



ST. GREGORY'S EPISCOPAL CHURCH

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

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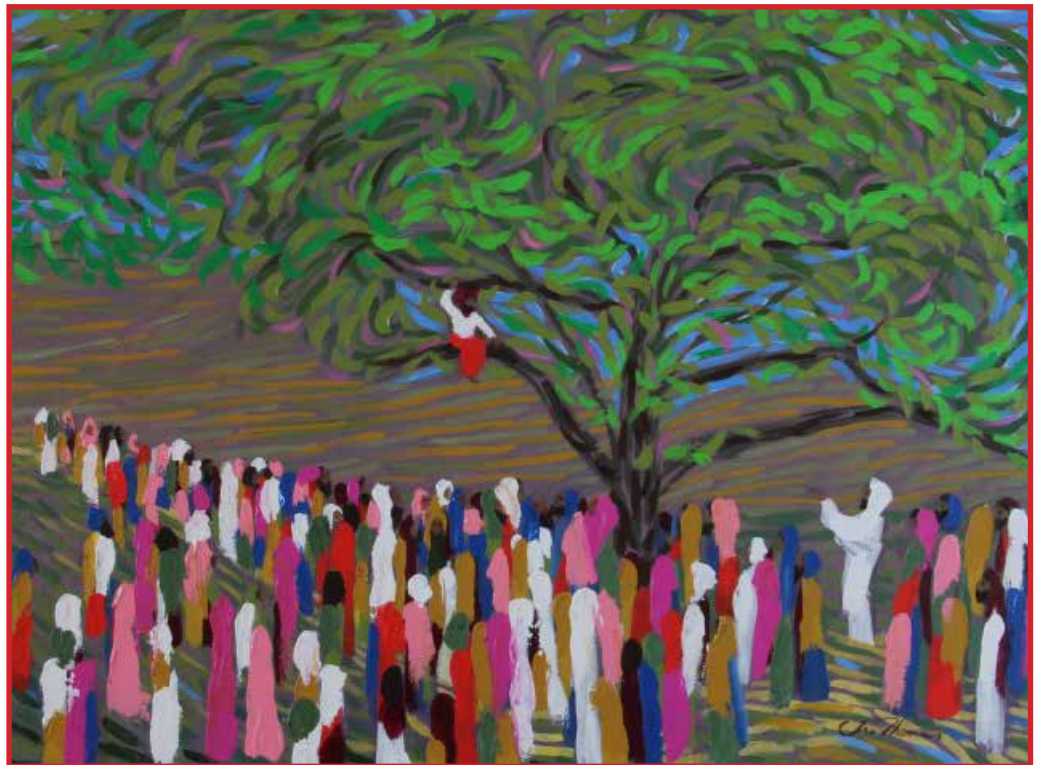
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The Twenty-First Sunday after Pentecost October 30, 2022 | 9:30am



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Welcome to St Gregory's

If you are visiting, we invite you to take a Welcome Card from the pew holder, and if you are willing, fill it out and put it in the offering plate or give it to a greeter so that we might thank you for worshipping with us. All are truly welcome to participate in worship, and we believe our community is made stronger by your unique presence as we join in prayer and communion.

Our Worship

In the Episcopal Church, we often say that praying shapes believing, so how we worship in word and action shapes how we believe and respond to God. We are physical creatures made in God's image, and the physical nature of our worship helps us to connect more fully to God. Therefore, at St. Gregory's, we change our liturgy during each liturgical season to help us more fully embrace the theology and tone of the season.

Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. **All are invited to speak the bolded text aloud.** Some people choose to manifest prayers in physical ways to center their hearts and minds on God's presence in their lives and in the worship – we call these actions “manual acts,” which are listed as follows throughout the bulletin:

(v) Bowing one's head at Jesus' name reminds us that Jesus is the King of Kings, ruling from a place of humility.

(+) There are several points during the liturgy, where many people cross themselves by touching their head, chest, and each shoulder (left then right) to remind themselves that God is in their head, heart, and in all of their actions in the world.

(+++) At the declaration of the Gospel, many people make the sign of the cross with their thumb on their forehead, lips, and heart as the Gospel is announced. This action is a prayer asking God's word to be in our minds, our words, and in our hearts.

Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters most to God.

A Note about the Season After Pentecost (Ordinary Time)

The Season after Pentecost is often called Ordinary Time, and this season connects the Paschal cycle (the death, resurrection, and ascension of Jesus) from the gift of the Holy Spirit to the celebration of the Second Coming when Christ comes in glory. As theologian Leo Mitchell says, it is “in these Sundays after Pentecost that we actually live – that is, in the period between the first and final coming (Advent); but in the liturgy, all of time, past, present, and future, is laid before us to be celebrated in the mystery of the liturgical year.

Though this is the season in which we live, and it spans the majority of our liturgical year, there is no such thing as an ordinary day when we are celebrating the sacraments of the risen Lord. The name “ordinary” comes from the tradition of numbering the assigned readings for these Sundays after Pentecost (thus: ordinal becomes ordinary). This season's assigned liturgical color is green, and the liturgy is celebrated without extreme penitence or glory as in other special seasons. At St. Gregory's, we change our liturgical practices halfway through this long season to explore the variety of ways in which we can experience the Holy Spirit in worship.



THE WORD OF GOD

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

The people stand, as they are able. All are invited to speak the bolded text aloud.

ENTRANCE HYMN

1 O love, how deep, how broad, how high, how pass - ing
6 All glo - ry to our Lord and God for love so

1 thought and fan - ta - sy, that God, the Son of
6 deep, so high, so broad; the Trin - i - ty whom

1 God, should take our mor - tal form for mor - tals' sake.
6 we a - dore for ev - er and for ev - er - more.

We begin our worship by gathering together as the body of Christ, and acknowledging our participation together in the Body of Christ.

The Presider invites us to praise God together. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.

THE COLLECT FOR PURITY

Blessed be the one, holy, and living God.
Glory to God for ever and ever. Amen.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **(v) Amen.**

CANTICLE OF GOD'S LOVE

**Beloved, let us love one another, for love is of God.
Whoever does not love does not know God, for God is Love.
In this the love of God was revealed among us,
that God sent God's only Son into the world,
so that we might live through Jesus Christ. (v)
In this is love, not that we loved God but that God loved us
and sent the Son that sins might be forgiven.
Beloved, since God loved us so much,
We ought also to love one another.
For if we love one another, God abides in us,
and God's love will be perfected in us.**



During the season after Pentecost, the collects cover the wide variety of human longing and responsibilities of the church and humanity.

THE COLLECT OF THE DAY

The Lord be with you.
And also with you.
Let us pray.

Almighty and merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, **(v)** who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

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

FIRST READING

ISAIAH 1:10-18

Hear the word of the Lord, you rulers of Sodom!
Listen to the teaching of our God, you people of Gomorrah!
What to me is the multitude of your sacrifices? says the Lord;
I have had enough of burnt offerings of rams
and the fat of fed beasts;
I do not delight in the blood of bulls,
or of lambs, or of goats.
When you come to appear before me,
who asked this from your hand?
Trample my courts no more;
bringing offerings is futile;
incense is an abomination to me.
New moon and sabbath and calling of convocation--
I cannot endure solemn assemblies with iniquity.
Your new moons and your appointed festivals my soul hates;
they have become a burden to me,
I am weary of bearing them.
When you stretch out your hands,
I will hide my eyes from you;
even though you make many prayers,
I will not listen;
your hands are full of blood.
Wash yourselves; make yourselves clean;
remove the evil of your doings
from before my eyes;
cease to do evil, learn to do good;
seek justice, rescue the oppressed,
defend the orphan, plead for the widow.
Come now, let us argue it out, says the Lord:
though your sins are like scarlet,
they shall be like snow;
though they are red like crimson,
they shall become like wool.

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 32

- 1 Happy are they whose transgressions are forgiven, and whose sin is put away!
- 2 Happy are they to whom God imputes no guilt, and in whose spirit there is no guile!**
- 3 While I held my tongue, my bones withered away, because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; my moisture was dried up as in the heat of summer.**
- 5 Then I acknowledged my sin to you, and did not conceal my guilt.
- 6 I said, "I will confess my transgressions to God" Then you forgave me the guilt of my sin.**
- 7 Therefore all the faithful will make their prayers to you in time of trouble; when the great waters overflow, they shall not reach them.
- 8 You are my hiding-place; you preserve me from trouble; you surround me with shouts of deliverance.**

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 THESSALONIANS 1:1-4,11-12

Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

Grace to you and peace from God our Father and the Lord Jesus Christ.

We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of everyone of you for one another is increasing. Therefore we ourselves boast of you among the churches of God for your steadfastness and faith during all your persecutions and the afflictions that you are enduring.

To this end we always pray for you, asking that our God will make you worthy of his call and will fulfill by his power every good resolve and work of faith, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

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 19:1-10

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

Jesus entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." So he hurried down and was happy to welcome him. All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost."

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.

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.

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

*I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully he profers me;
I tremble to know that for me he was crucified,
That for me, a sinner, he suffered, he bled and died.
I marvel that he would descend from his throne divine
To rescue a soul so rebellious and proud as mine;
That he should extend his great love unto such as I,
Sufficient to own, to redeem, and to justify.
Oh, it is wonderful that he should care for me enough to die for me!
Oh, it is wonderful - wonderful to me.*

*"I Stand All Amazed"
arr. Robert Lee Rowberry*

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.





*I think of his hands pierced and bleeding to pay the debt!
Such mercy, such love and devotion, can I forget?
No, no, I will praise and adore at the mercy seat
Until at the glorified throne I kneel at his feet.*

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.

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Give praise and thanks to God, whom earth and heav'n a - dore,
for thus it was, and ev-er shall be, for now and ev - er - more.

THE GREAT THANKSGIVING

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ (v) and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS

Ho - ly, ho - ly, ho - ly, God of pow - er and might,
heav - en and earth are full, are full of your glo - ry. Ho -
san - na! Ho - san - na! Ho - san - na in the high - est! Ho -
san - na! Ho - san - na! Ho - san - na in the high - est!



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!



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.

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 FRACTION

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.

The Presider breaks the consecrated Bread.

CANTOR Al - le - lu - ia, Al - le - lu - ia! **ALL** Christ, our pass-ov-er is sac - ri - ficed for us,
there-fore let us keep the feast. Al - le - lu - ia, Al - le - lu - ia!

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 replace your mask before returning to your seat.

Anyone who has not been baptized, or for other reasons desires to receive 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

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.

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, (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.**

Let us pray.

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. (v) Amen.

The people sit.

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

ANNOUNCEMENTS

The people stand, as they are able.

BLESSING

Do not pray for easy lives! Pray for the living of life. Pray to be stronger people. Do not pray for tasks equal to your powers; pray for powers equal to your task. Then the doing of your work shall be no miracle, but you shall be the miracle. And then, in turn, every day you shall wonder at yourself, At the richness which has come in you, by the grace of God. And the blessing of God Almighty: Father, Son, and Holy Spirit be with you now and always. **Amen.**

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



EXIT HYMN



1 There's a wide - ness in God's mer - cy like the wide - ness
3 For the love of God is broad - er than the mea - sure



of the sea; there's a kind - ness in his jus -
of the mind; and the heart of the E - ter -



tice, which is more than lib - er - ty. There is wel - come
nal is most won - der - ful - ly kind. If our love were



for the sin - ner, and more gra - ces for the good; there is mer - cy
but more faith - ful, we should take him at his word; and our life would



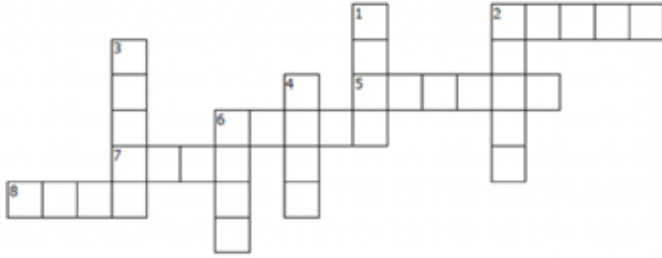
with the Sa - vior; there is heal - ing in his blood.
be thanks - giv - ing for the good - ness of the Lord.

Interlude/Conclusion

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

The Deacon dismisses the people, and the people respond,

Thanks be to God!



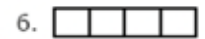
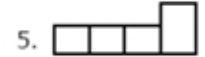
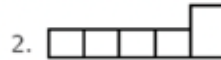
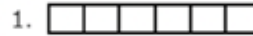
ACROSS

- 2. To move upward, especially by using the hands and feet
- 5. A person who disobeys God's laws; one who does wrong
- 6. Not tall
- 7. To set free from sin; to rescue
- 8. A large plant with a trunk, branches, and leaves

DOWN

- 1. To be unable to find your way
- 2. To get something for yourself in a dishonest way
- 3. A building in which people, usually a family, live
- 4. To have very little money
- 6. To search for something or someone

poor	save	lost	climb	tree
short	sinner	house	cheat	seek



CLIMB
SINNER
CROWD
LOST

SEEK
SHORT
TREE
SAVE

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

- 1. 24-9-23-25-26 _____
- 2. 8-1-1-16 _____
- 3. 8-22-23-9-12 _____
- 4. 24-10-21-2-18 _____
- 5. 12-9-1-1 _____
- 6. 8-21-15-15-1-9 _____
- 7. 10-23-8-12 _____
- 8. 8-13-5-1 _____

CROWD	TREE	SEEK	SAVE
CLIMB	LOST	SHORT	SINNER

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

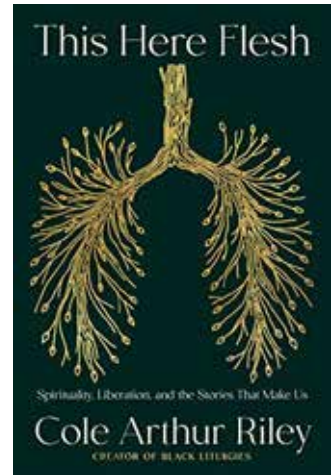
CLIMB	LOST	SAVE	SEEK	JERICO
CHIEF	WELCOME	HOUSE	WEALTHY	DOWN
TAX	CROWD	TREE	ZACCHAEUS	COLLECTOR
COME	POOR	SINNER	GUEST	SHORT



ANNOUNCEMENTS

Better Together Adult Formation continues THIS WEDNESDAY, Oct 26th! It's not too late to join us 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 Anne; we are happy to help!

The book we are 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 continue studying this book on November 2, 9, and 16.



Community Meals - opportunities coming up! Many thanks to Melissa and Rafael Orsi and Ruth Reichenbach for helping Janet and Bill Foltz and Barbara, Matthew and Scott Schaper prepare and serve a meal to our neighbors in Waukegan. Rafael made many trips up the stairs carrying food as the elevator was inoperable. Melissa was our fantastic dishwasher. We will serve again in November. We need help making oatmeal chocolate cookies. This is something you can do in the comfort of your home and will help make a difference to our guests. Let Barb Schaper know if you can help and she will give you more information - bschaper7@aol.com or (847)948-8989.



All Saints/All Souls will be celebrated NEXT SUNDAY, November 6th. We will have, as in years past, a table where you can place a photo of your beloved dead to be displayed throughout the service. Please come early to the service to place your photo and light a candle in your loved one's honor, then sit quietly for prayer and contemplation during a special prelude.

