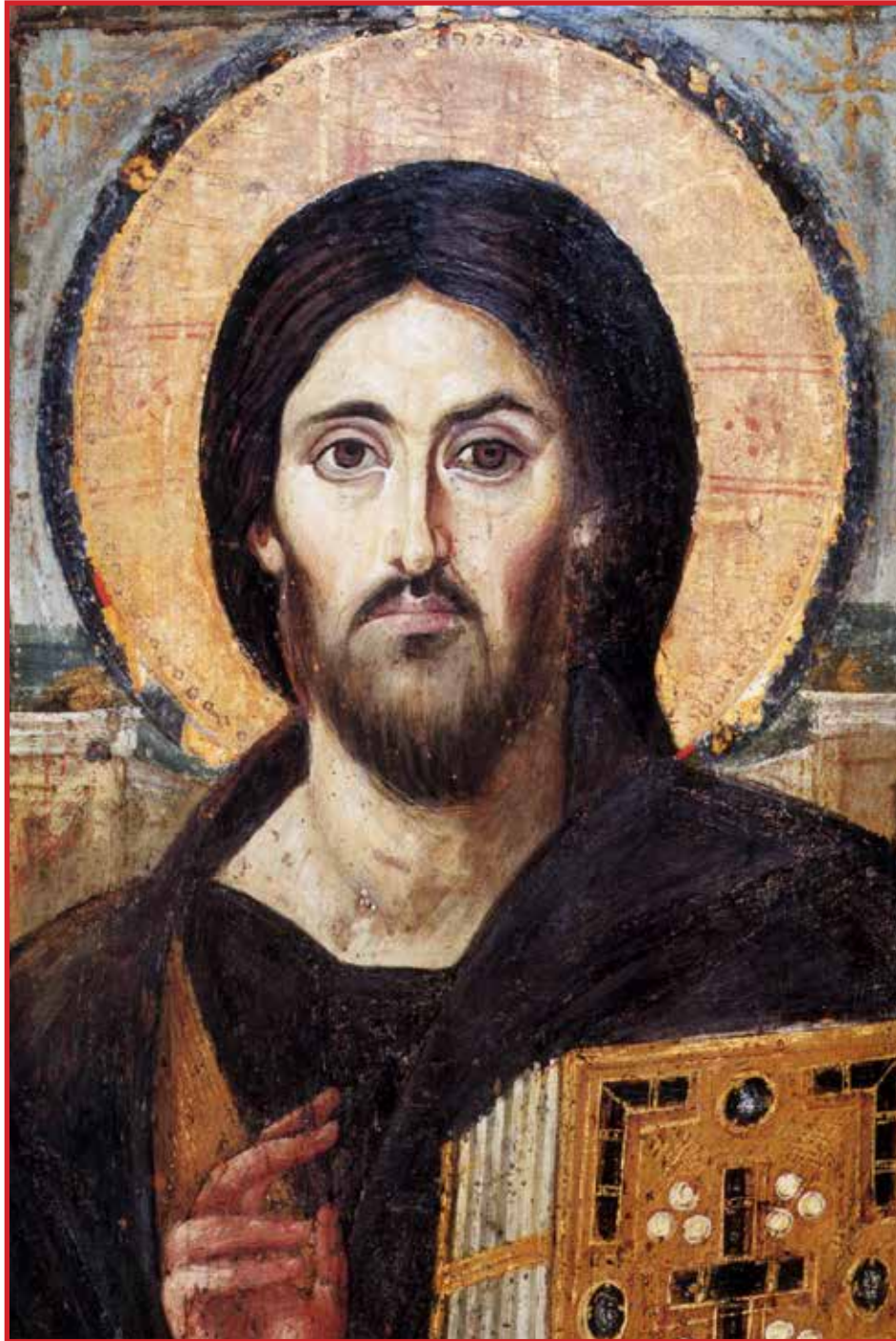




# ST. GREGORY'S EPISCOPAL CHURCH

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



**Reign of Christ**

**November 26, 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 After Pentecost (Ordinary Time)**

The Season after Pentecost is often called Ordinary Time, and this season connects the Paschal cycle (the death, resurrection, and ascension of Jesus) from the gift of the Holy Spirit to the celebration of the Second Coming when Christ comes in glory. As theologian Leo Mitchell says, it is "in these Sundays after Pentecost that we actually live – that is, in the period between the first and final coming (Advent); but in the liturgy, all of time, past, present, and future, is laid before us to be celebrated in the mystery of the liturgical year.

Though this is the season in which we live, and it spans the majority of our liturgical year, there is no such thing as an ordinary day when we are celebrating the sacraments of the risen Lord. The name "ordinary" comes from the tradition of numbering the assigned readings for these Sundays after Pentecost (thus: ordinal becomes ordinary). This season's assigned liturgical color is green, and the liturgy is celebrated without extreme penitence or glory as in other special seasons. At St. Gregory's, we change our liturgical practices periodically through this long season to explore the variety of ways in which we can experience the Holy Spirit in worship.

Cover art: the Christ Pantocrator of St. Catherine's Monastery at Sinai, unknown artist

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## LITURGY OF THE WORD

*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 Crown him with man - y crowns, the Lamb up - on his throne; Hark!  
5 Crown him the Lord of heaven, en - throned in worlds a - bove; Crown

1 how the heaven - ly an - them drowns all mu - sic but its own; a -  
5 him the King, to whom is given the won - drous name of Love. Crown

1 wake, my soul, and sing of him who died for thee, and  
5 him with man - y crowns, as thrones be - fore him fall, crown

1 hail him as thy match - less King through all e - ter - ni - ty.  
5 him, ye kings, with man - y crowns, for he is King of all.

### THE COLLECT FOR PURITY

Blessed be the one, holy, and living God.  
**Glory to God for ever and 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. **Amen.**

*We begin our worship by acknowledging our participation together in the Body of Christ. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.*



*The canticles (based on the Latin canticulum, or "little song") are non-metrical praise songs that are intended to be either sung or spoken. This season's canticle comes from Isaiah 60, a continuation of God's covenant with us from the previous chapter.*

**THE THIRD SONG OF ISAIAH**

**Arise, shine, for your light has come,  
and the glory of God has dawned upon you.  
For behold, shadows cover the land; deep gloom enshrouds the peoples.  
But over you the Lord will rise, and God's glory will appear upon you.  
Nations will stream to your light,  
and rulers to the brightness of your dawning.  
Your gates will always be open; by day or night they will never be shut.  
They will call you, The City of God, the Zion of the Holy One of Israel.  
Violence will no more be heard in your land,  
ruin or destruction within your borders.  
You will call your walls, Salvation, and all your portals, Praise.  
The sun will no more be your light by day;  
by night you will not need the brightness of the moon.  
The Lord will be your everlasting light, and your God will be your glory.**

*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 and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; 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**

**EZEKIEL 34:11-16, 20-24**

Thus says the Lord God: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

Therefore, thus says the Lord God to them: I myself will judge between the fat sheep and the lean sheep. Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep.





I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken.

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 95**

- 1 Come, let us sing to God;  
let us shout for joy to the Rock of our salvation.
- 2 Let us come before God's presence with thanksgiving and raise a loud shout to them with psalms.**
- 3 For the Lord is a great God,  
and a great Ruler above all gods.
- 4 In God's hand are the caverns of the earth, and the heights of the hills are theirs also.**
- 5 The sea is God's, for they made it,  
and their hands have molded the dry land.
- 6 Come, let us bow down, and bend the knee, and kneel before God our Maker.**
- 7 For Yahweh is our God,  
and we are the people of God's pasture and the sheep of God's hand.

*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**

**EPHESIANS 1:15-23**

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

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 (vs.1 before gospel, vs.2 after)**

Je - sus calls us o'er the tu - mult of our life's wild, rest - less sea,  
 Je - sus calls us! By thy mer - cies, Sa - vior may we hear thy call,  
 Day by day his clear voice sound-eth, say - ing "Christ-ian, fol - low me."  
 Give our hearts to thine o - be - dience, serve and love thee best of all.

**THE GOSPEL**

**MATTHEW 25:31-46**

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

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

Jesus said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left.

Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'

Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?'

And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.'

Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?'

Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

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

*The people sit.*

**SERMON**

*The people stand, as they are able.*

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

*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. Also note that when it is not capitalized, the word "catholic" is defined as universal or inclusive.*

**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, 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**

God of the harvest, give us thankful hearts. As winds grow cold and days grow short, keep us warm by the glow of your enduring blessings...  
For the sake of your grace, O Lord,  
**Hear our prayers, O God.**

God of the hungry and the homeless, give us generous hearts. As the needs of our neighbors are sharpened by bitter weather, make us your hands to help those who suffer in body, mind, or spirit...  
For the sake of your grace, O Lord,  
**Hear our prayers, O God.**

God of eternal light, give us hopeful hearts. As the coming holidays call to mind our beloved dead, comfort us with their memory and with the assurance that we will all be raised together on the last day...  
For the sake of your grace, O Lord,  
**Hear our prayers, O God.**

***The Presider offers the concluding collect.***

Hasten, O Creator, the coming of your reign; and grant that we your servants, who now live by faith, may with joy behold your Son at his coming in glorious majesty, who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **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.*

**God of all mercy, we confess that we have sinned against you, opposing your will in our lives.**

**We have denied your goodness in each other, in ourselves, and in the world you have created.**

**We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf.**

**Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

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

*The people stand as they are able.*

**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**

*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.*

*"He Shall Feed His Flock"  
from Handel's Messiah, sung by Viki Rill  
part one of our five Sunday Messiah solo series*

*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.*







*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 HOLY COMMUNION

*The people stand, as they are able.*

### OFFERTORY HYMN

We walk by faith, and not by sight; and may our faith a-bound,  
to call on you when you are near, and seek where you are found.

### 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 God thanks and praise.**

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

### SANCTUS

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

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

*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.*



On the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me." As supper was ending, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your children, that with Gregory all your saints, past, present, and yet to come, we may praise your Name for ever.

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. **AMEN.**

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 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 say this with enthusiasm!*

*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.*

**BREAKING OF THE BREAD**

*The Presider breaks the consecrated Bread.*

When we eat this Bread and drink this Cup,  
we pro-claim your re-sur-rec-tion un - til you come a - gain.

**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



1 At the Name of Je - sus ev - ery knee shall bow,  
 2 Hum - bled for a sea - son, to re - ceive a Name  
 3 bore it up tri - um - phant, with its hu - man light,  
 4 Name him, Chris - tians, name him, with love strong as death,  
 \*5 In your hearts en - throne him; there let him sub - due  
 \*6 Chris - tians, this Lord Je - sus shall re - turn a - gain,



1 ev - ery tongue con - fess him King of glo - ry now;  
 2 from the lips of sin - ners, un - to whom he came,  
 3 through all ranks of crea - tures, to the cen - tral height,  
 4 name with awe and won - der and with bat - ed breath;  
 5 all that is not ho - ly, all that is not true;  
 6 with his Fa - ther's glo - ry o'er the earth to reign;



1 'tis the Fa - ther's plea - sure we should call him Lord  
 2 faith - ful - ly he bore it spot - less to the last,  
 3 to the throne of God - head, to the Fa - ther's breast;  
 4 he is God the Sa - vior, he is Christ the Lord,  
 5 crown him as your Cap - tain in temp - ta - tion's hour;  
 6 for all wreaths of em - pire meet up - on his brow,



1 who from the be - gin - ning was the might - y Word.  
 2 brought it back vic - to - rious, when from death he passed;  
 3 filled it with the glo - ry of that per - fect rest.  
 4 ev - er to be wor - shipped, trust - ed, and a - dored.  
 5 let his will en - fold you in its light and power.  
 6 and our hearts con - fess him King of glo - ry now.

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.**

*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. **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**

*The people stand as they are able.*

**BLESSING**

Life is short,

and we do not have much time

to gladden the hearts of those who make the journey with us.

So... be swift to love,

and make haste to be kind.

And the blessing of God,

who made us,

who loves us,

and who travels with us,

be with you now and forever. **(+) 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**

6 Let ev - ery kin - dred, ev - ery tribe, on this ter - res - trial

1 All hail the power of Je - sus' Name! Let an - gels pros - trate

6 Let ev - ery kin - dred, ev - ery tribe, on this ter - res - trial

ball, to him a - scribe, and

1 fall; bring forth the roy - al di - a - dem, and

6 ball, to him all ma - jes - ty a - scribe, and

crown him Lord of all! to him a -

1 crown him Lord of all! bring forth the roy - al

6 crown him Lord of all! to him all ma - jes -

scribe, and crown him Lord of all!

1 di - a - dem, and crown him Lord of all!

6 ty a - scribe, and crown him Lord of all!

*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.**





## COMING UP...

### Cocoa with Dan

Get to know Pastor Dan better and let him get to know you better, all while enjoying some hot cocoa and some seasonal peace. Sign up for one of the meetings happening in December using the QR code at right, or at the church on the big poster board!



### 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)

### Christianity 101 Session #3 - this Saturday, December 2

Has been a while since you were in Sunday School? Want to explore foundational topics of religion from an adult perspective? Join Christianity 101, a collaboration with our Better Together partner congregations. We meet once a month, at the same time as Confirmation. Our third meeting this we'll meet at Trinity (425 Laurel Ave in Highland Park) to discussing the Eucharist. ? Pastor Dan: [dan@stgregorychurch.org](mailto:dan@stgregorychurch.org)



### Liturgical ministers: DEADLINE TOMORROW!

If you're an existing liturgical minister, please remember to email Kathryn by the end of the day TOMORROW with your expected availability from December 3 through March 31! Please also include your availability for a 4pm Christmas Eve service, a 10am Christmas Day service, and a 7pm Maundy Thursday service (March 28).

## THANK YOU...



### ... to Charlene Vanderhulst, and congratulations on her retirement!

By now you are aware that our parish administrator, Charlene Vanderhulst, will be retiring at the end of November. While we'll miss her, we're thrilled that she will get to enjoy some well-deserved R&R! She'll attend coffee hour NEXT SUNDAY to say her good-byes, so please plan to be there. If you'd like to donate to a purse in gratitude for her years of service, please do so using the QR code at right, and note that it's for Charlene. You can also drop a check in the offering plate on Sunday, with "Charlene gift" in the memo.



### ... to all who will serve at Community Meals this afternoon!

A note from Barb: I am so appreciative of all the volunteers we have for preparing and handing out meals in Waukegan at our November Community Meals. This is the first time I can report that we have plenty of volunteers! Please reach out if you'd like to sign up now for serving on Dec 31 or Jan 28! ? Barb Schaper: [bschaper7@aol.com](mailto:bschaper7@aol.com) or (847)948-8989

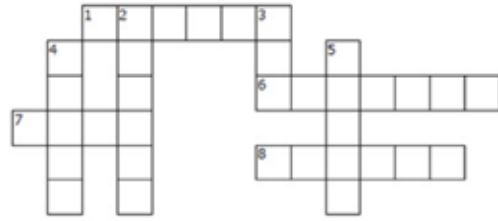
### ... to all who pledged! And if you haven't, it's not too late!

Thank you to everyone who made a pledge of financial support for 2024. If you haven't pledged yet, we still need you! Pledges of all sizes are deeply appreciated. Paper pledge cards are available in church or you can still pledge online via the QR code at left.





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



ACROSS

- 1. A special chair used by a king or queen
6. The need or desire to drink something, especially water
7. A man who rules a country
8. A place where people are kept as a punishment

DOWN

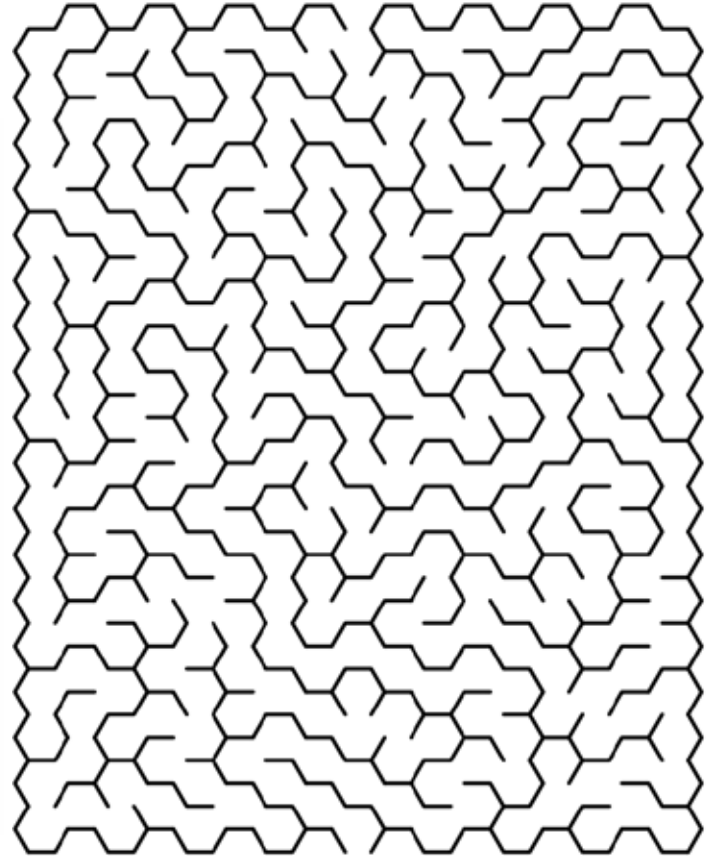
- 2. To feel a desire or need for food
3. To put food into the mouth, chew it, and swallow it
4. To take in and swallow liquid through the mouth
5. To go to spend time with someone

Table with 4 columns: EAT VISIT, THIRSTY KING, HUNGRY THRONE, PRISON DRINK

Table with 5 columns: CLOTHED LEAST GLORY BROTHERS, SHEPHERD BLESSED LIFE FATHER, HUNGRY THRONE ANGELS ETERNAL, KING SICK DRINK PRISON, STRANGER EAT THIRSTY COME

Alphabet grid from U to Z in 26 columns and 2 rows

- 1. 7-14-24-3-10
2. 10-15-6-17-3-10-5
3. 10-15-17-19-9-14
4. 21-7-19-10-15-14-3
5. 8-6-9-4
6. 18-6-3-6-10
7. 15-1-9-4-17-5
8. 3-6-21-8
9. 14-24-10
10. 23-17-6-9-8
11. 3-10-17-24-9-4-14-17
12. 2-17-6-3-19-9
13. 10-17-1-10-15
14. 6-9-18-6-10-14
15. 25-17-19-10-15-14-17-3



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.

Your name: Favorite hymn title and #:

Why is this your favorite?
[Blank lines for writing]





# 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