



# ST. GREGORY'S EPISCOPAL CHURCH

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

**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

## 14th Sunday after Pentecost September 3, 2023 | 9:30am





### 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 periodically through this long season to explore the variety of ways in which we can experience the Holy Spirit in worship.



### 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 Praise the Lord through ev - ery na - tion; his ho - ly  
 2 Je - sus, Lord, our Cap - tain glo - rious, o'er sin, and  
 arm hath wrought sal - va - tion; ex - alt him on his  
 death, and hell vic - to - rious, wis - dom and might to  
 Fa - ther's throne. Praise your King, ye Chris - tian le -  
 thee be - long: we con - fess, pro - claim, a - dore  
 gions, who now pre - pares in heaven - ly re -  
 thee; we bow the knee, we fall be - fore  
 gions un - fail - ing man - sions for his own: with  
 thee; thy love hence - forth shall be our song. The  
 voice and min - strel - sy, ex - tol his ma - jes -  
 cross mean-while we bear, the crown ere-long to  
 ty: Al - le - lu - ia! His praise shall sound all  
 wear: Al - le - lu - ia! Thy reign ex - tend world  
 na - ture round, and hymns on ev - ery tongue a - bound.  
 with - out end; let praise from all to thee a - scend.



*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 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 EZEKIEL**

*The canticles (based on the Latin canticle, or "little song") are non-metrical praise songs that are intended to be either sung or spoken.*

**I will take you from among all nations;  
and gather you from all lands to bring you home.  
I will sprinkle clean water upon you;  
and purify you from false gods and uncleanness.  
A new heart I will give you, and a new spirit put within you.  
I will take the stone heart from your chest, and give you a heart of flesh.  
I will help you walk in my laws and cherish my commandments and do them.  
You shall be my people, and I will be your God.**

*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.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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**

**EXODUS 3:1-15**

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt."



But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain." But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever, and this my title for all generations.

The Word of the Lord.

**Thanks be to God.**

**PSALM 105:1-6,23-26,45**

*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.*

- 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 their 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.**
- 23 Israel came into Egypt, and Jacob became a sojourner in the land of Ham.
- 24 God made their people exceedingly fruitful; God made them stronger than their enemies;**
- 25 Whose heart God turned, so that they hated God's people, and dealt unjustly with God's servants.
- 26 God sent Moses God's servant, and Aaron whom God had chosen.**
- 45 Hallelujah!

**THE EPISTLE**

**ROMANS 12:9-21**

*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.*

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

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)**

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**

**MATTHEW 16:21-28**

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

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

Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?"

"For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

*The people sit.*

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

**SERMON**

*Max Smith, deacon*

***A period of quiet is observed to slow ourselves and rest in God's presence.***

***The people stand, as they are able.***

**NICENE CREED**

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, (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.**



*In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual. Also note that when it is not capitalized, the word "catholic" is defined as universal or inclusive.*

*The Prayers of the People are always responsive, because everyone gives voice to the supplications. We include prayers for others throughout the world, in our diocese, and those connected to our congregation. This is the part of the liturgy where it is most evident that we would be noticeably less without the contributions of each person present. We voice prayers from our parish prayer list, as well as requests from the onsite and online worshippers.*

*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.*

**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.**

**PRAYERS OF THE PEOPLE**

We thank You God for the wonder of Your presence in the world, for the gifts of amazement and challenge, and for all whose lives have been altered by your power alive in our world. Amplify the skills and passion of all your people for the sake of delight and nourishment (prayers of gratitude). God, with grateful hearts, **we give thanks and praise.**

Make us eager to protect the health of the vulnerable and nurture the lives of all people. Give comfort to refugees from war and famine, those who are lonely and frightened, ill, imprisoned, homeless, or without work (prayers of intercession). God, with grateful hearts, **we give thanks and praise.**

We pray for those we love but see no longer, and ask for peace and comfort to their family and loved ones (prayers for the dead). God, with grateful hearts, **we give thanks and praise.**

**The Presider offers the concluding collect.**

Knowing it is your Holy Spirit who flows through all good things, we give you thanks O God for all the blessings you bestow on us. Kindle in us the flame of justice and the power of faith that transforms each one of us and the world through your Son, Jesus Christ, our Lord. **(v) Amen.**

**COLLECT FOR A CONGREGATION IN DISCERNMENT**

Lord Jesus, you commissioned us to make disciples of all the nations and promised that you would be with us always: So guide this congregation to see the peoples you would have us reach and empower us to be instruments of your saving work, for the glory of God. **Amen.**

**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.**



*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.*

**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, (v)  
that we may abide in your love and serve only your will. Amen.**

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life.  
**Amen.**

*The people stand as they are able.*

**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 bind my heart this tide to the Galilean's side,  
to the wounds of Calvary, to the Christ who died for me.  
I bind my soul this day to the neighbor far away,  
and the stranger near at hand, in this town and in this land.  
I bind my heart in thrall to the God the Lord of all,  
to the God the poor man's friend, and the Christ whom he did send.*

"I Bind My Heart this Tide"  
arr. Brooks Gingerich

**HOLY COMMUNION FROM THE RESERVED SACRAMENT**

*The people stand, as they are able.*

**OFFERTORY HYMN**

Je - sus is wor - thv to re - ceive hon - or and pow'r di - vine;  
may bless - ings, more than we can give, be, God, for ev - er thine.

**THE LITANY OF CONSECRATED GIFTS**

We give thanks to you, O God, for all things good and beneficial to our bodies and souls.  
**We thank you, O God.**  
For the Body and Blood of Christ, set here before us;  
**We thank you, O God.**

*The Offertory is when we bring our gifts of bread, wine, money, and our very selves to present to the Lord as our initial act of thanksgiving. This collection is a visible reminder that our whole lives are God's, and a part of what God has given us we give back in thanksgiving for all that we have and all that we are. You can use this QR code to give to StGs online.*



*The Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today. When the service of a priest cannot be obtained, the bishop may authorize a deacon to distribute Holy Communion to the congregation from the reserved Sacrament.*





That you have brought us together in this place;

**We thank you, O God.**

That your eternal Word was made flesh for us;

**We thank you, O God.**

For Christ's life and ministry, death and resurrection;

**We thank you, O God.**

That you fill our lives with grace and grant us a pledge of our eternal inheritance;

**We thank you, O God.**

We pray, therefore, in the words our Savior Christ has taught us...

**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 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.*

**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.*

**COMMUNION HYMN**



1 Hum - bly I a - dore thee, Ver - i - ty un - seen,  
2 Taste and touch and vi - sion to dis - cern thee fail;  
3 O me - mo - rial won - drous of the Lord's own death;  
4 Je - sus, whom now hid - den, I by faith be - hold,



who thy glo - ry hid - est 'neath these sha - dows mean;  
faith, that comes by hear - ing, pierc - es through the veil.  
liv - ing Bread that giv - est all thy crea - tures breath,  
what my soul doth long for, that thy word fore - told:



lo, to thee sur - ren - dered, my whole heart is bowed,  
I be - lieve what - e'er the Son of God hath told;  
grant my spi - rit ev - er by thy life may live,  
face to face thy splen - dor, I at last shall see,



tranced as it be - holds thee, shrined with - in the cloud.  
what the Truth hath spo - ken, that for truth I hold.  
to my taste thy sweet - ness nev - er - fail - ing give.  
in the glo - rious vi - sion, bless - ed Lord, of thee.



**COMMUNION HYMN**

1 Where char - i - ty and love pre - vail there God is ev - er found;  
 2 With grate-ful joy and ho - ly fear his char - i - ty we learn;  
 3 For - give we now each o - ther's faults as we our faults con - fess;  
 4 Let strife a - mong us be un - known, let all con - ten - tion cease;  
 5 Let us re - call that in our midst dwells God's be - got - ten Son;

1 brought here to - geth - er by Christ's love by love are we thus bound.  
 2 let us with heart and mind and strength now love him in re - turn.  
 3 and let us love each o - ther well in Chris-tian ho - li - ness.  
 4 be his the glo - ry that we seek, be ours his ho - ly peace.  
 5 as mem-bers of his Bo - dy joined we are in him made one.

**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.*

**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. (v) Amen.**

*The people sit.*

**ANNOUNCEMENTS**

**BLESSING**

*The people stand, as they are able.*

May God's blessing be with us, Christ's peace be with us, and the Spirit's outpouring be with us, now and always. **(+) 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.*

*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.*



EXIT HYMN

1 Lord, dis - miss us with thy bless - ing; fill our hearts with  
 2 Thanks we give and a - dor - a - tion for thy Gos - pel's  
 3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,  
 joy - ful sound: may the fruits of thy sal - va - tion  
 world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,  
 in our hearts and lives a - bound: ev - er faith - ful,  
 glad thy sum - mons to o - bey. May we ev - er,

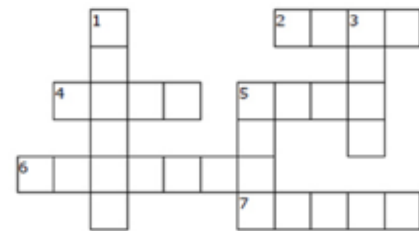
O re - fresh us trav - eling through this wil - der - ness.  
 ev - er faith - ful to thy truth may we be found;  
 may we ev - er reign with thee in end - less day.

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.

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



ACROSS

- 2. A white liquid produced by cows, goats, and sheep
- 4. Belonging to God; sacred
- 5. To cause something to be destroyed by fire
- 6. Shoes with a bottom part held onto the foot by straps
- 7. A sweet, sticky substance made by bees

DOWN

- 1. The surface of the Earth; soil
- 3. A country or region, especially someone's home
- 5. A plant that is smaller than a tree with many small branches

MILK	BURN	GROUND	SANDALS
BUSH	HONEY	HOLY	LAND

LAND	MILK	STRANGE	FLOWING	SANDALS
FLOCK	LOOK	HOLY	BUSH	HONEY
GOD	MOSES	GROUND	BURN	SIGHT



**It's not too late to donate to a gift for Kirstie Feland!**

We bid a very fond farewell to Kirstie Feland, our organist, last Sunday. We will continue to collect money for a gift for her from the parish for the next two weeks! If you haven't donated yet and would like to, please do so either with a check (memo "Kirstie gift") or a donation online with the same. Thank you!

**Community Meals - thank you!**

Tony and Holly Grasch, Catherine, Anne and Matthew Regalado, Max Smith, Janet and Bill Foltz and Barb, Matthew and Scott Schaper, prepared and served 128 meals to our hungry neighbors in Waukegan. Our next turn to serve is Sunday, September 24th. We meet at noon to prepare the meals which we serve at 2pm. We need three people to bake cookies. Please let Barb Schaper (bschaper7@aol.com or 847948-8989) know if you can help out on the 24th and/or bake cookies. Feeding the poor is one of the main ministries of our parish and we need your help.

**St. Gregory's Day is next Sunday - and we still need volunteers to bring food!**

We will be gathering to celebrate our patronal feast on September 10! The service will be outdoors in the Memorial Garden, featuring music from Broadway hits. Immediately after, we will have a picnic on the lawn at the Marian House with lawn games, and sprinklers for the children to run through! StGs will provide the burgers, brats and veggie burgers.

**Very few people have signed up to bring food items, so if you are able, PLEASE sign up via the link in the newsletter, or talk to Shelley!**



**Naloxone Training September 13 - 7:30 pm**

Opioid-involved overdose deaths rose from 21,089 in 2010 to 80,411 in 2021 (Source: CDC). Substance Abuse Disorder is an epidemic in every community. As people of faith, we can help to keep our neighbors alive until they are able to manage their disease. Just as we have a defibrillator in the church and conduct CPR training, we want to have doses of naloxone (Narcan) available and people trained to administer it. Therefore, St. Gregory's has scheduled a training session presented by Live4Lali and is inviting all members of the Deerfield and Better Together Communities. Please RSVP to Shelley by September 6 if you can attend.



BETTER TOGETHER INVITES YOU TO  
**CHILI COOK-OFF**  
 JOIN THE FUN, HAVE DINNER AND  
 MAKE YOUR CHOICE FOR THE BEST CHILI  
 PLUS A LITTLE TABLESIDE TRIVIA  
**SATURDAY, SEPTEMBER 23**  
 ST. LAWRENCE CHURCH  
 125 W. CHURCH ST., LIBERTYVILLE  
**5 PM**  
 For more information contact,  
 office@stlawrencechurch.org  
 847.362.2110

**StGs Visioning Workshop - Sunday, Sept 24!**

Please hold September 24 from 11-1pm to participate in an on-site visioning workshop, or that same day from 6-8 pm for an online version of the workshop (good for those of you going to Community Meals)! Both will be a fun, energetic time where everyone from our middle schoolers and up will have a voice in shaping our future.

