



ST. GREGORY'S EPISCOPAL CHURCH

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

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Vestry:

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Sudi Johnson, Jill Polzin,
Butler Sharpe, Val Seilheimer

Pastoral Care Visitors:

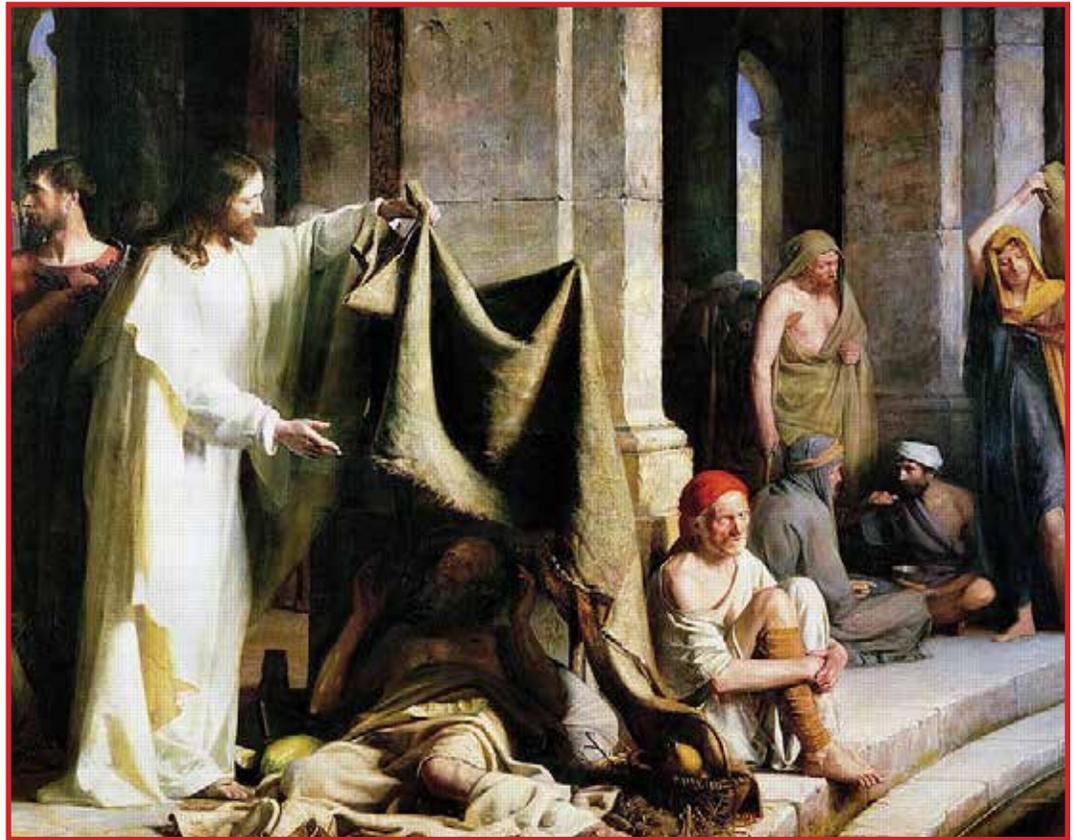
Susie Dutcher, Fran Ingram,
Sudi Johnson, Marjie Koons,
Val Seilheimer, Cissy Singleton

Vocalists:

Viki Rill, Kathryn Duncan,
Cameo Humes, Keanon Kyles

Sixth Sunday of Easter

May 22, 2022 | 9:30am



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

www.StGsChurch.org



@StGregorysEpiscopalChurchDeerfield



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!



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

Al - le - lu - ia, al - le - lu - ia! Hearts and voic - es heav'n - ward raise:
 Christ is ris - en, Christ, the first - fruits of the ho - ly har - vest - field,
 sing to God a hymn of glad - ness, sing to God a hymn of praise.
 which with all its full a - bun - dance at his se - cond com - ing yield:
 He, who on the cross a vic - tim, for the world's sal - va - tion bled,
 then the gold - en ears of har - vest will their heads be - fore him wave,
 Je - sus Christ, the King of glo - ry, now is ris - en from the dead.
 rip - ened by his glo - rious sun - shine from the fur - rows of the grave.

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 -
 lu - ia, al - le - lu - ia! lu - ia, al - le - lu - ia! Bless - ing,
 hon - or, glo - ry, and might be to God and the Lamb for - ev - er, A - men.



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, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, **(v)** who lives and reigns with you and 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 16:9-15

During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

The Word of the Lord.
Thanks be to God.

PSALM 67

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 cantor, then all

Let the peo - ples praise you, O God; let all the peo-ples praise you.

*May God be merciful to us and bless us,
Show us the light of his countenance and come to us.
Let your ways be known upon the earth, your saving health among all nations.
Let the nations be glad and sing for joy, for you judge the peoples with equity.*

Let the peoples praise you, O God; let all the peoples praise you.

*The earth has brought forth her increase; may our own God give us his blessing.
May God give us his blessing, may all the ends of the earth stand in awe of him.*

Let the peoples praise you, O God; let all the peoples praise you.



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

REVELATION 21:10,22-22:5

In the spirit the angel carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day-- and there will be no night there. People will bring into it the glory and the honor of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

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 vs.1 before the gospel, vs. 2 after

"Alleluia, Jesus is Risen"

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 5:1-9

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

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

After Jesus healed the son of the official in Capernaum, there was a festival of the Jews, and Jesus went up to Jerusalem.

Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids-- blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, "Do you want to be made well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me." Jesus said to him, "Stand up, take your mat and walk." At once the man was made well, and he took up his mat and began to walk. Now that day was a sabbath.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

SERMON

The Rev. Anne B. Jolly, Rector

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: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

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.



**We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son.
 With the Father and the Son he is worshiped and glorified.
 He has spoken through the Prophets.
 We believe in one holy catholic and apostolic Church.
 We acknowledge one baptism for the forgiveness of sins.
 We look for the resurrection of the dead, (+)
 and the life of the world to come. Amen.**

PRAYERS OF THE PEOPLE

Jesus Christ (v) 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.

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



PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

"Arise, Shine"

Words from Isaiah 60:1; Ephesians 5:8
Music by Robert Hobby

Arise, arise, arise! Arise, shine; for your light has come,
And the glory of the Lord has risen upon you.
Arise, arise; for your light has come!
Once you lived in darkness, but now you are light in the Lord.
Arise, shine: walk as children of the light.
Arise, arise, arise! Arise, shine; for your light has come,
And the glory of the Lord has risen upon you.
Arise, for your light has come. Arise! Shine!

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Doxology

Musical notation for the Doxology hymn with lyrics: Praise God from whom all blessings flow; praise God all creatures here be-low; Praise God a-bove ye heaven-ly host; praise Fa-ther, Son, and Ho-ly Ghost.

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 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.

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.**



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!

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.



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.



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 HYMNS

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!

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!

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 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.



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.

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.

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 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

The day of re - sur - rec - tion! Earth tell it out a - broad;
 Now let the heav'ns be joy - ful, let earth her song be - gin,
 the Pass - o - ver of glad - ness, the Pass - o - ver of God.
 the round world keep high tri - umph, and all that is there - in;
 From death to life e - ter - - nal, from sin's do - min - ion free;
 let all things seen and un - - seen their notes to - geth - er blend,
 our Christ has brought us o - ver with hymns of vic - to - ry.
 for Christ the Lord is ris - en, our joy that hath no end!

The Deacon dismisses the people, and the people respond,

Thanks be to God. Alleluia, Alleluia!

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

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.



Community Meals - TODAY at noon

Help serve a hot meal to those in need with our partners at Christ Episcopal Church in Waukegan. Contact Barb (bschaper7@aol.com or 847-948-8989) for further information if you would like to help.

Day of Pentecost is Sunday, June 5

Everyone mark your calendars and find your red clothes to wear on Sunday, June 5 for our Pentecost celebration. This is a major feast day with two baptisms, a children-led lesson, and lots of special choral music!

FREE Women's Self-Defense Class - Sunday, June 12 @5pm

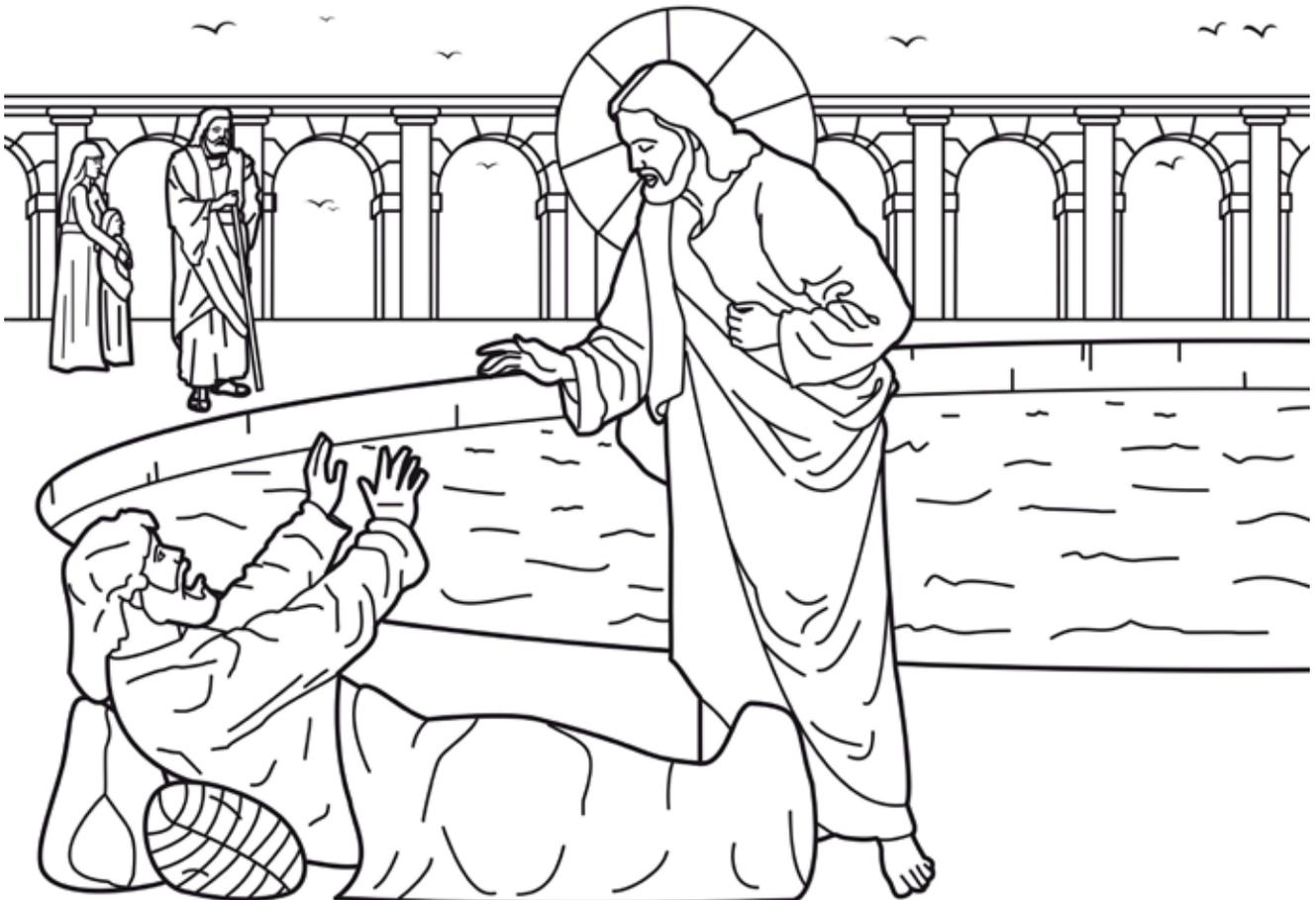
Premier Martial Arts, who is opening a studio in downtown Deerfield, has been using space at StG's until their construction is complete. They are a local, family-owned business that specialize in character development and life skills for children and fitness and self-protection for adults. Join us at StGs for a free women's self-defense class. We're planning a fun dinner at Fat Rosies in Lincolnshire after (sitting outside under a tent), so if you plan on attending, RSVP to Charlene!

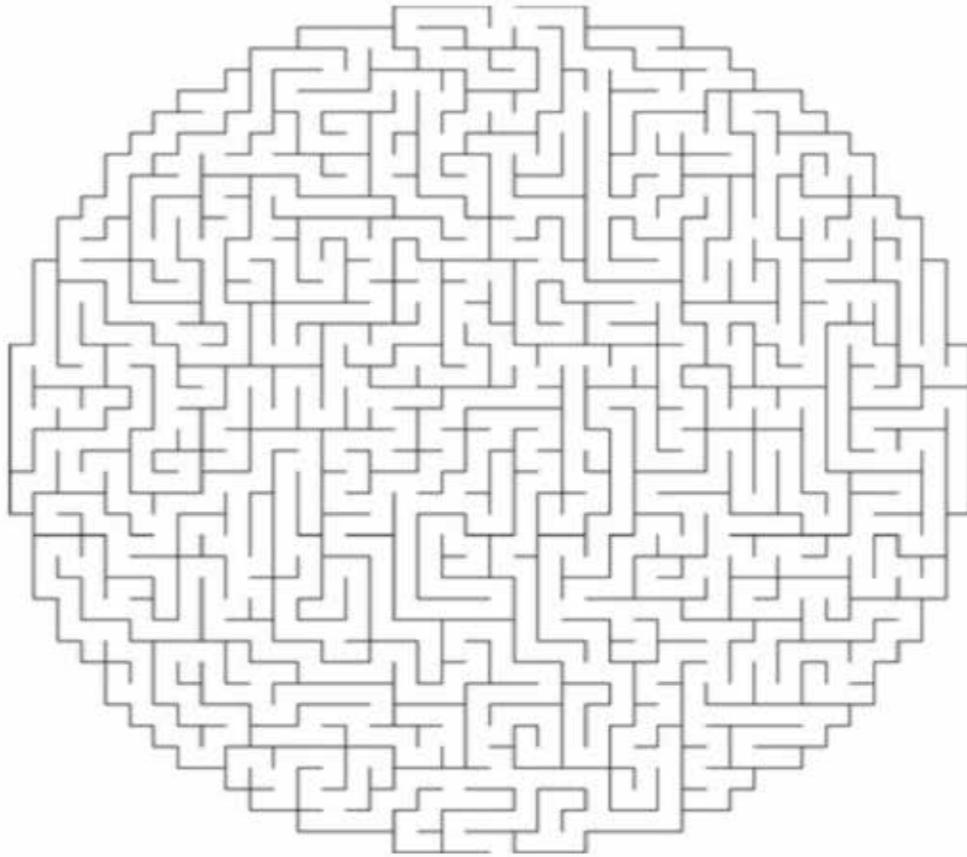
Senior Sunday is Sunday, June 26

Please join us as we celebrate our two graduating seniors: Celeste Rodriguez and Chloe Polzin. We have purchased beautiful study Bibles to give them and would like to include personalized bookmarks from parishioners with their favorite Bible verses on them. Please send your verse and/or a story about why it is special to you to sexton@stgregoryschurch.org and Casey will create the bookmark from you. If you'd just like to include a handwritten note, you can drop those off in Shelley's mailbox at the church. Deadline for bookmark submissions is July 12.

Confirmation classes start in September!

We are so excited to be doing confirmation with our Better Together partner churches! All students starting 6th grade or older are invited to join this class. With four congregations, we will be able to have both older confirmands and a younger group so all our students will find friends! This will be a two-year commitment to meet once a month and will kick-off with a retreat on September 10 from 10am-6pm. During the retreat we will get to know each other, have a meal, play some games, match confirmands with mentors, and worship! Please contact Shelley if you have a student who wishes to be confirmed or would like more information.



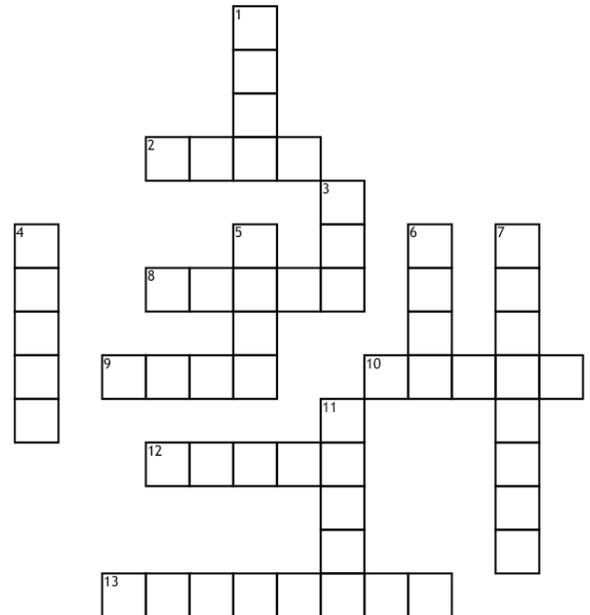


Healing At The Pool

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

- | | | | |
|-----------|----------|---------|---------|
| angel | Bethesda | bubbles | healed |
| Jerusalem | Jesus | lame | mat |
| pool | porches | praise | sabbath |
| stirred | walk | water | |

Jesus Heals a Lame Man



Across

- 2. Take up your bed and
- 8. Type man
- 9. The water must
- 10. Who healed the man
- 12. Do you want to be
- 13. Town of

Down

- 1. A ____ with four porches
- 3. Take up your
- 4. When the
- 5. Do what
- 6. Type Man
- 7. When the water is
- 11. He was sick for 38





VOLUNTEER OPPORTUNITIES THIS SPRING/SUMMER!

Our physical building requires consistent upkeep and attention - and there are many ways, regardless of physical ability, that anyone can use their time and talents to keep our building at its best. Please read through the following list to see how you might help! Write your name/contact info on the option listed, then tear or cut off the tab and leave in Charlene's folder in the office (or reach out to her via email!).

Supply restocking: I can help with this!

Name: _____

Contact info: _____

Leave this slip of paper in Charlene's folder.



Spring maintenance: I can help with this!

Name: _____

Contact info: _____

Leave this slip of paper in Charlene's folder.



Physical labor: I can help with this!

Name: _____

Contact info: _____

Leave this slip of paper in Charlene's folder.



Gravesite prep: I can help with this!

Name: _____

Contact info: _____

Leave this slip of paper in Charlene's folder.



Floral distributor: I can help with this!

Name: _____

Contact info: _____

Leave this slip of paper in Charlene's folder.



Supply restocking: Check bathrooms and kitchen for supply levels of toilet paper, paper towels, soap, etc. Restock as needed, and let Charlene know when new supplies are needed.

Contact Charlene: parish@stgregoryschurch.org

Spring regular maintenance: Take down storm windows around the church, then install window AC units.

Contact Charlene: parish@stgregoryschurch.org

Physical labor: Help move a few heavier items around the church, including cabinets/small furniture items.

Contact Charlene: parish@stgregoryschurch.org

Gravesite preparation: Come dig small 12x12" holes for interment of ashes as needed, and cover when services are complete.

Contact Charlene: parish@stgregoryschurch.org

Floral arrangement distributor: Break down altar floral arrangements after church into smaller vases and deliver to those who might need a pick-me-up.

Contact Charlene: parish@stgregoryschurch.org