, and have mercy.

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

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

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

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



The Peace 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

"Here is Hope"
by Rob Gardner

*He who healed our sorrows here was bruised and broken.
He whose love no end knows here was forsaken, left all alone.
Here despair cries boldly, claiming this its victory.
Sweeter peace enfolds me: hope did not die here, but here was given - here is hope.
He who was rejected, he knows well my longing.
He, so long expected, carried our burdens, bore every sorrow: here is hope.
Here is love unbounded, here is all compassion, here is mercy founded!
Hope did not die here, but here was given - and ours is the victory: here is hope.*

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 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.



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!

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.

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: 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 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.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

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

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

INVITATION

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

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

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

COMMUNION ANTHEM

"God So Loved the World"
by Bob Chilcott, feat. Sarah Kettlewell, clarinet

*God so loved the world that He gave His only begotten Son,
That whoso believeth in Him should not perish, but have everlasting life.*



COMMUNION HYMN #166

"Sing, my tongue, the glorious battle"



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
 *6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly
 6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

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.

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.



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.**

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.

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.

SOLEMN PRAYER OVER THE PEOPLE

Bow down before the Lord.

The congregation kneels as the Presider says the prayer,

Hear us, God our help: Give us courage to share Christ's cross, that we may also share the life it brings.

This we ask in Jesus' name, **(v)** who is Lord for ever and ever. **Amen.**

The people stand, as they are able.

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

EXIT HYMN #158

"Ah, Holy Jesus"

Ah, ho - ly Je - sus, how has thou of - fend - ed, that man to
Who was the guilt - y? Who brought this up - on thee? A - las, my
There - fore, kind Je - sus, since I can - not pay thee, I do a -
judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
treason, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
dore thee, and will ev - er pray thee, think on thy pi - ty
by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee: I cru - ci - fied thee.
and thy love un - swerv - ing, not my de - serv - ing.

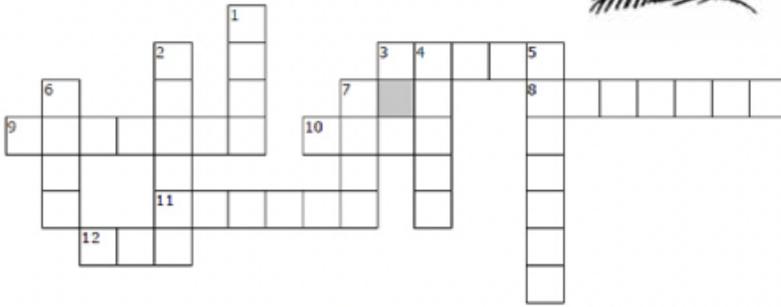
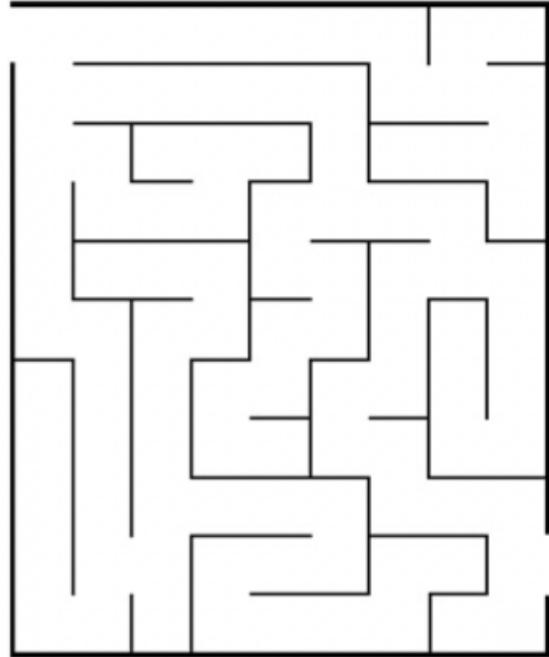
ANNOUNCEMENTS

The Deacon dismisses the people, and the people respond,

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.



ACROSS

- 3. The Son of God
- 8. A word used for praise and adoration which means "save us"
- 9. A small town
- 10. A young animal of the horse family; especially one under one year
- 11. To stretch out over a large area
- 12. To secure with a piece of rope

DOWN

- 1. What a person is called
- 2. To express admiration or approval of something or someone
- 4. To go into a place
- 5. Said something in a loud voice; called out; yelled
- 6. A male ruler of a country
- 7. A pathway for vehicles, persons, and animals; a street or highway

VILLAGE	JESUS	SHOUTED	ENTER
COLT	SPREAD	PRAISE	NAME
TIE	ROAD	HOSANNA	KING

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



Palm Sunday

SPREAD	VILLAGE	BLESSED	BRANCHES	HOSANNA
HIGHEST	SHOUTED	DISCIPLES	LORD	JESUS
HEAVEN	CLOAKS	NAME	ROAD	COLT



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!

Masks are required to be worn at all services.

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!

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

www.StGsChurch.org

  @StGregorysEpiscopalChurchDeerfield