



ST. GREGORY'S EPISCOPAL CHURCH

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

Shelley Byrnes, Family Minister
shelley@stgregoryschurch.org

**Kathryn Duncan,
Music & Engagement Minister**
kathryn@stgregoryschurch.org

Max Smith, Deacon
max@stgregoryschurch.org

Kirstie Felland, Organist
kirstie@stgregoryschurch.org

**Anita Tasher,
Accounting Minister**
anita@stgregoryschurch.org

**Casey Kremer,
Communications Director**
sexton@stgregoryschurch.org

**Charlene Vanderhulst,
Director of Staff
& Administration**
parish@stgregoryschurch.org

Dennis Lietz, Deacon Emeritus

**Meredith Woods Potter,
Vicar Emeritus**

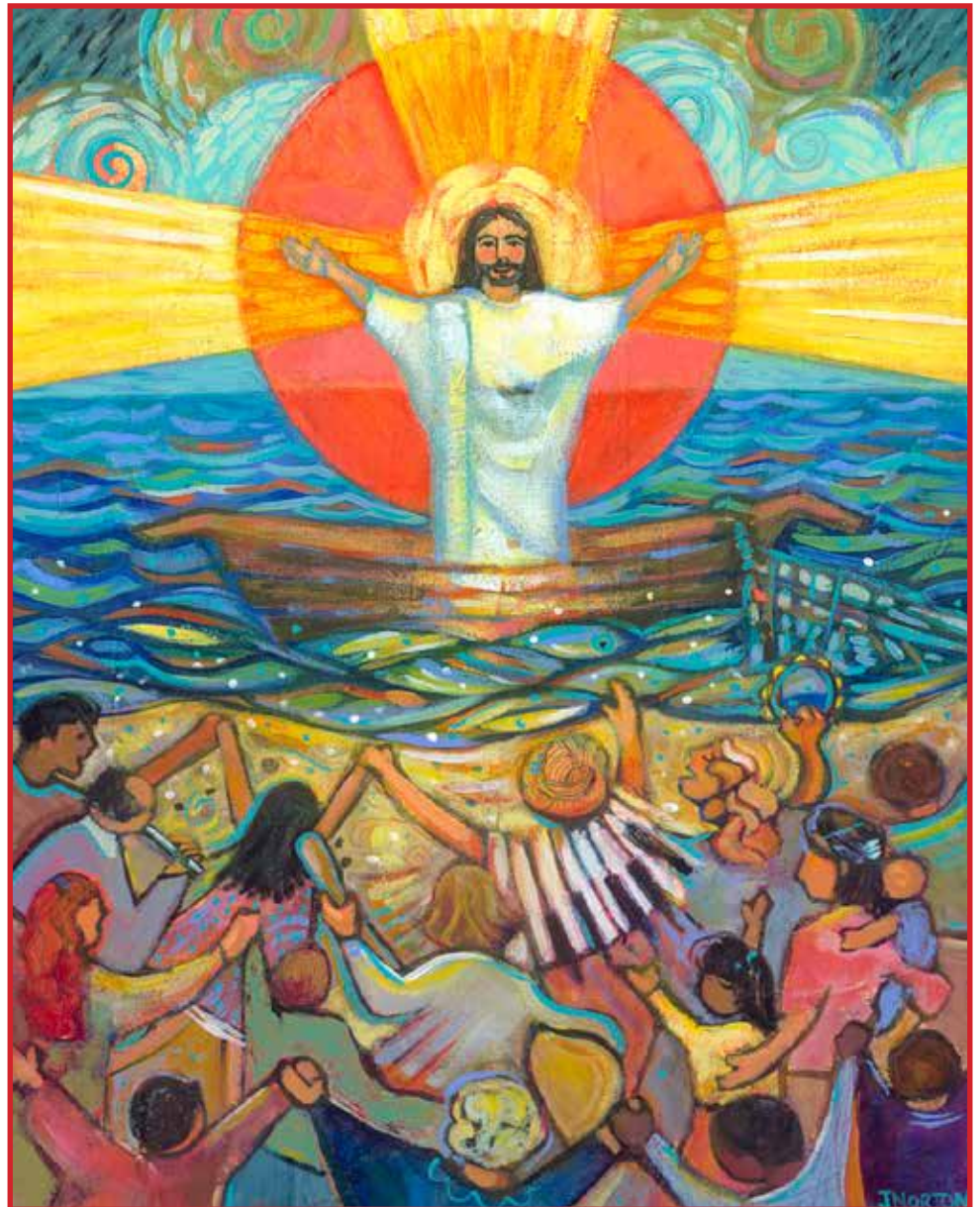
Wardens:
Susan Hitch-Zint, Jim Millspaugh

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

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

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

Seventh Sunday after Pentecost July 16, 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.



SEATING RITE FOR BISHOP CLARK

As this is Bishop Clark's first visit to St. Gregory's, she has requested that we include the prayers from the liturgy for the Seating of a Diocesan Bishop at the start of the service, as they capture so well the developing relationship between our new Bishop and each congregation in our diocese.

The people stand, as they are able. The doors being closed, the Bishop stands outside and knocks on the door.

Warden Who seeks to enter this church?
Bishop Clark Paula Clark, Bishop of the Church of God and Chief Pastor of the Episcopal Diocese of Chicago.

The doors are opened, and the Bishop enters and greets the congregation, saying,

Bishop Clark Grace and peace be with you, from God our Father and the Lord Jesus Christ.
All **And also with you.**

Warden Bishop Paula, we welcome you to St. Gregory's Episcopal Church.

The Bishop processes to the sanctuary during the introit.

INTROIT

"Zion's Walls"

by Aaron Copland, arr. Glenn Koponen

*Come fathers and mothers,
Come sisters and brothers,
Come join us in singing the praises of Zion!
O children, don't you feel determined
To meet within the walls of Zion?
We'll shout and go round the walls of Zion!*

Bishop Clark Thank you for your welcome. I promise, with God's help, to be a faithful shepherd and servant among you. I pray that the ministry which we will share may be pleasing to God, and that it may strengthen the life of this diocese, and the whole Church of God. I now ask to be seated in the chair that is the symbol of my office.

Warden In the name of the vestry and on behalf of the people of this congregation, I escort you, Paula, to the presider's chair, symbol of your office as chief priest and pastor in this community. May the Lord stir up in you the flame of holy charity and the power of faith that overcomes the world. **Amen.**

Bishop Clark O Holy God, in Christ you make all things new. Today in this house of prayer, I devote myself to your service. Grant me wisdom and compassion, that I may be a faithful witness to your Gospel and a shepherd to your people. Fill my life with praise for your marvelous work, that I might serve you with joy. Fill your Church with the power of your Spirit, that our ministry together, celebrated today, in this place, may bring healing to your people and glory to your name. Kindle in us the flame of justice and the power of faith that transforms each one of us and the world. **Amen.**

On the conclusion of the prayer, the bishop sits, and the congregation may offer its acclamations and applause. Following, the Bishop stands, and the service continues as the people remain standing.



LITURGY OF THE WORD

We begin the Liturgy of the Word 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.**

SONG OF PRAISE

Come, ye thank - ful peo - ple come, raise the song of har - vest - home:
E - ven so, Lord, quick - ly come to thy fi - nal har - vest - home;

all is safe - ly gath - er - ed in, ere the win - ter storms be - gin;
gath - er thou thy peo - ple in, free from sor - row, free from sin;

God, our Ma - ker, doth pro - vide for our wants to be sup - plied;
there, for ev - er pur - i - fied, in thy pres - ence to a - bide;

come to God's own tem - ple, come, raise the song of har - vest - home.
come, with all thine an - gels come, raise the glo - rious har - vest - home.

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.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; 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 25:19-34

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her,

"Two nations are in your womb,
and two peoples born of you shall be divided;
the one shall be stronger than the other,
the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

The Word of the Lord.

Thanks be to God.

PSALM 119:105-112

First cantor, then all

God your Word is a lan-tern to my feet and a light up-on my path.

*I have sworn and am determined to keep your righteous judgments.
I am deeply troubled; preserve my life, O God, according to your word.
Accept the willing tribute of my lips and teach me your judgments.
My life is always in my hand, yet I do not forget your law.
The wicked have set a trap for me,
but I have not strayed from your commandments.*

God your Word is a lantern to my feet and a light upon my path.

*Your decrees are my inheritance for ever;
truly, they are the joy of my heart.*

I have applied my heart to fulfill your statutes for ever and to the end.

God your Word is a lantern to my feet and a light upon my path.

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.

THE EPISTLE

ROMANS 8:1-11

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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 (vs.1 before the gospel, vs.2 after)

I want to walk as a child of the light. I want to
I'm look - ing for ___ the com - ing of Christ. I want to
fol - low Je - sus. God set the stars to give light to the world. The
be with Je - sus. When we have run ___ with pa - tience the race, we
star of my life is Je - sus. In him there is no dark - ness at
shall know the joy of Je - sus.
all. The night and the day ___ are both a - like. The Lamb is the
light of the ci - ty of God. Shine in my heart, Lord Je - sus.



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

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

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

THE GOSPEL

MATTHEW 13:1-9,18-23

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

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

SERMON

*The Rt. Rev. Paula Clark
Bishop of the Episcopal Diocese of Chicago*

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. For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father.



**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
who with the Father and the Son is worshiped and glorified,
who has spoken through the Prophets.**

**We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, (+)
and the life of the world to come. Amen.**

The Prayers of the People are always responsive, because everyone gives voice to the supplications. We include prayers for others throughout the world, in our diocese, and those connected to our congregation. This is the part of the liturgy where it is most evident that we would be noticeably less without the contributions of each person present. We voice prayers from our parish prayer list, as well as requests from the onsite and online worshippers.

PRAYERS OF THE PEOPLE

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.

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 (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.**

CONGREGATIONAL HYMN

"Down in the River to Pray"

During the singing of this hymn, all ministry representatives please approach the lectern.

**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.
vs. 2: O brothers... vs. 3: O children...**

The people sit.



BLESSING OVER WARDENS & VESTRY

Wardens and vestry, please stand as you are able and read the response in red.

We the wardens and vestry, who have been elected to our roles in accordance with the bylaws of St. Gregory's Episcopal Church, present ourselves to this gathering.

We recommit ourselves to carry out our responsibilities to follow Christ and serve this congregation in his name.

Bishop Clark Almighty God, you have given the gift of leadership and service to those who guide the care and keeping of this parish. Be present with them that their committed hearts may be fixed upon you. Grant them wisdom to notice the cares of this community, the trust to follow your guidance when answers are not easy, and your love to be ever-present in their discussions and decisions. All this we ask in the name of Christ. **Amen.**

COMMISSIONING OF TECH MINISTRIES

St. Isidore's Guild and online greeters, please stand as you are able (or unmute yourselves) and read the response in red.

Brothers and Sisters in Christ Jesus, we are all baptized by one Spirit into one Body, and given gifts for a variety of ministries for the common good. Our purpose is to commission these your children to the special ministries of St. Isidore's Guild and online greeters, to which they are called.

Online greeters, your ministry welcomes visitors and parishioners from all across the globe into the loving embrace of the StGs family, letting each person know they are valued and welcomed just as much in our online space as they are in our physical space. St. Isidore's Guild, you have spent hours in specialized training to learn to skillfully run the cameras, audio, Zoom, and live-streaming interfaces so that our Sunday worship is accessible to all. Together, both your ministries enable our entire congregation to fully participate within the body of Christ, whether they live abroad or are homebound, ill, or traveling.

Bishop Clark Will you, as long as you are engaged in this work, perform it with diligence, and faithfully and reverently execute the duties of your ministry to the honor of God and the benefit of the members of this congregation?

We will.

Bishop Clark In the name of St. Gregory's Episcopal Church I commission you for this work, and pledge you our prayers, encouragement, and support. May the Holy Spirit guide and strengthen you, that in this and in all things, you may do God's will in service of the kingdom of Christ.

Let us pray.

Almighty God, look with favor upon these your children who have answered their baptismal call to serve the body of Christ and committed to these ministries.

Grant them strength and courage in their service to the honor and glory of your Name. Amen.



BLESSINGS OVER COMMUNITY MINISTRIES

Members of each ministry: when invited, please stand as you are able and read the response in red.

We the members of BGMT and the Finance Committee present ourselves to this gathering.

We recommit ourselves to serving the temporal needs of this congregation with prayerful consideration for its physical space and financial well-being.

Bishop Clark Almighty God, look with favor upon these your children, the stewards of your abundance. Help them to use your gifts wisely and to care for this space diligently, with a proper balance of eternal values and present needs. Since all that we have is a gift from God, grant that their faithful stewardship may be a witness to God's love in our lives. All this we ask in the name of Christ. **Amen.**

We the Eucharistic Visitors, and those who serve at Coffee Hour and Community Meals present ourselves to this gathering.

We recommit ourselves to the work of bringing spiritual and physical nourishment to all of God's beloved people.

Bishop Clark Almighty God, look with favor upon these who feed all your children in both body and spirit. Where two or three are gathered together in your name, we know you are in the midst of them. Grant that their service will flow from your spirit, so that the care and kindness they offer are felt as an extension of your love. In the name of Christ. **Amen.**

BLESSINGS OVER SUNDAY MINISTRIES

Members of each ministry: when invited, please stand as you are able and read the response in red.

We the onsite greeters and Altar Guild present ourselves to this gathering.

We recommit ourselves to the work of making our space beautiful and welcoming to all who enter its doors.

Bishop Clark Almighty God, look with favor upon these your children who create a hospitable atmosphere in which all might connect to God. Grant that they may find your light in the face of each person who enters this space. As they handle sacred things, grant that through these outward symbols they may come to a clearer vision of the inward spiritual truths taught by them. In the name of Christ. **Amen.**

We the liturgical ministers present ourselves to this gathering.

We recommit ourselves to the work of liturgical ministry at our Sunday services.

Bishop Clark Almighty God, look with favor upon these your children whose willingness to serve enables this community to worship on Sunday mornings. As they carry sacred elements and speak your words aloud, grant that they might approach their ministry with sincerity and reverence, helping others encounter you in this space. In the name of Christ. **Amen.**



I present all our musicians, both volunteer and professional, to this gathering.

We recommit ourselves to the work of praising God through music.

Bishop Clark Almighty God, look with favor upon these your children who help others find solace in the beauty of music. As they offer their gifts of music, let hearts be stilled to hear, minds stirred to action, and lives transformed. As Mary sang her prayer to you, may their souls also proclaim the greatness of the Lord. In the name of Christ. **Amen.**

BLESSINGS OVER FAMILY MINISTRIES

Members of each ministry: when invited, please stand as you are able and read the response in red.

I present to this gathering all those who have invested their time and care in the well-being of the families of this congregation.

We recommit ourselves to the work of ministering to our children and youth.

Bishop Clark Almighty God, look with favor upon all who serve the families of this church. As they educate through word and example, grant them clear vision, sensitivity, and a sense of purpose in their life-giving work, showing families that they are warmly welcome in every corner of God's church. In the name of Christ. **Amen.**

I present to this gathering all those who have made StGs known as "the pumpkin church" to everyone in this area through our annual pumpkin patch, and whose efforts have ensured that we can donate thousands of dollars every year to the local food pantries.

We recommit ourselves to the work of radiating God's grace to the community.

Bishop Clark Almighty God, look with favor upon all who have served in the pumpkin patch. As they bring together the greater community in the essential work of feeding God's children, grant them health and safety in good clean physical labor and open hearts as they follow your commission to turn strangers into friends. In the name of Christ. **Amen.**

I present to this gathering the children and youth of the congregation, including acolytes and confirmands, and those who participate in the gospel book procession.

We recommit ourselves to finding God in ourselves and each other.

Bishop Clark Almighty God, look with favor upon these your children and youth. Grant that we may remember that Jesus asked us to come to him as a little child, and look to them as an example of Godly joy, wonder, and love. As they grow up a confusing world, grant them strength to hold their faith in you, and to keep alive their joy in your creation. In the name of Christ. **Amen.**

I ask your blessing upon our Playground, a space we have dedicated for children to be fully present in our worship.

Bishop Clark Almighty God, bless this Playground and all who enter it. May it be a space filled with love and fun and learning and joy. May it be a reminder to all that children can only learn to worship by being in worship, and that the noise and laughter of children is music to God's ears. In the name of Christ. **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.

OFFERTORY ANTHEM

"All Good Gifts"

arr. John Leavitt

feat. Sarah Kettlewell, clarinet
and the children and youth of StGs

We plow the fields and scatter the good seed on the land,
but it is fed and watered by God's almighty hand.
He sends the snow in winter, the warmth to swell the grain,
the breezes and the sunshine and soft refreshing rain.
All good gifts around us are sent from heaven above.
So thank the Lord, O thank the Lord for all His love.
We thank Thee then O Father, for all things bright and good,
the seed time and the harvest, our life, our health, or food.
No gifts have we to offer for all Thy love imparts,
But that which Thou desirest, our humble, thankful hearts.

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. At the visitation of a Bishop, it is customary for all offerings to go to her discretionary fund. Checks are payable to "Bishop's Discretionary Fund," or you can give to her fund online via this QR code.



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 our thanks and praise.

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.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with saints and angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

SANCTUS

The Sanctus (holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and these words were sung by the people as Jesus entered Jerusalem on Palm Sunday. The Sanctus reminds us that this is an offering of the whole creation, which joins in singing these praises.

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and earth are full of your glo-ry. Ho - san - na in the high-est. 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.

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself, yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with St. Gregory and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, (v) in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

A - men, a - men, a - men. a - men.

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.

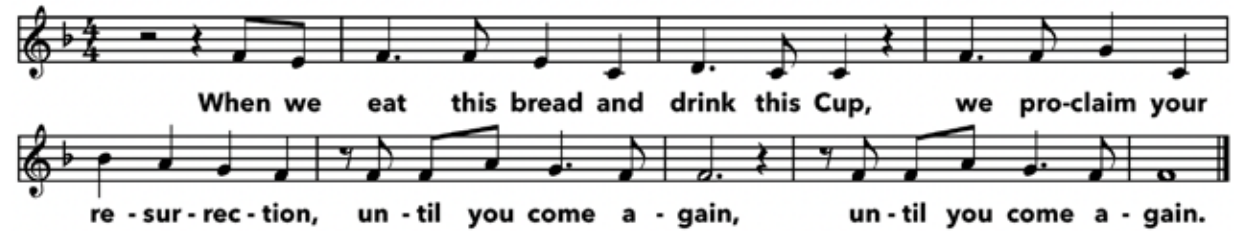
And forgive us our trespasses, as we forgive those who trespass against us.

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.



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.

The Gifts of God for the People of God.

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 ANTHEM

"How Lovely is Thy Dwelling Place"
Mvmt. 4 from Requiem by J. Brahms

*How lovely is Thy dwelling-place, O Lord of Hosts!
For my soul, it longeth, yea, fainteth for the courts of the Lord.
My soul and body crieth out, yea for the living God.
Blest are they who dwell within Thy house; they praise Thy name evermore!*

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.



The people stand, as they are able.

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

POST-COMMUNION PRAYER

Let us pray.

**God of abundance,
you have fed us with the bread of life and cup of salvation;
you have united us with Christ and one another;
and you have made us one with all your people in heaven and on earth.
Now send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever in the risen life of Christ our Savior. (v) Amen.**

The people sit.

ANNOUNCEMENTS

PONTIFICAL BLESSING

The people stand, as they are able.

Our help is in the Name of the Lord;
The maker of heaven and earth.

Blessed be the Name of the Lord;
From this time forth for evermore.

The blessing, mercy, and grace of God Almighty, the Father, the Son, and the Holy Spirit, (+)
be upon you, and remain with you for ever. **Amen.**

EXIT HYMN

Praise, my soul, the King of heav - en; to his feet thy tri - bute bring;
Praise him for his grace and fa - vor to his peo - ple in dis - tress;
An - gels help us to a - dore him; ye be - hold him face to face;
ran - som'd, heal'd, re - stored, for - giv - en, ev - er - more his prais - es sing:
praise him still the same as ev - er, slow to chide, and swift to bless:
sun and moon, bow down be - fore him, dwell - ers all in time and space.
Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

The Deacon dismisses the people, and the people respond,

Thanks be to God!

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

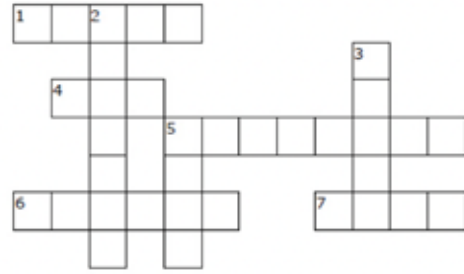
Having heard the Gospel and having been fed at communion, the final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey 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.





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

JACOB	HUNTER	DIE	BREAD	ISAAC
BOYS	HOME	REBEKAH	STEW	ESAU
BIRTHRIGHT	COOKING	TWIN	STARVING	LENTIL



ACROSS

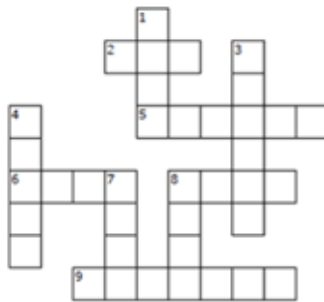
- The twin brother of Esau
- A male child
- Suffering from a lack of food
- A person who likes to search for and kill wild animals
- The oldest son of Isaac who loved to hunt

DOWN

- Preparing food by heating it
- Two children born to the same mother on the same occasion
- A dish of meat and vegetables cooked slowly in liquid

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

PLANTS	SCORCH	FARMER	THORNS	CROP
WITHER	BIRDS	ROOT	CHOKES	SOIL
FELL	PARABLE	SCATTER	SEED	GREW
ROCKY	SHALLOW	GOOD	SOW	PATH



ACROSS

- To put seeds in the ground so that plants will grow
- Small, sharp, pointed growths on the stem of a plant
- Plants such as grain, vegetables, or fruit grown by farmers
- A small, usually hard part of a plant from which a new plant can grow
- Not deep

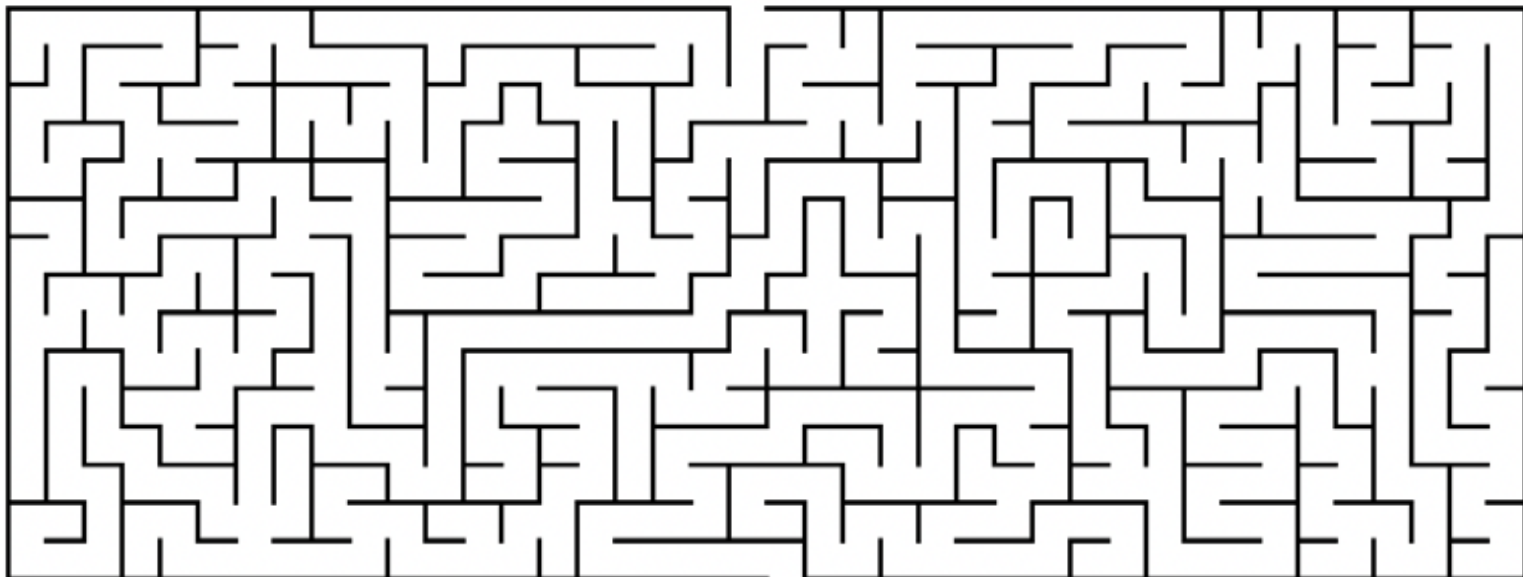
DOWN

- The part of a plant which grows down into the earth
- A person who owns or takes care of a farm
- Covered with stones
- A way made by or for people walking on the ground
- The upper layer of earth that may be dug or plowed and in which plants grow

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

- 26-6-8-3-10 _____
- 13-18-6-16 _____
- 12-2-9-4 _____
- 10-3-7-18 _____
- 19-16-4-12-13-24 _____
- 8-3-3-20-9-4-15 _____
- 18-12-13-2 _____
- 10-9-24-12-19-24-9-15-19-12 _____

JACOB	BOYS	STEW	BIRTHRIGHT
COOKING	ESAU	TWIN	HUNTER



Curious about the Bishop's vestments?

A mitre is probably the piece of clothing most often associated with bishops. If you have seen a chess set, you'll know that even the chess pieces called bishops are topped off with mitres. Although there is some dispute about how longstanding the tradition is (some people claim it is from the time of the apostles) there is no question that mitres have been worn by bishops for at least 1,000 years.



Mitres are usually white, gold or red, sometimes quite beautifully embroidered, and have two tails, called "lappets," that fall from the back. The shape of the mitre is supposed to represent the tongues of fire that rested on the heads of the disciples gathered in the upper room on the Day of Pentecost, when God sent the Holy Spirit to the Church. A bishop receives a mitre during his or her ordination as a bishop, when the Holy Spirit comes to the new bishop in the same way that the Holy Spirit came to the first disciples. You will notice that, during church services, bishops take their mitres on and off, depending on what is happening in the liturgy.

The stole is a long strip of material worn by bishops, priests and deacons when officiating at the Eucharist or other sacramental functions. The priest wears the stole around the neck and hanging down in front (either crossed or straight) over an alb or surplice. The stole is of the liturgical color of the day and matches the material of the other vestments and may be decorated with different liturgical symbols. There are several theories regarding the origin of the stole's use including a kind of liturgical napkin called an orarium which is linked to the napkin used by Christ in washing the feet of his disciples, and is a fitting symbol of the yoke of Christ, the yoke of service. Others theorize that its origin is from the scarf of office among officials in the Roman Empire, used to denote rank.

A cope is a ceremonial cloak – or cape – that is semicircular, richly ornamented, with a clasp in front and a hood in back. It is worn over the alb and stole. The shape is derived from the outdoor overcoat worn in the Roman empire.

The presider usually wears a cope at non-Eucharistic liturgies in place of the chasuble. He or she may wear a cope at the Eucharist during the entrance procession and even during the liturgy of the word. Bishops sometimes wear it when performing Episcopal functions such as ordinations and confirmations.

A long, white garment with narrow sleeves, an alb is the basic garment worn by ordained and lay ministers at the Eucharist and other church services. The alb (from the Latin alba, meaning white) is derived from the under tunic of the Greeks and Romans of the 4th century. It may be girded (tied) at the waist.

A sleeveless outer vestment worn by the celebrant during the Eucharist, the chasuble may be oval or oblong with an opening for the head. It typically reflects the liturgical color of the day. The chasuble and cope are both derived from the outdoor cloak worn by all classes and sexes in the Greco-Roman world. Chasubles vary widely in fabric and style,



Photos with the Bishop immediately following the service!

Immediately after the dismissal, we'll have three sets of photos with the Bishop:

- 1) Bishop Paula + EVERYONE!
- 2) Bishop Paula + children/youth
- 3) Bishop Paula + Wardens/Vestry

These will all take place at the front of the sanctuary, after which we'll all head to coffee hour in Founder's Hall. Please don't worry about taking photos with your own camera, as all the photos will be made available parish-wide! If you'd like to chat with the Bishop or take individual photos with her, please wait until coffee hour.



Coffee hour TODAY!

Stick around after the service for food, fun, and fellowship! If you'd like to help host future coffee hours, you can sign up via the link in the newsletter or by putting your name down on the sign-up on the vestry bulletin board in the main hallway. Contact our coffee hour committee, Debbie or Sharon (debbie.kinjo@gmail.com, slgramer@comcast.net) for more info!

Community Meals - next Sunday!

On Sunday, July 23rd we will once again have the opportunity to serve our neighbors in Waukegan. Hunger does not take a vacation in the summer and we have actually seen an increase in the number of people counting on us for food. We need volunteers to help prepare and pack the sandwiches and sides and pack the non-perishables, hand out the meals, and set-up and clean-up. We also need one more person to bake cookies. Please contact Barb Schaper at bschaper7@aol.com or 847-948-8989 if you are able to help.



Better Together Summer Study with Shelley - this Saturday!

The next Summer Study for students going into 6th grade and up will be held on July 22 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 shelly@stgregoryschurch.org so she knows who to watch for on the day!

Better Together Wednesday Get-Together

Put Wednesday, July 26 on your calendar! We'll gather at 6:30pm with our Better Together partners 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!



By the way... what exactly is "Better Together"?

The Better Together partnership consists of four congregations in the Diocese of Chicago - St. Elisabeth's, St. Gregory's, St. Lawrence, and Trinity Episcopal Churches. This collaboration works together to expand our understanding of congregation and community by exploring innovative ways to do church in the world. We collaborate on worship and pastoral care, play and pray together, jointly support a refugee ministry and other outreach programs, and are creating new models for formation and leadership development.

So anytime you hear StGs use "Better Together," it means that we're doing this particular activity/worship service/formation/etc. in conjunction with our partner parishes!



The Rt. Rev. Paula E. Clark was elected on December 12, 2020 and ordained and consecrated on September 17, 2022 as the thirteenth bishop of the Episcopal Diocese of Chicago. She leads more than 30,000 Episcopalians in 122 congregations across northern and west central Illinois, and is the first Black person and the first woman to hold the position.

Clark, who previously served as canon to the ordinary and chief of staff in the Episcopal Diocese of Washington, was chosen unanimously on the fourth ballot in an election conducted on Zoom from a slate originally composed of four candidates. She received 229 clergy votes and 284 lay votes.

Clark was baptized into the Episcopal Church at age 10 by Bishop John Walker, the first Black dean of Washington National Cathedral and first Black bishop of the Diocese of Washington. She received her undergraduate education at Brown University and earned a Master of Public Policy degree from the University of California, Berkeley.

Before entering the seminary, Clark served as public information officer for the Office of the Mayor and the District of Columbia's Board of Parole for nine years and spent five years as director of human resources and administration for an engineering and consulting firm in the District.

In 2004, she received a Master of Divinity degree from the Virginia Theological Seminary in Alexandria, Virginia, and served at St. Patrick's Episcopal Church in Washington, D. C. and St. John's Episcopal Church in Beltsville, Maryland, before joining the staff of Bishop Mariann Edgar Budde. Her work for the diocese focused initially on clergy development and multicultural and justice issues.

The bishop describes herself as "the proud matriarch of our blended family of five adult children and seven grandchildren." Her beloved husband, Andrew McLean, died in 2021.