



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**

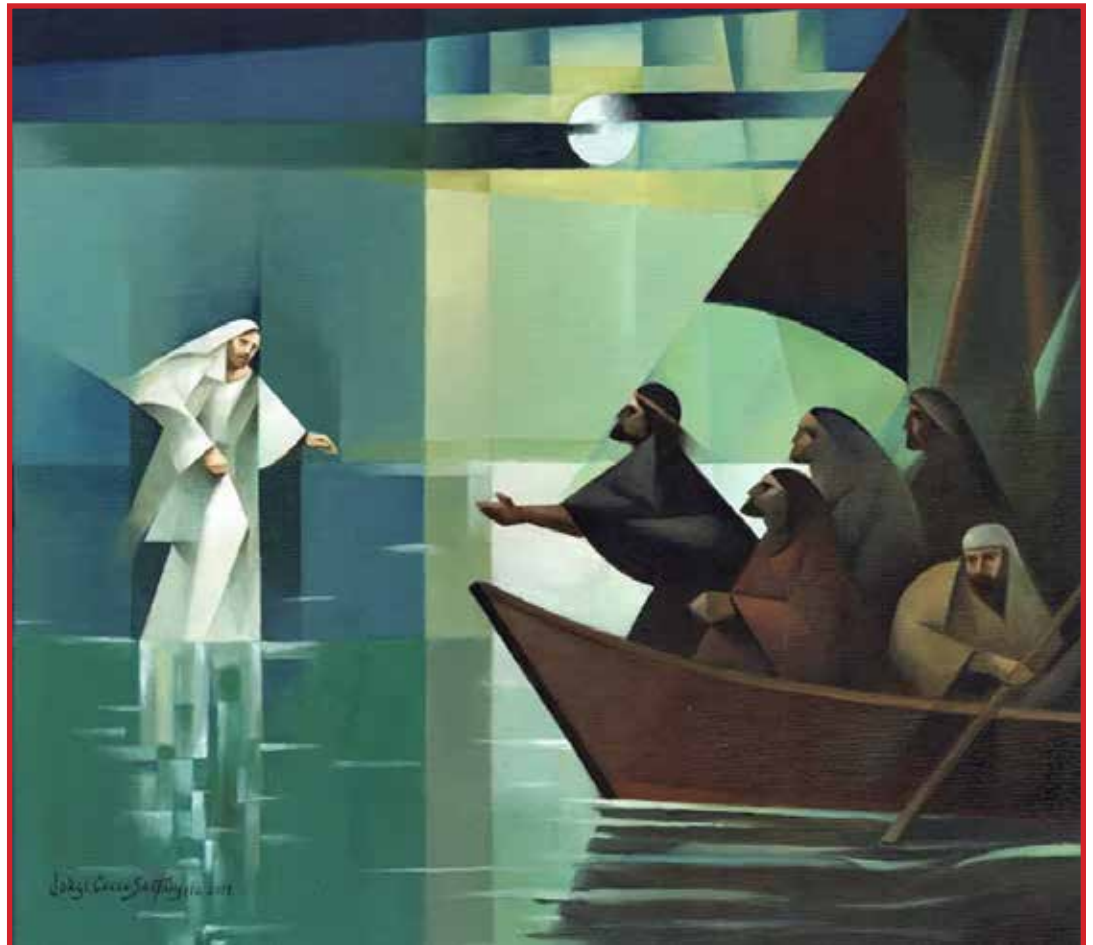
Wardens:
Susan Hitch-Zint, Jim Millspaugh

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

Eleventh Sunday after Pentecost August 13, 2023 | 9:30am



St. Gregory's Episcopal Church
815 Wilmot Rd, Deerfield, IL 60015

www.StGsChurch.org

[f](https://www.facebook.com/StGregorysEpiscopalChurchDeerfield) [i](https://www.instagram.com/StGregorysEpiscopalChurchDeerfield) @StGregorysEpiscopalChurchDeerfield

**Welcome to St. Gregory's**

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

Our Worship

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

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

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

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

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

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

A Note about the Season After Pentecost (Ordinary Time)

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

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

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



LITURGY OF THE WORD

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

The people stand, as they are able.

ENTRANCE HYMN

In Christ there is no East or West, in
 Join hands, dis - ci - ples of the faith, what
 In Christ now meet both East and West, in

³
 him no South or North, but one great fel - low -
 e'er your race may be! Who serves my Fa - ther
 him meet South and North, all Christ - ly souls are

⁶
 ship of love through - out the whole wide earth.
 as his child is sure - ly kin to me.
 one in him, through - out the whole wide earth.

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.**



The canticles (based on the Latin canticum, or "little song") are non-metrical praise songs that are intended to be either sung or spoken.

CANTICLE OF EZEKIEL

**I will take you from among all nations;
and gather you from all lands to bring you home.
I will sprinkle clean water upon you;
and purify you from false gods and uncleanness.
A new heart I will give you,
and a new spirit put within you.
I will take the stone heart from your chest,
and give you a heart of flesh.
I will help you walk in my laws
and cherish my commandments and do them.
You shall be my people,
and I will be your God.**

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.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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 37:1-4, 12-28

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob.

Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock; and bring word back to me." So he sent him from the valley of Hebron.

He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him.



They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him" —that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it.

Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

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 105:1-6,16-22,45

- 1 Give thanks to God and call upon God's Name; make known their deeds among the peoples.
- 2 **Sing to God, sing praises to God, and speak of all God's marvelous works.**
- 3 Glory in God's holy Name; let the hearts of those who seek God rejoice.
- 4 **Search for God and their strength; continually seek their face.**
- 5 Remember the marvels God has done, God's wonders and the judgments of their mouth,
- 6 **O offspring of Abraham God's servant, O children of Jacob God's chosen.**
- 16 Then God called for a famine in the land and destroyed the supply of bread.
- 17 **God sent someone before them, Joseph, who was sold as a slave.**
- 18 They bruised his feet in fetters; his neck they put in an iron collar.
- 19 **Until his prediction came to pass, the word of God tested him.**
- 20 The ruler sent and released him; the ruler of the peoples set him free.
- 21 **The ruler set him as a master over their household, as a ruler over all their possessions,**
- 22 To instruct their princes according to their will and to teach their elders wisdom.
- 45 **Hallelujah!**



The second reading is usually 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 10:5-15

Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say?

"The word is near you, on your lips and in your heart"

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved."

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

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 gospel, vs.2 after)

Musical notation for a sequence hymn with lyrics: Praise God in whose word we find food for bod - y, Praise God who through Christ makes known all are loved and soul, and mind. Hal - le - lu - jah! Hal - le - lu - jah! called God's own. Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah! God's good - ness is e - ter - nal. Hal - le - lu - jah! God's good - ness is e - ter - nal.

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

THE GOSPEL

MATTHEW 14:22-33

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

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them.



And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

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

The people sit.

SERMON

The Rev. Kyle Oliver, guest priest

A period of quiet is observed to slow ourselves and rest in God's presence.

The people stand, as they are able.

NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ, (v) the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. 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 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 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

We thank You God for the wonder of Your presence in the world, for the gifts of amazement and challenge, and for all whose lives have been altered by your power alive in our world. Amplify the skills and passion of all your people for the sake of delight and nourishment (prayers of gratitude). God, with grateful hearts, **we give thanks and praise.**

Make us eager to protect the health of the vulnerable and nurture the lives of all people. Give comfort to refugees from war and famine, those who are lonely and frightened, ill, imprisoned, homeless, or without work (prayers of intercession). God, with grateful hearts, **we give thanks and praise.**

We pray for those we love but see no longer, and ask for peace and comfort to their family and loved ones (prayers for the dead). God, with grateful hearts, **we give thanks and praise.**

The Presider offers the concluding collect.

Knowing it is your Holy Spirit who flows through all good things, we give you thanks O God for all the blessings you bestow on us. Kindle in us the flame of justice and the power of faith that transforms each one of us and the world through your Son, Jesus Christ, our Lord. **(v) Amen.**

COLLECT FOR A CONGREGATION IN DISCERNMENT

Lord Jesus, you commissioned us to make disciples of all the nations and promised that you would be with us always: So guide this congregation to see the peoples you would have us reach and empower us to be instruments of your saving work, for the glory of God. **Amen.**

CONFESSION & ABSOLUTION

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.

Let us confess our sins against God and our neighbor.

The people kneel as they are able. 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, (v)
that we may abide in your love and serve only your will. Amen.**

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

The people stand as they are able.



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

"Storm"

by Jason Wade (Lifhouse)

How long have I been in this storm? So overwhelmed by the ocean's shapeless form?
Water's getting harder to tread with these waves crashing over my head.
If I could just see you, everything would be alright.
If I'd see you, this darkness would turn to light.
And I would walk on water, and you would catch me if I fall.
And I would get lost into your eyes. I know everything will be alright.
I know you didn't bring me out here to drown, so why am I ten feet under and upside down?
Barely surviving has become my purpose, 'cause I'm so busy living underneath the surface.

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

Je - sus is wor - thy to re - ceive hon - or and pow'r di - vine;
may bless - ings, more than we can give, be, God, for ev - er thine.

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 GREAT THANKSGIVING

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 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.

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

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, hea-ven 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 in the high - est.

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

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. **AMEN.**

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 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 say 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.



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.

Lamb of God, you take a - way the sins of the world:
 have mer - cy on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. Lamb of God,
 you take a - way the sins of the world: grant us peace.

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 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

1 Hum - bly I a - dore thee, Ver - i - ty un - seen,
 2 Taste and touch and vi - sion to dis - cern thee fail;
 3 O me - mo - rial won - drous of the Lord's own death;
 4 Je - sus, whom now hid - den, I by faith be - hold,
 who thy glo - ry hid - est 'neath these sha - dows mean;
 faith, that comes by hear - ing, pierc - es through the veil.
 liv - ing Bread that giv - est all thy crea - tures breath,
 what my soul doth long for, that thy word fore - told:
 lo, to thee sur - ren - dered, my whole heart is bowed,
 I be - lieve what - e'er the Son of God hath told;
 grant my spi - rit ev - er by thy life may live,
 face to face thy splen - dor, I at last shall see,
 tranced as it be - holds thee, shrined with - in the cloud.
 what the Truth hath spo - ken, that for truth I hold.
 to my taste thy sweet - ness nev - er - fail - ing give.
 in the glo - rious vi - sion, bless - ed Lord, of thee.



COMMUNION HYMN



1 At the Name of Je - sus ev - ery knee shall bow,
 2 Hum - bled for a sea - son, to re - ceive a Name
 3 bore it up tri - um - phant, with its hu - man light,
 4 Name him, Chris - tians, name him, with love strong as death,
 *5 In your hearts en - throne him; there let him sub - due
 *6 Chris - tians, this Lord Je - sus shall re - turn a - gain,



1 ev - ery tongue con - fess him King of glo - ry now;
 2 from the lips of sin - ners, un - to whom he came,
 3 through all ranks of crea - tures, to the cen - tral height,
 4 name with awe and won - der and with bat - ed breath;
 5 all that is not ho - ly, all that is not true;
 6 with his Fa - ther's glo - ry o'er the earth to reign;



1 'tis the Fa - ther's plea - sure we should call him Lord
 2 faith - ful - ly he bore it spot - less to the last,
 3 to the throne of God - head, to the Fa - ther's breast;
 4 he is God the Sa - vior, he is Christ the Lord,
 5 crown him as your Cap - tain in temp - ta - tion's hour;
 6 for all wreaths of em - pire meet up - on his brow,



1 who from the be - gin - ning was the might - y Word.
 2 brought it back vic - to - rious, when from death he passed;
 3 filled it with the glo - ry of that per - fect rest.
 4 ev - er to be wor - shipped, trust - ed, and a - dored.
 5 let his will en - fold you in its light and power.
 6 and our hearts con - fess him King of glo - ry now.

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.

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.

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

BLESSING

The people stand, as they are able.

May God's blessing be with you, Christ's peace be with you, and the Spirit's outpouring be with you, now and always. (+) Amen.

EXIT HYMN

1 E - ter - nal Fa - ther, strong to save, whose arm hath bound the
 2 O Christ, whose voice the wa - ters heard and hushed their ra - ging
 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
 at thy word, who walk - edst on the foam - ing deep, and
 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
 calm a - mid its rage didst sleep: 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.
 cry to thee for those in per - il on the sea.
 rise to thee glad hymns of praise from land and sea.

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.

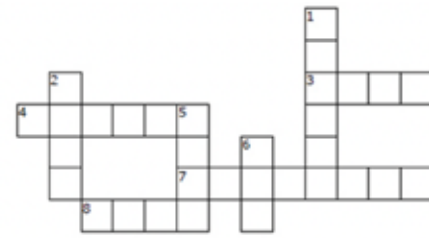
The Deacon dismisses the people, and the people respond,

Thanks be to God.





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



ACROSS

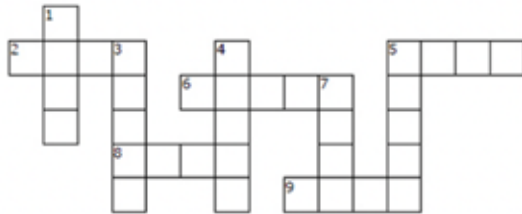
- 3. Gave something to someone else in return for money
- 4. A male parent
- 7. Men or boys with the same parents as another person
- 8. To have strong feelings of affection for another person

DOWN

- 1. Son of Jacob who had a coat of many colors
- 2. To dislike someone or something very much
- 5. A long, loose-fitting piece of clothing
- 6. A male offspring

LOVE BROTHERS	FATHER SON	JOSEPH HATE	SOLD ROBE
------------------	---------------	----------------	--------------

LAND HATED SONS EGYPT	MERCHANTS GRAZE JACOB KILL	LOVED OLD BROTHERS FLOCKS	JOSEPH BORN SILVER FATHER	CANAAN ROBE CHILDREN SOLD
--------------------------------	-------------------------------------	------------------------------------	------------------------------------	------------------------------------



ACROSS

- 2. The natural movement of air
- 5. To travel along on your feet
- 6. Moving swells on the surface of the sea
- 8. A small vessel for travel on water
- 9. An unpleasant feeling caused by danger

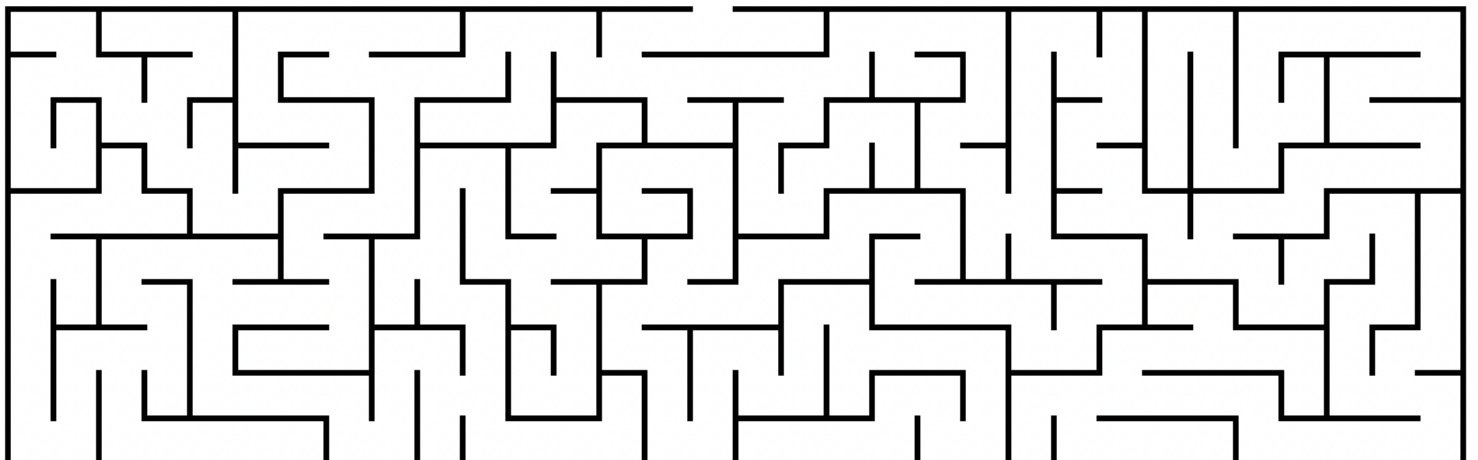
DOWN

- 1. To go downward in water
- 3. A lack of confidence or belief in God
- 4. A firm belief in God
- 5. A liquid that comes down from the clouds as rain
- 7. To rescue someone

FEAR SAVE	FAITH WIND	DOUBT BOAT	WAVES WALK	WATER SINK
--------------	---------------	---------------	---------------	---------------

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

EVENING COURAGE LAKE PRAY	HAND AFRAID WALKING COME	DOUBT SAVE BOAT WATER	WAVES SINK WIND ALONE
------------------------------------	-----------------------------------	--------------------------------	--------------------------------





Farewell, Kirstie!

We are sad to announce that Kirstie Felland, our **extraordinary** organist/pianist for the last five and a half years, will be leaving StGs. A position became available at a church VERY close to her home, which will save her the hour-long commute she currently has to StGs. While we are going to miss both her incredible talents and fantastic sense of humor so very much, we wish her all the best in her new position - they are SO lucky to have her! If you'd like to come say thank you for all Kirstie's beautiful music, we'll be celebrating her ministry at the August 20 coffee hour.



Coffee hour - August 20

Plan to stay after the service for our monthly coffee hour on August 20! We also need more volunteers for future coffee hours (we currently only have one family signed up for September!), so please put your name down on the sign up on the Vestry bulletin board. You can also talk to Debbie Kinjo (debbie.kinjo@gmail.com) or Sharon Gramer (slgramer@comcast.net), our coffee hour committee, for more info!

Blessing of the Backpacks - also August 20!

On Sunday, August 20, bring your backpacks, briefcases, knitting bags, or bookbags to be blessed during our regular Sunday service!



Back to School - August 21!

It's almost time for the children to go back to school! One of the most joyous ways we support the community at St Gregory's is to greet the children on our corner of Deerfield and Wilmot Roads on the first day of school! There are neighborhood children who look forward to getting their first day of school picture taken on our corner every year. This year school starts on August 21. Volunteers should arrive between 7:00-7:30am and we should be finished by approximately 8:30. Please contact Suzann Sladick at suzsladick@gmail.com if you can volunteer. And if you want to donate to help pay for donut holes, bottled water, or backpack stickers, please click the donate button on our website (list it under "other" with a note of "back to school") or send a check to the church with "back to school" in the memo.

Community Meals - August 27!

St. Gregory's will once again have the opportunity to serve lunch to our neighbors in Waukegan. Many thanks to the three people who volunteered to bake cookies this month. We are still in need of volunteers to fill the bags of non-perishable items and help assemble lunches. We meet in Waukegan at 12 noon and are done by 2:30 pm. Please contact Barb Schaper at bschaper7@aol.com or 847-948-8989 with any questions and offers to help.

Did you get a strange email or text from a staff or vestry member?

There have been several bogus emails and texts going around to members and friends of StGs the last few days. Please disregard any emails, texts etc. that look suspicious. These may look like they are coming from church staff or one of the members of the church. When in doubt, please verify the phone number or email to be correct. Know that we would never ask for money or gift cards in this format.

If you are in doubt, have any questions, or are not sure of the validity of the sender, contact Charlene (parish@stgregorychurch.org) to discuss.