



ST. GREGORY'S

EPISCOPAL CHURCH

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

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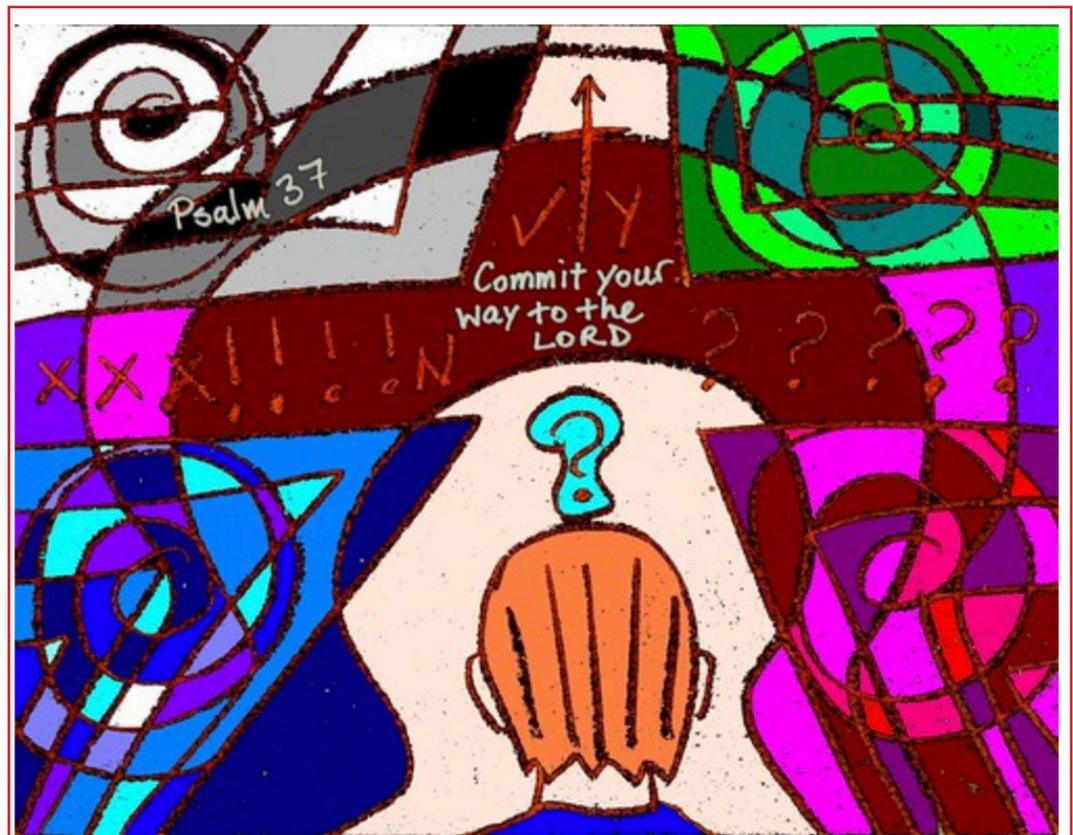
Vocalists,
Kathryn Duncan, Cameo Humes,
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The Seventh Sunday after the Epiphany and Annual Meeting

February 20, 2022

9:30am



[Link to the Sunday Bulletin online.](#)

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Welcome to St Gregory's

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

Our Worship

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

Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. Some people choose to manifest prayers in physical ways to center their hearts and minds on God's presence in their lives and in the worship – we call these actions "manual acts". **Bowing one's head at the name of Jesus** reminds us that Jesus is the King of Kings, and he rules from a place of humility. This is indicated by (v). There are several points during the liturgy, where many people **cross themselves by touching their head, chest, and each shoulder (left then right)** to remind themselves that God is in their head, heart, and in all of their actions in the world. These points in the liturgy are marked with this symbol (+). At the declaration of the Gospel, many people **make the sign of the cross with their thumb on their forehead, lips, and heart** as the Gospel is announced. This action is a prayer asking God's word to be in our minds, our words, and in our hearts. This is indicated by the symbol. (+++) Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters most to God.

The Season after The Epiphany

The season after Epiphany joins the Advent/Christmas seasons with the Lent/Easter seasons. It is a period of unfolding knowledge of who Jesus is to us. Week after week, we explore a new facet of Jesus' presence in our lives on earth, and how he calls us to respond. This season helps us to know Jesus so we can make him known in the world. The image used throughout this season is one of increasing light along with our increasing understanding of Christ. It is a season both of joy and of action, so our liturgy includes facets of both.



THE WORD OF GOD



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

The people stand, as they are able.

CONGREGATIONAL HYMN

"O Love, how deep, how broad"



1 O love, how deep, how broad, how high, how pass - ing
 2 For us bap - tized, for us he bore his ho - ly
 3 For us he prayed; for us he taught; for us his
 4 For us to wick - ed hands be - trayed, scourged, mocked, in
 5 For us he rose from death a - gain; for us he
 6 All glo - ry to our Lord and God for love so



1 thought and fan - ta - sy, that God, the Son of
 2 fast and hun - gered sore; for us temp - ta - tions
 3 dai - ly works he wrought: by words and signs and
 4 pur - ple robe ar - rayed, he bore the shame - ful
 5 went on high to reign; for us he sent his
 6 deep, so high, so broad; the Trin - i - ty whom



1 God, should take our mor - tal form for mor - tals' sake.
 2 sharp he knew; for us the tempt - er ov - er - threw.
 3 ac - tions, thus still seek - ing not him - self, but us.
 4 cross and death; for us gave up his dy - ing breath.
 5 Spi - rit here to guide, to strength - en, and to cheer.
 6 we a - dore for ev - er and for ev - er - more.

We begin our worship by gathering together as the body of Christ, and acknowledging our participation together in the Body of Christ. The Presider invites us to praise God together, and many people choose to cross themselves at the mention of the Trinity. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.

OPENING ACCLAMATION p. 355, Book of Common Prayer

Celebrant Blessed be God: Father, Son, and Holy Spirit. (+)
People **And blessed be God's kingdom, now and for ever. Amen.**

Celebrant Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**



Song of Praise: (this is USUALLY the Gloria, or Lord have mercy upon us...) The song of praise is an acclamation by all of us together in praise of God.

GLORIA S236

Glo - ry to you, Lord God of our fa - thers; you are wor - thy of
 praise; glo - ry to you. Glo - ry to you for the ra - di - ance of your
 ho - ly Name; we will praise you and high - ly ex - alt you for ev - er.
 Glo - ry to you in the splen - dor of your tem - ple; on the throne of your
 ma - jes - ty, glo - ry to you. Glo - ry to you, seat - ed be - tween the
 che - ru - bim; we will praise you and high - ly ex - alt you for ev - er.
 Glo - ry to you, be - hold - ing the depths;
 Glo - ry to you, be - hold - ing the depths; in the
 in the high vault of heav - - en.
 high vault of heav - en, glo - ry to you. Glo - ry to
 Glo - ry to you, Fa - ther, Son, and Ho - ly Spi - rit;
 you, Fa - ther, Son, and Ho - ly Spi - rit; we will
 we will high - ly ex - alt you. Glo - ry to you!
 praise you and high - ly ex - alt you for ev - er.



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

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

THE COLLECT OF THE DAY

Leader The Lord be with you.

People **And also with you.**

Leader Let us pray.

O Lord, you have taught us that without love whatever we do is worth nothing: Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people sit.

FIRST READING

Genesis 45:3-11, 15

Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there--since there are five more years of famine to come--so that you and your household, and all that you have, will not come to poverty.'"

And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

The Word of the Lord.

People **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 37

First cantor, then all:

Be still _____ and wait pa - tient - ly for the Lord.

- Cantor* Do not fret yourself because of evildoers;
Do not be jealous of those who do wrong.
For they shall soon wither like the grass,
Put your trust in the Lord and do good.
- All* Be still and wait patiently for the Lord.
- Cantor* Take delight in the Lord,
And he shall give you your heart's desire.
Commit your way to the Lord and put your trust in him,
And he will bring it to pass.
- All* Be still and wait patiently for the Lord.
- Cantor* He will make your righteousness as clear as the light
And your just dealing as the noonday.
Do not fret yourself over the one who prospers,
The one who succeeds in evil schemes.
- All* Be still and wait patiently for the Lord.
- Cantor* Refrain from anger, leave rage alone;
Do not fret yourself; it leads only to evil.
For evildoers shall be cut off,
But those who wait upon the Lord shall possess the land.
- All* Be still and wait patiently for the Lord.
- Cantor* In a little while the wicked shall be no more;
You shall search out their place, but they will not be there.
But the lowly shall possess the land;
They will delight in abundance of peace.
- All* Be still and wait patiently for the Lord.
- Cantor* But the deliverance of the righteous comes from the Lord;
He is their stronghold in times of trouble.
The Lord will help them and rescue them from the wicked
Because they seek refuge in him.
- All* Be still and wait patiently for the Lord.



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.

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

THE EPISTLE

1 Corinthians 15:35-38,42-50

Someone will ask, "How are the dead raised? With what kind of body do they come?" Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

The Word of the Lord.

People **Thanks be to God.**

The people stand, as they are able.

Children are invited to join the Gospel procession in the aisle for the reading of the Gospel.

THE GOSPEL

Luke 6:27-38

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

People **Glory to you, Lord Christ.**

Jesus said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

"If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

"Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

Gospeler The Gospel of the Lord.

People **Praise to you, Lord Christ.**

The people sit, and the 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.

The Prayers of the People are always responsive, because everyone gives voice to the supplications. We include prayers for others throughout the world, in our diocese, and those connected to our congregation. This is the part of the liturgy where it is most evident that we would be noticeably less without the contributions of each person present. We voice prayers from our parish prayer list, as well as requests from the onsite and online worshippers.

THE SERMON

The Rev. Anne B. Jolly



A period of quiet 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, 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 FOR EPIPHANY

Deacon or other leader

You who by the leading of a star, guided the Magi to the brightness of the Holy Child of Bethlehem, lead us to the light of revelation, that we may value and honor the varied gifts of our sisters and brothers.

Silence



Cantor: Christ, be our light: All: Shine in our hearts.

You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of race, class, gender, and ethnicity may be recreated into one common humanity. [especially _____].

Silence



Cantor
People

Christ, be our light
Shine in our hearts.

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering [especially ____]. Help us to be your compassion and hope in the world.

Silence

Cantor
People

Christ, be our light
Shine in our hearts.

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife [especially ____]. Shine the light of hope.

Silence

Cantor
People

Christ, be our light
Shine in our hearts.

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. **Amen.**

CONFESSION OF SIN AND ABSOLUTION

The people stand or kneel, as they are able.

Deacon Let us confess our sins against God and our neighbor.

Silence may be kept.

All

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.

Celebrant

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 PEACE

Celebrant
People

The peace of Christ be always with you.
And also with you.

The congregation greets one another in the Peace of Christ. We encourage you to exchange the Peace with words and gestures, rather than touch, to protect the most vulnerable among us.

The people sit.

In the confession we admit the ways we have not lived as we were created to live, both individually, and corporately, and ask for forgiveness. The priest declares to us the wonderful grace of God's promise of forgiveness, reconciliation, and the absolute remission of guilt.

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.



PRAYERS FOR BIRTHDAY, ANNIVERSARY, AND TRAVEL

PRAYERS FOR NEW MEMBERS OF OUR WORSHIPPING COMMUNITY

Rector We now welcome these persons who have become a part of this worshipping community at StGs, this part of the body of Christ. If you haven't already met them, let me introduce to you... (names of the persons)

Dear Friends, Is it your wish to make this the place where you continue your journey of faith; where you listen to the story of God's salvation and the Good News of Jesus Christ, allowing Jesus to be an example and teacher to you, where you are called to a life of ministry and justice; and where you are fed at the table of new life?

New Members **Yes, that is my wish.**

To Congregation Will you welcome (name/s) into the StGs worshipping community, embrace their gifts, their needs, and their dreams? Will you recognize that their presence and participation will change the shape of the body and help it grow in new ways? Will you support them in their journeys, and assist them in their ministries?

Congregation: **We will!**

People **Loving God, send your Holy Spirit to be among us, knitting us one to another. Help us to grow with each other, to love each other, to support each other. That by our common life in this community we may come to know and serve you and all our siblings, in Jesus' name, we pray. Amen.**

OFFERTORY ANTHEM

"This little light of mine"
Traditional spiritual arr. Robert Harris

This little light of mine,
I'm gonna let it shine -
let it shine, let it shine, let it shine!

Everywhere I go,
I'm gonna let it shine -
et it shine, let it shine, let it shine!

All through the night,
I'm gonna let it shine -
let it shine, let it shine, let it shine !

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.

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 GREAT THANKSGIVING (Eucharistic Prayer B, Page 367, Book of Common Prayer)

Celebrant The Lord be with you.
People **And also with you.**

Celebrant Lift up your hearts.
People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.
People **It is right to give our thanks and praise.**

Then, facing the Holy Table, the Celebrant proceeds

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth...

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



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 S125

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
 heaven and earth are full of your glo - ry. Ho -
 san - na in the high - est. Ho - san - na in the high - est.
 Blessed is he who comes in the name of the Lord. Ho -
 san - na in the high - est. Ho - san - na in the high - est.

Celebrant We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ (v), the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

At the following words concerning the bread, the Celebrant is to hold it or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.



Celebrant On the night before he died for us, our Savior Jesus Christ (v) took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

Therefore, according to his command, O God,

All **We remember Christ's death,
We proclaim Christ's resurrection,
We await Christ's coming in glory;**

Celebrant And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ (v), through whom we are acceptable to you, being sanctified by the Holy Spirit. (+) In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St Gregory and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior (v), the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

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

People **Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread.

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.

FRACTION

Antiphon
Cantor; then All

Who - ev - er eats this bread will live for ev - er.

Cantor

1. This is the true bread which comes down from hea - ven

Cantor

and gives life to the world. [Ant.] 2. Who - ev - er

believes in me shall not hun - ger or thirst, for the bread

which I give for the life of the world is my flesh. [Ant.]

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 Prayer for Spiritual Communion articulates a hunger for unity with Jesus Christ when you cannot physically receive the Body and Blood of Christ. This prayer connects the one(s) praying with the reception of Holy Communion. Those worshipping online are invited to say this prayer as those onsite receive Communion.

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

All at home In union, gracious God, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, we offer to you praise and thanksgiving. We remember your death, O Christ; we proclaim your resurrection; we await your coming in glory. Since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. **Amen.**

COMMUNION CONGREGATIONAL HYMNS

Eat this bread, drink this cup, come to me and nev-er be hun - gry.

Eat this bread, drink this cup, trust in me and you will not thirst.

"Jesu, Jesu"

us how to serve the neigh-bors we have from you.

1 Kneels at the feet of his friends, si - lent - ly wash - es their
 2 Neigh-bors are rich and poor, neigh-bors are black and
 3 These are the ones we should serve, these are the ones we should
 4 Lov - ing puts us on our knees, serv - ing as though we were

Repeat Chorus

feet, Mas - ter who acts as a slave to them.
 white, neigh-bors are near - by and far a - way.
 love. All are neigh-bors to us and you.
 slaves; this is the way we should live with you.



The people stand, as they are able.

BLESSING OF EUCHARISTIC VISITORS' KITS

Celebrant Aaron shall set the bread before the Lord on a table of pure gold, on behalf of the people of Israel, as a covenant for ever.

As often as you eat this bread and drink this cup

People **You proclaim the Lord's death until he comes.**

Celebrant Let us pray. (Silence)

O Lord God, Father of our Savior Jesus Christ, who before his passion instituted the Sacrament of his Body and Blood: Grant that in these Eucharistic Visitor Kits which we set apart today, the outward signs of Christ's covenant may be kept in safety, and that we may show forth Jesus' death and resurrection until he comes in glory; who lives and reigns for ever and ever. **Amen.**

POST COMMUNION PRAYER

Celebrant Let us pray.

People **Eternal God, you have graciously accepted us as living members of our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood.**

Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Savior. Amen.

ANNOUNCEMENTS AND BLESSING

Celebrant May Almighty God, who led the Wise Men by shining of a star to find the Christ, the Light from Light, lead you also in your pilgrimage, to find the Lord. **Amen.**

May God, who sent the Holy Spirit to rest upon the Only-begotten at his baptism in the Jordan River, pour out that Spirit on you who have come to the waters of new birth. **Amen.**

May God, by the power that turned water into wine at the wedding feast at Cana, transform your lives and make glad your hearts. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you 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.

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



CONGREGATIONAL HYMN (Verses 1,4)

"Praise to the Lord the almighty"

Praise to the Lord, the Al - might - y, the King of cre - a -
Praise to the Lord! O let all that is in me a - dore

tion; O my soul, praise him, for he is thy health and sal -
him! All that hath life and breath come now with prais - es be -

va - tion: join the great throng, psal - ter - y, or - gan, and
fore him! Let the a - men sound from his peo - ple a -

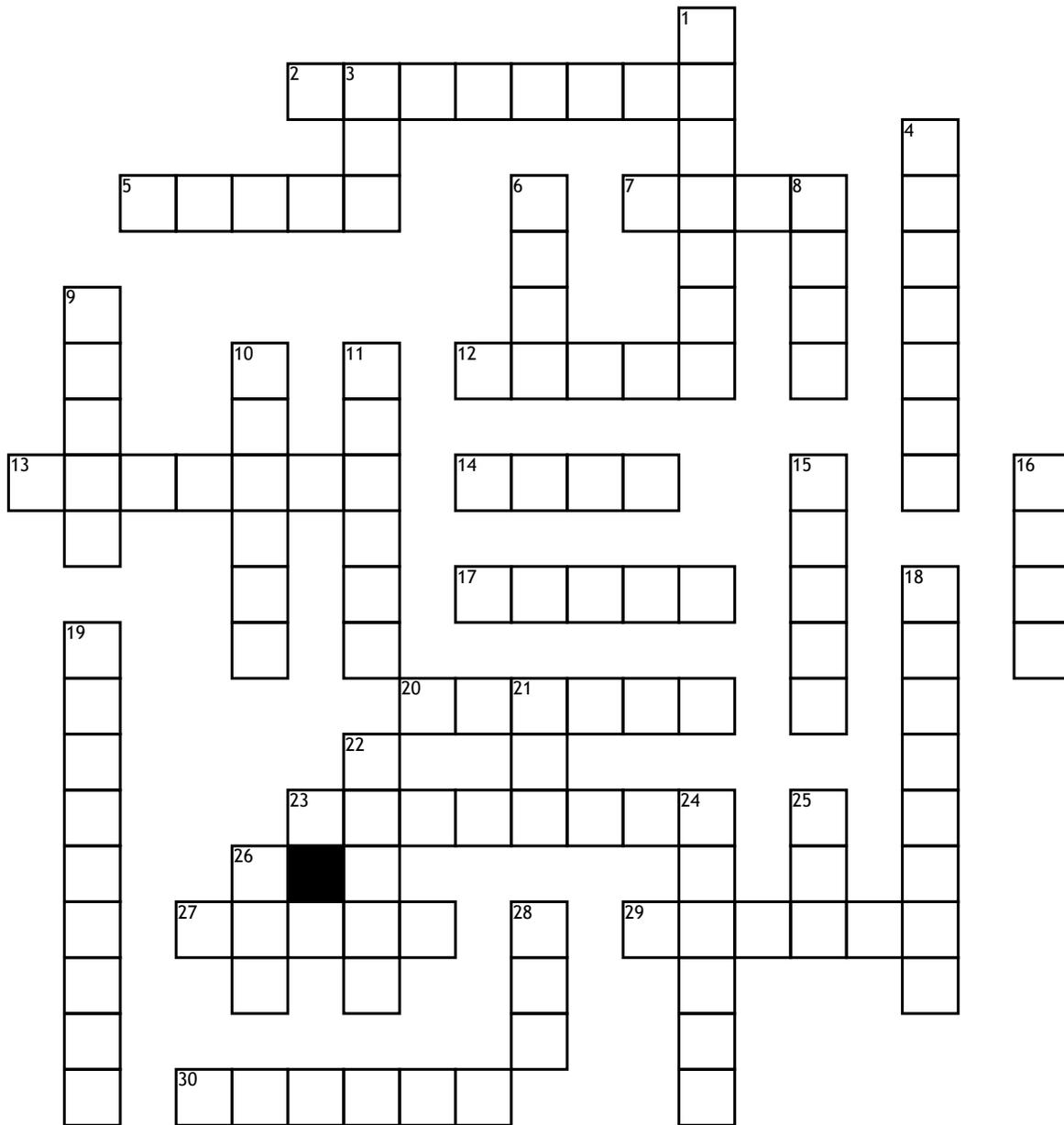
song, sound - ing in glad ad - o - ra - tion!
gain; glad - ly for ev - er a - dore him.

The Deacon dismisses the people, and the people respond,

People **Thanks be to God.**

Having heard the Gospel and having been fed at communion, the final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all he had commanded. And so we are sent out into the world to proclaim the Good News and be Christ's hands and feet on earth.

**We will take a 5-minute break
before beginning the Annual Meeting.**



Across

- 2. Jesus healed an invalid man at the pool called _____ (John 5:1-9)
- 5. Jesus healed a _____ (Mark 1:40-45)
- 7. Jesus restored a withered _____ (Matthew 12:10-13)
- 12. _____ healed the centurion's servant (Matthew 8:5-13)
- 13. Jesus cast out an _____ spirit (Mark 1:23-28)
- 14. Jesus raised the widow's son from the _____ (Luke 7:11-18)
- 17. Jesus stilled the _____ (Matthew 8:23-27)
- 20. The great haul of _____ (Luke 5:1-11)
- 23. Jesus _____ ten lepers (Luke 17:11-19)
- 27. Jesus cured a boy who was plagued by a _____ (Matthew 17:14-21)

- 29. Jesus loosened the _____ of a man who could not speak (Matthew 9:32-33).
- 30. Jesus _____ the ruler's daughter from the dead (Matthew 9:18-26)

Down

- 1. Jesus raised _____ from the dead (John 11:1-46)
- 3. Jesus restored the _____ of the high priest's servant (Luke 22:50-51)
- 4. Jesus _____ the storm (Matthew 8:23-27)
- 6. Jesus cured a deaf and _____ man (Mark 7:31-37)
- 8. Jesus rose from the _____ (Luke 24:5-6)
- 9. Jesus opened the eyes of two _____ men (Matthew 9:27-31)
- 10. Jesus _____ the eyes of two blind men (Matthew 20:30-34)
- 11. Jesus healed a woman of _____ (Matthew 15:22-28)

- 15. Jesus cured Peter's mother-in-law of a _____ (Mark 1:30-31)
- 16. Jesus fed at least _____ thousand people (Matthew 15:32-39)
- 18. Jesus raised the ruler's _____ from the dead (Matthew 9:18-26)
- 19. Jesus cured the _____ (Matthew 9:1-8)
- 21. Jesus cured the nobleman's _____ (John 4:46-47)
- 22. Jesus cured a woman of an issue of _____ (Luke 8:43-48)
- 24. Jesus cured a man of _____ (Luke 14:1-4)
- 25. Jesus caused the _____ tree to wither (Matthew 21:18-22)
- 26. Jesus _____ at least five thousand people (Matthew 14:15-21)
- 28. Jesus cured _____ demoniacs (Matthew 8:28-34)



StGs Annual Meeting Word Search 2022

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

Abundance
 Adaptability
 Cascarones Easter
 Coffee
 Collaboration
 Community
 Concerts In The Patch

Defiant Joy
 Devotionals
 Epiphany Pageant
 Faith
 Faithfulness
 Food Trucks
 Friday Flix

Gather
 Generosity
 Inclusion
 Love
 Mission
 New Roof
 Online

Onsite
 Partnership
 Pumpkins
 Sacred Ground
 Talent Shows
 Vision
 Worship

