



# ST. GREGORY'S EPISCOPAL CHURCH

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

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Sudi Johnson, Jill Polzin,  
Butler Sharpe, Val Seilheimer

**Pastoral Care Visitors:**  
Susie Dutcher, Fran Ingram,  
Sudi Johnson, Marjie Koons,  
Val Seilheimer, Cissy Singleton

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

**Christmas Day**  
**December 25, 2022 | 9:30am**



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

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### 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 of Christmas

Luke's story of Christ's birth takes us on a journey with a young couple who has been through an incredibly confusing and challenging time. They arrive in an out-of-the-way village after traveling a long distance from their own home, and find themselves without a place to stay. Mary gives birth to the son of God in less-than-ideal conditions. In our imaginations, she is surrounded by the warmth, smells, and noise of many animals as her labor companions. The shepherds asleep in the fields are awakened by startling brightness and angels singing God's praises and announcing the birth of Jesus. The announcement brings awe, wonder, and joy.

At this service, we enter into the awe, wonder, and joy of the birth of our Savior. On this occasion, the whole world rejoices with exultant voices joined with angels to celebrate the miracle of God incarnate. Our worship today is filled with reminders of God's presence among us: joyful hymns and music of praise just as the angels sang to announce the birth; candles and light to remind us of Christ's light in our broken world; ringing bells to call our attention to the mystery of Christ's birth, death, resurrection, and ascension; an exuberantly decorated space to remind us of God's abundance; and white vestments and altar dressings to proclaim God's pure, holy, and vulnerable presence in our lives and in the world.



## THE WORD OF GOD

*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 An - gels, from the realms of glo - ry, wing your flight o'er  
4 Saints be - fore the al - tar bend - ing, watch - ing long in

all the earth; ye, who sang cre - a - tion's sto - ry,  
hope and fear, sud - den - ly the Lord, de - scend - ing,

*Refrain*  
now pro - claim Mes - si - ah's birth: come and wor - ship,  
in his tem - ple shall ap - pear:

come and wor - ship, wor - ship Christ, the new - born King.



*We begin our worship by gathering together as the body of Christ, and acknowledging our participation together in the Body of Christ. The Presider invites us to praise God together.*

**OPENING ACCLAMATION**

*All are invited to speak the bolded text aloud.*

Blessed be God: Father, Son, and Holy Spirit.

**And blessed be God's kingdom, now and for 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.**

**SONG OF PRAISE**

O come, all ye faith - ful, joy - ful and tri - um - phant! O  
 Yea, Lord, we greet thee, born this hap - py morn - ing;

come, ye, O come, ye to Beth - le - hem!  
 Je - sus, to thee be all glo - ry giv'n!

Come and be - hold him, born the King of an - gels; O  
 Word of the Fa - ther, now in flesh ap - pear - ing: O

come, let us a - dore him, O come, let us a - dore him, O

come, let us a - dore him, Christ the Lord!

**THE COLLECT OF THE DAY**

The Lord be with you.

**And also with you.**

Let us pray.

O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ: **(v)** Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*The people sit.*

*We are invited to pray, and then the collect collects our prayers together in a single concluding prayer tailored toward the church season.*



*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**

**ISAIAH 52:7-10**

How beautiful upon the mountains  
are the feet of the messenger who announces peace,  
who brings good news,  
who announces salvation,  
who says to Zion, "Your God reigns."  
Listen! Your sentinels lift up their voices,  
together they sing for joy;  
for in plain sight they see  
the return of the Lord to Zion.  
Break forth together into singing,  
you ruins of Jerusalem;  
for the Lord has comforted his people,  
he has redeemed Jerusalem.  
The Lord has bared his holy arm  
before the eyes of all the nations;  
and all the ends of the earth shall see  
the salvation of our God.

The Word of the Lord.

**Thanks be to God.**

*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.*

**PSALM 98**

**Chanted by the cantor.**

*Sing to God a new song,  
for God has done marvelous things.  
With their right hand have they won the victory.  
Their righteousness is shown to all nations.  
God remembers their mercy and faithfulness,  
and all the ends of the earth have seen God's victory.  
Shout with joy to God, all you lands;  
lift up your voice, rejoice, and sing.  
Sing to God with the harp and the voice of song.  
With trumpets shout with joy before their God.  
Let the sea make a noise and all that is in it,  
the lands and those who dwell therein.  
Let the rivers clap their hands, and the hills ring out,  
when God comes to judge the earth.  
In righteousness shall God judge the world  
and the peoples with equity.*



*The Second Lesson is usually a reading 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.*

**THE EPISTLE**

**HEBREWS 1:1-4**

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

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 (verse 1)**

The first No - el, the an - gels did say was to cer - tain poor  
Then let us all with one ac - cord sing prais - es  
shep - herds in fields as they lay, in fields where they lay keep - ing their  
to our heav - 'nly Lord that hath made heav'n and earth of  
sheep, on a cold win - ter's night that was so deep. No - el, No -  
nought, and with his blood man - kind hath bought. No - el, No -  
el, No - el, No - el! Born is the King of Is - ra - el!

*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**

**JOHN 1:1-14**

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

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.



He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

The Gospel of our Lord.  
**Praise to you, Lord Christ.**

**SEQUENCE HYMN** (verse 2)

*The people sit.*

**SERMON**

*Max Smith, Deacon*

*A period of quiet (begun and ended with the ringing of a bell) 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.**

*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.*



*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.*

**PRAYERS OF THE PEOPLE**

I ask your prayers for God's people throughout the world; for Justin, Archbishop of Canterbury, and Michael, our Presiding Bishop; for Paula, our Bishop, and Anne, Max, and our Better Together clergy, Kristin, Bryan, and Adam; for this gathering; and for all ministers and people. Pray for the church.

**Lord, hear our prayer.**

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. (prayers of joy and gratitude) Pray for justice and peace.

**Lord, hear our prayer.**

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. (prayers for the sick, sad, lonely, and afraid). Pray for those in any need or trouble.

**Lord, hear our prayer.**

I ask for your prayers for all who seek God, or a deeper knowledge of God. Pray that they may find and be found in him.

**Lord, hear our prayer.**

I ask your prayers for the dead, witnesses of God's shining splendor (prayers for the dead or the dying). Pray for those we love, but see no longer.

**Lord, hear our prayer.**

Praise God for those in every generation in whom Christ has been honored, especially the Blessed Virgin Mary and Saint Gregory, our Patron. Pray that we may have grace to glorify Christ in our own day.

**Lord, hear our prayer.**

Almighty God, You who called the universe into being, You who formed our inmost being and called us to be your people: assist us in living hopefully into the future. In the face of change, help us to set fears aside and to recognize our potential for creative response because we are made in your image. Help us to guard against our own defensiveness when confronted by changes and challenges, and instead listen to your still, small voice, and to lean toward your hope. Be with us as we remember and celebrate former times, and keep us from unreasonable yearning for them, which takes us from the work you have set before us in this time. All this we ask in the name of your Child, our Savior, Jesus Christ. **(v) Amen.**



*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.*

**CONFESSION & ABSOLUTION**

Let us confess our sins against God and our neighbor.

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

**Merciful God, we have sinned in what we have thought and said, in the wrong we have done and in the good we have not done. We have sinned in ignorance: we have sinned in weakness: we have sinned through our own deliberate fault. We are truly sorry. We repent and turn to you. Forgive us, for our Savior Christ's sake, and renew our lives to the glory of your name. Amen.**

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

*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 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**

*"In the Beginning"*  
by Kyle Pederson

*Virtual choir created April 2021*

*In the beginning God moved, and then God spoke creation into being.  
And of the new creation, God declared it good.  
Good were the earth and the waters, good were the evening and the day,  
Good were all living things that first drew breath,  
And good were the creatures made in God's image.  
And in the beginning was the Word; the Word would become flesh,  
The Word would dwell among us.  
In Him was light, in Him was life.  
The light was given for us, it overcame the darkness.  
In Him was grace and truth.  
And we have seen His glory, Emmanuel.  
In the beginning: God.*

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





## THE HOLY COMMUNION

*The people stand, as they are able.*

*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.*

### OFFERTORY HYMN

So bring him in - cense, gold, and myrrh, come, pea-sant, king, to own him.

The King of Kings sal - va - tion brings; let lov - ing hearts en-throne him.

Raise, raise the song on high, the vir - gin sings her lul - la - by;

Joy, joy, for Christ is born, the babe, the son of Mar - y!

### 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 our thanks and praise.**

It is right and good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you gave Jesus Christ, your only Son, (v) to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*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.*

**SANCTUS**

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

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, (v) the Word made flesh.

For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ (v) took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O God,

**We remember Christ's death,  
 We proclaim Christ's resurrection,  
 We await Christ's coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, (v) through whom we are acceptable to you, being sanctified by the Holy Spirit. (+) In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St Gregory, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.



*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 sing this with enthusiasm!*

By Christ, and with Christ, and in Christ, **(v)** in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.



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 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**

*The Presider breaks the consecrated Bread.*



*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.*

**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 replace your mask before returning to your seat.*

*Anyone who has not been baptized, or for other reasons desires to receive 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**

Once in roy - al Da - vid's cit - y stood a low - ly cat - tle shed,  
 He came down to earth from heav - en who is God and Lord of all,  
 For He is our child - hood's pat - tern, day by day like us He grew,  
 And our eyes at last shall see Him through His own re - deem - ing love,  
 Where a moth - er laid her ba - by in a man - ger for His bed;  
 And His shel - ter was a sta - ble, and his cra - dle was a stall;  
 He was lit - tle, weak, and help - less, tears and smiles like us He knew,  
 For that Child, so dear and gen - tle, is our Lord in heav'n a - bove;  
 Ma - ry was that moth - er mild, Je - sus Christ, her lit - tle child.  
 With the poor, the mean, the low - ly, lived on earth our Sa - vior ho - ly.  
 And he feel - eth all our sad - ness, and He shar - eth all our glad - ness.  
 And he leads His chil - dren on to that place where He is gone.

*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.*

**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. (v) **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. (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**

*The people stand, as they are able.*

**BLESSING**

May Almighty God, who sent his Son to take our nature upon him, bless you in this holy season, scatter the darkness of sin, and brighten your heart with the light of his holiness. **Amen.**

May God, who sent his angels to proclaim the glad news of the Savior's birth, fill you with joy, and make you heralds of the Gospel. **Amen.**

May God, who in the Word made flesh joined heaven to earth and earth to heaven, give you his peace and favor. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, (+) be upon you and remain with you for ever. **Amen.**

**EXIT HYMN**

*Refrain*

Go tell it on the moun - tain, o - ver the hills and  
 ev - ery - where; go tell it on the moun - tain, that  
 Je - sus Christ is born. 1 While shep - herds kept their  
 3 Down in a low - ly  
 watch - ing o'er si - lent flocks by night, be -  
 man - ger the hum - ble Christ was born, and  
 hold, through-out the hea - vens there shone a ho - ly light.  
 God sent us sal - va - tion that bless - ed Christ - mas morn.

*The Deacon dismisses the people, and the people respond,*

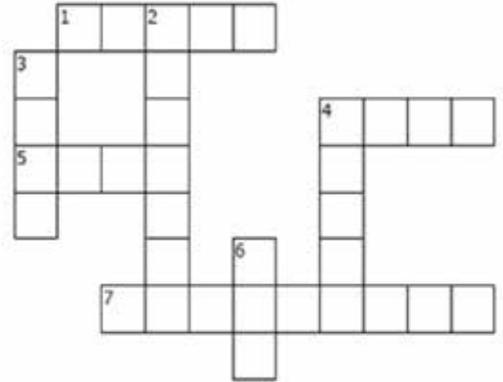
**Thanks be to God!**

*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.*



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



BETHANY	JOHN	BELIEVE	SENT	LEVITES
CHRIST	TESTIFY	NAME	GOD	WATER
JORDAN	BAPTIZE	JERUSALEM	CONFESS	PRIESTS
LIGHT	PROPHET	ELIJAH	MAN	WITNESS

ACROSS

- 1. The earth and all its inhabitants
- 4. The place where a person lives
- 5. A word or words that a person is known by
- 7. To know someone because you have seen them before

DOWN

- 2. To get or be given something
- 3. Male descendants
- 4. A man, woman, or child; a person
- 6. The creator of and ruler of the earth and its people

SONS	RECOGNIZE	NAME	HUMAN
GOD	HOME	WORLD	RECEIVE

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

- 1. 5-21-22 \_\_\_\_\_
- 2. 22-21-5-10 \_\_\_\_\_
- 3. 19-9-20-22 \_\_\_\_\_
- 4. 1-10-14-1-17-24-18 \_\_\_\_\_
- 5. 13-17-26-20-1 \_\_\_\_\_
- 6. 6-17-1-22-10-14-14 \_\_\_\_\_
- 7. 8-10-13-17-10-15-10 \_\_\_\_\_
- 8. 1-16-25-10 \_\_\_\_\_

BELIEVE	WITNESS	MAN	TESTIFY
TRUE	NAME	LIGHT	JOHN



## Community Meals - TODAY!

Feeding people is one of StGs' core vocations - so approximately once a month, StGs serves our neighbors in Waukegan. We meet at noon to cook a hot meal and fill bags with non-perishable food, serve our guests at 2pm, and are done by 3pm. If you're interested in helping with this important ministry, please reach out to Barb Schaper at bschaper7@aol.com.



## Better Together Epiphany Pageant Friday, January 6 on Zoom

Mark your calendars for the Better Together Epiphany celebration on Friday, January 6 at 7:00 pm on Zoom. This celebration will include a compline and the world premiere of the children's Epiphany Pageant! Please contact Shelley (shelley@stgregoryschurch.org) with any questions.

**Zoom meeting ID:** 814 4479 0883

**Zoom password:** 547812

## Anne's last Sunday - NEXT SUNDAY, January 8!

Next Sunday, please join us for a joyous celebration of Anne's ministry among us right after the service in Founder's Hall! If you would like to help with the party, please reach out to Jill Polzin (polzin.jbco@gmail.com) or Mary Rodgers (mary.a.rodgers@gmail.com). If you would like to contribute to a gift for Anne (Bishops-elect need a lot of new things!), please contribute online or send a check to StGs with memo "bishop elect gift" to the attention of Charlene postmarked no later than Friday, January 20.

## Annual Giving 2023

Our core values of sharing joy and hope, feeding people, and facilitating community through our God-given traits of adaptability, visibility, and vitality provide us depth and grace to continue on in a time of transition. The leadership team of StGs (Wardens, Vestry, and Staff) remain committed to using our gifts to engage more deeply in our Better Together partnership, serve and care for the marginalized, and continue to reach out to people in the community and online with the good news of Jesus Christ.

Thank you for your support of StGs in 2022! We encourage you to prayerfully consider what you can give to God's work at StGs in 2023. Your financial commitment to our annual operating budget supports our daily parish life and enables us to continue to be God's hands in the world. Giving is an act of spiritual discipline, guided by our love of God and gratitude for the abundance that God gives us. When you let us know an amount you intend to give, it is both an act of commitment to your discipline, and also a courtesy to our financial team so that we can, in good faith, continue to plan how to serve.

Please fill out your pledge card and return to the church by **Wednesday, January 4**. Alternatively, please fill out the pledge form online to let us know what financial commitment you can make to StGs in 2023. Without strong commitment from our StGs community, our budget will need to look very different in 2023. We appreciate your quick response as your pledge is instrumental to finalize the budget and plan.