



# ST. GREGORY'S EPISCOPAL CHURCH

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



**The First Sunday of Advent**

**December 3, 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 of Advent**

During Advent, our liturgical color at St. Gregory's is blue, and you will see this reflected in the vestments (special clothing worn by clergy), and on the altar and pulpit hangings. An Advent wreath decorates our worship space, a custom that can be traced back to German tradition. Over time, people have assigned meaning to each of the four candles, and many argue about what color they should be. Liturgical scholar Patrick Malloy reminds us, “The principle symbolism of the wreath is the dispelling of darkness as an additional candle is lighted each week, not the color of the candles.”

In this season, it is our hope that our worship will give us a new appreciation of Christ's presence in our lives, and new words to express our longing for and appreciation of God come among us.

Cover art: Ashley Soto

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

**The Rev. Max Smith,**  
**Deacon**  
max@stgregoryschurch.org

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

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

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

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

**Wardens:**  
Susan Hitch-Zint, Jim Millspaugh

**Vestry:**  
Sarah Kettlewell, Jon Dutcher,  
Sudi Johnson, Jill Polzin,  
Butler Sharpe, Val Seilheimer

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



## LITURGY OF THE WORD

*We begin our worship with the ringing of a bell. The people stand, as they are able.*

*Our entrance hymn for the season of Advent is a synthesis of the seven great "O Antiphons," which begin with O and give a name for Jesus derived from the Hebrew Scriptures: O Wisdom, O Sacred Lord, O Root of Jesse, O Key of David, O Rising Sun, O King of nations, O Emmanuel.*

### ENTRANCE HYMN

O come, O come, Em - man - u - el, and ran-som cap-tive Is - ra - el,  
 O come, thou Wis-dom from \_\_\_ on high, who or-derest all things might - i - ly;  
 O come, O come thou Lord \_\_\_ of might, who to thy tribes on Si - nai's height  
 that mourns in lone - ly ex - ile here, un - til the Son of God \_\_\_ ap-pear.  
 to us the path of know - ledge show, and teach us in her ways \_\_\_ to go.  
 in an-cient times didst give \_\_\_ the law, in cloud and ma - jes - ty \_\_\_ and awe.  
 Re-joice, re-joice! Em-man - u - el shall come to thee, O Is - ra - el.

*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 God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The trisagion is an ancient hymn from the 4th century, describing the "thrice holy" qualities of God.*

### TRISAGION

*Sung three times.*

Ho - ly God, Ho - ly and might - y, Ho - ly Im-mor-tal One, have mer - cy up - on us.

*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**

**ISAIAH 64:1-9**

O that you would tear open the heavens and come down,  
so that the mountains would quake at your presence –  
as when fire kindles brushwood and the fire causes water to boil –  
to make your name known to your adversaries,  
so that the nations might tremble at your presence!  
When you did awesome deeds that we did not expect,  
you came down, the mountains quaked at your presence.  
From ages past no one has heard, no ear has perceived,  
no eye has seen any God besides you, who works for those who wait for him.  
You meet those who gladly do right,  
those who remember you in your ways.  
But you were angry, and we sinned;  
because you hid yourself we transgressed.  
We have all become like one who is unclean,  
and all our righteous deeds are like a filthy cloth.  
We all fade like a leaf,  
and our iniquities, like the wind, take us away.  
There is no one who calls on your name, or attempts to take hold of you;  
for you have hidden your face from us,  
and have delivered us into the hand of our iniquity.  
Yet, O Lord, you are our Father;  
we are the clay, and you are our potter;  
we are all the work of your hand.  
Do not be exceedingly angry, O Lord,  
and do not remember iniquity forever.  
Now consider, we are all your people.

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

**PSALM 80**

**Chanted by the cantor.**

*Hear, O Shepherd of Israel, leading Joseph like a flock;  
shine forth, you that are enthroned upon the cherubim.  
Stir up your strength and come to help us.  
O God of hosts, how long will you be angered  
despite the prayers of your people?  
You have fed them with the bread of tears;  
you have given them bowls of tears to drink.  
You have made us the derision of our neighbors,  
and our enemies laugh us to scorn.  
Let your hand be upon the person of your right hand,  
the child you have made so strong for yourself.  
And so we will never turn away from you;  
give us life, that we may call upon your Name.  
Restore us, O God of hosts;  
show the light of your face, and we shall be saved.*

*The Psalm is a hymn or poem. The psalms cover the whole range of the relationship between God and God's people. The Book of Psalms, while a "book" of the Bible, consists of 150 hymns intended to be sung.*



*The second reading is usually from one of the New Testament Epistles (or letters), though occasionally from the Acts of the Apostles or the Book of Revelation. They teach us about the formation of the church and instruct us on how to live into our role as followers of Christ.*

**THE EPISTLE**

**1 CORINTHIANS 1:3-9**

Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind – just as the testimony of Christ has been strengthened among you – so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

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**

*To be sung repeatedly in a taize style.*

Keep your lamps trim'd and burn - ing, keep your lamps trim'd and burn - ing,  
 Keep your lamps trim'd and burn - ing, the time is draw - ing nigh.

*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**

**MARK 13:24-37**

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

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

Jesus said, "In those days, after that suffering,  
 the sun will be darkened,  
 and the moon will not give its light,  
 and the stars will be falling from heaven,  
 and the powers in the heavens will be shaken.

Then they will see 'the Son of Man coming in clouds' with great power and glory. Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

"From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly I tell you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.



"But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Beware, keep alert; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake – for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

*The people sit.*

**SERMON**

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

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

*The people stand, as they are able.*

**NICENE CREED**

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

**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, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made.**

**For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.**

**On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the Prophets.**

**We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the (+) dead, and the life of the world to come. Amen.**

**PRAYERS OF THE PEOPLE**

*Come, O Wisdom. Come, O Radiant Dawn, and brighten our hearts and minds to see the goodness of our neighbors and of the world around us. We offer prayers of gratitude.*

*We long to see the face of our Redeemer.*

**Amen. Come quickly, Lord Jesus.**

*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.*

Come, O Root of Jesse. Come, O King of the Nations, and let your peace reign over the whole earth, that the hungry and the suffering will be exalted. *We offer prayers of intercession.*

We long to see the face of our Redeemer.

**Amen. Come quickly, Lord Jesus.**

Come, O Adonai. Come, O Key of David, and open for us the path to everlasting life and close for ever the way of death. *We offer prayers for the dead.*

We long to see the face of our Redeemer.

**Amen. Come quickly, Lord Jesus.**

**The Presider offers the concluding collect.**

O Emmanuel, hasten the coming of your reign; and grant that we your servants, who now walk by the light of faith, may see the radiance of your coming and be welcomed into that heavenly country where you live and reign, now and forever. **Amen.**

**THE PEACE**

*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 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**

*"But who may abide the day of his coming?"  
from Handel's Messiah, sung by Keanon Kyles  
part two of our five Sunday Messiah solo series*

*But who may abide the day of His coming,  
and who shall stand when He appeareth?  
For He is like a refiner's fire.*

**THE HOLY COMMUNION**

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

**OFFERTORY HYMN**

All praise, e - ter - nal Son, to thee, whose ad-vent doth thy peo-ple free;  
whom with the Fa-ther we a-dore and Ho-ly Spi-rit ev-er-more.

*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 Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today. As Episcopalians, the Eucharist is the principal act of worship, in which we always have a full proclamation of the heart of the Gospel. Celebrating Eucharist is something we do together, so we all take part in the prayers.

**THE GREAT THANKSGIVING**

Celebrant All

The Lord be with you. And al - so with you.

Celebrant All

Lift up your hearts. We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

All

It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth; because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

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:

**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's children to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him 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 gather 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 Lord Jesus Christ 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 he 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, in joyful obedience to his command:

**We remember his death,  
We proclaim his resurrection,  
We await his 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 to your Son in his sacrifice, that we may be acceptable through him, being (+) sanctified by the Holy Spirit. In the fullness of time, bring all things into the reign of your Christ, and bring us into that heavenly country where, with Blessed Gregory all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.



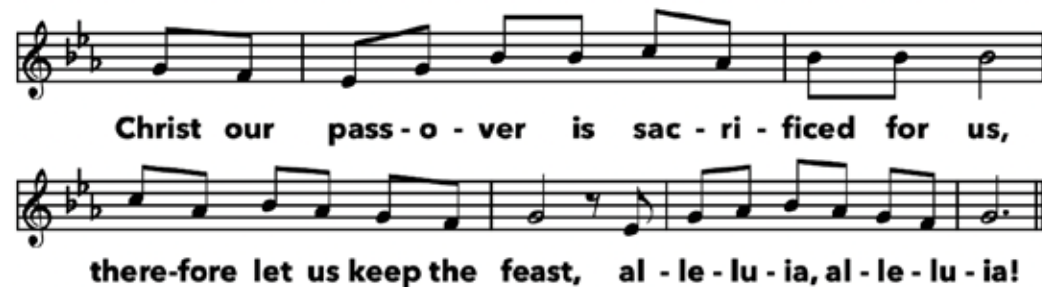
*The Great Amen is the only word in our Book of Common Prayer that is in all capital letters. It emphasizes that we all join together in asking Jesus to be present in the bread and wine, in boldly affirming our desire to receive God. It is appropriate to sing this with enthusiasm!*

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.*



*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.*



RECEIVING COMMUNION

**General:** Please join the line to receive Communion. When you get to the front, hold out your hands to receive bread. Then step to either side to receive wine or juice in an individual cup.

**Gluten-free option:** Please ask for a gluten-free wafer from the priest when you come forward.

**Non-alcoholic option:** Please ask for juice from the minister holding the tray of cups. You also have the option to take only the bread to receive Communion.

**Not receiving:** If you will not be receiving Communion, you are invited to come forward for a blessing. Please join the line and cross your arms over your chest when you get to the front.

COMMUNION HYMN

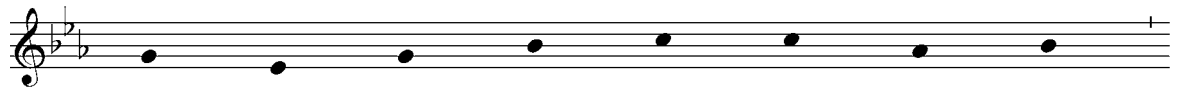
Sa - vior of the na - tions, come! Vir - gin's  
 Won - drous birth, O won - drous child of the  
 Thus on earth the Word\_\_ ap - pears, grac - ing

Son, make here your home. Mar - vel now, both  
 Vir - gin un - de - filed. Might - y God and  
 his cre - a - ted spheres. Hence to death and

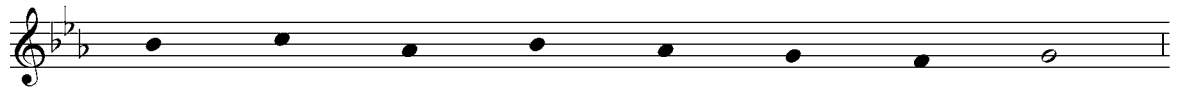
heav'n and\_\_ earth, that the Lord chose such\_\_ a birth.  
 Mar - y's\_\_ Son, ea - ger now his race\_\_ to run.  
 hell de - scends, then the heav'n - ly throne\_\_ a - scends.



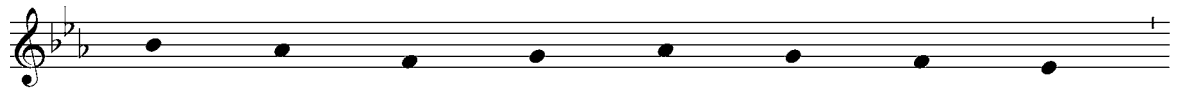
**COMMUNION HYMN**



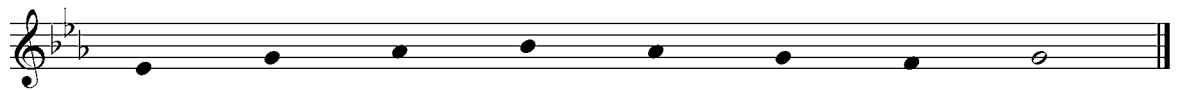
1 Cre - a - tor of the stars of night,  
 2 In sor - row that the an - cient curse  
 3 When this old world drew on toward night,  
 4 At your great Name, O Je - sus, now  
 5 Come in your ho - ly might, we pray,  
 \* 6 To God the Fa - ther, God the Son,



1 your peo - ple's ev - er - last - ing light,  
 2 should doom to death a u - ni - verse,  
 3 you came; but not in splen - dor bright,  
 4 all knees must bend, all hearts must bow:  
 5 re - deem us for e - ter - nal day;  
 6 and God the Spi - rit, Three in One,



1 O Christ, Re - deem - er of us all,  
 2 you came, O Sa - vior, to set free  
 3 not as a mon - arch, but the child  
 4 all things on earth with one ac - cord,  
 5 de - fend us while we dwell be - low  
 6 praise, hon - or, might, and glo - ry be



1 we pray you hear us when we call.  
 2 your own in glo - rious li - ber - ty.  
 3 of Ma - ry, blame - less mo - ther mild.  
 4 like those in heaven, shall call you Lord.  
 5 from all as - saults of our dread foe.  
 6 from age to age e - ter - nal - ly.

*The Prayer for Spiritual Communion articulates a hunger for unity with Jesus Christ when you cannot physically receive the Body and Blood of Christ. This prayer connects the one(s) praying with the reception of Holy Communion. Those worshipping online are invited to say this prayer as those onsite receive Communion.*

**PRAYER FOR SPIRITUAL COMMUNION** (for those worshipping remotely)

In union, gracious God, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, we offer to you praise and thanksgiving. We remember your death, O Christ; we proclaim your resurrection; we await your coming in glory. Since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, 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.**

*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.*

**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**

**LEAVETAKING LITURGY FOR CHARLENE VANDERHULST**

The Scriptures are filled with stories of people who have been called to new places: Abraham and Sarah, Mary and Joseph, Paul and Barnabas, Priscilla and Aquila. Filled with uncertainty about what lay ahead, these people of God could not have found their moves easy. Yet they were also filled with excitement, trusting that God was calling them and guiding them to a new place.

And now you, our beloved friend Charlene, are preparing to retire. As a part of this body of Christ over the past nine and a half years, you have given of yourself in ways that we have appreciated and will miss. Your widely varied skillset and your capable presence have been essential to keeping this parish running smoothly, but we'll also miss your gentle heart and the way you have always been quick with a word of love or advice or encouragement. Charlene, we give you and God thanks for your time among us, for your abundant gifts and for your many accomplishments. Where there has been hurt, let it be forgiven. Where there has been growth and joy, let us be thankful.

Let us pray together.

**Dear God, be with those who leave and with those who stay; and grant that all of us, by drawing ever nearer to you, may always be close to each other in the communion of your saints. All this we ask in the Name of our Savior, Jesus Christ. Amen.**

*The congregation will gather in the center of the room to lay hands on Charlene during the blessing.*



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

**BLESSING**

May the Sun of Righteousness shine upon you and scatter the shadows from before your path; and the blessing of Almighty God, Father, Son, and Holy Spirit, be upon you, and remain with you for ever. (+) Amen.

**EXIT HYMN**

1 Lo! he comes, with clouds de - scend - ing, once for  
 4 Yea, a - men! let all a - dore thee, high on  
 our sal - va - tion slain; thou - sand thou - sand  
 thine e - ter - nal throne; Sa - vior, take the  
 saints at - tend - ing swell the tri - umph of his  
 power and glo - ry; claim the king - dom for thine  
 train: Al - le - lu - ia! Al - le - lu - ia!  
 own: Al - le - lu - ia! Al - le - lu - ia!  
 Al - le - lu - ia! Christ the Lord re - turns to reign.  
 Al - le - lu - ia! Thou shalt reign, and thou a - lone.

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.**

**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).

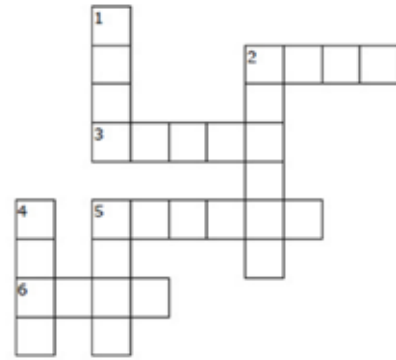
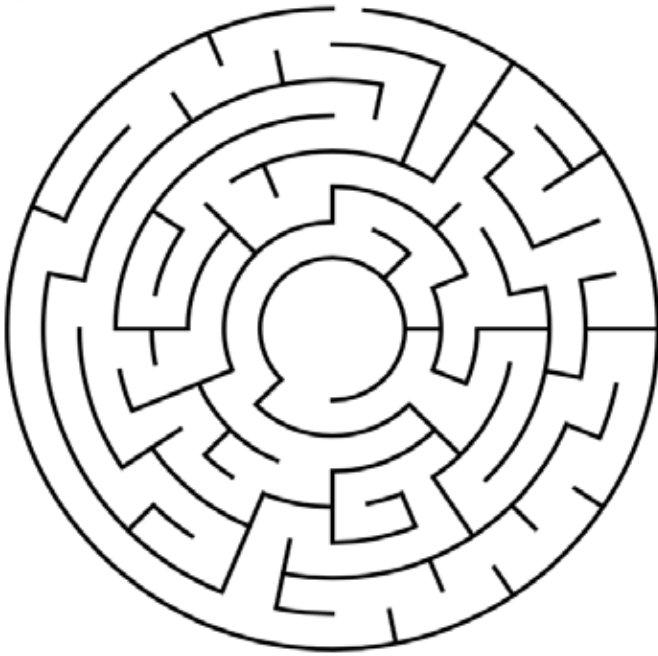
**Your name:** \_\_\_\_\_ **Favorite hymn title and #:** \_\_\_\_\_

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

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



ACROSS

- 2. The part of the body at the end of the arm
- 3. To be rescued
- 5. A craftsman who shapes things from clay
- 6. A very fine-grained soil that is soft when moist but hard when dried or fired

DOWN

- 1. Acts of disobeying God's law
- 2. Something that is difficult to see or find
- 4. The front of the face where the eyes, nose, and mouth are located
- 5. To make requests to God

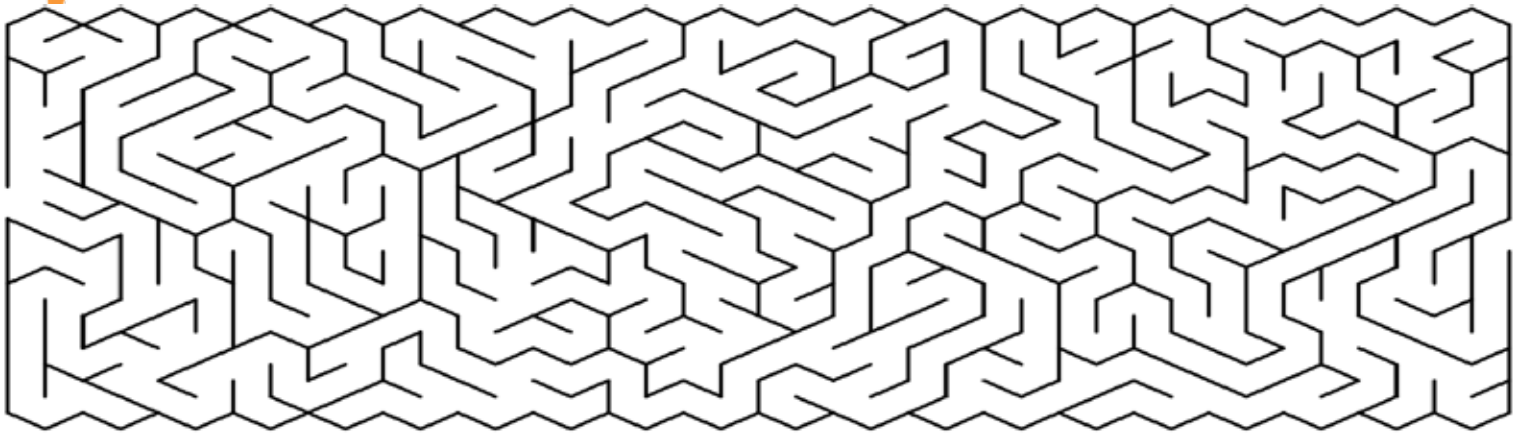
Y	B	J	M	O	S	P	V	W	U	Z	A	X	E	G	F	R	I	T	Q	K	D	N	H	L	C
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

- 1. 7-5-19-19-14-17 \_\_\_\_\_
- 2. 26-25-12-1 \_\_\_\_\_
- 3. 24-12-23-22 \_\_\_\_\_
- 4. 7-17-12-1 \_\_\_\_\_
- 5. 6-18-23-6 \_\_\_\_\_
- 6. 24-18-22-22-14-23 \_\_\_\_\_
- 7. 16-12-26-14 \_\_\_\_\_
- 8. 6-12-8-14-22 \_\_\_\_\_

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



CLAY	POTTER	NAME	CALLS	WORK
SIN	LORD	DOWN	FACE	SAVED
ANGRY	HIDDEN	HAND	COME	ISAIAH




## COMING UP...

### NICASA family gifts!



St. Gregory's will once again be providing Christmas gifts for low-income families who are clients of Nicasa. Nicasa is a nonprofit social service agency in North Chicago for vulnerable and at-risk children, individuals, and families that are in crisis due to abuse, homelessness, addiction, etc. They build brighter futures for their clients through comprehensive financial and behavioral support, including therapy, halfway house services, addiction and educational counseling, and more.

To sponsor a family (shopping from a list of requested items and wrapping gifts), please sign up using the QR code above or the link in the newsletter! If you would like to contribute to gifts for a family, but aren't able to shop, Janet Foltz will be happy to do the shopping and wrapping on your behalf. Once you've signed up, Janet will email information about your family to you. Deadline is December 16, and then we'll have a special liturgy over the gifts on December 17! Thank you for helping to spread joy to our neighbors this Christmas.  Janet Foltz: [jfoltz1004@hotmail.com](mailto:jfoltz1004@hotmail.com) or (847)548-2772



### 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.  Susie Dutcher: [sbritta1@yahoo.com](mailto:sbritta1@yahoo.com)

### Thanks to all who served at Community Meals - sign up for Dec 31!

Thank you to Linda Illes, (from St. Elisabeth) Dan Puchalla, Catherine, Anne, and Matthew Regalado, Cissy Singleton, Janet and Bill Foltz, and Matthew, Scott and Barb Schaper for preparing a hot meal for our neighbors in Waukegan this last Sunday. Thank you also to our wonderful bakers - Donna Hicks, Sally Holtz and Cissy Singleton.

Our next opportunity to serve is New Year's Eve! We need:

- Volunteers to prepare the hot meal and fill the bags with non-perishable food items
- Two more cookie-bakers - we provide 3 homemade cookies for all 128 people... which is a LOT of cookies! If you're already baking cookies for the holidays, consider making extra for those in need.

 Barb Schaper: [bschaper7@aol.com](mailto:bschaper7@aol.com) or (847)948-8989

### Christmas Eve special music & flowers donations

We have extra special worship on Christmas Eve, with many additional musicians (a big choir, brass quintet, and timpani/percussion!), and gorgeous, abundant flowers decorating our altar. If you'd like to make a donation toward one/both, please use the



QR code. You may specify that your donation is "in memory of" or "in thanksgiving for" someone, and those attributions will be listed in the Christmas Eve bulletin.





# Advent at St. Gregory's

## Advent 1



### Sunday, December 3 – Coffee Hour

Service at 9:30am onsite and online  
Goodbye to Charlene  
Create ornaments

### Wednesday, December 6 • 7pm

Take an hour for your spirit during Advent.  
Join Deacon Max on Zoom for an evening  
of calm, meditation, and reflection.



## Advent 2

### Sunday, December 10

Service at 9:30am onsite and online

### Wednesday, December 13 • 7pm

Take an hour for your spirit during Advent.  
Join Pastor Dan on Zoom for an evening  
of calm, meditation, and reflection.



## Advent 3

### Sunday, December 17

Service at 9:30am onsite and online

### Wednesday, December 20 • 7pm

Longest Night Service  
onsite and online



## Advent 4

### Sunday, December 24

Service at 9:30am online ONLY

# Christmas at St. Gregory's



### Christmas Eve, December 24 • 4pm

onsite and online

### Christmas Day • 10am

onsite and online