



ST. GREGORY'S EPISCOPAL CHURCH

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

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Wardens:
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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

Thirteenth Sunday after Pentecost August 27, 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: The Rev. Dan Puchalla is a native of Lombard but has also lived in Florida, Louisiana, and Pennsylvania. But nothing feels like home as much as Chicago, where he has been canonically resident since his ordination in 2011. He served for many years as Associate Rector at St. Paul & the Redeemer in Hyde Park. More recently, he has served as interim rector at Annunciation in Gurnee and at Atonement in Edgewater, an appointment just completed in July. Dan currently lives in Lakeview with his husband, Raff, who is a professor at Chicago-Kent College of Law. They are avid fans of Lyric Opera, the Art Institute, Chicago's avant garde theater scene, and the National Parks.



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 Praise to the Lord, the Al - might - y, the King of cre -
 3 Praise to the Lord, who doth pros - per thy way and de -
 4 Praise to the Lord! O let all that is in me a -

a - tion; O my soul, praise him, for he is thy
 fend - thee; sure - ly his good - ness and mer - cy shall
 dore him! All that hath life and breath come now with

health and sal - va - tion: join the great throng, psal - ter - y,
 ev - er at - tend thee; pon - der a - new what the Al -
 prais - es be - fore him! Let the a - men sound from his

or - gan, and song, sound - ing in glad ad - o - ra - tion.
 might - y can do, who with his love doth be - friend thee.
 peo - ple a - gain; glad - ly for ev - er a - dore him.



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 EZEKIEL

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

**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, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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

EXODUS 1:8-2:10

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and allowed the boys to live?"



The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live."

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water."

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 124

- 1 If God had not been on our side,
let Israel now say;
- 2 If God had not been on our side,
when enemies rose up against us;**
- 3 Then would they have swallowed us up alive
in their fierce anger toward us;
- 4 Then would the waters have overwhelmed us
and the torrent gone over us;**
- 5 Then would the raging waters
have gone right over us.
- 6 Blessed be God!**
God has not given us over to be a prey for their teeth.
- 7 We have escaped like a bird from the snare of the fowler;
the snare is broken, and we have escaped.
- 8 Our help is in the Name of God,
the maker of heaven and earth.**

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 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.



For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

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)

1 Christ is made the sure foun - da - tion, Christ the head and
3 To this tem - ple, where we call thee, come, O Lord of

cor - ner - stone, cho - sen of the Lord, and pre - cious,
Hosts, to - day; with thy wont - ed lov - ing - kind - ness

bind - ing all the Church in one; ho - ly Zi - on's
hear thy serv - ants as they pray, and thy full - est

help for ev - er, and her con - fi - dence a - lone.
ben - e - dic - tion shed with - in its walls al - way.



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 16:13-20

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

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

When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

SERMON

The Rev. Dan Puchalla, 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.

LEAVETAKING LITURGY FOR KIRSTIE FELLAND

The Scriptures are filled with stories of people who have been called to new places: Abraham and Sarah, Mary and Joseph, Paul and Barnabas, Priscilla and Aquilla. Filled with uncertainty about what lay ahead, these people of God could not have found their moves easy. Yet they were also filled with excitement, trusting that God was calling them and guiding them to a new place.

And now you, our beloved friend Kirstie, are preparing to leave us and go to a new church. As a part of this body of Christ over the past five and a half years, you have given of yourself in ways that we have appreciated and will miss. We know that music is a gift from God, and you have served as a conduit for God's messages of love and peace to our hearts and minds. Kirstie, we will miss your incredible talent on both organ and piano, your musicianship, your superb timing and unfailing ability to choose prelude and postlude that perfectly suits the service, your humility, your dry humor, and most of all your friendship and love.

Thank you, Kirstie, for sharing your gifts with us.

We ask God's blessing upon you as we lift our hearts in prayer. God feeds us with the Word of Life. Let us pray for our sister Kirstie, that God may continue to nourish her with this living Word.

We pray for Kirstie: Holy God, fill her heart with compassion, her hands with strength to do the Spirit's will, and her soul to speak Christ's peace to all through her gift of music.

Lord, hear our prayer.

We pray for this community: for comfort in the absence of our friend and renewed commitment to the vision of God's reign.

Lord, hear our prayer.

We pray for the community who will receive Kirstie: we pray for a gracious welcome, a generosity of spirit, and genuine care for our friend.

Lord, hear our prayer.

Let us pray.

Blessed are you, O God, for you have created the wide and wonderful world in which we live. We praise you for your constant care for those who have trusted you in ages past, who journeyed in faith to new lands of promise. We trust that now you will hold Kirstie securely in your hands as she, too, follows your call to a new place. May she take with her a heart filled with your love and grace, that those with whom she serves may see in her the face of Jesus Christ. May she be a blessing, and continue to grow in grace, in Spirit, and in truth; through Jesus Christ our Lord. Kirstie, may God's rich blessings be yours! **Amen.**



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.

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.

OFFERTORY ANTHEM

"Sing Gently"
by Eric Whitacre

May we sing together, always. May our voice be soft.
May our singing be music for others and may it keep others aloft.
Sing gently, always. Sing as one.
May we stand together, always. May our voice be strong.
May we hear the singing and may we always sing along.
Sing gently, always. Sing as one. Sing gently as one.

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 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.

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.



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



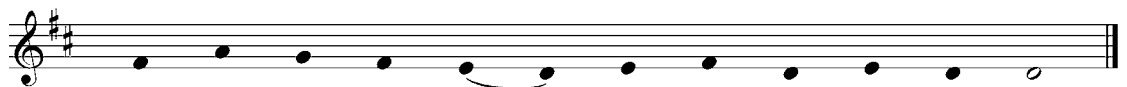
1 Hum - bly I a - dore thee, Ver - i - ty un - seen,
2 Taste and touch and vi - sion to dis - cern thee fail;
3 O me - mo - rial won - drous of the Lord's own death;
4 Je - sus, whom now hid - den, I by faith be - hold,



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 Sa - vior, a - gain to thy dear Name we raise
 3 Grant us thy peace through - out our earth - ly life;
 4 thy peace in life, the balm of ev - ery pain;

with one ac - cord our part - ing hymn of praise;
 peace to thy Church from er - ror and from strife;
 thy peace in death, the hope to rise a - gain;

guard thou the lips from sin, the hearts from shame,
 peace to our land, the fruit of truth and love;
 then, when thy voice shall bid our con - flict cease,

that in this house have called up - on thy Name.
 peace in each heart, thy Spi - rit from a - bove:
 call us, O Lord, to thine e - ter - nal peace.

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.

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 people stand, as they are able.



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

POST-COMMUNION PRAYER

Let us pray.

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

The people sit.

ANNOUNCEMENTS

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 When in our mu - sic God is glo - ri - fied, _____
2 How of - ten, mak - ing mu - sic, we have found _____
3 So has the Church, in lit - ur - gy and song, _____
5 Let ev - ery in - stru - ment be tuned for praise! _____



1 and a - dor - a - tion leaves no room for pride, _____
2 a new di - men - sion in the world of sound, _____
3 in faith and love, through cen - tu - ries of wrong, _____
5 Let all re - joice who have a voice to raise! _____



1 it is as though the whole cre - a - tion cried _____
2 as wor - ship moved us to a more pro - found _____
3 borne wit - ness to the truth in ev - ery tongue, _____
5 And may God give us faith to sing al - ways _____



— Al - le - lu - ia! — Al - le - lu - ia! A - men.

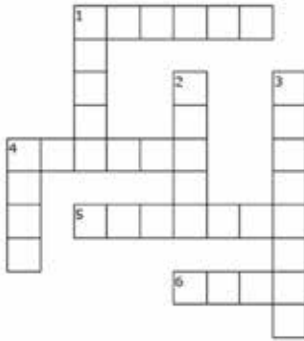
One of the roles of the priest is to declare the eternal truth of God's ever-present blessing to God's people.

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

And so we are sent out into the world to proclaim the Good News and be Christ's hands and feet on earth.

The Deacon dismisses the people, and the people respond,

Thanks be to God.



ACROSS

- 1. A woman who has given birth to a child
- 4. A container that is usually woven of straw and has handles
- 5. A king of Egypt
- 6. The world's longest river

DOWN

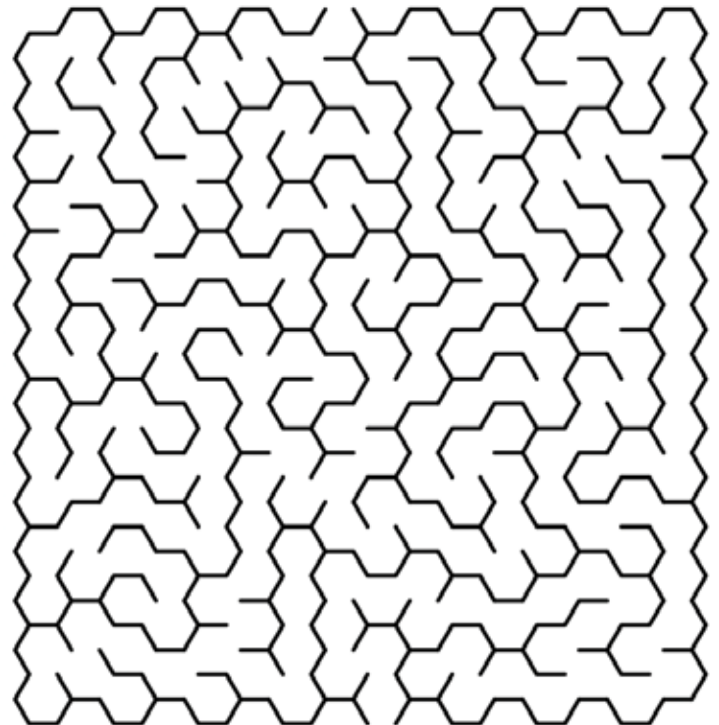
- 1. An Old Testament Hebrew prophet
- 2. A clear, colorless, odorless, tasteless liquid (H2O)
- 3. A female human offspring
- 4. A very young child (up to 1 year old)

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

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

- 1. 25-2-25-20 _____
- 2. 25-2-18-5-15-13 _____
- 3. 8-26-6-15 _____
- 4. 11-16-20-26-8-4 _____
- 5. 22-2-17-4-21-13-15-16 _____
- 6. 7-21-2-16-2-12-21 _____
- 7. 19-12-13-21-15-16 _____
- 8. 19-12-18-15-18 _____

MOSES NILE	PHARAOH BABY	BASKET CRYING	DAUGHTER MOTHER
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SON	DAUGHTER	MARRIED	WATER	MOSES
NILE	CHILD	BIRTH	CRYING	MAN
BASKET	BABY	WOMAN	MOTHER	NAMED





Farewell, Kirstie!

We are sad to announce that Kirstie Felland, our **extraordinary** organist and 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!

Coffee hour thank you! And also... we need you!

Special thanks to Sudi Johnson, Sally Holtz, Barb Schaper, and Debbie Kinjo, who hosted coffee hour last Sunday! We only have one family signed up for our September coffee hour, and no one signed up for subsequent months, so if you want coffee hours to continue, please sign up at the link in the newsletter or on the vestry bulletin board in the hallway! You can also talk to Debbie Kinjo or Sharon Gramer, our coffee hour committee. Thank you!



Community Meals - TODAY

Thanks to all of our wonderful volunteers, we have enough people to help with meal preparation and packing for August 27th. If you are interested in helping in September or later, please contact Barb at bschaper7@aol.com or 847-948-8989.



St. Gregory's Day - September 10!

We will be gathering to celebrate our patronal feast on September 10! The service will be outdoors in the Memorial Garden, featuring music from Broadway hits. Immediately after, we will have a picnic on the lawn at the Marian House with lawn games, and sprinklers for the children to run through! StGs will provide the burgers, brats and veggie burgers. **Please sign up to bring something to share via the link in the newsletter!** If it rains, the service will be in the sanctuary as usual and the games and food will be in Founders Hall. If you have any questions, please contact shelley@stgregoryschurch.org.

Naloxone Training September 13 - 7:30 pm

Opioid-involved overdose deaths rose from 21,089 in 2010 to 80,411 in 2021 (Source: CDC). Substance Abuse Disorder is an epidemic in every community. As people of faith, we can help to keep our neighbors alive until they are able to manage their disease. Just as we have a defibrillator in the church and conduct CPR training, we want to have doses of naloxone (Narcan) available and people trained to administer it. Therefore, St. Gregory's has scheduled a training session presented by Live4Lali and is inviting all members of the Deerfield and Better Together Communities. Please RSVP to Shelley by September 6 if you can attend.

Back to School - thank you!

Thank you to all who came to welcome our kids back to school! We handed out TONS of stickers, pumpkin patch coupons, donut holes, and water bottles! Both children and parents loved it, with many saying this was a tradition they looked forward to every year. Special thanks to Suzann Sladcik for organizing!

