



# ST. GREGORY'S

## EPISCOPAL CHURCH

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

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**Vestry,**  
Dan Nicholas, Warden  
Susan Zint, Warden  
Curtis Baddeley, Sudi Johnson,  
Don Kiva, Jill Polzin,  
Mary Rodgers, Butler Sharpe

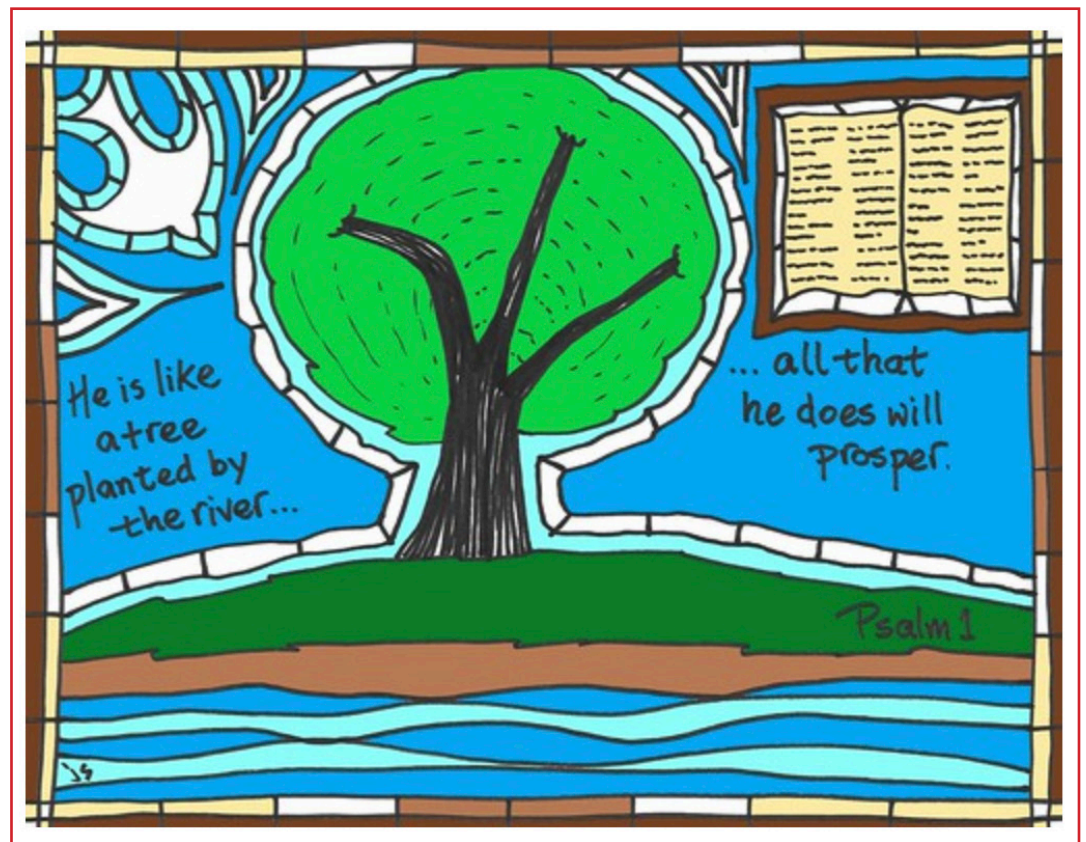
**Vocalists,**  
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## The Sixth Sunday after the Epiphany

February 13, 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.

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### StGs Welcomes The Rev. Adam Spencer!

StGs is committed to partnering with other organizations and worshipping communities in ministry. A significant part of that commitment is that we partner with Trinity in Highland Park, St Lawrence in Libertyville, and St Elizabeth's in Glencoe for much of what we do. As a part of that relationship, we will do “pulpit swaps”, where the priest from one congregation visits another on a Sunday, from time to time throughout the year. We are SO glad to welcome The Rev. Adam Spencer from St. Elizabeth's in Glencoe to StGs today while Mother Anne is in Glencoe with St. Elizabeth's.

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### 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 (Verses 1, 2, 5)

"Jesus shall reign"

1 Je - sus shall reign wher - e'er the sun doth his suc -  
 2 To him shall end - less prayer be made, and prais - es  
 3 Peo - ple and realms of ev - ery tongue dwell on his  
 4 Bless - ings a - bound wher - e'er he reigns: the pris - oners  
 5 Let ev - ery crea - ture rise and bring pe - cu - liar

1 ces - sive jour - neys run; his king - dom stretch from  
 2 thron'g to crown his head; his Name like sweet per -  
 3 love with sweet - est song; and in - fant voic - es  
 4 leap to lose their chains, the wea - ry find e -  
 5 hon - ors to our King; an - gels de - scend with

1 shore to shore, till moons shall wax and wane no more.  
 2 fume shall rise with ev - ery morn - ing sac - ri - fice.  
 3 shall pro - claim their ear - ly bless - ings on his Name.  
 4 ter - nal rest, and all who suf - fer want are blest.  
 5 songs a - gain, and earth re - peat the loud a - men.



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.

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.

**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.**

**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 God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The people sit.*

**FIRST READING**

Jeremiah 17:5-10

Thus says the Lord:

Cursed are those who trust in mere mortals and make mere flesh their strength, whose hearts turn away from the Lord.

They shall be like a shrub in the desert, and shall not see when relief comes.

They shall live in the parched places of the wilderness, in an uninhabited salt land.

Blessed are those who trust in the Lord, whose trust is the Lord.

They shall be like a tree planted by water, sending out its roots by the stream.

It shall not fear when heat comes, and its leaves shall stay green;

in the year of drought it is not anxious, and it does not cease to bear fruit.

The heart is devious above all else; it is perverse – who can understand it?

I the Lord test the mind and search the heart, to give to all according to their ways, according to the fruit of their doings.

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.

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

**PSALM 1**

First cantor, then all:



The Lord knows the way of right - eous - ness.

**Cantor** Happy are they who have not walked in the counsel of the wicked,  
Nor lingered in the way of sinners,  
Their delight is in the law of the Lord,  
And they meditate on his law day and night.

**All** The Lord knows the way of righteousness.

**Cantor** They are like trees planted by streams of water,  
Bearing fruit in due season,  
With leaves that do not wither;  
Everything they do shall prosper.

**All** The Lord knows the way of righteousness.

**Cantor** It is not so with the wicked;  
They are like chaff which the wind blows away.  
Therefore the wicked shall not stand upright at judgment,  
Nor the sinner in the council of the righteous.

**All** The Lord knows the way of righteousness.

**THE EPISTLE**

1 Corinthians 15:12-20

Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ--whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the first fruits of those who have died.

**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.*



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

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

**THE GOSPEL**

Luke 6:17-26

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

Jesus came down with the twelve apostles and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them.

Then he looked up at his disciples and said:

"Blessed are you who are poor, for yours is the kingdom of God.

"Blessed are you who are hungry now, for you will be filled.

"Blessed are you who weep now, for you will laugh.

"Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets."

"But woe to you who are rich, for you have received your consolation.

"Woe to you who are full now, for you will be hungry.

"Woe to you who are laughing now, for you will mourn and weep.

"Woe to you when all speak well of you, for that is what their ancestors did to the false prophets."

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

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

**THE SERMON**

The Rev. Adam Spencer,  
Rector of St. Elisabeth's Episcopal Church



Adam came to Saint Elisabeth's after serving two years as Associate Priest for Pastoral Care at Saint Thomas Fifth Avenue in New York City.

He grew up in the suburbs of Cleveland, Ohio and graduated from Baldwin Wallace University in 2008 with a Bachelor of Arts degree in Religious Studies. He formally began discernment of a vocation to the priesthood while serving as the Youth and Adult Education

Coordinator and Dean's Assistant at Trinity Episcopal Cathedral in Cleveland, Ohio from 2008-2012. He received his Master of Divinity degree at the University of Chicago Divinity School in 2016.

During his time at the Divinity School, Adam served as seminarian at the Church of the Atonement in Chicago and continued serving there after ordination as assisting clergy. He was ordained a transitional deacon in June of 2017 and a priest in June of 2018 at St. James Cathedral in Chicago. Before going to New York to serve at St. Thomas, Adam worked as Manager of Volunteer Services at La Rabida Children's Hospital in Chicago.

Adam is a big fan of The Lord of the Rings, the Cleveland Browns, Ignatian spirituality, and the poetry of Mary Oliver. He and his wife Rose share the rectory with their cat Fawkes.



*A period of quiet is observed to slow ourselves and rest in God's presence.*

*The people stand, as they are able.*



In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual.

The 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 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 framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

**Silence**

*Cantor*  
*People*

Christ, be our light  
**Shine in our hearts.**

You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.





**Silence**

*Cantor*  
*People*

Christ, be our light  
**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.

**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.**

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made.

**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.**



*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.*

*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.*

**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 The peace of Christ be always with you.  
People **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.*

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

**OFFERTORY ANTHEM**

*"Blessed are the pure in heart"  
arr. Patrick Hawes*

Blessed are the pure in heart, for they shall see God.



## 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.

*"Love's redeeming, work is done"*

1 Love's re - deem - ing work is done, fought the fight, the bat - tle won.  
 2 Lives a - gain our glo - rious King; where, O death, is now thy sting?  
 3 Soar we now where Christ has led, fol - lowing our ex - alt - ed Head;

Death in vain for - bids him rise; Christ has o - pened par - a - dise.  
 Once he died our souls to save, where thy vic - to - ry, O grave?  
 made like him, like him we rise, ours the cross, the grave, the skies.



*The people stand, as they are able.*

**SENDING OF EUCHARISTIC VISITORS** (when appropriate)

*Celebrant* We send you out to share Communion this week.

*People* **May you carry the prayers of all of us as you take this sacrament of Christ's presence.**

*Celebrant* May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ.

*People* **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, 3, 4)**

*"We know that Christ is raised"*

We know that Christ is raised and dies no more. Em-braced by  
 The Fa - ther's splen - dor clothes the Son with life. The Spi - rit's  
 A new cre - a - tion comes to life and grows as Christ's new  
 death he broke its fear - ful hold; and our de - spair he turned to  
 pow - er shakes the Church of God. Bap - tized we live with God the  
 bo - dy takes on flesh and blood. The u - ni - verse re-stored and  
 blaz - ing joy. Al - - le - lu - ia!  
 Three in One. Al - - le - lu - ia!  
 whole will sing: Al - - le - lu - ia! A - men.

*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.*

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

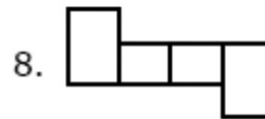
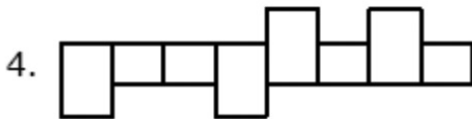
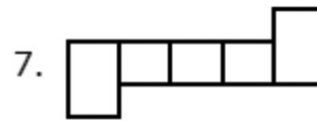
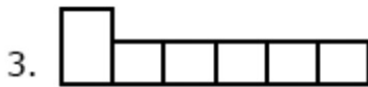
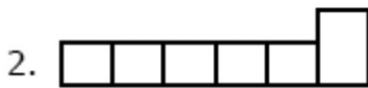
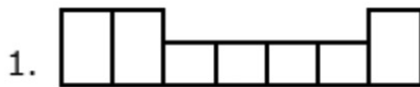
*People*                    **Thanks be to God.**



# The Sermon on the Plain

"Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their fathers treated the prophets. Luke 6:23 (NIV)

Enter the correct words in the boxes based on the shape of the letters.



blessed	leap	great	prophets
rejoice	joy	reward	heaven





# The Sermon on the Plain

"Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their fathers treated the prophets. Luke 6:23 (NIV)

The puzzle is based on Luke 6:17-26 (NIV).



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

blessed	exclude	evil	insult	comfort
reject	joy	satisfied	hunger	woe
reward	rich	great	kingdom	hate
weep	poor	rejoice	mourn	laugh



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## Sign up for Civil Rights Pilgrimage to Alabama by February 21st

Anchored in the knowledge that all are created in God's image, and seeking to respect the dignity of every human being, this March we will take a pilgrimage to Alabama. We will immerse ourselves in the history of racism and civil rights in an effort to build God's beloved community. Engaging with the past will enable us to look within and work together toward a more faithful future. This trip is designed for pilgrims of all ages, and will take place the week of Spring Break for Deerfield schools. We will anchor our trip to Alabama at the Legacy Museum and Memorial in Montgomery, visit the Rosa Parks Museum, and take a day trip to Selma where we will walk across the Edmund Pettus Bridge. We will hear speakers, enjoy social time, pray, learn, sing, and grow in wisdom and faith together. Exact costs will be calculated once we have a firm number committed to the trip. Transportation to Montgomery, AL is not included - but traveling together in small groups is encouraged! Our pilgrimage will begin on March 22nd and end on March 24th.

**Approximate cost: \$400/per person** (double occupancy) - not inclusive of travel. This cost will vary, depending on how many commit to the trip. Sign up no later than February 21st. Once we have a final count, we can finalize the exact cost and details. The more who sign up, the lower the cost! Invite your family and friends - all are welcome to join in this pilgrimage.

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## StGs Annual Meeting - February 20th following the 9:30am worship service - Onsite and Online

The Annual Meeting is a time to celebrate the joys of the past year, mourn the losses, and look forward to where God is calling us to join in God's work in the world. It is our deep hope that this COVID surge will abate by February 20th so that as many people as possible can come onsite to worship and join in the meeting on February 20th. As always, we will have a zoom option (we will just continue the morning worship zoom meeting) for those who need or prefer to participate online. We have MUCH to look forward to in 2022, and it is going to be fun to prayerfully explore all the possibilities. Mark your calendars, and look for more information about elections and the fun to come!

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## Joyful Noise Sunday - February 27th at the 9:30am service

It's been far too long since we've had a chance to make a joyful noise together at StGs! Write in your calendars that the music in the service on Sunday, Feb 27 will be a delightfully eclectic mix of favorites from past Joyful Noise Sundays: a little Broadway, a little country, a little Disney, a little gospel... it's going to be great fun! With our friends Michael and Bob Potsic and Tom Gilman filling out our band, you won't want to miss this last joyful hoorah before we begin the season of Lent.

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### COMMUNITY MEALS

We will have the opportunity to serve our neighbors in Waukegan on Sunday February 27th. We meet at 12 noon and cook a hot meal and prepare bags of non-perishable food items for our guests. Please contact Barb Schaper at [bschaper7@aol.com](mailto:bschaper7@aol.com) or 847-948-8989 if you are planning to come or if you have additional questions.

Our intergenerational formation program, **Tell Me the Truth About Racism**, will meet Feb 20, and the last session is TBD. Each session is a stand-alone program so if you haven't been able to join for previous sessions, this is your chance! Due to the surge in covid cases we will conduct the January session completely online for safety sake. We will follow the story with the children of StGs and Trinity leading us in wondering time. Families can attend with one device or more, whichever is easiest. Please join us for music, Bible references, and a story at 11:30 am on zoom at: Tell Me the Truth About Racism **Meeting ID: 819 7901 5026 Passcode: 598639**

All Zoom links/info available at [www.StGsChurch.org](http://www.StGsChurch.org)