



ST. GREGORY'S EPISCOPAL CHURCH

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

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Vocalists:

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The Fifteenth Sunday after Pentecost September 18, 2022 | 9:30am

GRANT US, LORD,
NOT TO BE ANXIOUS
ABOUT EARTHLY THINGS,
BUT TO LOVE THINGS
HEAVENLY

St. Gregory's Episcopal Church
815 Wilmot Rd, Deerfield, IL 60015

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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.



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 day of God, draw nigh in beau - ty and in power, come
 2 Bring to our trou - bled minds, un - cer - tain and a - fraid, the
 3 Bring jus - tice to our land, that all may dwell se - cure, and
 5 O day of God, draw nigh as at cre - a - tion's birth, let

1 with thy time - less judg - ment now to match our pres - ent hour.
 2 qui - et of a stead - fast faith, calm of a call o - beyed.
 3 fine - ly build for days to come foun - da - tions that en - dure.
 5 there be light a - gain, and set thy judg - ments in the earth.

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.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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

AMOS 8:4-7

Hear this, you that trample on the needy,
and bring to ruin the poor of the land,
saying, "When will the new moon be over
so that we may sell grain;
and the sabbath,
so that we may offer wheat for sale?
We will make the ephah small and the shekel great,
and practice deceit with false balances,
buying the poor for silver
and the needy for a pair of sandals,
and selling the sweepings of the wheat."
The Lord has sworn by the pride of Jacob:
Surely I will never forget any of their deeds.

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 113

- 1 Hallelujah! Give praise, you servants of the Lord; praise the Name of the Lord.
- 2 Let the Name of the Lord be blessed, from this time forth for evermore.**
- 3 From the rising of the sun to its going down let the Name of the Lord be praised.
- 4 The Lord is high above all nations, and his glory above the heavens.**
- 5 Who is like the Lord our God, who sits enthroned on high but stoops to behold the heavens and the earth?
- 6 He takes up the weak out of the dust and lifts up the poor from the ashes.**
- 7 He sets them with the princes, with the princes of his people.
- 8 He makes the woman of a childless house to be a joyful mother of children.**

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

1 TIMOTHY 2:1-7

First of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For

there is one God;
there is also one mediator between God and humankind,
Christ Jesus, himself human,
who gave himself a ransom for all

-- this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and 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 16:1-13

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

Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

"Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth."

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

SEQUENCE HYMN (verse 2)

The people sit.

SERMON

Max Smith, Deacon

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



A period of quiet (begun and ended with the ringing of a bell) is observed to slow ourselves and rest in God's presence.

The people stand, as they are able.

In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual.

NICENE CREED

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

The 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

The people kneel or stand, as they are able.

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

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

*"Be Thou My Vision"
Traditional Irish hymn, arr. Larry Shackley*

*Be Thou my Vision, O Lord of my heart; naught be all else to me, save that Thou art;
Thou my best thought, by day or by night, waking or sleeping, Thy presence my light.
Be Thou my Wisdom, and Thou my true Word; I ever with Thee and Thou with me, Lord;
Thou my soul's shelter, and Thou my high tower;
Raise Thou me heavenward, O Power of my power.
Riches I heed not, nor vain empty praise; Thou my inheritance, now and always;
Thou and Thou only, first in my heart, High King of heaven, my Treasure Thou art.
High King of heaven, my victory won, may I reach heaven's joys, O bright heav'n's Sun!
Heart of my own heart, whatever befall, still be my Vision, O Ruler of all.*

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 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.

THE HOLY COMMUNION

The people stand, as they are able.

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.

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.



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.**

Let us pray.

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.

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

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.

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

Unison or harmony

1 Je - sus calls us; o'er the tu - mult
5 Je - sus calls us! By thy mer - cies,

1 of our life's wild, rest - less sea, day by day his
5 Sa - vior, make us hear thy call, give our hearts to

1 clear voice sound - eth, say - ing, "Chris - tian, fol - low me;"
5 thine o - be - dience, serve and love thee best of all.

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 dismisses the people, and the people respond,

Thanks be to God!



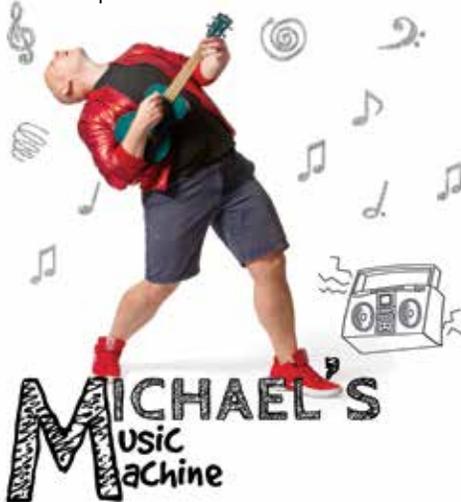
ANNOUNCEMENTS

The pumpkins are coming! Our delivery date is tentatively set for 10am on September 24. We still need to fill 200 two-hour shifts at the patch. We will be open from 10am to 6pm on weekends, and noon to 6pm on weekdays. Be a church ambassador to the community and have fun while you do it! Sign up via the link in the newsletter.

Join our feeding ministry NEXT SUNDAY! On September 25th, St. Gregory's members (and friends) will once again have the opportunity to serve our neighbors in Waukegan at the community meals program held at Christ Episcopal Church, 410 Grand Ave. We meet at noon to prepare a meal and guests come to pick up the meal at 2pm. This is a wonderful way to help others who do not have the same abundance of resources as we do. We are also looking for people to bake oatmeal chocolate chip cookies. If you are interested in baking and/or joining us in Waukegan, please contact Barb Schaper at bschaper7@aol.com or 847-948-8989.

Sept 30 from 3:20-5pm: Premier Martial Arts holds FREE Tae Kwon Do Class (3 years to 5th grade) plus FREE ice cream for everyone! Premier Martial Arts is a locally, family-owned business in the Deerfield/Northbrook area. They specialize in character development and life skills for children and fitness and self-protection for adults. Visit premiermartialarts.com for more information.

Oct 2 from 4-5pm: Blessing of the animals! Join us with your pets (in or out of costume) to be blessed at 4pm. Pets of all faiths are welcome! You can also get great pictures of your pets in the patch!



Oct 8 from 3-5pm: Festival Day! Fun for all with face painting by Kim, Michael's Music Machine and FREE Cotton Candy! Kim is a Wilmot/Caruso/DHS alum who loves to create art of all kinds especially on faces! If you've loved hearing Michael Potsic play the piano at many of our band Sunday events, you'll LOVE seeing him in his element as Michael's Music Machine! He'll be bringing you some original family pop tunes that will get you up and moving and grooving. Featuring music from his two albums, Michael's brand of up-tempo, feel good music will get you singing "Looks Who's Bringin' the Beat!"

Cotton candy machine - We are looking for people to donate toward a cotton candy machine to use at various events going forward. We need \$250. Please contact shelley@stgregorychurch.org if you are willing to contribute.

College care packages - \$ donations by Oct 9! We are going to send care packages to our college students again this October. Shelley will buy all the items for the packages to keep food allergies in consideration. Please feel free to submit your donations to help pay for the goodies by October 9. And then

join us to pack the boxes after church on October 16 in Founders' Hall. We want to include encouraging notes, pictures from children and a small pumpkin in each box. These boxes remind our students that they are loved while they are away from us. The students appreciate this so we encourage you to participate.

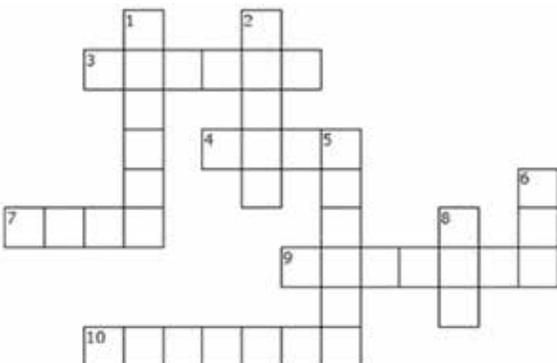
Here are the names of our college students if you want to write a personal note:

Kaden Soonthornsima
Kyle Soonthornsima
Christina Jolly
Ruth Byrnes

Leah Hamilton
Celeste Rodriguez
Chloe Polzin

Caroline Bielski
Grace Gayhart
Grace Baddeley

Joe Ariano
Jacob Fjeldheim
CJ Ariano



ACROSS

- 3. A large amount of money or valuable possessions that someone has
- 4. A very large amount
- 7. To like something very much
- 9. To feel a strong dislike for someone or something
- 10. A person who performs duties around the home of a master

DOWN

- 1. A very small amount
- 2. The Son of God
- 5. Truthful, trusted, not likely to steal, cheat or lie
- 6. To be obligated to repay a debt to someone
- 8. To make a hole in the ground with a shovel

dig	Jesus	little	much	servant
despise	owe	honest	riches	love



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

- 9-20-23-17 _____
- 15-21-6-16-20-12-17-6-25 _____
- 22-20-12-17-4 _____
- 22-3-12-3-13-17-7 _____
- 22-14-19-16 _____
- 5-17-3-9-25-16 _____
- 6-17-7-23-3-12-25 _____
- 16-3-25-17 _____
- 9-21-25-25-9-17 _____
- 25-7-14-6-25 _____

DISHONEST	HATE	MANAGER	WEALTH	SERVANT
MONEY	MUCH	TRUST	LITTLE	LOVE

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

SERVE	LIGHT	JOB	SHREWD	ASHAMED
WELCOME	WORLDLY	STRONG	HATE	MANAGER
LOVE	WEALTH	DIG	RICH	BEG
GAIN	PEOPLE	ACCOUNT	WASTING	MASTER
TRUST	MONEY	PROPERTY	DEBTORS	DISHONEST

