



ST. GREGORY'S EPISCOPAL CHURCH

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

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Vocalists:
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The Fourth Sunday after Pentecost July 3, 2022 | 9:30am



St. Gregory's Episcopal Church
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www.StGsChurch.org

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Welcome to St Gregory's

If you are visiting, we invite you to take a Welcome Card from the pew holder, and if you are willing, fill it out and put it in the offering plate or give it to a greeter so that we might thank you for worshipping with us. All are truly welcome to participate in worship, and we believe our community is made stronger by your unique presence as we join in prayer and communion.

Our Worship

In the Episcopal Church, we often say that praying shapes believing, so how we worship in word and action shapes how we believe and respond to God. We are physical creatures made in God's image, and the physical nature of our worship helps us to connect more fully to God. Therefore, at St. Gregory's, we change our liturgy during each liturgical season to help us more fully embrace the theology and tone of the season.

Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. **All are invited to speak the bolded text aloud.** Some people choose to manifest prayers in physical ways to center their hearts and minds on God's presence in their lives and in the worship – we call these actions “manual acts,” which are listed as follows throughout the bulletin:

(v) Bowing one's head at Jesus' name reminds us that Jesus is the King of Kings, ruling from a place of humility.

(+) There are several points during the liturgy, where many people cross themselves by touching their head, chest, and each shoulder (left then right) to remind themselves that God is in their head, heart, and in all of their actions in the world.

(+++) At the declaration of the Gospel, many people make the sign of the cross with their thumb on their forehead, lips, and heart as the Gospel is announced. This action is a prayer asking God's word to be in our minds, our words, and in our hearts.

Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters most to God.

A Note about the Season After Pentecost (Ordinary Time)

The Season after Pentecost is often called Ordinary Time, and this season connects the Paschal cycle (the death, resurrection, and ascension of Jesus) from the gift of the Holy Spirit to the celebration of the Second Coming when Christ comes in glory. As theologian Leo Mitchell says, it is “in these Sundays after Pentecost that we actually live – that is, in the period between the first and final coming (Advent); but in the liturgy, all of time, past, present, and future, is laid before us to be celebrated in the mystery of the liturgical year.

Though this is the season in which we live, and it spans the majority of our liturgical year, there is no such thing as an ordinary day when we are celebrating the sacraments of the risen Lord. The name “ordinary” comes from the tradition of numbering the assigned readings for these Sundays after Pentecost (thus: ordinal becomes ordinary). This season's assigned liturgical color is green, and the liturgy is celebrated without extreme penitence or glory as in other special seasons. At St. Gregory's, we change our liturgical practices halfway through this long season to explore the variety of ways in which we can experience the Holy Spirit in worship.



THE WORD OF GOD

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

The people stand, as they are able. All are invited to speak the bolded text aloud.

ENTRANCE HYMN

1 E - ter - nal Fa - ther, strong to save, whose arm hath bound the
 4 O Trin - i - ty of love and power, thy chil - dren shield in
 rest - less wave, who bidd'st the might - y o - cean deep its
 dan - ger's hour; from rock and tem - pest, fire and foe, pro -
 own ap - point - ed lim - its keep: O hear us when we
 tect them where - so - e'er they go; thus ev - er - more shall
 cry to thee for those in per - il on the sea.
 rise to thee glad hymns of praise from land and sea.

We begin our worship by gathering together as the body of Christ, and acknowledging our participation together in the Body of Christ.

The Presider invites us to praise God together. 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.
Glorify 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 his only Son into the world,
so that we might live through Jesus Christ.
In this is love, not that we loved God but that God loved us
and sent his Son that sins might be forgiven.
Beloved, since God loved us so much,
We ought also to love one another.
For if we love one another, God abides in us,
and God's love will be perfected in us.**

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 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.

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

ISAIAH 66:10-14

Thus says the Lord:

“Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her-- that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious bosom.

For thus says the Lord:

I will extend prosperity to her like a river,
and the wealth of the nations like an overflowing stream;
and you shall nurse and be carried on her arm, and dandled on her knees.
As a mother comforts her child, so I will comfort you;
you shall be comforted in Jerusalem.
You shall see, and your heart shall rejoice;
your bodies shall flourish like the grass;
and it shall be known that the hand of the Lord is with his servants,
and his indignation is against his enemies.”

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 66:1-8

First cantor, then all



Come now and see all the works of God!

Be joyful in God, all you lands; sing the glory of God's name and God's praise,
Say to God, How awesome are your deeds!
Because of your strength your enemies cringe before you!
All the earth bows down before you, sings to you, sings out your name!
Come now and see all the works of God!

God is wonderful in deed toward all people;
He turned the sea into dry land, and they went through the water on foot.
In God's might, God rules forever; God's eyes keep watch over the nation.
Make the voice of God's praise to be heard; who will not allow our feet to slip.
Come now and see all the works of God!

THE EPISTLE

GALATIANS 6:7-16

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.

Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised-- only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule-- peace be upon them, and mercy, and upon the Israel of God.

The Word of the Lord.
Thanks be to God.

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



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

THE GOSPEL

LUKE 10:1-11,16-20

The Holy Gospel of our Savior Jesus Christ, **(v)** according to Luke.
Glory to you, Lord Christ. (++++)

The Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, 'Peace to this house!' And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' But whenever you enter a town and they do not welcome you, go out into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.'

"Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me."

The seventy returned with joy, saying, "Lord, in your name even the demons submit to us!" He said to them, "I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven."

The Gospel of our Savior.
Praise to you, Lord Christ.

The people sit.

SERMON

The Rev. Anne B. Jolly, Rector

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

The people stand, as they are able.

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.

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.

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 our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

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

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

The people sit.

PRAYERS OF THE PEOPLE

Grant us courage and good companions, humor and humility. We are thankful for this gathering, for the joys of life, for faithful friends and unexpected surprises (prayers of joy and gratitude). O God of abundant love and mercy,

Hear our prayer.

We pray for your mission in our communities and throughout the world. Open our eyes to see you at work in people, policies, and places. Open the hearts of leaders of all communities and nations to be filled with your peace and love. O God of abundant love and mercy,

Hear our prayer.

Many among us are hurting in ways that are known and in ways that are unknown to us. We pray for all who suffer and for those who care for them with skill and compassion (prayers for the sick, sad, lonely, and afraid). O God of abundant love and mercy,

Hear our prayer.

We pray for those who have died and are now in their eternal home with you and the hosts of heaven (prayers for those who have died, those who are dying, and those who are mourning). O God of abundant love and mercy,

Hear our prayer.

The Priest will offer a concluding collect.



In the confession we admit the ways we have not lived as we were created to live, both individually, and corporately, and ask for forgiveness. The priest declares to us the wonderful grace of God's promise of forgiveness, reconciliation, and the absolute remission of guilt.

CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor.

Silence will be kept.

**Most merciful God,
we confess that we have sinned against you in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of our Savior Jesus Christ, have mercy on us and forgive us;
that we may delight in your will, and walk in your ways, to the glory of your Name.
Amen.**

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, (v) strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
Amen.

The Peace has been exchanged at the Eucharist since the time of the first Christians. It is a profound act to offer the miraculous peace of God to one another before we join in communion with God and each other.

THE PEACE

The peace of the Lord be always with you.
And also with you.

The congregation greets each other in the peace of Christ.

The people sit.

PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

*O God of every nation, of every race and land,
Redeem the whole creation with your almighty hand;
Where hate and fear divide us and bitter threats are hurled,
In love and mercy guide us and heal our strife-torn world.
Lord, strengthen all who labor that we may find release
From fear of rattling saber, from dread of war's increase,
From search for wealth and power, and scorn of truth and right,
From pride of race and nation and blindness to your light.
Keep bright in us the vision of days when war shall cease,
When hatred and division give way to love and peace.
Till dawns the morning glorious when truth and justice reign,
And Christ shall rule victorious o'er all the world's domain!*

*"O God of Every Nation"
Words by William Watkins Reid, Jr.
Arr. John Ness Beck*

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

All praise and thanks to God the Fa - ther now be giv - en, the Son, and him who
 reigns with them in high - est hea - ven, e - ter - nal Tri - une God, whom
 earth and heav'n a - dore; for thus it was, is now, and shall be, ev - er - more.

THE GREAT THANKSGIVING

The people stand as they are able.

The Lord be with you.
And also with you.
 Lift up your hearts.
We lift them to the Lord.
 Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS

Ho - ly, Ho - ly, Ho - ly Lord God of Hosts. Heav - en and earth are full of your
 glo - ry. Ho - san - na in the high - est. Ho - san - na in the high - est. Bless - ed is he who
 comes in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est.

Holy and gracious God: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all. Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

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

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



On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.
Christ is risen.
Christ will come again.**

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.



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 FRACTION

The Presider breaks the consecrated Bread.



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

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



INVITATION

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

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

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

COMMUNION HYMN

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

COMMUNION HYMN

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

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

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

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



SENDING OF EUCHARISTIC VISITORS (when appropriate)

We send you out to share Communion this week.

May you carry the prayers of all of us as you take this sacrament of Christ's presence.

May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ. **(v) Amen.**

The people stand, as they are able.

Let us pray.

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

The people sit.

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

ANNOUNCEMENTS

The people stand, as they are able.

BLESSING

EXIT HYMN

1 Lift ev-ery voice and sing till earth and hea - ven ring, ring with the
 3 God of our wea - ry years, God of our si - lent tears, thou who hast

har - mon - ies of lib - er - ty. Let our re - joic - ing rise
 brought us - thus far on - the way; thou who hast by thy might

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



high as the lis - tening skies; let it re - sound loud as the
led us in - to the light; keep us for ev - er in the

roll - ing sea. Sing a song full of the faith that the dark past has
path, we pray. Lest our feet stray from the pla - ces, our God, where we

taught us; sing a song full of the hope that the pres - ent has
met thee; lest, our hearts drunk with the wine of the world, we for -

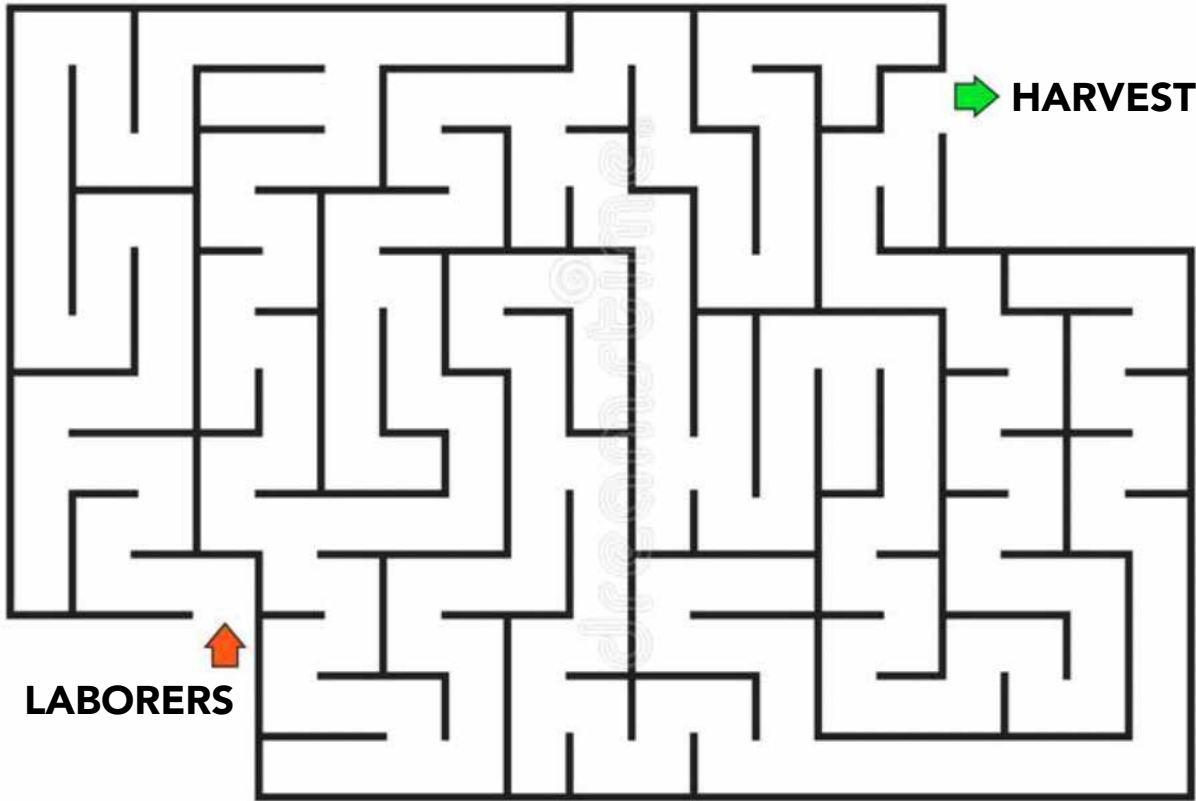
brought us; fac - ing the ris - ing sun of our new
get thee; sha-dowed be - neath thy hand may we for

day be - gun, let us march on, till vic - to - ry is won.
ev - er stand, true to our God, true to our na - tive land.

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

The Deacon dismisses the people, and the people respond,

Thanks be to God!



E H O U S E Y H P U R S E V Y
 E D X F G R C H H P P E A C E
 J S A N D A L S U C P E A X C
 H C O N E G Y G N Z R Q Y B U
 T O W N N Z W O R K E R S I C
 M A L X G R E E T N Z Y S Q H
 L P N C H A R V E S T Q U Q X
 O P L Y F W L L L V G H R I G
 N P K E O I P D R I N K I N G
 E F I F N N E U C Q I L I M K
 T A N D E T E L F I A T U Y Z
 B R G Y Z W I O D E A K D E D
 A P D Z L W A F H E C N N A S
 G I O B O W O S U I D Z O Z L
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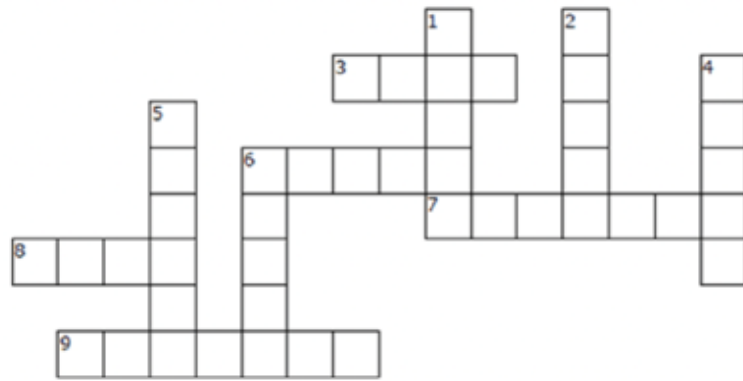
PLENTIFUL	SANDALS	FEW	PEACE	ANYONE
KINGDOM	PURSE	TOWN	GREET	WORKERS
HARVEST	HEAL	HOUSE	DRINKING	SICK
ROAD	EATING	BAG	FIELD	WAGES



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

- 4-8-2-3-1 _____
- 6-15-8-3-1 _____
- 6-20-2-17-1-3-10 _____
- 23-15-2-16-1-2-3 _____
- 4-7-1-21-10-5-11-8-7 _____
- 16-5-21-26-13-15-24 _____
- 3-20-21-13-20-7-3 _____
- 11-5-1-7-13 _____

HARVEST	WORKERS	PURSE	HOUSE
PLENTIFUL	FIELD	SANDALS	KINGDOM



ACROSS

- To make someone well from an illness or injury
- A small bag or pouch for carrying money
- Shoes consisting of a sole fastened to the foot by straps
- To be physically or mentally ill; not well or healthy
- The process of gathering a crop

DOWN

- The money which a person receives for working
- The area of land where a crop is planted
- A building in which a family lives
- someone who performs a particular job
- The absence of war or fighting

HARVEST	PEACE	SICK	WAGES	SANDALS
WORKER	PURSE	HEAL	HOUSE	FIELD



PUT THESE ON YOUR CALENDAR...

- **Sunday, July 10:** picnic at Independence Grove at 1:00pm with games and crafts and food, oh my! Kids, bring your white canvas tennis shoes to paint!
- **Thursday, July 14 and 28:** Youth summer study, Cafe De'Oro at 4pm
- **Saturday, July 16:** We have a service trip planned to Feed My Starving Children in Libertyville from 2-3:45pm. We have 25 slots reserved - please RSVP quickly to Shelley by July 1!
- **Sunday, August 14:** Mass on the Grass, featuring Jim Swager's amazing band, Power Chord! Details to come.
- **Sunday, August 28:** Chicago Dogs baseball game in Rosemont at 3pm

Thank you to all who represented StGs at the St. Elisabeth Pride Picnic! We had a great time in fellowship with our Better Together partners!



*For if we love one another, God abides in us,
and God's love will be perfected in us.*