



ST. GREGORY'S EPISCOPAL CHURCH

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

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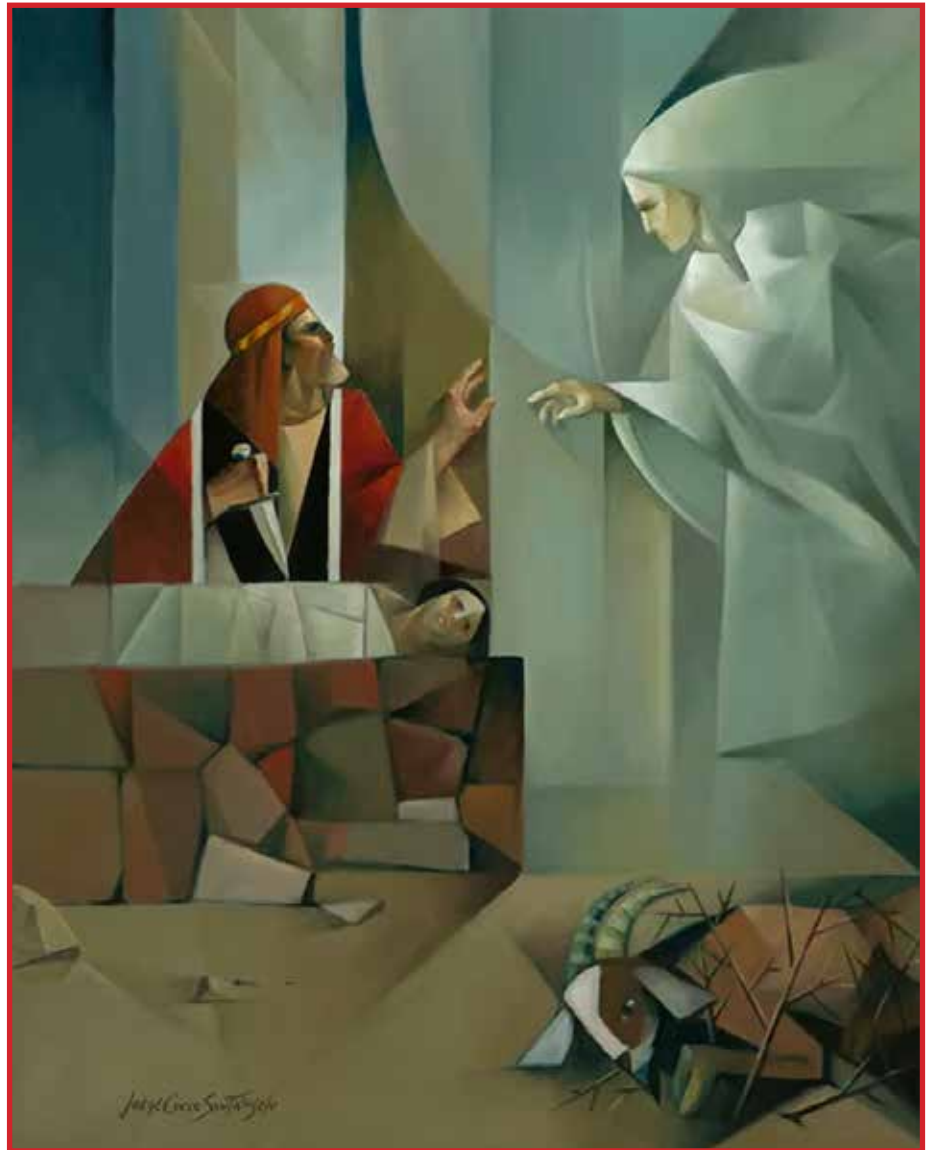
Wardens:
Susan Hitch-Zint, Jim Millspaugh

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

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

Fifth Sunday after Pentecost July 2, 2023 | 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 periodically through this long season to explore the variety of ways in which we can experience the Holy Spirit in worship.

Guest priest: Kyle Oliver is a faith-based educational media producer and researcher. He serves as chief product officer at Learning Forte and adjunct instructor in Christian formation at Church Divinity School of the Pacific. He lives in Libertyville with his wife Kristin Saylor, rector of St. Lawrence, and daughter Fiona.

Cover art: "The Abrahamic Sacrifice" by Jorge Cocco Santangelo



LITURGY OF THE WORD

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

The people stand, as they are able.

ENTRANCE HYMN

1 God of our fa - thers, whose al - might - y
 2 Thy love di - vine hath led us in the
 4 Re - fresh thy peo - ple on their toil - some

hand leads forth in beau - ty all the star - ry band
 past, in this free land by thee our lot is cast;
 way, lead us from night to nev - er - end - ing day;

of shin - ing worlds in splen - dor through the skies,
 be thou our ru - ler, guard - ian, guide, and stay
 fill all our lives with love and grace di - vine,

our grate - ful songs be - fore thy throne a - rise.
 thy word our law, thy paths our cho - sen way.
 and glo - ry, laud, and praise be ev - er thine.



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

THE COLLECT FOR PURITY

Blessed be the one, holy, and living God.
Glory to God for ever and ever. Amen.

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

CANTICLE OF GOD'S LOVE

**Beloved, let us love one another, for love is of God.
Whoever does not love does not know God, for God is Love.
In this the love of God was revealed among us,
that God sent God's only Son into the world,
so that we might live through Jesus Christ. (v)
In this is love, not that we loved God but that God loved us
and sent the Son that sins might be forgiven.
Beloved, since God loved us so much,
We ought also to love one another.
For if we love one another, God abides in us,
and God's love will be perfected in us.**

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

THE COLLECT OF THE DAY

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

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, **(v)** who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

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

FIRST READING

GENESIS 22:1-14

God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together.



When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The Lord will provide"; as it is said to this day, "On the mount of the Lord it shall be provided."

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 13

First cantor, then all

God, how long will you hide your face from me? Look up - on and ans - wer me.

*How long will you forget me forever?
How long shall I have perplexity and grief in my heart, day after day?
How long shall my enemy triumph over me?
Give light to my eyes, lest my foes rejoice that I have fallen.*

God, how long will you hide your face from me? Look upon and answer me.

*But I put my trust in your mercy;
My heart is joyful because of your saving help.
I will sing to God, for they have dealt with me richly;
I will praise the Name of God Most High.*

God, how long will you hide your face from me? Look upon and answer me.

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.

THE EPISTLE

ROMANS 6:12-23

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.



When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

The Word of the Lord.

Thanks be to God.

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

SEQUENCE HYMN



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

Alleluia, alleluia, alleluia! Alleluia, alleluia, alleluia.

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

MATTHEW 10:40-42

The Holy Gospel of our Lord Jesus Christ, according to Matthew.

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

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple – truly I tell you, none of these will lose their reward."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

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

SERMON

The Rev. Kyle Oliver, guest priest

A period of quiet 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.



In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual. Also note that when it is not capitalized, the word "catholic" is defined as universal or inclusive.

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.

**Through him all things were made.
For us and for our salvation he came down from heaven:
was incarnate of the Holy Spirit and the Virgin Mary and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
who with the Father and the Son is worshiped and glorified,
who has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, (+)
and the life of the world to come. Amen.**

PRAYERS OF THE PEOPLE

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

Jesus, your life, death, resurrection, and ascension inspire the church to continue in the apostles' teaching and fellowship. Guide your people to learn your Word, that we might see God's story unfolding in our midst. Let us respond to God and to one another in compassion, that we might live in unity and peace. We pray together,
Jesus, guide us in your way.

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

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

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

The Presider offers the concluding collect.

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



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.

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.**

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

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

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

“O God Beyond All Praising”
by G. Holst, arr. M. Hayes

*O God beyond all praising, we worship you today
And sing the love amazing that songs cannot repay;
For we can only wonder at every gift you send,
At blessings without number and mercies without end;
We lift our hearts before you and wait upon your Word,
We honor and adore you, our great and mighty Lord.
Then hear, O gracious Savior, accept the love we bring,
That we who know your favor may serve you as our King;
And whether our tomorrows be filled with good or ill,
We'll triumph through our sorrows and rise to bless you still:
To marvel at your beauty and glory in your ways,
And make a joyful duty our sacrifice of praise. Alleluia, Amen!*

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

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

THE 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 truly right to glorify you, God, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing;
you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day;
and, beholding the glory of your presence, they offer you unceasing praise.

Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

SANCTUS

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. Bless-ed is he who
 comes in the name of the Lord. Ho - san - na, ho - san - na in the
 high-est. Ho - san - na, ho - san - na in the high - est.

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.



We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death.

In your mercy you came to our help, so that in seeking you we might find you.

Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation. You loved the world so much that in the fullness of time you sent your only Son (v) to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin.

**To the poor he proclaimed the good news of salvation;
to prisoners, freedom; to the sorrowful, joy.**

To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new. And, that we might live no longer for ourselves, but for him who died and rose for us, God sent the Holy Spirit, the first gift for those who believe, to complete God's work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, Holy God, having loved his own who were in the world, Jesus loved them to the end; at supper with them he 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."

We now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

**We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

We pray that in your goodness and mercy your Holy Spirit may descend upon us, (+) and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ. (v)

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name. Remember your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with St. Gregory all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord. (v)

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God, in the unity of the Holy Spirit, for ever and ever.



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.

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.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

Musical notation for the breaking of the bread with lyrics: "When we eat this bread and drink this Cup, we pro-claim your re-sur-rec-tion, un-til you come a-gain, un-til you come a-gain."

INVITATION

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

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

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

COMMUNION HYMN

Musical notation for the Communion Hymn with lyrics: "1 O Ho - ly Spi - rit, by whose breath life ris - es 4 Flood our dull sens - es with your light; in mu - tual 5 From in - ner strife grant us re - lease; turn na - tions 6 Praise to the Fa - ther, Christ, his Word, and to the 1 vi - brant out of death; come to cre - ate, 4 love our hearts u - nite. Your power the whole 5 to the ways of peace. To ful - ler life 6 Spi - rit: God the Lord, to whom all ho - 1 re - new, in - spire; come, kin - dle in our hearts your fire. 4 cre - a - tion fills; con - firm our weak, un - cer - tain wills. 5 your peo - ple bring that as one bo - dy we may sing: 6 nor, glo - ry be both now and for e - ter - ni - ty."



COMMUNION HYMN

"Down in the River to Pray"

Please sing along!

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

vs2: O brothers...

vs5: O sinners...

vs3: O fathers...

vs6: O children...

vs4: O mothers...

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

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

SENDING OF EUCHARISTIC VISITORS (when appropriate)

We send you out to share Communion this week.
May you carry the prayers of all of us as you take this sacrament of Christ's presence.
May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ. **(v) Amen.**

The people stand, as they are able.

POST-COMMUNION PRAYER

Let us pray.

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

The people sit.

ANNOUNCEMENTS

The Prayer for Spiritual Communion articulates a hunger for unity with Jesus Christ when you cannot physically receive the Body and Blood of Christ. This prayer connects the one(s) praying with the reception of Holy Communion. Those worshipping online are invited to say this prayer as those onsite receive Communion.

After Communion, we give thanks for being part of the communion of God's life and for being fed so that we may go out to feed and serve others in our world.



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

BLESSING

The people stand, as they are able.

What we choose changes us. Who we love transforms us. How we create remakes us. Where we live reshapes us. So in all our choosing, O God, make us wise; in all our loving, O Christ, make us bold; In all our creating, O Spirit, give us courage; in all our living, may we become whole. And the blessing of God almighty: Father, Son, and Holy Spirit, (+) be upon you, and those you love, and those for whom we pray this day and forever more. **Amen.**

EXIT HYMN

1 Lift ev-ery voice and sing till earth and hea-ven ring, ring with the
 3 God of our wea-ry years, God of our si-lent tears, thou who hast
 har-mo-nies of lib-er-ty. Let our re-joic-ing rise
 brought us thus far on the way; thou who hast by thy might
 high as the lis-tening skies; let it re-sound loud as the
 led us in-to the light; keep us for ev-er in the
 roll-ing sea. Sing a song full of the faith that the dark past has
 path, we pray. Lest our feet stray from the pla-ces, our God, where we
 taught us; sing a song full of the hope that the pres-ent has
 met thee; lest, our hearts drunk with the wine of the world, we for-
 brought us; fac-ing the ris-ing sun of our new
 get thee; sha-dowed be-neath thy hand may we for
 day be-gun, let us march on, till vic-to-ry is won.
 ev-er stand, true to our God, true to our na-tive land.

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

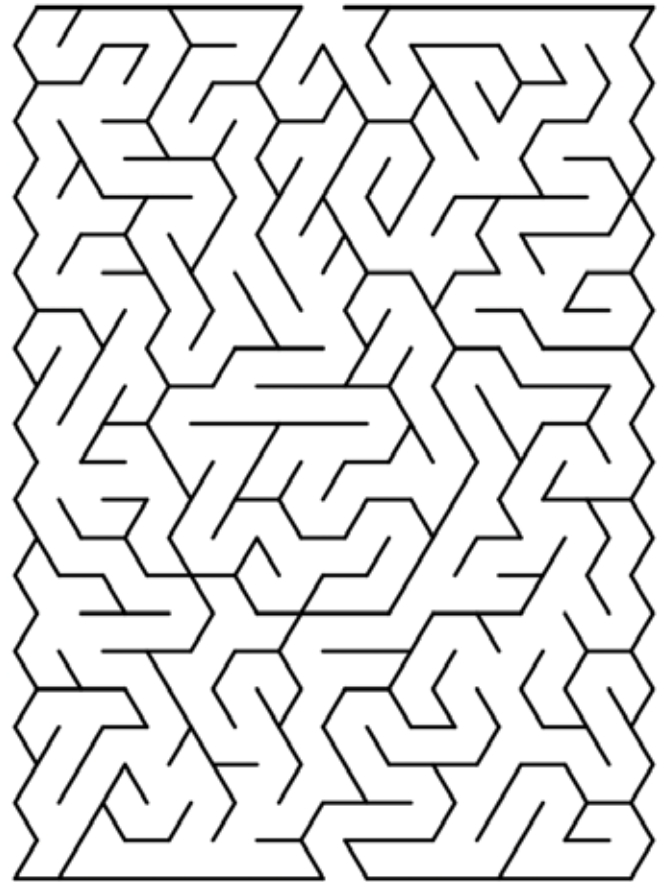
The Deacon dismisses the people, and the people respond,

Thanks be to God. Alleluia, Alleluia!

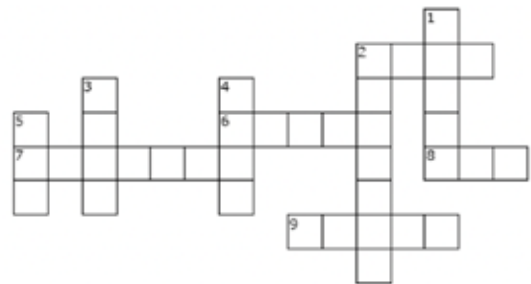


**Thank you to all who attended the
Better Together Pride Picnic
at St. Elisabeth's last Sunday! We had a
great turnout, with 70 people in attendance!**





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



ACROSS

- 2. A hard substance which forms the branches and trunks of trees
- 6. A type of table used in making a sacrifice to God
- 7. The father of Isaac
- 8. A person's male child
- 9. A tool with a metal blade and a handle used for cutting

DOWN

- 1. The hard, pointed part that grows from the top of the head of some animals
- 2. Praising God through prayer, singing, and giving an offering
- 3. Burning that produces flames, heat, and smoke
- 4. A young sheep
- 5. An adult male sheep

ALTAR	LAMB	WORSHIP	FIRE	SON
ABRAHAM	WOOD	RAM	HORNS	KNIFE

RAM	THICKET	SERVANTS	ALTAR	BURNT
ISAAC	OFFERING	KNIFE	LOVE	SON
HORNS	HAND	WOOD	FEAR	LAMB
SACRIFICE	ABRAHAM	WORSHIP	FIRE	DONKEY



Better Together Summer Study with Shelley!

The next Summer Study for students going into 6th grade and up will be held on July 8 at 11:00 am at Independence Grove (16400 West Buckley Road, Libertyville, IL 60048.) Please be thinking of your three songs that help you understand, connect or feel God. We'll play the songs together and discuss in the park.

Remember to bring something to drink and a snack if you would like. Please RSVP to shelley@stgregoryschurch.org by July 6 so she knows who to watch for on the day. The next two meetings will be on July 22 and August 5 so you can mark your calendars.

StGs Art Wall seeking new submissions!

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

We would like to have the pieces hung in time for Bishop Paula's visit on July 16th so please submit by July 9.

July 16 with Bishop Paula Clark

On July 16, we are delighted to host Bishop Paula Clark for a visitation! Please plan to attend the service - either onsite or online - to hear her message of encouragement and God's love and to show her the vibrant community we have built at StGs.

During the service, Bishop Clark will commission two of our newest ministries - online greeters and St. Isidore's Guild. If you participate in either of those ministries, you'll definitely want to be there (either onsite or online!).

Bishop Clark will also offer special blessings/prayers for many of our existing ministries at that service, so if you participate in any of the following you'll be receiving special recognition:

- Wardens/vestry
- BGMT and Finance Committee
- Eucharistic Visitors
- Coffee Hour committee and anyone who has hosted coffee hour
- Community Meals volunteers and cookie bakers
- Onsite greeters and Altar Guild
- Liturgical ministers (crucifers, acolytes, Eucharistic ministers, and lectors)
- Musicians (anyone who has sung with the choir or played an instrument)
- Family ministry helpers (confirmation mentors, gospel shepherds, formation leaders, Sunday School teachers, College Care Package helpers, etc)
- Children and youth (acolytes, confirmands, anyone who participates in the Gospel Book procession)

Immediately following the service there will be a special coffee hour reception in Founder's Hall, so plan to stay after to meet Bishop Clark and enjoy food and fellowship!

