



# ST. GREGORY'S EPISCOPAL CHURCH

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



**22nd Sunday after Pentecost**

**October 29, 2023 | 9:30am**

**[www.StGsChurch.org](http://www.StGsChurch.org)**



**Welcome to St. Gregory's**

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

**Our Worship**

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

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

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

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

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

**A Note about the Season After Pentecost (Ordinary Time)**

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

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

Cover art: "Moses" by Elena Kotliarker

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### 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.*

Stewardship Campaign Testimonial ..... Ob Soonthornsima

*The people stand, as they are able.*

#### ENTRANCE HYMN

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

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

#### THE COLLECT FOR PURITY

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

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

#### CANTICLE OF MIRIAM

**I will sing to the Lord, who has triumphed gloriously,  
the horse and his rider he has thrown into the sea.  
The Lord is my strength and my song and has become my salvation.  
This is my God whom I will praise,  
the God of my forebears whom I will exalt.  
The Lord is a warrior, the Lord is his name.  
Your right hand, O Lord, is glorious in power:  
your right hand, O Lord, shatters the enemy.  
At the blast of your nostrils, the sea covered them;  
they sank as lead in the mighty waters.**

*We begin our worship by acknowledging our participation together in the Body of Christ. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.*

*The canticles (based on the Latin canticle, or "little song") are non-metrical praise songs that are intended to be either sung or spoken. This season's canticle is the song Miriam sang after the liberation of Israel at the Red Sea.*



**In your unfailing love, O Lord, you lead the people whom you have redeemed. And by your invincible strength you will guide them to your holy dwelling. You will bring them in and plant them, O Lord, in the sanctuary which your hands have established.**

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

**THE COLLECT OF THE DAY**

The Lord be with you.

**And also with you.**

Let us pray.

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The people sit.*

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

**FIRST READING**

**DEUTERONOMY 34:1-12**

Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho, and the Lord showed him the whole land: Gilead as far as Dan, all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, the Negeb, and the Plain—that is, the valley of Jericho, the city of palm trees—as far as Zoar. The Lord said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your descendants'; I have let you see it with your eyes, but you shall not cross over there." Then Moses, the servant of the Lord, died there in the land of Moab, at the Lord's command. He was buried in a valley in the land of Moab, opposite Beth-peor, but no one knows his burial place to this day. Moses was one hundred twenty years old when he died; his sight was unimpaired and his vigor had not abated. The Israelites wept for Moses in the plains of Moab thirty days; then the period of mourning for Moses was ended.

Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses.

Never since has there arisen a prophet in Israel like Moses, whom the Lord knew face to face. He was unequalled for all the signs and wonders that the Lord sent him to perform in the land of Egypt, against Pharaoh and all his servants and his entire land, and for all the mighty deeds and all the terrifying displays of power that Moses performed in the sight of all Israel.

The Word of the Lord.

**Thanks be to God.**

**PSALM 90**

*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 Sovereign One, you have been our refuge from one generation to another.
- 2 **Before the mountains were brought forth, or the land and the earth were born, from age to age you are God.**
- 3 You turn us back to the dust and say, "Go back, O child of earth."
- 4 **For a thousand years in your sight are like yesterday when it is past and like a watch in the night.**
- 5 You sweep us away like a dream; we fade away suddenly like the grass.
- 6 **In the morning it is green and flourishes; in the evening it is dried up and withered.**



13 Return, O God; how long will you tarry? be gracious to your servants.

**14 Satisfy us by your loving-kindness in the morning; so shall we rejoice and be glad all the days of our life.**

15 Make us glad by the measure of the days that you afflicted us and the years in which we suffered adversity.

**16 Show your servants your works and your splendor to their children.**

17 May the graciousness of our God be upon us; prosper the work of our hands; prosper our handiwork.

**THE EPISTLE**

**1 THESSALONIANS 2:1-8**

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

The Word of the Lord.  
**Thanks be to God.**

*The people stand, as they are able. Children are invited to join the procession in the aisle for the reading of the Gospel.*

**SEQUENCE HYMN (vs.1 before gospel, vs.2 after)**

Je - sus calls us o'er the tu - mult of our life's wild, rest - less sea,  
 Je - sus calls us! By thy mer - cies, Sa - vior may we hear thy call,  
 Day by day his clear voice sound-eth, say - ing "Christ-ian, fol - low me."  
 Give our hearts to thine o - be - dience, serve and love thee best of all.

**THE GOSPEL**

**MATTHEW 22:34-46**

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

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets."

*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.*

*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.*



Now while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying,

'The Lord said to my Lord,

"Sit at my right hand, until I put your enemies under your feet"?"

If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

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**

*The Rev. Dan Puchalla, Priest-in-Charge*

**IN-GATHERING**

*The people are invited to bring forward their pledge cards while singing the hymn.*

1 From all that dwell be - low the skies let  
 2 E - ter - nal are thy mer - cies, Lord, and  
 \*3 Praise God, from whom all bless - ings flow; praise

the Cre - a - tor's praise a - rise! Let the Re - deem - er's  
 truth e - ter - nal is thy word: thy praise shall sound from  
 him, all crea - tures here be - low; praise him a - bove, ye

Name be sung through ev - ery land, by ev - ery tongue!  
 shore to shore till suns shall rise and set no more.  
 heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.



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.

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

**PRAYERS OF THE PEOPLE**

○ God our Shepherd, you lead us into green pastures and beside still waters. Let our hearts overflow with gratitude for all the blessings of this life as we journey along right pathways for the sake of your Name and in fellowship with one another. We give thanks especially for... We shall not be in want, **for God answers us when we call.**

○ God our Shepherd, you walk alongside us in the pains of life and spread a table of abundance in the face of adversity. Guard with your rod and your staff those who suffer today from illness, injury, violence, injustice, loneliness, and neglect. We pray especially for... We shall not be in want, **for God answers us when we call.**

○ God our Shepherd, though we walk through a shadowy valley, you save us from the terror of death. Let your goodness and mercy follow those who grieve. Welcome those who now rest from their journey, that they may dwell in your heavenly home for ever. We pray especially for... We shall not be in want, **for God answers us when we call.**

**The Presider offers the concluding collect.**

○ God our Shepherd, God of Moses and Miriam, God of Aaron and Joshua, hear the prayers of your people who cry out to you with joy and with sorrow, and bring us into that heavenly country where there is no law but the law of your perfect love; through the one who died and rose for us, our Savior Jesus Christ. **Amen.**

**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**

*Ubi caritas et amor, Deus ibi est.  
Congregavit nos in unum Christi amor.  
Exsultemus, et in ipso jucundemur.  
Timeamus, et amemus Deum vivum.  
Et ex corde diligamus nos sincero.  
Ubi caritas et amor, Deus ibi est.*

*Where charity and love are, God is there.  
The love of Christ has gathered us into one.  
Let us rejoice in Him and be glad.  
Let us fear, and let us love the living God.  
And may we love each other with a sincere heart.  
Where charity and love are, God is there.*

*"Ubi Caritas"  
arr. Ola Gjeilo*

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





# THE HOLY COMMUNION

*The people stand, as they are able.*

## OFFERTORY HYMN



We walk by faith, and not by sight; and may our faith a-bound,  
to call on you when you are near, and seek where you are found.

## THE GREAT THANKSGIVING

The Lord be with you.

**And also with you.**

Lift up your hearts.


**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give God thanks and praise.**

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

## SANCTUS



Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and earth are full of your  
glo - ry. Ho - san - na in the high-est. Ho - san - na in the high-est. Blessed is he who  
comes in the name of the Lord. Ho - san - na in the high-est. Ho - san - na in the high-est.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

*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.*





On the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your children, that with St. Gregory all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

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

**Our Father, who art in heaven, hallowed be thy Name,  
thy kingdom come, thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses, as we forgive those who trespass against us.**

**And lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

**BREAKING OF THE BREAD**

*The Presider breaks the consecrated Bread.*

When we eat this Bread and drink this Cup,  
we pro-claim your re-sur-rec-tion un - til you come a - gain.

**INVITATION**

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

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

*Anyone who has not been baptized, or for other reasons desires a blessing instead of Communion is invited to come forward, and cross your arms over your chest to indicate your desire for a blessing. If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service. During Communion, you are welcome to come to the side chapel to light a candle for peace in the Middle East, as well as for any other concern.*

*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.*



COMMUNION HYMN

I want to walk as a child of the light. I want to  
 I want to see the bright-ness of God. I want to  
 I'm look - ing for the com - ing of Christ. I want to  
 fol - low Je - sus. God set the stars to give light to the world. The  
 look at Je - sus. Clear sun of right-eous-ness, shine on my path, and  
 be with Je - sus. When we have run with pa-tience the race, we  
 star of my life is Je - sus.  
 show me the way to the Fa - ther. In him there is no dark-ness at  
 shall know the joy of Je - sus.  
 all. The night and the day are both a - like. The Lamb is the  
 light of the ci - ty of God. Shine in my heart, Lord Je - sus.

COMMUNION HYMN

*Chorus*

Je - su, Je - su, fill us with your love, show  
 us how to serve the neigh-bors we have from you.  
 1 Kneels at the feet of his friends, si - lent - ly wash - es their  
 2 Neigh-bors are rich and poor, neigh-bors are black and  
 3 These are the ones we should serve, these are the ones we should  
 4 Lov - ing puts us on our knees, serv - ing as though we were  
*Repeat Chorus*  
 feet, Mas - ter who acts as a slave to them.  
 white, neigh-bors are near - by and far a - way.  
 love. All are neigh-bors to us and you.  
 slaves; this is the way we should live with you.



*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, 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. **Amen.**

**POST-COMMUNION PRAYER**

Let us pray.

**God of abundance, you have fed us with the bread of life and cup of salvation;  
you have united us with Christ and one another;  
and you have made us one with all your people in heaven and on earth.  
Now send us forth in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever in the risen life of Christ our Savior. Amen.**

*The people sit.*

**ANNOUNCEMENTS**

*The people stand as they are able.*

**BLESSING**

Life is short, and we do not have much time  
to gladden the hearts of those who make the journey with us.  
So... be swift to love, and make haste to be kind.  
And the blessing of God,  
    who made us,  
    who loves us,  
    and who travels with us,  
be with you now and forever. **(+) Amen.**

*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.*

*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 Love di - vine, all loves ex - cell - ing, joy of heaven, to  
3 Fi - nish then thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing, all thy  
let us be; let us see thy great sal - va - tion per - fect -

faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,  
ly re - stored in thee: changed from glo - ry in - to glo - ry,

pure, un - bound - ed love thou art; vis - it us with  
till in heaven we take our place, till we cast our

thy sal - va - tion, en - ter ev - ery trem - bling heart.  
crowns be - fore thee, lost in won - der, love, and praise.

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

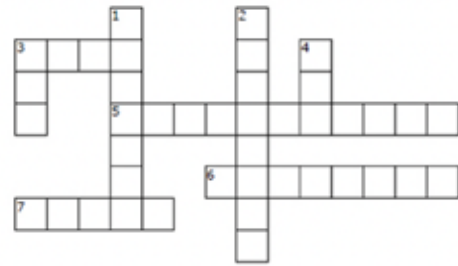
**The Deacon or Priest dismisses the people, and the people respond,  
Thanks be to God.**



Praise  
God  
from whom  
all  
blessings  
flow



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



ACROSS

- 3. To have a deep feeling of affection or attraction for someone
- 5. A rule or law; direction or instruction to do something
- 6. A person who lives near or next to another
- 7. The center and source of a person's emotions or feelings

DOWN

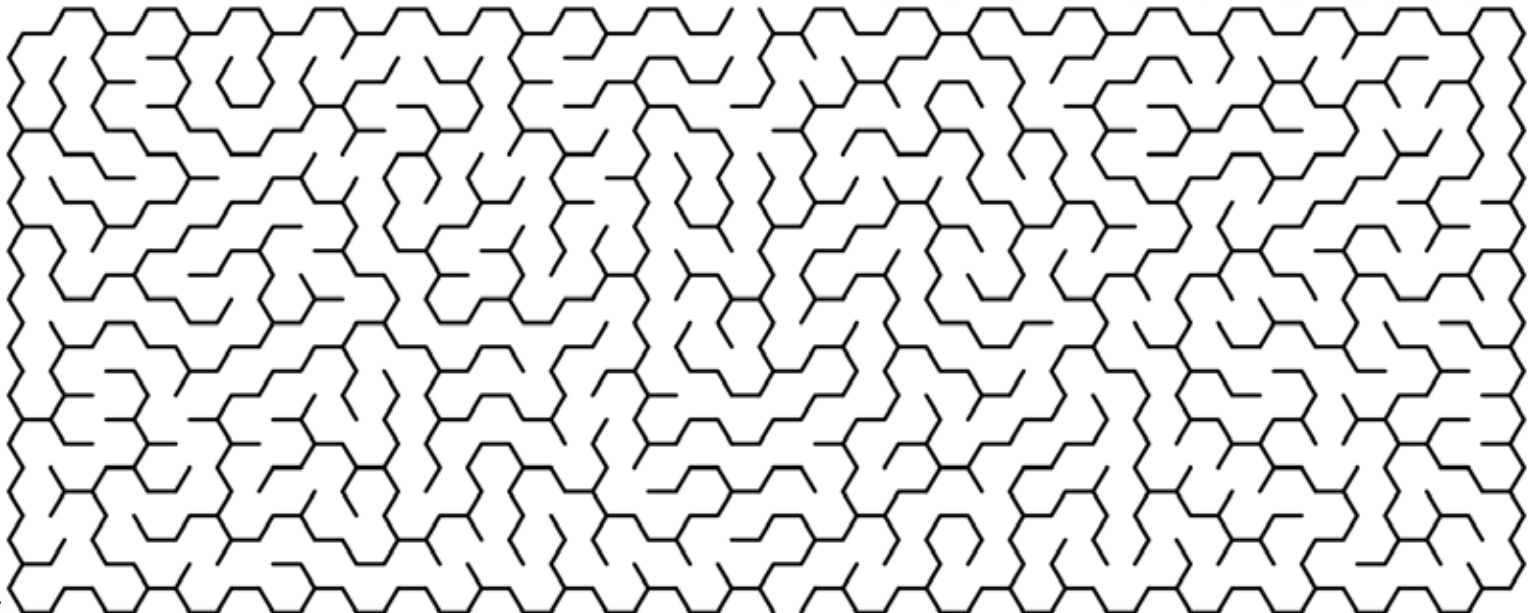
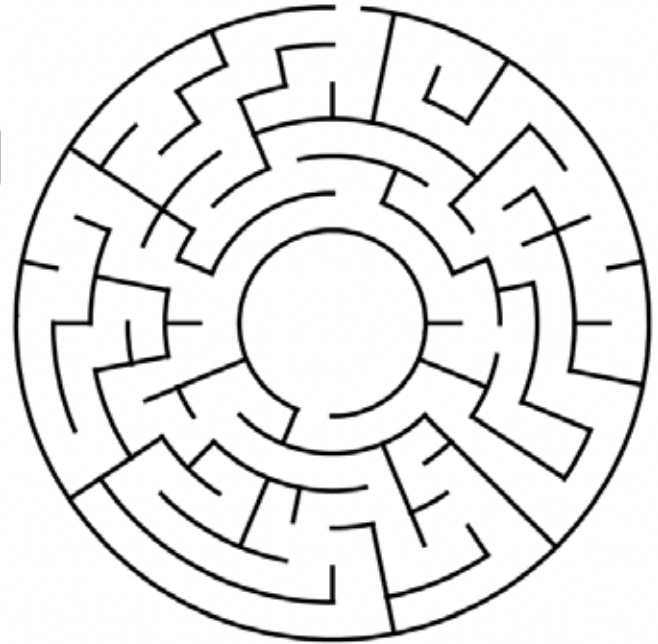
- 1. Someone who educates or trains others
- 2. The most important; better than all others of the same kind
- 3. A system of rules or principles
- 4. The creator of heaven and earth; The One we worship

COMMANDMENT	HEART	LOVE	GREATEST
TEACHER	GOD	LAW	NEIGHBOR

MIND	PHARISEES	QUESTION	JESUS
LAW	GREATEST	COMMANDMENT	YOURSELF
EXPERT	HEART	NEIGHBOR	LOVE
SOUL	LORD	HEARING	SECOND

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

- 1. 16-23-14-19 \_\_\_\_\_
- 2. 15-23-26-14-7-22-16-12 \_\_\_\_\_
- 3. 9-22-20-14-4 \_\_\_\_\_
- 4. 10-22-5-18-9-21-23-14 \_\_\_\_\_
- 5. 16-23-1-22 \_\_\_\_\_
- 6. 8-23-3-3-20-10-19-3-22-10-4 \_\_\_\_\_
- 7. 18-14-22-20-4-22-7-4 \_\_\_\_\_
- 8. 4-22-20-8-9-22-14 \_\_\_\_\_





### **NEXT SUNDAY is All Saints & All Souls Day!**

At St. Gregory's, we observe this feast day by bringing pictures and physical reminders of those we love but see no longer to remind us that we always celebrate the sacrament of Eucharist with all the company of Saints in heaven physically present with us when we receive the sacrament. We read their names and honor their lives, while acknowledging how they have given witness to the resurrection of Jesus. It's also a good day to learn about and honor the named saints from ages past who the church acknowledges for their faith and witness.



### **Next Sunday you can honor your loved ones in two ways:**

- We will be reading the necrology (the names of our beloved dead) at the beginning of the service. If you would like names read, either tell Kathryn in person **TODAY** or submit via the link in the newsletter or the QR code above. Send in your names **BY TOMORROW** so our readers have time to practice!
- We will have a table where you can place photos or small mementos of the deceased to be displayed throughout the service. Before the service, all are invited to enter the space in silence, place their items on the table, and then light a candle or pray during the prelude. We will then have a similar table set up in Founders Hall so that you can bring your photos and mementos in to be viewed up close during coffee hour.



### **Coffee hour and College Care Packages!**

College care packages will be packed during coffee hour on November 5! Please plan to stick around and help! In the meantime, notes and cards make these packages personalized and special. Please be writing your encouragement letters or have your children draw them for:

- |                  |                 |                     |                   |
|------------------|-----------------|---------------------|-------------------|
| Grace Baddeley   | Leah Hamilton   | Gabriella Rodriguez | Jacob Fjeldheim   |
| Caroline Bielski | Christina Jolly | Kaden Soonthornsima | Celeste Rodriguez |
| Kate Fjeldheim   | Sarah Regalado  | Josh Tasher         |                   |

Sharon Henley-Gramer will be doing the purchasing for this box so the best way to participate is to send a check to the church or via this QR code! Make sure to note that it is for the college care packages.



### **Community Meals - thank you!**

Last Sunday, Jack Alix (from Trinity in Highland Park), Karen Nicholas, Alex and Vinitha Thomas, Bill and Janet Foltz and Scott and Barb Schaper prepared and handed out meals to our hungry food-insecure neighbors in Waukegan. Thanks to our wonderful bakers Cissy Singleton and Janet Foltz.

Our next turn to serve is on Sunday, November 26th, which is the Sunday after Thanksgiving. We also need 2 cookie bakers as we have already had one person volunteer to bake cookies. We have also had two people volunteer to fill bags. We will be preparing a hot meal so will need more people to help make the meal and fill the containers. We also need people to fill bags with non-perishable food items. Please contact Barb Schaper at bschaper7@aol.com or 847-948-8989 to help.





### Christianity 101 Session #2!

Has been a while since you were in Sunday School? Want to explore foundational topics of religion from an adult perspective? Join Christianity 101, a collaboration with our Better Together partner congregations. We meet once a month, at the same time as Confirmation. Thanks to all who attended our first meeting! Our second meeting will be on Saturday, Nov 11 at St. Elisabeth (556 Vernon Ave, Glencoe) from 4:30-6pm, and we'll be discussing the Bible! Questions? email Pastor Dan: dan@stgregoryschurch.org.



### Go Deeper with EfM

Are you looking to deepen your faith by expanding your knowledge of Christianity? Registration is now open for Education for Ministry: an in-depth course that studies Hebrew Scriptures, the New Testament, church history, and theology over four years. In 2024, we will study the Hebrew Scriptures, traditionally called the Old Testament in Christianity, which provides the ancient foundation for all Christian scripture, thinking, and practice. EfM is also an excellent opportunity to reflect on your own faith journey and to connect more deeply with others. Cost is \$325 per year, scholarships are available. The new course starts in January, and is open to new participants and returning graduates. To register and for more info, contact Susie Dutcher: sbritta1@yahoo.com.



### Pumpkin Patch - HELP!

We are so grateful to Paula Hamilton for taking over the pumpkin patch this year! Please contact her with any questions and support her by signing up to work shifts! You can reach Paula on her cell (847-912-9490). We're in the final stretch now, so please keep signing up to fill shifts! Most of our remaining shifts only have one person signed up, and it's definitely too much work for one person at a time - especially when the weather is nice and it gets BUSY! Please check the sign-up and see how you can help us finish this year out strong!



### Pumpkin Patch Clean Up!

The pumpkins are almost done, which means it's almost time to get the patch cleaned up! On WEDNESDAY at 4pm, we're looking for many hands to make light work! Please sign up to help us take down the tent, put away the wooden cutouts, clean up the hay bales, gather any rotten pumpkins, etc. via this QR code. If we happen to sell out early this year, we'll be in touch with all who sign up to see if you can help out earlier!



**Thank you to all who participated in our patch events last week - we had a great time with Michael's Music Machine and Troop 50's Annual Haunted House!**



**What's your favorite hymn?** Between now and the end of 2023 Kathryn wants to hear WHAT your favorite hymn is, and WHY! Choose any song from the red 1982 Hymnal (or even one from another well-known hymnal), and write 2-3 sentences describing why it speaks to your heart. During 2024 Kathryn will use these on Sundays when they fit with the lectionary, and will include your name and reason for loving the hymn in the bulletin! Cut/tear out this page and give to Kathryn, or email her at [kathryn@stgregoryschurch.org](mailto:kathryn@stgregoryschurch.org).

Your name: \_\_\_\_\_ Favorite hymn title and #: \_\_\_\_\_

Why is this your favorite? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_