



ST. GREGORY'S EPISCOPAL CHURCH

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

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Val Seilheimer, Cissy Singleton

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

Trinity Sunday
June 4, 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: We welcome today the Rev. Daphne Cody. Among her priestly work in our diocese during twenty-five years, she has served two of our Better Together partners, including as Rector of St. Elisabeth's from 2005-19, and as Interim Rector at St. Lawrence during 2020-21. Daphne was elected to the Standing Committee in November 2022.



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 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
 4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
 though the sin - ful hu - man eye thy glo - ry may not see,
 All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.
 per - fect in power, in love, and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty.



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

THE COLLECT FOR PURITY

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

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

CANTICLE OF GOD'S LOVE

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

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

THE COLLECT OF THE DAY

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

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

The people sit.

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

FIRST READING

GENESIS 1:1-2:4

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were



gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, "Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day.

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

So God created humankind in his image,
in the image of God he created them;
male and female he created them.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

These are the generations of the heavens and the earth when they were created.

The Word of the Lord.

Thanks be to God.



The Psalm is a hymn or poem. The psalms cover the whole range of the relationship between God and God's people. The Book of Psalms, while a "book" of the Bible, consists of 150 hymns intended to be sung.

PSALM 8

First cantor, then all



Out of the mouths of infants and children your majesty is praised above the heavens. You have set up a stronghold against your adversaries, to quell the enemy and the avenger. When I consider the works of your hands, the moon and stars you have set in their courses, What is humankind that you should be mindful of them? The child of humankind that you should seek them out?

God our Ruler, how exalted is your name in all the world.

You have made them but little lower than the angels; you adorn them with glory and honor. You give them mastery over the works of your hands; you put all things under their feet. All sheep and oxen, even the wild beasts of the field, the birds of the air, the fish of the sea, And whatsoever walks in the paths of the sea.

God our Ruler, how exalted is your name in all the world.

THE EPISTLE

2 CORINTHIANS 13:11-13

Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of 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



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



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

The 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 28:16-20

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

The eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

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

The people sit.

SERMON

The Rev. Daphne Cody, guest priest

A period of quiet (begun and ended with the ringing of a bell) is observed to slow ourselves and rest in God's presence.

The people stand, as they are able.

NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ, (v) the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. who with the Father and the Son is worshiped and glorified, who has spoken through the Prophets.
We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, (+) and the life of the world to come. Amen.

The people sit.



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.

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.**

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.**

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.



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

"Hymn of Creation"

Text by Isaac Watts, music by Dan Forrest

*I sing the mighty power of God that made the mountains rise,
That spread the flowing seas abroad and built the lofty skies.
I sing the wisdom that ordained the sun to rule the day,
The moon shines full at his command, and all the stars obey.
I sing the goodness of the Lord that filled the earth with food.
he formed the creatures with his word, and then pronounced them good.
Lord, how thy wonders are displayed where'er I turn my eye!
If I survey the ground I tread, or gaze upon the sky.
There's not a plant or flower below, but makes thy glories known,
And clouds arise and tempests blow by order from thy throne.
While all that borrows life from thee is ever in thy care,
and everywhere that man can be, thou, God, art present there!*

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



THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

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



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

THE GREAT THANKSGIVING

The 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

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.

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!

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray. It links our daily bread to the spiritual food we receive in the Eucharist.



The Fraction recalls Jesus breaking the bread at the Last Supper to share with the disciples, and reminds us that Jesus' body was broken on the cross for us to be shared with the world. Therefore we keep a moment of silence for prayers of awe and gratitude.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

Musical notation for the breaking of the bread. The lyrics are: "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. The lyrics are: "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.

May the Spirit, who set the Church on fire upon the Day of Pentecost, bring the world alive with the love of the risen Christ. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, (+) be upon you and remain with you for ever. **Amen.**

EXIT HYMN

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

*6. Christ be with me, Christ with - in me, Christ be - hind me,
Christ be - neath me, Christ a - bove me, Christ in qui - et,

Christ be - fore me, Christ be - side me, Christ to
Christ in dan - ger, Christ in hearts of all that

win me, Christ to com - fort and re - store me,
love me, Christ in mouth of friend and stran - ger.



Christ be - fore me, Christ be - side me, Christ to
 Christ in dan - ger, Christ in hearts of all that

7. I bind un - to my - self the Name, the strong Name

of the Trin - i - ty, by in - vo - ca - tion

of the same, the Three in One, and One in Three.

Of whom all na - ture hath cre - a - tion, e - ter - nal

Fa - ther, Spi - rit, Word: praise to the Lord of

my sal - va - tion, sal - va - tion is of Christ the Lord.

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!



Town Hall TODAY

Join the Wardens as the congregation assembles in the sanctuary about 5 minutes after the service has ended. We have a tight agenda and plan to be done by 11:15 am. Online participants will be able to attend/participate on Zoom only.



Coffee hour - next one is June 11

You can sign up to help host coffee hour via the link in the newsletter or by putting your name down on the signup 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!

Youth Better Together Study & Ice Cream Social

We will be starting up our Better Together Summer Study and Ice Cream sessions again in June! The consensus is that a Saturday morning at 11am is a better time than a weekday afternoon, so that is what we will do. Last year, we met at De Oro Cafe (2175 Deerfield Rd, Riverwoods) and it seems to be centrally located for our folks and right off the highway, so we will continue to meet there this year. The scheduled dates are: June 17, July 8, July 22 and August 5.

Please RSVP to Shelley (shelley@stgregoryschurch.org) by June 4. If we don't have more than two students who can attend we will cancel that date and start on July 8. A reminder email with instructions about our study will be sent out as we get closer to our first meeting. Can't wait to see you all!

June 25 - Senior Sunday & Pride Sunday!

During the service: We have three graduates who will be sharing some thoughts during sermon time. Our gifts of study Bibles will be in Founders' Hall for the next three Sundays for you to mark your favorite passages. You can also drop congratulations cards in the basket next to the Bibles. You can also email Shelley at shelley@stgregoryschurch.org with your favorite Bible passage and a personal message to each student. She will print them and put them in the Bible before we present them on June 25. Our seniors are: Sarah Regalado, Gabriella Rodriguez, and Andy Seilheimer.



After the service: head to St Elisabeth in Glencoe (let us know if you need a ride) for the annual Pride Picnic, hosted by StE's Team LGBTQ! All the Better Together churches, other houses of worship in Glencoe, and the surrounding community are invited. Come for lots of food, games, and fun for the whole family!

Community Meals - Sunday, June 25

Janet and Bill Foltz and Barb and David Schaper served 96 meals to our neighbors in Waukegan last Sunday. Our next turn to serve is Sunday, June 25th. We are still looking for volunteers to join us in this ministry to serve the hungry. Please contact Barb Schaper at bschaper7@aol.com or 847-948-8989 to help.

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/service/formation/etc in conjunction with our partner parishes! So keep an ear out: we'll be announcing several social activities with our Better Together partners throughout the summer - you won't want to miss them!



Save the Date!

July 16 with Bishop Paula Clark

StGs is excited to host our Bishop Paula Clark for a visit on Sunday, July 16! Details to come, but mark your calendars now and plan to be there!