



ST. GREGORY'S EPISCOPAL CHURCH

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

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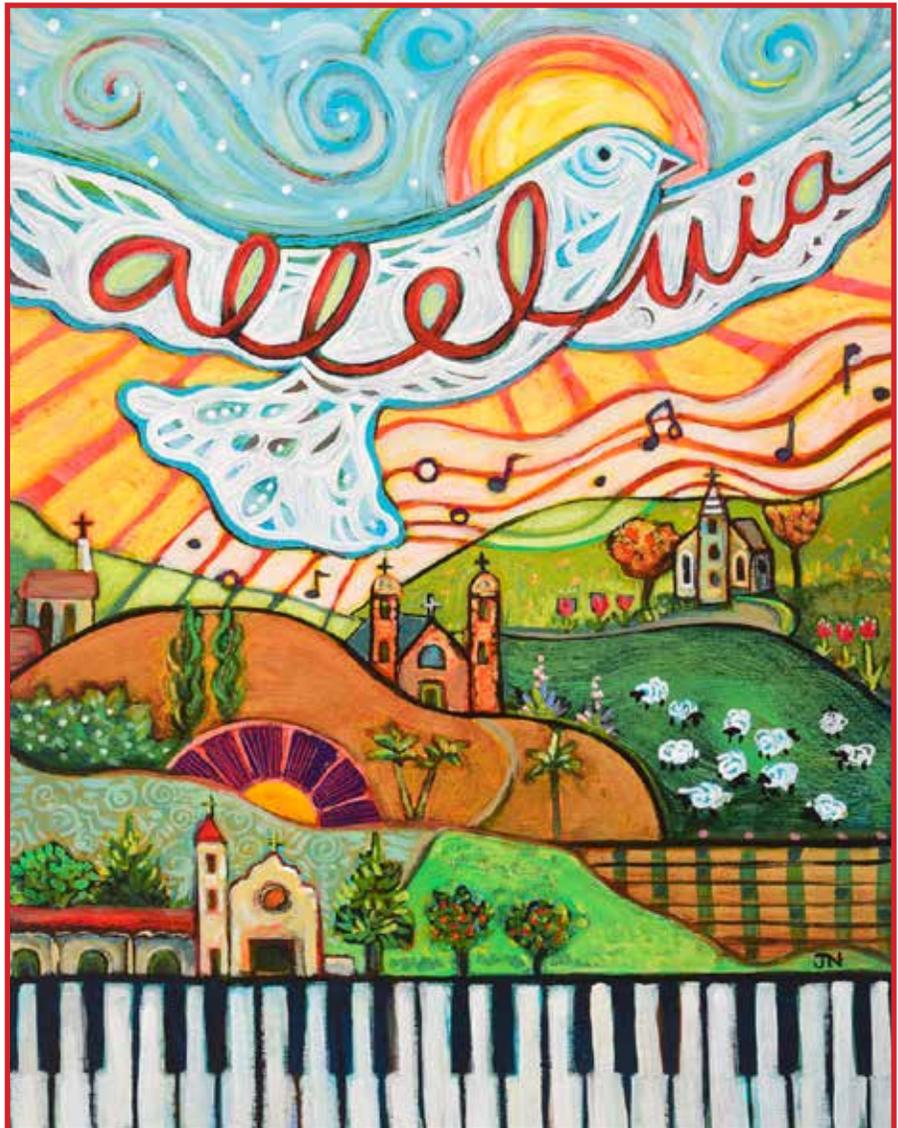
Wardens:
Susan Zint, Jim Millspaugh

Vestry:
Sarah Kettlewell, Don Kiva,
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

The Third Sunday after Pentecost June 26, 2022 | 9:30am



St. Gregory's Episcopal Church
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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 halfway through this long season to explore the variety of ways in which we can experience the Holy Spirit in worship.



THE WORD OF GOD

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. All are invited to speak the bolded text aloud.

ENTRANCE HYMN

"I'll Be There"

Words and music by Berry Gordy, Hal Davis,
Willie Hutch, and Bob West

This is often heard as a love ballad, but the text is beautiful to imagine in God's voice. "Where there is love, I'll be there. Just call my name, and I'll be there." 1 John 4:8 tells us, "Whoever does not love does not know God, for God is love." Matthew 7:7-8 also reads, "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened."

Please sing along!

**You and I must make a pact, we must bring salvation back.
Where there is love, I'll be there.
I'll reach out my hand to you, I'll have faith in all you do.
Just call my name, and I'll be there.
I'll be there to comfort you, build my world of dreams around you,
I'm so glad I found you.
I'll be there with a love so strong; be your strength, you know that I'll keep hangin' on.
Let me fill your heart with joy and laughter, togetherness is all I'm after.
Just call my name, and I'll be there.
I'll be there, I'll be there: just call my name, and I'll be there.
I'll reach out to protect you with an unselfish love that respects you.
Just call my name, and I'll be there.**

We begin our worship by gathering together as the body of Christ, and acknowledging our participation together in the Body of Christ. The Presider invites us to praise God together. 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 his only Son into the world,
so that we might live through Jesus Christ.
In this is love, not that we loved God but that God loved us
and sent his 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.

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. 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

1 KINGS 19:15-16, 19-21

The Lord said to Elijah, "Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place."

So he set out from there, and found Elisha son of Shaphat, who was plowing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elijah passed by him and threw his mantle over him. He left the oxen, ran after Elijah, and said, "Let me kiss my father and my mother, and then I will follow you." Then Elijah said to him, "Go back again; for what have I done to you?" He returned from following him, took the yoke of oxen, and slaughtered them; using the equipment from the oxen, he boiled their flesh, and gave it to the people, and they ate. Then he set out and followed Elijah, and became his servant.

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 16

- 1 Protect me, O God, for I take refuge in you; I have said to the Lord, "You are my Lord, my good above all other."
- 2 All my delight is upon the godly that are in the land, upon those who are noble among the people.**
- 3 But those who run after other gods shall have their troubles multiplied.
- 4 Their libations of blood I will not offer, nor take the names of their gods upon my lips.**
- 5 O Lord, you are my portion and my cup; it is you who uphold my lot.
- 6 My boundaries enclose a pleasant land; indeed, I have a goodly heritage.**
- 7 I will bless the Lord who gives me counsel; my heart teaches me, night after night.
- 8 I have set the Lord always before me; because he is at my right hand I shall not fall.**



9 My heart, therefore, is glad, and my spirit rejoices;
my body also shall rest in hope.

**10 For you will not abandon me to the grave,
nor let your holy one see the Pit.**

11 You will show me the path of life;
in your presence there is fullness of joy,
and in your right hand are pleasures for evermore.

THE EPISTLE

GALATIANS 5:1,13-25

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another.

Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

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 ANTHEM

"I Will Follow You"

Words and music by Arthur Altman, Norman Gimbel,
Jacques Plante, Del Roman, and J.W. Stole

You might know this song from Little Peggy March, or even from Sister Act, but this more contemplative version of it brings today's gospel reading into a new light. How do we follow Jesus' example of love without limits, without exception, regardless of race or creed or identity or orientation?

*I will follow you, follow you wherever you may go.
There isn't an ocean too deep,
A mountain so high it can keep, keep me away from my love.
I love you, I love you, I love you,
Where you go I'll follow, I'll follow, I'll follow,
You'll always be my true love, my true love, my true love - forever.*

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.



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

LUKE 9:51-62

The Holy Gospel of our Savior Jesus Christ, (v) according to Luke.
Glory to you, Lord Christ. (++++)

When the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" But he turned and rebuked them. Then they went on to another village.

As they were going along the road, someone said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, first let me go and bury my father." But Jesus said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the kingdom of God."

The Gospel of our Savior.
Praise to you, Lord Christ.

*I will follow you, ever since you touched my hand, I knew
Near you I always must be, nothing can keep you from me, you are my destiny.
I love you, I love you, I love you,
I love you, I love you, I love you,
Where you go I'll follow, I'll follow, I'll follow,
You'll always be my true love, my true love, my true love - forever.
I will follow you, follow you wherever you may go.
There isn't an ocean too deep,
A mountain so high it can keep, keep me away from my love.*

The people sit.

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

SENIOR REFLECTIONS

Chloe Polzin & Celeste Rodriguez

A period of quiet (begun and ended with the ringing of a bell) is observed to slow ourselves and rest in God's presence.

The people stand, as they are able.



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.

NICENE CREED

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

Grant us courage and good companions, humor and humility. We are thankful for this gathering, for the joys of life, for faithful friends and unexpected surprises (prayers of joy and gratitude). O God of abundant love and mercy,
Hear our prayer.

We pray for your mission in our communities and throughout the world. Open our eyes to see you at work in people, policies, and places. Open the hearts of leaders of all communities and nations to be filled with your peace and love. O God of abundant love and mercy,
Hear our prayer.

Many among us are hurting in ways that are known and in ways that are unknown to us. We pray for all who suffer and for those who care for them with skill and compassion (prayers for the sick, sad, lonely, and afraid). O God of abundant love and mercy,
Hear our prayer.

We pray for those who have died and are now in their eternal home with you and the hosts of heaven (prayers for those who have died, those who are dying, and those who are mourning). O God of abundant love and mercy,
Hear our prayer.

The Priest will offer a concluding collect.



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.

CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor.

Silence will be kept.

**Most merciful God,
we confess that we have sinned against you in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of our Savior Jesus Christ, have mercy on us and forgive us;
that we may delight in your will, and walk in your ways, to the glory of your Name.
Amen.**

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

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

God has been assigned epithets of all kinds throughout history - God is Omnipotent and God is the Judge, God is the King of Kings, and the King of Glory. What then, does it mean to call God the King of Love?

Please sing along!

**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 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.

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

All praise and thanks to God the Fa - ther now be giv - en, the Son, and him who
 reigns with them in high - est hea - ven, e - ter - nal Tri - une God, whom
 earth and heav'n a - dore; for thus it was, is now, and shall be, ev - er - more.

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 right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever say this hymn to proclaim the glory of your Name:

**Holy, holy, holy Lord, God of power and might,
 heaven and earth are full of your glory.
 Hosanna in the highest.
 Blessed is the one who comes in the name of the Lord.
 Hosanna in the highest.**

Holy and gracious God: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all. Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

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.



Therefore we proclaim the mystery of faith:

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

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, 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 Presider breaks the consecrated Bread.

Christ our Passover is sacrificed for us;
Therefore let us keep the feast.

INVITATION

All are welcome at the Lord's table. Baptized Christians, regardless of denomination or age, are invited to receive Holy Communion. Gluten-free bread is available; please ask the clergy. Receiving the bread only is full communion in the body of Christ, so if you choose to not receive the wine, you may cross your arms over your chest as you pass the Eucharistic Minister, or take a cup of consecrated juice.

To receive communion, hold out your hands and you will be given the bread. Then take a cup of wine or juice from the Eucharistic Minister, move to the next tray, consume the bread and wine there, put the empty cup in the tray, and replace your mask before returning to your seat.

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

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.



COMMUNION ANTHEM

"The Human Heart"
Words and music by Lynn Ahrens
and Stephen Flaherty

This song tells us that the whole human race - generations long ago and generations yet to come - are part of the human heart. If this is true, and if indeed "through your love you'll live forever," how does that change the way we interact with each other? Would we be more prone to err on the side of love instead of judgment?

*The courage of a dreamer, the innocence of youth,
The failures and the foolishness that lead us to the truth;
The hopes that make us happy, the hopes that don't come true;
And all the love there ever was, I see this all in you:
You are part of the human heart.
You are part of all who took the journey and managed to endure,
The ones who knew such tenderness, the ones who felt so sure;
The ones who came before you, and others yet to come,
And those who you will teach it to, and those you learned it from:
You are part of the human heart.
This is the gift I give: through your love you'll live forever.*

COMMUNION HYMN

"Stand By Me"
Words and music by Ben E. King,
Mike Stoller, and Jerry Leiber

This particular arrangement of "Stand by Me" by Ben E. King was written specifically for the Kingdom Choir to be sung at the Royal Wedding in 2018. While it has become a popular wedding tune, it first rose to significance during the Civil Rights movement, and has been used ever since as a rallying cry for marginalized groups. It reminds us that even when the world seems at its bleakest, we can both survive and thrive when we stand by each other. What does that mean in the context of standing shoulder to shoulder with each other to receive Communion?

Please sing along!

**When the night has come and the land is dark
And the moon is the only light we see,
No, I won't be afraid, just as long as you stand by me.
So darling, darling, stand by me, stand by me.
If the sky that we look upon should tumble and fall,
Or the mountains should crumble to the sea,
I won't cry, no, I won't shed a tear, just as long as you stand by me.
So darling, darling, stand by me, stand by me.
Whenever you're in trouble, won't you stand by me, stand by me.**



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.

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.

Let us pray.

Eternal God, you have graciously accepted us as living members of 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 Savior. (v) Amen.

The people sit.

ANNOUNCEMENTS

The people stand, as they are able.

BLESSING

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

"Seasons of Love"

Words and music by Jonathan Larson

Individual songs in musical theater often are intended to both delve into the emotional state of a character as well as advance the plot. But separating a song from that context and placing it within our Sunday liturgy leaves us free to interpret each in an entirely new way. Ecclesiastes 3 reminds us that "for everything there is a season, and a time for every matter under heaven." How do we choose to measure our lives? What would it look like if, in all things, we measured our lives purely in love?

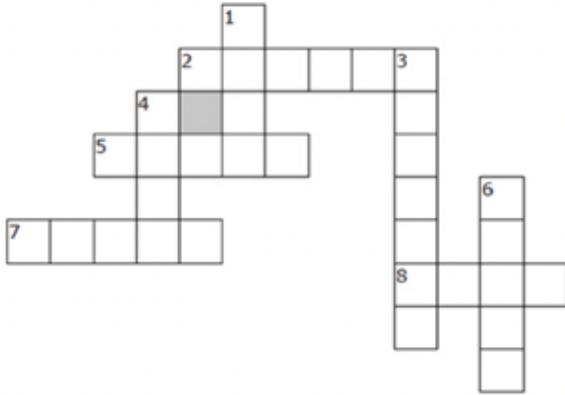
Please sing along!

**Five hundred, twenty-five thousand, six hundred minutes,
Five hundred, twenty-five thousand moments so dear.
Five hundred, twenty-five thousand, six hundred minutes,
How do you measure, measure a year?
In daylights, in sunsets, in midnights, in cups of coffee,
In inches, in miles, in laughter, in strife,
In five hundred, twenty-five thousand, six hundred minutes,
How do you measure a year in the life?
How about love?
Measure in love: seasons of love!
Five hundred, twenty-five thousand, six hundred minutes,
Five hundred, twenty-five thousand journeys to plan.
Five hundred, twenty-five thousand, six hundred minutes,
How do you measure the life of a woman or a man?
In truth that she learned, or in times that he cried,
In bridges he burned, or the way that she died?
It's time now to sing out, though the story never ends,
Let's celebrate, remember a year in the life of friends.
Remember the love!
Measure your life in love: seasons of love!**

The 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.



ACROSS

- 2. To walk behind someone
- 5. Animals similar to dogs with a long, bushy tail
- 7. Creatures with feathers and wings, usually able to fly
- 8. A home for birds

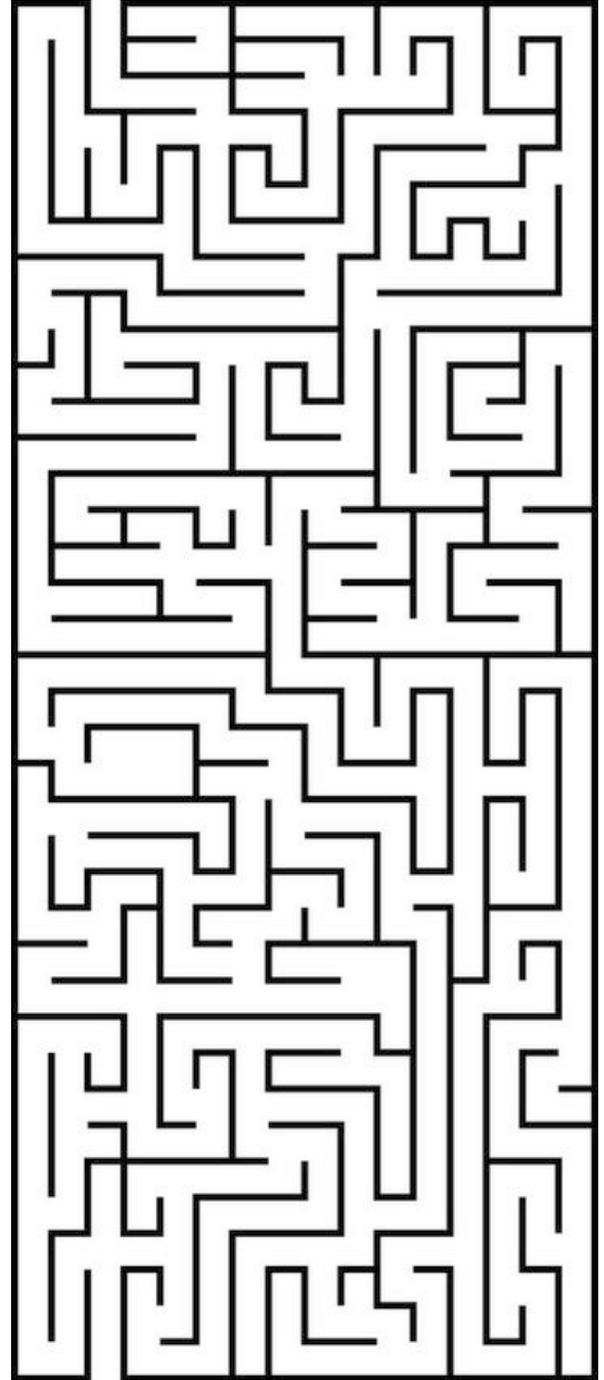
DOWN

- 1. An opening in the ground where an animal might live
- 3. Traveling on foot
- 4. A pathway for vehicles, people, and animals
- 6. The Son of God

BIRDS	NEST	WALKING	FOXES
JESUS	FOLLOW	ROAD	HOLE

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

BIRDS	AIR	FOXES	MAN	JESUS
ROAD	SON	HEAD	HOLES	PLACE
MAN	FOLLOW	LAY	WALKING	NESTS





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

1. 8-22-2-18-12 _____
2. 21-22-2 _____
3. 19-21-25 _____
4. 12-15-25 _____
5. 26-5-21-18 _____
6. 25-5-12-9-12 _____
7. 14-15-20-5-12 _____
8. 26-15-1-5-12 _____

SON	HOLES	HEAD	BIRDS
MAN	FOXES	AIR	NESTS





THIS AFTERNOON: Better Together Pride Picnic!
Head to St Elisabeth (556 Vernon Ave, Glencoe) for a picnic
with our collaboration congregations!



PUT THESE ON YOUR CALENDAR...

- **Thurs, June 30 & Sat, July 2:** Youth summer study with Anne and Shelley, Cafe De'Oro at 4pm
- **Sunday, July 10:** picnic at Independence Grove with games and crafts and food, oh my! Kids, bring your white canvas tennis shoes to paint!
- **Saturday, July 16:** We have a service trip planned to Feed My Starving Children in Libertyville from 2-3:45pm. We have 25 slots reserved - please RSVP quickly to Shelley by July 1!
- **Thursday, July 28:** Youth summer study, Cafe De'Oro at 4pm
- **Sunday, August 14:** Mass on the Grass, featuring Jim Swager's amazing band, Power Chord! Details to come.
- **Sunday, August 28:** Chicago Dogs baseball game in Rosemont at 3pm



Chloe Polzin (*she/her*)

Will be attending University of St. Andrews in Scotland to study chemistry and play water polo



Celeste Rodriguez (*they/them*)

Will be attending Wellesley College in Massachusetts to study neuroscience