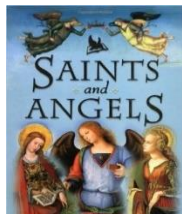


To the Saints and Friends of Gregory Memorial:

ALL SAINTS' DAY

October, the 10th month, is the month biblical tomes ascribe to the time that Noah's ark settled on the peaks of Mt. Ararat in Turkey as flood waters subsided. As the earth continued to dry out, all aboard the ark waited and prepared for the sign from God to disembark and go forth to resume living in a land that had been wiped clean by flood waters. In some cultures, October's end commemorates the shift between days of harvest and the darkness brought by winter.



At Gregory Memorial, we are using this month to prepare for the arrival of "All Saints' Day", November 1, to be followed in a few weeks by Advent.

All Saints' Day's formal start was May 13, 609, A.D., when Pope Boniface IV consecrated the Roman Pantheon to the Virgin Mary and all martyrs of the Catholic Church and turned it into a Christian church (catholic.org). Pope Gregory III, in the 8th Century, changed the day to November 1 as a challenge to the pagan Festival of Samhain that was celebrated by the Celts at the end of summer.¹

In the Catholic Church, All Saints' Day (or Catholic Holy Day of Obligation) is a holy day focusing on saints recognized in the Catholic Church's canon (the official list of biblically correct books and the rules and laws of the Catholic church's government) who attained heaven and prayers for the dead. Following the Protestant Reformation, the day was kept, but with 2 distinct differences: There are no prayers for the dead, and those faithful believers who had died the previous year are remembered.²

Europe remembers by placing candles on graves. In the Philippines, graves are painted, repaired, and food is placed on the grave. Italy celebrates by baking and sharing bread. The Protestant churches, Methodist, Lutheran, and Presbyterian, to name a few, remember faithful believers who have died the previous year with candle lighting for each name called out by the clergy, prayers, responsive readings, and singing Martin Luther's "A Mighty Fortress is Our God" and "For All Saints."³

According to PCUSA.org, in the Presbyterian Church USA, All Saints' Day started as a way to mark a martyr's death anniversary, and because of so many martyr deaths.⁴ The Reformed tradition sees All Saints' Day as the ongoing sanctification of all God's people, giving glory and thanks to God for ordinary holy believers and for those who have become part of the great cloud of witnesses.⁵

The Companion to the Book of Common Worship teaches that All Saints' Day is a time of rejoicing and remembrance that we as God's people are part of the loving community of saints and can claim kinship to the saints down through the ages. This day is for expressing gratitude for those who have kept the faith through dark times, who took the gospel message to the ends of the earth, and voices who have called churches to faith with service and life. All Saints' Day helps the church become increasingly aware of the great cloud of witnesses watching and encouraging the church to run the race. All Saints' Day reminds the church that God is a faithful God and encourages believers to persevere in the faith as the saints of old.⁶

The Catholic Church sets aside All Saints' Day (November 1) to honor the countless anonymous saints who are with the Lord in heaven. These are the un-canonized saints. Undoubtedly, among these millions of saints are many of your own relatives from past generations. If their faith and love were heroic while here on earth, you can be sure they are in heaven. This is the day of the liturgical year when the Church remembers their lives. Most saints are anonymous. It is the hope that one day Christians will also pray to and honor you. Christ calls each person to be a saint. He wants us to live our ordinary lives in an extraordinary way by loving and serving him through others. **As the song goes, may you be "in their number when the saints go marching in."**⁷

See Pg. 3 - "All Saints' Sunday" & "Saints of Gregory Memorial."

Article submitted by Mary Holc. Resources: ¹GTU.org ("Gracetoyou"); ² Catholic.org; ³Christianity.com; ⁴PCUSA.org; ⁵ Bible.org, Hebrews 11; ⁶Companion to the Book of Common Worship; ⁷avemariapress.com

WORSHIP INFORMATION FOR OCTOBER, 2025

Sunday, 5 October, 2025

“17th Sunday after Pentecost” – Liturgical Color: Green
Service by: Rev. Dr. Katherine C. Jackson

Sunday, 12 October, 2025

“18th Sunday after Pentecost” – Liturgical Color: Green
Service by: Rev. Dr. Katherine C. Jackson

Sunday, 19 October, 2025

“19th Sunday after Pentecost” – Liturgical Color: Green
Service by: TBA

Sunday, 26 October, 2025

“20th Sunday after Pentecost” – Liturgical Color: Green
Service by: Rev. John Scholer



OUR PRAYER IN TIMES OF JOY AND CONCERN...

One of our great joys and responsibilities to each other
and to God here at Gregory Memorial is the regular
practice of praying for each other and our community.

*In the interest of protecting our congregation's personal information,
"Our Prayer in Times of Joy and Concern" is not publicly available.*

ANNOUNCEMENTS

CALLED CONGREGATION MEETING – Sunday, Oct. 5, 2025 immediately after worship service.

Purpose: Election of 3 Ruling Elders and 1 member Trustee to GMPC Board of Trustees for a 3-year term (Jan. 1, 2026-Dec. 31, 2028 for Class of 2028), and also 1 Ruling Elder for an interim term of 1 year (Jan. 1-Dec. 31, 2026 for Class of 2026).

Proposed slate: opportunity will be given for nominations from the floor:
Trustee (3-yr. term: Jan. 2026-Dec. 2028): Kevin Foster
Class of 2028: Doug Holc, Patsy Johnson, David Johnson
Class of 2026: Maddi Mendoza

STATED SESSION MEETING – Sunday, October 19, 2025 immediately after worship service.
Moderator: TBA

!!! IT’S NEW!!! “ALL SAINTS’ SUNDAY”
We Presbyterian types believe that all God’s faithful servants are saints. It is a relatively new tradition for us to intentionally remember the saints who have joined the Church Triumphant. Ordinarily, the custom is to take the time during Sunday worship closest to November 1, All Saints Day, to remember all those who have died in the past year. Since this is Gregory’s first time celebrating this special Holy Day, we are asking you to submit names of ANYONE you would like to be remembered, regardless of when they passed. The names will be shared during a

special Candle Liturgy during the **Sunday, November 2 worship service.**

An insert will be provided in October’s Sunday bulletins for you to use for submitting names of those you wish remembered. Place your completed form in the offering plate. *It will look like the below example:*

FOR INFORMATION ONLY.

This form will be provided as an insert in the October worship service bulletins.

REMEMBRANCE OF SAINTS OF GREGORY MEMORIAL

Please *PRINT* clearly the names of the persons you want remembered in a special Candle Liturgy during the worship service on Sunday, November 2, 2025. You may list as many names as you want.

FINAL DEADLINE for the names is Sunday, October 26.

1.

2.

3.

4.

5.

[Article contributed by Mary Holc, Worship Committee Chairman]

HOLY COMMUNION SCHEDULE FOR 2025

February 2, 2025 April 6, 2025	June 1, 2025 August 3, 2025	October 5, 2025 December 7, 2025
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ANNOUNCERS, READERS

October 5	October 12	October 19	October 26
Susan Shockley	Rose Scott	Mary Holc	Donald Hunter

CHIMES

Patsy Johnson

ACOLYTE

Wayne Powers



IN SEARCH OF

HALLOWE'EN ALL SAINTS' DAY: BALANCING THE YIN & YANG OF IT ALL



The philosophical concept “yin and yang” refers to 2 opposite yet interconnected and interdependent forces that exist in all things. It aptly describes the relationship that exists between the assumed-to-be pagan holiday of “Hallowe’en” and the obviously Christian holiday of “All Saints’ Day.”

So, “Yes, Virginia... “ there really **is/was** a “Hallowe’en” that began as a serious pagan celebration called *Samhain* (it’s pronounced SAH-wane) by the ancient Celts, a festival that marked the end of the harvest and the beginning of winter, a time when they believed the spirits of the dead returned to earth. The Christian church later integrated some of the traditions of Samhain into their own festivals, most notably “All Saints’ Day” on November 1, that eventually led to the modern holiday we know today as “Hallowe’en.”



➤ ***The Pagan Roots: Samhain***

- The Festival:

The ancient Celts, inhabitants of what’s now Ireland, the United Kingdom, and northern France, celebrated their new year on November 1. But the night before, October 31, was the Celtic Festival of Samhain.

- Meaning:

Samhain was, and is, a time to mark the end of summer and harvest and start the dark, cold winter. Spiritually, Halloween is rooted in the ancient Celtic festival of Samhain and symbolizes the transition between seasons, a thinning of the veil between the living and spirit worlds, that allows spirits to visit the world of the living. It brings an opportunity for introspection on life, death, and transformation. It is a time to honor ancestors, and remember departed loved ones and ancestors, as well as to protect oneself from potentially malevolent spirits. It’s also a time to confront fears, and reflect on personal change, with some also believing it’s

an opportune time for divination and connecting with the unseen.

- Practices:

To ward off evil spirits and gain favor from the gods, ancient Celts would light bonfires, wear costumes, and offer sacrifices of crops and animals.

- Symbolic of Transformation:

Because Samhain marked the end of the harvest time and the beginning of winter, it symbolized the cyclical nature of life and death, a period of dormant death leading to new rebirth.

➤ ***A Shift In Meaning And Blending Of Traditions***

With the designation of November 1 as “All Saints’ Day” by Pope Gregory III in the eight century to honor saints, the observance of the “All Hallows Eve” holiday on the last day of October was incorporated and evolved into the more secular Hallowe’en.

- Blending Traditions:

Over time, the traditions of the pagan Samhain festival were incorporated into the observance of All Saints Day. The name “Hallowe’en” is short for All Hallows’ Eve, the night before All Hallows’ Day (“All Saints Day”).

➤ ***Final Destination: Our Modern Day Halloween***

The modern holidays evolved from these medieval practices, eventually developing into a celebration of costumes, candy, and trick- or-treating.

So, Here We Have It: The Yin & Yang Of It All.

While this evolution has led to a modern focus on festivities and revelry, the deeper spiritual meanings yet remain for those who observe them, transitioning from the revelry of October 31 (“Hallowe’en”) to the reverence of November 1 (“All Saints’ Day”). A balancing of the scales.



OCTOBER, 2025

Chimes: Patsy Johnson

Acolyte: Wayne Powers

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2 6a Clean church 6-8p SA Cub Pack 910 Den mtg (Fellowship Hall)	3	4 8p PG AA Meeting (Fellowship Hall, Kitchen)
5 17 th Sunday after Pentecost - S S “World Communion” Sunday 9:30a Sunday School 11a Worship service & Holy Communion Service by: Rev. Dr. KC Jackson ➤ Peace & Global Witness Offering 12p Called Congregation Meeting (Election of Elders, Trustees) Dr. Jackson, Moderator	6	7 5:30-8:30p GSA Tr 5000 (Fellowship Hall, Kitchen)	8 6p Faith Cmte at GMPC	9 6a Clean church	10	11 8p PG AA Meeting (Fellowship Hall, Kitchen)
12 18 th Sunday after Pentecost - R S 9:30a Sunday School 11a Worship service by Rev. Dr. KC Jackson	13 5:30-8:30p SA Crater OA (Fellowship Hall)	14 1p PW @ GMPC	15	16 6a Clean church 6-8p SA Cub Pack 910 Den mtg (Fellowship Hall)	17	18 8p PG AA Meeting (Fellowship Hall, Kitchen)
19 19 th Sunday - after Pentecost – M H 9:30a Sunday School 11a Worship service by: Rev. Charles Philips 12p Stated Session Mtg Moderator: TBA	20 7p Finance Cmte	21 5:30-8:30p GSA Tr 5000 (Fellowship Hall, Kitchen)	22	23 6a Clean church 2p News articles (Nov) due 5:30-8:30p SA Eagle Review Bd.. (Fellowship Hall)	24	25 8p PG AA Meeting (Fellowship Hall, Kitchen)
26 20 th Sunday after Pentecost - D H 9:30a Sunday School 11a Worship service By: Rev. John Scholer ➤ 5¢-a-Meal Offering <i>Deadline to submit names for “GMPC sainthood” candle remembrance liturgy.</i>	27 6-8p SA Cub Pack 910 mtg (Fellowship Hall)	28	29	30 2p Newsletter out	31 Hallowe’en 2p Cmte reports due 	ALL SAINTS DAY 

STAMP

A close-up photograph of a large pile of ripe, orange pumpkins. The pumpkins are densely packed, filling the frame. They have a warm, orange-brown hue and prominent vertical ridges. Some pumpkins show signs of being cut or damaged, with some stems broken or missing. The lighting is bright, casting soft shadows and highlighting the texture of the pumpkin skin.

We're on: Facebook.com/gmpcva