



# ST. GREGORY'S EPISCOPAL CHURCH

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

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**Pastoral Care Visitors:**  
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Sudi Johnson, Marjie Koons,  
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**Vocalists:**  
Viki Rill, Kathryn Duncan,  
Cameo Humes, Keanon Kyles

**The Fourth Sunday of Advent**  
**December 18, 2022 | 9:30am**

**RESTORE US**  
*O God of Hosts*



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 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.”

Because this is a season of preparation, we prepare our hearts, minds, and souls to meet Jesus face to face. We build space into our liturgy to examine the coming of Christ, and to make space in our lives for how Christ will change us. Therefore, we have several periods of silence during our worship, to slow down in this season the world insists on filling with stress and noise, and draw us back into the presence of God. You are invited to observe the sacred silence in any way that settles your soul in God's presence: praying, breathing, doodling, or just watching the candles flicker in anticipation.

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.



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

#### ENTRANCE HYMN

1 Come, thou long - ex - pect-ed Je - sus, born to set thy peo - ple free;  
 2 Is - rael's strength and con - so - la - tion, hope of all the earth thou art;  
 3 Born thy peo - ple to de - liv - er, born a child, and yet a king,  
 4 By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.  
 dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.  
 born to reign in us for ev - er, now thy gra - cious king - dom bring.  
 by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

*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. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.*

#### OPENING ACCLAMATION & COLLECT FOR PURITY

*The priest chants and the people sing the responses.*

*Blessed be God: Father, Son, and Holy Spirit, and blessed be God's kingdom,*

**now and for - ev - er, a - men.**

*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)*

**A - men, a - men.**



This Advent season, our Song of Praise is the Magnificat, Mary's song of God's promise.

**SONG OF PRAISE**

*The cantor chants and the people respond with the sung antiphon.*

**Antiphon**

My soul pro-claims the great - ness of the Lord, my spi - rit re - joic - es in  
 God my Sa-vior; for he has looked with fa - vor on his low - ly ser-vant.

*From this day all generations will call me blessed:  
 the Almighty has done great things for me, and holy is his Name.  
 He has mercy on those who fear him in every generation.  
 He has shown the strength of his arm, he has scattered the proud in their conceit.  
 He has cast down the mighty from their thrones, and has lifted up the lowly. **Antiphon**  
 He has filled the hungry with good things, and the rich he has sent away empty.  
 He has come to the help of his servant Israel, for he has remembered his promise of mercy,  
 The promise he made to our fathers, to Abraham and his children forever.  
 Glory to the Father, and to the Son, and to the Holy Spirit:  
 As it was in the beginning, is now, and will be forever. Amen. **Antiphon***

*We are invited to pray, and then the collect collects our prayers together in a single concluding prayer tailored toward the church season. In this season of Advent, we are called to prepare our hearts to be places where the Christ child could be born anew and find a welcome home.*

**THE COLLECT OF THE DAY**

The Lord be with you.  
**And also with you.**  
 Let us pray.

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, **(v)** at his coming, may find in us a mansion prepared for himself; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The people sit.*

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

**FIRST READING**

**ISAIAH 35:1-10**

Again the Lord spoke to Ahaz, saying, Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the Lord to the test. Then Isaiah said: "Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted."

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 80**

**Chanted by the cantor.**

- 1 Hear, O Shepherd of Israel,  
leading Joseph like a flock;  
shine forth, you enthroned on the cherubim.
- 2 Stir up your strength and come to help us.
- 3 O restore us, O God of hosts;  
show the light of your countenance,  
and we shall be saved, O God of hosts,
- 4 how long will you be angered?
- 5 You fed your people with the bread of tears;  
you have given them bowls of tears to drink.
- 6 You have made us the derision of our neighbors,  
and our enemies laugh us to scorn.
- 16 Let your hand be upon the person of your right hand,  
the child you have made strong for yourself.
- 17 And so will we never turn away from you;  
that we may call upon your Name.

*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**

**ROMANS 1:1-7**

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ,

To all God's beloved in Rome, who are called to be saints:

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

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**

Cantor Come, light of my heart. All I will lift my soul to you, O  
 God; nev - er let me come to shame. I place all my trust in you, O  
 God; make your ways and truth known to me. A - men, a - men.

**THE GOSPEL**

**MATTHEW 1:18-25**

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

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins." All this took place to fulfill what had been spoken by the Lord through the prophet:

"Look, the virgin shall conceive and bear a son,  
 and they shall name him Emmanuel,"

which means, "God is with us." When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

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

*The people sit.*

**SERMON**

The Rev. Anne B. Jolly, Rector

**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.*

*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 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.*

**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 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**

Let us pray with joy and hope, for Christ's coming draws near, saying:  
**Come, Emmanuel, God-with-us.**  
For the church, the people of God, for all who proclaim the coming of the Promised One, we pray:  
**Come, Emmanuel, God-with-us.**  
For world leaders and elected officials, for attentiveness to the voice of the Most High, we pray:  
**Come, Emmanuel, God-with-us.**  
For the unsure and fearful, for confidence in God's faithfulness and care, we pray:  
**Come, Emmanuel, God-with-us.**  
For those awaiting the birth of children, for pregnant women, for safety and health, we pray:  
**Come, Emmanuel, God-with-us.**  
For those made weary by illness, for healing and hope (prayers for the sick, sad, lonely, or afraid), we pray:  
**Come, Emmanuel, God-with-us.**  
For this community, for readiness at the coming of Christ (prayers of joy and gratitude), we pray:  
**Come, Emmanuel, God-with-us.**  
For the faithful dead, for those forgotten, for those taken by violence (prayers for the dead and dying), we pray:  
**Come, Emmanuel, God-with-us.**  
Do not delay, O Emmanuel, but come, make your home among us, that we may rejoice in your presence and praise the Most High, who lives and reigns now and forever. **(v) Amen.**



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**



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.



**OFFERTORY ANTHEM**

He shall feed his flock like a shepherd,  
And he shall gather the lambs with his arm;  
And carry them in his bosom,  
And gently lead those that are with young.  
Come unto him, all ye that labor;  
Come unto him, ye that are heavy laden,  
And he will give you rest.  
Take his yoke upon you, and learn of him,  
For he is meek and lowly of heart,  
And ye shall find rest unto your souls.

"He Shall Feed His Flock"  
from Handel's Messiah

**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 GREAT THANKSGIVING**

Priest: The Lord be with you. All: **And also with you.** P: Lift up your hearts. All: **We lift them to**  
**the Lord.** P: Let us give thanks to the Lord our God. All: **It is right to give God thanks and praise.**

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.

It is a right and good and joyful thing, always and everywhere to give thanks to you, Father Almighty, 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:



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.



**A - - - men.**

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.*



**Christ our pass - ov - er is sac - ri - ficed for us,**



**there-fore let us keep the feast. Al - le - lu - ia, al - le - lu - ia.**

*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



1 O come, O come, Em - man - u - el, and ran - som  
 2 O come, thou Wis - dom from on high, who or - derest  
 3 O come, O come, thou Lord of might, who to thy  
 4 O come, thou Branch of Jes - se's tree, free them from  
 5 O come, thou Key of Da - vid, come, and o - pen  
 6 O come, thou Day - spring from on high, and cheer us  
 7 O come, De - sire of na - tions, bind in one the  
 8 O come, O come, Em - man - u - el, and ran - som



1 cap - tive Is - ra - el, that mourns in lone - ly ex - ile  
 2 all things might - i - ly; to us the path of know - ledge  
 3 tribes on Si - nai's height in an - cient times didst give the  
 4 Sa - tan's ty - ran - ny that trust thy might - y power to  
 5 wide our heaven - ly home; make safe the way that leads on  
 6 by thy draw - ing nigh; dis - perse the gloom - y clouds of  
 7 hearts of all man - kind; bid thou our sad di - vi - sions  
 8 cap - tive Is - ra - el, that mourns in lone - ly ex - ile



1 here un - til the Son of God ap - pear.  
 2 show, and teach us in her ways to go.  
 3 law, in cloud, and ma - jes - ty, and awe.  
 4 save, and give them vic - tory o'er the grave. Re - joice! Re - joice!  
 5 high, and close the path to mis - er - y.  
 6 night, and death's dark shad - ow put to flight.  
 7 cease, and be thy - self our King of Peace.  
 8 here un - til the Son of God ap - pear.



Em - man - u - el shall come to thee, O Is - ra - el!

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.

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.



**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.**

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, by whose providence our Savior Christ came among us in great humility, sanctify you with the light of God's blessing and set you free from all sin.

**Amen.**

May Jesus, whose second Coming in power and great glory we await, make you steadfast in faith, joyful in hope, and constant in love.

**Amen.**

May you, who rejoice in the first Advent of our Redeemer, at Christ's second Advent be rewarded with unending life.

**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.**

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



**EXIT HYMN**

1 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 dismisses the people, and the people respond,**

**Thanks be to God!**



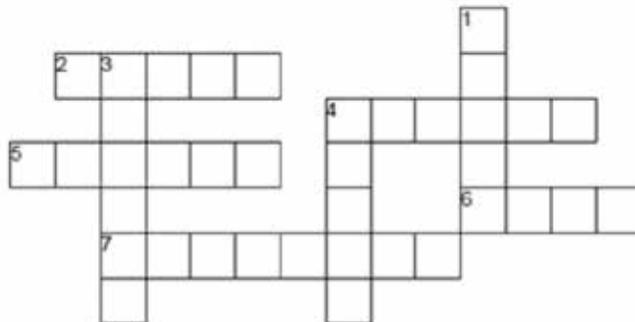
E H U S B A N D R P N G Q E X  
 S C O Z B D T X P A M C K R M  
 P L Q I N I H C H R I S T Y F  
 S M H C H I L D D X P F Z S I  
 J E S U S V I R G I N B H O S  
 J D I Z X W W Y O G B Q M N E  
 A B P H Q J P L A E I I G P W  
 P Z A U M O U A F I R K U F I  
 I I P L D S K N R Z T R M W U  
 Z X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

ANGEL NAME MARY	IMMANUEL SON JESUS	AFRAID CHRIST JOSEPH	DREAM CHILD VIRGIN	MARRY BIRTH HUSBAND
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M	U	H	R	D	K	E	O	F	P	Q	Z	C	G	W	L	J	N	X	S	Y	B	V	A	I	T
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

- 17-7-20-2-20 \_\_\_\_\_
- 20-8-18 \_\_\_\_\_
- 22-25-4-26-3 \_\_\_\_\_
- 1-24-4-21 \_\_\_\_\_
- 23-25-4-14-25-18 \_\_\_\_\_
- 3-2-20-22-24-18-5 \_\_\_\_\_
- 1-7-20-20-25-24-3 \_\_\_\_\_
- 24-18-14-7-16 \_\_\_\_\_

JESUS VIRGIN	SON HUSBAND	BIRTH MESSIAH	MARY ANGEL
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ACROSS

- To become husband and wife
- The earthly father of Jesus
- A pure, unmarried girl or woman
- The mother of Jesus
- A name that means "God is with us"

DOWN

- Images and emotions that occur while you are sleeping
- To be filled with fear
- The Son of God



## ANNOUNCEMENTS

**Christmas flowers and music!** If you are interested in donating to the altar music/flower fund for Christmas, please fill out an envelope supplied at the church or if you prefer, contact Charlene at [parish@stgregoryschurch.org](mailto:parish@stgregoryschurch.org). If you would like to make your donation "in memory of" or "in thanksgiving for" someone and would like it listed in the Christmas Eve bulletin, the deadline is TOMORROW!

**Nicasa Christmas families:** StGs once is providing Christmas gifts for many families in need. The gift pick up is scheduled for Tuesday morning, so the gifts will need to be in the Parker Room by TOMORROW EVENING. If you have any questions, please email Janet ([jfoltz1004@hotmail.com](mailto:jfoltz1004@hotmail.com)). Thank you for helping our neighbors have a joyous Christmas!

**Better Together formation continues:** Father Adam Spencer from St. Elisabeth's continues to lead a four week series - " Spirituality in Advent " - on Wednesday evenings on Zoom this Advent season for our partner parishes. Our final meeting is this Wednesday on Zoom at 7pm.

**Online Epiphany Pageant:** It's coming sooner than you think! Plan to watch the world premiere of the Epiphany Pageant on Zoom on Friday, January 6 at 7pm. It'll feature kids and youth from all the Better Together partner congregations!



## Christmas worship with StGs



### **Christmas Eve at 4pm**

Intergenerational festive Eucharist with brass quintet, timpani, choir, and flowers. This service will be onsite and online via Zoom and Facebook Live.

### **Christmas Day at 9:30am**

Christmas is on a Sunday this year! Come as you are for this celebration of Christ's birth with Eucharist – onsite and online via Zoom and Facebook Live.