



ST. GREGORY'S EPISCOPAL CHURCH

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



The Sixth Sunday after Pentecost

June 30, 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.

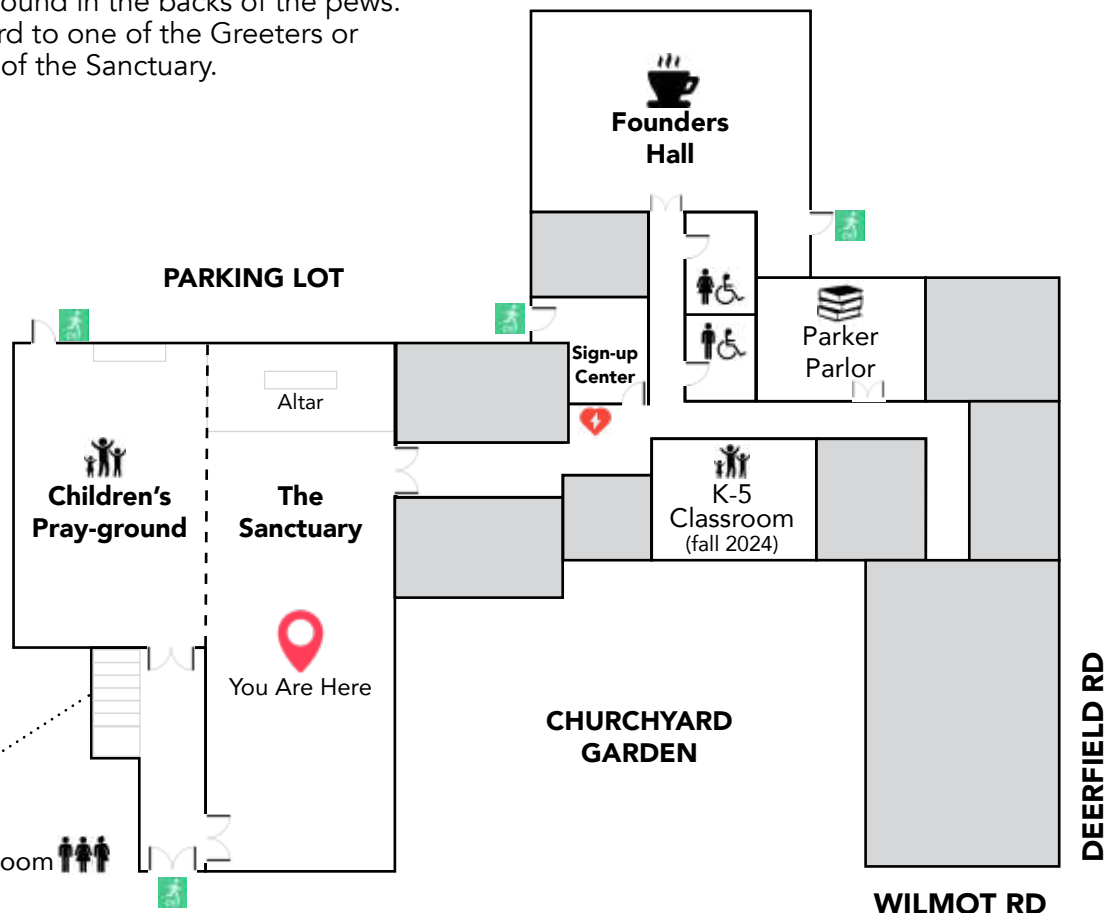
Find Your Way

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
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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 O bless the Lord, my soul! His grace to thee pro - claim!
 4 He par - dons all thy sins, pro - longs thy fee - ble breath;
 5 He clothes thee with his love, up - holds thee with his truth;



1 And all that is with - in me join to bless his ho - ly Name!
 4 he heal - eth thine in - fir - mi - ties and ran - soms thee from death.
 5 and like the ea - gle he re - news the vi - gor of thy youth.

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

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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

2 CORINTHIANS 8:7-15

As you excel in everything – in faith, in speech, in knowledge, in utmost eagerness, and in our love for you – so we want you to excel also in this generous undertaking.

I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something – now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has – not according to what one does not have.



I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written,

“The one who had much did not have too much,
and the one who had little did not have too little.”

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 30

- 1 I will exalt you, O Lord, because you have lifted me up and have not let my enemies triumph over me.
- 2 **O Lord my God, I cried out to you, and you restored me to health.**
- 3 You brought me up, O Lord, from the dead; you restored my life as I was going down to the grave.
- 4 **Sing to the Lord, you faithful servants; give thanks for the remembrance of God's holiness.**
- 5 For God's wrath endures but the twinkling of an eye, God's favor for a lifetime.
- 6 **Weeping may spend the night, but joy comes in the morning.**
- 7 While I felt secure, I said, "I shall never be disturbed. You, Lord, with your favor, made me as strong as the mountains."
- 8 **Then you hid your face, and I was filled with fear.**
- 9 I cried to you, O Lord; I pleaded with the Lord, saying,
- 10 **"What profit is there in my blood, if I go down to the Pit? will the dust praise you or declare your faithfulness?"**
- 11 Hear, O Lord, and have mercy upon me; O Lord, be my helper."
- 12 **You have turned my wailing into dancing; you have put off my sack-cloth and clothed me with joy.**
- 13 Therefore my heart sings to you without ceasing; O Lord my God, I will give you thanks for ever.

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 5:21-43

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

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

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live." So he went with him.

And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, "If I but touch his clothes, I will be made well." Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?" And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'" He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?" But overhearing what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe." He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping." And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!" And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

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

HOMILY

The Rev. Dan Puchalla, Priest-in-Charge

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.



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.

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

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

PRAYERS OF THE PEOPLE, 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

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



MARRIAGE VOW RENEWAL

Friends in Christ, we are gathered together with Susie and Jon, who have come today to give thanks to God for blessing their marriage, and to reaffirm their marriage covenant.

Susie, do you here, in the presence of God and of this congregation, renew the promises you made when you bound yourself to Jon in holy matrimony? *I do.*

Jon, do you here, in the presence of God and of this congregation, renew the promises you made when you bound yourself to Susie in holy matrimony? *I do.*

We thank you, most gracious God, for consecrating our marriage in Christ's Name and presence. Lead us further in companionship with each other and with you. Give us grace to live together in love and fidelity, with care for one another. Strengthen us all our days, and bring us to that holy table where, with those we love, we will feast for ever in our heavenly home; through Jesus Christ our Lord. Amen.

May God the Father, who ordained that it is good for two people to live in the covenant of marriage, keep you one. May God the Son, who adorned this manner of life by his first miracle, at the wedding in Cana of Galilee, be present with you always. May God the Holy Spirit, who has given you the will to persevere in your love and in your covenant with each other, strengthen your bond. And may God the Holy Trinity, the source of all unity, bless you this day and for ever. **Amen.**

OFFERTORY ANTHEM

"This Marriage"
text by Rumi, music by Eric Whitacre

*May these vows and this marriage be blessed. May it be sweet milk, like wine and halvah.
May this marriage offer fruit and shade, like the date palm.
May this marriage be full of laughter, our every day a day in paradise.
May this marriage be a sign of compassion, a seal of happiness, here and hereafter.
May this marriage have a fair face and a good name,
an omen as welcomes the moon in a clear blue sky.
I am out of words to describe how spirit mingles in this marriage.*

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Praise God from whom all bless-ings flow; praise God all crea-tures here be - low;
Praise God a - bove ye heav-en-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.

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.



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 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 share 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.**

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 forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

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

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: "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."

Musical notation for the second part of the Communion Hymn. The lyrics are: "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."

Musical notation for the third part of the Communion Hymn. The lyrics are: "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."

Musical notation for the final part of the Communion Hymn. The lyrics are: "Taste and see the grace e-ter-nal. Taste and see that God is good."

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

Those who sow, who sow in tears will reap in joy, will reap in joy.

Those who sow, who sow in tears will reap, will reap in joy.

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 peace of God, which exceeds all understanding, keep your hearts and minds in the knowledge and love of God and of God's Son, Jesus Christ our Savior. And the blessing of Almighty God, Father, Son, and Holy Spirit, Mother of us all, be with you and remain with you always. **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

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!
 4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
 be now and ever given
 by saints below and saints above,
 the Church in earth and heayen.

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

Thanks be to God.

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.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
A	X	K	H	O	M	T	W	P	E	U	S	R	F	Z	D	I	L	B	C	G	J	V	N	Q	Y

- 1. 8-5-6-1-24 _____
- 2. 7-5-11-20-4 _____
- 3. 19-18-10-10-16-17-24-21 _____
- 4. 16-5-20-7-5-13 _____
- 5. 14-1-17-7-4 _____
- 6. 19-5-16-26 _____
- 7. 20-18-5-7-4-10-12 _____
- 8. 4-10-1-18-10-16 _____
- 9. 9-5-8-10-13 _____
- 10. 12-11-14-14-10-13 _____

D B P V P F Z R L F F A I T H
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 H I E Z E L E F W O K M E E U
 Q E T R U T H K T P A R G R E

SUFFER	FEAR	WOMAN	WORSE	FAITH
PEACE	FREE	YEARS	DAUGHTER	TRUTH
DOCTORS	TOUCH	BLEEDING	HEAL	GONE
CLOAK	TWELVE	POWER	BETTER	JESUS



COMING UP...



Congregational Assessment Survey due TONIGHT!

The Congregational Assessment Tool (CAT) survey will close at midnight TONIGHT. Parishioner feedback shared via the CAT survey tool will help the rector discernment committee, vestry, wardens, and Dan understand parishioner experiences and desires at St. Gregory's and will inform our discernment work. We invite everyone who is a member of St. Gregory's to complete the CAT survey before it closes. If you're among the nearly 50 people who have already completed the CAT, thank you!


The CAT survey contains 97 questions. Most people will need 30-45 minutes to thoughtfully complete the survey. There is not an option to save a partially-completed survey and complete it at a later time. Please plan to complete the survey in a single session. While taking the survey, you may return to previous questions to adjust your answers if needed. All survey responses are strictly anonymous. We have no way of matching any response to a particular person, so please be candid as you share your perceptions, opinions and experiences. Our future together is dependent on your participation and honest answers.



If you have any questions concerning the CAT or the rector discernment process, please contact LoriLee Bielski or Jon Dutcher, committee co-chairs. Thank you, in advance, for your prompt and prayerful participation.

Community Meals: thank you!

St. Gregory's volunteers including Tony and Holly Grasch, Sarah and Anne Regalado, Dee and Joan West, LoriLee and Art Bielski, Janet and Bill Foltz, and Barbara, Scott, and Matthew Schaper prepared and distributed meals to our hungry neighbors in Waukegan. Thanks to Cissy Singleton, Kim Baer, and Janet Foltz for baking cookies/brownies.

Our next opportunity to serve is Sunday, July 28th. We also need bakers. Please sign up on the signup sheet or contact Barb directly.  Barb: bschaper7@aol.com or (847)948-8989



Children & Youth

New Children & Youth Programs!

Thank you to all who participated in our Town Hall on Sunday after church, and especially Susie Dutcher for hosting such a delicious coffee brunch while we learned about all the great things coming up for our Children & Youth! If you weren't able to come or would like to review the materials presented, use the QR codes below:

Slide deck with all info



Recording of Town Hall



Sample lesson material for BLA




Registration for K-5 Classroom

Registration is now open for Blessed Little Adventures (BLA). We invite all children in grades K to 5 on a weekly adventure through the stories of God and God's people. Our first class will be on Sunday, September 8. Register your child(ren) via the QR code at right.



Call for Teachers

We have had a great response so far, but we could always use a few more. We are recruiting for two different roles in Blessed Little Adventures (K-5 Classroom). The Storyteller plans and leads the class. The Shepherd assists the Storyteller and supports children during worship. You may sign up for both roles or just one. We hope to have enough teachers so that no one has to serve more than once a month in each role. We provide strong structural and curricular support so that you have to do a minimum of planning each week. More details are in this slide deck linked via the QR code above. If you are interested, you can sign up at the Sign-up Center or contact Pastor Dan.  dan@stgregorychurch.org

