



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

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

The Fifth Sunday after Pentecost July 10, 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.

Blessed be the one, holy, and living God.

Glory to God for ever and ever. Amen.

Let us pray.

Gracious God, the news of this week has ripped our hearts and torn our souls.

We are walking through the valley of the shadow of death.

In the depths of pain and anger, we gather before you,

O God, our rock and our refuge.

You are our only comfort.

You are our only hope.

Merciful God, you know the depth of our suffering.

We have only begun to mourn those we have lost.

Katherine Goldstein

Irina McCarthy

Kevin McCarthy

Jacquelyn Sundheim

Stephen Straus

Nicolas Toledo-Zaragoza

The unnamed seventh victim

Uphold all those who love them, we pray.

Silence will be kept.

The Lord be with you.

And also with you.

Let us pray.

Faithful God, surround us with your everlasting arms.

Hear our cries of despair, heed our calls for justice, and do not let us lose hope, in the name of Jesus Christ, our Savior, **(v)** we pray. **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.

The people sit.

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.



We follow a three-year cycle of readings called a Lectionary. These are lessons being heard in congregations from many denominations throughout the world on this day. The first reading is from the Hebrew Scriptures, which tell us the story of God's love and faithfulness to God's people from the beginning of time to just before Christ.

The 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.

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.

FIRST READING

DEUTERONOMY 30:9-14

Moses said to the people of Israel, "The Lord your God will make you abundantly prosperous in all your undertakings, in the fruit of your body, in the fruit of your livestock, and in the fruit of your soil. For the Lord will again take delight in prospering you, just as he delighted in prospering your ancestors, when you obey the Lord your God by observing his commandments and decrees that are written in this book of the law, because you turn to the Lord your God with all your heart and with all your soul.

"Surely, this commandment that I am commanding you today is not too hard for you, nor is it too far away. It is not in heaven, that you should say, 'Who will go up to heaven for us, and get it for us so that we may hear it and observe it?' Neither is it beyond the sea, that you should say, 'Who will cross to the other side of the sea for us, and get it for us so that we may hear it and observe it?' No, the word is very near to you; it is in your mouth and in your heart for you to observe."

The Word of the Lord.

Thanks be to God.

PSALM 94

How long, O Lord, how long shall the wicked triumph?

**They bluster in their insolence;
all evildoers are full of boasting.**

They crush your people, O Lord, and afflict your very own.

**They kill the widow and the stranger
and put the orphans to death.**

Yet you will not abandon your people, nor will you forsake your very own.

**If the Lord had not been my help,
I should soon have dwelt in the land of silence.**

As often as I said, "My foot has slipped," your steadfast love, O Lord, upheld me.

**The Lord has become my stronghold,
my God is my rock of refuge.**

EPISTLE

REVELATION 21

Then I saw a new heaven and a new earth;
for the first heaven and the first earth had passed away, and the sea was no more.

**And I saw the holy city, the new Jerusalem,
coming down out of heaven from God.**

And I heard a loud voice from the throne saying, "See the home of God is among mortals.

**God will dwell with them,
and they will be God's people.**

God will be with them and will wipe every tear from their eyes.

**Death will be no more;
mourning and crying and pain will be no more,
for the first things have passed away."**



And the one who was seated on the throne said, "See I am making all things new. I am the Alpha and the Omega, the beginning and the end.

To the thirsty I will give water as a gift from the spring of the water of life."

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.

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 10:25-37

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

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

Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have given the right answer; do this, and you will live."

But wanting to justify himself, he asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

The Gospel of our Savior.

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

The Rev. Anne B. Jolly, Rector

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 people sit.

PRAYERS OF THE PEOPLE

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.

God of our life, whose presence sustains us in every circumstance:
As the sound of gunfire echoed over our own neighborhood,
we seek the grounding power of your love and compassion.
As death rained down beneath a clear blue sky,
We pray this day for the Sun of Righteousness to arise with healing in its wings,
and rain mercy, grace, and peace upon our broken people.
So many have been lost: brothers and sisters, neighbors and friends
gathered in community and celebration, scattered by evil and hatred.
(prayers for the dead and the dying)
O God of abundant love and mercy,
Hear our prayer.
We pray for solace for all who are in grief.
We pray for those who have been spared and those whose lives are changed forever
that they may find healing, sustenance, and strength in the hard days to come.
We pray for all who are suffering due to this tragedy
or any other cause of grief, anguish, or dismay.
(prayers for the sick, sad, sorrowful, lonely, or afraid)
O God of abundant love and mercy,
Hear our prayer.



We give thanks for first responders: who ran toward gunfire, rather than away, who dropped everything to save the wounded and comfort survivors.

We give thanks for doctors and nurses and mental health providers who repair what has been broken, who try to bring healing and hope in the face of the unchecked principalities and powers of violence.

O God of abundant love and mercy,

Hear our prayer.

We cry, how long, O Lord?

In the wake of an event that should be impossible to contemplate but which has become all too common in our experience, open our eyes, break our hearts, and turn our hands to the movements of your Spirit, that our anger and sorrow may unite in service to build a reign of peace, where the lion and the lamb may dwell together, and terror no longer holds sway over our common life.

In the name of Christ, **(v)** our healer and our Light, we pray. **Amen.**

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



The Offertory is when we bring our gifts of bread, wine, money, and our very selves to present to the Lord as our initial act of thanksgiving. This collection is a visible reminder that our whole lives are God's, and a part of what God has given us we give back in thanksgiving for all that we have and all that we are. You can use this QR code to give to StGs online.



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

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

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.

OFFERTORY ANTHEM

"I Bind My Heart This Tide"

Traditional Mennonite hymn, arr. Brooks Gingerich

I bind my heart this tide to the Galilean's side,
to the wounds of Calvary, to the Christ who died for me.
I bind my soul this day to the neighbor far away,
to the stranger near at hand, in this town, and in this land.
I bind my heart in thrall to the God, the Lord of all,
to the God, the poor man's friend, and the Christ whom he did send. Amen.

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Musical notation for the Offertory Hymn with lyrics: 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 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

Musical notation for the Sanctus with lyrics: 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.**

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.



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!

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.



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.

COMMUNION HYMN

In the Lord I'll be ev - er thank - ful, in the Lord I will re - joice. Look to God, do not be a -
 fraid. Lift up your voic - es, the Lord is near; lift up your voic - es, the Lord is near.

COMMUNION HYMN

God with me, God be - fore me. God on my right, God on my left.
 God when I lie down, God when I a - rise, God when I take rest, God to shield me.

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.**

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.



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.

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.

ANNOUNCEMENTS

The people stand, as they are able.

BLESSING

Go out into the world in peace; have courage; hold on to what is good; return no one evil for evil; strengthen the fainthearted; support the weak, and help the suffering; honor all people; love and serve the Lord. And the blessing of God Almighty, Father, Son, and Holy Spirit be upon you and remain with you this day and always. **Amen.**

One of the roles of the priest is to declare the eternal truth of God's ever-present blessing to God's people.

EXIT HYMN

When our song says peace and the world says war, we will sing de - spite the
 When our song says free and the world says bound, we will sing de - spite the
 When our song says home and the world says lost, we will sing de - spite the
 world. We will trust the song, for we sing of God who
 world. We will trust the song, for we sing of God who
 world. We will trust the song, for we sing of God who
 breaks the spear and sword and stills the storm of war.
 o - pens pris - on doors and sets the cap - tive free.
 brings us home at last and gives a song to all.

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.



EPISCOPAL CHURCH

Parish Partners Picnic Sunday, July 10, 2022

Trinity
St. Elisabeth
St. Gregorys
St. Lawrence



LET'S HAVE SOME SUMMER FUN

FOOD

Alphabet Food Strategy

If your last name starts with,

Please Bring

A - J: Side Dishes

K - P: Beverages

Q - Z: Desserts

**Meat & veggie options to grill
will be provided**

FUN

Youth Art Project

We will be painting shoes so each child will need to bring a pair of white canvas slip on sneakers or any other white canvas shoe of your choice. Visit your church's website to find the link to order yours.

SUNDAY, JULY 10
INDEPENDENCE GROVE
FOREST PRESERVE
LIBERTYVILLE
1:00 PM

The entrance is on Buckley Road (Route 137) east of Milwaukee Avenue (Route 21). Follow signs to the North Bay Pavilion.

Tell the front gate that you are with the Episcopal Church Picnic and they will waive any fees.

5,4,3,2,1 Exercise

Take three big, slow breaths first. Then:



Look around and name out loud five things you see.



Name out loud and touch four things.



Name out loud three things you can hear. If it is silent make some noise: snap fingers, hum, tap feet and name it.

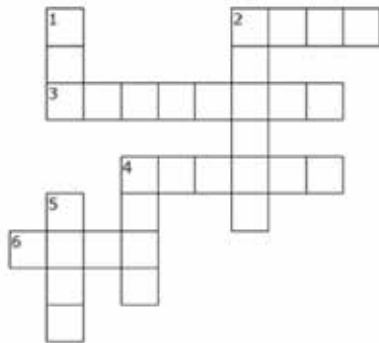
Name and smell two things. Armpits, food, flowers.



Name and taste one pleasant but strong taste, i.e. toothpaste, lemon, breath mint.

Take three more big, slow breaths.

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



ACROSS

- A pathway for vehicles, people, and animals
- Someone who lives very near to you
- A person who performs religious duties in the church
- To hit someone again and again

DOWN

- An adult male human
- Someone who takes money or property illegally from another person
- To feel sympathy and sorrow for the misfortune or suffering of another
- Not living

JESUS
 EXPERT
 LEVITE
 LAW
 MERCY
 JERUSALEM
 STRIPPED
 LIFE
 INHERIT
 JERICHO
 PRIEST
 HEART
 ROBBERS

SOUL
 LOVE
 BEAT
 PITY
 SAMARITAN
 MIND
 STRENGTH
 CLOTHES
 ETERNAL
 TEST
 DEAD
 NEIGHBOR

MAN	PRIEST	PITY	ROBBER
ROAD	BEAT	DEAD	NEIGHBOR