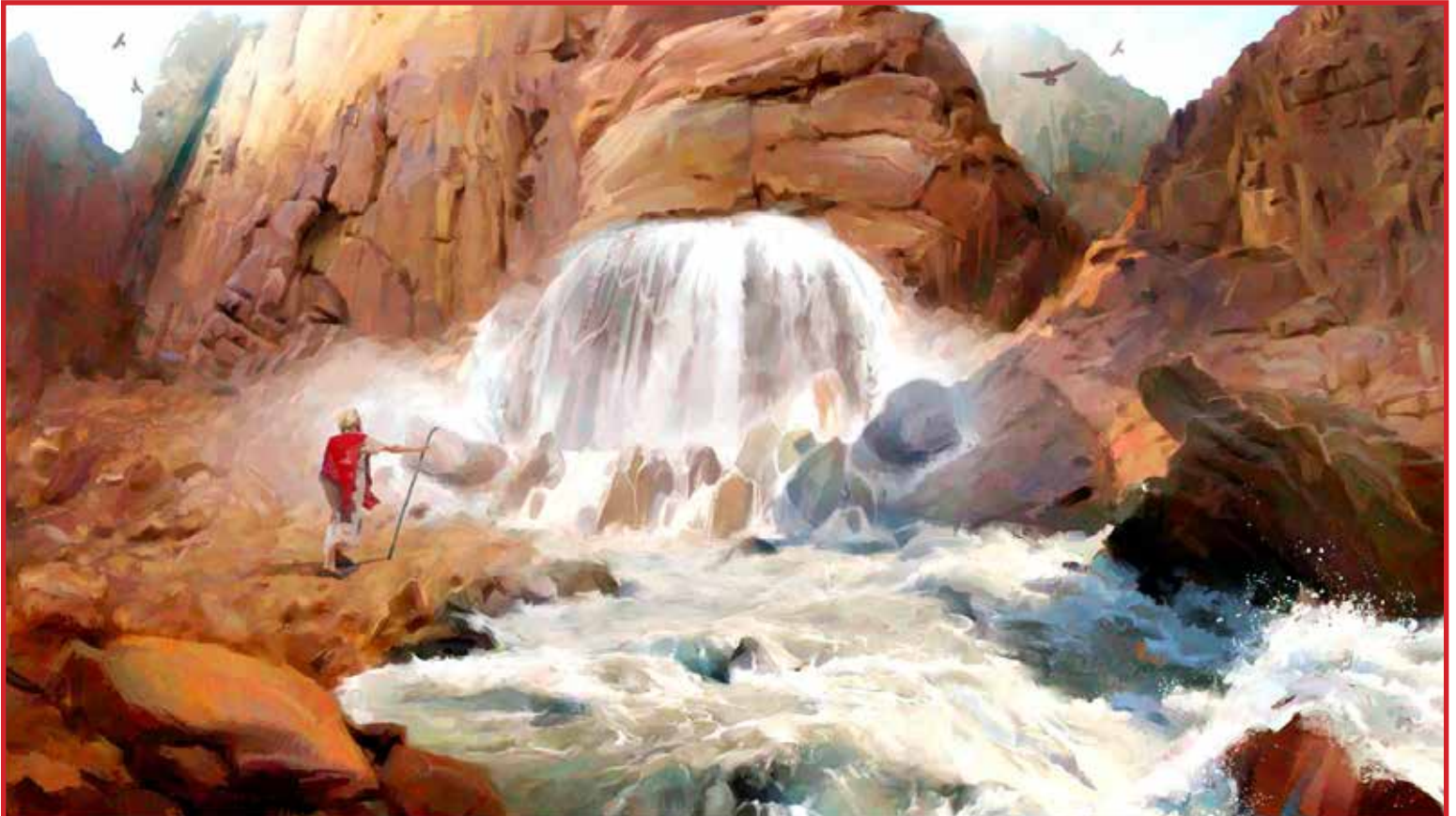




ST. GREGORY'S EPISCOPAL CHURCH

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



18th Sunday after Pentecost

October 1, 2023 | 9:30am

www.StGsChurch.org

**Welcome to St. Gregory's**

If this is your first Sunday here, 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:

(+) 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.

The Rev. Dan Puchalla,
Priest-in-Charge
dan@stgregoryschurch.org

Shelley Byrnes, Family Minister
shelley@stgregoryschurch.org

Kathryn Duncan,
Music & Engagement Minister
kathryn@stgregoryschurch.org

Max Smith, Deacon
max@stgregoryschurch.org

Vocalists:
Viki Rill, Kathryn Duncan,
Cameo Humes, Keanon Kyles

Charlene Vanderhulst,
Director of Staff & Administration
parish@stgregoryschurch.org

Anita Tasher, Accounting Minister
anita@stgregoryschurch.org

Casey Kremer, Communications Director
sexton@stgregoryschurch.org

Wardens:
Susan Hitch-Zint, Jim Millspaugh

Vestry:
Sarah Kettlewell, Jon Dutcher,
Sudi Johnson, Jill Polzin,
Butler Sharpe, Val Seilheimer

Pastoral Care Visitors:
Susie Dutcher, Fran Ingram,
Sudi Johnson, Marjie Koons,
Val Seilheimer, Cissy Singleton



LITURGY OF THE WORD

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

The people stand, as they are able.

ENTRANCE HYMN

1 Rock of a - ges, cleft for me, let me hide my - self in thee;
 3 While I draw this fleet-ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,
 when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou-ble cure, cleanse me from its guilt and power.
 Rock of a - ges, cleft for me, let me hide my - self in thee.

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. **Amen.**

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 canticles (based on the Latin canticum, or "little song") are non-metrical praise songs that are intended to be either sung or spoken. This season's canticle is the song Miriam sang after the liberation of Israel at the Red Sea.

CANTICLE OF MIRIAM

**I will sing to the Lord,
who has triumphed gloriously,
the horse and his rider he has thrown into the sea.
The Lord is my strength and my song and has become my salvation.
This is my God whom I will praise,
the God of my forebears whom I will exalt.
The Lord is a warrior, the Lord is his name.
Your right hand, O Lord, is glorious in power:
your right hand, O Lord, shatters the enemy.
At the blast of your nostrils, the sea covered them;
they sank as lead in the mighty waters.
In your unfailing love, O Lord,
you lead the people whom you have redeemed.
And by your invincible strength you will guide them to your holy dwelling.
You will bring them in and plant them, O Lord,
in the sanctuary which your hands have established.**

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.

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

We follow a three-year cycle of readings called a Lectionary. These are lessons being heard in congregations from many denominations throughout the world on this day. The first reading is from the Hebrew Scriptures, which tell us the story of God's love and faithfulness to God's people from the beginning of time to just before Christ.

FIRST READING

EXODUS 17:1-7

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

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 78

- 1 Hear my teaching, O my people; incline your ears to the words of my mouth.
- 2 **I will open my mouth in a parable; I will declare the mysteries of ancient times.**
- 3 That which we have heard and known, and what our ancestors have told us, we will not hide from their children.
- 4 **We will recount to generations to come the praiseworthy deeds and the power of God, and the wonderful works God has done.**
- 12 God worked marvels in the sight of their ancestors, in the land of Egypt, in the field of Zoan.
- 13 **God split open the sea and let them pass through; God made the waters stand up like walls.**
- 14 God led them with a cloud by day, and all the night through with a glow of fire.
- 15 **God split the hard rocks in the wilderness and gave them drink as from the great deep.**
- 16 God brought streams out of the cliff, and the waters gushed out like rivers.

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

THE EPISTLE

PHILIPPIANS 2:1-13

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus,

who, though he was in the form of God,
 did not regard equality with God as something to be exploited,
 but emptied himself,
 taking the form of a slave, being born in human likeness.
 And being found in human form,
 he humbled himself and became obedient to the point of death--
 even death on a cross.
 Therefore God also highly exalted him
 and gave him the name that is above every name,
 so that at the name of Jesus
 every knee should bend, in heaven and on earth and under the earth,
 and every tongue should confess
 that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

The Word of the Lord.
Thanks be to God.



The people stand, as they are able. Children are invited to join the procession in the aisle for the reading of the Gospel.

SEQUENCE HYMN (vs.1 before gospel, vs.2 after)

Je - sus calls us o'er the tu - mult of our life's wild, rest - less sea,
 Je - sus calls us! By thy mer - cies, Sa - vior may we hear thy call,
 Day by day his clear voice sound-eth, say - ing "Christ-ian, fol - low me."
 Give our hearts to thine o - be - dience, serve and love thee best of all.

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

THE GOSPEL

MATTHEW 21:23-32

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

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

When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.

"What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

SERMON

The Rev. Dan Puchalla, Priest-in-Charge

A period of quiet 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. Also note that when it is not capitalized, the word "catholic" is defined as universal or inclusive.

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, 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 Shepherd, you lead us into green pastures and beside still waters. Let our hearts overflow with gratitude for all the blessings of this life as we journey along right pathways for the sake of your Name and in fellowship with one another. We give thanks especially for... We shall not be in want,
for God answers us when we call.

○ God our Shepherd, you walk alongside us in the pains of life and spread a table of abundance in the face of adversity. Guard with your rod and your staff those who suffer today from illness, injury, violence, injustice, loneliness, and neglect. We pray especially for... We shall not be in want,
for God answers us when we call.

○ God our Shepherd, though we walk through a shadowy valley, you save us from the terror of death. Let your goodness and mercy follow those who grieve. Welcome those who now rest from their journey, that they may dwell in your heavenly home for ever. We pray especially for... We shall not be in want,
for God answers us when we call.

The Presider offers the concluding collect.

○ God our Shepherd, God of Moses and Miriam, God of Aaron and Joshua, hear the prayers of your people who cry out to you with joy and with sorrow, and bring us into that heavenly country where there is no law but the law of your perfect love; through the one who died and rose for us, our Savior Jesus Christ. **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, that we may abide in your love and serve only your will. Amen.

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

The people stand as they are able.

THE PEACE

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

*"Come Thou Fount of Every Blessing"
arr. Rachel Mecham Goates*

*Come, thou Fount of every blessing, tune my heart to sing Thy grace;
Streams of mercy, never ceasing, call for songs of loudest praise.
Teach me some melodious sonnet, sung by flaming tongues above.
Praise the mount, I'm fixed upon it: mount of Thy redeeming love.
Here I raise my Ebenezer*, hither by Thy help I've come;
And I hope, by Thy good pleasure, safely to arrive at home.
Jesus sought me when a stranger, wand'ring from the fold of God;
He, to rescue me from danger, interposed His precious blood.
O to grace how great a debtor daily I'm constrained to be!
Let Thy goodness, like a fetter, bind my wand'ring heart to Thee.
Prone to wander, Lord, I feel it, prone to leave the God I love;
Here's my heart, O take and seal it; seal it for Thy courts above.*

*Ebenezer: a stone of help, a commemoration of divine assistance

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 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 HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

We walk by faith, and not by sight; and may our faith a-bound,
to call on you when you are near, and seek where you are found.

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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 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:

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and earth are full of your
glo - ry. Ho - san - na in the high-est. Ho - san - na in the high-est. Blessed is he who
comes in the name of the Lord. Ho - san - na in the high-est. Ho - san - na in the high-est.

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. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

The Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today. As Episcopalians, the Eucharist is the principal act of worship, in which we always have a full proclamation of the heart of the Gospel. Celebrating Eucharist is something we do together, so we all take part in the prayers.

The Sanctus (holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and these words were sung by the people as Jesus entered Jerusalem on Palm Sunday. The Sanctus reminds us that this is an offering of the whole creation, which joins in singing these praises.



On the night before he died for us, our Savior Jesus Christ 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 his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they 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 St. Gregory all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.**

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

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

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray. It links our daily bread to the spiritual food we receive in the Eucharist.

The Fraction recalls Jesus breaking the bread at the Last Supper to share with the disciples, and reminds us that Jesus' body was broken on the cross for us to be shared with the world. Therefore we keep a moment of silence for prayers of awe and gratitude.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

When we eat this Bread and drink this Cup,
we pro-claim your re-sur-rec-tion un - til you come a - gain.

INVITATION

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

To receive communion, hold out your hands and you will be given the bread. Then take a cup of wine or juice from the Eucharistic Minister, move to the next tray, consume the bread and wine there, put the empty cup in the tray, and return to your seat.

Anyone who has not been baptized, or for other reasons desires a blessing instead of Communion is invited to come forward, and cross your arms over your chest to indicate your desire for a blessing. If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service.



COMMUNION HYMN

I want to walk as a child of the light. I want to
 I want to see the bright-ness of God. I want to
 I'm look - ing for the com - ing of Christ. I want to
 fol - low Je - sus. God set the stars to give light to the world. The
 look at Je - sus. Clear sun of right-eous-ness, shine on my path, and
 be with Je - sus. When we have run with pa-tience the race, we
 star of my life is Je - sus.
 show me the way to the Fa - ther. In him there is no dark-ness at
 shall know the joy of Je - sus.
 all. The night and the day are both a - like. The Lamb is the
 light of the ci - ty of God. Shine in my heart, Lord Je - sus.

COMMUNION HYMN

1 Glo - rious things of thee are spo - ken, Zi - on, ci - ty
 2 See! the streams of liv - ing wa - ters, spring - ing from e -
 3 Round each ha - bi - ta - tion hov - ering, see the cloud and
 4 Blest in - hab - it - ants of Zi - on, washed in the Re -
 of our God; he whose word can - not be bro - ken
 ter - nal love, well sup - ply thy sons and daugh - ters
 fire ap - pear for a glo - ry and a cov - ering,
 deem - er's blood! Je - sus, whom their souls re - ly on,
 formed thee for his own a - bode; on the Rock of A - ges
 and all fear of want re - move. Who can faint, when such a
 show - ing that the Lord is near. Thus de - riv - ing from their
 makes them kings and priests to God. 'Tis his love his peo - ple
 found - ed, what can shake thy sure re - pose? With sal -
 riv - er ev - er will their thirst as - suage? Grace which,
 ban - ner, light by night, and shade by day, safe they
 rais - es o - ver self to reign as kings: and as
 va - tion's walls sur - round - ed, thou may'st smile at all thy foes.
 like the Lord, the giv - er nev - er fails from age to age.
 feed up - on the man - na which he gives them when they pray.
 priests, his sol - emn prais - es each for a thank - of - fering brings.



The Prayer for Spiritual Communion articulates a hunger for unity with Jesus Christ when you cannot physically receive the Body and Blood of Christ. This prayer connects the one(s) praying with the reception of Holy Communion. Those worshipping online are invited to say this prayer as those onsite receive Communion.

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

In union, gracious God, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, we offer to you praise and thanksgiving. We remember your death, O Christ; we proclaim your resurrection; we await your coming in glory. Since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, 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. **Amen.**

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. Amen.**

The people sit.

ANNOUNCEMENTS

BLESSING

The people stand, as they are able.

Life is short, and we do not have much time to gladden the hearts of those who make the journey with us. So... be swift to love, and make haste to be kind. And the blessing of God, who made us, who loves us, and who travels with us, be with you now and forever. **(+) Amen.**

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.

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



EXIT HYMN

1 Lord, dis - miss us with thy bless - ing; fill our hearts with
 2 Thanks we give and a - dor - a - tion for thy Gos - pel's
 3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,
 joy - ful sound: may the fruits of thy sal - va - tion
 world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,
 in our hearts and lives a - bound: ev - er faith - ful,
 glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.
 ev - er faith - ful to thy truth may we be found;
 may we ev - er reign with thee in end - less day.

Having heard the Gospel and having been fed at communion, the final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all he had commanded. And so we are sent out into the world to proclaim the Good News and be Christ's hands and feet on earth.

**The Deacon or Priest dismisses the people, and the people respond,
 Thanks be to God.**



A send off for Shelley!

As most of you know by now, our beloved Family Minister, Shelley Byrnes, has accepted a call to be the Children's, Youth and Family Ministries Director at St. John the Evangelist Episcopal Church in St. Paul, Minnesota. We are so happy for her, but will miss her terribly! On Sunday, October 15 we will be honoring Shelley during the service and wishing her well at our Coffee Hour. Please plan on attending!

If you'd like to donate to a gift for Shelley, please make a check out to StGs with "Shelley gift" in the memo, or submit online under 'Other' mentioning for Shelley.

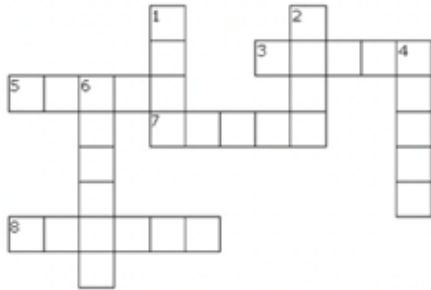


V J F J F K C H I L D R E N N
 L E A M G M V S J D V D T C F
 V N J E R R U M T H E G L M R
 R P G K U D H U Y A F S H M O
 L O F U M R G A A G F Z E U C
 I U D Q B T W A T E R F Y R K
 V R Q T L W Y F T M O S E S T
 E R C K E C A S Q U E M K X S
 S M F O N N R L V J U C S L S
 T O V H M I I H K U P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

COMPLAIN	ROCK	DRINK	POUR	DESERT
ELDERS	GRUMBLE	LIVESTOCK	CHILDREN	THIRST
WALK	WATER	STAFF	NILE	MOSES

C	V	O	M	Z	R	N	Q	Y	P	B	L	S	F	H	G	J	U	X	K	E	W	A	D	I	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

- 25-22-13-22-6-14 _____
- 23-24-14-22-6 _____
- 14-16-26-6-13-14 _____
- 25-6-26-7-21 _____
- 13-14-24-15-15 _____
- 6-3-1-21 _____
- 4-3-13-22-13 _____
- 1-3-4-10-12-24-26-7 _____



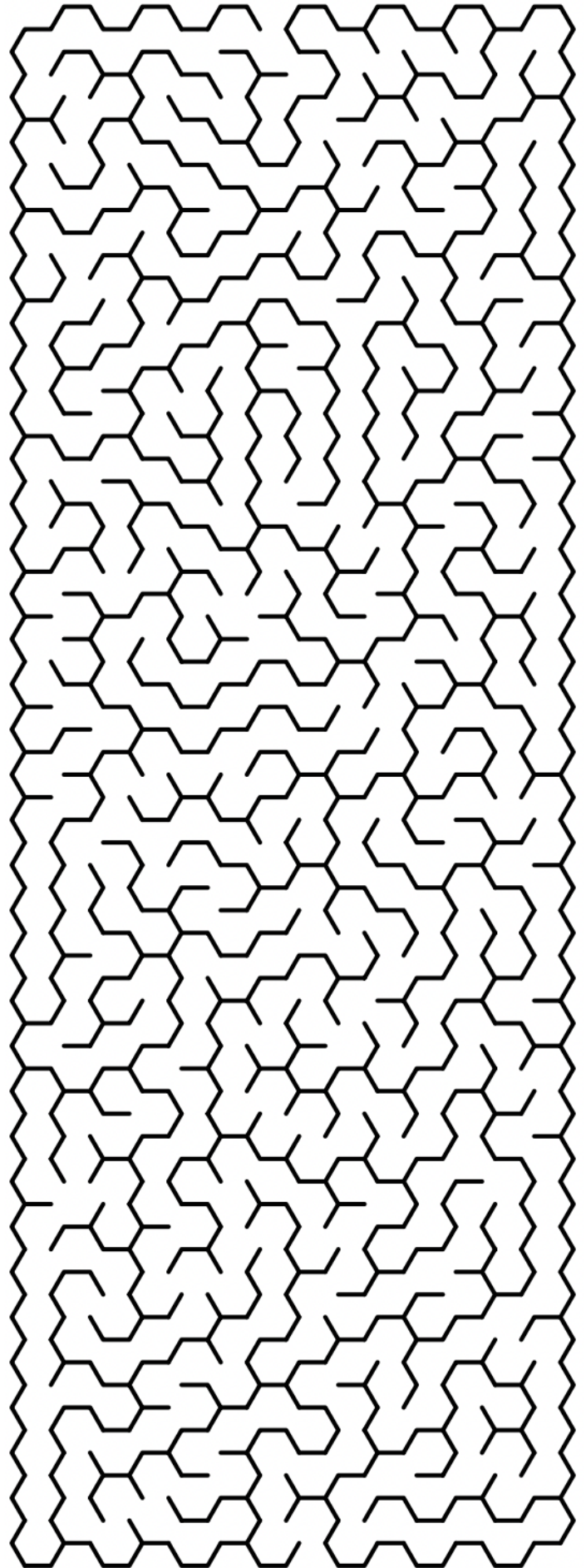
ACROSS

- The Hebrew prophet who led the Israelites out of Egypt
- A fluid necessary for the life of most animals and plants
- To take water or other liquid into the mouth and swallow it
- A dry area of land with little or no vegetation

DOWN

- Another name that refers God
- A stone
- A strong rod or stick sometimes used as an aid in walking
- A strong desire for something to drink

STAFF	DRINK	DESERT	WATER
MOSES	ROCK	LORD	THIRST





Community Meals - thank you!

St. Gregory's volunteers including Dee and Joan West, Jim Swager, Janet and Bill Foltz and Barbara, Matthew and Scott Schaper prepared and served meals to 138 hungry people in Waukegan. Thanks to Cissy Singleton, Donna Hicks and Elizabeth Hamilton for baking cookies. Our upcoming dates are Oct 22, Nov 26, and Dec 31. We are always looking for volunteers to help in Waukegan and/or to bake cookies. Please contact Barb Schaper at bschaper7@aol.com or 847-948-8989 to help with this important ministry.

College Care Packages

The college care packages will be going out the third week of October. The packing date will be announced soon so you can join in. In the meantime, notes and cards make these packages personalized and special. Please be writing your encouragement letters or have your children draw them for:

Grace Baddeley
Caroline Bielski
Kate Fjeldheim

Leah Hamilton
Christina Jolly
Sarah Regalado

Gabriella Rodriguez
Kaden Soonthornsima
Josh Tasher

Jacob Fjeldheim
Celeste Rodriguez

Sharon Henley-Gramer will be doing the purchasing for this box so the best way to participate is to send a check to the church or via the website's donate button! Make sure to note that it is for the college care packages.



Pumpkin Patch - HELP!

The pumpkins are HERE, and we need people to work the patch! We currently have no one signed up for the evening shifts this Monday through Thursday! Please use the QR code at left or contact Shelley. Each is only two hours and a great way to show the neighbors how much StGs loves the community. If you have never worked a shift we can schedule you to work with a veteran patch worker and/or give you some training!



Events in the Patch!

We have many events coming up in the pumpkin patch, and they begin NEXT SUNDAY, Oct 8! Join us in the patch for the Blessing of the Animals. ALL God's critters are invited to receive a blessing. Take pictures of you and your pet at our photo stations in the pumpkin patch!

What's your favorite hymn?

Between now and the end of 2023 Kathryn wants to hear WHAT your favorite hymn is, and WHY! Choose any song from the red 1982 Hymnal (or even one from another well-known hymnal), and write 2-3 sentences describing why it speaks to your heart. During 2024 Kathryn will use these on Sundays when they fit with the lectionary, and will include your name and reason for loving the hymn in the bulletin! Cut/tear out this page and give to Kathryn, or email her at kathryn@stgregoryschurch.org.

Here's Kathryn's personal favorite hymn as an example: "My favorite hymn is Fairest Lord Jesus, because I remember singing it with - and for - my Great-Grandma Mapson, who also loved that hymn. Without fail, butterflies, the color purple, word searches, and that hymn remind me of her goodness and love."

Your name: _____ Favorite hymn title and #: _____

Why is this your favorite? _____



Visioning Workshops Recap

Last Sunday we held two visioning workshops, with 42 total parishioners in attendance. Thank you to all who participated! In both workshops the energy was good and positive, and the overall vibe was clearly one of optimism and excitement. LoriLee has just started organizing the data, but below are some early take-aways:

1. Our parishioners are **engaged and eager** to shape our next chapter.
2. We are and want to continue to be **a welcoming and inclusive community**. The desire/demand for diversity in our congregation and our work - in all the ways you would define diversity - was present in every conversation.
3. We are **passionate about families and family life** - across the entire age spectrum - and believe that the growth we need in our parish will come from compelling family programming and outreach, especially for our youth.
4. We are **passionate about music** in our worship and lives, and there is energy to sustain and build more music programming (there were raised some nice tie-ins with family ministries that are worth exploring).
5. We are a **compassionate people and wish to serve our community in direct support ways** (i.e, not just writing a check), especially as it relates to alleviating and solving food insecurity.

The work continues in October! LoriLee will build a thorough analysis of our findings, while also completing the visioning workshop with Trinity Highland Park. Additionally, leadership at both parishes will facilitate external stakeholder interviews with city, social services, and other clergy in the area, in order to create a full view of needs and gaps we can help fill.

Many thanks to the Vestry, Charlene, Shelley, and Casey, for their great work in making sure the workshops were a success. And many thanks indeed to LoriLee for guiding us through this process with such skill and faithfulness!



Walking Forward Together

During the month of October, we invite you onto a journey to prayerfully discern a generous pledge of financial support to the ministries of this wonderful church community. A pledge simply lets us know how much you plan to give in 2024. Pledge cards will be mailed out in the next week or so, and an online pledge card will also be available. Two dates of special import:

On Sunday, October 22, we will hold a "Town Hall Meeting" after church to give you an update on our current financial footing, the visioning process, and other matters. It will be held in-person and on Zoom, with a recording available for those who cannot attend at all.

On Sunday, October 29, we will collect pledge cards during church, presenting the offering of our gifts for God's work in the world. Please bring your pledge card that day or submit via the website if worshipping on Zoom. If you submit your pledge card early, we will include it in the ingathering that day.

Thank you for your ongoing generosity to the important work StG's has done, continues to do, and will do into the future.