



# ST. GREGORY'S EPISCOPAL CHURCH

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

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**Pastoral Care Visitors:**  
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**Vocalists:**  
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Cameo Humes, Keanon Kyles

## Fourth Sunday of Easter April 30, 2023 | 9:30am



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

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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. **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 Easter Season

The Easter Season begins with the Great Vigil and extends through the Great Fifty Days, including the day of Pentecost. It is a season of great joy and celebration of the mystery of Christ's life, death, and resurrection. Many penitential elements common to our worship throughout the year are eliminated or subdued. We forego the collect for purity, confession and absolution – because the Lenten season and Holy Week have had plentiful opportunities for introspection, penitence, confession, and reconciliation. The season of abundance is symbolized by heightened elements of joy and praise, including singing as many elements as possible, elegant white hangings, abundant flowers, bells at high points of the liturgy, and abundant Alleluias!

*The Rev. Dr. Debra Bullock retired from full time parish ministry in 2021. She now works full time as an accountant for the Niles Park District and enjoys worshipping with a variety of congregations on Sundays as a regular supply priest. She lives with her wife, Andrea, and their 5 year old son, Logan, in Niles.*



### 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

1 Sa - vior, like a shep - herd lead us; much we need thy  
 2 Ear - ly let us seek thy fa - vor, ear - ly let us

ten - der care; in thy plea - sant pas - tures feed us;  
 learn thy will; do thou, Lord, our on - ly Sa - vior,

for our use thy folds pre - pare. Bless - ed Je - sus!  
 with thy love our bos - oms fill. Bless - ed Je - sus!

Bless - ed Je - sus! Thou hast bought us, thine we are.  
 Bless - ed Je - sus! Thou hast loved us: love us still.

*We proclaim Christ's resurrection with joy and enthusiasm!*

Alleluia! Christ is risen.  
**The Lord is risen indeed. Alleluia!**



**SONG OF PRAISE**

This is the feast of vic-tory for our God; al-le-lu-ia, al-le-lu-ia, al-le-lu-ia! lu-ia, al-le-lu-ia! lu-ia, al-le-lu-ia! Wor-thy is Christ the Lamb who was slain, whose blood set us free to be peo-ple of God.

*During the Easter season, the collects remind us of the joy of resurrection, and our continual salvation through God's amazing love.*

**THE COLLECT OF THE DAY**

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

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, 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 2:42-47**

Those who had been baptized devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being 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 23**

*First cantor, then all*



God is my shepherd, I shall not be in want,  
God makes me lie down in green pastures and leads me beside still waters.  
God revives my soul and guides me along right pathways for their Name's sake.  
Though I walk through the valley of the shadow of death, I shall fear no evil;  
For you are with me;  
Your rod and your staff, they comfort me.  
You spread a table before me  
In the presence of those who trouble me.  
**Alleluia, alleluia, alleluia!**

You have anointed my head with oil,  
And my cup is running over.  
Surely your goodness and mercy shall follow me all the days of my life,  
And I will dwell in the house of God forever.  
**Alleluia, alleluia, alleluia!**

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 PETER 2:19-25**

It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

"He committed no sin,  
and no deceit was found in his mouth."

When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

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**

Al - le - lu - ia! Je - sus is ris - en! Trum - pets re -  
 Cit - y of God, Eas - ter for - ev - er, gold - en Je -  
 sound - ing in glo - ri - ous light! Splen - dor, the Lamb, heav - en for -  
 ru - sa - lem, Je - sus the Lamb. Riv - er of life, saints and arch -  
 ev - er! Oh, what a mir - a - cle God has in sight!  
 an - gels, sing with cre - a - tion to God the I AM!  
 Je - sus is ris - en and we shall a - rise.  
 Give God the glo - ry! Al - le - lu - ia!

*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 GOSPEL**

**JOHN 10:1-10**

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

Jesus said, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly."

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

*The people sit.*



*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. Also note that when it is not capitalized, the word "catholic" is defined as universal or inclusive.*

*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.*

**SERMON**

*The Rev. Dr. Debra Bullock, 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.***

**THE NICENE CREED**

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, (v) the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary and became truly human. 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. who with the Father and the Son is worshiped and glorified, who 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**

Jesus Christ is risen. Alleluia! So let us pray to our Lord, saying, "To you we offer praise eternal; Alleluia! Alleluia!"

Heavenly King, for us you endured the cross and the grave. When we were yet sinners, you redeemed and saved us. May we sing your eternal praises everywhere we go. To you we offer praise eternal; **Alleluia! Alleluia!**

Incarnate Love, where hearts are wintry, grieving, or in pain, call forth new life by your touch. Bring forth life in the barren places of this world. To you we offer praise eternal; **Alleluia! Alleluia!**

Author of life, you are the ruler of creation. All things created on earth sing to your glory. For the death of the winter, raise the fair beauty of the earth. (prayers of thanksgiving) To you we offer praise eternal; **Alleluia! Alleluia!**



Loving Savior, you hold the future. You bless and restore our families, our communities, our world with babies and children. Though they face uncertain days, we trust them to the certainty of your endless and eternal love.

To you we offer praise eternal;

**Alleluia! Alleluia!**

Jesus, the health of the world, pour out your balm on our souls and the souls of all in pain or sorrow. Be the source of life for all people. (prayers for sick, sorrowful, lonely, or afraid)

To you we offer praise eternal;

**Alleluia! Alleluia!**

Purify us, O Lord, from all evil that we may rightly see you in the eternal light of your resurrection. By your victory, bring us from death to life eternal. (prayers for the dead)

To you we offer praise eternal;

**Alleluia! Alleluia!**

*The Peace has been exchanged at the Eucharist since the time of the first Christians. It is a profound act to offer the miraculous peace of God to one another before we join in communion with God and each other.*

**THE PEACE**

The peace of the Lord be always with you.

**And also with you.**

***The congregation greets each other in the peace of Christ.***

***The people sit.***

**PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS**

**OFFERTORY ANTHEM**

*Draw near all ye people, come to me  
Lord, God of Abraham, Isaac, and Israel  
This day let it be known that thou art God  
And I am thy servant! Lord, God of Abraham!  
O shew to all this people that I have done these things according to thy word.  
O hear me Lord and answer me!  
Lord God of Abraham, Isaac, and Israel  
O hear me, O hear me and answer me  
And shew this people that thou art Lord God  
And let their hearts again be turned.  
Lord, and let their hearts, and let their hearts  
again be turned!*

“Draw Near, All Ye People”  
from Elijah by F. Mendelssohn

*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

All praise, O ris - en Lord, we give to thee, who dead, a - gain dost live;  
to God the Fa - ther e - qual praise, and God the Ho - ly Ghost, we raise.

## 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, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with angels and archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

## SANCTUS

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.



Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

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

As supper was ending, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

**Christ has died.  
Christ is risen.  
Christ will come again.**

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with the blessed Virgin Mary, St. Gregory and all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

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

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

*The Great Amen is the only word in our Book of Common Prayer that is in all capital letters. It emphasizes that we all join together in asking Jesus to be present in the bread and wine, in boldly affirming our desire to receive God. It is appropriate to say this with enthusiasm!*

*The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray. It links our daily bread to the spiritual food we receive in the Eucharist.*



The Fraction recalls Jesus breaking the bread at the Last Supper to share with the disciples, and reminds us that Jesus' body was broken on the cross for us to be shared with the world. Therefore we keep a moment of silence for prayers of awe and gratitude.

**BREAKING OF THE BREAD**

*The Presider breaks the consecrated Bread.*

Musical notation for the breaking of the bread. The lyrics are: Christ our pass - o - ver is sac - ri - ficed for us, there-fore let us keep the feast. Al - le - lu - ia, A - men.

**INVITATION**

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

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

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

**COMMUNION HYMN**

*Each line may be sung simultaneously.*

Musical notation for the Communion Hymn. The lyrics are: Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia! Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia, Al - - le - lu - ia! Al - le - lu - ia, Al - le - lu - - - ia!

**COMMUNION HYMN**

Musical notation for the second Communion Hymn. The lyrics are: God with me, God be - fore me. God on my right, God on my left. God when I lie down, God when I a - rise, God when I take rest, God to shield me.



*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.  
**Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; (v) and for assuring us in these holy mysteries that we are living members of the Body of your Child, and heirs of your eternal kingdom. And now, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Savior. (v) To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

*The people sit.*

**ANNOUNCEMENTS**

**BLESSING**

*The people stand, as they are able.*

May Almighty God, who has redeemed us and made us God's children through the resurrection of Jesus, (v) bestow upon us the riches of God's blessing. **Amen.**  
May God, who through the water of baptism has raised us from sin into newness of life, make us holy and worthy to be united with Christ for ever. **Amen.**  
May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring us to our eternal inheritance. **Amen.**  
And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon us and remain with us 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.*



EXIT HYMN

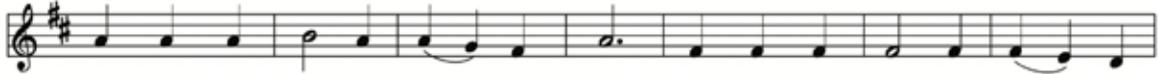
Having heard the Gospel and having been fed at communion, the final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey 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.

**Antiphon**



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

**Verses**



The strife is o'er, the bat - tle done, the vic - to - ry of life is  
The powers of death have done their worst, but Christ their le - gions hath dis -



won; the song of tri - umph has be - gun. Al - le - lu - ia! [Ant]  
persed: let shout of ho - ly joy out - burst. Al - le - lu - ia! [Ant]

The Deacon dismisses the people, and the people respond,

Thanks be to God. Alleluia, Alleluia!

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




LIFE	LEADS	NAME	PEN	VOICE
KNOW	STRANGER	THIEF	LISTEN	FOLLOW
SHEEP	ROBBER	GATE	SHEPHERD	SAVED



### **Adult Formation continues on Wednesdays**

Author Christena Cleveland's crisis of faith sent her on an intellectual and spiritual journey through history and across France, on a 400-mile walking pilgrimage to the ancient shrines of Black Madonnas to find healing in the Sacred Black Feminine. "God Is a Black Woman" is the chronicle of her liberating transformation and a critique of a society shaped by white patriarchal Christianity and culture. Join the Rev. Kristin Saylor, rector of St. Lawrence, Libertyville on Zoom on Wednesday evenings at 7pm to discuss Cleveland's book. Dates of study are May 5 (ch.7-9), and May 10 (ch.10-12).

### **Altar Guild meeting is Saturday, May 6**

The altar guild will be meeting on Saturday, May 6th at 10am in the conference room. We welcome anyone who is interested in joining our group or finding out what we do.

### **Calling all art supply lovers next Sunday!**

Our fabulous Building and Grounds Committee has been cleaning out the storage rooms upstairs. We have found an abundance of craft supplies. Shelley is asking all those who love art to join her to go through all the supplies with the goal of throwing out anything dried up or not in working order. We'll keep some for use at StGs, but supplies that we have in abundance will be available for those volunteering to take home! We will put on a movie or play list and have some snacks so it will be fun. Please plan to join Shelley after church on May 7 to hang out and go through the supplies. RSVP to [shelley@stgregoryschurch.org](mailto:shelley@stgregoryschurch.org) so she can plan accordingly.



### **Coffee hour was a success!**

Thank you to all who attended coffee hour on the 16th - it was wonderful to enjoy good food and fellowship together! We still need one more individual/family to help host on May 21, and two more to help host on June 11. Please look for the link in the newsletter or contact our coffee hour committee, Debbie Kinjo or Sharon Gramer ([debbie.kinjo@gmail.com](mailto:debbie.kinjo@gmail.com), [slgramer@comcast.net](mailto:slgramer@comcast.net)), for more info!



### **Church workday is Saturday, May 20 from 1-4pm**

"Many hands make light work." The Buildings and Grounds Committee is coordinating an afternoon of cleaning in and around the church. Come help us declutter and spruce up the spaces outside of the nave and sanctuary. We will also be painting the exterior trim around the building entrances. All supplies will be provided. In the case of inclement weather, the workday will be Sunday, May 21 from 1-4pm. If you can help, please sign up on the bulletin board in the main hallway!

### **Better Together Young Adult Group**

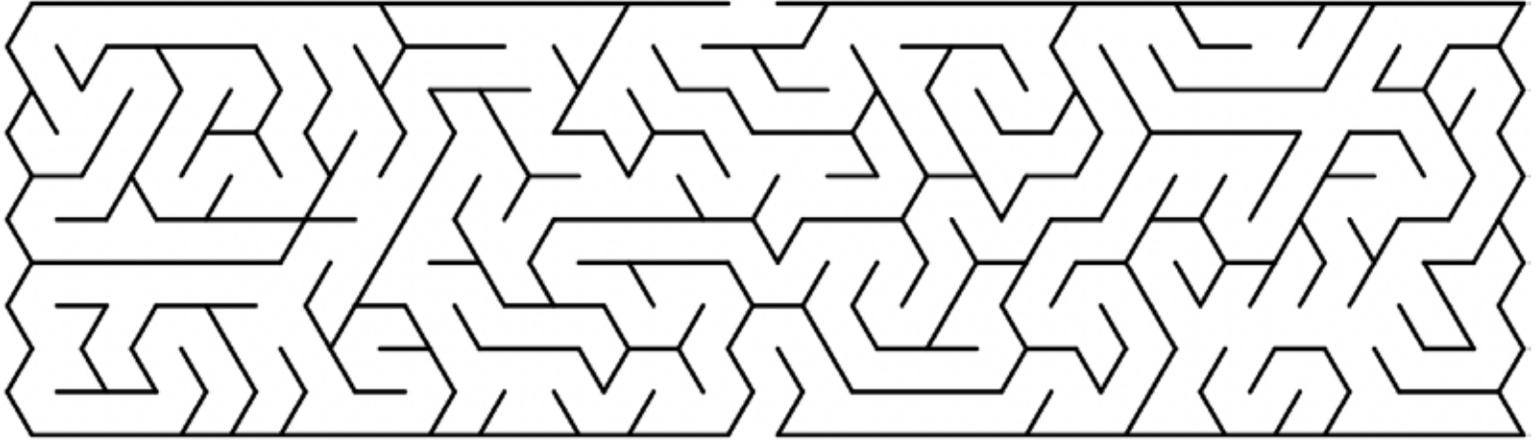
The Better Together Partnership has had several requests from the young adults in the four parishes to begin a young adults group. Obviously a group like this needs to be defined by the members of the group. After speaking to folks in the age group, it was decided that the group will start as a social gathering and add other aspects (study, worship, etc.) as it grows into itself. The consensus was that a monthly gathering on Sunday evenings would work best.

Therefore, all folks from college age through 30s are welcome! The next meeting will be on May 21 at 6:00 pm at the Panera (385 Lake Cook Rd, Deerfield, IL 60015.) Eventually, members will host at their homes or the group will meet at the Better Together Churches. Contact [shelley@stgregoryschurch.org](mailto:shelley@stgregoryschurch.org) for more information and to RSVP.

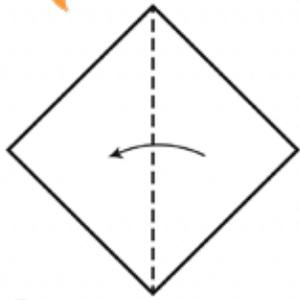
### **Community Meals - next opportunity is Sunday, June 25**

St. Gregory's volunteers including Janet Foltz, Sudi Johnson, Karen Nicholas, Catherine, Sarah and Anne Regalado, Alex, Vinitha and Winona Thomas, and Barb, Matthew and Scott Schaper served a hot meal, home made cookies - thanks to Kirstie Felland, Dee and Joan West, and Scott Hamilton, and non-perishable food items to our neighbors in Waukegan. We had a great crew and got everything ready in record time! This allowed us time to talk and get to know each other better. Our next turn to serve is Sunday, June 25th. We will be serving the meal in the parish hall so will need extra people to help prepare and serve the food. We will also need 3 sets of people to bake cookies as they are much appreciated by our guests. If you are able to bake cookies and/or come help in person, please contact Barb Schaper at [bschaper7@aol.com](mailto:bschaper7@aol.com) or 847-948-8989.

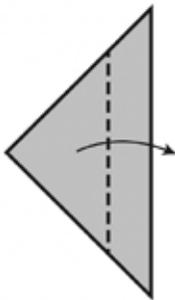




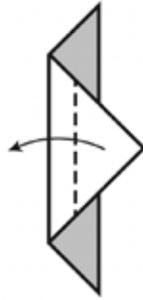
For the Day of Pentecost, we'll be decorating our space with paper doves - cut out this square and use the instructions on the back page to fold it into a dove. Make as many as you'd like - you can color your dove, or leave it white. Write on your dove the things for which you're grateful, and then leave it in the offering plate or give it to a greeter on your way out the door.



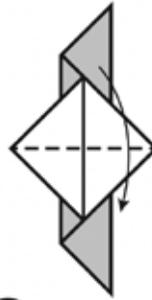
**1** Fold in half horizontally.



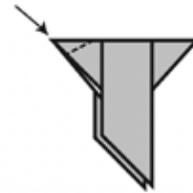
**2** Fold the left side over about halfway.



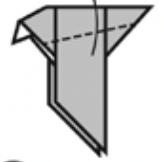
**3** Fold the front flap to the left about one-third of the way.



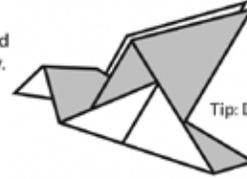
**4** Open the triangle and fold in half vertically.



**5** Pocket fold the tip to make a beak.



**6** Fold the front upward. Repeat on the reverse side.



Tip: Draw eyes on the dove.

