



ST. GREGORY'S EPISCOPAL CHURCH

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

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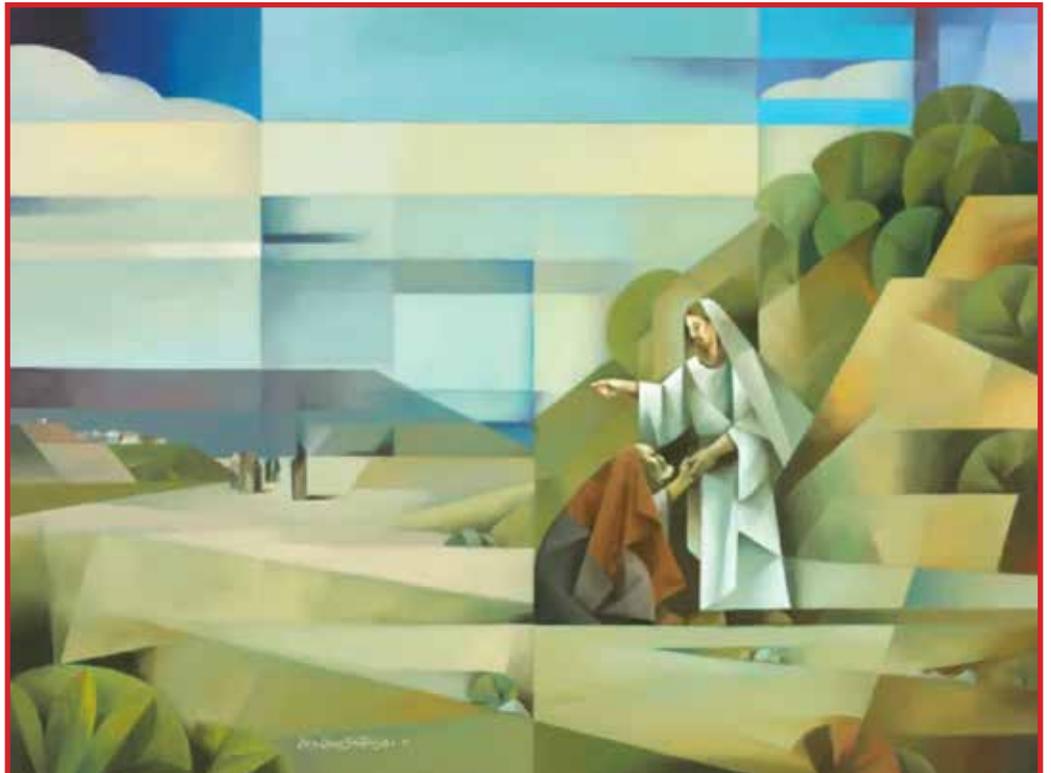
Wardens:
Susan Zint, Jim Millspaugh

Vestry:
Sarah Kettlewell, Don Kiva,
Sudi Johnson, Jill Polzin,
Butler Sharpe, Val Seilheimer

Pastoral Care Visitors:
Susie Dutcher, Fran Ingram,
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Vocalists:
Viki Rill, Kathryn Duncan,
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The Eighteenth Sunday after Pentecost October 9, 2022 | 9:30am



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

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Welcome to St Gregory's

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

Our Worship

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

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

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

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

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

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

A Note about the Season After Pentecost (Ordinary Time)

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

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

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



THE WORD OF GOD

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

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

ENTRANCE HYMN

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
 3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
 6 Glo - ry to God and praise and love be now and ev - er given

1 the glo - ries of my God and King, the tri - umphs of his grace!
 2 and spread through all the earth a - broad the hon - ors of thy Name.
 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
 6 by saints be - low and saints a - bove, the Church in earth and heaven.

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.**

CANTICLE OF GOD'S LOVE

**Beloved, let us love one another, for love is of God.
 Whoever does not love does not know God, for God is Love.
 In this the love of God was revealed among us,
 that God sent God's only Son into the world,
 so that we might live through Jesus Christ. (v)
 In this is love, not that we loved God but that God loved us
 and sent the Son that sins might be forgiven.
 Beloved, since God loved us so much,
 We ought also to love one another.
 For if we love one another, God abides in us,
 and God's love will be perfected in us.**



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

THE COLLECT OF THE DAY

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

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; 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

2 KINGS 5:1-3, 7-15

Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the Lord had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy."

When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me."

But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel." So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean." But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean'?" So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

Then he returned to the man of God, he and all his company; he came and stood before him and said, "Now I know that there is no God in all the earth except in Israel."

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 111

- 1 Hallelujah!
I will give thanks to the Lord with my whole heart,
in the assembly of the upright, in the congregation.
- 2 **Great are the deeds of the Lord!
they are studied by all who delight in them.**
- 3 His work is full of majesty and splendor,
and his righteousness endures for ever.
- 4 **He makes his marvelous works to be remembered;
the Lord is gracious and full of compassion.**
- 5 He gives food to those who fear him;
he is ever mindful of his covenant.
- 6 **He has shown his people the power of his works
in giving them the lands of the nations.**
- 7 The works of his hands are faithfulness and justice;
all his commandments are sure.
- 8 **They stand fast for ever and ever,
because they are done in truth and equity.**
- 9 He sent redemption to his people;
he commanded his covenant for ever;
holy and awesome is his Name.
- 10 **The fear of the Lord is the beginning of wisdom;
those who act accordingly have a good understanding;
his praise endures for ever.**

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

2 TIMOTHY 2:8-15

Remember Jesus Christ, raised from the dead, a descendant of David-- that is my gospel, for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory. The saying is sure:

If we have died with him, we will also live with him;
if we endure, we will also reign with him;
if we deny him, he will also deny us;
if we are faithless, he remains faithful--
for he cannot deny himself.

Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

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 (verse 1)

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

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

THE GOSPEL

LUKE 17:11-19

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

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

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

SEQUENCE HYMN (verse 2)

The people sit.

SERMON

The Rev. Dr. Kyle Oliver

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.

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.

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 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

God our provider: the glory of the changing seasons reminds us of your artistry as nature's colors shift from summer greens to autumn golds. May the brilliant colors of the leaves remind us of the wonder of your creation. May the harvest from the fields remind us of the abundance we have been given and bounty we are to share with others (prayers of gratitude). God our provider:

Hear our prayer.

God our refuge: The morning mists soften the landscape and the days drawing shorter and the nights colder. As we welcome the autumn months, may the earlier setting of the sun remind us to take time to rest. Remind us that though the unknown journey lies ahead, we can trust in your unfailing truth and presence (prayers for the sick, sad, lonely, and afraid).

God our refuge:

Hear our prayer.

God of our living and dying: May the steam of our breath in the cool air remind us that it is you who give us the breath of life. May the dying of summer's spirit remind us of your great promise that death is temporary and life is eternal (prayers for the dead and the dying). God of our living and dying:

Hear our prayer.

The Priest will offer a concluding collect.



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

CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor.

Silence will be kept.

**God of all time and all seasons:
we come before you now,
all too aware of our smallness and our brokenness.
All too aware that our insecurities, our selfish thoughts,
and our secret desires are an open book to you.
God of mercy, forgive us.
When our words and actions have injured others,
God of mercy, forgive us.
When our silence and inaction have injured others,
God of mercy, forgive us.
For the harm we have done to the earth,
God of mercy, forgive us.
When we have failed to do justice, love mercy, and walk humbly with you,
God of mercy, forgive us and renew us.
Help us, in each moment and in every circumstance,
to live lives of generosity and peace. Amen.**

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

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

THE PEACE

The peace of the Lord be always with you.

And also with you.

The congregation greets each other in the peace of Christ.

The people sit.

PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

*"O Jesus I Have Promised"
Words by John E. Bode, music by Timothy Shaw*

*O Jesus, I have promised to serve you to the end;
Be now and always near me, my Master and my friend;
I shall not fear the battle if you are by my side,
Nor wander from the pathway if you will be my guide.
O let me feel you near me! The world is ever near:
I see the sights that dazzle; the tempting sounds I hear.
My foes are ever near me, around me and within;
But, Jesus, draw still nearer and shield my soul from sin.*

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.





O Jesus, you have promised to all who follow you
That where you are in glory your servant shall be too.
And Jesus, I have promised to serve you to the end;
Now give me grace to follow, my Master and my friend.
Be now and always near me, my Master and my friend.

THE HOLY COMMUNION

The people stand, as they are able.

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.

OFFERTORY HYMN

Give praise and thanks to God, whom earth and heav'n a - dore,
for thus it was, and ev - er shall be, for now and ev - er - more.

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 our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ (v) and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

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

SANCTUS

Ho - ly, ho - ly, ho - ly, God of pow - er and might,
heav - en and earth are full, are full of your glo - ry. Ho -
san - na! Ho - san - na! Ho - san - na in the high - est! Ho -
san - na! Ho - san - na! Ho - san - na in the high - est!

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.



Blessed are you, gracious God, creator of the universe and giver of life.

You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves;

we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you.

You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. (v)

Born into the human family, and dwelling among us, Christ revealed your glory.

Giving himself freely to death on the cross, Jesus triumphed over evil, opening the way of freedom and life.

On the night before he died for us, our Savior Jesus Christ (v) took bread, and when he had given thanks to you, he broke it, and gave it to his friends, 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, 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 poured out for you and for all 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.

Remembering Christ's death, resurrection, and ascension, we now present to you from your creation these gifts of bread and wine. Sanctify them by your Holy Spirit to be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit (+) and live as Christ's Body in the world. Bring us into the everlasting heritage of your children, that with the blessed Virgin Mary, St. Gregory, and all your saints, past, present, and yet to come, we may praise your Name for ever.

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.



A - men, A - men, A - men, A - men!

The Great Amen is the only word in our Book of Common Prayer that is in all capital letters. It emphasizes that we all join together in asking Jesus to be present in the bread and wine, in boldly affirming our desire to receive God. It is appropriate to sing this with enthusiasm!



COMMUNION HYMN

1 I come with joy to meet my Lord, for -
 2 I come with Chris - tians far and near to
 3 As Christ breaks bread and bids us share, each
 4 And thus with joy we meet our Lord. His
 5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der
 2 find, as all are fed, the new com - mu - ni -
 3 proud di - vi - sion ends. That love that made us
 4 pres - ence, al - ways near, is in such friend - ship
 5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.
 2 ty of love in Christ's com - mun - ion bread.
 3 makes us one, and stran - gers now are friends.
 4 bet - ter known: we see, and praise him here.
 5 in the world, we'll live and speak his praise.

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.

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 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.



Let us pray.

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.

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. (v) Amen.

The people sit.

ANNOUNCEMENTS

The people stand, as they are able.

BLESSING

Do not pray for easy lives! Pray for the living of life. Pray to be stronger people. Do not pray for tasks equal to your powers; pray for powers equal to your task. Then the doing of your work shall be no miracle, but you shall be the miracle. And then, in turn, every day you shall wonder at yourself, At the richness which has come in you, by the grace of God. And the blessing of God Almighty: Father, Son, and Holy Spirit be with you now and always.

EXIT HYMN

Praise, my soul, the King of heav - en; to his feet thy
 An - gels, help us to a - dore him; ye be - hold him

tri - bute bring; ran - somed, healed, re - stored, for - giv - en,
 face to face; sun and moon, bow down be - fore him,

ev - er - more his prais - es sing: Al - le - lu - ia,
 dwel - lers in all time and space. Al - le - lu - ia,

Al - le - lu - ia! Praise the ev - er - last - ing King.
 Al - le - lu - ia! Praise with us the God of grace.

The Deacon dismisses the people, and the people respond,

Thanks be to God!

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.

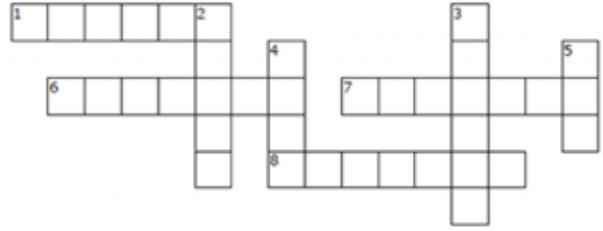


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3	12	5	1	14	19	5	4	15	14	5	15	6	20	8	5	13	3	1	13	5	
2	1	3	11	20	8	18	5	23	8	9	13	19	5	12	6	1	20				
10	5	19	21	19	6	5	5	20	1	14	4	20	8	1	14	11	5	4	8	9	13



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



ACROSS

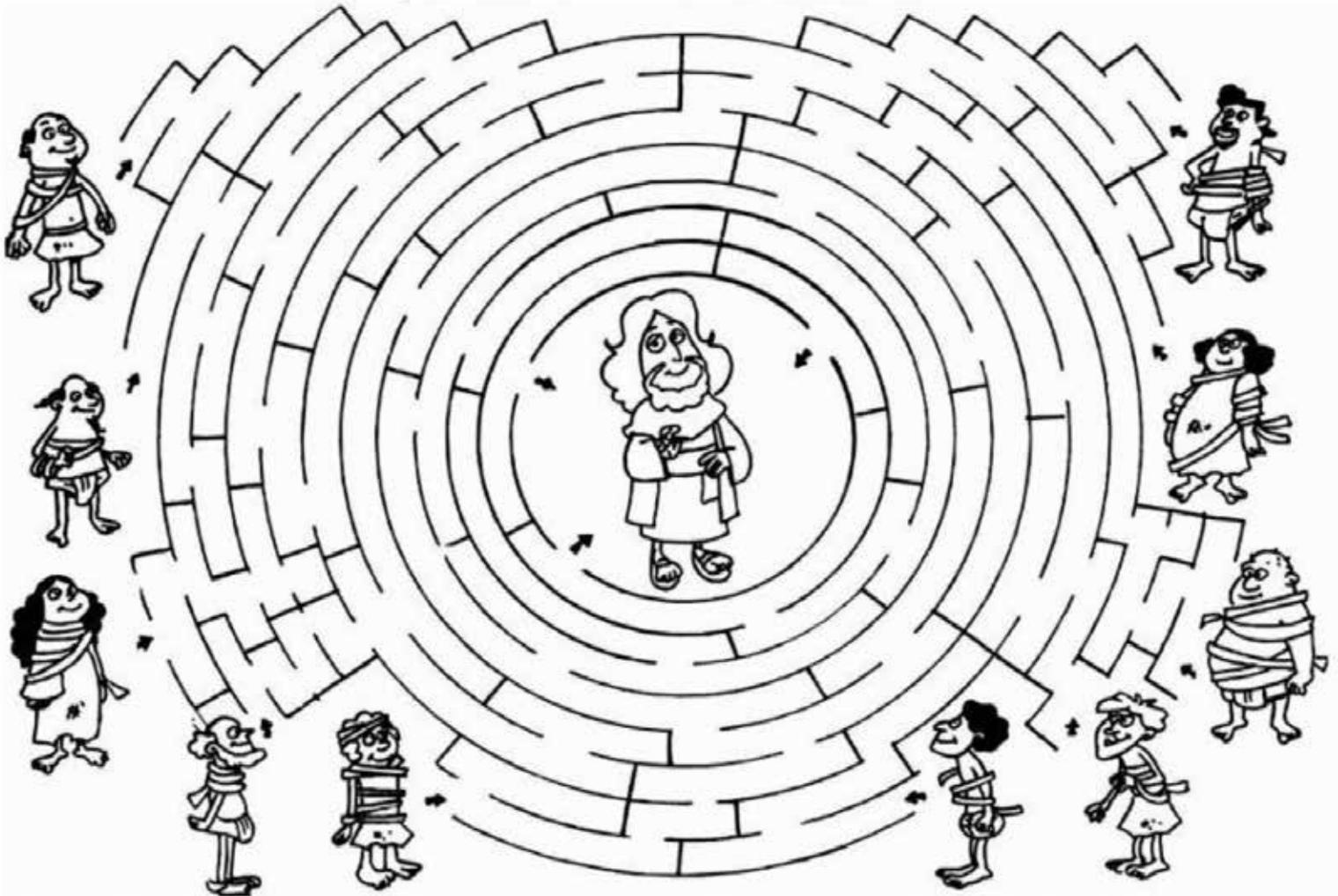
1. A person ordained to perform religious duties in the church
6. A community smaller in than a city
7. To rid of impurities by or as if by washing
8. An infectious disease that damages a person's nerves and skin

DOWN

2. To express gratitude to someone for something they have done
3. To honor, worship, and express admiration to God
4. To restore to health
5. The number equal to 7 + 3

THANK	TEN	CLEANSE	LEPROSY
PRAISE	HEAL	PRIEST	VILLAGE

FAITH	TRAVELED	FEET	LEPROSY	THANKED
VOICE	PITY	PRIESTS	JESUS	PRAISE
SAMARIA	DISTANCE	VILLAGE	GALILEE	NINE
MASTER	TEN	HEALED	CLEANSED	LOUD





ANNOUNCEMENTS



The pumpkins patch is thriving! Please consider signing up for one or two 2-hour shifts in the pumpkin patch this week. It is a great way to meet the neighbors, spread God's love and raise money for the food pantries! If you've never worked in the patch before, Shelley or the person working the shift before you will do a little training so show up 10 minutes before the start of your shift.

College care packages - help pack boxes TODAY! Meet in Founder's Hall immediately following the service to help pack care packages for our students. If you haven't already, now is your **LAST CHANCE** to write an encouraging note to our students to remind them that they are loved while they are away from us.

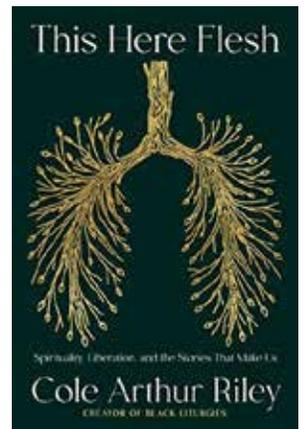
Here are the names of our college students if you want to write a personal note:

- | | | | |
|---------------------|------------------|--------------------|-----------------|
| Kaden Soonthornsima | Leah Hamilton | Kyle Soonthornsima | Joe Ariano |
| Celeste Rodriguez | Christina Jolly | Chloe Polzin | Jacob Fjeldheim |
| Ruth Byrnes | Caroline Bielski | Grace Gayhart | CJ Ariano |
| Grace Baddeley | | | |

Better Together Adult Formation starts WEDNESDAY, Oct 19th! Join us Wednesdays evenings from 7-8pm on Zoom to discuss five books that will encourage us to expand our minds and grow our faith. If you would like help purchasing the books, please contact your rector and we are happy to help!

The book we'll be studying is "This Here Flesh" by Cole Arthur Riley, the creator of Black Liturgies. The book weaves stories from three generations of her family alongside contemplative reflections to discover the "necessary rituals" that connect us with our belonging, dignity, and liberation.

We'll be studying this book Oct 19, and 26, as well as Nov 2, 9, and 16.



All Saints/All Souls will be celebrated on Sunday, November 6th. We will be reading the necrology (a list of the names of our beloved dead) at the beginning of the service. We will also have, as in years past, a table where you can place a photo of your beloved dead to be displayed throughout the service. If you would like the name(s) of your beloved dead read aloud in the necrology, please submit to at the link included in the newsletter, with any pronunciation help needed. (for example: "Mitsue Kinjo" - Meet-soo-ay Keen-joe) Please submit your names **NO LATER THAN OCTOBER 26th** so our readers have time to practice!