



ST. GREGORY'S EPISCOPAL CHURCH

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

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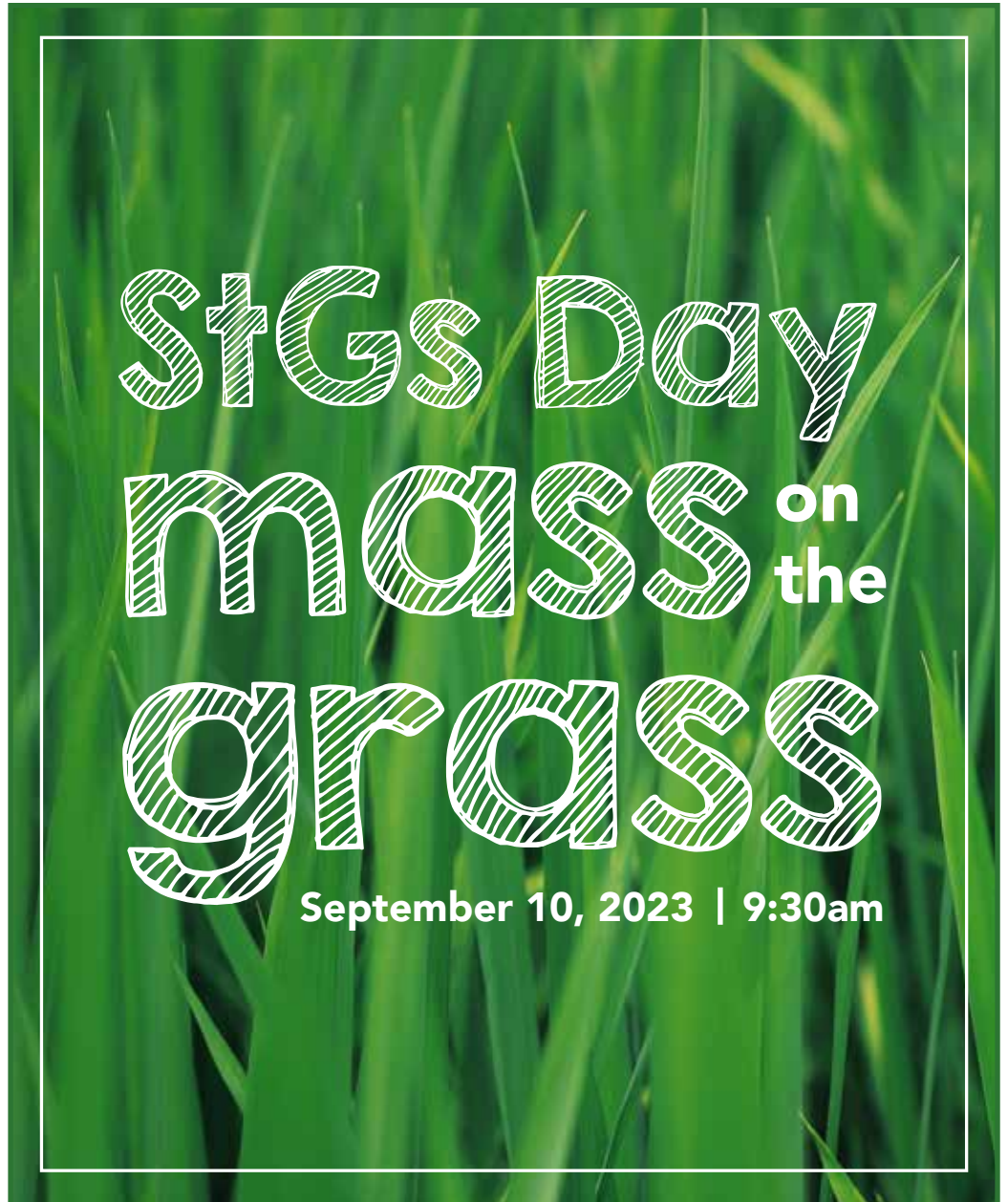
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StGsChurch.org



Welcome to St. Gregory's

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

Our Worship

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

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

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

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

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

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

A Note about the Season After Pentecost (Ordinary Time)

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

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

A note from the Music & Engagement Minister: Longing for a place to belong is a universal part of the human experience. In John 14, Jesus entreats, "Do not let your hearts be troubled. Believe in God; believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?" As StGs celebrates our patronal feast today, all of the music for the service has been chosen to remind us that we always have a spiritual home with each other and with God.



LITURGY OF THE WORD

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

The people stand, as they are able.

ENTRANCE HYMN

"Home" from *The Wizard*
words and music by Charlie Smalls

Please sing along!

**When I think of home I think of a place where there's love overflowing.
I wish I was home, I wish I was back there with the things I've been knowing.
Wind that makes the tall trees bend into leaning,
Suddenly the snowflakes that fall have a meaning,
sprinkling the scene makes it all clean.
Maybe there's a chance for me to go back now that I have some direction.
It would sure be nice to be back home where there's love and affection.
And just maybe I can convince time to slow up,
giving me enough time in my life to grow up.
Time be my friend, let me start again.
Suddenly my world's gone and changed its face but I still know where I'm going.
I have had my mind spun around in space and yet I've watched it growing.
If you're listening God, please don't make it hard to know
If we should believe the things that we see.
Tell us should we run away, should we try and stay
Or would it be better just to let things be?
Living here in this brand new world might be a fantasy
But it taught me to love, so it's real to me.
And I've learned that we must look inside our hearts to find
A world full of love like yours and mine - like home.**

We begin our worship by acknowledging our participation together in the Body of Christ. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.

THE COLLECT FOR PURITY

Blessed be the one, holy, and living God.
Glory to God for ever and ever. Amen.

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

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

CANTICLE OF EZEKIEL

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



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

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.

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.

THE COLLECT OF THE DAY

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

Almighty and merciful God, you raised up Gregory of Rome to be a servant of the servants of God, and inspired him to send missionaries to preach the Gospel to the English people: Preserve your church in the catholic and apostolic faith, that your people, being fruitful in every good work, may receive the crown of glory that never fades away; 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.

FIRST READING

GENESIS 18:1-15

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?" The Lord said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh"; for she was afraid. He said, "Oh yes, you did laugh."

The Word of the Lord.
Thanks be to God.

PSALM 57

- 1 Be merciful to me, O God, be merciful, for I have taken refuge in you; in the shadow of your wings will I take refuge until this time of trouble has gone by.
- 2 **I will call upon the Most High God, the God who maintains my cause.**
- 3 God will send from heaven and save me; God will confound those who trample upon me; God will send forth their love and faithfulness.
- 4 **I lie in the midst of lions that devour the people; their teeth are spears and arrows, their tongue a sharp sword.**
- 5 They have laid a net for my feet, and I am bowed low; they have dug a pit before me, but have fallen into it themselves.



- 6 Exalt yourself above the heavens, O God, and your glory over all the earth.**
- 7 My heart is firmly fixed, O God, my heart is fixed; I will sing and make melody.
- 8 Wake up, my spirit; awake, lute and harp; I myself will waken the dawn.**
- 9 I will confess you among the peoples, O God; I will sing praise to you among the nations.
- 10 For your loving-kindness is greater than the heavens, and your faithfulness reaches to the clouds.**
- 11 Exalt yourself above the heavens, O God, and your glory over all the earth.

THE EPISTLE

COLOSSIANS 1:28-2:3

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

It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ. For this I toil and strive with all the energy that he powerfully inspires within me.

For I want you to know how greatly I strive for you and for those in Laodicea and for all who have not seen me face to face. I want their hearts to be encouraged and united in love, so that they may have all the riches of assured understanding and have the knowledge of God's mystery, that is, Christ, in whom are hidden all the treasures of wisdom and knowledge.

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

"Home" from *Wonderland*
words and music by Jack Murphy and Frank Wildhorn

Please sing along!

**Home is not a place, an address you memorize
It's more than seven flights or apartment 8A
It's where you'll never feel lonely whenever you're alone
That's how you know you are home
How I wish that we could feel that somehow, right now
How I wish we could feel that again
Home is like a smile you see in a photograph
No matter what you do, it's not supposed to change
Why can't we all be together the way we used to be
Back on the ground, no more racing around, here safe and sound and home.**

THE GOSPEL

MARK 10:42-45

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

Jesus called his disciples and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

The Gospel of the Lord.

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.

In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual. Also note that when it is not capitalized, the word "catholic" is defined as universal or inclusive.

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

SERMON

Max Smith, deacon

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

The people stand, as they are able.

NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, (v) the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made.

For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. who with the Father and the Son is worshiped and glorified, who has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, (+) and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE

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

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

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

The Presider offers the concluding collect.

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



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.

The people kneel as they are able. Silence will be kept.

God of all mercy, we confess that we have sinned against you, opposing your will in our lives.

We have denied your goodness in each other, in ourselves, and in the world you have created.

We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf.

Forgive, restore, and strengthen us through our Savior Jesus Christ, (v) that we may abide in your love and serve only your will. Amen.

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

The people stand as they are able.

THE PEACE

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 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

Please sing along!

"You'll Never Walk Alone" from *Carousel*
words and music by Rodgers & Hammerstein

**When you walk through a storm, hold your head up high,
And don't be afraid of the dark.
At the end of the storm there's a golden sky,
And the sweet silver song of a lark.
Walk on through the wind, walk on through the rain,
Though your dreams be tossed and blown: walk on!
Walk on with hope in your heart, and you'll never walk alone.**

HOLY COMMUNION FROM THE RESERVED SACRAMENT

The people stand, as they are able.

OFFERTORY SENTENCE

**Jesus is worthy to receive honor and power divine.
May blessings, more than we can give, be, God, forever thine.**



The Offertory is when we bring our gifts of bread, wine, money, and our very selves to present to the Lord as our initial act of thanksgiving. This collection is a visible reminder that our whole lives are God's, and a part of what God has given us we give back in thanksgiving for all that we have and all that we are. You can use this QR code to give to StGs online.



The Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today. When the service of a priest cannot be obtained, the bishop may authorize a deacon to distribute Holy Communion to the congregation from the reserved Sacrament.

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 LITANY OF CONSECRATED GIFTS

We give thanks to you, O God, for all things good and beneficial to our bodies and souls.

We thank you, O God.

For the Body and Blood of Christ, set here before us;

We thank you, O God.

That you have brought us together in this place;

We thank you, O God.

That your eternal Word was made flesh for us;

We thank you, O God.

For Christ's life and ministry, death and resurrection;

We thank you, O God.

That you fill our lives with grace and grant us a pledge of our eternal inheritance;

We thank you, O God.

We pray, therefore, in the words our Savior Christ has taught us...

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.

INVITATION

All are welcome at the Lord's table. Baptized Christians, regardless of denomination or age, are invited to receive Holy Communion. Gluten-free bread is available; please ask the clergy. Receiving the bread only is full communion in the body of Christ, so if you choose to not receive the wine, you may cross your arms over your chest as you pass the Eucharistic Minister, or take a cup of consecrated juice.

To receive communion, hold out your hands and you will be given the bread. Then take a cup of wine or juice from the Eucharistic Minister, move to the next tray, consume the bread and wine there, put the empty cup in the tray, and return to your seat. Anyone who has not been baptized, or for other reasons desires a blessing instead of Communion is invited to come forward, and cross your arms over your chest to indicate your desire for a blessing.

COMMUNION HYMN

"Beautiful City" from Godspell
words and music by Stephen Schwartz

Please sing along!

Out of the ruins and rubble, out of the smoke

Out of our night of struggle, can we see a ray of hope?

One pale thin ray reaching for the day

We can build a beautiful city - yes, we can, yes, we can

We can build a beautiful city: not a city of angels, but we can build a city of man

We may not reach the ending, but we can start slowly but truly mending

Brick by brick, heart by heart

Now, maybe now we start learning how

We can build a beautiful city - yes we can, yes, we can

We can build a beautiful city: not a city of angels, but we can build a city of man

When your trust is all but shattered, when your faith is all but killed

You can give up bitter and battered,

Or you can slowly start to build a beautiful city - yes, we can, yes, we can

We can build a beautiful city: not a city of angels, but finally a city of man



COMMUNION HYMN

"Good Day"

words and music by Flamy Grant

Please sing along!

It's been awhile since I sat with you without a knot in my chest, oh
 It's been awhile since I wanted to, I always felt a little oppressed, oh
 It's been awhile since I went ahead and let down my guard
 'Cause I carry the weight of the words you said
 And that makes it just a little bit hard to reject the lies you perpetuate
 But you're not the keeper of the pearly gate
 It's been awhile, but I'm coming back to fight for my place
 A good day to come back home, you sent me away, but I was never alone
 You were afraid that there was not enough but you can't run out of love
 So I'm here to stay and I'm sitting in the front row
 'Cause it's a good day to come out of the shadow
 God made me good in every way
 So I'll raise my voice to celebrate a good day
 It's been awhile since I could admit that there was something missing
 But I've seen enough to know what love is, yeah, and what love isn't
 I'm not content to fade into the crowd and let you decide who's in or out
 So I'm coming back, 'cause I'm living proof that it all belongs, without a doubt
 A good day to come back home, you sent me away, but I was never alone
 You were afraid that there was not enough, but you can't run out of love
 So I'm here to stay and I'm standing in the front row
 'Cause it's a good day to come out of the shadow
 God made me good in every way
 So I'll raise my voice to celebrate a good day
 It's a good day, nothing's gonna keep me out of the light, I'm not gonna hide
 I've got a heart in the right place covered in the good graces of an endless love

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.

POST-COMMUNION PRAYER

Let us pray.

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

The people sit.

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.



ANNOUNCEMENTS

BLESSING

The people stand, as they are able.

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

EXIT HYMN

"You Will Be Found" from *Dear Evan Hansen*
words and music by Benj Pasek and Justin Paul

Please sing along!

**Have you ever felt like nobody was there?
 Have you ever felt forgotten in the middle of nowhere?
 Have you ever felt like you could disappear?
 Like you could fall, and no one would hear?
 Well, let that lonely feeling wash away
 Maybe there's a reason to believe you'll be okay
 'Cause when you don't feel strong enough to stand,
 you can reach, reach out your hand
 And oh, someone will coming running, and I know, they'll take you home
 Even when the dark comes crashing through,
 when you need a friend to carry you
 And when you're broken on the ground: you will be found
 So let the sun come streaming in 'cause you'll reach up and you'll rise again
 Lift your head and look around: you will be found
 There's a place where we don't have to feel unknown
 And every time that you call out you're a little less alone
 If you only say the word, from across the silence your voice is heard
 And oh, someone will coming running to take you home
 Even when the dark comes crashing through,
 when you need a friend to carry you
 And when you're broken on the ground: you will be found
 So let the sun come streaming in 'cause you'll reach up and you'll rise again
 If you only look around: you will be found
 Out of the shadows the morning is breaking and all is new
 It's filling up the empty and suddenly I see that all is new:
 You are not alone!
 Even when the dark comes crashing through,
 when you need someone to carry you
 When you're broken on the ground: you will be found!
 So let the sun come streaming in, 'cause you'll reach up and you'll rise again
 If you only look around: you will be found!**

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.



Last chance to donate to a gift for Kirstie Felland!

We recently bid a very fond farewell to Kirstie Felland, our organist! We will continue to collect money for a gift for her from the parish for one more week! If you haven't donated yet and would like to, please do so either with a check (memo "Kirstie gift") or a donation online with the same. Thank you!

Naloxone Training is THIS WEDNESDAY @7:30pm

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

Community Meals - Sept 24

St. Gregory's will once again have the opportunity to serve our less fortunate neighbors in Waukegan on Sunday, September 24th. We meet at noon to prepare lunch and fill bags with non-perishable food to distribute. We need two more people to make cookies. Please contact Barb Schaper at bschaper7@aol.com or 847-948-8989 to help.

StGs Visioning Workshop - Sunday, Sept 24!

Please hold September 24 from 11-1pm to participate in an on-site visioning workshop, or that same day from 6-8 pm for an online version of the workshop (good for those of you going to Community Meals)! Both will be a fun, energetic time where everyone from our middle schoolers and up will have a voice in shaping our future.

THE PUMPKINS ARE COMING!

Pumpkin unloading is tentatively scheduled for Sept 30 at 10am (earlier if the truck arrives the night before). ALL are invited - and very much needed!!! - to help unload a semi-truck full of pumpkins! The Better Together Confirmation Class will help unload as a service project before their first Confirmation class. The guys from Providence Farm Sober Living House will be there to help too. There will be jobs for folks who can lift pumpkins and jobs for those who cannot. We will have snacks, water, and serve lunch too. All the volunteer jobs are specified on the sign-up link in the newsletter! As you know, sometimes the delivery date changes. If you sign up online, Shelley can keep you updated as the truck is traveling. Many hands make lighter work, so bring your friends and family and pray for good weather!



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

Table with 26 columns labeled A-J and 26 rows of numbers 1-26

- 1. 22-1-9-25-7
2. 18-12-7-25-23-19
3. 7-15-4-12-18
4. 3-19-22-18
5. 17-21-22-22-19-7
6. 7-21-3-19-7
7. 11-25-7-3-6
8. 3-19-1-6-19-7
9. 17-19-7-9-1-23-18
10. 7-1-23-17-25-13

Table with 5 columns: SERVANT, SUFFER, THRONE, RULER, HONOR; FAVOR, SLAVE, GREAT, GLORY, LEADER; FIRST, SIT, RIGHT, LEFT, PLACE



A Message from the new StGs Priest-in-Charge

Dear People of St. Gregory's,

I feel profoundly honored and blessed to serve as your Priest-in-Charge over these next 18 months.

The Book of Common Prayer invites us to pray for ourselves, the Church, as a “wonderful and sacred mystery” (p. 291). What an idea this is — that we are a mystery, even to ourselves. The full meaning and possibilities of who we are as Church are only gradually revealed over time.

That is one of the reasons I love my work. It is a great privilege to walk with a community during a pivotal transition moment, when they can reflect deeply about who they are, who their neighbors are, and what God might be calling them to do and to be in their next chapter.

Our ministry together will be about encountering ourselves as a mystery and letting God reveal to us who this community is at this moment and in this place. For my money, there is no work more holy ... or more fun.

I know you have been walking with some uncertainty this past year. Thank you for continuing to walk together. I think one of the reasons the early Church was called “The Way” is because the first thing God asks of us is just to keep putting one foot in front of the other. And I know you have been doing much more than that. I am thrilled to be joining you at the start of the visioning work that your Wardens and Vestry have organized for this fall. These will be vital conversations, and I hope you will participate in them fully. I am convinced that the mystery of the Church is revealed when we reveal bits of it to one another. The Holy Spirit speaks in the space between us, through honest sharing and generous listening, through our stories and our values. I'm eager to see the fruits of this process and then to accompany you in discerning what next steps are needed to be faithful to your calling.

Before I close, let me share some details about myself. I was ordained in 2011 at St. Paul & the Redeemer in Hyde Park, where I served as Associate Rector until 2017. At that point, my husband Raff and I relocated for his work as a law professor and philosopher. His career took us down to LSU, then to Penn State, then, thankfully, back to our beloved Chicago, where he is a tenured professor at Chicago-Kent College of Law. I returned to Chicago in 2019 to serve as Interim Rector at Annunciation in Gurnee. This past year, I served as Interim Rector at Church of the Atonement in Edgewater. On a personal note: I'm a bit of a sci-fi geek, a total science nerd, a devotee of theater and art and film, and an avid hiker ... so expect many sermon stories about those things!

Two last details about me:

1. What should you call me? I prefer just to be called “Dan,” but feel free to address me as you are comfortable: Father, Reverend, Pastor, Preach, etc.
2. How do you pronounce my last name, Puchalla? Pretend the “c” isn't there: poo-HA-la.

I so look forward to meeting each and every one of you. If you are able, I hope you can be present (in-person or online) for my first Sunday on September 17. Please do not hesitate to be in touch about anything you want to discuss.

Peace,

Dan+