



GRACE BRUNSWICK

GREAT HYMNS AND THEIR STORIES
A SERVICE OF SACRED SONG AND HOLY EUCHARIST

AUGUST 21, 2022

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GREAT HYMNS AND THEIR STORIES

A SERVICE OF SACRED SONG AND HOLY EUCHARIST

PRELUDE

THE GATHERING HYMN

HOLY, HOLY, HOLY! LORD GOD ALMIGHTY!

THE HYMNAL 362



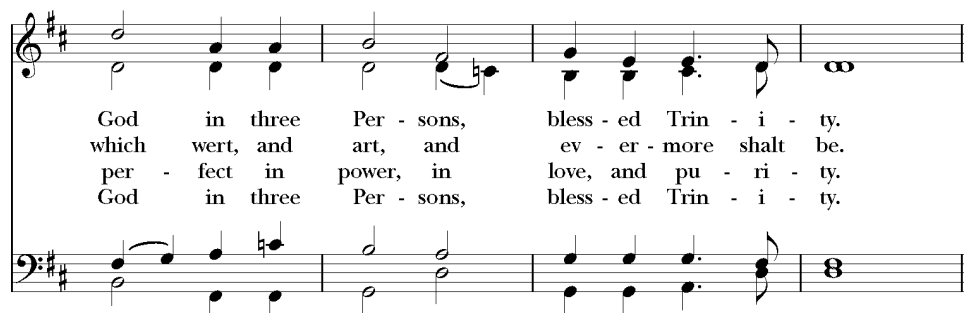
1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
*2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!



Ear - ly in the morn - ing our song shall rise to thee:
cast - ing down their gold - en crowns a - round the glass - y sea;
though the sin - ful hu - man eye thy glo - ry may not see,
All thy works shall praise thy Name, in earth, and sky, and sea;



Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
cher - u - bim and ser - a - phim fall - ing down be - fore thee,
on - ly thou art ho - ly; there is none be - side thee,
Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,



God in three Per - sons, bless - ed Trin - i - ty.
which wert, and art, and ev - er - more shalt be.
per - fect in power, in love, and pu - ri - ty.
God in three Per - sons, bless - ed Trin - i - ty.

OPENING ACCLAMATION

Celebrant In darkness or in light, God is present with us.
People **God's love feeds and nourishes our souls.**

THE COLLECT

Celebrant The Lord be with you.
People **And also with you.**

Celebrant Let us pray.

Holy and awesome God, creator of heaven and earth - as we come before you today we are aware of our imperfect understanding of your ways and of our deep need for your presence in our lives. We thank you for granting to us a family in which to grow, a people with whom we can mature. We praise you for accepting us as we are and for struggling with us to make us what we can be. Bless, we pray, this time when your people gather to worship you and call on your name. Grant to us insight into the mind of Christ and a deep love for you and for all whom you have made. As we lift our song to you - come down and visit our souls. We ask it in the name of Christ Jesus, our Lord, our brother, and our friend.

People **Amen.**

Please be seated

GREAT HYMNS AND THEIR STORIES

Since the beginning of the Church, hymns have been an important part of worship. For the first 300 years of the Church, hymns were sung from the scripture (Psalms). Several of the early hymns sung are now contained in the Epistles. The monastic tradition with choirs of monks, men, and boys carried on the tradition of singing from scripture. In the 17th and 18th century with the advent of the Reformation, congregational singing became more widespread leading to the introduction of hymns that were often set to popular music of the time.

St. Augustine once said, "to sing once is to pray twice". For the Christian, hymns are not only seen as an enhancement of worship or a way to proclaim beliefs, but also through the Spirit, hymns are a means to reach the heart in ways that move, inspire, and transform.

AMAZING GRACE

Written by John Newton in 1772

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he has lavished on us. - Ephesians 1:7-8

It's hard to shake off a mother's influence. John Newton's earliest memories were of his godly mother who, despite fragile health, devoted herself to nurturing his soul. Though she died when he was about seven, he later recalled her tearful prayers for him.

After her death, John alternated between boarding school and the high seas, wanting to live a good life but nonetheless falling deeper and deeper into sin. Pressed into service with the British Navy, he deserted, was captured, and after two days of suspense was flogged. His subsequent thoughts vacillated between murder and suicide. "I was capable of anything," he recalled.

More voyages, dangers, toils, and snares followed. It was a life unrivaled in fiction. Then, on the night of March 9, 1748, John, 23, was jolted by a brutal storm that descended too suddenly for the crew to foresee. The next day, in great peril, he cried to the Lord. He later wrote, "That tenth of March is a day much remembered by me; and I have never suffered it to pass unnoticed since the year 1748 – the Lord came from on high and delivered me out of deep waters."

Eventually John Newton became one of the most powerful preachers in British history, a powerful foe of slavery, and the author of hundreds of hymns including his most famous and beloved, "Amazing Grace."

1 A - maz - ing grace! how sweet the sound, that
 2 'Twas grace that taught my heart to fear, and
 3 The Lord has prom - ised good to me, his
 4 Through man - y dan - gers, toils, and snares, I
 * 5 When we've been there ten thou - sand years, bright

1 saved a wretch like me! I once was lost but
 2 grace my fears re - lieved; how pre - cious did that
 3 word my hope se - cures; he will my shield and
 4 have al - rea - dy come; 'tis grace that brought me
 5 shin - ing as the sun, we've no less days to

1 now am found, was blind but now I see.
 2 grace ap - pear the hour I first be - lieved!
 3 por - tion be as long as life en - dures.
 4 safe thus far, and grace will lead me home.
 5 sing God's praise than when we'd first be - gun.

IT IS WELL WITH MY SOUL

Written by Horatio Spafford in 1873

Many are the afflictions of the righteous, but the Lord rescues them from them all. Psalm 34:19

The words of this great hymn were born out of deep personal tragedy. In October of 1873, Horatio Spafford lost all of his belongings in the great fire of Chicago. Several weeks later, he received the news that as his wife and four children were sailing for France, their ship had gone down in the icy waters of the North Atlantic. His wife was rescued from the raging sea, but all four children were drowned. As quickly as possible, he arranged to sail to Europe to be reunited with his wife. On the way, as his ship was crossing the Atlantic, the Captain came to him on the upper deck and pointed out to him the spot where the ship had gone down with his four children. There, in the dark of the night, with a heart heavy with grief and pain, yet assured by God's promises and hope, Spafford wrote the words of this great hymn, which proclaims that in spite overwhelming tragedy and loss, it can be "well with our soul" as we look to Jesus and trust Him.

IT IS WELL WITH MY SOUL (verses 1, 3, and 4)

LIFT EVERY VOICE AND SING 188

1. When peace, like a riv - er, at - tend - eth my
2. Though sa - tan should buf - fet, though tri - als should
3. My sin— oh, the bliss of this glo - ri - ous
4. And, Lord, haste the day when the faith shall be

1. way, When sor - rows like sea - bil - lows roll;
2. come, Let this blest as - sur - ance con - trol,
3. thought— My sin— not in part, but the whole—
4. sight, The clouds be rolled back as a scroll,

1. What - ev - er my lot, thou hast taught me to
2. That Christ has re - gard - ed my help - less es -
3. Is nailed to the cross and I bear it no
4. The trump shall re - sound and the Lord shall de -

1. say, It is well, it is well with my soul.
 2. tate, And has shed His own blood for my soul.
 3. more, Praise the Lord, praise the Lord, O my soul!
 4. scend, "E - ven so"— it is well with my soul.

It is well with my soul, It is well with my

— It is well, it is well with my soul.
 soul,

PRECIOUS LORD, TAKE MY HAND

Written by Thomas A. Dorsey in 1932

*Be strong and bold; have no fear or dread of them, because it is the Lord your God who goes with you;
he will not fail you or forsake you. Deuteronomy 31:6*

African American church musician and composer, Tommy Dorsey (not to be confused with the Big Band leader with the same name) was 32 and a new husband. He was a well-known, popular musician and played in various churches. When asked to lead music in a church in St. Louis in 1932, he was hesitant because his wife was nine months pregnant and they lived in Chicago. His wife seemed to be okay, so he made the trip to St. Louis. While there he received a shocking telegram that his wife had died giving birth to their newborn son. He was devastated but swung from grief to joy to learn about his new baby son. Yet the same night his son would also die, and he felt guilty and regretted not being with his wife. Even with supportive friends, he fell into a period of deep grief and anguish. Nothing helped. One day he felt a strong sense of God's presence and peace. This was when he began to play a melody and sing the words: "Precious Lord take my hand."

Today, Thomas A. Dorsey is remembered as the "Father of Gospel Music" and the author of hundreds of gospel songs.

1. Pre - cious Lord, take my hand, Lead me on, let me
2. When my way grows drear, pre - cious Lord, lin - ger
3. When the dark - ness ap - pears and the night draws

1. stand, I am tired, I am weak, I am worn;
2. near, When my life is al - most gone;
3. near, And the day is past and gone;

1. Through the storm, through the night, Lead me on to the
2. Hear my cry, hear my call, Hold my hand, lest I
3. At the riv - er I stand, Guide my feet, hold my

1. light, Take my hand, pre-cious Lord, Lead me on.
2. fall, Take my hand, pre-cious Lord, Lead me on.
3. hand, Take my hand, pre-cious Lord, Lead me on.

IN THE GARDEN

Written by C. Austin Miles in 1912

...she turned around and saw Jesus standing there. . .John 20:14

The art of meditating on Scripture involves using one's imagination. Instead of simply reading a passage, we must read it, close our eyes, and visualize the scene, perhaps even putting ourselves in the picture. That's what the author of this hymn did.

C. Austin Miles was a pharmacist who began writing gospel songs and eventually became an editor of hymnals and songbooks, as well as a popular church music director. One day in March 1912, he opened his Bible to his favorite chapter, John 20, the story of the first Easter. Miles later said "As I read it that day, I seemed to be part of the scene. . .My hands were resting on the Bible and I seemed to be standing at the entrance of a garden, looking down a gently winding path, shaded by olive branches. A woman in white, with head bowed, hand clasping her throat as if to choke back her sobs, walked slowly into the shadows. It was Mary. . .Under the inspiration of this vision I wrote as quickly as the words would be formed the poem exactly as it has since appeared. That same evening I wrote the music."

1. I come to the gar - den a - lone, While the
 2. He speaks, and the sound of His voice Is so
 3. I'd stay in the gar - den with Him Though the

1. dew is still on the ros - es; And the voice I hear, fall - ing
 2. sweet the birds hush their sing - ing; And the me - lo - dy that He
 3. night a - round me be fall - ing; But He bids me go through the

1. on my ear, The Son of God dis - clos - es.
 2. gave to me With - in my heart is ring - ing.
 3. voice of woe, His voice to me is call - ing.

And He walks with me, and He talks with me, And He

tells me I am His own, And the joy we share as we

tar - ry there, None oth - er has ev - er known.

THERE IS A BALM IN GILEAD

Traditional Spiritual from About 1800

*Is there no balm in Gilead? Is there no physician there? Why then has the health of my poor people not been restored?
Jeremiah 8:22*

The first Africans on American shores arrived in chains. Their hellish voyage aboard slave ships was only the beginning of their sorrows. The breakup of their families, the oppression of bondage, the whips and shackles, their loss of dignity. . .it all combined to kill both body and spirit.

But the souls of the slaves found release through singing, and a unique form of music evolved called the “Negro Spiritual.” Their songs were composed in the fields and barns, the words dealing with daily pain and future hope.

Often the slaves were allowed to sing while working. Other times, risking the lash or branding iron, they would slip into torch-lit groves to worship the Lord. Few African American spirituals can be precisely dated, nor are many specific authors known, but they have mightily influenced American Christian music. “Hymns more genuine than these have never been sung since the psalmists of Israel relieved their burdened hearts,” wrote Edith A. Talbot.

There is a balm in Gil-e-ad to make the wound-ed

whole; There is a balm in Gil-e-ad to heal the sin-sick soul. **Fine**

1. Some - times I feel dis - cour-aged, And think my work's in vain, But
2. If you can - not preach like Pet - er, If you can - not preach like Paul, You can
3. Don't ev - er be dis - cour-aged For Je - sus is your friend, And

1. then the ho - ly spir - it Re - vives my soul a - gain.
2. tell the love of Je - sus, And say He died for all.
3. if you lack for know - ledge, He'll ne'er re - fuse to lend. **D.C.**

HOW GREAT THOU ART

Written by Carl Boberg in 1885

For thus says the Lord, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the Lord, and there is no other." Isaiah 45:18

Carl Boberg, a 26-year-old Swedish minister wrote a poem in 1885 which he called "O Store Gud" – "O Mighty God." The poem was published and "forgotten" – or so he thought. Several years later, Carl was surprised to hear it being sung to the tune of an old Swedish melody; but the poem and hymn did not achieve widespread fame.

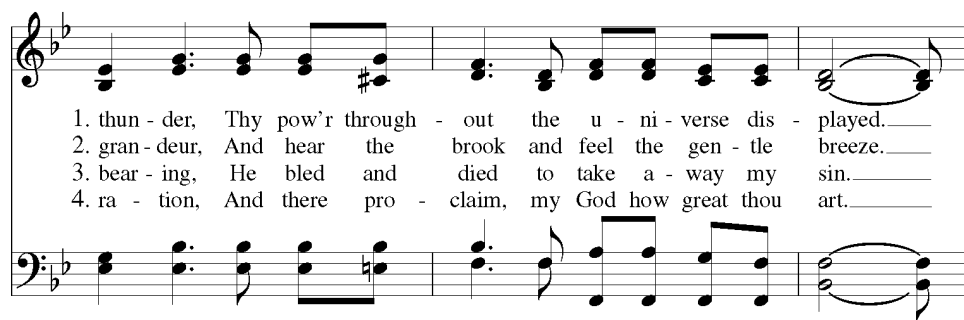
Hearing this hymn in Russia, English missionary Stuart Hine, was so moved he modified and expanded the words and made his own arrangement of the Swedish melody. Some time later, Dr. J. Edwin Orr heard "How Great Thou Art" being sung by Naga Tribespeople in Assam, India and decided to bring it back to America for use in his own meetings. Eventually the song was copyrighted, published, and recorded by a variety of artists including Elvis Presley, George Beverly Shea, Tennessee Ernie Ford, Loretta Lynn, and Carried Underwood. This beloved hymn that took a long journey from Sweden continues today to remain a favorite for many.

HOW GREAT THOU ART (verses 1, 2, and 4)

LIFT EVERY VOICE AND SING 60

1. O Lord my God, when I in awe - some won - der Con - sid - er
2. When through the woods and for - est glades I wan - der And hear the
3. And when I think that God, his Son not spar - ing, Sent him to
4. When Christ shall come with shout of ac - cla - ma - tion And take me

1. all the worlds* thy hands have made, — I see the stars I hear the roll - ing*
2. birds sing sweet - ly in the trees, — When I look down from loft - y moun - tain
3. die, I scarce can take it in, — That on the cross, my bur - den glad - ly
4. home, what joy shall fill my heart! — Then I shall bow in hum - ble ad - o -




1. thun - der, Thy pow'r through - out the u - ni - verse dis - played.____
 2. gran - deur, And hear the brook and feel the gen - tle breeze.____
 3. bear - ing, He bled and died to take a - way my sin.____
 4. ra - tion, And there pro - claim, my God how great thou art.____

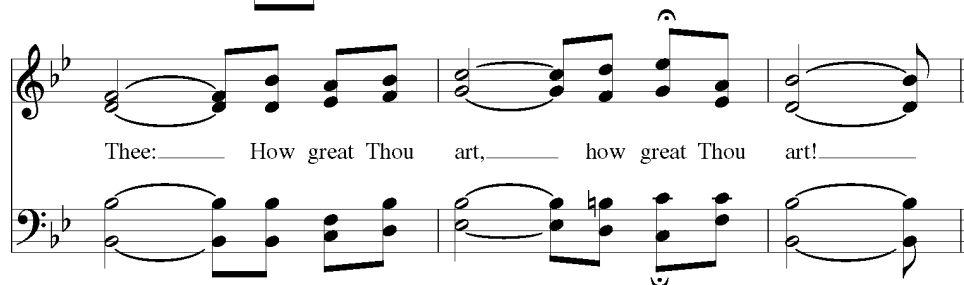


Then sings my soul, my Sav - ior, God, to Thee:____ How great Thou

**The translator's original words are "works" and "mighty."*



art,____ how great Thou art!____ Then sings my soul, my Sav - ior, God, to



Thee:____ How great Thou art,____ how great Thou art!____

THE PEACE

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

*Then the Ministers and People may greet one another in the name of the Lord,
 in a safety conscious manner, such as waving or peace signs.*

Please be seated.

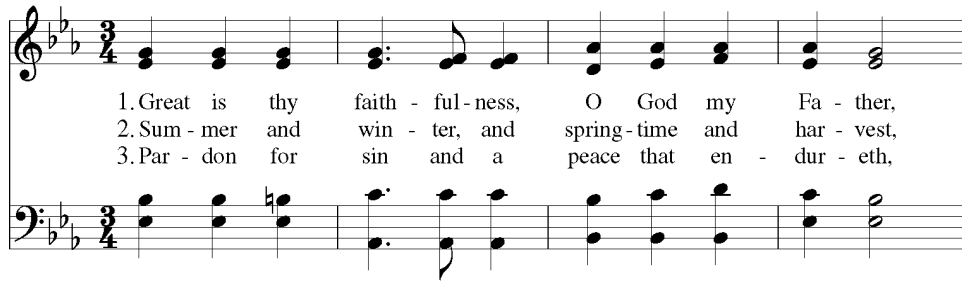
ANNOUNCEMENTS

THE HOLY COMMUNION

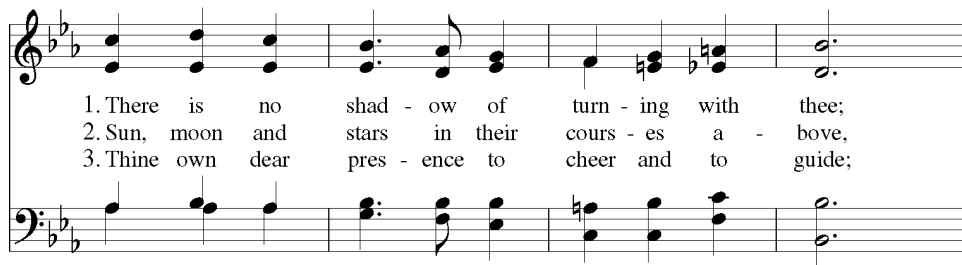
OFFERTORY HYMN

GREAT IS THY FAITHFULNESS

LIFT EVERY VOICE AND SING 189



1. Great is thy faith - ful - ness, O God my Fa - ther,
2. Sum - mer and win - ter, and spring - time and har - vest,
3. Par - don for sin and a peace that en - dur - eth,



1. There is no shad - ow of turn - ing with thee;
2. Sun, moon and stars in their cours - es a - bove,
3. Thine own dear pres - ence to cheer and to guide;



1. Thou chang - est not, thy com - pas - sions, they fail not,
2. Join with all na - ture in man - i - fold wit - ness,
3. Strength for to - day and bright hope for to - mor - row,



1. As thou hast been thou for - ev - er wilt be.
2. To thy great faith - ful - ness, mer - cy and love.
3. Bless - ings all mine, with ten thou - sand be - side!



Great is thy faith - ful - ness! Great is thy faith - ful - ness!

Morn - ing by morn - ing new mer - cies I see;

All I have need - ed thy hand hath pro - vid - ed,

Great is Thy faith - ful - ness, Lord un - to me!

PRESENTATION HYMN

THE DOXOLOGY (SUNG TO TWO TUNES)

Please stand if you are able.

Praise God, from whom all bles - sings flow; Praise Him, all crea-tures here be - low; Praise

Him a - bove ye heav - 'nly host; Praise Fa - ther, Son, and Ho - ly Ghost!

After the organ interlude, all sing

Praise God, from whom all bles - sings flow; Praise Him, all crea-tures here be - low; Praise Him a -

bove ye heav - en - ly host; Praise Fa - ther, Son and Ho - ly Ghost! A - men! A - men!

First tune: Old 100th, Public Domain; Second Tune: New Doxology, Public Domain. Arranged by David L.M. Gunning, Jr.

THE GREAT THANKSGIVING | EUCHARISTIC PRAYER A

Celebrant The Lord be with you.
People **And also with you.**

Celebrant Lift up your hearts.
People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.
People **It is right to give God thanks and praise.**

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, for you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing :

SANCTUS

DEUTSCHE MESSE

HYMNAL S130

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are
full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

The people remain standing or kneel.

The Celebrant continues:

Holy and gracious Father: 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 Father of all. He 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 Lord 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 he 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Celebrant Therefore we proclaim the mystery of faith:
People **Christ has died. Christ is risen. Christ will come again.**

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 him. 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.

Celebrant All this we ask through your Son Jesus Christ: By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.
People **Amen.**

THE LORD'S PRAYER

Celebrant And now, as our Savior Christ has taught us, we are bold to say,
People **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 BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread. A period of silence is kept.

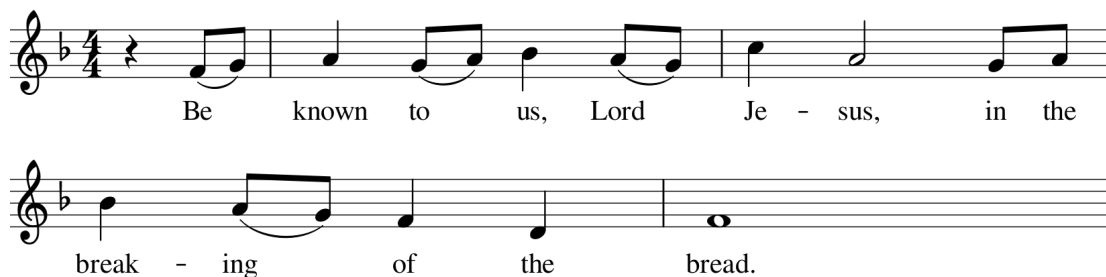
Celebrant We break this bread to share in the Body of Christ

People **We who are many are one body, for we all share in the one bread.**

FRACTION ANTHEM

BE KNOWN TO US, LORD JESUS

WONDER, LOVE, AND PRAISE 875



The cantor or choir sing the verses

1. The bread which we break, alleluia, is the communion of the body of Christ.
2. One body are we, alleluia, for though many, we share one bread.

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INVITATION TO COMMUNION

Celebrant The Gifts of God for the People of God.

May all who share these gifts be found in Christ and may Christ be found in you.



✠ ✠ ✠

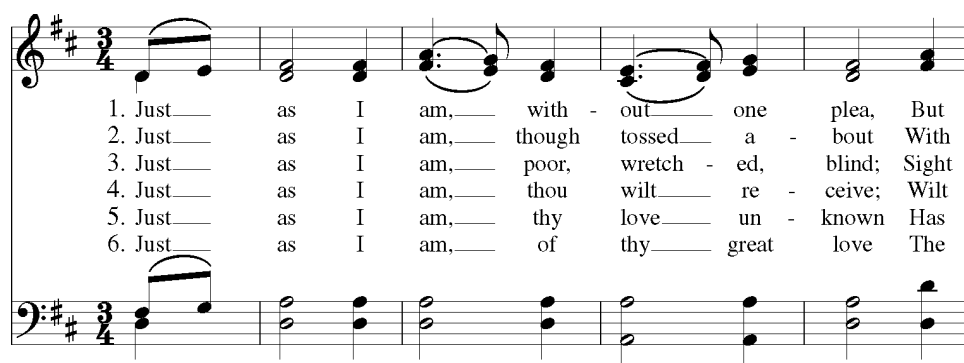
*All are welcome to come forward and receive the Body of Christ. Simply come forward,
and when it is your turn extend your arms, resting one hand on top of the other.
If you would rather not receive, you can still come forward to receive a blessing.
Just cross your arms across your chest and the clergy will bless you.*

✠ ✠ ✠

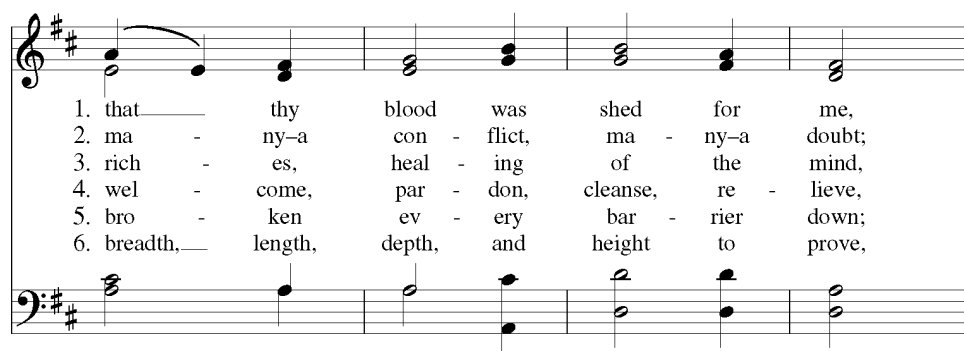
COMMUNION HYMN

JUST AS I AM, WITHOUT ONE PLEA (*verses 1,2,5, and 6*)

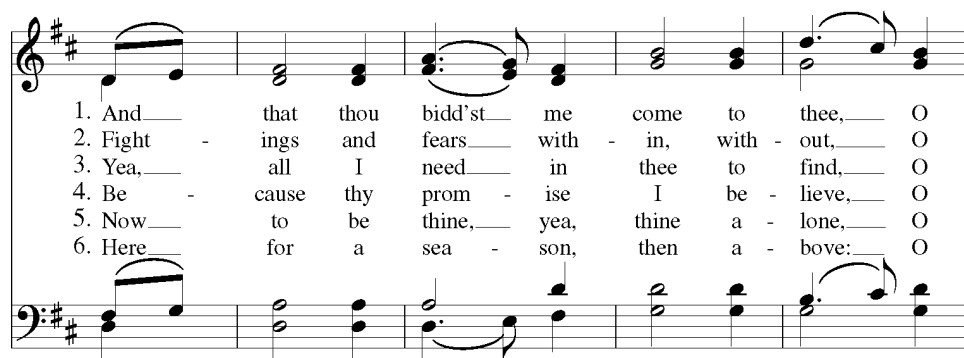
LIFT EVERY VOICE AND SING 137



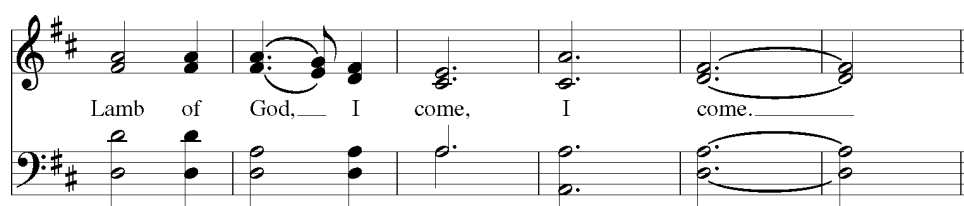
1. Just as I am, with - out one plea, But
 2. Just as I am, though tossed a - bout With
 3. Just as I am, poor, wretch - ed, blind; Sight
 4. Just as I am, thou wilt re - ceive; Wilt
 5. Just as I am, thy love un - known Has
 6. Just as I am, of thy great love The



1. that thy blood was shed for me,
 2. ma - ny-a con - flict, ma - ny-a doubt;
 3. rich - es, heal - ing of the mind,
 4. wel - come, par - don, cleanse, re - lieve,
 5. bro - ken ev - ery bar - rier down;
 6. breadth, length, depth, and height to prove,



1. And that thou bidd'st me come to thee, O
 2. Fight - ings and fears with - in, with - out, O
 3. Yea, all I need in thee to find, O
 4. Be - cause thy prom - ise I be - lieve, O
 5. Now to be thine, yea, thine a - lone, O
 6. Here for a sea - son, then a - bove: O



Lamb of God, I come, I come.

PRAYER AFTER COMMUNION

Celebrant Let us Pray.

People 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. Amen.

THE BLESSING

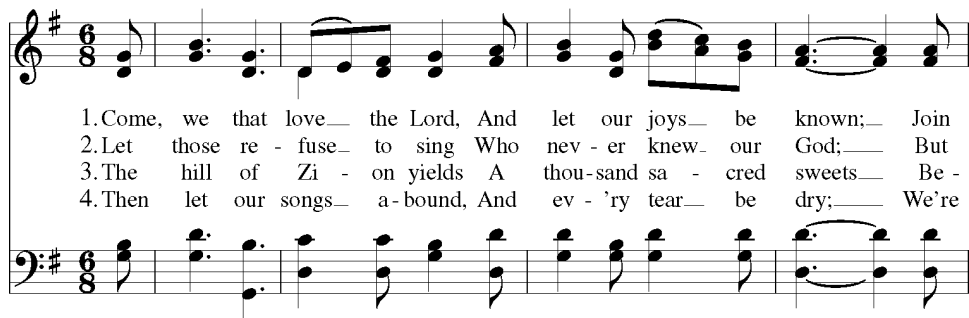
Celebrant ✠ God's Blessing be with you, Christ's peace be with you,
the Spirit's outpouring be with you, now and always.

People Amen.

RECESSIONAL HYMN

WE'RE MARCHING TO ZION

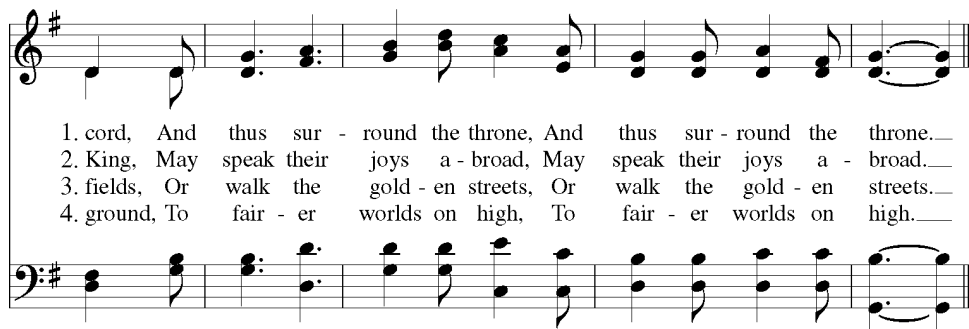
LIFT EVERY VOICE AND SING 12



1. Come, we that love the Lord, And let our joys be known;— Join
2. Let those re - fuse to sing Who nev - er knew our God;— But
3. The hill of Zi - on yields A thou - sand sa - cred sweets— Be -
4. Then let our songs a - bound, And ev - 'ry tear be dry;— We're



1. in a song with sweet ac - cord, Join in a song with sweet ac -
2. chil - dren of the heav'n - ly King, But chil - dren of the heav'n - ly
3. fore we reach the heav'n - ly fields, Be - fore we reach the heav'n - ly
4. march - ing through Im - man - uel's ground, We're march - ing thro' Im - man - uel's



1. cord, And thus sur - round the throne, And thus sur - round the throne.—
2. King, May speak their joys a - broad, May speak their joys a - broad.—
3. fields, Or walk the gold - en streets, Or walk the gold - en streets.—
4. ground, To fair - er worlds on high, To fair - er worlds on high.—

We're march - ing to Zi - on, Beau - ti - ful, beau - ti - ful

We're march - ing on to Zi - on,

Zi - on; We're march - ing up - ward to Zi - on,

Zi - on, Zi - on,

The beau - ti - ful cit - y of God.

THE DISMISSAL

Deacon Go in peace to love and serve the Lord.
People **Thanks be to God.**

POSTLUDE

Excerpts of the Hymn narratives in this service were taken from the book "Then Sings my Soul" by the author Robert J Morgan.

PLEASE REMEMBER IN YOUR PRAYERS...

THE CHURCH

For the clergy: ++Justin Welby, Archbishop of Canterbury; ++Michael Curry, Presiding Bishop of the Episcopal Church; +Eugene Taylor Sutton and +Robert Ilhoff, Bishops of the Diocese of Maryland; Edie+ Holton, our Priest; Kathleen+ Smith-Jones, our Deacon, and Al Horton, postulant to the Vocational Diaconate.

In the Diocesan prayer cycle, we pray for Christ Church, Port Republic; Middleham and St. Peter's, Lusby; St. Andrew the Fisherman, Mayo; and for the Rev.'s John T. Verdon, Elizabeth M. Sipos, Christopher Garcia, and R. Matthew Humm.

In our Parish prayer cycle, we pray for Harriet Carr & Lisa Cox.

OUR COMMUNITY

The Homebound: Teeny Phillips, Marvin Metzgar.

Those With Recent Needs: Abby & Tom Kahn; The Cendrowski Family; Art & Dawn Reid, Dawn's Mom Sandy, Tammy Trimmer; John Ell; Marilyn Rich; Marvin Metzgar; Zoe Huck; Claudia; The Dean Family; William; Barry Slocum.

Those With Ongoing Needs: Kate Jauch; Virginia Danner; Eddie Danner; Jason Harris; Fred Zupka & Family; Chuck Szuberla; Barry Stocks; Lisa Cox & Harriet Carr; Betty Ramsay; Steve Foust; Susan Kimble; Meghan Davidson & Family; Charlotte Barnhouse; Susan Mann; David & Mary Alice Thoma; Catherine Thompson; Felicia Watkins-Kimble.

THE WORLD

For elected leaders in this country and around the world, especially President Joseph Biden and Vice President Kamala Harris; Governors Larry Hogan (*MD*) and Glenn Youngkin (*VA*); and Mayors Nathan Brown (*Brunswick*) and Nate Fontaine (*Lovettsville*). For victims of hunger, human trafficking, substance abuse and natural disasters in the United States and throughout the world.

We pray for the people of Ukraine.

We pray for the victims, family, and communities that have suffered from senseless violence.

ANNOUNCEMENTS

BOOK DISCUSSION

Rev. Edie is leading a virtual book discussion on *Love over Fear: Facing Monsters, Befriending Enemies, and Healing Our Polarized World* by Dan White Jr. Discussions will take place on the fourth Mondays of the month at 11am and 7pm from February 28 – October 24. Get your copy of the book now from your favorite bookstore, library, or Amazon. To join the discussion tomorrow, go to <https://tinyurl.com/GraceBookLoveFear> or use the following Zoom info: Meeting ID: 869 4144 9691 Passcode: BookClub

INTERNATIONAL OVERDOSE AWARENESS DAY SERVICE

On **Wednesday, August 31, at 7:00 p.m.** we will be having our annual Overdose Awareness Service. This is done as part of the International Overdose Awareness Day (IOAD) whose mission is to end overdose, remember without stigma those who have died, and acknowledge the grief of the family and friends left behind. I hope you will join us for that special service as we support our community.

PARISH PICNIC

On **Sunday, September 4**, we will have an outdoor service and parish picnic, along with our sister parish St. Luke's, Brownsville. This will be held at the home of St. Luke's parishioners Kimberly & John Hart, 20160 Brownsville Road, Knoxville. The service will begin at 11:00 a.m. that day followed by the picnic. Those of you who attended this event last year know what a wonderful time we all had worshipping and fellowshiping together in a beautiful setting. You have probably already received a Sign-Up Genius notification to sign-up for the potluck. (If you have not received a notification for Sign-Up Genius please contact Kathy Brown directly at kathybrown@gracebrunswick.org.) There will be a 9:00 a.m. service that day at Grace for those who want to attend church but are unable to attend the picnic.

CHOIR REHEARSALS

Choir returns this fall! The choir returns on Sunday, September 11. The first rehearsal back together will be **Wednesday, September 7 at 6:00pm** in the chancel. As we adapt to the "new normal" we will only be having rehearsals once a month and as needed for special services and holidays. New members are always welcome, chat with Charlie or Eric for more info!

HEALING SERVICE RETURNS

Our Service of Healing--Extravagant Love will start again in September, being held on the 2nd Tuesday of each month from 5:00-5:30 in the nave. The date for the next service is **September 13th**. All who seek health and wholeness in body, mind, spirit, and relationships freely offered by the compassionate, loving, healing Christ are invited. We will take time to pray and to heal, to rejoice and mourn, to sing and be silent. Please contact Deacon Kathleen at deacon@gracebrunswick if you need more information. Masks are optional at this time.

CENTRO HISPANO DIAPER DRIVE

Thank you again to all who provided diapers for the quarterly Centro Hispano de Frederick diaper drive which was delivered to them in July. The delivery was met with great appreciation by the staff there. Through your generosity we were also able to provide baby formula and gently used children's clothing. The next diaper drive will conclude on October 6th. Donations can be brought to the church any time before that date and earmarked for Deacon Kathleen. For more than 15 years, Centro Hispano de Frederick has been supporting the Frederick immigrant population to help them succeed in our community. Your generosity to our neighbors in need is invaluable in that goal.

RESEARCH STUDY ON LGBTQ+ INCLUSION IN THE CHURCH

Dickinson College in Carlisle, PA is conducting a research study to learn about LGBTQ+ people who have found a home in an inclusive, LGBTQ+ affirming congregation such as Grace. This study will focus on the positive aspects of life in a church community, as most research on this topic has examined LGBTQ+ people who have LEFT churches due to BAD experiences. Adults (18 years or older) who identify as LGBTQ+ and attend an open, welcoming, and affirming church or spiritual community are invited to participate. Compensation is provided. If you're interested, see the latest edition of "This Week at Grace" for the link to the online survey. If you don't receive our weekly email, you can also access it at Facebook.com/GraceBrunswick or GraceBrunswick.org/newsletter.html.

CENTENNIAL CELEBRATION SPONSORSHIP

This year, we celebrate the centennial of our current "Grace Church" building, built in 1922. We'll throw a grand party to celebrate on **Sunday October 23, 2022!** Current & former parishioners, former clergy, representatives from the Diocese, community members and local dignitaries will be our guests for the day. Please consider giving a monetary gift to help defray the costs associated with this magnificent day. No amount is too small! You can make your donation by check to Grace Church with "Centennial Celebration" in the memo line or use FaithStreet by going to GraceBrunswick.org and clicking the "Donate" button on the homepage. Select "Centennial Celebration" from the "Select a Fund" drop-down. All donors will be recognized in the special Centennial Celebration program. Let us know how you'd like your donation to be remembered by going to <http://tinyurl.com/GraceCentennialSponsor>

COMING UP AT GRACE

8/22 Mon 11:00am	Book Discussion: Love Over Fear	<i>Zoom</i>
7:00pm	Book Discussion: Love Over Fear	<i>Zoom</i>
8/24 Wed 7:00 pm	AA "Double Dippers" Meeting	<i>Undercroft</i>
8/31 Wed 7:00pm	International Overdose Awareness Day Service	<i>Church</i>

GRACE EPISCOPAL CHURCH

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