



ST. GREGORY'S EPISCOPAL CHURCH

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



19th Sunday after Pentecost

October 8, 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.

Cover art: “Sinai” by Darius Gilmont

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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.

Stewardship Campaign Testimonial Megan Agyeman

The people stand, as they are able.

ENTRANCE HYMN

1 Praise to the liv - ing God! All prais - ed be his Name
4 E - ter - nal life hath he im - plant - ed in the soul;

who was, and is, and is to be for ay the same.
his love shall be our strength and stay while a - ges roll.

The one e - ter - nal God ere aught that now ap - pears:
Praise to the liv - ing God! All prais - ed be his Name

the first, the last, be - yond all thought his time - less years!
who was, and is, and is to be, for ay the same.

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.** 1

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.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; 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 20:1-4,7-9,12-20

Then God spoke all these words:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.
You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.
You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.
Remember the sabbath day, and keep it holy.
For six days you shall labour and do all your work.
Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.
You shall not murder.



You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance, and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we will die." Moses said to the people, "Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin."

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 19

- 1 The heavens declare the glory of God, and the firmament shows God's handiwork.
- 2 **One day tells its tale to another, and one night imparts knowledge to another.**
- 3 Although they have no words or language, and their voices are not heard,
- 4 **Their sound has gone out into all lands, and their message to the ends of the world.**
- 5 In the deep has God set a pavilion for the sun; it comes forth like a newlywed out of their chamber; it rejoices like a champion to run its course.
- 6 **It goes forth from the uttermost edge of the heavens and runs about to the end of it again; nothing is hidden from its burning heat.**
- 7 The law of God is perfect and revives the soul; the testimony of God is sure and gives wisdom to the innocent.
- 8 **The statutes of God are just and rejoice the heart; the commandment of God is clear and gives light to the eyes.**
- 9 The fear of God is clean and endures for ever; the judgments of God are true and righteous altogether.
- 10 **More to be desired are they than gold, more than much fine gold, sweeter far than honey, than honey in the comb.**
- 11 By them also is your servant enlightened, and in keeping them there is great reward.
- 12 **Who can tell how often they offend? cleanse me from my secret faults.**
- 13 Above all, keep your servant from presumptuous sins; let them not get dominion over me; then shall I be whole and sound, and innocent of a great offense.
- 14 **Let the words of my mouth and the meditation of my heart be acceptable in your sight, O God, my strength and my redeemer.**



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 3:4-14

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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 21:33-46

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

Jesus said, "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.'" So they seized him, threw him out of the vineyard, and killed him.



Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

Jesus said to them, "Have you never read in the scriptures:

'The stone that the builders rejected has become the cornerstone;
this was the Lord's doing, and it is amazing in our eyes'?

Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

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.

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 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.

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.**

CONFESSION & ABSOLUTION

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.

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

THE PEACE

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

The congregation greets each other in the peace of Christ.

The people sit.

PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

"Yih'yu L'ratson"
arr. G. Kingsley

Yih'yu L'ratson imrei fi v'hegyon libi l'fanecha Adonai tsur, v'goali.
May the words of my mouth and the meditations of my heart
Be acceptable unto you, O God, my rock and my redeemer.

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:

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.

SANCTUS

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.

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.

Musical notation for the breaking of the bread. The lyrics are: "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

Musical notation for the Communion Hymn. The lyrics are: "I want to walk as a child of the light. I want to see the bright-ness of God. I want to 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 O love, how deep, how broad, how high, how pass - ing
 2 For us bap - tized, for us he bore his ho - ly
 3 For us he prayed; for us he taught; for us his
 4 For us to wick - ed hands be - trayed, scourged, mocked, in
 5 For us he rose from death a - gain; for us he
 6 All glo - ry to our Lord and God for love so

1 thought and fan - ta - sy, that God, the Son of
 2 fast and hun - gered sore; for us temp - ta - tions
 3 dai - ly works he wrought: by words and signs and
 4 pur - ple robe ar - rayed, he bore the shame - ful
 5 went on high to reign; for us he sent his
 6 deep, so high, so broad; the Trin - i - ty whom

1 God, should take our mor - tal form for mor - tals' sake.
 2 sharp he knew; for us the tempt - er ov - er - threw.
 3 ac - tions, thus still seek - ing not him - self, but us.
 4 cross and death; for us gave up his dy - ing breath.
 5 Spi - rit here to guide, to strength - en, and to cheer.
 6 we a - dore for ev - er and for ev - er - more.

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.

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.



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.

EXIT HYMN

1 Christ is made the sure foun - da - tion, Christ the head and
4 Here vouch - safe to all thy serv - ants what they ask of

cor - ner - stone, cho - sen of the Lord, and pre - cious,
thee to gain; what they gain from thee, for ev - er

bind - ing all the Church in one; ho - ly Zi - on's
with the bless - ed to re - tain, and here - af - ter

help for ev - er, and her con - fi - dence a - lone.
in thy glo - ry ev - er - more with thee to reign.

The Deacon or Priest dismisses the people, and the people respond,

Thanks be to God.

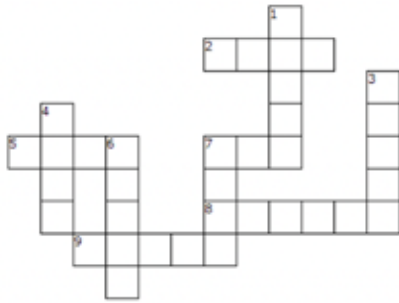
One of the roles of the priest is to declare the eternal truth of God's ever-present blessing to God's people.

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.



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

Table with 5 columns: SABBATH, WIFE, COVET, LORD, MISUSE; NAME, FALSE, WORSHIP, NEIGHBOR, HONOR; MURDER, REMEMBER, MOTHER, DONKEY, ADULTERY; LIVE, DAY, LONG, SEVENTH, TESTIMONY; HOUSE, IDOL, FATHER, STEAL, HOLY



ACROSS

- 2. You shall not make for yourself an _____. (a false god)
5. You shall have no other _____ before me.
7. You shall _____ commit adultery.
8. You shall not _____. (kill)
9. You shall not give _____ testimony against your neighbor. (untrue)

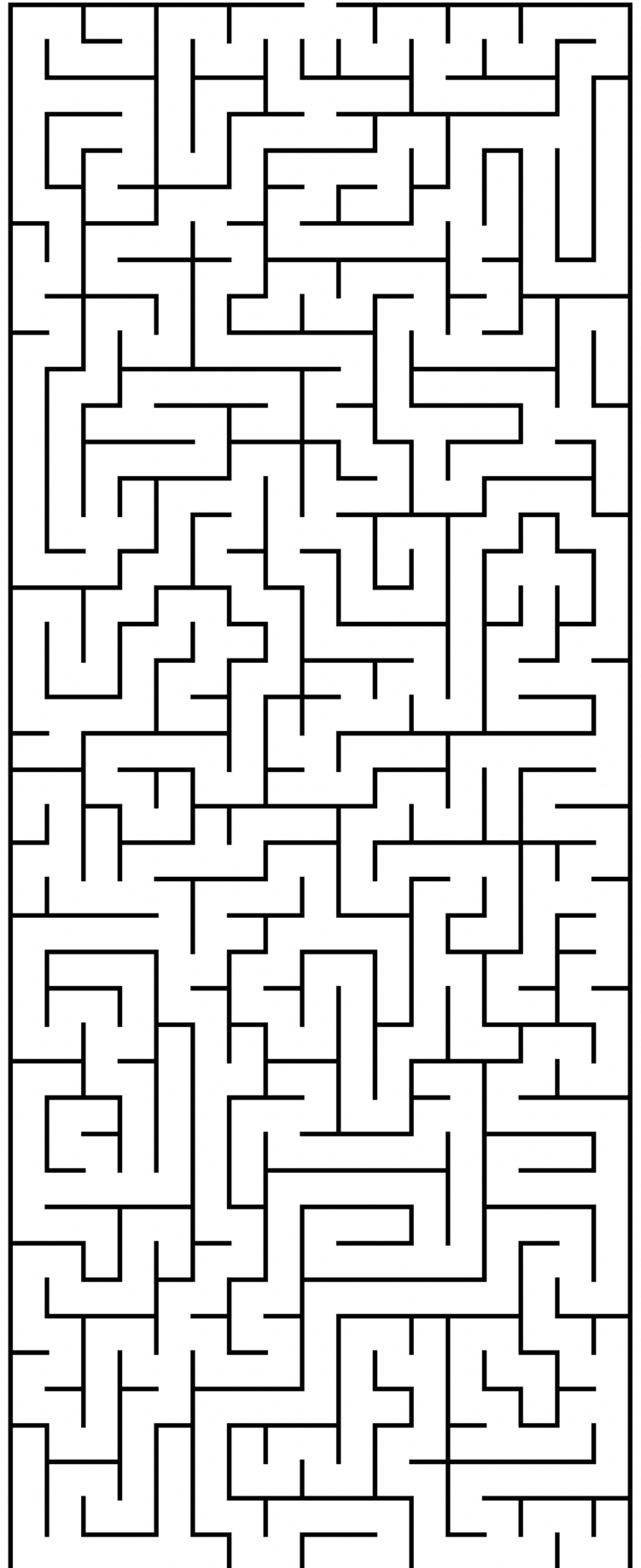
DOWN

- 1. You shall not _____. (to want something that belongs to another)
3. _____ your father and your mother.
4. Remember the Sabbath day by keeping it _____.
6. You shall not _____. (to take what does not belong to you)
7. You shall not misuse the _____ of the LORD your God.

Table with 5 columns: FALSE NAME, IDOL COVET, STEAL HOLY, HONOR NOT, MURDER GODS

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

- 1. 19-10-9-16 _____
2. 8-4-15-18 _____
3. 14-4-21-21-4-20-23 _____
4. 23-9-8-9-22 _____
5. 24-4-20-23-18-22 _____
6. 15-9-20-23-18-22 _____
7. 15-6-22-10-18-22 _____
8. 4-10-6-16-20-18-22-11 _____
9. 14-20-18-4-16 _____
10. 5-9-3-18-20 _____





Pumpkin Patch - HELP!

The pumpkins are HERE, and we have plenty of open shifts for this upcoming week! 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



TODAY!

THIS AFTERNOON at 4pm, 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!



FRIDAY: Halloween Spooktacular Concert!

Join us for an afternoon of thrills and chills as the StGs quartet sings an hour of every kind of spooooooky music imaginable! There'll be something for EVERYONE... the concert features hits from the Nightmare Before Christmas, Hocus Pocus, and Phantom of the Opera... but also Billie Eilish, Annie Lennox, and Christina Aguilera... and then also some spooky classical selections as well!



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? _____



Community Meals

We are looking for volunteers to help us prepare lunch for our neighbors in Waukegan on Sunday, October 22nd. We are also looking for 3 cookie bakers. Food insecurity is still a real issue for people living in many areas including Waukegan and our efforts make a difference. Please contact Barb Schaper at bschaper7@aol.com or 847-948-8989 to help.

Parents Meeting - October 19!

All parents of children and youth are encouraged to attend a meeting to discuss future plans for StGs family ministries. It will be held Thurs Oct 19 from 7:00-8:30pm in the Playground Chapel. We encourage you to come in-person if possible, but you can also attend via Zoom using this QR code.



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 very soon, but you can access more details about the pledge campaign now using this QR code, and also access an online pledge card. 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 StGs has done, continues to do, and will do into the future.



A send off for Shelley!

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! NEXT 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 via this QR code with a note mentioning for Shelley.

