



ST. GREGORY'S EPISCOPAL CHURCH

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

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Vocalists:
Viki Rill, Kathryn Duncan,
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Sixth Sunday after Pentecost July 9, 2023 | 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 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.



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 Just as I am, with - out one plea, but that thy
 2 Just as I am, though tossed a - bout with man - ya
 5 Just as I am, thy love un - known has bro - ken

1 blood was shed for me, and that thou bidd'st me
 2 con - flict, man - ya doubt; fight - ings and fears with -
 5 ev - ery bar - rier down; now to be thine, yea,

1 come to thee, O Lamb of God, I come, I come.
 2 in, with - out, O Lamb of God, I come, I come.
 5 thine a - lone, O Lamb of God, I come, I come.

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.**



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.

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. 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.

THE COLLECT OF THE DAY

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

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; 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.

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

FIRST READING

GENESIS 24:34-38, 42-49, 58-67

The servant said to Laban, "I am Abraham's servant. The Lord has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. And Sarah my master's wife bore a son to my master when she was old; and he has given him all that he has. My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; but you shall go to my father's house, to my kindred, and get a wife for my son.'

"I came today to the spring, and said, 'O Lord, the God of my master Abraham, if now you will only make successful the way I am going! I am standing here by the spring of water; let the young woman who comes out to draw, to whom I shall say, "Please give me a little water from your jar to drink," and who will say to me, "Drink, and I will draw for your camels also" —let her be the woman whom the Lord has appointed for my master's son.'

"Before I had finished speaking in my heart, there was Rebekah coming out with her water jar on her shoulder; and she went down to the spring, and drew. I said to her, 'Please let me drink.' She quickly let down her jar from her shoulder, and said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the ring on her nose, and the bracelets on her arms. Then I bowed my head and worshiped the Lord, and blessed the Lord, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master's kinsman for his son. Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left."

And they called Rebekah, and said to her, "Will you go with this man?" She said, "I will." So they sent away their sister Rebekah and her nurse along with Abraham's servant and his men. And they blessed Rebekah and said to her, "May you, our sister, become thousands of myriads; may your offspring gain possession of the gates of their foes."

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.



Then Rebekah and her maids rose up, mounted the camels, and followed the man; thus the servant took Rebekah, and went his way. Now Isaac had come from Beer-lahai-roi, and was settled in the Negeb. Isaac went out in the evening to walk in the field; and looking up, he saw camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel, and said to the servant, "Who is the man over there, walking in the field to meet us?" The servant said, "It is my master." So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife; and he loved her. So Isaac was comforted after his mother's death.

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.

SONG OF SOLOMON 2:8-13

First cantor, then all

Come a - way, my love, my fair one, for the win - ter now is past.

*My beloved comes, leaping upon the mountains, bounding over the hills,
Look, he stands gazing in at the windows, looking through the lattice.
My beloved speaks and say to me: arise my love, and come away,
For now the winter is past, the rain is over and gone.*

Come away, my love, my fair one, for the winter now is past.

*The flowers appear on the earth, the time of singing has come.
The voice of the turtledove is heard in our land,
The vines are in bloom and give forth fragrance.*

Come away, my love, my fair one, for the winter now is past.

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 7:15-25

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ 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.

THE GOSPEL

MATTHEW 11:16-19, 25-30

During the Holy Eucharist, there is always a reading from a Gospel. We stand to indicate the importance we place on Jesus' words and actions. The deacon or priest proclaims the Gospel in the midst of the people to represent the Good News that Jesus has come among us, and we all turn toward it.

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

Jesus said to the crowd, "To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

'We played the flute for you, and you did not dance;
we wailed, and you did not mourn.'

For John came neither eating nor drinking, and they say, 'He has a demon'; the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

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

The people sit.

SERMON

The Rev. Kyle Oliver, guest priest

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

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. Through him all things were made.



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.

**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

"I Heard the Voice of Jesus Say"
text by H. Bonar, music by T. Tallis

*I heard the voice of Jesus say, "Come unto me and rest;
and in your weariness lay down your head upon my breast."
I came to Jesus as I was, so weary, worn, and sad;
I found in him a resting place, and he has made me glad.
I heard the voice of Jesus say, "Behold, I freely give the living water,
thirsty one, stoop down and drink and live."
I came to Jesus and I drank of that life-giving stream;
my thirst was quenched, my soul revived, and now I live in him.
I heard the voice of Jesus say, "I am this dark world's light;
look unto me, thy morn shall rise, and all thy days be bright!"
I looked to Jesus and I found in him my star, my sun,
and in that light of life I'll walk 'til pilgrim days are done.*

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 Lord of all hope - ful - ness, Lord of all joy,
 4 Lord of all gen - tle - ness, Lord of all calm,
 whose trust, ev - er child - like, no cares could de - stroy,
 whose voice is con - tent - ment, whose pres - ence is balm,
 be there at our wak - ing, and give us, we pray,
 be there at our sleep - ing, and give us, we pray,
 your bliss in our hearts, Lord, at the break of the day.
 your peace in our hearts, Lord, at the end of the day.

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!



StGs Art Wall seeking new submissions!

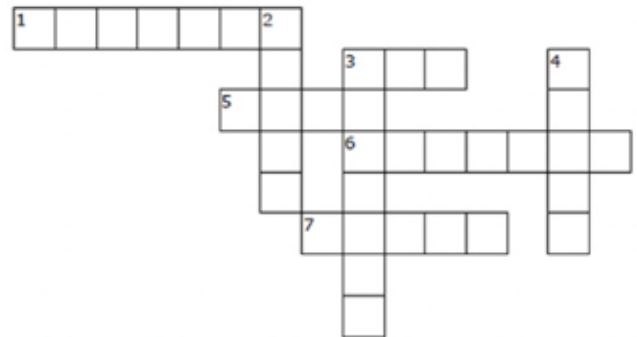
As StGs is going through many transformations, it is helpful to remember that endings are also new beginnings. God moves in all of our changes and we'd like to honor and celebrate this on our Art Wall! Please submit a photograph of any type of art (sculpture, jewelry, paintings, lego creations, etc) 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 the end of the day TODAY!!!

Better Together Wednesday Get-Together

We had to cancel our Better Together Wednesday social night last week due to air quality - it's been rescheduled to Wed, July 26 @ 6:30pm! We'll gather at Everts Park in Highwood (111 North Avenue) for their Wednesday Gourmet Market. Bring a lawn chair and come enjoy the live music and conversation. There are food trucks and tents from local restaurants--the best of Highwood. No need to RSVP--just show up. (We will plant a table in a good spot.) You can find out more at the Celebrate Highwood website: https://www.celebratehighwood.org/highwood-evening-gourmet-market/

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



ACROSS

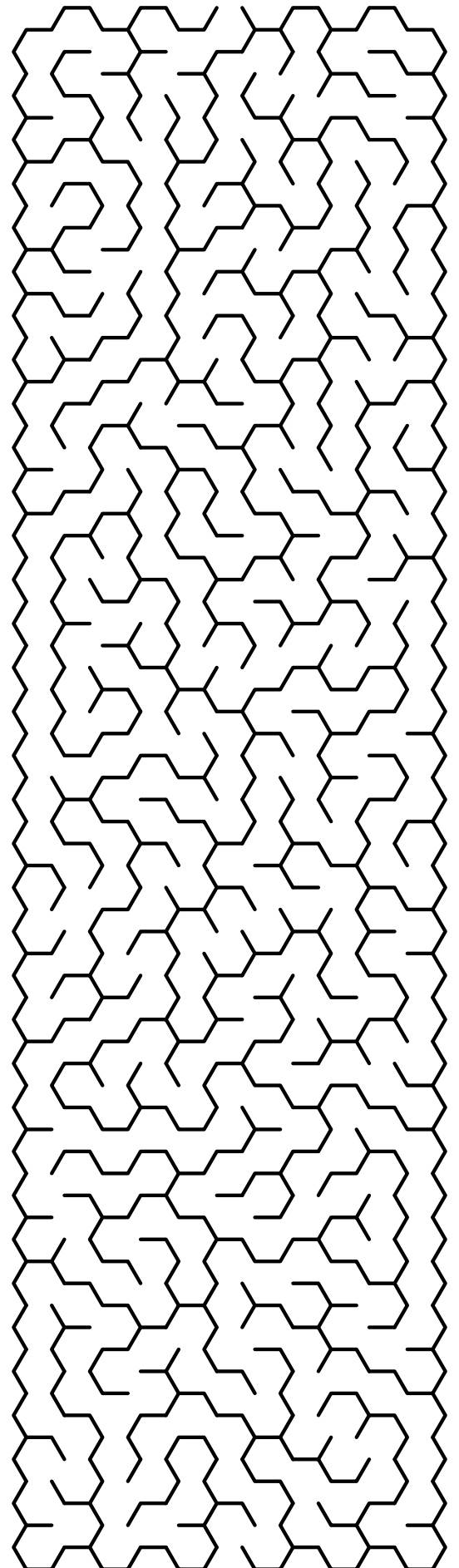
- 1. To be united as husband and wife
3. A male human offspring
5. A man's partner in marriage
6. The wife of Isaac
7. A large animal used for transportation in the desert

DOWN

- 2. To take liquid into the mouth and swallow it
3. A person who works for another person
4. The son of Abraham

- FAMILY
DRINK
WATER
WIFE
ABRAHAM
SON
MARRIED
WEALTHY
CHOSEN
CAMELS
SPRING
ISAAC
SERVANT
MAIDEN
REBEKAH

Table with 4 columns: REBEKAH, MARRIED, SERVANT, ISAAC; DRINK, SON, CAMEL, WIFE



A	G	W	L	B	P	F	Q	S	R	O	V	T	K	H	J	X	N	M	I	E	D	Y	Z	U	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

- 10-22-11-13-1-19-14 _____
- 10-12-19 _____
- 4-21-8-22 _____
- 8-1-20-21-5-24 _____
- 23-11-21-19-15 _____
- 4-1-14-22-11 _____
- 3-1-20-22-5-10 _____
- 20-1-11-11-21-22-23 _____



Better Together Migrant Ministry update:

Since February, our shared Migrant Ministry has been hosting our neighbors from Venezuela in the Trinity rectory, and any day now we will welcome a new arrival when the daughter of two of our guests is born. I am grateful for the way our churches have supported this important ministry. Thank you for the many gifts you have shared; I am grateful also to our ministry team, which continues this work. We are now hosting 14 guests in three family units.

Our guests are in the process of applying for asylum with private attorneys; after 150 days, they are eligible to apply for federal permission to work. They are still awaiting that permission, which leaves them in a difficult position. Because of this, the Migrant Ministry Team asked Trinity's vestry to extend our neighbors' stay through December 1. The vestry agreed, with the proviso that the ministry team actively help our guests move toward self-sufficiency. I will be meeting regularly with our guests to facilitate their preparations, and am grateful for the help of real estate agent Amy Heinz in finding our neighbors new homes.

This extension will require approximately \$12,000 in new funds to support the use of the rectory and to provide a stipend for food and other necessities. We also hope to be able to provide some rental assistance to our families as they move into housing. If you would like to make a financial gift, please send it to Trinity's church office with "Migrant Ministry" in the memo line; or online with the QR code to the right. All funds raised toward this ministry will be used to support our guests. I am grateful to Anita Tasher, who keeps the books for both Trinity and St. Gregory's, for auditing our expenses and reconciling our ministry accounts.



THIS AFTERNOON at 11am Trinity is hosting a picnic to celebrate the one-year anniversary of this ministry - all are welcome! Once again, thank you for your continued support of this important ministry. If you have any questions, please do not hesitate to ask: rector@trinitychurchhp.org.

The Rev. Bryan Cones
on behalf of the Better Together Migrant Ministry team

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 supporters (confirmation mentors, gospel shepherds, formation leaders, Sunday School teachers, College Care Package helpers, back to school greeters, etc)
- Anyone who has helped with the annual pumpkin patch (unloading the truck, working shifts, knitting pumpkins, etc)
- Children and youth (acolytes, confirmands, any who participate 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!