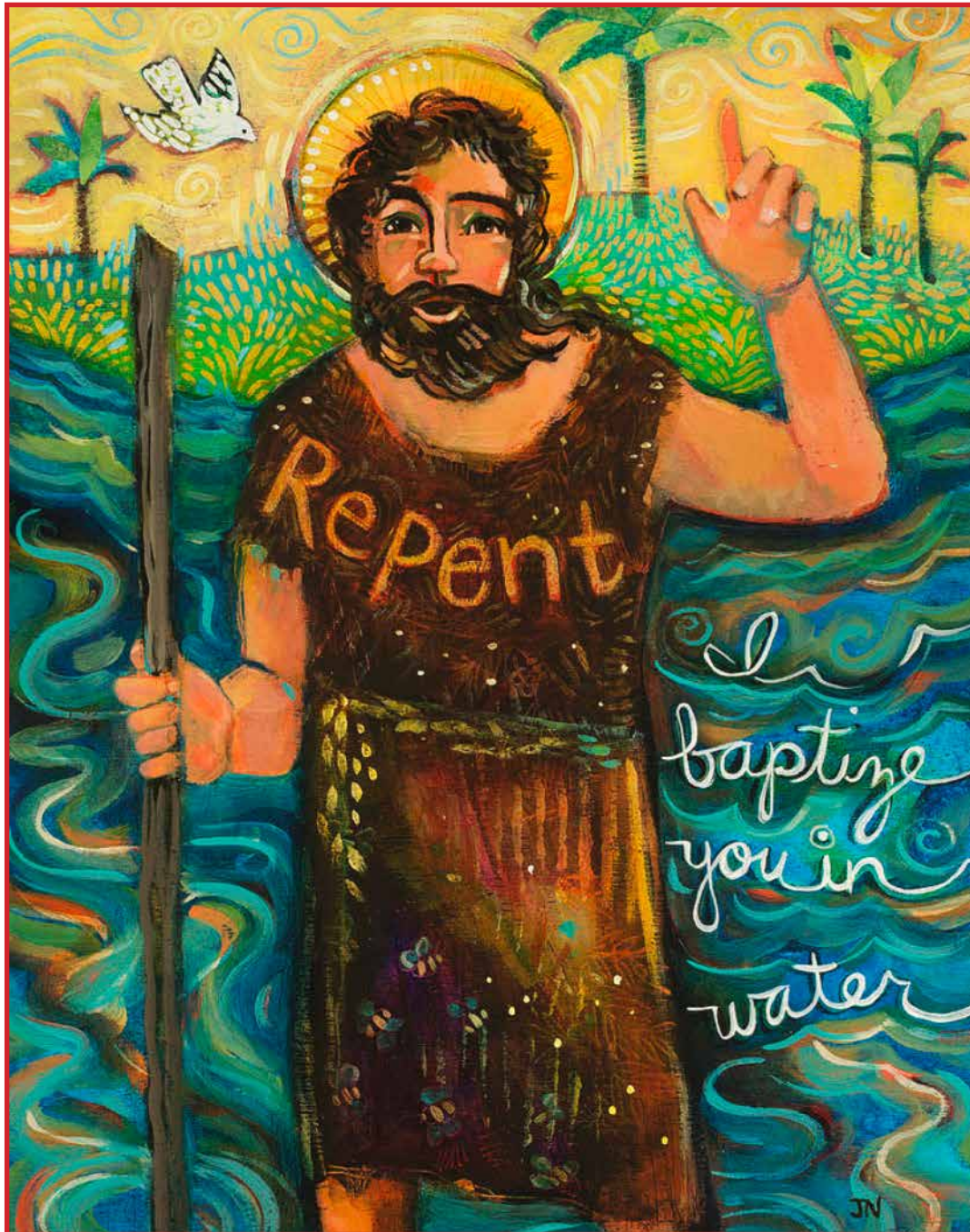




ST. GREGORY'S EPISCOPAL CHURCH

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



The Third Sunday of Advent

December 17, 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: "John the Baptist" by Jen Norton

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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 Day-spring from on high, and cheer us by thy draw - ing night;
 O come, De - sire of na - tions, bind in one the hearts of all man-kind;
 that mourns in lone - ly ex - ile here, un - til the Son of God ___ ap-pear.
 dis - perse the gloom - y clouds of night, and death's dark shadow put ___ to flight.
 bid thou our sad di - vi - sions cease, and be thy - self our King ___ of Peace.
 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.

Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, 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 61:1-4, 8-11

The spirit of the Lord God is upon me,
because the Lord has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the brokenhearted,
to proclaim liberty to the captives,
and release to the prisoners;
to proclaim the year of the Lord's favor,
and the day of vengeance of our God;
to comfort all who mourn;
to provide for those who mourn in Zion—
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the Lord, to display his glory.
They shall build up the ancient ruins,
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.
For I the Lord love justice,
I hate robbery and wrongdoing;
I will faithfully give them their recompense,
and I will make an everlasting covenant with them.
Their descendants shall be known among the nations,
and their offspring among the peoples;
all who see them shall acknowledge
that they are a people whom the Lord has blessed.
I will greatly rejoice in the LORD,
my whole being shall exult in my God;
for he has clothed me with the garments of salvation,
he has covered me with the robe of righteousness,
as a bridegroom decks himself with a garland,
and as a bride adorns herself with her jewels.
For as the earth brings forth its shoots,
and as a garden causes what is sown in it to spring up,
so the Lord God will cause righteousness and praise
to spring up before all the nations.

The Word of the Lord.

Thanks be to God.

CANTICLE 15: THE SONG OF MARY

Chanted by the cantor.

*My soul proclaims the greatness of God,
my spirit rejoices in God my Savior;
for they have looked with favor on their servant.
From this day all generations will call me blessed:*

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 Almighty has done great things for me,
 and holy is God's Name.
 God has mercy on those who fear them in every generation.
 God has shown the strength of God's arm,
 God has scattered the proud in their conceit.
 God has cast down the mighty from their thrones,
 God has lifted up the lowly, and filled the hungry with good things,
 and the rich God has sent away empty.
 God has come to the help of God's servant Israel,
 for God has remembered their promise of mercy,
 The promise God made to our fathers,
 to Abraham and his children for ever.*

THE EPISTLE

1 THESSALONIANS 5:16-24

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.

Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil.

May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do this.

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

JOHN 1:6-8,19-28

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

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light.

This is the testimony given by John when the Judeans sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed and did not deny it, but confessed, "I am not the Messiah." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,'" as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, "Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?" John answered them, "I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal." This took place in Bethany across the Jordan where John was baptizing.

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

The people sit.

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

SERMON

The Rev. Dan Puchalla, Priest-in-Charge

The people stand, as they are able.

NICENE CREED

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.

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



**We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the (+) dead,
and the life of the world to come. Amen.**

PRAYERS OF THE PEOPLE

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.

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 has been exchanged at the Eucharist since the time of the first Christians. It is a profound act to offer the miraculous peace of God to one another before we join in communion with God and each other.

The peace of the Lord be always with you.

And also with you.

The congregation greets each other in the peace of Christ.

The people sit.

PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS



PRAYERS OVER NICASA GIFTS

The Lord be with you.

And also with you.

Let us pray.

Abundant God, you made us in your image and breathed in us a spirit of generosity that is both gift and response. Move us, we pray, to give as we have received - abundantly, generously, and joyfully, that our common ministry may ever bear witness to your unfailing grace.

May our hearts be kept less like a wrapped and sealed mystery, but rather freely offered as an open gift through which the radiant love of Christ is made ever more visible.

Through Jesus Christ, the giver of all good gifts, Amen.

OFFERTORY ANTHEM

"Every Valley"

from Handel's Messiah, sung by Cameo Humes

Recorded live at St. Gregory's Episcopal Church, December 16, 2018

part four of our five Sunday Messiah solo series

Every valley shall be exalted, and every mountain and hill made low, the crooked straight, and the rough places plain.

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

Musical notation for the Offertory Hymn with lyrics: 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 with lyrics: 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.

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 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.



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.

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.



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!

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.



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

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

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray. It links our daily bread to the spiritual food we receive in the Eucharist.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.



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.

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 - filed. 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.
 hell de - scends, then the heav'n - ly throne a - scends.

COMMUNION HYMN

1 On Jor - dan's bank the Bap - tist's cry an -
 2 Then cleansed be ev - ery breast from sin; make
 3 For thou art our sal - va - tion, Lord, our
 4 To heal the sick stretch out thine hand, and
 5 All praise, e - ter - nal Son, to thee, whose
 1 noun - ces that the Lord is nigh; a - wake and hear - en,
 2 straight the way for God with - in, and let each heart pre -
 3 re - fuge, and our great re - ward; with - out thy grace we
 4 bid the fall - en sin - ner stand; shine forth, and let thy
 5 ad - vent doth thy peo - ple free; whom with the Fa - ther
 1 for he brings glad tid - ings of the King of kings.
 2 pare a home where such a might - y guest may come.
 3 waste a - way like flowers that with - er and de - cay.
 4 light re - store earth's own true love - li - ness once more.
 5 we a - dore and Ho - ly Spi - rit ev - er - more.



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

1 Blest be the King whose com - ing is in the name of
 2 Blest be the King whose com - ing is in the name of
 3 Blest be the King whose com - ing is in the name of

God! For him let doors be o - pened, no hearts a - gainst him
 God! By those who tru - ly lis - ten his voice is tru - ly
 God! He on - ly to the hum - ble re - veals the face of

barred! Not robbed in roy - al splen - dor, in
 heard; pi - ty the proud and haugh - ty, who
 God. All power is his, all glo - ry! All

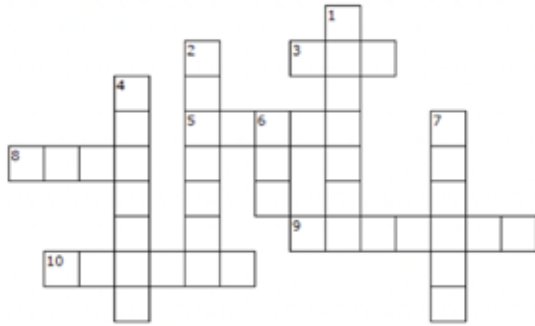
power and pomp, comes he; but clad as are the
 have not learned to heed the Christ who is the
 things are in his hand, all a - ges and all

poor - est, such his hu - mil - i - ty!
 Prom - ise, who has a - tone - ment made.
 peo - ples, till time it - self shall end!

Having heard the Gospel and having been fed at communion, the final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all he had commanded. And so we are sent out into the world to proclaim the Good News and be Christ's hands and feet on earth.

The Deacon or Priest dismisses the people, and the people respond,

Thanks be to God.



ACROSS

- 3. An adult male human
- 5. A source of illumination, such as a lamp, or a lantern
- 8. The man sent from God to prepare the way for Jesus
- 9. To give evidence based on personal knowledge
- 10. To reply to a question

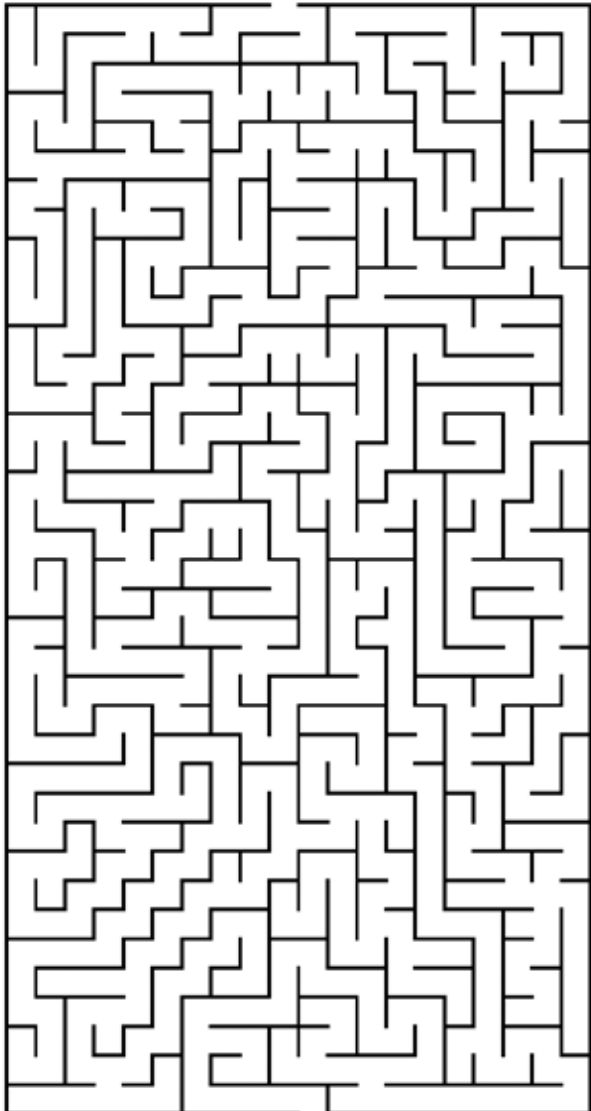
DOWN

- 1. To immerse in water
- 2. To be convinced that something is true
- 4. To admit that something is true
- 6. The creator of the heavens, earth and its people
- 7. The Messiah, as foretold by the prophets

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

BETHANY	JOHN	BELIEVE	SENT	LEVITES
CHRIST	TESTIFY	NAME	GOD	WATER
JORDAN	BAPTIZE	JERUSALEM	CONFESS	PRIESTS
LIGHT	PROPHET	ELIJAH	MAN	WITNESS

CHRIST	ANSWER	MAN	JOHN	BAPTIZE
TESTIFY	LIGHT	BELIEVE	CONFESS	GOD






COMING UP...

Community Meals - sign up for future dates!

We are once again so thankful to say that we have four cookie bakers and sufficient volunteers for our upcoming Community Meals on December 31! If you are interested in baking cookies or helping serve on future dates, please contact Barb to get on the schedule (Jan 28, Feb 25, or Mar 24).

 Barb Schaper: bschaper7@aol.com or (847)948-8989

Epiphany Compline & Pageant - Saturday, January 6

Join us for our annual Better Together Epiphany service online only on January 6 at 6pm! We'll premiere the pageant (featuring kids/youth from all the congregations!) and enjoy a short worship service together.



SAVE THE DATE

Town Hall: January 7

Stick around after the service on Sunday, January 7 for a brief town hall! You'll get updates on the pledge campaign, the budget, building & grounds work, and more. You'll also have a chance to ask your questions! The meeting will NOT be livestreamed, so if you want to participate online, make sure to join the regular Sunday Zoom service (online attendees will be able to have their questions answered too).

Annual Meeting, January 28

The Annual Meeting will happen immediately following the service on Sunday, Jan 28. Details to come, but put it on your calendar now!

Christmas Eve special music & flowers donations - DEADLINE TODAY!

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 or 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.



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? _____



Advent at StGs



Longest Night | Wednesday, December 20

7:00pm | onsite/online

Our service this year combines two beloved traditions: Lessons & Carols (an older tradition with readings interspersed with Christmas carols) and Longest Night (a newer tradition for those who struggle to find joy during the Advent and Christmas season).

Join us to hold sacred space for whatever sorrows and joys you are carrying this season, facilitated by a classical guitarist to accompany us on quiet musical meditations between readings. At the end of the service, we will offer anointing with laying on of hands.

Fourth Sunday of Advent | Sunday, December 24

9:30am | ONLINE ONLY

Since the fourth Sunday of Advent falls on Christmas Eve this year, we'll worship together at our usual time - but on Zoom only.

Christmas Eve & Christmas Day at StGs

Christmas Eve Service | Sunday, December 24

4:00pm | onsite/online

Intergenerational festive Eucharist with special music (brass quintet and percussion!) and abundant flowers, held both onsite and online

Christmas Morning Service | Monday, December 25

10:00am | onsite/online

Come as you are (PJs welcome!) for this celebration of Christ's birth with Eucharist, held both onsite and online

If our service times don't quite work for you this year or you'd like even more opportunities to celebrate, please join one of our partner congregations!

Fourth Sunday of Advent | Sun, Dec 24

St. Elisabeth - 8am, 10am onsite

St. Lawrence - 9am onsite

Christmas Eve Late Service | Sun, Dec 24

St. Elisabeth - 9pm

Christmas Morning Service | Mon, Dec 25

St. Lawrence - 9am

