



ST. GREGORY'S EPISCOPAL CHURCH

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

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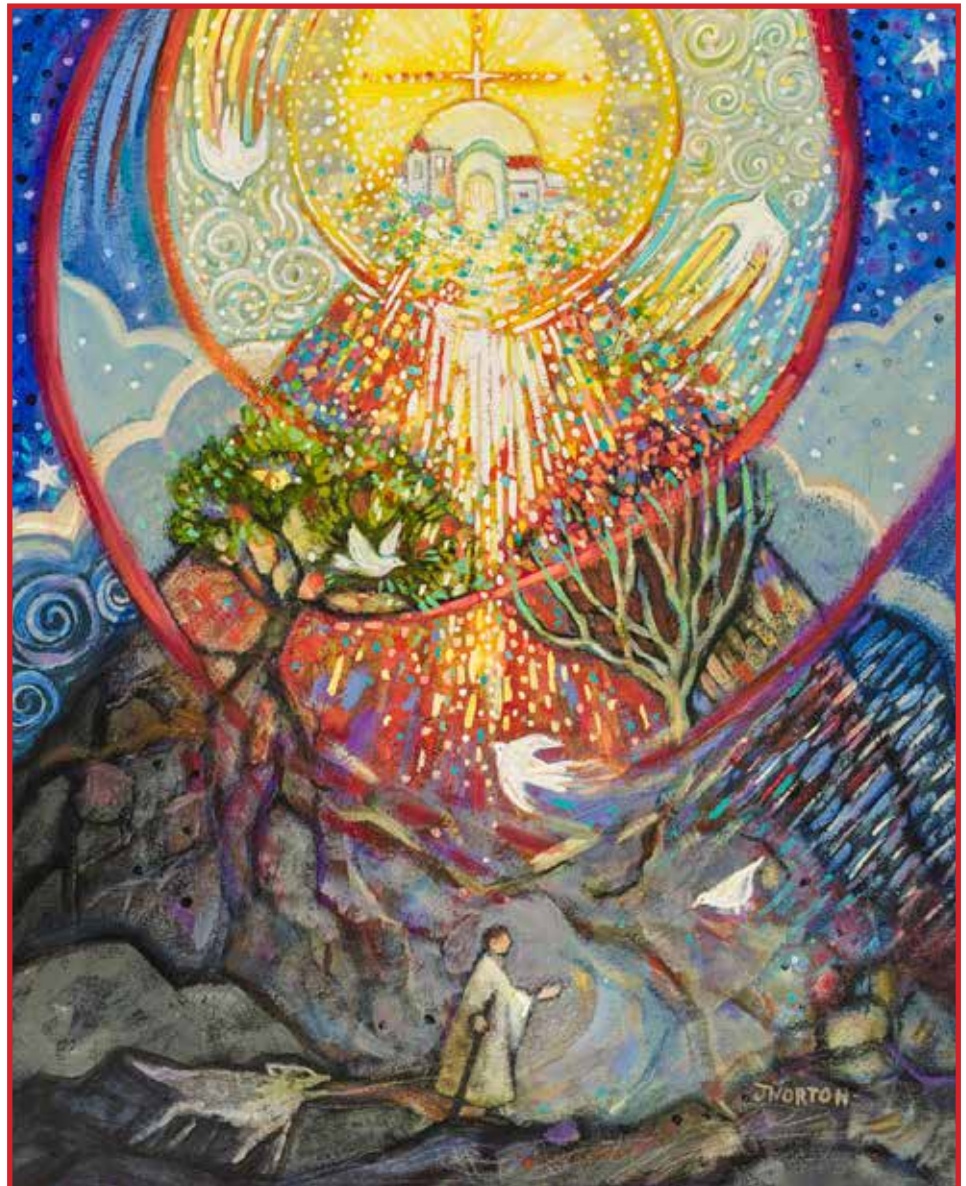
Wardens:
Susan Hitch-Zint, Jim Millspaugh

Vestry:
Sarah Kettlewell, Jon Dutcher,
Sudi Johnson, Jill Polzin,
Butler Sharpe, Val Seilheimer

Pastoral Care Visitors:
Susie Dutcher, Fran Ingram,
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Val Seilheimer, Cissy Singleton

Vocalists:
Viki Rill, Kathryn Duncan,
Cameo Humes, Keanon Kyles

Fifth Sunday of Easter May 7, 2023 | 9:30am



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

www.StGsChurch.org

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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. Kyle Oliver is a faith-based educational media producer and researcher. He serves as chief product officer at Learning Forte and adjunct instructor in Christian formation at Church Divinity School of the Pacific. He lives in Libertyville with his wife Kristin Saylor, rector of St. Lawrence, and daughter Fiona.



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 Come, my Way, my Truth, my Life: such a
 2 Come, my Light, my Feast, my Strength: such a
 3 Come, my Joy, my Love, my Heart: such a

way as gives us breath; such a truth as ends all
 light as shows a feast; such a feast as mends in
 joy as none can move; such a love as none can

strife; such a life as kill - eth death.
 length; such a strength as makes _____ his guest.
 part; such a heart as joys _____ in love.

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-to-ry for our God; al-le-lu-ia, al-le-

1. lu-ia, al-le-lu-ia! 2. 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.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son 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.

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.

FIRST READING

ACTS 7:55-60

Filled with the Holy Spirit, Stephen gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. "Look," he said, "I see the heavens opened and the Son of Man standing at the right hand of God!" But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.

The Word of the Lord.
Thanks be to God.

PSALM 31

First cantor, then all



*In you, O God, have I taken refuge;
let me never be put to shame;
deliver me in your righteousness.
Incline your ear to me; make haste to deliver me.
Be my strong rock, a castle to keep me safe,
for you are my crag and my stronghold;
for the sake of your Name, lead me and guide me.*

Alleluia, alleluia, alleluia!

*Take me out of the net that they have secretly set for me,
for you are my tower of strength.
Into your hands I commend my spirit,
for you have redeemed me, O God of truth.
My times are in your hand;
rescue me from the hand of my enemies, and from those who persecute me.
Make your face to shine upon your servant,
and in your loving-kindness save me.*

Alleluia, alleluia, alleluia!

THE EPISTLE

1 PETER 2:2-10

Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation— if indeed you have tasted that the Lord is good.

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture:

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.



"See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame."

To you then who believe, he is precious; but for those who do not believe,

"The stone that the builders rejected has become the very head of the corner", and

"A stone that makes them stumble, and a rock that makes them fall."

They stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.

Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

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 14:1-14

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

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

Jesus said, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him."

Philip said to him, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it."

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

The people sit.

SERMON

The Rev. Kyle Oliver, 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.

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.

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.

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

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

"Fairest Lord Jesus"
arr. Stephen Main

*Fairest Lord Jesus, ruler of all nature, thou of God and man the Son,
Thee will I cherish, thee will I honor, thou, my soul's glory and crown.
Fair are the meadows, fairer still the woodlands,
Robed in the blooming garb of spring:
Jesus is fairer, Jesus is purer, who makes the woeful heart to sing.
Fair is the sunshine, fairer still the moonlight and all the twinkling, starry host.
Jesus shines brighter, Jesus shines purer than all the angels heav'n can boast.
Beautiful Savior! Lord of all nations! Son of God and Son of Man!
Glory and honor, praise and adoration, now and evermore be thine.*

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 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:

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.

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.**

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.

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.

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.

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

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

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 Almighty God, who has redeemed us and made us God's children through the resurrection of Jesus, **(v)** bestow upon you 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 you 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 you to your eternal inheritance. **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.**

EXIT HYMN

1 Christ is a - live! Let Chris - tians sing. His cross stands
5 Christ is a - live! His Spi - rit burns through this and

1 emp - ty to the sky. Let streets and homes with
5 ev - ery fu - ture age, till all cre - a - tion

1 prais - es ring. His love in death shall nev - er die.
5 lives and learns his joy, his jus - tice, love, and praise.

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,

Thanks be to God. Alleluia, Alleluia!



StGs in Ohio!

Many current and former members of StGs traveled to Ohio last weekend to celebrate the consecration of our former rector, The Rt. Rev. Anne Jolly, as the newest bishop of the Diocese of Ohio! The red vestments she wore to be consecrated were a gift from the people of StGs and were presented during the service by our wardens Susan Hitch-Zint and Jim Millspaugh. Abby Kettlewell and Olivia Polzin also served as acolytes, and Kathryn Duncan sang in the choir.



embroidery in the lining of Bishop Jolly's new cope



Adult Formation continues on Wednesdays

Our final date of study for Christena Cleveland's "God is a Black Woman" is May 10 (ch.10-12).

Calling all art supply lovers - TODAY after the service!

Our fabulous Building and Grounds Committee has been cleaning out the storage rooms upstairs and found an abundance of craft supplies. If you love art, join Shelley immediately after church 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!



Coffee hour was a success!

Our next coffee hour is May 21, right after the service! We still need two more to help host on June 11. Please look for the link in the newsletter, put your name down on the signup on the vestry bulletin board in the main hallway, or contact our coffee hour committee, Debbie Kinjo or Sharon Gramer (debbie.kinjo@gmail.com, 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 vestry bulletin board in the main hallway!

Better Together Young Adult Group

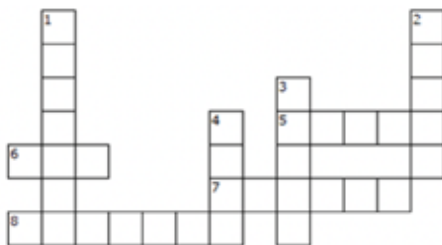
The Better Together Partnership has had several requests from the young adults in the four parishes to begin a young adults group. Therefore, all folks from college age through 30s are welcome to our next meeting on May 21 at 6:00 pm at the Panera on Lake Cook Rd. Contact shelley@stgregoryschurch.org for more information and to RSVP.

Day of Pentecost is May 28

Our celebration of the Feast of Pentecost is coming soon - please remember to wear red in honor of the Holy Spirit! We will also be hanging many paper cranes and pictures of doves for that day as well. Use the origami directions on the back page of the bulletin and/or pick up coloring pages of doves from the playground and leave them in the basket by the entrance!

Community Meals - next opportunity is Sunday, June 25

St. Gregory's will be preparing and serving lunch to our neighbors in Waukegan on Sunday, June 25th. This will be our first time serving inside the church hall since COVID restrictions were implemented in 2020. We will need volunteers to prepare the meal and serve the guests, plus two people to bake cookies. Please contact Barb at bschaper7@aol.com or 847-948-8989 to help.



ACROSS

- 5. Areas in a building that have their own walls, floor, ceiling, and door
- 6. The route or path to follow to get to a place
- 7. The male parent
- 8. To accept something as being true

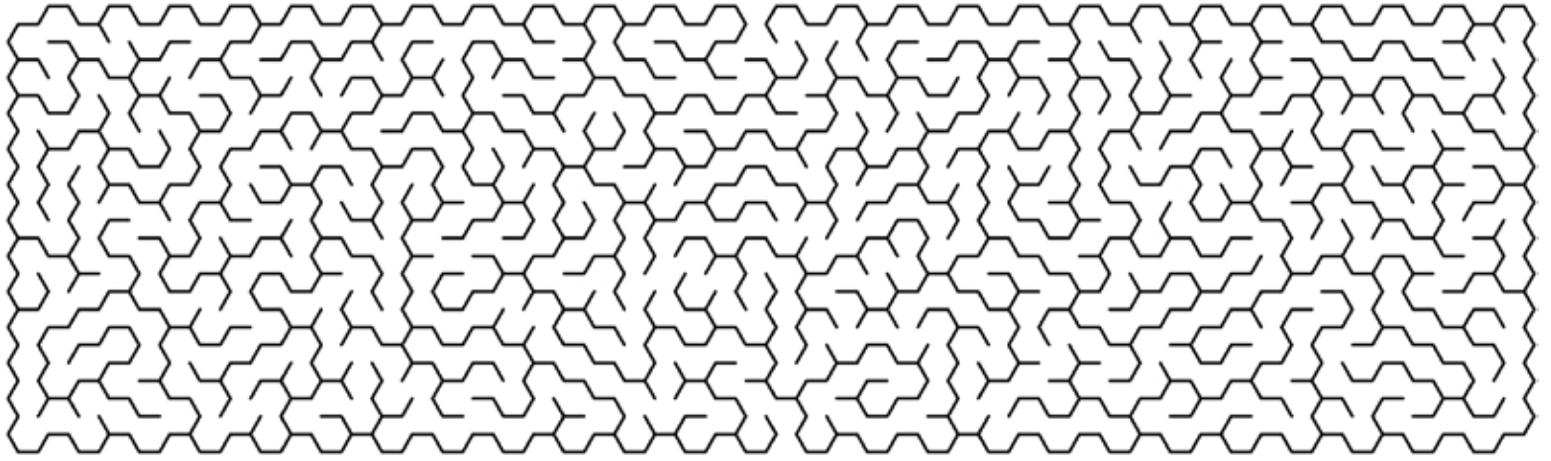
DOWN

- 1. To get ready for something that will happen in the future
- 2. A building in which people, usually one family, lives
- 3. The actual facts about something
- 4. The period between birth and death

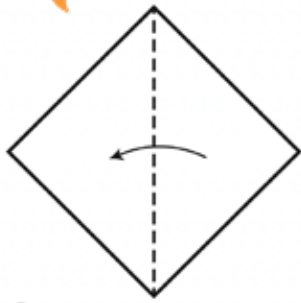
TRUTH	WAY	HOUSE	ROOMS
BELIEVE	LIFE	FATHER	PREPARE

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

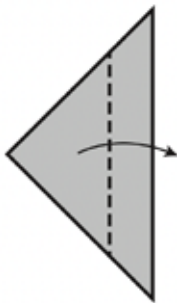
ENOUGH	WAY	HEARTS	TROUBLED	TRUST
THOMAS	LIFE	MIRACLES	HOUSE	SEEN
SHOW	BELIEVE	KNOW	ROOMS	LIVING
FATHER	FAITH	PLACE	PREPARE	TRUTH



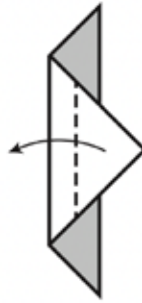
For the Day of Pentecost, we'll be decorating our space with paper doves - cut out this square and use the instructions on the back page to fold it into a dove. Make as many as you'd like - you can color your dove, or leave it white. Write on your dove the things for which you're grateful, and then leave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



1 Fold in half horizontally.



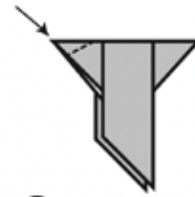
2 Fold the left side over about halfway.



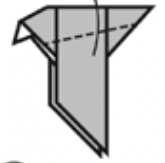
3 Fold the front flap to the left about one-third of the way.



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.