



ST. GREGORY'S EPISCOPAL CHURCH

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



The Second Sunday of Advent
December 10, 2023 | 9:30am
www.StGsChurch.org

**Welcome to St. Gregory's**

If this is your first Sunday here, we invite you to take a Welcome Card from the pew holder, and if you are willing, fill it out and put it in the offering plate or give it to a greeter so that we might thank you for worshipping with us. All are truly welcome to participate in worship, and we believe our community is made stronger by your unique presence as we join in prayer and communion.

Our Worship

In the Episcopal Church, we often say that praying shapes believing, so how we worship in word and action shapes how we believe and respond to God. We are physical creatures made in God's image, and the physical nature of our worship helps us to connect more fully to God. Therefore, at St. Gregory's, we change our liturgy during each liturgical season to help us more fully embrace the theology and tone of the season.

Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. **All are invited to speak the bolded text aloud.** Some people choose to manifest prayers in physical ways to center their hearts and minds on God's presence in their lives and in the worship – we call these actions "manual acts," which are listed as follows throughout the bulletin:

(+) There are several points during the liturgy, where many people cross themselves by touching their head, chest, and each shoulder (left then right) to remind themselves that God is in their head, heart, and in all of their actions in the world.

(+++) At the declaration of the Gospel, many people make the sign of the cross with their thumb on their forehead, lips, and heart as the Gospel is announced. This action is a prayer asking God's word to be in our minds, our words, and in our hearts.

Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters most to God.

A Note about the Season of Advent

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

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

Cover art: "Sunrise" by Kristine Cloribel

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

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

Anita Tasher,
Accounting Minister
anita@stgregoryschurch.org

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

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

Casey Kremer,
Communications Director
sexton@stgregoryschurch.org

Wardens:
Susan Hitch-Zint, Jim Millspaugh

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

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



LITURGY OF THE WORD

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

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

ENTRANCE HYMN

O come, O come, Em-man - u - el, and ran-som cap-tive Is - ra - el,
 O come, thou Branch of Jes - se's tree, free them from Sa - tan's ty - ran-ny
 O come, thou Key of Da - vid, come, and o - pen wide our heaven - ly home;
 that mourns in lone - ly ex - ile here, un - til the Son of God ap-pear.
 that trust thy might - y pow'r to save, and give them vic-tory o'er the grave.
 make safe the way that leads on high, and close the path to mis - er - y.
 Re - joice, re-joyce! Em-man - u - el shall come to thee, O Is - ra - el.

During the season after Pentecost, the collects cover the wide variety of human longing and responsibilities of the church and humanity.

THE COLLECT OF THE DAY

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

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

TRISAGION

Sung three times.

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

The people sit.



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

FIRST READING

ISAIAH 40:1-11

Comfort, O comfort my people,
says your God.
Speak tenderly to Jerusalem,
and cry to her
that she has served her term,
that her penalty is paid,
that she has received from the Lord's hand
double for all her sins.

A voice cries out:
"In the wilderness prepare the way of the Lord,
make straight in the desert a highway for our God.
Every valley shall be lifted up,
and every mountain and hill be made low;
the uneven ground shall become level,
and the rough places a plain.
Then the glory of the Lord shall be revealed,
and all people shall see it together,
for the mouth of the Lord has spoken."

A voice says, "Cry out!"
And I said, "What shall I cry?"
All people are grass,
their constancy is like the flower of the field.
The grass withers, the flower fades,
when the breath of the Lord blows upon it;
surely the people are grass.
The grass withers, the flower fades;
but the word of our God will stand for ever.
Get you up to a high mountain,
O Zion, herald of good tidings;
lift up your voice with strength,
O Jerusalem, herald of good tidings,
lift it up, do not fear;
say to the cities of Judah,
"Here is your God!"
See, the Lord God comes with might,
and his arm rules for him;
his reward is with him,
and his recompense before him.
He will feed his flock like a shepherd;
he will gather the lambs in his arms,
and carry them in his bosom,
and gently lead the mother sheep.

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 85

Chanted by the cantor.

*You have been gracious to your land, O God,
you have restored the good fortune of Jacob.
You have forgiven the iniquity of your people
and blotted out all their sins.
I will listen to what God is saying,
speaking peace to the faithful and those who turn their hearts to God.
For truly, God's salvation is near to those who fear God,
that God's glory may dwell in our land.
Mercy and truth have met together;
righteousness and peace have kissed each other.
Truth shall spring up from the earth,
and righteousness shall look down from heaven.
God will indeed grant prosperity,
and our land will yield its increase.
Righteousness shall go before God,
and peace shall be a pathway for their feet.*

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

2 PETER 3:8-15

Do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day. The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed.

Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set ablaze and dissolved, and the elements will melt with fire? But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home.

Therefore, beloved, while you are waiting for these things, strive to be found by him at peace, without spot or blemish; and regard the patience of our Lord as salvation.

The Word of the Lord.
Thanks be to God.

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



SEQUENCE HYMN

To be sung repeatedly in a taize style.

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

During the Holy Eucharist, there is always a reading from a Gospel. We stand to indicate the importance we place on Jesus' words and actions. The deacon or priest proclaims the Gospel in the midst of the people to represent the Good News that Jesus has come among us, and we all turn toward it.

THE GOSPEL

MARK 1:1-8

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

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

The beginning of the good news of Jesus Christ, the Son of God.

As it is written in the prophet Isaiah,

"See, I am sending my messenger ahead of you,
 who will prepare your way;
 the voice of one crying out in the wilderness:
 'Prepare the way of the Lord,
 make his paths straight,'"

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit.

SERMON

The Rev. Max Smith, Deacon

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, 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.

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.

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 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.

**Through him all things were made.
For us and for our salvation he came down from heaven:
was incarnate of the Holy Spirit and the Virgin Mary and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**
**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the Prophets.**
**We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the (+) dead,
and the life of the world to come. Amen.**

PRAYERS OF THE PEOPLE

Come, O Wisdom. Come, O Radiant Dawn, and brighten our hearts and minds to see the goodness of our neighbors and of the world around us. *We offer prayers of gratitude.*
We long to see the face of our Redeemer.
Amen. Come quickly, Lord Jesus.

Come, O Root of Jesse. Come, O King of the Nations, and let your peace reign over the whole earth, that the hungry and the suffering will be exalted. *We offer prayers of intercession.*
We long to see the face of our Redeemer.
Amen. Come quickly, Lord Jesus.

Come, O Adonai. Come, O Key of David, and open for us the path to everlasting life and close for ever the way of death. *We offer prayers for the dead.*
We long to see the face of our Redeemer.
Amen. Come quickly, Lord Jesus.

The Presider offers the concluding collect.

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

THE PEACE

The peace 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

"O thou that tellest good tidings to Zion" from Handel's Messiah, sung by Kathryn Kinjo Duncan part three of our five Sunday Messiah solo series

O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! O thou that tellest good tidings to Zion, arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

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

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

THE GREAT THANKSGIVING

Musical notation for The Great Thanksgiving, including parts for Celebrant and All: The Lord be with you. And al - so 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 right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth; because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

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.



Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS

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.

Ho - ly, ho - ly, ho - ly, Lord God of hosts, heav - en and earth are full, are full of your glo - ry. Ho - san - na, ho - san - na! Ho - san - na in the high - est. Bless - ed is the One who comes in the name of the Lord. Ho - san - na, ho - san - na! Ho - san - na in the high - est.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel's children to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to gather before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, in joyful obedience to his command:

- We remember his death,**
- We proclaim his resurrection,**
- We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being (+) sanctified by the Holy Spirit. In the fullness of time, bring all things into the reign of your Christ, and bring us into that heavenly country where, with Blessed Gregory all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

A - MEN.

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.

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

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

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

Christ our pass - o - ver is sac - ri - ficed for us,
there-fore let us keep the feast, al - le - lu - ia, al - le - lu - ia!

RECEIVING COMMUNION

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

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

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

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

COMMUNION HYMN

Sa - vior of the na - tions, come! Vir - gin's
Won - drous birth, O won - drous child of the
Thus on earth the Word__ ap - pears, grac - ing
Son, make here your home. Mar - vel now, both
Vir - gin un - de - fided. Might - y God and
his cre - a - ted spheres. Hence to death and
heav'n and__ earth, that the Lord chose such__ a birth.
Mar - y's__ Son, ea - ger now his race__ to run.



COMMUNION HYMN



1. Peo - ple, look East. The time is near of the crown-ing of the
 2. Fur - rows, be glad. Though earth is bare, one more seed is plant - ed
 3. Birds, though you long have ceased to build, guard the nest that must be
 4. Stars, keep the watch. When night is dim one more light the bowl shall
 5. An - gels, an - nounce with shouts of mirth Christ who brings new life to



1. year. Make your house fair as you are a - ble, trim the hearth and set the
 2. there: give up your strength the seed to nour - ish, that in course the flow'r may
 3. filled. E - ven the hour when wings are fro - zen God for fledg - ling time has
 4. brim, shin - ing be - yond the frost - y weath - er, bright as sun and moon to -
 5. earth. Set ev - ery peak and val - ley hum-ming with the word, the Lord is



1. ta - ble. Peo-ple, look East and sing to - day: Love the guest is on the way.
 2. flour-ish. Peo-ple, look East and sing to - day: Love the rose is on the way.
 3. cho - sen. Peo-ple, look East and sing to - day: Love the bird is on the way.
 4. geth - er. Peo-ple, look East and sing to - day: Love the star is on the way.
 5. com - ing. Peo-ple, look East and sing to - day: Love the Lord is on the way.



Favorite hymn of Dan Puchalla: "I love this hymn because it connects all of creation together in preparation for the birth of Jesus: the decorating we do in our homes, the dormant earth, birds in their nests, stars and angels, every peak and valley. And each part of creation also then lends a wonderful new name for the Christ who is on his way."

(To submit your own favorite hymn, please either email it to kathryn@stgregoryschurch.org or tear out the form on the back of the bulletin and leave with a greeter.)



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

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

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

The people stand, as they are able.

SENDING OF EUCHARISTIC VISITORS (when appropriate)

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

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

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

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

Descant

2 Wak-cned by the sol - cmn 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 Hark! a thrill-ing voice is sound-ing: "Christ is nigh," it seems to say;
2 Wak-cned by the sol - cmn 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,

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.

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 or Priest dismisses the people, and the people respond,

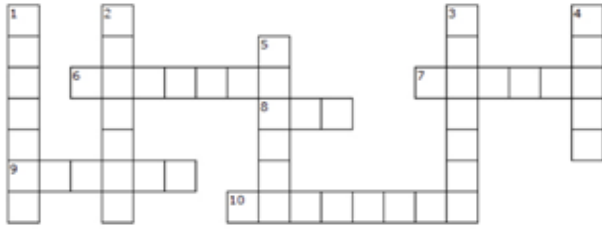
Thanks be to God.

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.

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? _____



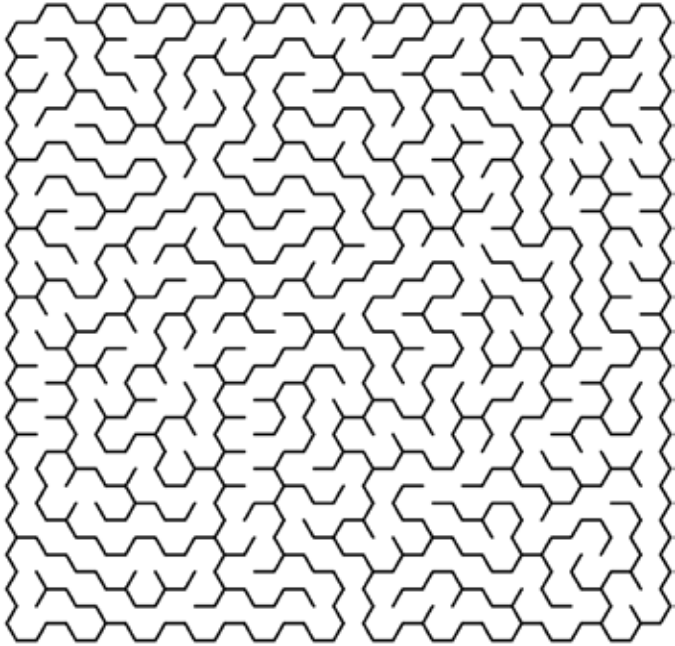
ACROSS

- 6. To pardon someone who has done something wrong
- 7. The river where John the Baptist baptized people
- 8. To do something that is against God's law
- 9. To confess and turn away from sin
- 10. Having no bends or curves

DOWN

- 1. To make things ready
- 2. Having many bends and curves
- 3. A person who speaks for God, or one who tells what will happen in the future
- 4. A sweet, sticky substance made by bees
- 5. A dry region with very few plants

PREPARE SIN	REPENT FORGIVE	DESERT CROOKED	HONEY JORDAN	PROPHET STRAIGHT
----------------	-------------------	-------------------	-----------------	---------------------



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

LOCUSTS	PATH	GOSPEL	VOICE	PROPHET
CALLING	HONEY	STRAIGHT	CHRIST	JOHN
REPENTANCE	PREACHING	RIVER	JESUS	DESERT
JORDAN	SANDALS	BAPTIZE	MESSENGER	CONFESS

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

- 1. 3-25-21-25-5-6 _____
- 2. 14-16-5-3-11-12 _____
- 3. 21-11-12-3-11-20-21 _____
- 4. 14-16-24-12 _____
- 5. 10-11-15-6-22-7-25-3 _____
- 6. 5-22-26-25-5 _____
- 7. 1-11-17 _____
- 8. 18-16-21-15-25-20 _____
- 9. 20-16-19-8-21-6-21 _____
- 10. 26-16-22-19-25 _____
- 11. 24-16-12-25-17 _____
- 12. 15-5-25-15-11-5-25 _____
- 13. 14-25-21-8-21 _____
- 14. 15-11-6-24 _____
- 15. 21-6-5-11-22-18-24-6 _____



Copyright © In Touch Ministries

JOHN THE BAPTIST



COMING UP..



It's not too late to decorate a Christmas ornament!

Thank you to all who created beautiful Christmas ornaments last Sunday to be given out to families on Christmas Eve!

We still need more, so if you're feeling particularly artistic between now and next Sunday, stop by the table in the hallway before or after the Sunday service (or anytime during the week!). We have all the kits still setup with all the tools you need. You can also take a kit home and decorate it there, as long as you bring it back by December 17!

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 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

Community Meals - sign up for Dec 31!

StGs will once again have the opportunity to help our less fortunate neighbors in Waukegan by preparing and handing out meals on Sunday, December 31st. We need people to prepare the hot meal and to fill bags with non-perishable food items. We also need cookie bakers! If you are baking cookies for the holidays, consider making just an extra 2-3 dozen and put them in small plastic bags, 3 to a bag. You may bring them to the church and put them in the freezer if you are not going to be in church on the 31st. ? Barb Schaper: bschaper7@aol.com or (847)948-8989



Christmas Eve special music & flowers donations

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



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





Advent at St. Gregory's

Advent 1



Sunday, December 3 – Coffee Hour

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

Wednesday, December 6 • 7pm

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



Advent 2

Sunday, December 10

Service at 9:30am onsite and online

Wednesday, December 13 • 7pm

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



Advent 3

Sunday, December 17

Service at 9:30am onsite and online

Wednesday, December 20 • 7pm

Longest Night Service
onsite and online



Advent 4

Sunday, December 24

Service at 9:30am online ONLY

Christmas at St. Gregory's



Christmas Eve, December 24 • 4pm

onsite and online

Christmas Day • 10am

onsite and online