



ST. GREGORY'S EPISCOPAL CHURCH

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

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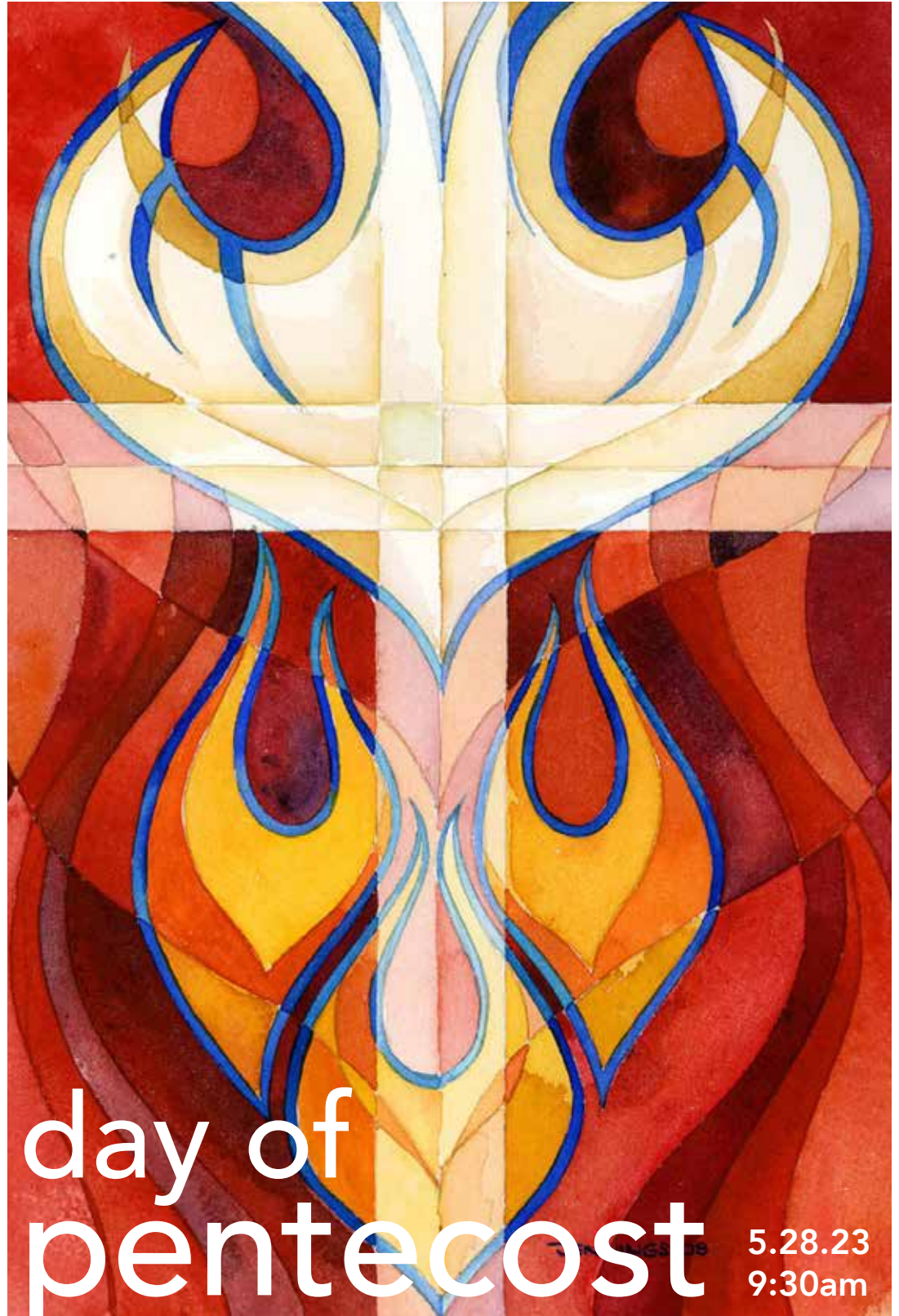
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day of
pentecost

5.28.23
9:30am



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 the Day of Pentecost

The Day of Pentecost is the fiftieth day of Easter, in which we celebrate the gift of the Holy Spirit descending on the believers in Jerusalem and on the church. Our feast of Pentecost has a ritual parallel in the Jewish Pentecost, known as Shavuot, which is the fiftieth day of Passover. This is the last day that the Paschal candle is lit, except for Baptisms and Funerals throughout the rest of the liturgical year. It is a principle baptismal feast, and so baptisms or renewal of baptismal vows always occurs at this service. The liturgical color given to the Holy Spirit is red, and that is a color that prevails at this service. Because this is a major feast, we bring the colors of the Pentecost flames into our worship space, incorporate a variety of languages, and have more abundant music.

Guest priest: We welcome today the Rev. Daphne Cody. Among her priestly work in our diocese during twenty-five years, she has served two of our Better Together partners, including as Rector of St. Elisabeth's from 2005-19, and as Interim Rector at St. Lawrence during 2020-21. Daphne was elected to the Standing Committee in November 2022.



LITURGY OF THE WORD

We begin our worship by observing a period of quiet (begun and ended with the ringing of a bell) to slow ourselves and rest in God's presence.

The people stand, as they are able.

ENTRANCE HYMN

Refrain

Hail thee, fes - ti - val day! blest day that art hal - lored for
 ev - er, day when the Ho - ly Ghost shone in the
 world with God's grace. *First time only* | 2
 1 Lo, in the like - ness of fire, on those who a -
 wait his ap - pear - ing, he whom the *Repeat Refrain*
 Lord fore - told sud - den - ly, swift - ly, de - scends:
 2 Forth from the Fa - ther he comes with seven - fold
 my - sti - cal of - fering, pou - ring on all hu - man *Repeat Refrain*
 souls in - fin - ite rich - es of God:

THE COLLECT FOR PURITY

Blessed be the one, holy, and living God.
Glory to God for ever and ever. Amen.

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. **(v) Amen.**



CANTICLE OF GOD'S LOVE

**Beloved, let us love one another, for love is of God.
Whoever does not love does not know God, for God is Love.
In this the love of God was revealed among us,
that God sent God's only Son into the world,
so that we might live through Jesus Christ. (v)
In this is love, not that we loved God but that God loved us
and sent the Son that sins might be forgiven.
Beloved, since God loved us so much,
We ought also to love one another.
For if we love one another, God abides in us,
and God's love will be perfected in us.**

During the season after Pentecost, the collects cover the wide variety of human longing and responsibilities of the church and humanity.

THE COLLECT OF THE DAY

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

Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, (v) who lives and reigns with you, in the unity of 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

ACTS 2:1-21

When the day of Pentecost had come, the disciples were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs-- in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine."

But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:



'In the last days it will be, God declares,
 that I will pour out my Spirit upon all flesh,
 and your sons and your daughters shall prophesy,
 and your young men shall see visions,
 and your old men shall dream dreams.
 Even upon my slaves, both men and women,
 in those days I will pour out my Spirit; and they shall prophesy.
 And I will show portents in the heaven above
 and signs on the earth below, blood, and fire, and smoky mist.
 The sun shall be turned to darkness and the moon to blood,
 before the coming of the Lord's great and glorious day.
 Then everyone who calls on the name of the Lord shall be saved.' "

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 104

"O Lord, How Manifold Are Your Works"
 Text from Psalm 104, music by Alfred Fedak

*Bless the Lord, O my soul!
 O Lord how manifold are your works, all the earth is full of your creatures.
 O'er yonder the sea, so glorious and wide with living things too great to number,
 O Lord my God, how manifold are your works!
 In wisdom you have made them all; the earth is full of your riches.
 May the glory of the Lord endure forever. O Lord, rejoice in your works.
 I will sing to the Lord as long as I live, and sing praise to my God while I have breath.
 May God be pleased with my meditation: I will always be glad in the Lord.
 Bless the Lord, O my soul! Praise to 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.

THE EPISTLE

1 CORINTHIANS 12:3-13

No one can say "Jesus is Lord" except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit.

The Word of the Lord.
Thanks be to God.

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



SEQUENCE HYMN vs.1 before the gospel, vs. 2 after

1 Come down, O Love di - vine, seek thou this soul of mine,
2 O let it free - ly burn, till earth - ly pas - sions turn

and vis - it it with thine own ar - dor glow - ing;
to dust and ash - es in its heat con - sum - ing;

O Com - fort - er, draw near, with - in my heart ap - pear,
and let thy glo - rious light shine ev - er on my sight,

and kin - dle it, thy ho - ly flame be - stow - ing.
and clothe me round, the while my path il - lum - ing.

THE GOSPEL

JOHN 20:19-23

The Holy Gospel of our Lord Jesus Christ, according to John.

Glory to you, Lord Christ. (+++)

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

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



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

SERMON

The Rev. Daphne Cody, guest priest

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.

INVITATION TO THE RENEWAL OF BAPTISMAL VOWS

Dear People of God: In Holy Baptism we follow the pattern of our Lord Jesus Christ. **(v)** As he came up from the water he was anointed by the Spirit of God and designated as God's Son. So we also are anointed by that same Spirit; we are reborn and adopted as sons and daughters with whom God is well pleased. As we celebrate the feast of our Lord's Baptism, let us renew our own baptismal covenant.

THANKSGIVING OVER THE WATER

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.

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus **(v)** received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Now bless this water, we pray you, that it may be a sign to us of our Baptism, in the name of the Father, and of the Son, and of the Holy Spirit. **(+) Amen.**

THE RENEWAL

Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ? **(v)**
I do.

Do you believe in God the Father?

I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in Jesus Christ, **(v)** the Son of God?

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead. On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Do you believe in God the Holy Spirit?

I believe in the Holy Spirit,

the holy catholic Church, the communion of saints,

the forgiveness of sins, the resurrection of the body,

and the life everlasting.

The Book of Common Prayer reminds us that "The bond which God establishes in Baptism is indissoluble." The rite of Baptism not only immerses us in the Body of Christ; in it we make extensive promises about behavior and action. On the feasts of Pentecost, All Saints' Day, Easter Vigil, and Baptism of Jesus, worshipping communities renew their Baptismal Vows if there are no candidates for Baptism. In renewing these vows, we open our hearts again to the promises we make, and the way we commit to living our lives as Christians who are filled with the grace given in the life, death, resurrection, and ascension of Jesus Christ.



Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?

I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

I will, with God's help.

May Almighty God, the Father of our Lord Jesus Christ, **(v)** who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. **Amen.**

The sprinkling of the holy water of Baptism is a tactile reminder of our own baptism, and reminds us of the importance of the vows we just renewed.

ASPERGING RITE

As the congregation is asperged, all echo each phrase sung by the cantor at an interval of one measure.

I saw wa - ters flow - ing, flow - ing from the tem - ple,
 flow - ing from the right side, Al - - le - lu - ia!
 All to whom the wa - ters came, they were saved and shall pro-claim,
 Al - le - lu - ia! Al - - le - lu - ia!

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.

PRAYERS OF THE PEOPLE

We pray for God to fill us with God's Spirit.

Generous God, we thank you for the power of your Holy Spirit. We ask that we may be strengthened to serve you better. God, come to bless us, **and fill us with your Spirit.**

We thank you for the wisdom of your Holy Spirit. We ask you to make us wise to understand your will. God, come to bless us, **and fill us with your Spirit.**

We thank you for the peace of your Holy Spirit. We ask you to keep us confident of your love wherever you call us. God, come to bless us, **and fill us with your Spirit.**



We thank you for the fruit of your Holy Spirit. We ask you to reveal in our lives the love of Jesus. God, come to bless us,
and fill us with your Spirit.

We thank you for the gifts of your Holy Spirit. We ask you to equip us for the work which you have given us (prayers of joy and gratitude). God, come to bless us,
and fill us with your Spirit.

We thank you for the healing of your Holy Spirit. We ask you to bring reconciliation and wholeness where there is division, sickness and sorrow (prayers for the sick, sad, lonely, or afraid). God, come to bless us,
and fill us with your Spirit.

We thank you for the breath of your Holy Spirit, given us by the risen Lord. We ask you to keep the whole Church, living and departed, in the joy of eternal life (prayers for the dead). God, come to bless us,
and fill us with your Spirit.

Generous God, you sent your Holy Spirit upon your Messiah at the river Jordan and upon the disciples in the upper room: in your mercy fill us with your Spirit,
hear our prayer, and make us one in heart and mind to serve you with joy for ever.
Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

The congregation greets each other in the peace of Christ.

The people sit.

PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

"Like a Mighty Wind"
by Karen Marroli
feat. Abby Kettlewell, cello
Kathryn Kinjo Duncan, violin

*Like a mighty wind over rushing waters, like a soaring dove in glorious flight,
Come and fill the souls of your sons and daughters
with your breath of love, your breath of light.
You flood our hearts with a Holy Vision of a world where kindred souls rejoice,
Showing forth your love: our true religion;
Joining in one song and with one voice.
You send us forth through your Holy Spirit to bring grace to earth as you require.
Your call is love! Oh let us hear it! Let our souls be filled with Holy Fire!
Like a mighty wind over rushing waters, like a soaring dove in glorious flight,
O Spirit, move through your sons and daughters,
bringing grace to earth through acts of love, through acts of light!*

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. You can use this QR code to give to StGs online.





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 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 HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Glo - ry to God and praise and love be now and ev - er giv'n,
by saints be - low and saints a - bove, the Church in earth and heav'n.

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 God thanks and praise.

It is truly right to glorify you, God, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing;
you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day;
and, beholding the glory of your presence, they offer you unceasing praise.

Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

SANCTUS

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en 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, ho - san - na in the
 high-est. Ho - san - na, ho - san - na in the high - est.



We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death.

In your mercy you came to our help, so that in seeking you we might find you.

Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation. You loved the world so much that in the fullness of time you sent your only Son (v) to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin.

**To the poor he proclaimed the good news of salvation;
to prisoners, freedom; to the sorrowful, joy.**

To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new. And, that we might live no longer for ourselves, but for him who died and rose for us, God sent the Holy Spirit, the first gift for those who believe, to complete God's work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, Holy God, having loved his own who were in the world, Jesus loved them to the end; at supper with them he 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."

We now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

**We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

We pray that in your goodness and mercy your Holy Spirit may descend upon us, (+) and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ. (v)

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name. Remember your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with St. Gregory all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord. (v)

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God, in the unity of the Holy Spirit, for ever and ever.

A - men, a - men, a - men. a - men. 9

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 sing 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.

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.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

Musical notation for the breaking of the bread with lyrics: When we eat this bread and drink this Cup, we pro-claim your re-sur-rec-tion, un-til you come a-gain, un-til you come a-gain.

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 return 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 HYMN

Musical notation for the Communion Hymn with lyrics: 1 O Ho - ly Spi - rit, by whose breath life ris - es; 4 Flood our dull sens - es with your light; in mu - tual 5 From in - ner strife grant us re - lease; turn na - tions 6 Praise to the Fa - ther, Christ, his Word, and to the 1 vi - brant out of death; come to cre - ate, 4 love our hearts u - nite. Your power the whole 5 to the ways of peace. To ful - ler life 6 Spi - rit: God the Lord, to whom all ho - 1 re - new, in - spire; come, kin - dle in our hearts your fire. 4 cre - a - tion fills; con - firm our weak, un - cer - tain wills. 5 your peo - ple bring that as one bo - dy we may sing; 6 nor, glo - ry be both now and for e - ter - ni - ty.



COMMUNION TAIZE

"Veni Sancte Spiritus"
by Jacques Berthier
feat. Sarah & Andy Kettlewell



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)

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, (v) 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.**

SENDING OF EUCHARISTIC VISITORS (when appropriate)

We send you out to share Communion this week.
May you carry the prayers of all of us as you take this sacrament of Christ's presence.
May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ. (v) **Amen.**

The people stand, as they are able.

POST-COMMUNION PRAYER

Let us pray.
Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Child our Savior Jesus Christ, (v)
and you have fed us with spiritual food
in the Sacrament of Christ's 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 Lord. (v) Amen.

The people sit.

ANNOUNCEMENTS

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.

BLESSING

The people stand, as they are able.

May the Spirit, who set the Church on fire upon the Day of Pentecost, bring the world alive with the love of the risen Christ. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, (+) be upon you and remain with you for ever. **Amen.**

EXIT HYMN



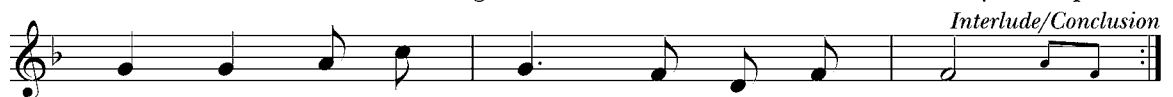
1 Praise the Spi - rit in cre - a - tion, breath of God, life's or - i -
5 Pray we then, O Lord the Spi - rit, on our lives de - scend in



1 gin: Spi - rit, mov - ing on the wa - ters, quick - ening
5 might; let your flame break out with - in us, fire our



1 worlds to life with - in, source of breath to all things
5 hearts and clear our sight, till, white - hot in your pos -

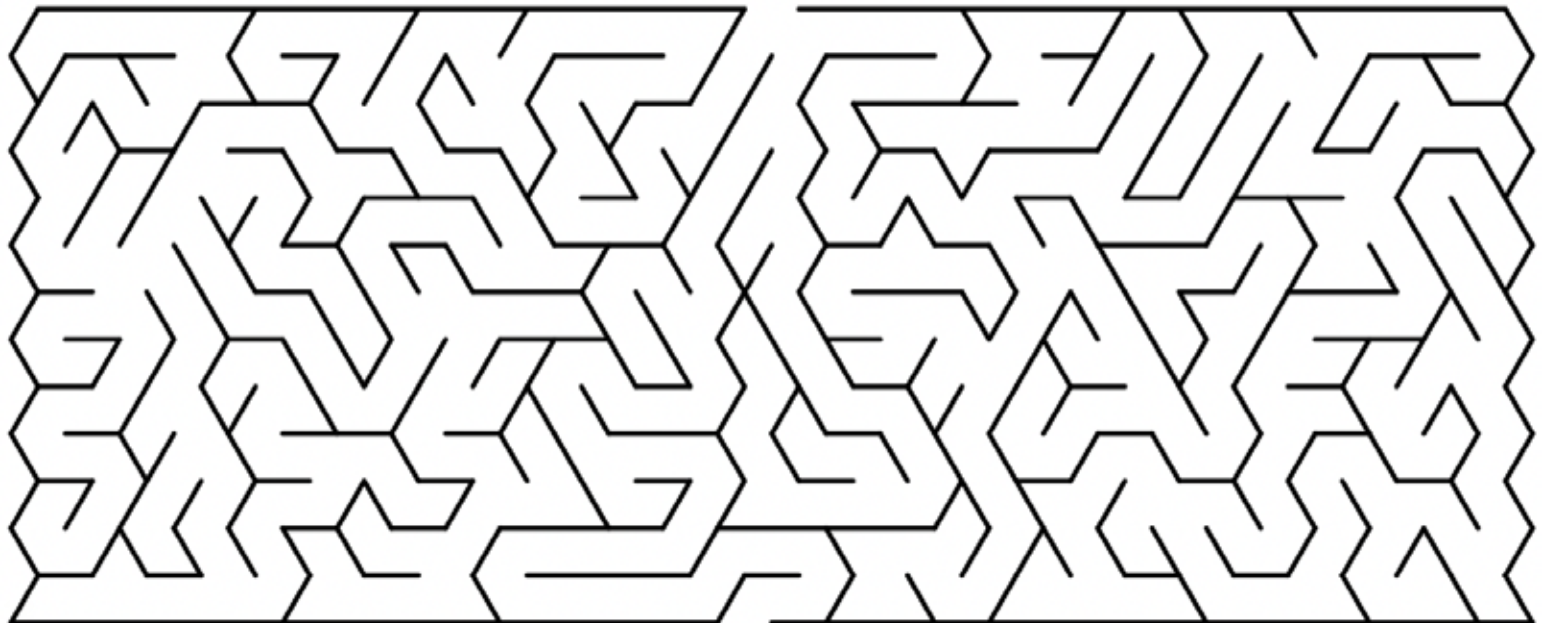


1 breath - ing, life in whom all lives be - gin.
5 ses - sion, we, too, set the world a - light.

The Deacon dismisses the people, and the people respond,

Thanks be to God. Alleluia, Alleluia!

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.





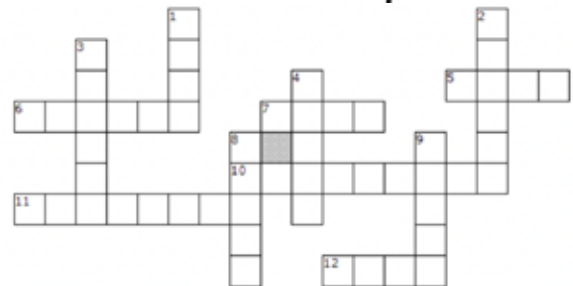
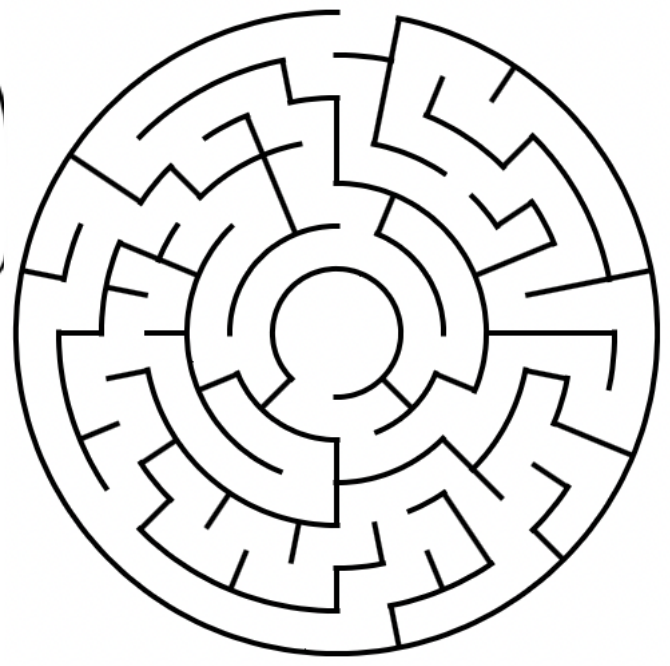
WNID

IFER

SIRITP

SEKPA

CDORW



- ACROSS**
- 5. Make something to be full
 - 6. To be totally surprised
 - 7. Something that is pure and good, such as God's Word
 - 10. The day the Holy Spirit came upon the apostles
 - 11. Means of communication used by the people of a particular country
 - 12. A destructive burning

- DOWN**
- 1. Blowing air, especially that which would move the leaves on a tree
 - 2. A being that cannot be seen, like a ghost
 - 3. The place where God lives
 - 4. Something that can be heard
 - 8. To say words, to use the voice
 - 9. A building which people live in

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

HEAVEN	SPIRIT	FIRE	HOLY
WIND	PENTECOST	LANGUAGE	SPEAK
SOUND	FILL	HOUSE	AMAZED

FIRE	PENTECOST	WONDERS	AMAZED
HEAR	OTHER	SPEAK	WIND
SPIRIT	BLOWING	TONGUES	HOLY
DECLARE	LANGUAGE	SOUND	FILLED



COMMUNITY MEALS TODAY - all hands on deck!

Our team has been asked last minute to serve the Community Meal TODAY. We agreed to do so because we didn't want Christ Church to have to cancel the meal for a second week in a row! If anyone is available last minute to assist us with this task (noon to 2 or 3 pm), please contact Janet Foltz (847-477-5629) or Barb Schaper (847-948-8989).



Coffee hour - thank you!

Thank you to Marilyn Knilans, Barb and David Schaper, and Sharon Gramer for hosting coffee hour last week! You can sign up to help host future coffee hours via the link in the newsletter or by putting your name down on the sign up on the vestry bulletin board in the main hallway. Contact our coffee hour committee, Debbie or Sharon (debbie.kinjo@gmail.com, slgramer@comcast.net) for more info!

Clean up day - thank you!

Thank you so much to the 20+ people who showed up to help complete many projects around the church last Saturday at our clean up day! Your willingness to take a few hours on a Saturday to show up, work up a sweat, and help spruce up our building was much appreciated!

Town Hall is next Sunday, June 4

Join the Wardens as the congregation assembles in the sanctuary about 5 minutes after the service has ended next Sunday. We have a tight agenda and plan to be done by 11:15 am. Online participants will be able to attend/participate on Zoom only.

Youth Better Together Study & Ice Cream Social

We will be starting up our Better Together Summer Study and Ice Cream sessions again in June! The consensus is that a Saturday morning at 11am is a better time than a weekday afternoon, so that is what we will do. Last year, we met at De Oro Cafe (2175 Deerfield Rd, Riverwoods) and it seems to be centrally located for our folks and right off the highway, so we will continue to meet there this year. The scheduled dates are: June 17, July 8, July 22 and August 5.

Please RSVP to Shelley (shelley@stgregorychurch.org) by June 4. If we don't have more than two students who can attend we will cancel that date and start on July 8. A reminder email with instructions about our study will be sent out as we get closer to our first meeting. Can't wait to see you all!

By the way... what exactly is "Better Together"?

The Better Together partnership consists of four congregations in the Diocese of Chicago - St. Elisabeth's, St. Gregory's, St. Lawrence, and Trinity Episcopal Churches. This collaboration works together to expand our understanding of congregation and community by exploring innovative ways to do church in the world. We collaborate on worship and pastoral care, play and pray together, jointly support a refugee ministry and other outreach programs, and are creating new models for formation and leadership development.

So anytime you hear StGs use "Better Together," it means that we're doing this particular activity/service/formation/ etc in conjunction with our partner parishes! So keep an ear out: we'll be announcing several social activities with our Better Together partners throughout the summer - you won't want to miss them!



Save the Date!

July 16 with Bishop Paula Clark

StGs is excited to host our Bishop Paula Clark for a visit on Sunday, July 16! Details to come, but mark your calendars now and plan to be there!