



ST. GREGORY'S EPISCOPAL CHURCH

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

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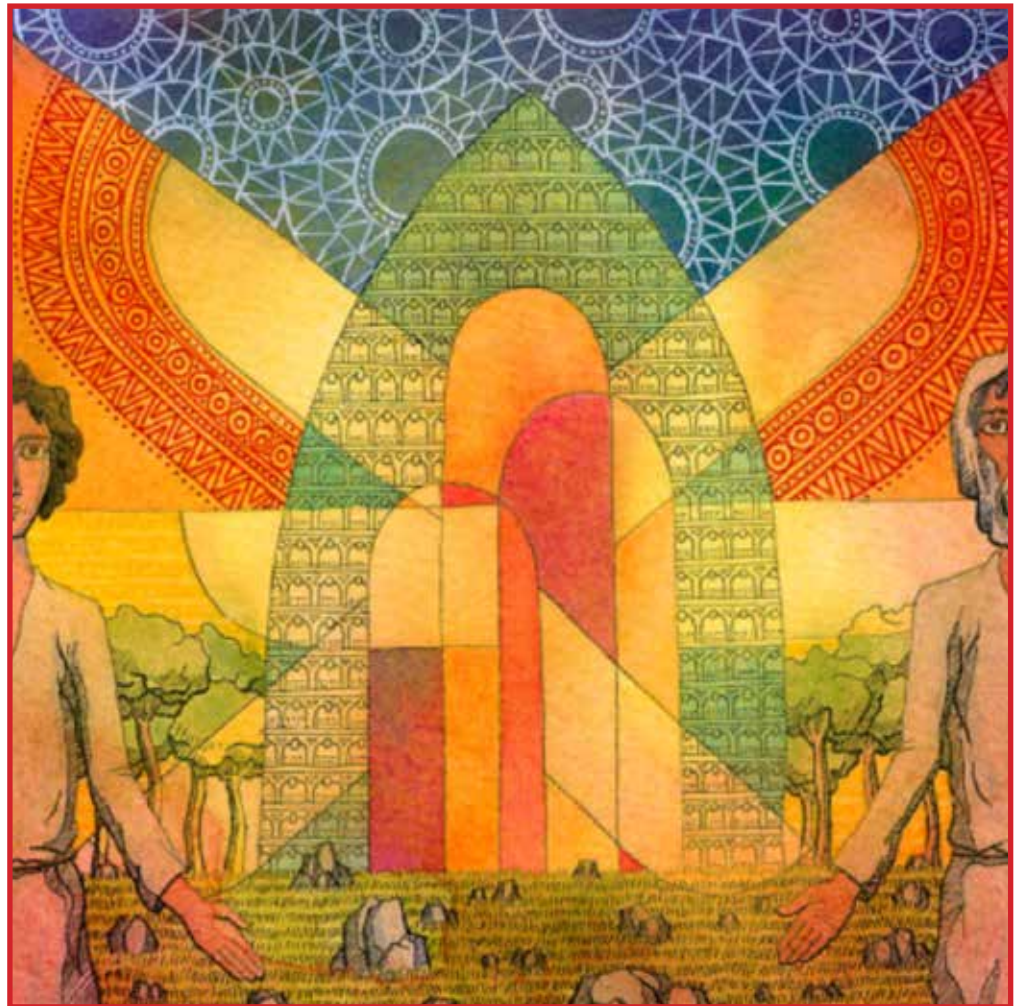
Wardens:
Susan Hitch-Zint, Jim Millspaugh

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

Pastoral Care Visitors:
Susie Dutcher, Fran Ingram,
Sudi Johnson, Marjie Koons,
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Vocalists:
Viki Rill, Kathryn Duncan,
Cameo Humes, Keanon Kyles

Third Sunday after Pentecost June 18, 2023 | 9:30am



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

www.StGsChurch.org

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Welcome to St Gregory's

If you are visiting, we invite you to take a Welcome Card from the pew holder, and if you are willing, fill it out and put it in the offering plate or give it to a greeter so that we might thank you for worshipping with us. All are truly welcome to participate in worship, and we believe our community is made stronger by your unique presence as we join in prayer and communion.

Our Worship

In the Episcopal Church, we often say that praying shapes believing, so how we worship in word and action shapes how we believe and respond to God. We are physical creatures made in God's image, and the physical nature of our worship helps us to connect more fully to God. Therefore, at St. Gregory's, we change our liturgy during each liturgical season to help us more fully embrace the theology and tone of the season.

Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. **All are invited to speak the bolded text aloud.** Some people choose to manifest prayers in physical ways to center their hearts and minds on God's presence in their lives and in the worship – we call these actions "manual acts," which are listed as follows throughout the bulletin:

(v) Bowing one's head at Jesus' name reminds us that Jesus is the King of Kings, ruling from a place of humility.

(+) There are several points during the liturgy, where many people cross themselves by touching their head, chest, and each shoulder (left then right) to remind themselves that God is in their head, heart, and in all of their actions in the world.

(+++) At the declaration of the Gospel, many people make the sign of the cross with their thumb on their forehead, lips, and heart as the Gospel is announced. This action is a prayer asking God's word to be in our minds, our words, and in our hearts.

Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters most to God.

A Note about the Season After Pentecost (Ordinary Time)

The Season after Pentecost is often called Ordinary Time, and this season connects the Paschal cycle (the death, resurrection, and ascension of Jesus) from the gift of the Holy Spirit to the celebration of the Second Coming when Christ comes in glory. As theologian Leo Mitchell says, it is "in these Sundays after Pentecost that we actually live – that is, in the period between the first and final coming (Advent); but in the liturgy, all of time, past, present, and future, is laid before us to be celebrated in the mystery of the liturgical year.

Though this is the season in which we live, and it spans the majority of our liturgical year, there is no such thing as an ordinary day when we are celebrating the sacraments of the risen Lord. The name "ordinary" comes from the tradition of numbering the assigned readings for these Sundays after Pentecost (thus: ordinal becomes ordinary). This season's assigned liturgical color is green, and the liturgy is celebrated without extreme penitence or glory as in other special seasons. At St. Gregory's, we change our liturgical practices periodically through this long season to explore the variety of ways in which we can experience the Holy Spirit in worship.



LITURGY OF THE WORD

We begin our worship by observing a period of quiet (begun and ended with the ringing of a bell) to slow ourselves and rest in God's presence.

The people stand, as they are able.

ENTRANCE HYMN

1 How won - drous and great thy works, God of praise!
 2 To na - tions of earth thy light shall be shown;

How just, King of saints, and true are thy ways!
 their wor - ship and vows shall come to thy throne:

O who shall not fear thee, and hon - or thy Name?
 thy truth and thy judg - ments shall spread all a - broad,

Thou on - ly art ho - ly, thou on - ly su - preme.
 till earth's ev - ery peo - ple con - fess thee their God.

We begin our worship by acknowledging our participation together in the Body of Christ. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.

THE COLLECT FOR PURITY

Blessed be the one, holy, and living God.

Glory to God for ever and ever. Amen.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **(v) Amen.**

CANTICLE OF GOD'S LOVE

Beloved, let us love one another, for love is of God.

Whoever does not love does not know God, for God is Love.

In this the love of God was revealed among us,

that God sent God's only Son into the world,

so that we might live through Jesus Christ. (v)

In this is love, not that we loved God but that God loved us

and sent the Son that sins might be forgiven.

Beloved, since God loved us so much,

We ought also to love one another.

For if we love one another, God abides in us,

and God's love will be perfected in us.



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.

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, **(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

GENESIS 18:1-15

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?" The Lord said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh"; for she was afraid. He said, "Oh yes, you did laugh."

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 116

First cantor, then all


In the presence of God's people I'll fulfill my vows to God.

*I love God, because God has heard the voice of my supplication,
because they have inclined their ear to me whenever I called upon them.
How shall I repay God for all the good things they have done for me?
I will lift up the cup of salvation and call upon the name of the Lord.*

In the presence of God's people I'll fulfill my vows to God.



Precious in the sight of God is the death of God's servants.
I am your servant; you have freed me from my bonds.
I will offer you the sacrifice of thanksgiving
and call up on the name of God, in the midst of you, O Jerusalem.
In the presence of God's people I'll fulfill my vows to God.

THE EPISTLE

ROMANS 5:1-8

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.

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

The Word of the Lord.
Thanks be to God.

The people stand, as they are able. Children are invited to join the procession in the aisle for the reading of the Gospel.

SEQUENCE HYMN



Cantor: Your words, Lord, are Spirit and life; you have the words of everlasting life!
Alleluia, alleluia, alleluia! Alleluia, alleluia, alleluia.

THE GOSPEL

MATTHEW 9:35-10:8

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 Holy Gospel of our Lord Jesus Christ, according to Matthew.
Glory to you, Lord Christ. (+++)

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest."

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him.



These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment.

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

The people sit.

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

SERMON

Max Smith, deacon

A period of quiet is observed to slow ourselves and rest in God's presence.

The people stand, as they are able.

NICENE CREED

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.

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ, (v) the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. 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

Creator God, by the mercies of your son our Lord, compel us to turn our hearts to his way of love, that we might follow him together as your faithful people. We pause, listen, and respond in prayer, saying Jesus, guide us in your way.

Jesus, your life, death, resurrection, and ascension inspire the church to continue in the apostles' teaching and fellowship. Guide your people to learn your Word, that we might see God's story unfolding in our midst.



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.

Let us respond to God and to one another in compassion, that we might live in unity and peace. We pray together,
Jesus, guide us in your way.

Light of the World, you taught us to worship in spirit and in truth. Lead us to joyfully lift our voices in thanks for the gifts we have been given, that the whole world might be united in the abundance of your love (prayers of gratitude). We pray together,
Jesus, guide us in your way.

Savior, you came into our midst that we might know life. Embolden us to go among those who are weary, burdened, sick, or imprisoned, that we might live like you, crossing the boundaries that divide rich from poor, sick from well, and sinner from saint. Empower us with your spirit of generosity, compassion, and selfless action that we may transform ourselves and the people in our midst (prayers of intercession). We pray together,
Jesus, guide us in your way.

Lamb of God, in your death you destroyed death and taught us the way to eternal life. Compel us to daily die to self and rest in your grace. May all who have died rest in peace and rise in glory (prayers for the dead). We pray together,
Jesus, guide us in your way.

The Presider offers the concluding collect.

Lord Jesus Christ, who gave your life for the life of all, we commit our lives to following you. Continually guide us in your way and draw us in to live as your beloved community in this age and in ages to come; for you live and reign with the Father and the Holy Spirit, one God, now and forever. **Amen.**

The people kneel, as they are able.

CONFESSION & ABSOLUTION

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. The priest declares to us the wonderful grace of God's promise of forgiveness, reconciliation, and the absolute remission of guilt.

Let us confess our sins against God and our neighbor.

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, 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, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life.
Amen.

THE PEACE

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 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

"Deep is the Love"

Words and music by Joseph Martin

*Come to the water, the ocean of grace. Deep is the love of the Lord.
 Rest on the sands of that beautiful place. Deep is the love of the Lord.
 Rejoice in the depths of his wonderful peace; come, let your faith be restored.
 Come to the water, the ocean of grace. Deep is the love of the Lord.
 Come to the water, refresh and restore. Deep is the love of the Lord.
 Horizons are glowing, and golden, the shore. Deep is the love of the Lord.
 For God has been faithful, his promises true. Love is our hope evermore.
 Come to the water, the ocean of grace. Deep is the love of the Lord.
 O the deep, deep love of Jesus, vast, unmeasured, boundless, free,
 Rolling as a mighty ocean in its fullness over me!
 Come to the water, to flourish and thrive. Deep is the love of the Lord.
 Come to the water, be fully alive. Deep is the love of the Lord.
 Oh this is the season to celebrate hope, serving in one accord.
 Come to the water, our source evermore, deep is the love of the Lord.
 Deep is the peace, deep is the grace, deep is the love of the Lord.*

HOLY COMMUNION FROM THE RESERVED SACRAMENT

The people stand, as they are able.

OFFERTORY HYMN

Glo - ry to God and praise and love be now and ev - er giv'n,
 by saints be - low and saints a - bove, the Church in earth and heav'n.

THE LITANY OF CONSECRATED GIFTS

We give thanks to you, O God, for all things good and beneficial to our bodies and souls.
We thank you, O God.
 For the Body and Blood of Christ, set here before us;
We thank you, O God.
 That you have brought us together in this place;
We thank you, O God.

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. When the service of a priest cannot be obtained, the bishop may authorize a deacon to distribute Holy Communion to the congregation from the reserved Sacrament.



That your eternal Word was made flesh for us;
We thank you, O God.

For Christ's life and ministry, death and resurrection;
We thank you, O God.

That you fill our lives with grace and grant us a pledge of our eternal inheritance;
We thank you, O God.

We pray, therefore, in the words our Savior Christ has taught us...

**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 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.

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 return to your seat.

Anyone who has not been baptized, or for other reasons desires to receive a blessing instead of Communion is invited to come forward, and cross your arms over your chest to indicate your desire for a blessing. If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service.

COMMUNION HYMN

1 O Ho - ly Spi - rit, by whose breath life ris - es
 4 Flood our dull sens - es with your light; in mu - tual
 5 From in - ner strife grant us re - lease; turn na - tions
 6 Praise to the Fa - ther, Christ, his Word, and to the

1 vi - brant out of death; come to cre - ate,
 4 love our hearts u - nite. Your power the whole
 5 to the ways of peace. To ful - ler life
 6 Spi - rit: God the Lord, to whom all ho -

1 re - new, in - spire; come, kin - dle in our hearts your fire.
 4 cre - a - tion fills; con - firm our weak, un - cer - tain wills.
 5 your peo - ple bring that as one bo - dy we may sing:
 6 nor, glo - ry be both now and for e - ter - ni - ty.



COMMUNION HYMN

"Down in the River to Pray"

Please sing along!

**As I went down in the river to pray, studyin' about that good old way
and who shall wear the starry crown. Good Lord, show me the way.
O sisters, let's go down, let's go down, come on down.
O sisters, let's go down, down in the river to pray.**

vs2: O brothers...

vs5: O sinners...

vs3: O fathers...

vs6: O children...

vs4: O mothers...

PRAYER FOR SPIRITUAL COMMUNION *(for those worshipping remotely)*

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

SENDING OF EUCHARISTIC VISITORS *(when appropriate)*

We send you out to share Communion this week.

May you carry the prayers of all of us as you take this sacrament of Christ's presence.

May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ. **(v) Amen.**

The people stand, as they are able.

POST-COMMUNION PRAYER

Let us pray.

**Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Child our Savior Jesus Christ, (v)
and you have fed us with spiritual food
in the Sacrament of Christ's Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you with gladness and singleness of heart;
through Christ our Lord. (v) Amen.**

The people sit.

ANNOUNCEMENTS

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.



BLESSING

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.
And the blessing of God Almighty: Father, Son, and Holy Spirit, (+) be upon us,
and those we love, and those for whom we pray this day and forever more. **Amen.**

EXIT HYMN

Lord, you give the great com - mis - sion: "Heal the sick and
Lord, you bless with words as - sur - ing: "I am with you
preach the word." Lest the Church ne - glect its mis - sion
to the end." Faith and hope and love re - stor - ing,
and the Gos - pel go un - heard, help us wit - ness to your
may we serve as you in - tend, and, a - mid the cares that
pur - pose with re - newed in - te - gri - ty; with the Spi - rit's
claim us, hold in mind e - ter - ni - ty: with the Spi - rit's
gifts em - power us for the work of min - is - try.

Having heard the Gospel and having been fed at communion, the final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all he had commanded. And so we are sent out into the world to proclaim the Good News and be Christ's hands and feet on earth.

The Deacon dismisses the people, and the people respond,

Thanks be to God. Alleluia, Alleluia!



Coffee hour - thank you!

Thank you to Alex and Vinita Thomas, Jon and Susie Dutcher, and Debbie Kinjo for making coffee hour a success! If you'd like to help host future coffee hours, you can sign up via the link in the newsletter or by putting your name down on the signup on the vestry bulletin board in the main hallway. Contact our coffee hour committee, Debbie or Sharon (debbie.kinjo@gmail.com, slgamer@comcast.net) for more info!

Next Sunday will be Senior Sunday & Pride Sunday!

During the service: We have three graduates who will be sharing some thoughts during sermon time. Our gifts of study Bibles will be in Founders' Hall for the next three Sundays for you to mark your favorite passages. You can also drop congratulations cards in the basket next to the Bibles. You can also email Shelley at shelley@stgregoryschurch.org with your favorite Bible passage and a personal message to each student. She will print them and put them in the Bible before we present them on June 25. Our seniors are: Sarah Regalado, Gabriella Rodriguez, and Andy Seilheimer.

After the service: head to St Elisabeth in Glencoe (let us know if you need a ride) for the annual 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!



Also next Sunday: Community Meals!

St. Gregory's will once again have 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. Contact Barb Schaper at bschaper7@aol.com or 847-948-8989 to help.

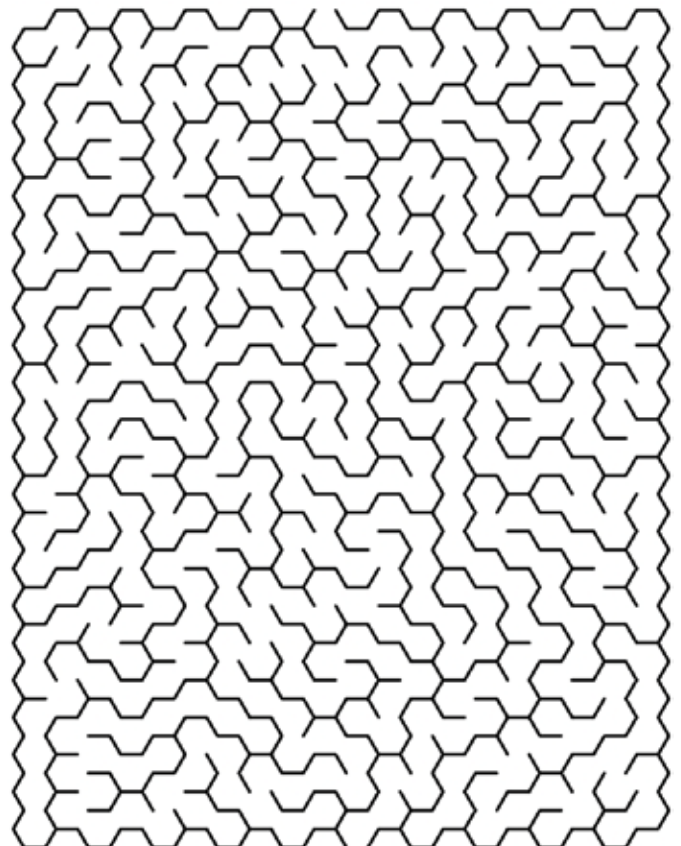


Save the Date!

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!

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



ABRAHAM
MAMRE
OAKS
TENT
SERVANT

WATER
BREAD
REFRESH
MEASURES
FLOUR

CAKES
CALF
CURDS
MILK
SARAH

SON
LAUGHED
PLEASURE
WONDERFUL
SEASON