



ST. GREGORY'S EPISCOPAL CHURCH

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

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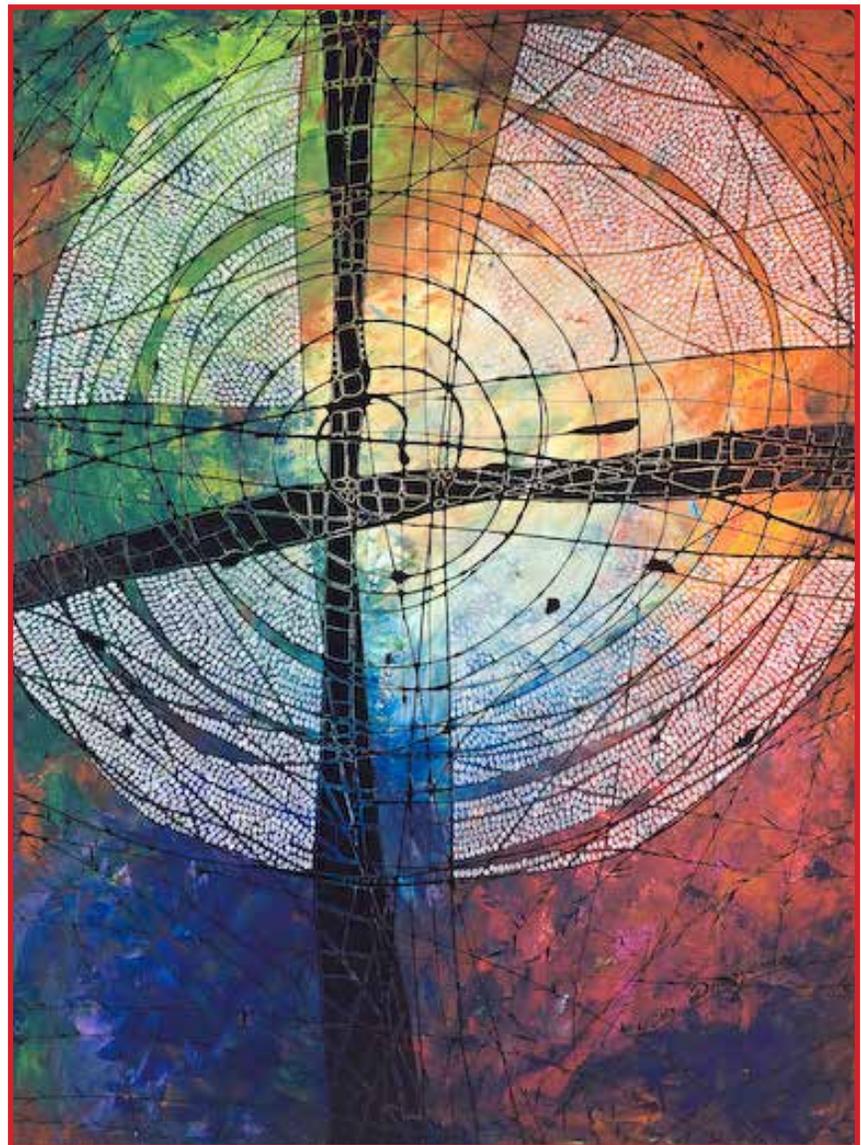
Wardens:
Susan Hitch-Zint, Jim Millspaugh

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

Pastoral Care Visitors:
Susie Dutcher, Fran Ingram,
Sudi Johnson, Marjie Koons,
Val Seilheimer, Cissy Singleton

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

Fourth Sunday after Pentecost June 25, 2023 | 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 the usage of Morning Prayer for this Sunday

In the absence of an available priest or deacon this week, we have decided to worship together in Morning Prayer. The liturgy was written in collaboration with and using resources provided by The Rev. Adam Spencer, Kathryn Duncan, and Shelley Byrnes.

Across religious traditions and cultures, people have been pausing to pray at particular times throughout the day for thousands of years. You may be familiar with the phrase 'praying the hours' - the idea that communities of faith stop at set times of day to remember that God is walking with us. When Thomas Cranmer revised the Daily office for the first English Prayer Book in 1549, he reduced the number of services to two - one for morning, and one for evening.

Morning Prayer was once the chief Sunday service in most Anglican churches on three out of four Sundays (the First Sunday usually reserved for a celebration of Holy Communion). It is a rich resource, which can be used by individuals daily at home, or as the chief liturgy on a Sunday. It may be led by lay members or clergy.

If you enjoy this service, you may consider joining StGs online on Wednesday mornings for 8am Morning Prayer on Zoom, led by members of the congregation.



MORNING PRAYER

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.

We begin our worship by acknowledging our participation together in the Body of Christ.

CALL TO WORSHIP

Friends and families of every stage, come and worship the Creator.

God created all cycles of life, all moments of growth, all endings and beginnings.

From newborn babies to older generations,

come and celebrate life's milestones with delight and awe.

Whether crawling and babbling or participating with maturity,

every stage is welcome in the family of God.

Jesus knows how it feels to grow, learn, and develop through life.

We follow the one who came as a baby, grew as a child, and lived as an adult.

Friends and families of every stage, come and worship together!

Let us worship together, in Spirit and in truth. Amen.

OPENING PRAYER

God of all generations, we gather today to worship, celebrate, and remember your faithfulness. By your grace, we have arrived at this day, and we take this moment to reflect upon the many blessings and hardships that brought us here.

As we prepare our hearts and minds to worship, we cannot help but bear witness to where we have been and the challenges we have overcome. We cannot help but look forward with hope, knowing your work is not yet accomplished. Our futures are not yet written, but our paths are secure, for you are our shepherd, and you guide us into life and love. We gather to worship, remember, acknowledge, and reflect. May your Spirit attend to our thoughts and dreams, and may we find courage among your people today. **Amen.**

ENTRANCE HYMN

1 Christ for the world we sing! The world to
 4 Christ for the world we sing! The world to

Christ we bring with lov - ing zeal; the poor, and
 Christ we bring with joy - ful song; the new - born

them that mourn, the faint and o - ver - borne,
 souls, whose days, re - claimed from er - ror's ways,

sin - sick and sor - row - worn, whom Christ doth heal.
 in - spired with hope and praise, to Christ be - long.



OPENING SCRIPTURE

Send out your light and your truth, that they may lead me,
and bring me to your holy hill and to your dwelling.

In the confession we admit the ways we have not lived as we were created to live, both individually, and corporately, and ask for forgiveness. In the absence of a priest to offer absolution, the lay leader asks for God's mercy and forgiveness on behalf of the congregation.

CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor.

The people kneel as they are able. Silence will be kept.

God of all mercy, we confess that we have sinned against you, opposing your will in our lives.

We have denied your goodness in each other, in ourselves, and in the world you have created.

We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf.

Forgive, restore, and strengthen us through our Savior Jesus Christ, (v) that we may abide in your love and serve only your will. Amen.

The people stand as they are able.

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, (v) strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

The people sit.

INVITATORY & PSALTER

O God, let our mouth proclaim your praise.

And your glory all the day long.

Praise to the holy and undivided Trinity, one God: as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

JUBILATE

Be joyful in God, all you lands;
serve God with gladness
and come before God's presence with a song.
Know this: it is Yahweh that is God;
it is God who has made us, and we are God's;
we are their people and the sheep of their pasture.
Enter their gates with thanksgiving;
go into their courts with praise;
give thanks to God and call upon their Name.
For God is good; God's mercy is everlasting;
and God's faithfulness endures from age to age.

The Holy One is in our midst:

O come let us worship.

An invitational psalm invites the congregation to prayer, giving emphasis to the season or the day. The Jubilate ("shout for joy" in Latin) is based on Psalm 100.



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 86

First cantor, then all



I am poor and all in mis - er - y, bow your ear and an - swer me.

*Keep watch over my life, for I am faithful; save your servant who puts their trust in you.
Be merciful to me, for you are my God; I call upon you all the day long.
Gladden the soul of your servant, for to you, O God, I lift up my soul.
For you are good and forgiving, and great is your love toward all who call upon you.*

I am poor and all in misery, bow your ear and answer me.

*Give ear, O God, to my prayer, and attend the voice of my supplications.
In the time of my trouble I will call upon you, for you will answer me.
Among the gods there is none like you, nor anything like your works.*

*All nations you have made will glorify your name;
For you do wondrous things; and you alone are God.*

I am poor and all in misery, bow your ear and answer me.

*Turn to me and have mercy upon me; give your strength to the child of your servant.
So that those who hate me may see it and be ashamed,
Because you, O God, have helped and comforted me.*

I am poor and all in misery, bow your ear and answer me.

**Praise to the holy and undivided Trinity, one God:
as it was in the beginning, is now, and will be for ever. Amen. Alleluia.**

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 FIRST READING

GENESIS 21:8-21

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, "Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac." The matter was very distressing to Abraham on account of his son. But God said to Abraham, "Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring." So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, "Do not let me look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

The Word of the Lord.
Thanks be to God.



The people stand, as they are able.

CANTICLE 7: TE DEUM

The canticles (based on the Latin canticulum, a "little song") are non-metrical praise songs that are intended to be either sung or spoken. Canticle 7 is based on the Te Deum ("You are God" in Latin), a text which dates from the 4th century and is usually attributed to Niceta, Bishop of Remesiana.

Thee we a - dore, e - ter - nal Lord! Thy name we praise with one ac - cord.
 A - pos - tles join the glo - rious throng, and pro - phets swell the im - mor - tal song;
 Thou art the King of glo - ry, Lord. Thy pre - cious blood hath us re - stored.

Thy saints, who here Thy good - ness see, thru all the world do wor - ship Thee.
 Thy mar - tyr's no - ble ar - my raise e - ter - nal an - thems to Thy praise.
 Thou con - quered death its curse re - strained, Thou o - pened heav'n to all Thy saints.

To Thee a - loud all an - gels cry, the heav'ns and all the pow'rs on high:
 The ho - ly Church doth hon - or Thee: the Fa - ther of all maj - es - ty,
 From day to day, O Lord, do we ex - alt and high - ly hon - or Thee!

Thee, ho - ly, ho - ly, ho - ly King, Lord God of hosts, they ev - er sing.
 Thy per - fect, true, and on - ly Son, and Ho - ly Ghost, the Three in One.
 Thy name we wor - ship and a - dore, world with - out end, for - ev - er more!

The people sit.

THE SECOND READING

ROMANS 6:1-11

The second reading is usually 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.

Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The Word of the Lord.
Thanks be to God.

CANTICLE 21: THE SONG OF ZECHARIAH

Blessed are you, Lord, the God of Israel, you have come to your people and set them free. **You have raised up for us a mighty Savior, born of the house of your servant David.** Through your holy prophets you promised of old to save us from our enemies, from the hands of all who hate us, **To show mercy to our forebears, and to remember your holy covenant.**

Canticle 21 is based on Zechariah's hymn of thanksgiving at the circumcision of his son, John the Baptist. The hymn blesses God "who has come to his people and set them free," and celebrates the prophetic ministry that John the Baptist will have as forerunner of the Messiah.



This was the oath you swore to our father Abraham,
 to set us free from the hands of our enemies,
Free to worship you without fear, holy and righteous before you, all the days of our life.
 And you, child, shall be called the prophet of the Most High,
 for you will go before the Lord to prepare the way,
To give God's people knowledge of salvation by the forgiveness of their sins.
 In the tender compassion of our God the dawn from on high shall break upon us,
**To shine on those who dwell in darkness and the shadow of death,
 and to guide our feet into the way of peace.**

REMARKS BY GRADUATING SENIORS

Sarah Regalado
 Gabriella Rodriguez
 Andy Seilheimer

ANTHEM

"The Road Home"
 Text by M. Browne, arr. S. Paulus

*Tell me where is the road I can call my own, that I left, that I lost, so long ago?
 All these years I have wandered, oh when will I know there's a way,
 There's a road that will lead me home?
 After wind, after rain, when the dark is done, as I wake from a dream in the gold of day,
 Thru the air there's a calling from far away, there's a voice I can hear that will lead me home.
 Rise up, follow me, come away is the call, with the love in your heart as the only song;
 There is no such beauty as where you belong, rise up, follow me, I will lead you home.*

The people stand, as they are able.

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

APOSTLES' CREED

**I believe in God, the Father almighty, creator of heaven and earth.
 I believe in Jesus Christ, God's only Son, our Lord,
 who was conceived by the Holy Spirit, born of the Virgin Mary,
 suffered under Pontius Pilate, was crucified, died, and was buried;
 he descended to the dead. On the third day he rose again;
 he ascended into heaven, he is seated at the right hand of the Father,
 and he will come again to judge the living and the dead.
 I believe in the Holy Spirit, the holy catholic Church, the communion of saints,
 the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray.

THE PRAYERS

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

**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 suffrages are responsive prayers of petition which are usually concluded with a collect. These are, in a way, like the Prayers of the People in miniature.

We pray for mercy and salvation, for our earthly governors and church ministers, for all Christians, for peace, the needy, and for sanctification.

SUFFRAGES

Help us, O God our Savior;
Deliver us and forgive us our sins.
Look upon your congregation;
Give to your people the blessing of peace.
Declare your glory among the nations;
And your wonders among all peoples.
Do not let the oppressed be shamed and turned away;
Never forget the lives of your poor.
Continue your loving-kindness to those who know you;
And your favor to those who are true of heart.
Satisfy us by your loving-kindness in the morning;
So shall we rejoice and be glad all the days of our life.

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

COLLECT OF THE DAY

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; 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.

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.

OFFERTORY

"The King of Love My Shepherd Is"
arr. Jeremy Bakken

*The King of love my shepherd is, whose goodness fails me never,
I nothing lack if I am his, and he is mine forever.
In death's dark vale I fear no ill with you, dear Lord, beside me;
Your rod and staff my comfort still, your cross before to guide me.
You spread a table in my sight, a banquet here bestowing;
Your oil of welcome my delight; my cup is overflowing!
And so through all the length of days your goodness fails me never.
Good Shepherd, may I sing your praise within your house forever!*

The people stand, as they are able.

PRAYER FOR OFFERING



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

Gracious God, we give because we know life and death keep happening. As each baby is born and each beloved elder passes away, you never leave us. The work continues to bring your will to earth. Receive our gifts as gratitude for lives lived and an investment into lives yet to be lived. May our community use these resources to ensure the faithful care of those in need at any age or stage. **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

Father and Mother God, we are your children and will never outgrow your guidance. You give us wisdom from Scripture, nature, education, relationships, and the Spirit who lives within us. On this day of celebration, we are reminded that we are all travelers along life's journey, each on a unique and incomparable path, but each of us is looking to you to show us how to live. (prayers of joy and gratitude) God of all journeys, **we lift our hearts to you.**

We pray for our community that we might nurture lives in every stage of life's journey. Help us to be nurturing, patient, attentive, and present whether our siblings in Christ be babies, toddlers, children, adolescents, young adults, middle-aged adults, or older adults. May we cherish the ways of each generation, seek to understand instead of criticize, and appreciate instead of mock. Help us to be open to each generation's wisdom, knowing that the old are gifted with experience and the young are gifted with fresh perspective. God of all journeys, **we lift our hearts to you.**

We lift up the needs and concerns of our community and ask that you might help us to care across ages, boundaries, life experiences, and generations. You are as present in the wisdom of our elders as you are in the righteous indignation of our youth. Open our eyes to what you have to say to us through each other's lenses. (prayers of intercession) God of all journeys, **we lift our hearts to you.**

We thank you that not even death can separate us from the love of God. We acknowledge those who have gone before, whose light has illuminated our path forward. Have mercy on the departed, who make their joy complete with you, where there is neither birth nor death but abundant life without end. (prayers for the dead) God of all journeys, **we lift our hearts to you.**

PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

PRAYERS FOR GRADUATES

Let us pray.

God of our ancestors who brought us to this place, we praise and thank you for Sarah, Gabriella, and Andy, who inspire our worship today.

We are grateful for their presence in our worshipping community.

We give thanks for the ways they have contributed and received blessings, and for their unique personalities that are gifts to the body of Christ.

We pray that the values and relationships they have developed in this place will strengthen them for the journey.

We pray their next steps into adulthood will be wisely and thoughtfully made.

We pray for their safety and maturity.

May they seek the wisdom and advice of those who have gone before.

We pray for their joy and encouragement.

Give them a patient perspective and the endurance to accomplish their goals.

We pray that the bonds connecting these young people to their families will strengthen, even as boundaries and independence grow.

And we pray that in times of struggle, frustration, and grief that they would come home – **come home to their church family, come home to their loved ones, and come home to whoever reminds them of their worth and value.**

We pray all these things in the name of the one who grew in wisdom, in stature, and in favor with God and his community. **Amen.**



ANNOUNCEMENTS

BENEDICTION

The people stand, as they are able.

What we choose changes us. Who we love transforms us.
How we create remakes us. Where we live reshapes us.
So in all our choosing, O God, make us wise; in all our loving, O Christ, make us bold;
In all our creating, O Spirit, give us courage; in all our living, may we become whole.
The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost (+), be with us all evermore. **Amen.**

EXIT HYMN

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.

We know that Christ is raised and dies no more. Em-braced by
A new cre - a - tion comes to life and grows as Christ's new
death, he broke its fear - ful hold, and our de - spair he turned to
bod - y takes on flesh and blood. The un - i - verse re - stored and
blaz - ing joy. Al - le - lu - ia! A - men.
whole, will sing:

Let us bless the Lord.
Thanks be to God. Alleluia, alleluia!





Gabriella Rodriguez graduated from Deerfield High School and will be attending Mount Holyoke College in Massachusetts to study creative writing in the fall.



Andy Seilheimer graduated from Wheeling High School and will be studying for an Associates in Arts at Harper College next year.



Sarah Regalado graduated from Highland Park High School and is headed to University of Illinois Urbana-Champaign to study Civil Engineering next year.

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

ABRAHAM
 BAPTIZED
 COVENANT
 GRACE
 NATION
 SARAH
 WILDERNESS

ALIVE
 BUSHES
 DAVID
 HAGAR
 OFFSPRING
 UNITED
 ZECHARIAH

ANGEL
 CHRIST
 DEAD
 ISAAC
 RESURRECTION
 WELL



After the service today:

Head to St Elisabeth in Glencoe for the annual Better Together Pride Picnic, hosted by StE's Team LGBTQ! All the Better Together churches, other houses of worship in Glencoe, and the surrounding community are invited. Come for lots of food, games, and fun for the whole family!

Otherwise - serve at Community Meals!

St. Gregory's once again has the opportunity to serve our neighbors in Waukegan at the Community Meals Soup Kitchen at Christ Church, Waukegan. We will be serving lunch inside for the first time since March 2020 so will need additional volunteers to help out THIS AFTERNOON! Contact Barb Schaper at 847-948-8989 to help.

Better Together Wednesday Gourmet Market this week @6pm

If you're looking for some fun this summer, join the BT partners this week at Everts Park in Highwood (111 North Avenue) for their Wednesday Gourmet Market! Bring a lawn chair and come enjoy the live music and conversation. There are food trucks and tents from the best local restaurants in Highwood. No need to RSVP: just show up! (We will plant a table in a good spot.) Contact Shelley if you have any questions!

Better Together 30-40s Singles Group

If you are single and interested in gathering for social events this summer, the group will be meeting at both of the upcoming Better Together events - the Pride Picnic later today @StEs, and also at the Wednesday Gourmet Market this Wednesday, June 28 @6pm! Contact Shelley (shelley@stgregoryschurch.org) or Claire (cgesker@comcast.net) to learn more and be notified of additional singles events this summer!

StGs Art Wall seeking new submissions!

As StGs is going through many transformations, it is helpful to remember that endings are also new beginnings. God moves in all of our changes and we'd like to honor and celebrate this on our Art Wall! Please submit a photograph of any type of art (sculpture, jewelry, paintings, lego creations, etc) that represents the theme: **New Beginnings**. Include a short blurb with your name (grade level and school if you are a child) and how your art represents the theme to shelley@stgregoryschurch.org. Casey will hang the pieces as they come in. Get your creative juices flowing! We would like to have the pieces hung in time for Bishop Paula's visit on July 16th so please submit by July 9.



Save the Date!

July 16 with Bishop Paula Clark

StGs is excited to host our Bishop Paula Clark for a visit on Sunday, July 16! Details to come, but mark your calendars now and plan to be there!

