



ST. GREGORY'S

EPISCOPAL CHURCH

Radiates God's Grace, Equipping All People to Change the World.

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The Second Sunday of Advent

December 5, 2021

9:30am



[Link to the Advent Bulletin online.](#)



<https://www.facebook.com/stgregorysepiscopalchurchdeerfield>



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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 greeters 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. 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.” Bowing one's head at the name of Jesus reminds us that Jesus is the King of Kings, and he rules 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. These points in the liturgy are marked with this symbol (+). 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. This is indicated by the symbol. (+++) 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.

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, and this is a custom that can be traced back to German tradition. Over time, people have assigned meaning to each of the 4 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. These silences are noted in the bulletin by a , and they will be begun and ended in most cases by the ringing of a bell. 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, we will enter our space in more darkness than usual, so we can ponder the healing and generative nature of darkness. We invite music to enfold our worship in new ways to invite us to be alert and anticipate Christ's coming: we will sing the Psalms, the music will entwine with our readings and prayers, and enfold our Eucharistic prayers. We are using Eucharistic Prayer B from the Book of Common Prayer, which has a more incarnational theme to the liturgy. We join many voices together in proclaiming the Sanctus (Holy, Holy, Holy) to remind us of the fullness of the body of Christ. 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

INTROIT

O come, Emmanuel

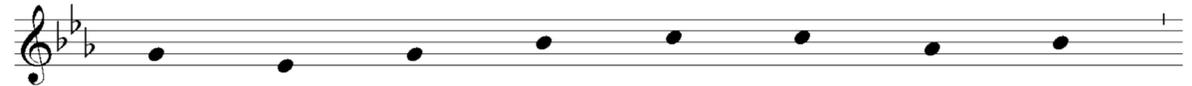


We begin our worship by observing a period of quiet to slow ourselves and rest in God's presence.

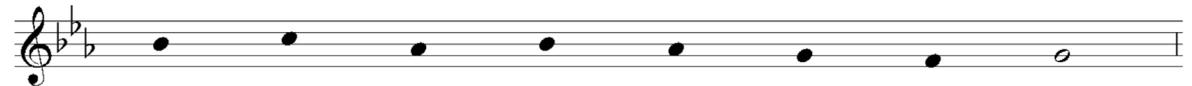
The people stand, as they are able.

ENTRANCE HYMN

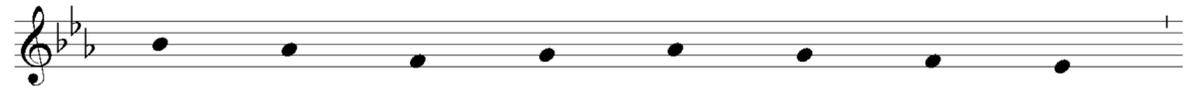
Creator of the start of night



1 Cre - a - tor of the stars of night,
2 In sor - row that the an - cient curse
4 At your great Name, O Je - sus, now



1 your peo - ple's ev - er - last - ing light,
2 should doom to death a u - ni - verse,
4 all knees must bend, all hearts must bow:



1 O Christ, Re - deem - er of us all,
2 you came, O Sa - vior, to set free
4 all things on earth with one ac - cord,



1 we pray you hear us when we call.
2 your own in glo - rious li - ber - ty.
4 like those in heaven, shall call you Lord.

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, and many people choose to cross themselves at the mention of the Trinity. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.

OPENING ACCLAMATION *p. 355, Book of Common Prayer*

Celebrant Blessed be God: Father, Son, and Holy Spirit. (+)

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

Celebrant 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.**



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

SONG OF PRAISE

My soul proclaims the greatness of the Lord, and my spirit rejoices in my God,
for he has looked down with favor on me.

From this day all generations will call me blessed.

The almighty has done great things for me. He has shown the strength of his arm.

He has cast down the mighty from their thrones and has lifted up the lowly.

He has filled the hungry with good things, and the rich he has sent away empty.

He has come to the help of Israel, for the promise he made to Abraham.

Re - joi - ce, re - joi - ce! Em - man - u - el
shall come to thee, O Is - ra - el.

We are invited to pray, and then the collect collects our prayers together in a single concluding prayer. The opening collect is tailored toward the church season. The season of Advent is a four-week season of expectation and waiting for the coming of Christ at Christmas and again to bring God's Kingdom to fruition. In this season, 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

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

Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people sit.

FIRST READING

Malachi 3:1-4

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight-- indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

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

We follow a three-year cycle of readings called a Lectionary. These are the 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.



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

The Second 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.

CANTICLE 16

The Song of Zechariah

First cantor, then all:

Blest be the God of Is - ra - el, for he has come to set them free.

Cantor: He has raised up for us a mighty Savior born of the house of his servant David. Through his holy prophets promised of old, That he we would save us from the hands of all who hate us.

People: **Blest be the God of Israel, for he has come to set them free.**

Cantor: He promised to show mercy to our fathers and to remember his holy covenant, This was the oath he swore to our father Abraham. To set us free from our enemies, free to worship him without fear, Holy and righteous in his sight, all the days of our lives.

People: **Blest be the God of Israel, for he has come to set them free.**

Cantor: You shall be called the prophet of the Most High, for you will go before the Lord To prepare his way and give his knowledge of salvation by the forgiveness of their sin.

People: **Blest be the God of Israel, for he has come to set them free.**

Cantor: In the tender compassion of our God, the dawn from on high shall break upon us. To shine on those who dwell in darkness, and in the shadow of death, And to guide our feet into the way of peace.

People: **Blest be the God of Israel, for he has come to set them free.**

THE EPISTLE

Philippians 1:3-11

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God's grace with me, both in my imprisonment and in the defense and confirmation of the gospel. For God is my witness, how I long for all of you with the compassion of Christ Jesus. And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

The Word of the Lord.

People **Thanks be to God.**

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 towards it.

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

Children are invited to join the Gospel procession in the aisle for the reading of the Gospel.

THE GOSPEL

Luke 3:1-6

Gospeler The Holy Gospel of our Lord Jesus Christ according to Luke. **(+++)**
People **Glory to you, Lord Christ.**

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Iturea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah,

“The voice of one crying out in the wilderness:
‘Prepare the way of the Lord, make his paths straight.

Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.’”

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

The people sit, and the children return to their seats.

THE SERMON

The Rev. Anne B. Jolly

 *A period of quiet is observed to slow ourselves and rest in God's presence.*

The people stand, as they are able.



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.

THE 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: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. 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. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, (+) and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE

Deacon or other leader

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined.
You who dwell in darkness and light, in silence and sound, dwell in the hearts of your people. In hope, peace, and joy may we await with anticipation the coming of Christ the Morning Star.

Silence



Cantor: Christ, be our light: **All:** Shine in our hearts.

You who framed the brightness of the first light in creation, dispel the arrogance, animosity, and anger that shatter the unity of your holy Church. Fill your faithful people with the radiant light of truth.

Silence

Cantor Christ, be our light
People **Shine in our hearts.**



You who delivered your people from the misery of bondage in slavery to the land of promise, set us free from enslavement to division, disunity, and distrust in our public life and labor. Illumine those in authority with the light of vision.

Silence

Cantor Christ, be our light

People **Shine in our hearts.**

You who patterned the stars and called the sun into being, who appointed the moon and chartered the cosmos, pattern the hearts of people everywhere to see in each other the beauty of the universe and the splendor of creation, that divisions of race, class, gender, and ethnicity may be recreated into one common humanity.

Silence

Cantor Christ, be our light

People **Shine in our hearts.**

You who delight in the complexity and splendor of creation, help us to delight in the diversity of this earth, our island home. Inspire your people to care for all you have made, and to delight in all of creation. We give thanks for.....

Silence

Cantor Christ, be our light

People **Shine in our hearts.**

You who shower comfort and hope to the lowest, the lost, and the least, shower the light of compassion on the sick, the sorrowful, and the suffering, especially...

Silence

Cantor Christ, be our light

People **Shine in our hearts.**

You who welcome into the brilliant light of eternity those who have died, welcome those whose lives have been cut short by violence, warfare, and strife, (especially...), and those we love who have died, especially...

Silence

Cantor Christ, be our light

People **Shine in our hearts.**

Presider

May Christ, the Morning Star who knows no setting, find us ever burning with the light of love, the spirit of truth, and the wellspring of hope. **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.

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 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.

CONFESSION OF SIN

Deacon Let us confess our sins against God and our neighbor.

Silence is kept.

The people kneel, as they are able.

People **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

Celebrant Almighty God have mercy on you, forgive you all your sins through our savior 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

Celebrant The peace of Christ be always with you.

People **And also with you.**

The congregation greets one another in the Peace of Christ. We encourage you to exchange the Peace with words and gestures, rather than touch, to protect the most vulnerable among us.

The people sit.

PRAYERS FOR BIRTHDAY, ANNIVERSARY, AND TRAVEL

OFFERTORY

Magdalena Sustere, cello



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 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.

THE HOLY COMMUNION

The people stand, as they are able.

THE GREAT THANKSGIVING

(Eucharistic Prayer B, Page 367, Book of Common Prayer)

Celebrant The Lord be with you.
People **And also with you.**

Celebrant Lift up your hearts.
People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.
People **It is right to give our thanks and praise.**

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth... Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever say this hymn to proclaim the glory of your Name:

SANCTUS

Leader Holy, Holy, Holy Lord God of power and might,

People **heaven and earth are full of your glory.**

Leader Hosanna in the highest.

Children Blessed is the one who comes in the name of the Lord.

People **Hosanna in the highest.**

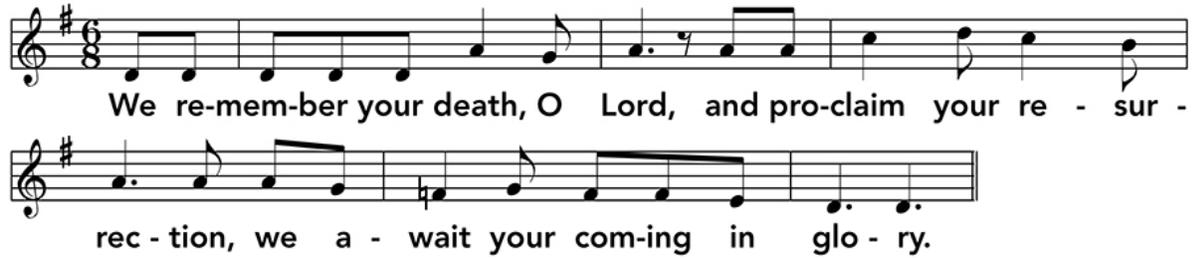
Celebrant We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate 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 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,



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.

Celebrant 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, 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.

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

And now, as our Savior Christ has taught us, we are bold to say,

People

**All Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread.



A period of silence is observed to slow ourselves and rest in God's presence.



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.

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

All at home 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.

COMMUNION ANTHEM

"Of the Father's Love Begotten"
arr. Molly Ijames

Of the Father's love begotten, ere the worlds began to be,
He is Alpha and Omega, he the Source, the ending he,
Of the things that are, that have been, and that future years shall see,
Evermore and evermore.

O that birth forever blessed, when the virgin, full of grace,
By the Holy Ghost conceived and bore the Savior of our race;
And the Babe, the world's Redeemer first revealed his sacred face,
Evermore and evermore.

O ye heights of heaven, adore him; angel hosts, his praises sing,
Powers, dominions, bow before him, and extol our God and King.
Let no tongue on earth be silent, every voice in concert ring,
Evermore and evermore.

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.



COMMUNION HYMNS

Wait for the Lord, his day is near.

Wait for the Lord: be strong, take heart!

To be sung as a round, with each new part starting at the circled numbers.

Pre - pare the way of the Lord, pre - pare the way of the Lord, and
all peo-ple will see the sal - va - tion of our God. Pre -

The people stand, as they are able.

SENDING OF EUCHARISTIC VISITORS (when appropriate)

Celebrant We send you out to share Communion this week.

People **May you carry the prayers of all of us as you take this sacrament of Christ's presence.**

Celebrant May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ.

People **Amen.**

POST COMMUNION PRAYER

Celebrant Let us pray.

People **Eternal God, you have graciously accepted us as living members of our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood.**

Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Savior. 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.

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.

ANNOUNCEMENTS

BLESSING

Celebrant 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.**

HYMN

Hark, a thrilling voice is sounding

1 Hark! a thrill-ing voice is sound-ing; "Christ is nigh," it seems to say;
 2 Wak-ened by the sol - emn warn - ing, from earth's bond-age let us rise;
 5 Hon - or, glo - ry, might, and bless - ing to the Fa - ther and the Son,

1 "Cast a - way the works of dark-ness, O ye child-ren of the day."
 2 Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.
 5 with the ev - er - last-ing Spi - rit while un - end - ing a - ges run.

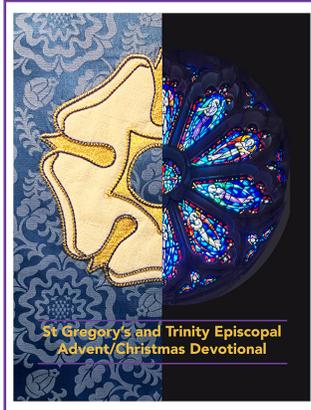
The Deacon dismisses the people, and the people respond,

People **Thanks be to God.**

BRING CHRISTMAS JOY TO A LOCAL FAMILY

Once again this year, we will partner with NICASA to provide client families with Christmas gifts. Please use the following link to sponsor a family: [Yes, Sign Me Up](#). All wrapped and boxed gifts must be dropped off at StGs (Parker Room) by end of day on Tuesday, December 14.

Sarah Synder is in Founders Hall after the service to sign people up!



This booklet is an invitation to the communities of Trinity and StGs to join in daily prayer during the seasons of Advent and Christmas, concluding on the Epiphany. If you haven't received your copy, please let Charlene know (parish@stgregoryschurch.org). Each day an email will be sent that has a brief excerpt from scripture, a reflection by someone in the community, a selection of art, and an offering of music – it is designed to be done in 5-7 minutes. There is always the option to read more scripture and spend more time in prayer!

Sunday worship in Advent at StGs

9:30am onsite AND online (Zoom, Facebook live, and YouTube) – worship with Eucharist, music, singing, and participation by people of all ages.

Advent Morning Prayer with prayers for healing – Wednesdays at 8am on Zoom

Led by StGs

Advent Morning Prayer – Thursdays at 10am on Zoom

Led by Trinity

Advent Compline – Wednesdays at 7pm on Zoom

Trinity and StGs join with St. Lawrence and St. Simon's for a Zoom service of Compline led by parishioners every Wednesday in Advent.

Advent Quiet Day – Saturday, December 11, 9am-noon at StGs

Take some time to slow down, pray and find peace in this season.

We will begin the day with a meditation followed by a time of prayer, where a gentle yoga session will be available to those who want to participate. Throughout the morning, there will be other meditations followed by times for prayer with options for tactile and contemplative prayer. An "Advent spiral" will be available all day for quiet meditation.

A Service of Hope and Healing – Sunday, December 12, 4:30pm at St. Lawrence, Libertyville

Advent is a time of longing for Christ's presence in us and, through us, in the world. Join us for a service of hope and healing, where we will give voice to that longing in community, together with St. Lawrence in Libertyville (125 West Church Street).

Christmas Eve Services

4:00pm at StGs – Intergenerational festive Eucharist with special music, choir, and flowers. This service will be onsite AND online via Zoom, Facebook Live, and YouTube.

7:30pm at Trinity – Sung Eucharist

Christmas Day – 10:00am at StGs

Come as you are for this celebration of Christ's birth with Eucharist – onsite AND online via Zoom, Facebook Live, and YouTube.



Company Is Coming

A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him. Luke 3:4b (NIV)

Based on Luke 3:1-6



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

JOHN	PHILIP	CROOKED	PILATE	PREPARE
BAPTISM	ROUGH	JUDEA	REPENTANCE	GALILEE
SMOOTH	FORGIVENESS	JORDAN	SINS	HEROD
STRAIGHT	CALLING	CAESAR	DESERT	VOICE