



ST. GREGORY'S EPISCOPAL CHURCH

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



17th Sunday after Pentecost

September 24, 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: “Manna” by Cody Miller

**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

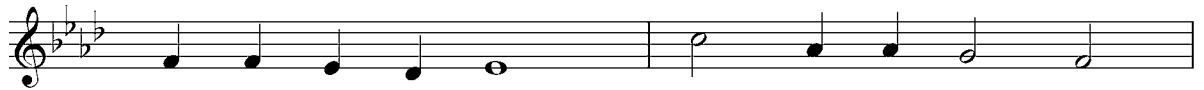
We begin our worship by observing a period of quiet (begun and ended with the ringing of a bell) to slow ourselves and rest in God's presence.

The people stand, as they are able.

ENTRANCE HYMN



1	Come,	la - bor	on.	Who	dares	stand	i - dle
4	Come,	la - bor	on.	Claim	the	high	call - ing
5	Come,	la - bor	on.	No	time	for	rest, till



1	on	the	har - vest	plain,	while	all	a - round	us
4	an - gels	can - not	share—		to	young	and	old
5	glows	the	west - ern	sky,	till	the	long	sha - dows



1	waves	the	gold - en	grain?	And	to	each	ser - vant
4	Gos - pel	glad - ness	bear:		re - deem	the	time;	its
5	o'er	our	path - way	lie,	and	a	glad	sound



1	does	the	Mas - ter	say,	"Go	work	to	-	day."
4	hours	too	swift - ly	fly.	The	night	draws	—	nigh.
5	with	the	set - ting	sun, —		"Ser - vants,	well	done."	

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.

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, 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 16:2-15

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, "If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger."

Then the Lord said to Moses, "I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days." So Moses and Aaron said to all the Israelites, "In the evening you shall know that it was the Lord who brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?" And Moses said, "When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the Lord has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the Lord."

Then Moses said to Aaron, "Say to the whole congregation of the Israelites, 'Draw near to the Lord, for he has heard your complaining.'" And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, "I have heard the complaining of the Israelites; say to them, 'At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.'"



In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, "What is it?" For they did not know what it was. Moses said to them, "It is the bread that the Lord has given you to eat."

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 105

- 1 Give thanks to God and call upon God's Name; make known God's deeds among the peoples.
- 2 **Sing to God, sing praises to God, and speak of all their marvelous works.**
- 3 Glory in God's holy Name; let the hearts of those who seek God rejoice.
- 4 **Search for God and God's strength; continually seek God's face.**
- 5 Remember the marvels God has done, God's wonders and the judgments of their mouth,
- 6 **O offspring of Abraham God's servant, O children of Jacob God's chosen.**
- 37 God led out God's people with silver and gold; in all their tribes there was not one that stumbled.
- 38 **Egypt was glad of their going, because they were afraid of them.**
- 39 God spread out a cloud for a covering and a fire to give light in the night season.
- 40 **They asked, and quails appeared, and he satisfied them with bread from heaven.**
- 41 God opened the rock, and water flowed, so the river ran in the dry places.
- 42 **For God remembered God's holy word and Abraham God's servant.**
- 43 So God led forth God's people with gladness, God's chosen with shouts of joy.
- 44 **God gave God's people the lands of the nations, and they took the fruit of others' toil,**
- 45 That they might keep God's statutes and observe God's laws. Hallelujah!

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 1:21-30

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

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 20:1-16

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

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

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.'

When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

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

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

The congregation greets each other in the peace of Christ.

The people sit.

PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

OFFERTORY ANTHEM

"Jesus Christ the Apple Tree"
arr. Scott Bailey

*The tree of life my soul hath seen, laden with fruit and always green.
The trees of nature fruitless be, compared with Christ the apple tree.
His beauty doth all things excel, by faith I know but ne'er can tell
the glory which I now can see in Jesus Christ the apple tree.
For happiness I long have sought, and pleasure dearly I have bought:
I missed of all, but now I see 'tis found in Christ the apple tree.
I'm weary with my former toil, here I will sit and rest awhile;
under the shadow I will be of Jesus Christ the apple tree.
This fruit doth make my soul to thrive, it keeps my dying faith alive;
which makes my soul in haste to be with Jesus Christ, the apple tree.*

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:

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.

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.



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.

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 For the bread which you have bro - ken, for the
 2 By this pledge, Lord, that you love us, by your
 3 As our bless - ed ones a - dore you, seat - ed
 4 In your ser - vice, Lord, de - fend us; in our

wine which you have poured, for the words which you have
 gift of peace re - stored, by your call to heaven a -
 at our Fa - ther's board, may the Church still wait - ing
 hearts keep watch and ward, in the world to which you

spo - ken, now we give you thanks, O Lord.
 bove us, hal - low all our lives, O Lord.
 for you keep love's tie un - bro - ken, Lord.
 send us let your king - dom come, O Lord.

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.

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



After Communion, we give thanks for being part of the communion of God's life and for being fed so that we may go out to feed and serve others in our world.

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.**

EXIT HYMN

1 Rise up, ye saints of God! Have done with less - er things, give
 2 Rise up, ye saints of God! His king - dom tar - ries long: Lord,
 3 Lift high the cross of Christ! Tread where his feet have trod; and

heart and soul and mind and strength to serve the King of kings.
 bring the day of truth and love and end the night of wrong.
 quick-ened by the Spi - rit's power, rise up, ye saints of God!

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

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

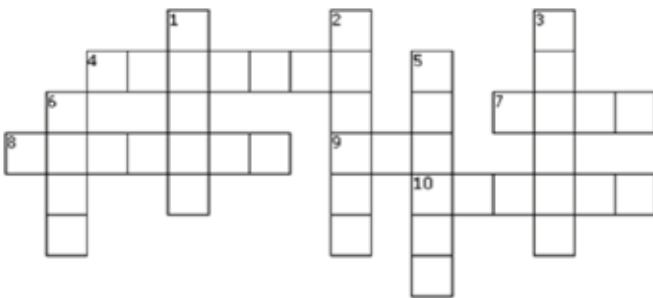


- DESERT
- GRUMBLED
- AARON
- ISRAELITES
- EGYPT
- MEAT
- FOOD
- STARVE
- DEATH
- QUAIL
- LORD
- HEAVEN
- GATHER
- ENOUGH
- BREAD
- MORNING
- TWILIGHT
- CAMP
- EAT
- MOSES

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



BDREA
 2
 QLUAI
 5
 PAMC
 1
 HAEVNE
 3
 MROINGN
 4
 ANSWER:
 1 2 3 4 5

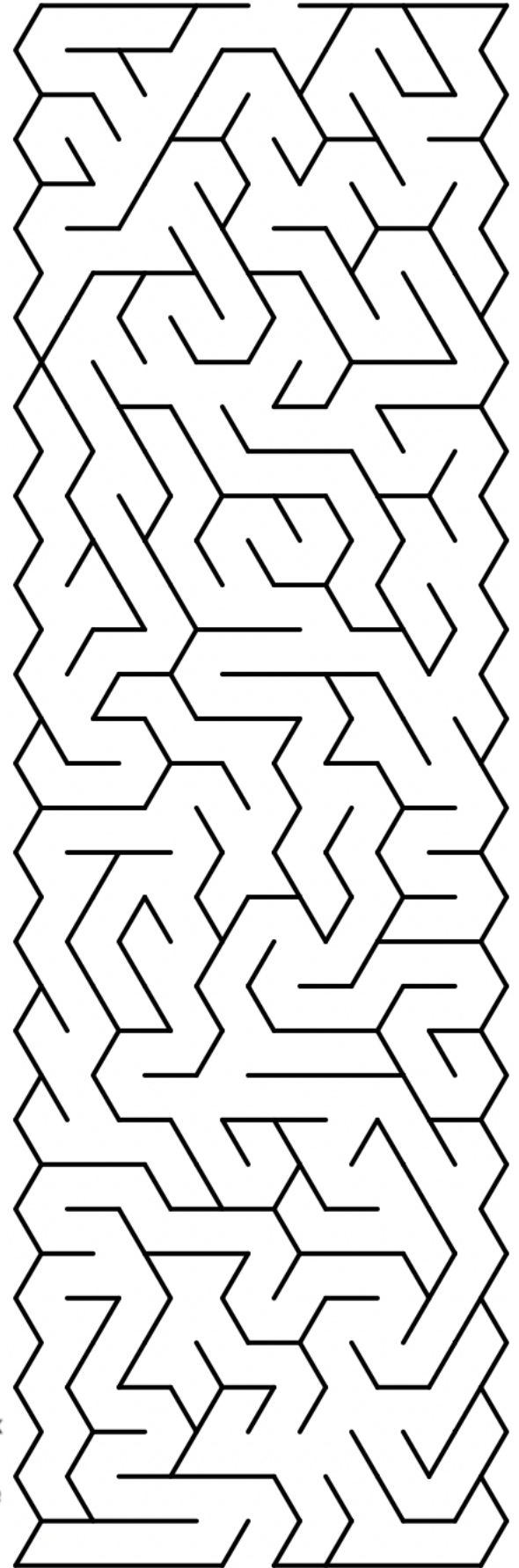


ACROSS

- 4. To complain; express feelings dissatisfaction, or resentment
- 7. A place where tents or temporary shelters are set up by travelers
- 8. The early part of the day, lasting until noon
- 9. To take food into the body through the mouth
- 10. The place where God is

DOWN

- 1. A small game bird with a rounded body and short tail
- 2. A dry, sandy area with little rainfall
- 3. To suffer or die from the lack of food
- 5. To pick up or collect into one place
- 6. Something that is eaten to provide nourishment for our bodies





THE PUMPKINS ARE COMING!

Pumpkin unloading is tentatively scheduled for this Saturday at 10am (earlier if the truck arrives the night before). **We still need many more volunteers** to help unload a semi-truck full of pumpkins! The Better Together Confirmation Class and the guys from Providence Farm Sober Living House will be there to help too. There are jobs for everyone regardless of physical ability. We will have snacks, water, and serve lunch. Sign up via the QR code at right to receive updates about the exact delivery date!

Scan this QR code with your phone camera to sign up to help unload pumpkins!



PATCH SHIFTS!

It's also time to sign up for shifts in the patch. 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 in the patch we can schedule you to work with a veteran patch worker and/or give you some training!

This year we need to fill **106 shifts**. Choose your slots using the QR code below or contacting Shelley!

Scan this QR code with your phone camera to sign up for patch shifts!



St. Gregory's Pumpkin Patch

Corner of Deerfield & Wilmot Rd.

All proceeds go to local food pantries!



Sunday
OCTOBER
8
4:00pm

Blessing of the Animals and Pet Costume Parade!

Join us on the lawn at the corner of Deerfield and Wilmot (by the pumpkin patch!) for the Blessing of the Animals. All God's critters are invited to receive a blessing and celebrate St. Francis, the patron saint of animals. Take pictures of you and your pet at our photo stations in the pumpkin patch!



Sunday
OCTOBER
15
10:30am

Halloween Spooktacular Concert! Join us for an evening of thrills and chills as the StGs professional vocal quartet performs an hour of every kind of spooky music imaginable! Features hits from Nightmare Before Christmas and Phantom of the Opera, as well as spine-tingling selections.

Pumpkin Carving! Purchase your pumpkins in the patch, and then head inside (the door closest to the patch!) to decorate and carve your pumpkins while enjoying free coffee and snacks! Everyone is welcome!



Friday
OCTOBER
13
2:45pm



DISNEY & DESSERTS

Disney and Desserts! Enjoy desserts from the Troop 50 Bake Sale while listening to a concert of some of Disney's greatest hits sung by the StGs professional vocal quartet! Enjoy music from The Little Mermaid, Frozen, Encanto, and many more...

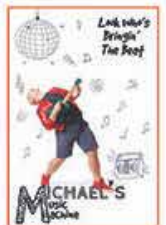


Friday
OCTOBER
20
2:45pm



Friday
OCTOBER
27
2:45pm

Michael's Music Machine is bringing you original family pop tunes that will get you moving and grooving! Featuring music from his two albums, Michael's brand of uptempo, feel-good music will get you singing "Look Who's Bringin' the Beat!" Enjoy free popcorn and cotton candy while you sing along!



Friday
OCTOBER
27
7-9pm

Saturday
OCTOBER
28
1-3pm

Bring a can of food as your admission and continue your scarefest in **Scout Troop 50's Annual Haunted House** in the StGs basement!



ALL ARE WELCOME

St. Gregory's Pumpkin Patch
Corner of Deerfield Rd & Wilmot Rd



Getting in Touch with Dan

Dan, our new Priest-in-Charge, can be reached at dan@stgregoryschurch.org and his cell is (847) 929-9986. If this is a pastoral emergency, dial his cell and then immediately 102. Dan's regular day off will be Friday.

StGs Visioning Workshop - TODAY!

Please be at church today from 11-1pm to participate in an on-site visioning workshop, or later this evening from 6-8pm for an online version of the workshop (good for those of you going to Community Meals). Come have a voice in shaping our future!



Popcorn machine!

If anyone has a big popcorn popper that could be used for a music event in the pumpkin patch, please contact Shelley!

Confirmation and Christianity 101: Sept 30, 10-3pm

Confirmation will kick off with a service project: unloading pumpkins in the pumpkin patch followed by lunch and an Instructed Eucharist from 1-3pm. The theme of the day is feeding. Pumpkin Patch proceeds go to food banks; lunch together to feed our bodies; and Instructed Eucharist to feed our souls. (*Pumpkin patch unloading date/time is weather-dependent, Shelley will update everyone on details as the day gets closer.)



Better Together Confirmation and Adult Formation

Starting in October Confirmation classes AND an adult formation class called "Christianity 101" will gather one Saturday a month from 4:30-6:00pm. The sessions will last until 5:30pm, after which the adults will join our confirmation candidates and their sponsors for dinner supplied by the host church. "Christianity 101" will offer conversation covering the broad topics of Christian faith and the particular Episcopal "slant" on that tradition. All are welcome to join and bring your questions.

Coffee hour sign-up

We are still looking for one more person to help host coffee hour on Oct 15 and Nov 5. Please sign up on the bulletin board in the hallway, or talk to Debbie Kinjo or Sharon Gramer!

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? _____
