



ST. GREGORY'S EPISCOPAL CHURCH

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

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Sudi Johnson, Jill Polzin,

Butler Sharpe, Val Seilheimer

Pastoral Care Visitors:

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Sudi Johnson, Marjie Koons,

Val Seilheimer, Cissy Singleton

Vocalists:

Viki Rill, Kathryn Duncan,

Cameo Humes, Keanon Kyles

Trinity Sunday

June 12, 2022 | 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 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.

Guest priest: The Rev. Kristin Saylor currently serves as the rector of St. Lawrence Episcopal Church in Libertyville. A Midwesterner by birth and at heart, Kristin grew up in Milwaukee and received her undergraduate degree from the University of Wisconsin-Madison. She is a graduate of the Virginia Theological Seminary. Joining her on this chapter of life's adventure are her husband, Kyle Oliver (also an Episcopal priest and proud Midwesterner!), and their one year-old daughter, Fiona. Kyle is finishing a doctoral dissertation in educational media. In Kristin's not so abundant free time, she is an avid triathlete and enjoys finding new places to swim, bike and run around Libertyville.



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

1. I bind un - to my - self to - day the strong Name
of the Trin - i - ty, by in - vo - ca - tion
of the same, the Three in One, and One in Three.

*6. Christ be with me, Christ with - in me, Christ be - hind me,
Christ be - neath me, Christ a - bove me, Christ in qui - et,
Christ be - fore me, Christ be - side me, Christ to
Christ in dan - ger, Christ in hearts of all that
win me, Christ to com - fort and re - store me,
love me, Christ in mouth of friend and stran - ger.

7. I bind un - to my - self the Name, the strong Name
of the Trin - i - ty, by in - vo - ca - tion
of the same, the Three in One, and One in Three.
Of whom all na - ture hath cre - a - tion, e - ter - nal
Fa - ther, Spi - rit, Word: praise to the Lord of
my sal - va - tion, sal - va - tion is of Christ the Lord.



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. **Amen.**

GLORIA

Glo - ry to you, Lord God of our fa - thers; you are wor - thy of praise;
 glo - ry to you. Glo - ry to you for the ra - di - ance of your ho - ly Name; we will
 praise you and high - ly ex - alt you for ev - er. Glo - ry to you in the splendor of your
 tem - ple; on the throne of your ma - jes - ty, glo - ry to you. Glo - ry to you,
 seat - ed be - tween the che - ru - bim; we will praise you and high - ly ex - alt you for - ev - er.
 Glo - ry to you, be - hold - ing the depths; in the
 Glo - ry to you, be - hold - ing the depths; in the high vault of heav - en,
 high vault of heav - en. Glo - ry to you, Fa - ther, Son, and
 glo - ry to you. Glo - ry to you, Fa - ther, Son, and Ho - ly
 Ho - ly Spi - rit; we will high - ly ex - alt you, glo - ry to you!
 Spi - rit; we will praise you and high - ly ex - alt you for ev - er.



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 and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, 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

PROVERBS 8:1-4, 22-31

Does not wisdom call,
and does not understanding raise her voice?
On the heights, beside the way,
at the crossroads she takes her stand;
beside the gates in front of the town,
at the entrance of the portals she cries out:
"To you, O people, I call,
and my cry is to all that live.
The Lord created me at the beginning of his work,
the first of his acts of long ago.
Ages ago I was set up,
at the first, before the beginning of the earth.
When there were no depths I was brought forth,
when there were no springs abounding with water.
Before the mountains had been shaped,
before the hills, I was brought forth--
when he had not yet made earth and fields,
or the world's first bits of soil.
When he established the heavens, I was there,
when he drew a circle on the face of the deep,
when he made firm the skies above,
when he established the fountains of the deep,
when he assigned to the sea its limit,
so that the waters might not transgress his command,
when he marked out the foundations of the earth,
then I was beside him, like a master worker;
and I was daily his delight,
rejoicing before him always,
rejoicing in his inhabited world
and delighting in the human race."

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 8

First cantor, then all

O Lord we ex - alt your name in all the world!

Out of the mouths of infants and children your majesty is praised above the heavens. You have set up a stronghold against your adversaries, to quell the enemy and the avenger.
O Lord we exalt your Name in all the world!

When I consider the work of your hands, the moon and the stars you have set in their courses, What is man that you should be mindful of him? The son of man that you should seek him out?

O Lord we exalt your Name in all the world!

You give him mastery over the works of your hands; you put all things under his feet: Even the wild beasts of the field, the fish of the sea, And whatsoever walks in the paths of the sea.

O Lord we exalt your Name in all the world!

THE EPISTLE

ROMANS 5:1-5

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.

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 (verse 1-2 before the gospel, verse 3 after)

Come, thou al-might-y King, help us thy Name to sing, help us to praise. Fa-ther whose
Come, ho - ly Com-fort - er, thy sa - cred wit - ness bear in this glad hour: thou, who al -
To Thee, great One in Three, the high-est prais - es be, hence ev - er - more; thy sov-ereign
love un-known all things cre - a - ted own, build in our hearts thy throne, An-cient of Days.
might-y art, now rule in ev - ery heart, and ne'er from us de - part, Spi - rit of power.
ma - jes - ty may we in glo - ry see, and to e - ter - ni - ty love and a - dore.



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

In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual.

THE GOSPEL

JOHN 16:12-15

from The Inclusive Bible translation, used with permission from Bishop Knudsen

The Holy Gospel of our Savior Jesus Christ, **(v)** according to John.

Glorify to you, Lord Christ. (+++)

I have much more to tell you, but you can't bear to hear it now. When the Spirit of truth comes, she will guide you into all truth. She won't speak on her own initiative; rather, she'll speak only what she hears, and she'll announce to you things that are yet to come. In doing this, the Spirit will give glory to me, for she will take what is mine and reveal it to you. Everything that Abba God has belongs to me. This is why I said that the Spirit will take what is mine and reveal it to you.

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

The people sit.

SERMON

The Rev. Kristin Saylor, Rector of St. Lawrence

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.

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.

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.

**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, 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

"Holy Spirit, Living Breath of God"
by Keith Getty and Stuart Townend, arr. Lloyd Larson

*Holy Spirit, living Breath of God, breathe new life into my willing soul.
Bring the presence of the risen Lord to renew my heart and make me whole.
Cause your Word to come alive in me; give me faith for what I cannot see.
Teach me gentleness and purity; Holy Spirit, breathe new life in me.
Holy Spirit, come alive within; may your joy be seen in all I do.
Love enough to cover every sin in each thought and deed and attitude.
Kindness to the greatest and the least; gentleness that sows the path of peace.
Turn my striving into works of grace. Breath of God, show Christ in all I do.
Holy Spirit, from creation's birth, giving life to all that God has made.
Show your power once again on earth, cause your church to hunger for your ways.
Let the fragrance of our prayers arise; lead us on the road of sacrifice,
That in unity the face of Christ will be clear for all the world to see.
Holy Spirit, breathe new life in me.*

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 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 Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today.



As Episcopalians, the Eucharist is the principal act of worship, in which we always have a full proclamation of the heart of the Gospel. Celebrating Eucharist is something we do together, so we all take part in the prayers.

THE GREAT THANKSGIVING

The people stand as they are able.

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 sing this hymn to proclaim the glory of your Name:

SANCTUS

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.

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

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."

Therefore we proclaim the mystery of faith:

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



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 sing this with enthusiasm!

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.



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 FRACTION

The Presider breaks the consecrated Bread.



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 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 HYMN



1 O Ho - ly Spi - rit, by whose breath life ris - es
 2 You are the seek - er's sure re - source, of burn - ing
 3 In you God's en - er - gy is shown, to us your
 4 Flood our dull sens - es with your light; in mu - tual



1 vi - brant out of death; come to cre - ate,
 2 love the liv - ing source, pro - tec - tor in
 3 var - ied gifts make known. Teach us to speak,
 4 love our hearts u - nite. Your power the whole



1 re - new, in - spire; come, kin - dle in our hearts your fire.
 2 the midst of strife, the giv - er and the Lord of life.
 3 teach us to hear; yours is the tongue and yours the ear.
 4 cre - a - tion fills; con - firm our weak, un - cer - tain wills.

COMMUNION HYMN



1 Ho - ly God, we praise thy Name, Lord of all, we bow be - fore thee;
 2 Hark, the loud ce - les - tial hymn an - gel choirs a - bove are rais - ing;
 3 Lo, the a - po - sto - lic train join, thy sa - cred Name to hal - low;
 4 Ho - ly Fa - ther, ho - ly Son, Ho - ly Spi - rit, Three we name thee,
 *5 Christ, thou art our glo - rious King, Son of God en - throned in splen - dor;



1 all on earth thy scep - ter claim, all in heaven a - bove a - dore thee;
 2 cher - u - bim and ser - a - phim, in un - ceas - ing cho - rus prais - ing,
 3 pro - phets swell the loud re - frain, and the white - robed mar - tyrs fol - low;
 4 while in es - sence on - ly One, un - di - vi - ded God we claim thee;
 5 but de - liv - er - ance to bring thou all hon - ors didst sur - ren - der,



1 in - fi - nite thy vast do - main, ev - er - last - ing is thy reign.
 2 fill the heavens with sweet ac - cord: ho - ly, ho - ly, ho - ly Lord!
 3 and, from morn till set of sun, through the Church the song goes on.
 4 then, a - dor - ing, bend the knee and con - fess the mys - ter - y.
 5 and wast of a vir - gin born hum - bly on that bless - ed morn.



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.**

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.

ANNOUNCEMENTS

BLESSING

The people stand, as they are able.

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.

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 (verses 1, 3, 4)

1 Ho - ly, ho - ly, ho - ly! Lord — God Al - might - y!
 *2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
 3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
 4 Ho - ly, ho - ly, ho - ly! Lord — God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
 cast - ing down their gold - en crowns a - round the glass - y sea;
 though the sin - ful hu - man eye thy glo - ry may not see,
 All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.
 which wert, and art, and ev - er - more shalt be.
 per - fect in power, in love, and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty.

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!



FREE Women's Self-Defense Class TODAY @5pm

Join us at for a free women's self-defense class from Premier Martial Arts. We're planning a fun dinner at Fat Rosies in Lincolnshire after (sitting outside under a tent), so come join us!

Senior Sunday is Sunday, June 26

Please join us as we celebrate our two graduating seniors: Celeste Rodriguez and Chloe Polzin. We have purchased beautiful study Bibles to give them and would like to include personalized bookmarks from parishioners with their favorite Bible verses on them. Please send your verse and/or a story about why it is special to you to Casey at sexton@stgregoryschurch.org and Casey will create the bookmark from you. If you'd just like to include a handwritten note, you can drop those off in Shelley's mailbox at the church. Deadline for bookmark submissions is July 12.

Better Together Summer Fun!

We have several summer activities planned with our collaborative neighbor congregations, so put the following on your calendars and keep an eye out for more details:

- Sun, June 26 - Pride Sunday picnic at St Elisabeth at 11:30am - wear your rainbows!
- Sunday, July 10 - picnic at Independence Grove with games and crafts and food, oh my!
- Sunday, August 28 - Chicago Dogs baseball game in Rosemont at 3pm

Youth Summer Study - Thurs, June 16 @4pm

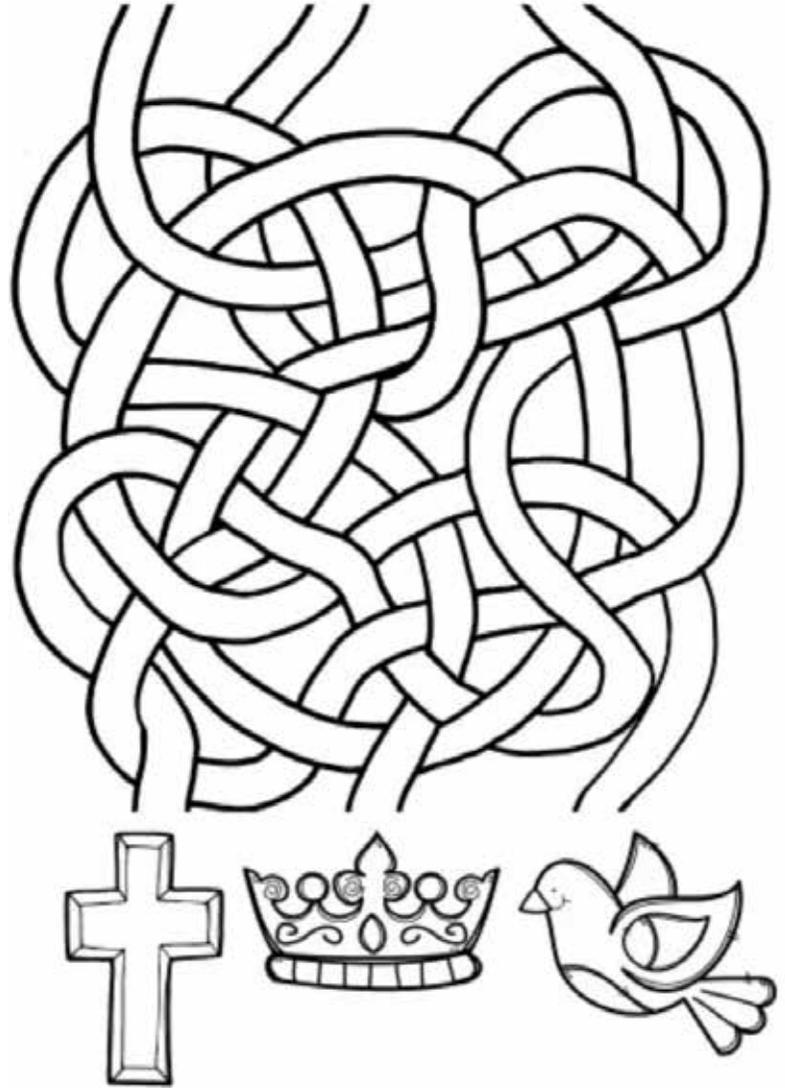
Youth 6th grade and higher are invited to a summer study of the Lord's Prayer, conversation, and ice cream with Shelley and Anne. First one is Thurs, June 16 at Café De'Oro at 4pm!





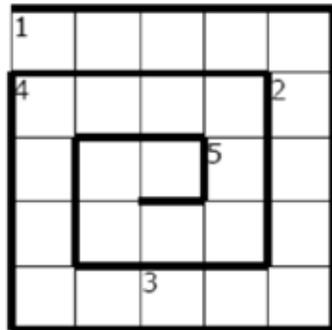
P O T F N Z D D O G W F Y K Y
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 H S X W H O P H W C H R T W A
 E P J U M S Q Y W F L Y Z F H
 A Q N U Y Y F A S G M Q W F Y

God Jesus Holy Spirit



COME
BELONG
SPEAK
TRUTH
GUIDE
FATHER

MORE
SPIRIT
BEAR
HEARS
GLORY
KNOWN



- 1. To show the way by leading, directing, or advising
- 2. To express your thoughts, opinions, or emotions orally
- 3. A statement proven to be or accepted as being true
- 4. To receive a sound using your ears
- 5. God coming to us without human body; The Holy _____.

truth Spirit speak guide hear