



ST. GREGORY'S EPISCOPAL CHURCH

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

**The Rev. Dan Puchalla,
Priest-in-Charge**
dan@stgregoryschurch.org

**Shelley Byrnes,
Family Minister**
shelley@stgregoryschurch.org

**Kathryn Duncan,
Music & Engagement Minister**
kathryn@stgregoryschurch.org

Max Smith, Deacon
max@stgregoryschurch.org

Vocalists:
Viki Rill, Kathryn Duncan,
Cameo Humes, Keanon Kyles

**Charlene Vanderhulst,
Director of Staff
& Administration**
parish@stgregoryschurch.org

**Anita Tasher,
Accounting Minister**
anita@stgregoryschurch.org

**Casey Kremer,
Communications Director**
sexton@stgregoryschurch.org

Wardens:
Susan Hitch-Zint
Jim Millsbaugh

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

16th Sunday after Pentecost September 17, 2023 | 9:30am



StGsChurch.org

St. Gregory's Episcopal Church
815 Wilmot Rd, Deerfield, IL 60015

www.StGsChurch.org

  @StGregorysEpiscopalChurchDeerfield



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.



WELCOME LITURGY FOR A NEW PRIEST-IN-CHARGE

Wardens Today we welcome Dan Puchalla, who has been chosen to serve as Priest-in-Charge of St. Gregory's Episcopal Church. Dan, do you, in the presence of this congregation, commit yourself to this new trust and responsibility?

Dan I do.

Wardens Will you who witness this new beginning support and uphold Dan in this ministry?

All We will.

Let us pray.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were being cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by the one through whom all things were made, your Son Jesus Christ our Lord; (v) who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

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 Guide me, O thou great Je - ho - vah, pil - grim through this
 3 When I tread the verge of Jor - dan, bid my anx - ious
 bar - ren land; I am weak, but thou art might - y;
 fears sub - side; death of death, and hell's de - struc - tion,
 hold me with thy power - ful hand; bread of hea - ven,
 land me safe on Ca - naan's side; songs of prais - es,
 bread of hea - ven, feed me now and ev - er -
 songs of prais - es, I will ev - er give to
 more, feed me now and ev - er - more.
 thee, I will ev - er give to thee.



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.
Glorify 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.**

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

CANTICLE OF EZEKIEL

**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.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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 14:19-31

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."



Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

The Word of the Lord.

Thanks be to God.

PSALM 114

1 Hallelujah! When Israel came out of Egypt,
the house of Jacob from a people of strange speech,

**2 Judah became God's sanctuary
and Israel God's dominion.**

3 The sea beheld it and fled;
Jordan turned and went back.

**4 The mountains skipped like rams,
and the little hills like young sheep.**

5 What ailed you, O sea, that you fled?
O Jordan, that you turned back?

**6 You mountains, that you skipped like rams?
you little hills like young sheep?**

7 Tremble, O earth, at the presence of the Sovereign One,
at the presence of the God of Jacob,

**8 Who turned the hard rock into a pool of water
and flint-stone into a flowing spring.**

THE EPISTLE

ROMANS 12:1-8

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

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.

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.



Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written,

“As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.”

So then, each of us will be accountable to God.

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 18:21-35

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

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

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt.



When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

The Gospel of the Lord.
Praise to you, Lord Christ.

The people sit.

SERMON

The Rev. Dan Puchalla, Priest-in-Charge

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

The people stand, as they are able.

NICENE CREED

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

We believe in one Lord, Jesus Christ, (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.

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.

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

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



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

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.

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.

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.**

CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor.

The people kneel as they are able. Silence will be kept.

**God of all mercy, we confess that we have sinned against you, opposing your will in our lives.
We have denied your goodness in each other, in ourselves, and in the world you have created.
We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf.
Forgive, restore, and strengthen us through our Savior Jesus Christ, (v) that we may abide in your love and serve only your will. Amen.**

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

The people stand as they are able.

THE PEACE

The peace 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



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.



OFFERTORY ANTHEM

"I Come with Joy"
arr. Zebulon Highben

I come with joy, a child of God, forgiven, loved, and free,
the life of Jesus to recall in love laid down for me.
I come with Christians far and near to find, as all are fed,
a new community of love in Christ's communion bread.
As Christ breaks bread and bids us share, each proud division ends.
The love that made us, makes us one, and strangers now are friends.
The Spirit of the risen Christ, unseen, but ever near,
is in such friendship better known, alive among us here.
Together met, together bound by all the God has done,
We'll go with joy to give the world the love that makes us one.

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Je - sus is wor - thy 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 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 GREAT THANKSGIVING

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

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with saints and angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:



The Sanctus (holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and these words were sung by the people as Jesus entered Jerusalem on Palm Sunday. The Sanctus reminds us that this is an offering of the whole creation, which joins in singing these praises.

SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, hea-ven and earth are full of your glo - ry. Ho - san - na in the high - est. Bless-ed is he who comes in the name of the Lord. Ho-san-na in the high - est.

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself, yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, 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. Again, he gave thanks to you, 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."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with St. Gregory and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

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. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

The Great Amen is the only word in our Book of Common Prayer that is in all capital letters. It emphasizes that we all join together in asking Jesus to be present in the bread and wine, in boldly affirming our desire to receive God. It is appropriate to say this with enthusiasm!

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray. It links our daily bread to the spiritual food we receive in the Eucharist.



The Fraction recalls Jesus breaking the bread at the Last Supper to share with the disciples, and reminds us that Jesus' body was broken on the cross for us to be shared with the world. Therefore we keep a moment of silence for prayers of awe and gratitude.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

Lamb of God, you take a - way the sins of the world:
 have mer - cy on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. Lamb of God,
 you take a - way the sins of the world: grant us peace.

INVITATION

All are welcome at the Lord's table. Baptized Christians, regardless of denomination or age, are invited to receive Holy Communion. Gluten-free bread is available; please ask the clergy. Receiving the bread only is full communion in the body of Christ, so if you choose to not receive the wine, you may cross your arms over your chest as you pass the Eucharistic Minister, or take a cup of consecrated juice.

To receive communion, hold out your hands and you will be given the bread. Then take a cup of wine or juice from the Eucharistic Minister, move to the next tray, consume the bread and wine there, put the empty cup in the tray, and return to your seat.

Anyone who has not been baptized, or for other reasons desires a blessing instead of Communion is invited to come forward, and cross your arms over your chest to indicate your desire for a blessing. If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service.

COMMUNION HYMN

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 Cre - a - tor of the stars of night,
 2 In sor - row that the an - cient curse
 3 When this old world drew on toward night,
 4 At your great Name, O Je - sus, now
 5 Come in your ho - ly might, we pray,
 6 To God the Fa - ther, God the Son,
 1 your peo - ple's ev - er - last - ing light,
 2 should doom to death a u - ni - verse,
 3 you came; but not in splen - dor bright,
 4 all knees must bend, all hearts must bow:
 5 re - deem us for e - ter - nal day;
 6 and God the Spi - rit, Three in One,
 1 O Christ, Re - deem - er of us all,
 2 you came, O Sa - vior, to set free
 3 not as a mon - arch, but the child
 4 all things on earth with one ac - cord,
 5 de - fend us while we dwell be - low
 6 praise, hon - or, might, and glo - ry be
 1 we pray you hear us when we call.
 2 your own in glo - rious li - ber - ty.
 3 of Ma - ry, blame - less mo - ther mild.
 4 like those in heaven, shall call you Lord.
 5 from all as - saults of our dread foe.
 6 from age to age e - ter - nal - ly.

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.

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.

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

BLESSING

The people stand, as they are able.

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

EXIT HYMN

1 Christ for the world we sing! The world to
 2 Christ for the world we sing! The world to
 3 Christ for the world we sing! The world to
 4 Christ for the world we sing! The world to

Christ we bring with lov - ing zeal; the poor, and
 Christ we bring with fer - vent prayer; the way - ward
 Christ we bring with one ac - cord; with us the
 Christ we bring with joy - ful song; the new - born

them that mourn, the faint and o - ver - borne,
 and the lost, by rest - less pas - sions tossed,
 work to share, with us re - proach to dare,
 souls, whose days, re - claimed from er - ror's ways,

sin - sick and sor - row - worn, whom Christ doth heal.
 re - deemed at count - less cost from dark de - spair.
 with us the cross to bear, for Christ our Lord.
 in - spired with hope and praise, to Christ be - long.

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

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

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

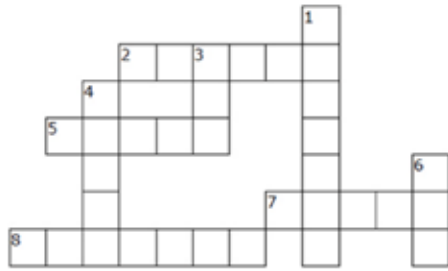


Happy StG's Day!



We had a great time worshipping out in the Memorial Garden in view of the whole community, and enjoying a great picnic with lots of fun water games for the kids! Thank you SO MUCH to all who helped make it a success, especially Debbie Kinjo and Sharon Gramer, Bill & Janet Foltz, Mary Keller, the Rodgers-Geiger family, and the Schaper family. If you would like to sign up for future coffee hours, we have NO ONE signed up yet for October or November!





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

- 1. 11-20-21 _____
- 2. 9-22-23-12-20-13-7 _____
- 3. 24-11-14 _____
- 4. 24-21-11-1-7-23 _____
- 5. 10-7-18-7-23 _____
- 6. 2-23-22-18-25-7-23 _____
- 7. 11-7-13-7-21 _____
- 8. 6-7-11-3-11 _____

ACROSS

- 2. A statement given in reply to a question
- 5. The number that is equal to six plus one
- 7. The Son of God
- 8. To pardon someone for doing something wrong

DOWN

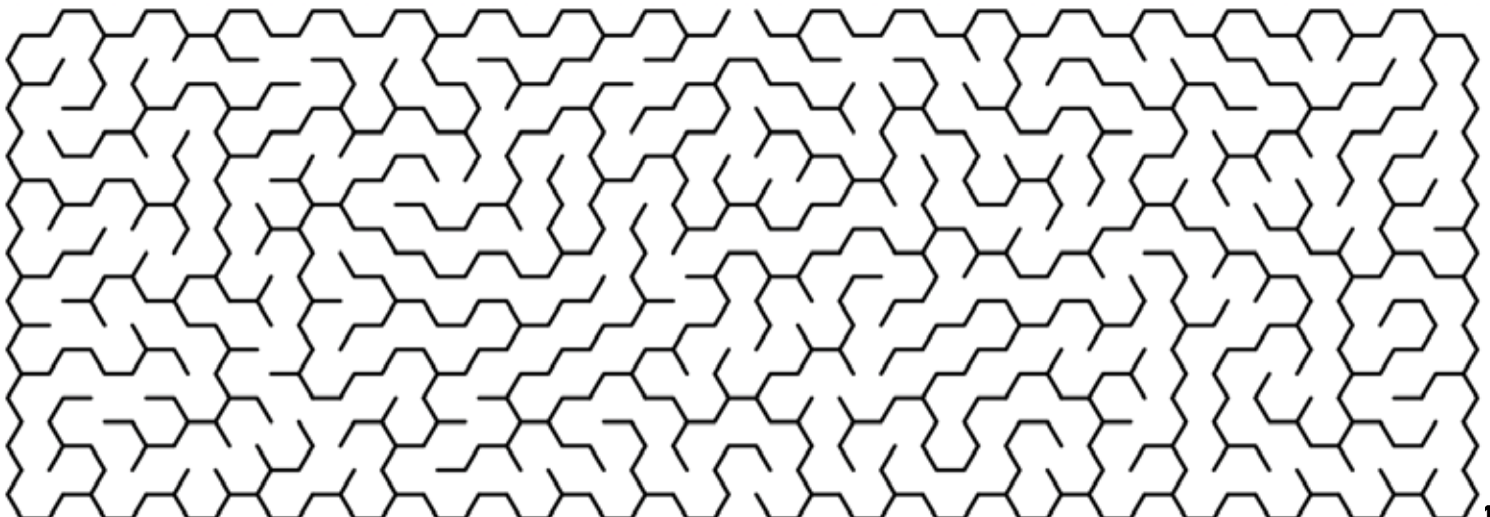
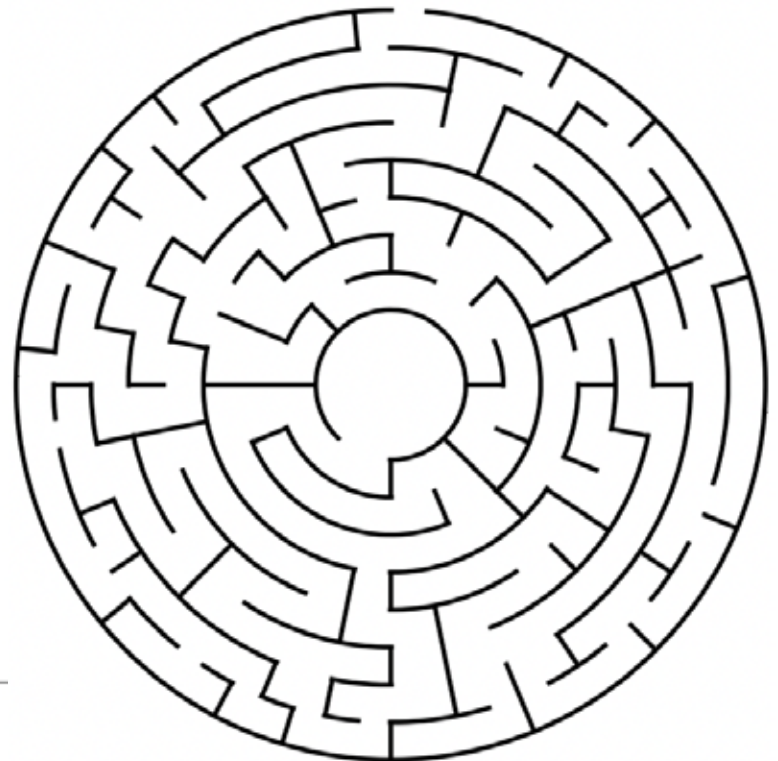
- 1. A male with the same parents as someone else
- 3. To break God's law
- 4. A fisherman who became one of Jesus' disciples
- 6. To seek an answer to a question

SEVEN BROTHER	ASK FORGIVE	PETER ANSWER	JESUS SIN
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FORGIVE BROTHER	SIN ASK	JESUS ANSWER	SEVEN PETER
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H S L B N L O R D L L P K L P
 B V I S I E X K L X W H S E W
 D S U P T B N G O I I B N L F
 F E Y Q I Z G C R T I M E S O
 R V C C M E Y G E V U L O C R
 X E M I E D S M A N Y Y I H G
 W N A H S U D N S M A Z C B I
 R Z I U S J K W C X R S Q H V
 C Z L E A X W W L P H O K Y E
 V S J I W H O C S M B P I E P
 C O O Y J D A J Y L H I Z W D
 Q F H P E T E R E V O F M D S
 S I N S P S P Y F E W U H Z V
 D N L W R B Q F I K Z D Q D W
 N B R O T H E R W A B U X K N

MANY SEVEN ASKED	SINS TIMES BROTHER	PETER JESUS LORD	FORGIVE TIMES HOW
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Getting in Touch with Dan

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

Community Meals - Sunday, Sept 24

We are so happy that we have enough volunteers to help make and pack lunches at Christ Church on Saturday, September 24th and we have three people who have volunteered to bake cookies. StGs continues to be a church who helps others, especially those who have food insecurity.

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 6-8pm 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.

THE PUMPKINS ARE COMING!

Pumpkin unloading is tentatively scheduled for Sept 30 at 10am (earlier if the truck arrives the night before). ALL are invited - and very much needed!!! - to help unload a semi-truck full of pumpkins! The Better Together Confirmation Class will help unload as a service project before their first Confirmation class. The guys from Providence Farm Sober Living House will be there to help too. There will be jobs for folks who can lift pumpkins and jobs for those who cannot. We will have snacks, water, and serve lunch too. As you know, sometimes the delivery date changes. If you sign up online, Shelley can keep you updated as the truck is traveling. Many hands make lighter work, so bring your friends and family and pray for good weather!

It's also time to start planning for pumpkin patch shifts. Each shift is only two hours and it is a great way to show the neighbors how much StGs loves the community. If you have never worked a shift in the patch we can schedule you to work with a veteran patch worker and/or give you some training. This year we need to fill 106 shifts. Choose your slots using the QR code below or contacting shelley at shelley@stgregoryschurch.org.

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



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



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

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

Better Together Confirmation and Adult Formation

Starting in October Confirmation classes AND an adult formation class called "Christianity 101" will gather one Saturday a month from 4:30-6:00pm. The sessions will last until 5:30pm, after which the adults will join our confirmation candidates and their sponsors for dinner supplied by the host church.

"Christianity 101" will offer conversation covering the broad topics of Christian faith and the particular Episcopal "slant" on that tradition. All are welcome to join and bring your questions.



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