



ST. GREGORY'S EPISCOPAL CHURCH

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

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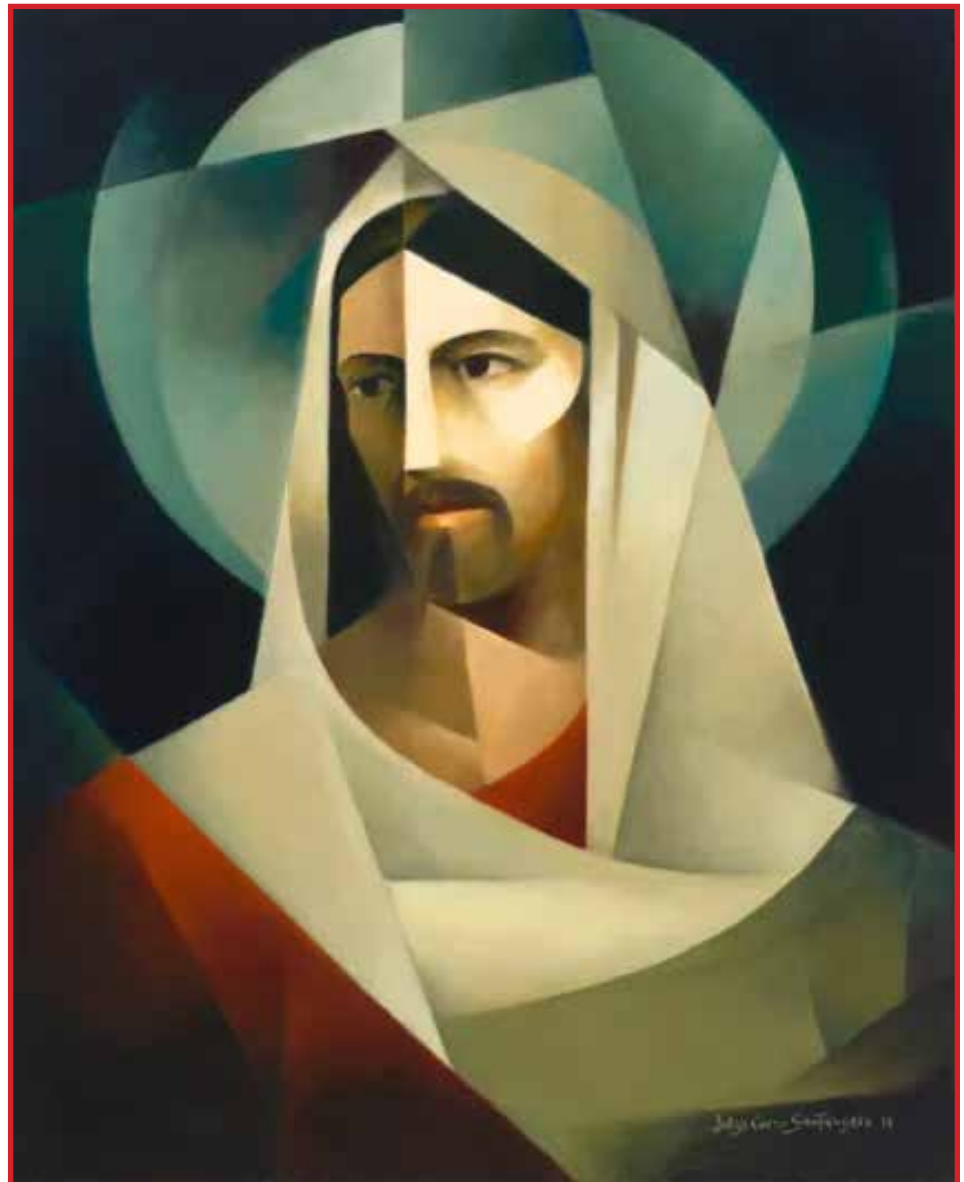
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Reign of Christ

November 20, 2022 | 9:30am



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

www.StGsChurch.org



@StGregorysEpiscopalChurchDeerfield



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 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 halfway through this long season to explore the variety of ways in which we can experience the Holy Spirit in worship.



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 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.

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.

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. **(v) Amen.**



CANTICLE OF GOD'S LOVE

**Beloved, let us love one another, for love is of God.
Whoever does not love does not know God, for God is Love.
In this the love of God was revealed among us,
that God sent God's only Son into the world,
so that we might live through Jesus Christ. (v)
In this is love, not that we loved God but that God loved us
and sent the Son that sins might be forgiven.
Beloved, since God loved us so much, we ought also to love one another.
For if we love one another, God abides in us, and God's love will be perfected in us.**

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: **(v)** 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

JEREMIAH 23:1-6

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.

The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The Lord is our righteousness."

The Word of the Lord.
Thanks be to God.

CANTICLE 16

Chanted by the cantor; all join on the antiphon.

Antiphon

In the ten - der com - pas - sion of our God

the dawn from on high shall break up - on us.



1. Bless - ed be the Lord, the God of Is - ra - el; he has come
to his peo - ple and set them free. 2. He has raised up for us
a mighty sa - vior, born of the house of his ser - vant Da - vid.
3. Through his holy prophets he promised of old, that he would save us
from our en - e - mies, from the hands of all who hate us.
4. He prom - ised to show mercy to our fa - thers and to remember his
ho - ly cov - e - nant. 5. This was the oath he swore to our father
A - bra - ham, to set us free from the hands of our en - e - mies,
6. Free to worship him with - out fear, holy and righteous in his sight all the
days of our life. 7. You, my child, shall be called the prophet of the Most High,
for you will go before the Lord to pre - pare his way, 8. To give
his people knowledge of sal - va - tion by the for - give - ness of their sins.
9. In the tender compassion of our God the dawn from on high shall
break up - on us, 10. To shine on those who dwell in darkness and the
shadow of death, and to guide our feet in - to the way of peace. [Ant.]



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

COLOSSIANS 1:11-20

May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers-- all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

The Word of the Lord.

Thanks be to God.

The people stand, as they are able. Children are invited to join the procession in the aisle for the reading of the Gospel.

SEQUENCE HYMN (verse 1)

Praise God in whose word we find food for bod - y,
 Praise God who through Christ makes known all are loved and
 soul, and mind. Hal - le - lu - jah! Hal - le - lu - jah!
 called God's own. Hal - le - lu - jah! Hal - le - lu - jah!
 Hal - le - lu - jah! God's good - ness is e - ter - nal.
 Hal - le - lu - jah! God's good - ness is e - ter - nal.

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

LUKE 23:33-43

The Holy Gospel of our Lord Jesus Christ, (v) according to Luke.

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

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. The people stood by, watching Jesus on the cross; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."



One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

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

SEQUENCE HYMN (verse 2)

The people sit.

SERMON

Max Smith, Deacon

A period of quiet (begun and ended with the ringing of a bell) is observed to slow ourselves and rest in God's presence.

The people stand, as they are able.

NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ, (v) the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. who with the Father and the Son is worshiped and glorified, who has spoken through the Prophets.
We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, (+) and the life of the world to come. Amen.

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

In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual.



The Prayers of the People are always responsive, because everyone gives voice to the supplications. We include prayers for others throughout the world, in our diocese, and those connected to our congregation. This is the part of the liturgy where it is most evident that we would be noticeably less without the contributions of each person present. We voice prayers from our parish prayer list, as well as requests from the onsite and online worshippers.

PRAYERS OF THE PEOPLE

We pray for the coming of God's kingdom.

You sent your Son to bring good news to the poor, sight to the blind, freedom to captives and salvation to your people: anoint us with your Spirit; rouse us to work in his name. God, by your Spirit,
bring in your kingdom.

Send us to bring help to the poor and freedom to the oppressed (prayers for the sick, sad, lonely, or afraid). God, by your Spirit,
bring in your kingdom.

Send us to tell the world the good news of your healing love (prayers of gratitude). God, by your Spirit,
bring in your kingdom.

Send us to those who mourn, to bring joy and gladness instead of grief (prayers for the dead). God, by your Spirit,
bring in your kingdom.

Send us to proclaim that the time is here for you to save your people. God, by your Spirit,
bring in your kingdom.

God who is head of the Church,
**hear our prayer, and make us one in mind and heart to serve you in Christ our Lord.
Amen.**

The Priest will offer a concluding collect.

CONFESSION & ABSOLUTION

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.

Let us confess our sins against God and our neighbor.

Silence will be kept.

**God of all time and all seasons:
we come before you now,
all too aware of our smallness and our brokenness.
All too aware that our insecurities, our selfish thoughts,
and our secret desires are an open book to you.**

God of mercy, forgive us.

**When our words and actions have injured others,
God of mercy, forgive us.**

**When our silence and inaction have injured others,
God of mercy, forgive us.**

**For the harm we have done to the earth,
God of mercy, forgive us.**

**When we have failed to do justice, love mercy, and walk humbly with you,
God of mercy, forgive us and renew us.**

**Help us, in each moment and in every circumstance,
to live lives of generosity and peace. 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

To crown all things there must be love, to bind all together and complete the whole. Let the peace of Christ rule in our hearts.

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

"Praise to the Lord the Almighty"
arr. Mack Wilberg

*Praise to the Lord, the Almighty, the King of creation!
O my soul, praise him, for he is thy health and salvation!
Join the great throng, psalter, organ, and song, sounding in glad adoration.
Praise to the Lord, over all things he gloriously reigneth;
Borne as on eagle wings, safely his saints he sustaineth.
Hast thou not seen how all thou needest hath been granted in what he ordaineth?
Praise to the Lord, who doth prosper thy way and defend thee.
Surely his goodness and mercy shall ever attend thee.
Ponder anew what the Almighty can do, who with his love doth befriend thee.
Praise to the Lord! O let all that is in me adore him!
All that hath breath, join with Abraham's seed to adore him!
Let the Amen sum all our praises again, now as we worship before him.*

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



THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Give praise and thanks to God, whom earth and heav'n a - dore,
for thus it was, and ev-er shall be, for now and ev - er - more.

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

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

It is 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 (v) 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, God of pow - er and might,
 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! Ho -
 san - na! Ho - san - na! 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. (v)
Born into the human family, and dwelling among us, Christ revealed your glory.

Giving himself freely to death on the cross, Jesus triumphed over evil, opening the way of freedom and 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 friends, and said: "Take, eat: this is my Body which is given for you. Do this for the remembrance of me."

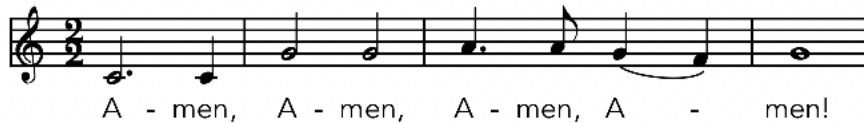
As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: this is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.
Christ is risen.
Christ will come again.**

Remembering Christ's death, resurrection, and ascension, we now present to you from your creation these gifts of bread and wine. Sanctify them by your Holy Spirit to 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 the blessed Virgin Mary, St. Gregory, and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, (**v**) in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.



A - men, A - men, A - men, 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 FRACTION

The Presider breaks the consecrated Bread.



CANTOR Al - le - lu - ia, Al - le - lu - ia! **ALL** 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 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!

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.



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 I come with joy to meet my Lord, for -
 2 I come with Chris - tians far and near to
 3 As Christ breaks bread and bids us share, each
 4 And thus with joy we meet our Lord. His
 5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der
 2 find, as all are fed, the new com - mu - ni -
 3 proud di - vi - sion ends. That love that made us
 4 pres - ence, al - ways near, is in such friend - ship
 5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.
 2 ty of love in Christ's com - mun - ion bread.
 3 makes us one, and stran - gers now are friends.
 4 bet - ter known: we see, and praise him here.
 5 in the world, we'll live and speak his praise.



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

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

In union, gracious God, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, we offer to you praise and thanksgiving. We remember your death, O Christ; we proclaim your resurrection; we await your coming in glory. Since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, **(v)** and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. **Amen.**

The people stand, as they are able.

SENDING OF EUCHARISTIC VISITORS *(when appropriate)*

We send you out to share Communion this week.
May you carry the prayers of all of us as you take this sacrament of Christ's presence. May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ. **(v) Amen.**

Let us pray.

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. (v) Amen.

The people sit.

ANNOUNCEMENTS

The people stand, as they are able.

BLESSING

Do not pray for easy lives! Pray for the living of life. Pray to be stronger people. Do not pray for tasks equal to your powers; pray for powers equal to your task. Then the doing of your work shall be no miracle, but you shall be the miracle. And then, in turn, every day you shall wonder at yourself, At the richness which has come in you, by the grace of God. And the blessing of God Almighty: Father, Son, and Holy Spirit **(+)** be with you now and always. **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.

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 hall, 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.

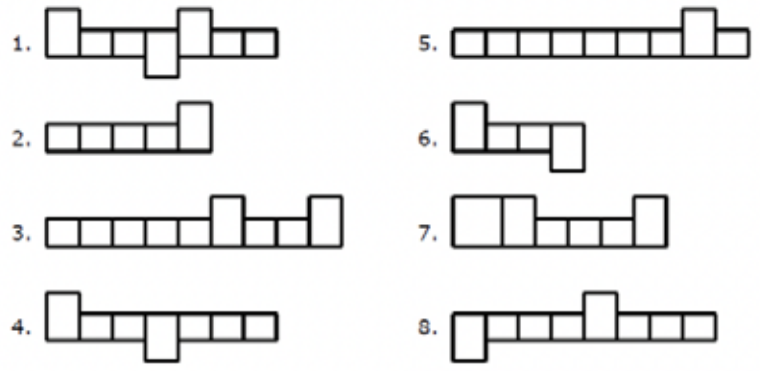
And so we are sent out into the world to proclaim the Good News and be Christ's hands and feet on earth.

The Deacon dismisses the people, and the people respond,

Thanks be to God!

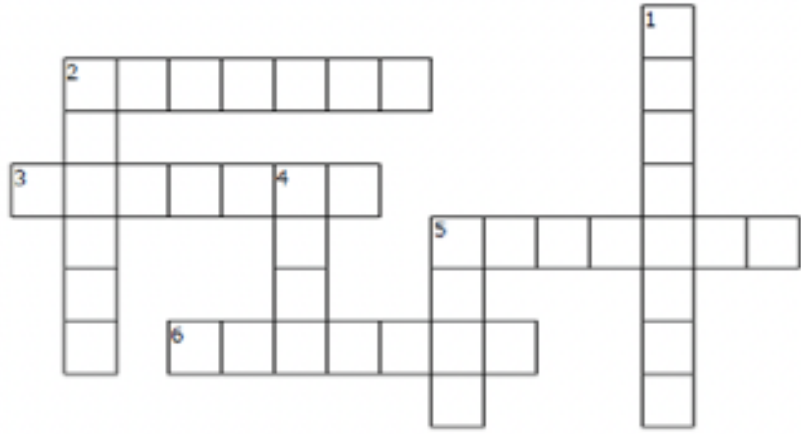


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 S O L D I E R S D K I U E Q P



crucified kingdom	paradise forgive	king criminals	Christ saved
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PUNISHED	LEFT	CRUCIFIED	DIVIDED	CLOTHES
MOCKED	PARADISE	KING	FATHER	CHOSEN
TRUTH	SKULL	SAVE	CRIMINALS	CHRIST
FEAR	SOLDIERS	RIGHT	FORGIVE	MEMEMBER



ACROSS

- 2. Things such as dresses and trousers that you wear
- 3. To kill someone by tying or nailing them to a cross
- 5. A person who is in an army and wears a uniform
- 6. To stop blaming, or not punish someone for something they have done

DOWN

- 1. Someone who commits a crime
- 2. The Messiah, as foretold by the prophets of the Old Testament
- 4. The emotion you feel when you are frightened or worried
- 5. To keep someone from being killed or injured; to rescue

FORGIVE	SAVE	FEAR	CRIMINAL
SOLDIER	CLOTHES	CRUCIFY	CHRIST



ANNOUNCEMENTS

Thanksgiving morning service - 10am, online only! Baste your turkey and mash your potatoes while you enjoy a lovely online service to celebrate Thanksgiving with StGs. Link in the newsletter!

Better Together formation continues! Looking for a deeper encounter with God this Advent season? A chance to intentionally put the holy back into what might be a hectic holiday season? A month-long retreat in the midst of everyday life? Father Adam Spencer from St. Elisabeth's will lead a four week series - "Spirituality in Advent" - on Wednesday evenings on Zoom this Advent season for our partner parishes. Inspired by the Spiritual Exercises of Saint Ignatius of Loyola, we will journey deeper into our faith and our relationship with God through Scripture, imagination, prayer, and conversation together. There is no book to purchase or read although further reading on Saint Ignatius, the Exercises, and Ignatian Spirituality can be made available upon request. One-on-one conversation and spiritual direction with Adam will be available between sessions, as well, if desired. We will meet Wednesdays on Zoom at 7pm on November 30th and December 7th, 14th and 21st. This course will replace the Poetry of Advent course previously advertised and will use the same Zoom link.

Community Meals - join us THIS AFTERNOON! We will have the opportunity to serve a hot meal to our neighbors in Waukegan from noon-3pm. Please consider this ministry as you reflect on your many blessings this year. For more info, contact Barb at 847-948-8989.

Winter liturgical ministry opportunities - If you are interested in becoming a liturgical minister at StGs, please contact Kathryn no later than TOMORROW (November 21) for more information! We need helpers of all ages to make our Sunday services run smoothly - from our St. Isidore's Guild that runs our technology, to the acolytes who get to carry fire (woo!), to the crucifer who carries the cross, and the readers who speak the word of God. All are welcome! Reach out to Kathryn via email (kathryn@stgregoryschurch.org) or text (801.380.8245) to serve anytime between November 27 and February 19.

Nicasa Christmas Gifts - Last year, StGs packed boxes of Christmas gifts for 44 families (162 individuals!). If you feel called to this ministry this year, please reach out immediately (if not sooner) to Anne. We need someone to coordinate sign-ups and wrapping of the gifts.



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.