



Westminster Presbyterian Church

is called by God to be an inclusive community of faith,
abiding in God's love, and committed to:
Enjoying God, Following Jesus, and Growing Disciples

You Are Welcome Here:

We are glad you are worshipping with us today. We pray you experience our joyful welcome and God's peaceful presence as you worship with us today.

Questions about Westminster? Just ask! Any one of us would be glad to help.

The Sanctuary is a Place of Reverence and Worship

In order that our worship might be meaningful to all, please enter the sanctuary reverently. The narthex or courtyard are good places to visit with friends before or after worship. Use the moments before worship to prepare your heart, mind, and body for worship, centering yourself in the space and quieting your heart. It may be helpful to listen quietly to the prelude, find the hymns we will be singing, meditate on the scriptures we will be reading.

Children at Westminster:

Children are an integral part of our church family. We are glad when they come to worship God with us. In our midst, children learn our rhythms of worship, become knit into our fellowship, and teach us as surely as we are teaching them.

Please take children to the restroom before worship. If you need to leave the sanctuary during worship, please use the exits at the rear of the sanctuary. We ask that families sit together during worship and that no child move unaccompanied through the building.

Children's worship packets are available on the front pew and are given out after *The Time With All Gods Children*. Children first grade and up (by age or development) are encouraged to remain in worship.

Children in kindergarten and younger (by age or development) may depart with our caregivers and teachers for the nursery or remain with their parents for worship if they choose. If this is your first visit to Westminster, you are welcome to accompany your child to Children's Sunday School so that you can meet our caregivers and help settle your child in.

A brochure regarding our Children, Youth, and Vulnerable Adult protection policy is available in the narthex.

**Westminster Presbyterian Church
A Service for the Worship of God**

October 25, 2026

WE GATHER IN GOD'S WORD

Chiming the Hour

Prelude

Words of Scripture

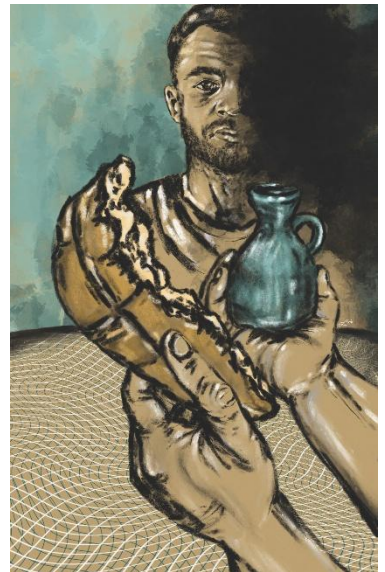
Isaiah 63:7

I will recount the gracious deeds of the Lord,
the praiseworthy acts of the Lord,
because of all that the Lord has done for us
and the great favor to the house of Israel
that he has shown them according to his mercy,
according to the abundance of his steadfast love.

Welcome and Announcements

***Call to Worship:**

One: May we remember
All: That God created.
One: May we remember
All: That God liberated.
One: May we remember
All: That God fed.
One: May we remember
**All: That God is still creating,
God is still liberating,
And God is still feeding us.**
One: Let this be our story.
All: Let this be where we begin.
One: Let us worship our holy God.



***Hymn #307**

“God of Grace and God of Glory”

CWM RHONDDA

307 God of Grace and God of Glory

1 God of grace and God of glo - ry, on thy peo - ple
 2 Lo! the hosts of e - vil round us scorn thy Christ, as -
 3 Cure thy chil - dren's war - ring mad-ness; bend our pride to
 4 Save us from weak res - ig - na - tion to the e - vils

pour thy power; crown thine an - cient chur - ch's sto - ry; bring its
 sail his ways! From the fears that long have bound us free our
 thy con - trol; shame our wan - ton, self - ish glad-ness, rich in
 we de - plore. Let the gift of thy sal - va - tion be our

bud to glo - rious flower. Grant us wis - dom, grant us cour - age,
 hearts to faith and praise. Grant us wis - dom, grant us cour - age,
 things and poor in soul. Grant us wis - dom, grant us cour - age,
 glo - ry ev - er - more. Grant us wis - dom, grant us cour - age,

for the fac - ing of this hour, for the fac - ing of this hour.
 for the liv - ing of these days, for the liv - ing of these days.
 lest we miss thy king - dom's goal, lest we miss thy king - dom's goal.
 serv - ing thee whom we a - dore, serv - ing thee whom we a - dore.

This stirring hymn used at the opening of Riverside Church in New York in 1930 was penned by its widely-known and influential pastor, and it has gained a firm place in English-language hymnals around the world. The Welsh tune name honors the Rhondda Valley in Glamorganshire.

Confession

Prayer of Confession

Holy God,
We admit to remembering the wrong things.
We remember worldly lessons like,
“Everyone for themselves,”
“An eye for an eye,” and
“All is fair in love and war.”
And yet, we forget to forgive 70 times seven,
To love our neighbors as ourselves,
And to live like the body of Christ.
Why is it so hard to remember the right things?
Release us from our muscle memory and
Re-center us in a new place,
A fresh place,
A space grounded in your love.
Help us to receive your word anew,
And to consider stewardship not with the world’s rules,
But with your rules.
Help us remember. With hope we pray,
Amen.

Assurance of Pardon

*Response of Praise

Hymn 647

*Give thanks with a grateful heart; give thanks to the Holy One;
give thanks because we’re given Jesus Christ, the Son.*

*Give thanks with a grateful heart; give thanks to the Holy One;
give thanks because we’re given Jesus Christ, the Son.*

*And now let the weak say, “We are strong”;
let the poor say, “We are rich because of what the Lord has done for us!”*

*And now let the weak say, “We are strong”;
let the poor say, “We are rich because of what the Lord has done for us!”
Give thanks. Give thanks.*

*Passing the Peace

The peace of Christ be with you. **And also with you.**

Time with All God's Children

Prayer for Illumination

First Scripture Reading

Exodus 16:1-18

16 The whole congregation of the Israelites set out from Elim and came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. ² The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. ³ The Israelites said to them, "If only we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and ate our fill of bread, for you have brought us out into this wilderness to kill this whole assembly with hunger."

⁴ Then the Lord said to Moses, "I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. ⁵ On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days." ⁶ So Moses and Aaron said to all the Israelites, "In the evening you shall know that it was the Lord who brought you out of the land of Egypt, ⁷ and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?" ⁸ And Moses said, "When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the Lord has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the Lord."

⁹ Then Moses said to Aaron, "Say to the whole congregation of the Israelites: 'Draw near to the Lord, for he has heard your complaining.' " ¹⁰ And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. ¹¹ The Lord spoke to Moses, ¹² "I have heard the complaining of the Israelites; say to them, 'At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.' "

¹³ In the evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp. ¹⁴ When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. ¹⁵ When the Israelites saw it, they said to one another, "What is it?"^[a] For they did not know what it was. Moses said to them, "It is the bread that the Lord has given you to eat. ¹⁶ This is what the Lord has commanded: Gather as much of it as each of you needs, an omer per person according to the number of persons, all providing for those in their own tents." ¹⁷ The Israelites did so, some gathering more, some

less. ¹⁸ But when they measured it with an omer, those who gathered much had nothing over, and those who gathered little had no shortage; they gathered as much as each of them needed.

Second Scripture Reading

Luke 22:1-23

22 Now the Festival of Unleavened Bread, which is called the Passover, was near.

² The chief priests and the scribes were looking for a way to put Jesus^[a] to death, for they were afraid of the people.

³ Then Satan entered into Judas called Iscariot, who was one of the twelve; ⁴ he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. ⁵ They were greatly pleased and agreed to give him money. ⁶ So he consented and began to look for an opportunity to betray him to them when no crowd was present.

⁷ Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. ⁸ So Jesus^[b] sent Peter and John, saying, “Go and prepare the Passover meal for us that we may eat it.” ⁹ They asked him, “Where do you want us to make preparations for it?” ¹⁰ “Listen,” he said to them, “when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters ¹¹ and say to the owner of the house, ‘The teacher asks you, “Where is the guest room, where I may eat the Passover with my disciples?”’ ¹² He will show you a large room upstairs, already furnished. Make preparations for us there.” ¹³ So they went and found everything as he had told them, and they prepared the Passover meal.

¹⁴ When the hour came, he took his place at the table, and the apostles with him.

¹⁵ He said to them, “I have eagerly desired to eat this Passover with you before I suffer, ¹⁶ for I tell you, I will not eat it^[c] until it is fulfilled in the kingdom of God.”

¹⁷ Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves, ¹⁸ for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” ¹⁹ Then he took a loaf of bread, and when he had given thanks he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” ²⁰ And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood.^[d] ²¹ But see, the one who betrays me is with me, and his hand is on the table. ²² For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!” ²³ Then they began to ask one another which one of them it could be who would do this.

This is the Word of the LORD. **Thanks be to God.**

Sermon

Rev. Caroline V. Dennis

“Remember Your Story”

WE RESPOND TO GOD’S WORD

Prayers of the People and the Lord’s Prayer

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 debts as we forgive our debtors; and lead us, not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.

New Member Welcome

Alanna Angel

Call to Offering

***Hymn #521**

“In Remembrance of Me”

RED

521 In Remembrance of Me

Capo 3: (G) (Bm) (C) (D7)
B $\flat$ Dm E $\flat$ F7

1 In re - mem - brance of me, eat this bread. In re -
2 In re - mem - brance of me, heal the sick. In re -

(C) (Am) (D) (D7) (Em)
E $\flat$ Cm F F7 Gm

mem - brance of me, drink this wine. In re - mem - brance of
mem - brance of me, feed the poor. In re - mem - brance of

(C) (F) (D) (G) (Bm)
E $\flat$ A $\flat$ F B $\flat$ Dm

me, pray for the time when God's own will is
me, o - pen the door and let your neigh - bors

1 (C) (D7) 2 (C) (D7) (G)
E $\flat$ F7 E $\flat$ F7 B $\flat$

done. in, let them in.

(E $\flat$) (G) (E $\flat$)
G $\flat$ B $\flat$ G $\flat$

Take, eat, and be com - fort - ed; drink and re -

(Cm) (G) (Em) (D)
E $\flat$ m B $\flat$ Gm F

mem - ber too, that this is my bod - y and

This text is built on four familiar words of Christ at the Last Supper, as recorded in Luke 22:19 and 1 Corinthians 11:24-25. Radiating from that corporate memory of the church, additional actions are encouraged in Christ's voice using allusions to other passages of Scripture.

***Response of Praise**

Hymn #717

*For the life that you have given, for the love in Christ made known,
with these fruits of time and labor, with these gifts that are your own;
here we offer, Lord, our praises; heart and mind and strength we bring;
give us grace to love and serve you, living what we pray and sing.*



***Prayer of Dedication**

Gracious God,
As we come to you today in prayer, we admit that giving is complicated.
At times it is easier to remember our shame or guilt around giving,
as opposed to your joy or generosity.
We all have our money narratives, and they affect us in different ways.
So today as we offer our gifts to you,
we pray that you would re-center our narrative.
Remind us that we do not give out of shame or guilt.
We do not give out of obligation.
We do not give to feel worthy.
And we do not give to buy your grace.
We give out of a desire to participate.
We give as a sign of gratitude.
We give because we belong to one another.
We give to build a more just and equitable world.
We give because we love, and that's what love does.
So take these gifts and remind us that we belong to one another.
Remind us that all money narratives are welcome at this table.
Remind us that whatever shame or guilt we bring with us
will be washed away with your empathy and love.
Remind us, and then help us to build that more beautiful world.
In hope we pray,
Amen.

***Affirmation of Faith**

The story of God calls us to remember—
**that creation was made good,
and Sabbath is necessary.**

The story of God calls us to remember—
**that we belong to one another,
for we are bone of bone and flesh of flesh.**

The story of God calls us to remember—
**that reconciliation between siblings is holy,
and slavery of any kind is evil.**

The story of God calls us to remember—
**that the wilderness is real,
and that God will be with us—
raining down manna and speaking in a still, small voice.**

The story of God calls us to remember—
**that love looks like healing the sick,
eating with the outcast,
making room for the children,
and seeing the unseen.**

The story of God calls us to remember—
because if we forget, we risk making God, love, and reconciliation small.

So as we remember, may we declare—
**we believe in a God who made all things good,
who stands with the suffering,
walks with us in the wilderness,
sees the overlooked,
loves with an untamed heart,
and makes room for all at God's table.
Amen.**

***Hymn #65**

“Guide Me, O Thou Great Jehovah”

CWM RHONDDA

Guide Me, O Thou Great Jehovah 65

1 Guide me, O thou great Je - ho - vah, pil - grim through this
 2 O - pen now the crys - tal foun - tain, whence the heal - ing
 3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land. I am weak, but thou art might - y. Hold me
 stream doth flow. Let the fire and cloud - y pil - lar lead me
 fears sub - side. Death of death, and hell's de - struc - tion, land me

with thy power - ful hand. Bread of heav - en, bread of heav - en,
 all my jour - ney through. Strong de - liv - erer, strong de - liv - erer,
 safe on Ca - naan's side. Songs of prais - es, songs of prais - es

feed me till I want no more; feed me till I want no more.
 be thou still my strength and shield; be thou still my strength and shield.
 I will ev - er give to thee; I will ev - er give to thee.

Few Welsh hymns are as well known or loved as this 18th-century text that did not gain its popular tune until the early 20th century. In both its original text and in English translation, it is a stirring hymn of pilgrimage filled with vivid imagery from Hebrew Scripture.

***Charge and Benediction**

Postlude

[*All stand as they are able.]

*Our sanctuary flowers today are offered by Kathy Gillespie in honor of
Arthur Gillespie on the occasion of his birthday.*

*Liturgy for Our Money Story Series is
written by Sarah Are. Artwork by Hannah Garrity and Lisle Gwynn Garrity
| A Sanctified Art LLC | sanctifiedart.org*

Serving Today at Westminster

Organist:	Claire Kuhl
Liturgist:	Gloria Christie
Host:	Marvin and Ginny Cartee
Sunday Study:	Claire Kuhl
Children's Sunday School	Kathy Gillespie

Today at Westminster

Sunday Study	9:00 am	Joe Gettys Room (<i>Adults</i>)
Sunday School	9:00 am	Children's Wing (<i>Children and Youth</i>)
Worship	10:00 am	Sanctuary
Children's Nursery	10:00 am	Sanctuary and Children's Wing

This Week at Westminster

Office Hours:	9:00 am– Noon	M-Th	
Zoom Prayer Time	Noon	Monday	Zoom
BEMA Discussion Group	6:00 pm	Monday	Joe Gettys Classroom
Books and Brown Bags	6:00 pm	Wednesday	Joe Gettys Classroom
Parent's Night Out	5:30-8:30	Friday	Fellowship Hall
Trunk or Treat	3:00	Saturday	Thornwell

Next Sunday, November 1: All Saints Day

Sunday Study	9:00 am	Joe Gettys Classroom (<i>Adults</i>)
Sunday School	9:00 am	Children's Wing (<i>Children and Youth</i>)
Worship and Communion	10:00 am	Sanctuary
Children's Nursery	10:00 am	Sanctuary and Children's Wing

ANNOUNCEMENTS

Study Opportunities at Westminster

Sunday Adult Study: Join us for Adult Study this Sunday at 9:00 am in the Joe Gettys Room as we discuss chapters 3 and 4 of *Christian Prayer for Today* by Martha Moore-Keish. Books are available in the Joe Gettys Classroom.

Books and Brown Bags: Join the group for wonderful fellowship and a facilitated discussion of the Enneagram. Please find details in your October edition of the Westminster Times.

Next Sunday, November 1 is All Saint's Day. We will be remembering those from our congregation who have entered into the church triumphant next week. It is also a Communion Sunday, so we ask that you pick up a purple shopping bag today and return it full with offerings for our local food pantry. The list of high need items is right on the front.



Our Money Story: *Remember*

Stewardship 2027 – October 25, 2026

We begin our series by looking back at what our spoken and unspoken money stories have been and how those stories have affected our practices of stewardship.

*Use these prompts to help you discern your personal money story by **remembering**.*

Setting: Growing up, what was your economic environment like in the neighborhood, your school, your community, and your own family? How did this economic setting influence your perceptions and beliefs about money?

Characters: Who taught you—directly or indirectly—about finances and about giving? Who gave you positive and healthy perceptions about money, and who negatively affected your money narrative?

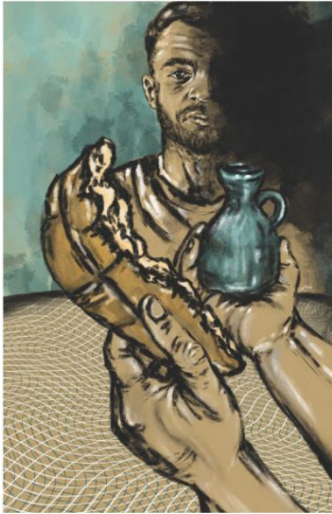
Plot: What are the key events or major turning points in your money story? How has your relationship with money changed over time?

Conflict: What financial challenges or limitations have you faced? How did you deal with those issues, or with people with whom you had conflicts about money?

Tone: In the past, describe the emotional tone of your perceptions about money. How has your attitude toward money changed over time?

Consider your responses, looking for patterns and themes, fill in these blanks:

- I believe money _____
- I use money _____
- I give money _____



WEEK ONE REMEMBER

RE-MEMBER ME

BY LISLE GWYNN GARRITY

INSPIRED BY LUKE 22:1-23 (*The Last Supper & Judas' Betrayal*)

DIGITAL PAINTING

Peter and John go to prepare the Passover meal in the home of a generous stranger. Meanwhile, Judas satiates the desires of the chief priests and legal experts by cutting a deal with them. Many of us quickly condemn Judas' betrayal as cowardly and weak. But we are privileged to know the end of this story, which makes judgment more enticing than empathy.

Judas did not know exactly how this narrative would play out. He knew what Jesus had told them about their fate, painting a vision of doom and terror: the temple demolished, nations at war,

food shortages, epidemics, harassment and torture from the authorities, betrayal by loved ones, hatred from strangers, possible execution by the state (*Luke 21:5-19*). With the chief priests on the hunt and Jesus' disruptive death on the horizon, things were escalating quickly. Judas had to act fast.

In the face of so much uncertainty and fear for the future, how might you behave? Judas wants the nightmare to end. He wants security, assurance, quick relief. He wants to go back to how things used to be. And so, evil enters into Judas' story like ink spilled across the page.

But Jesus doesn't let Judas' story end here. Instead, he welcomes him to the table—a table where fear and doubt and difference have a place too. He offers him a meal where brokenness just makes more to pass around. He pours into a common cup that promises a new way forward.

Scarcity and fear and conflict will always threaten to dismember our story. But can we remember that God has a greater story to tell—a story that re-members us and makes us whole?

—LISLE GWYNN GARRITY



WEEK ONE REMEMBER

ENOUGH

BY HANNAH GARRITY

INSPIRED BY EXODUS 16:1-18 (*Manna in the desert*)

DIGITAL PAINTING

We have enough... I have been contemplating this phrase for the last two years. We recently moved. In the process, we downsized. How could so many things that I remembered paying money for now become so irrelevant that I would choose to put them in the trash? My Honda Accord had to hold our bags, the inflatable bed, the two children, and me. Sitting on my front stoop, I slowly realized that I had to send everything else to the dump. I had two hours.

1-800-GOT-JUNK was scheduled out for days, so was College Hunks Moving Junk. Glen from Stevens City was available. For \$50/load, he would take everything left in the house in the back of his blue pickup. Four loads. I had always contributed one trash can per week to the landfill. This was different. It was jarring. I began to feel lighter, but heavier at the same time. Why had I purchased all of these things? Enough is better than more, more, more.

In this painting, I have overlaid my empty hand with sets of circles. The guilloché-style patterning is used by treasuries all over the world to secure paper currency by making it too intricate to counterfeit. Here, guilloché circles represent my deeply personal relationship with the money that supports our lives. Some money falls past my hand, some into my hand. Moses advises the people: take only what you need, one omer each. In this piece, the idea of enough money is layered with the idea of enough sustenance through manna. The manna is portrayed by another set of circles, reminiscent of the wafers that are used in some traditions as Communion bread. Enough. Thank you, God, for providing enough, that I would take what I need.

—HANNAH GARRITY



WESTMINSTER PRESBYTERIAN CHURCH

*is called by God to be an inclusive community of faith, abiding in God's love
and committed to enjoying God, following Jesus, and growing disciples.*

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317.777.1487

Sunday Study 9:00 a.m. Church Service: 10:00 a.m.

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