



ST. GREGORY'S EPISCOPAL CHURCH

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



The Second Sunday after Pentecost

June 2, 2024 | 9:30am

www.StGsChurch.org

Welcome to St. Gregory's

We are truly thankful for your presence.

We're Here to Help

If you need anything, please ask the Greeter who handed you this bulletin.

Children & Parents

We are glad you are here.

On the left-hand side of the Altar is our **Children's Pray-ground**, a space made especially for kids, stocked with toys, books, and art supplies.

We expect kids will make noise. Don't sweat it. However, if your child — or you — need a break in a more quiet space, we have a **Cry Room** downstairs with a changing table.

Praying with Us

We encourage you to participate fully in our service, as you are comfortable. We invite you to read aloud the **bold text**. Wherever you see (+), you are invited to cross yourself. Other actions are indicated during the service, but none of them is required.

Let's Get Connected

Please fill out a **Welcome Card**, found in the backs of the pews. You can hand your completed card to one of the Greeters or place it in the basket at the back of the Sanctuary.

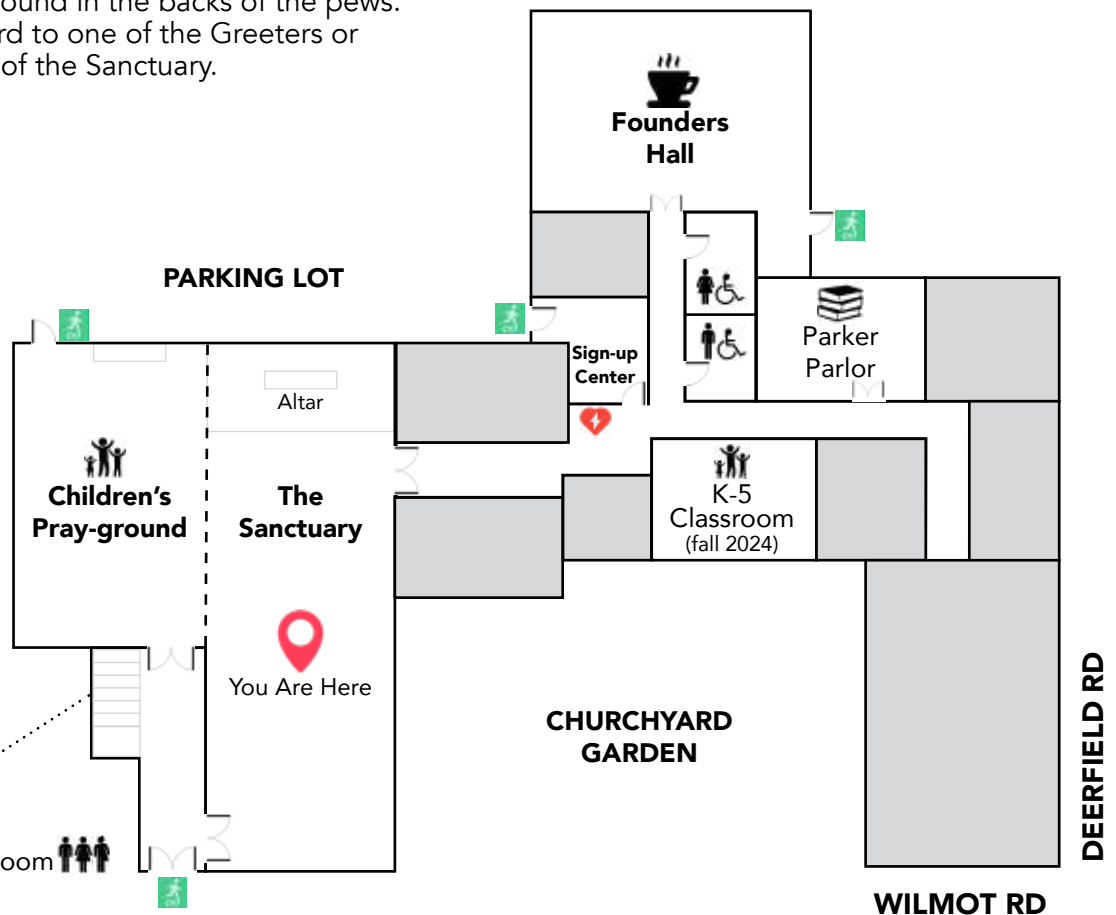
Find Your Way

Use this map to find key areas in the building. If you want help, please ask.

← NORTH

- ♥ AED, First Aid Kit, NARCAN
- 🚪 Emergency Exits
- ☕ Coffee & Tea Service
- 👪 Children's Facilities

Stairs Down to
Cry Room
Gender-Neutral Restroom



The Rev. Dan Puchalla
Priest-in-Charge
dan@stgregoryschurch.org

The Rev. Max Smith
Deacon
max@stgregoryschurch.org

Kathryn Kinjo Duncan
Music & Engagement Minister
kathryn@stgregoryschurch.org

Anita Tasher
Accounting Minister
anita@stgregoryschurch.org

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

Casey Kremer
Communications Director
sexton@stgregoryschurch.org

Wardens
Jim Millspaugh, Sarah Kettlewell

Vestry
Jon Dutcher, Val Seilheimer,
Rafael Orsi, Steve Truckenbrod,
Cissy Singleton, LoriLee Bielski



THE WORD OF GOD

When the bells ring, the people stand as they are able.

OPENING ACCLAMATION

Blessed be God: (+) Father, Son, and Holy Spirit.

And blessed be God's kingdom, now and for ever. Amen.

PROCESSIONAL

1 Bless - ed Je - sus, at thy word we are gath - ered all to
 3 Gra - cious Lord, thy - self im - part! Light of Light, from God pro -

hear thee; let our hearts and souls be stirred
 ceed - ing, o - pen thou our ears and heart,

now to seek and love and fear thee; by thy teach - ings
 help us by thy Spi - rit's plead - ing. Hear the cry thy

pure and ho - ly, drawn from earth to love thee sole - ly.
 Church up - rais - es; hear, and bless our prayers and prais - es.



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

THE COLLECT OF THE DAY

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

O God, your never-failing providence sets in order all things both in heaven and earth: Put away from us, we entreat you, all hurtful things, and give us those things which are profitable for us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

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.

FIRST READING

DEUTERONOMY 5:12-15

Observe the sabbath day and keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

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 81

- 1 Sing with joy to God our strength and raise a loud shout to the God of Jacob.
- 2 **Raise a song and sound the timbrel, the merry harp, and the lyre.**
- 3 Blow the ram's-horn at the new moon, and at the full moon, the day of our feast.
- 4 **For this is a statute for Israel, a law of the God of Jacob.**
- 5 God laid it as a solemn charge upon Joseph, when the people came out of the land of Egypt.
- 6 **I heard an unfamiliar voice saying
"I eased their shoulder from the burden;
their hands were set free from bearing the load."**
- 7 You called on me in trouble, and I saved you; I answered you from the secret place of thunder and tested you at the waters of Meribah.
- 8 **Hear, O my people, and I will admonish you:
O Israel, if you would but listen to me!**
- 9 There shall be no strange god among you; you shall not worship a foreign god.
- 10 **I am the Lord your God, who brought you out of the land of Egypt and said,
"Open your mouth wide, and I will fill it."**

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

Take, oh take me as I am; sum - mon out what I shall
 be; set your seal up - on my heart and live in me.

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

MARK 2:23-3:6

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

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

One sabbath Jesus and his disciples were going through the grainfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?" And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions." Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath."

Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come forward." Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

HOMILY

The Rev. Dan Puchalla, Priest-in-Charge

The homily 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.

NICENE CREED

The people stand, as they are able.

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made.
For us and for our salvation he came down from heaven: 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.

The Prayers of the People are always responsive, because everyone gives voice to the supplications. We include prayers for others throughout the world, in our diocese, and those connected to our congregation. This is the part of the liturgy where it is most evident that we would be noticeably less without the contributions of each person present. We voice prayers from our parish prayer list, as well as requests from the onsite and online worshippers.

PRAYERS OF THE PEOPLE, CONFESSION, AND ABSOLUTION

The people stand, as they are able.

Come, Holy Spirit, and open our eyes to see your glory shining from the sky above, from the earth below, and from every creature. *We offer prayers of joy and gratitude.*
We pray to the Spirit: **Come, and make us new.**

Come, Divine Breath, and fill us with life even when we are afflicted in mind, body, spirit, and conscience. *We offer prayers of intercession.*
We pray to the Spirit: **Come, and give us life.**

Come, Fiery Dove, and guide us boldly through death itself to eternal life. *We offer prayers for the dead.*
We pray to the Spirit: **Come, and raise us up.**

Come, Wisdom and Compassion, and give us courage to confess our failings and to walk in your ways of justice, love, and truth.
Have mercy upon us, most merciful God; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us, O Holy Spirit, that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

The Presider offers the absolution.

Almighty God grant us (+) forgiveness of our sins and strength to work and to pray for all people according to their need, that we, burning with the Spirit's endless fire, may radiate Christ's unquenchable grace, to the ends of the earth and the end of the age. **Amen.**



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

*"This Moment"
words and music by John Bucchino*

*This moment – perfect, golden – grasp it, see it.
This moment – laughing, happy – feel it, be it.
Curve of face, warmth of hands, butterfly... hold in place when it lands, try, try!
This moment – ripened, bursting – taste it, name it.
This moment – precious, fleeting – catch it, frame it.
Curve of moon, warmth of air, willow bough... winter soon, be aware, now! How?
This sadness, aching, reaching, looking on at this moment –
present, distant, shining bubble, touch it, lose it... happy, laughing, perfect, golden... gone.*

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN



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 indeed right, our duty and our joy, that we should at all times and in all places give you thanks and praise; through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations. Therefore with the apostles and prophets and all the saints, we praise your name and join their unending hymn:

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, heav-en and earth,
 heav-en and earth are full of your glo - - ry. Ho - san - na in the
 high - est. Bless-ed is he, bless-ed is he who comes in the name of the
 Lord. Ho - san - na in the high - est.

Holy God, holy and mighty, holy and immortal: You we praise and glorify, you we worship and adore. You formed the earth from chaos; you encircled the globe with breath; you created fire for warmth and light; you nourish the lands with water. You molded us in your image, and with mercy, higher than the mountains, with grace deeper than the seas, you blessed the Israelites and cherished them as your own. That also we who are Gentiles, estranged and dying, might be adopted to live in your Spirit, you called to us through the life and death of Jesus.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me. Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me. Together as the Body of Christ, we proclaim the Lord's death until he comes:

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

With this bread and cup we remember your Son, the first-born of your new creation. We remember his life lived for others, and his death and resurrection, which renews the face of the earth. We await his coming, when, with the world made perfect through your Wisdom, all our sins and sorrows will be no more.

Holy God, holy and merciful, holy and compassionate, send upon us and this meal your Holy Spirit, whose breath revives us for life, whose fire rouses us to love. Enfold in your arms all who shared this holy food. Nurture in us the fruits of the Spirit, that we may be a living vine, sharing your bounty with all the world. Holy and benevolent God, receive our praise and petitions, as Jesus received the cry of the needy, and (+) fill us with your blessing, until, needy no longer and bound to you in love, we feast for ever in the triumph of the Lamb: through whom all glory and honor is yours, O God, O Living One, with the Holy Spirit, in your holy church, now and for 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: "When we eat this bread and drink this cup, we proclaim your resurrection, until you come again."

RECEIVING COMMUNION

Where To Go: Please join the line closest to you to receive Communion. When you get to the front, fill in along the rail, from left to right. You are welcome to stand or kneel.

Receiving: Hold out your hands to receive bread. Then indicate to the other ministers if you would like wine from the shared chalice or an individual cup. Used cups may be placed on the stand nearest you.

Gluten-free Option: Please ask for a gluten-free wafer from the priest when they come to you.

Non-alcoholic Option: Please ask for juice from the minister holding the tray of cups. You also have the option to take only the bread to receive Communion.

Not Receiving: If you will not be receiving Communion, you are invited to come forward for a blessing. Please join your line and cross your arms over your chest when you get to the front.

For those worshipping remotely, you may read the Prayer for Spiritual Communion: In union, gracious God, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, we offer to you praise and thanksgiving. We remember your death, O Christ; we proclaim your resurrection; we await your coming in glory. Since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. **Amen.**

COMMUNION HYMN

Musical notation for the first part of the Communion Hymn. The lyrics are: "1 Spread, O spread, thou mighty word, spread the kingdom of the Lord, 2 word of how the Father's will made the world, and keeps it, still; 3 word of how the Savior's love earth's sore burden doth remove; 4 word of how the Spirit came bringing peace in Jesus' name; 5 Word of life, most pure and strong, word for which the nations long,"

Musical notation for the second part of the Communion Hymn. The lyrics are: "1 that to earth's remotest bound all may heed the joyful sound; 2 how his only Son he gave, earth from sin and death to save; 3 how forever, in its need, through his death the world is freed; 4 how his never-failing love guides us on to heaven above. 5 spread abroad, until from night all the world awakes to light."

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.



COMMUNION HYMN

All who hun - ger, gath - er glad - ly; ho - ly man - na is our bread.
 All who hun - ger, nev - er strang - ers, seek - er, be a wel - come guest.
 All who hun - ger, sing to - geth - er; Je - sus Christ is liv - ing bread.

Come from wil - der - ness and wand - 'ring. Here, in truth, we will be fed.
 Come from rest - less - ness and roam - ing. Here, in joy, we keep the feast.
 Come from lone - li - ness and long - ing. Here, in peace, we have been led.

You that yearn for days of full - ness, all a - round us is our food.
 We that once were lost and scat - tered in com - mun - ion's love have stood.
 Blest are those who from this ta - ble live their days in gra - ti - tude.

Taste and see the grace e - ter - nal. Taste and see that God is good.

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.

POST-COMMUNION PRAYER

Let us pray.

The people stand, as they are able.

God of abundance,
 you have fed us with the bread of life and cup of salvation;
 you have united us with Christ and one another;
 and you have made us one with all your people in heaven and on earth.
Now send us forth in the power of your Spirit,
 that we may proclaim your redeeming love to the world
 and continue for ever in the risen life of Christ our Savior. Amen.

The people sit.

ANNOUNCEMENTS

The people stand, as they are able.

BLESSING

The grace of our Savior Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you and everyone who loves you now and for ever. **Amen.**

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.

Musical score for the Exit Hymn with lyrics: 1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light, 3 Vis - it then this soul of mine! Pierce the gloom of sin and grief! Sun of Right - eous - ness, a - rise! Tri - umph o'er the shades of night: Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief; Day-spring from on high, be near; Day-star, in my heart ap - pear. more and more thy - self dis - play, shin - ing to the per - fect day.

The Priest or Deacon dismisses the people, and the people respond,

Thanks be to God.

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

Table with 5 columns: DAVID, ACCUSE, GRAIN, GOOD, LAWFUL; RESTORED, SABBATH, JESUS, PRIEST, HUNGRY; BREAD, PHARISEES, LORD, EVIL, HAND

Alphabet grid table with columns A-Z and rows 1-26

19-1-2-2-1-20-8 _____

7-15-15-4 _____

1-3-3-21-19-5 _____

16-18-9-5-19-20 _____

16-8-1-18-9-19-5-5-19 _____

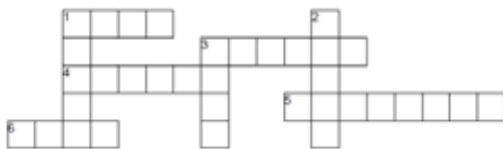
2-18-5-1-4 _____

8-1-14-4 _____

7-18-1-9-14 _____

5-22-9-12 _____

8-21-14-7-18-25 _____



ACROSS

- 1. The opposite of bad or evil.
3. Feel the need to eat
4. To charge with a fault; to blame; to censure.
5. A day of rest and worship
6. The part of the body at the end of the arm

DOWN

- 1. The fruit of certain grasses which furnish the food of man, as corn, wheat, rye, oats, etc.
2. An article of food made from flour or meal by moistening, kneading, and baking.
3. To cure, to make well



COMING UP...



Save the Date: Town Hall on Children & Youth

We will hold a special Town Hall on June 23 after church, where the Children & Youth Taskforce will be unveiling our new programming for the fall. Everyone, not just parents, are encouraged to attend, so that we can support these important ministries as a whole community. Childcare will be provided during the meeting. This will also be a Coffee Brunch Sunday, so there will be plenty of lovely food to enjoy!

Community Meals: thank you!

Volunteers including Carolyn and Sophia Lombardo; Jeff and Cissy Singleton; Tony Grasc and his granddaughters JoJo and Savannah Agyeman; Janet and Bill Foltz; and Scott, Matthew, and Barb Schaper packed non-perishables and a hot meal for our neighbors in Waukegan. Thank you to our cookies bakers Cissy Singleton, Donna Hicks, and Celeste Rodriguez. Our next turn to serve is June 23rd. We need volunteers to pack food and serve it and volunteers to bake cookies. Sign up via the clipboard in the Sign-Up Center. Barb: bschaper7@aol.com or (847)948-8989

Weekly coffee hour continues, next coffee brunch is June 23!

Join us in Founders Hall every Sunday after the service for coffee, tea, and fellowship! If you'd like to sign-up to help host one of our summertime coffee brunches, please check the Sign-Up Center!

Debbie at debbie.kinjo@gmail.com or Sharon at slgramer@comcast.net



Rector Discernment Committee Update

The Rector Discernment Committee (RDC) had its second meeting on May 28th. We took a deep dive into the Congregational Assessment Tool (CAT), a survey that we'll ask all parishioners, including middle and high school students, to take in the month of June. The CAT has been developed over many years and is offered at hundreds of churches across the country. Feedback obtained from the CAT will not only give us a picture of St. Gregory's but also help us understand our responses in relation to other congregations. The CAT consists of between 60-80 questions and will take approximately 30 minutes to complete thoughtfully. The CAT is done online, so you can do it at your convenience during the response period. We invite everyone in the parish to participate and make your voice heard!

We'll send additional information about the CAT along with the link to access the survey as soon as it is available - likely sometime next week. Feedback and insights from both the CAT survey and the small group sessions that will be held in July will be shared in a town hall late this summer or early fall.

Please keep the RDC in your prayers as we lead and guide this work. If you have any questions about the process, please contact Jon Dutcher or LoriLee Bielski, co-chairs of the committee.

