



# ST. GREGORY'S EPISCOPAL CHURCH

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

**Anne B. Jolly, Rector**

anne@stgregoryschurch.org

**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,**

**Parish Administrator**

parish@stgregoryschurch.org

**Dennis Lietz, Deacon Emeritus**

**Meredith Woods Potter,**

**Vicar Emeritus**

**Wardens:**

Susan Zint, Jim Millspaugh

**Vestry:**

Sarah Kettlewell, Don Kiva,  
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

mass  
on the  
grass

The Tenth Sunday  
after Pentecost

August 14, 2022 | 9:30am

St. Gregory's Episcopal Church

815 Wilmot Rd, Deerfield, IL 60015

[www.StGsChurch.org](http://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 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

*"Oh, What a Beautiful Morning"  
Music & lyrics by Rodgers & Hammerstein*

*Please sing along!*

**There's a bright golden haze on the meadow,  
There's a bright golden haze on the meadow.  
The corn is as high as an elephant's eye,  
And it looks like it's climbin' clear up to the sky!  
Oh what a beautiful morning', oh what a beautiful day.  
I've got a beautiful feelin', everything's goin' my way!  
All the sounds of the earth are like music,  
All the sounds of the earth are like music.  
The breeze is so busy it don't miss a tree,  
And an ol' weeping' willer is laughin' at me!  
Oh what a beautiful morning', oh what a beautiful day.  
I've got a beautiful feelin', everything's goin' my way!  
Oh what a beautiful day!**

*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.  
**Glory to God for ever and ever. Amen.**

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

### SONG OF PRAISE

*"I Saw the Light"  
Words & Music by Hank Williams, arr. Camp Kirkland*

*Please sing along!*

#### CHORUS

**I saw the light, I saw the light! No more in darkness, no more in night.  
Now I'm so happy, no sorrow in sight: praise the Lord, I saw the light!  
I wandered so aimless, life filled with sin.  
I wouldn't let my dear Savior in.  
Then Jesus came like a stranger in the night. Praise the Lord, I saw the light! CHORUS  
Just like a blind man, I wandered along.  
Worries and fears I claimed for my own.  
Then like the blind man that God gave back his sight.  
Praise the Lord, I saw the light! CHORUS  
I was a fool to wander and stray,  
Straight is the gate and narrow the way.  
Now I have traded the wrong for the right. Praise the Lord, I saw the light! CHORUS**



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

**THE COLLECT OF THE DAY**

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

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; 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**

**JEREMIAH 23:23-29**

Am I a God near by, says the Lord, and not a God far off? Who can hide in secret places so that I cannot see them? says the Lord. Do I not fill heaven and earth? says the Lord. I have heard what the prophets have said who prophesy lies in my name, saying, "I have dreamed, I have dreamed!" How long? Will the hearts of the prophets ever turn back-- those who prophesy lies, and who prophesy the deceit of their own heart? They plan to make my people forget my name by their dreams that they tell one another, just as their ancestors forgot my name for Baal. Let the prophet who has a dream tell the dream, but let the one who has my word speak my word faithfully. What has straw in common with wheat? says the Lord. Is not my word like fire, says the Lord, and like a hammer that breaks a rock in pieces?

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 82**

- 1 God takes his stand in the council of heaven; he gives judgment in the midst of the gods:
- 2 **"How long will you judge unjustly, and show favor to the wicked?"**
- 3 Save the weak and the orphan; defend the humble and needy;
- 4 **Rescue the weak and the poor; deliver them from the power of the wicked.**
- 5 They do not know, neither do they understand; they go about in darkness; all the foundations of the earth are shaken.
- 6 **Now I say to you, 'You are gods, and all of you children of the Most High;**
- 7 Nevertheless, you shall die like mortals, and fall like any prince."
- 8 **Arise, O God, and rule the earth, for you shall take all nations for your own.**



The Second Lesson is usually a reading from one of the New Testament Epistles (or letters), though occasionally from the Acts of the Apostles or the Book of Revelation. They teach us about the formation of the church and instruct us on how to live into our role as followers of Christ.

THE EPISTLE

HEBREWS 11:29-12:2

By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. By faith the walls of Jericho fell after they had been encircled for seven days. By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.

And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets-- who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented-- of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne 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.

SEQUENCE HYMN

"Simple Gifts" Traditional Shaker hymn

Please sing along!

'Tis the gift to be simple, 'tis the gift to be free. 'Tis the gift to come down where you ought to be, And when we find ourselves in the place just right, 'twill be in the valley of love and delight. When true simplicity is gained, to bow and to bend we shan't be ashamed. To turn, turn will be our delight, 'til by turning, turning we come 'round right.

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 12:49-56

The Holy Gospel of our Savior Jesus Christ, (v) according to Luke.

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

Jesus said, "I came to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed! Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided:



father against son  
and son against father,  
mother against daughter  
and daughter against mother,  
mother-in-law against her daughter-in-law  
and daughter-in-law against mother-in-law."

He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain'; and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?"

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

*The people sit.*

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

**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.***

*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.*

**NICENE CREED**

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

*The people sit.*



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

**PRAYERS OF THE PEOPLE**

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.*

**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.

*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**

*"Live This Life"  
by Big & Rich*

*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.*



*Met a man on the street last night, he said his name was Jesus.  
Thought he was crazy til I watched him heal a blind man.  
Watched him heal a blind man, and now I see, yeah.  
I'll live this life until this life won't let me live here anymore,  
Then I will walk, yes, I will walk with patience through that open door.  
I have no fears, angels follow me wherever I may go.  
I'll live this life til this life won't let me live here anymore.  
Met a girl in a chair with wheels, but no one else would see her.  
Everyone was so afraid to even look down on her,  
And she just spread her little wings and flew away, yeah. (chorus)  
Met a kid on a bridge last night, contemplating freedom.  
And he said, "I'm tired of this maddening life, and I'm ready to go meet Jesus,"  
I said, "He's a friend of mine, met him just last night, and it's all right, yeah." (chorus)*

**THE HOLY COMMUNION**

*The people stand, as they are able.*

**OFFERTORY HYMN**

*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.*

Praise God from whom all bless-ings flow; praise God all crea-tures here be - low;  
Praise God a - bove ye heaven-ly host; praise Fa - ther, Son, and Ho - ly Ghost.

**THE GREAT THANKSGIVING**

*The people stand as they are able.*

*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.**

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 say this hymn to proclaim the glory of your Name:



*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 speaking these praises.*

**Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

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.

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. **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 Presider breaks the consecrated Bread.***

Alleluia. Christ our Passover is sacrificed for us;

**Therefore let us keep the feast. Alleluia.**

The Gifts of God for the People of God.

*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.*



**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**

*"Down in the River to Pray"  
Traditional folk hymn*

***Please sing along!***

**As I went down in the river to pray, studyin' about that good old way  
And who shall wear the starry crown. Good Lord, show me the way.**

**O sisters, let's go down, let's go down, come on down.**

**O sisters, let's go down, down in the river to pray.**

**vs. 2: O brothers...**

**vs. 5: O sinners...**

**vs. 3: O fathers...**

**vs. 6: O children...**

**vs. 4: O mothers...**

**PRAYER FOR SPIRITUAL COMMUNION** *(for those worshipping remotely)*

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

**SENDING OF EUCHARISTIC VISITORS** *(when appropriate)*

We send you out to share Communion this week.

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

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

***The people stand, as they are able.***

*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.*

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.**

**ANNOUNCEMENTS**

**The people stand, as they are able.**

**BLESSING**

**EXIT HYMN**

**Please sing along!**

**Some bright mornin' when this life is o'er, I'll fly away.  
To that home on God's celestial shore, I'll fly away.**

**CHORUS**

**I'll fly away, oh glory, I'll fly away in the mornin'.  
When I die, hallelujah by and by, I'll fly away.**

**When the shadows of this life have gone, I'll fly away.**

**Like a bird from these prison walls I'll fly, I'll fly away. CHORUS**

**Oh, how glad and happy when we meet, I'll fly away.**

**No more cold iron shackles on my feet, I'll fly away. CHORUS**

**Just a few more weary days and then I'll fly away**

**To a land where joys will never end, I'll fly away. CHORUS**

**The Deacon dismisses the people, and the people respond,**

**Thanks be to God!**

*"I'll Fly Away"  
arr. Albert Brumley*

*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.*



### Announcements

- THIS WEDNESDAY, August 17:** Our community has come to appreciate our gathering on the corner of Deerfield and Wilmot Roads to greet all the children as they walk to school on their first day of school! We will have frames ready for the kids to take pictures; backpack tags to remind kids they are loved; and pumpkin coupons to get everyone ready for the patch! Please join us from 7:30-9am.
- Sunday, August 28:** Chicago Dogs baseball game in Rosemont at 3pm
- Let's Hold a Blood Drive:** Vitalant has contacted us with a possible date for another blood drive at StGs in October. There is a nationwide blood shortage right now and we could make a difference by holding a drive. If we choose to do this, we will need a volunteer who will be willing to plan and recruit. This is a program started by an Eagle Scout and is meant to be ongoing. If you feel called to this ministry, please contact shelley@stgregoryschurch.org.

### Confirmation & Formation this fall!

We have finalized the dates for our Better Together Confirmation classes. Additionally, we will be holding an intergenerational formation class for adults and children/youth who are not in the confirmation class at the same time so families may attend together. Each session will end with a meal for everyone. Please mark your calendars with the following dates and contact shelley@stgregoryschurch.org with any questions.

- Sept 10:** 10-6p at StGs (intergenerational formation 4:30-6p)
- Oct 1:** 4:30-6p at St. Lawrence
- Nov 12:** 4:30-6p at Trinity
- Dec 3:** 4:30-6p at StEs

- Jan 21:** 4:30-6p at StGs
- Feb 11:** 4:30-6p at St. Lawrence
- Mar 11:** 4:30-6p at Trinity
- Apr 1:** 4:30-6p at StEs

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
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- 26-6-23-13-9-3-3-9-3 \_\_\_\_\_
- 5-9-3-2-3 \_\_\_\_\_
- 25-6-24-9-7 \_\_\_\_\_
- 25-11-6-23-12 \_\_\_\_\_
- 14-22-18-3-3 \_\_\_\_\_
- 22-11-14-9 \_\_\_\_\_
- 22-2-13 \_\_\_\_\_
- 5-18-20 \_\_\_\_\_
- 9-20-9-3 \_\_\_\_\_
- 23-12-22-18-13-9 \_\_\_\_\_

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 D K I C K O D T I D E D S O K  
 C R U N F W M I U N M E E S F  
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GREAT	RACE	JESUS	JOY	FAITH
WITNESSES	THROW	THRONE	EYES	RUN
MARKED	FIX	HINDERS	CLOUD	SIN