



# ST. GREGORY'S EPISCOPAL CHURCH

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

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Sudi Johnson, Jill Polzin,  
Butler Sharpe, Val Seilheimer

**Pastoral Care Visitors:**

Susie Dutcher, Fran Ingram,  
Sudi Johnson, Marjie Koons,  
Val Seilheimer, Cissy Singleton

**Vocalists:**

Viki Rill, Kathryn Duncan,  
Cameo Humes, Keanon Kyles

## The Seventeenth Sunday after Pentecost October 2, 2022 | 9:30am



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

O God of ev - ery na - tion, of ev - ery race and land:  
 Keep bright in us the vi - sion of days when war shall cease,  
 re - deem the whole cre - a - tion with your al - might - y hand.  
 when ha - tred and di - vi - sion give way to love and peace,  
 Where hate and fear di - vide us, and bit - ter threats are hurled,  
 till dawns the morn - ing glo - rious, when truth and jus - tice reign,  
 in love and mer - cy guide us, and heal our strife - torn world.  
 and Christ shall rule vic - to - rious o'er all the world's do - main.

### 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.**

*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.*



*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; **(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**

**HABAKKUK 1:1-4, 2:1-4**

The oracle that the prophet Habakkuk saw.  
O Lord, how long shall I cry for help,  
and you will not listen?  
Or cry to you "Violence!"  
and you will not save?  
Why do you make me see wrong-doing  
and look at trouble?  
Destruction and violence are before me;  
strife and contention arise.  
So the law becomes slack  
and justice never prevails.  
The wicked surround the righteous--  
therefore judgment comes forth perverted.

I will stand at my watchpost,  
and station myself on the rampart;  
I will keep watch to see what he will say to me,  
and what he will answer concerning my complaint.  
Then the Lord answered me and said:  
Write the vision;  
make it plain on tablets,  
so that a runner may read it.  
For there is still a vision for the appointed time;  
it speaks of the end, and does not lie.  
If it seems to tarry, wait for it;  
it will surely come, it will not delay.  
Look at the proud!  
Their spirit is not right in them,  
but the righteous live by their faith.

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 37:1-10**

- 1 Do not fret yourself because of evildoers; do not be jealous of those who do wrong.
- 2 For they shall soon wither like the grass, and like the green grass fade away.**
- 3 Put your trust in the Lord and do good; dwell in the land and feed on its riches.
- 4 Take delight in the Lord, and he shall give you your heart's desire.**
- 5 Commit your way to the Lord and put your trust in him, and he will bring it to pass.
- 6 He will make your righteousness as clear as the light and your just dealing as the noonday.**
- 7 Be still before the Lord and wait patiently for him.
- 8 Do not fret yourself over the one who prospers, the one who succeeds in evil schemes.**
- 9 Refrain from anger, leave rage alone; do not fret yourself; it leads only to evil.
- 10 For evildoers shall be cut off, but those who wait upon the Lord shall possess the land.**

*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**

**2 TIMOTHY 1:1-14**

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus,

To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

I am grateful to God-- whom I worship with a clear conscience, as my ancestors did-- when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline.

Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

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 17:5-10**

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

The apostles said to the Lord, "Increase our faith!" The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

"Who among you would say to your slave who has just come in from plowing or tending sheep in the field, 'Come here at once and take your place at the table'? Would you not rather say to him, 'Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink'? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!'"

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

**SEQUENCE HYMN (verse 2)**

*The people sit.*

**SERMON**

The Rev. Anne B. Jolly, Rector

**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**

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 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**

"He Covers Me"

Words by Susan Bentall Boersma, music by Craig Courtney

*In the waves upon the ocean, in the blowing of the winds,  
In the beating wings of eagle is the love that never ends,  
For God is love, a steadfast love that never ends.  
Like the mist above the water, like the vapor on the sea,  
Like the dew across the meadow is the love that covers me,  
For God is love, and with His love, He covers me.  
For God is love, a God of color and of light;  
For God is love, a comfort through the darkest night.*

*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.*





Yes, God is love, the God of wind and rain and sea,  
And with His love, His steadfast love, He covers me.  
In the deepest midnight darkness, in the hint of dawn's first light,  
In the colors of the rainbow is the love that gives me sight,  
For God is love, and in His love my soul delights.

### THE HOLY COMMUNION

*The people stand, as they are able.*

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.

#### 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.**

**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.**

*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.*



Let us pray.

*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.*

**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.**

**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.

**EXIT HYMN**

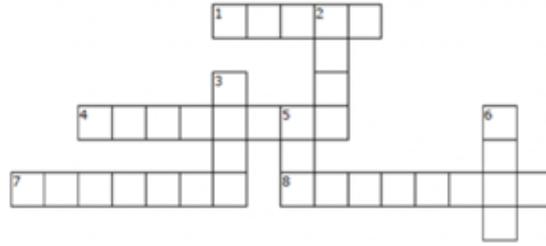
1 Rise up, ye saints of God! Have done with less - er things, give  
 2 Rise up, ye saints of God! His king - dom tar - ries long: Lord,  
 3 Lift high the cross of Christ! Tread where his feet have trod; and

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!

**The Deacon dismisses the people, and the people respond,**

**Thanks be to God!**

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



ACROSS

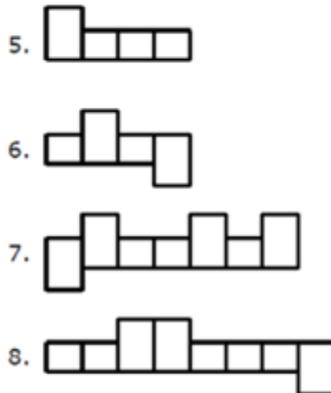
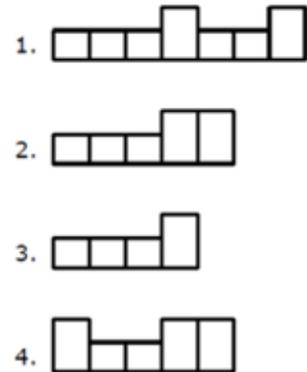
- 1. Belief in the truth, value, or trustworthiness of a person or idea
- 4. To make greater or larger
- 7. A thick, yellow liquid that tastes spicy and is eaten in small amounts on meat and sandwiches
- 8. Twelve disciples chosen by Jesus to preach the gospel

DOWN

- 2. A tall plant with a wooden trunk, branches, and leaves
- 3. A small kernel that is buried in the ground to grow a new plant
- 5. A large area of salt water partly or completely surrounded by land
- 6. To do what you are told or expected to do

mustard	tree	seed	obey
faith	increase	sea	apostles

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



DRINK  
FAITH  
SERVANT  
SEED  
SEA  
EAT  
MUSTARD

REPLIED  
DUTY  
INCREASE  
UPROOTED  
TREE  
OBEY  
MULBERRY

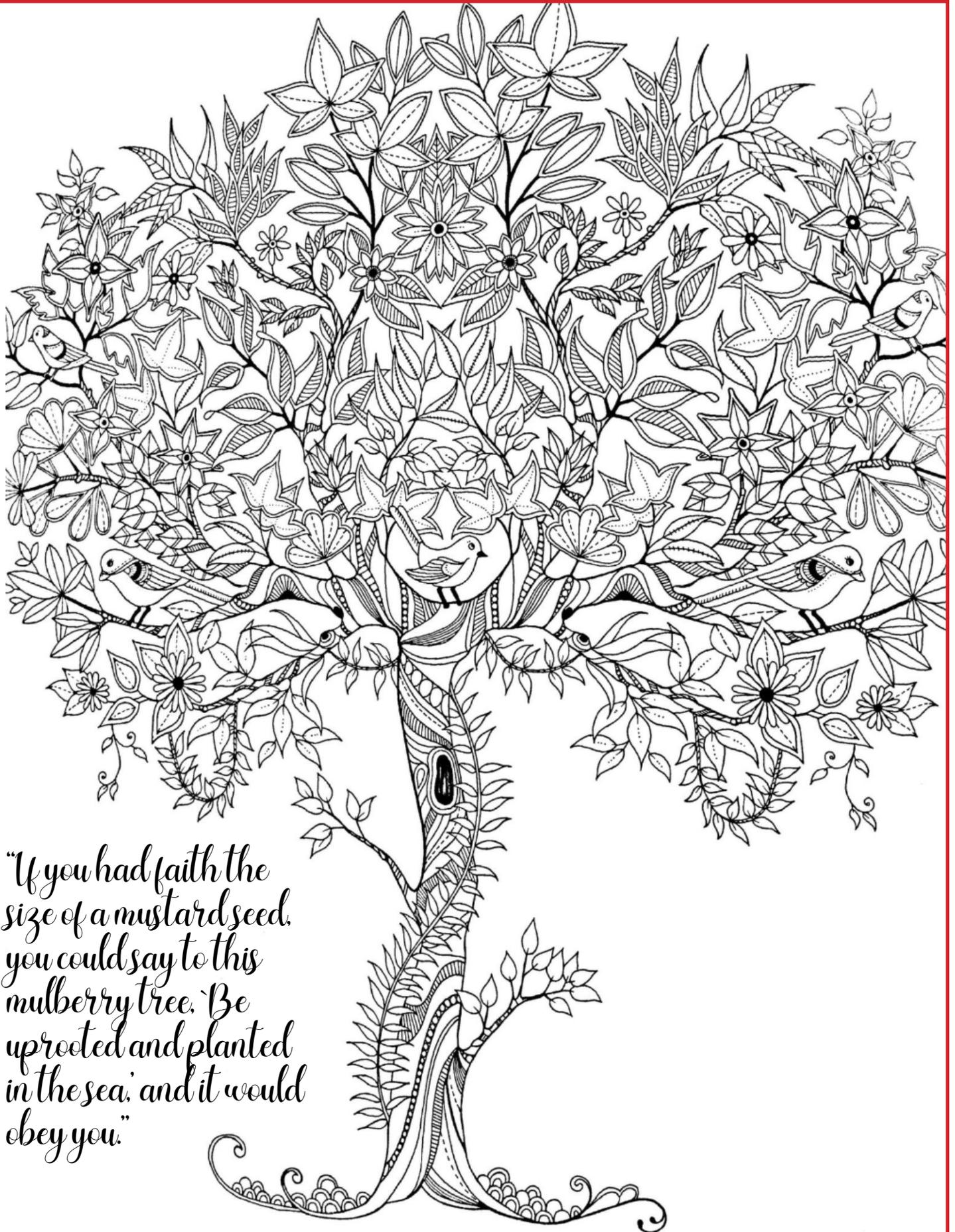
APOSTLES  
SMALL  
PREPARE  
SUPPER  
LORD  
PLANTED

seed  
tree  
obey  
small

planted  
mulberry  
mustard  
faith

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

- 1. 17-25-15-4-2-23-16 \_\_\_\_\_
- 2. 19-18-25-13-23-21-21-6 \_\_\_\_\_
- 3. 3-23-23-16 \_\_\_\_\_
- 4. 10-4-11-21-23-15-3-23 \_\_\_\_\_
- 5. 3-19-15-25-25 \_\_\_\_\_
- 6. 5-13-23-6 \_\_\_\_\_
- 7. 12-15-10-2-20 \_\_\_\_\_
- 8. 3-23-15 \_\_\_\_\_
- 9. 19-18-3-2-15-21-16 \_\_\_\_\_
- 10. 2-21-23-23 \_\_\_\_\_



*"If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you."*



## ANNOUNCEMENTS



**The pumpkins are ACTUALLY here!** 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.

**TODAY, 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!

**FRIDAY 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 and sing 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!"



**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.

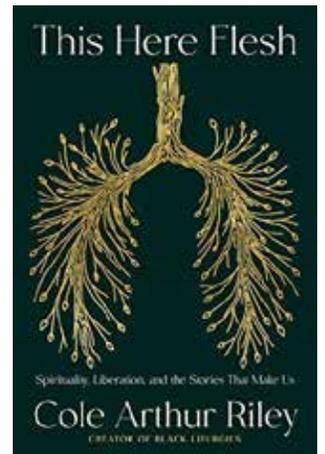
Here are the names of our college students if you want to write a personal note:

- |                     |                  |                    |                 |
|---------------------|------------------|--------------------|-----------------|
| Kaden Soonthornsima | Leah Hamilton    | Kyle Soonthornsima | Joe Ariano      |
| Celeste Rodriguez   | Christina Jolly  | Chloe Polzin       | Jacob Fjeldheim |
| Ruth Byrnes         | Caroline Bielski | Grace Gayhart      | CJ Ariano       |
| Grace Baddeley      |                  |                    |                 |

**Better Together Adult Formation starts Wed, Oct 12!** Join us Wednesdays evenings from 7-8pm on Zoom to discuss five books that will encourage us to expand our minds and grow our faith. If you would like help purchasing the books, please contact your rector and we are happy to help!

The book we'll be studying is "This Here Flesh" by Cole Arthur Riley, the creator of Black Liturgies. The book weaves stories from three generations of her family alongside contemplative reflections to discover the "necessary rituals" that connect us with our belonging, dignity, and liberation.

We'll be studying this book Oct 12, 19, and 26, as well as Nov 2, 9, and 16.



**All Saints/All Souls will be celebrated on Sunday, November 6th.** We will be reading the necrology (a list of the names of our beloved dead) at the beginning of the service. We will also have, as in years past, a table where you can place a photo of your beloved dead to be displayed throughout the service. If you would like the name(s) of your beloved dead read aloud in the necrology, please submit to at the link included in the newsletter, with any pronunciation help needed. (for example: "Mitsue Kinjo" - Meet-soo-ay Keen-joe) Please submit your names **NO LATER THAN OCTOBER 26th** so our readers have time to practice!