



ST. GREGORY'S EPISCOPAL CHURCH

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



24th Sunday after Pentecost

November 12, 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 After Pentecost (Ordinary Time)

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

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

Cover art: “Pilgrimage” by Darcy Lee

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LITURGY OF THE WORD

We begin our worship by observing a period of quiet (begun and ended with the ringing of a bell) to slow ourselves and rest in God's presence.

The people stand, as they are able.

ENTRANCE HYMN

"Sleep - ers, wake!" A voice a - stounds us, the shout of ram - part-guards sur - rounds
 Zi - on hears the watch-men sing - ing; her heart, with joy - ful hope is spring -
 us: "A - wake, Je - ru - sa - lem, a - rise!" Mid - night's peace their cry has bro -
 ing, she wakes and hur - ries through the night. Forth he comes, her Bride-groom glo -
 ken, their ur - gent sum - mons clear - ly spo - ken: "The time has come, O
 rious in strength of grace, in truth vic - to - rious: her star is risen, her
 maid - ens wise! Rise up, and give us light; the Bride-groom is in sight. Al - le -
 light grows bright. Now come, most wor - thy Lord, God's Son, In - car - nate Word, Al - le -
 lu - ia! Your lamps pre - pare and has - ten there, that you the wed - ding feast may share."
 lu - ia! We fol - low all and heed your call to come in - to the ban - quet hall.

THE COLLECT FOR PURITY

Blessed be the one, holy, and living God.

Glory to God for ever and ever. Amen.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

THE THIRD SONG OF ISAIAH

**Arise, shine, for your light has come,
 and the glory of God has dawned upon you.
 For behold, shadows cover the land;
 deep gloom enshrouds the peoples.
 But over you the Lord will rise,
 and God's glory will appear upon you.
 Nations will stream to your light,
 and rulers to the brightness of your dawning.
 Your gates will always be open;
 by day or night they will never be shut.**

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

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



**They will call you, The City of God,
the Zion of the Holy One of Israel.
Violence will no more be heard in your land,
ruin or destruction within your borders.
You will call your walls, Salvation, and all your portals, Praise.
The sun will no more be your light by day;
by night you will not need the brightness of the moon.
The Lord will be your everlasting light,
and your God will be your glory.**

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

THE COLLECT OF THE DAY

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

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

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

FIRST READING

AMOS 5:18-24

Thus says the Lord, the God of hosts, the Lord:
Alas for you who desire the day of the Lord!
Why do you want the day of the Lord?
It is darkness, not light;
as if someone fled from a lion,
and was met by a bear;
or went into the house and rested a hand against the wall,
and was bitten by a snake.
Is not the day of the Lord darkness, not light,
and gloom with no brightness in it?
I hate, I despise your festivals,
and I take no delight in your solemn assemblies.
Even though you offer me your burnt offerings and grain offerings,
I will not accept them;
and the offerings of well-being of your fatted animals
I will not look upon.
Take away from me the noise of your songs;
I will not listen to the melody of your harps.
But let justice roll down like waters,
and righteousness like an everflowing stream.

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 70

- 1 Be pleased, O God, to deliver me;
O God, make haste to help me.
- 2 Let those who seek my life be ashamed and altogether dismayed; let those who take pleasure in my misfortune draw back and be disgraced.**
- 3 Let those who say to me "Aha!" and gloat over me turn back, because they are ashamed.
- 4 Let all who seek you rejoice and be glad in you; let those who love your salvation say for ever, "Great is God!"**
- 5 But as for me, I am poor and needy; come to me speedily, O God.
- 6 You are my helper and my deliverer; O God, do not tarry.**

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

1 THESSALONIANS 4:13-18

We do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

The Word of the Lord.
Thanks be to God.

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

SEQUENCE HYMN (vs.1 before gospel, vs.2 after)

Je - sus calls us o'er the tu - mult of our life's wild, rest - less sea,
Je - sus calls us! By thy mer - cies, Sa - vior may we hear thy call,

Day by day his clear voice sound-eth, say - ing "Christ-ian, fol - low me."
Give our hearts to thine o - be - dience, serve and love thee best of all.



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

MATTHEW 25:1-13

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

Jesus said, "Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you, I do not know you.' Keep awake therefore, for you know neither the day nor the hour."

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.



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

PRAYERS OF THE PEOPLE

God of the harvest, give us thankful hearts. As winds grow cold and days grow short, keep us warm by the glow of your enduring blessings...

For the sake of your grace, O Lord,

Hear our prayers, O God.

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

For the sake of your grace, O Lord,

Hear our prayers, O God.

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

For the sake of your grace, O Lord,

Hear our prayers, O God.

The Presider offers the concluding collect.

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

In the confession we admit the ways we have not lived as we were created to live, both individually, and corporately, and ask for forgiveness. The priest declares to us the wonderful grace of God's promise of forgiveness, reconciliation, and the absolute remission of guilt.

CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor.

The people kneel as they are able. Silence will be kept.

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.**

**We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love and serve only your will.
Amen.**

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

The people stand as they are able.



The Peace 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

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

*"Keep Your Lamps"
arr. Victor Johnson*

*Keep your lamps trimmed and burning - the time is drawing nigh!
Children don't get weary 'til your work is done.
Soon this journey will be over - the time is drawing nigh!
Keep your lamps trimmed and burning - the time is drawing nigh!*

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

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

THE GREAT THANKSGIVING

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

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

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.

SANCTUS

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

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

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

Therefore we proclaim the mystery of faith:

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

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

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

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

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

The Great Amen is the only word in our Book of Common Prayer that is in all capital letters. It emphasizes that we all join together in asking Jesus to be present in the bread and wine, in boldly affirming our desire to receive God. It is appropriate to say this with enthusiasm!

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



The Fraction recalls Jesus breaking the bread at the Last Supper to share with the disciples, and reminds us that Jesus' body was broken on the cross for us to be shared with the world. Therefore we keep a moment of silence for prayers of awe and gratitude.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

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

RECEIVING COMMUNION

- General:** Please join the line to receive Communion. When you get to the front, hold out your hands to receive bread. Then step to either side to receive wine and 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

I want to walk as a child of the light. I want to
I want to see the bright-ness of God. I want to
I'm look - ing for the com - ing of Christ. I want to
fol - low Je - sus. God set the stars to give light to the world. The
look at Je - sus. Clear sun of right-eous-ness, shine on my path, and
be with Je - sus. When we have run with pa-tience the race, we
star of my life is Je - sus.
show me the way to the Fa - ther. In him there is no dark-ness at
shall know the joy of Je - sus.
all. The night and the day are both a - like. The Lamb is the
light of the ci - ty of God. Shine in my heart, Lord Je - sus.



COMMUNION HYMN

1 Je - ru - sa - lem, my hap - py home, when
 2 Thy saints are crowned with glo - ry great; they
 3 There Da - vid stands with harp in hand as
 4 Our La - dy sings Mag - ni - fi - cat with
 5 Je - ru - sa - lem, Je - ru - sa - lem, God

1 shall I come to thee? When shall my sor - rows
 2 see God face to face; they tri - umph still, they
 3 mas - ter of the choir: ten thou - sand times would
 4 tune sur - pass - ing sweet, and bless - ed mar - tyr's
 5 grant that I may see thine end - less joy, and

1 have an end? Thy joys when shall I see?
 2 still re - joice in that most hap - py place.
 3 one be blest who might this mu - sic hear.
 4 har - mo - ny doth ring in ev - ery street.
 5 of the same par - ta - ker ev - er be!

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.**

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.



After Communion, we give thanks for being part of the communion of God's life and for being fed so that we may go out to feed and serve others in our world.

POST-COMMUNION PRAYER

Let us pray.

**God of abundance,
you have fed us with the bread of life and cup of salvation;
you have united us with Christ and one another;
and you have made us one with all your people in heaven and on earth.
Now send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever in the risen life of Christ our Savior. Amen.**

The people sit.

ANNOUNCEMENTS

The people stand as they are able.

BLESSING

Life is short, and we do not have much time to gladden the hearts of those who make the journey with us. So... be swift to love, and make haste to be kind. And the blessing of God, who made us, who loves us, and who travels with us, be with you now and forever. (+) Amen.

EXIT HYMN *Continued from the opening hymn.*

Lamb of God, the heav'ns a - dore you; let saints and an - gels sing be - fore
 you, as harps and cym - bals swell the sound. Twelve great pearls, the ci - ty's por -
 tals: through them we stream to join the im - mor - tals as we with joy your
 throne sur - round. No eye has known the sight, no ear heard such de - light: Al - le -
 lu - ia! There - fore we sing to greet our King; for ev - er let our prais - es ring.

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

Thanks be to God.

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.



COMING UP..

Help! If you have a strong back and can help us carry a large piece of furniture down the stairs immediately following the service, it would be MUCH appreciated! Find Dan after the dismissal.

Cocoa with Dan


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



NICASA family gifts!



St. Gregory's will once again be providing Christmas gifts for low-income families who are clients of Nicasa. Nicasa is a nonprofit social service agency in North Chicago for vulnerable and at-risk children, individuals, and families that are in crisis due to abuse, homelessness, addiction, etc. They build brighter futures for their clients through comprehensive financial and behavioral support, including therapy, halfway house services, addiction and educational counseling, and more.

To sponsor a family (shopping from a list of requested items and wrapping gifts), please sign up using the QR code above or the link in the newsletter! If you would like to contribute to gifts for a family, but aren't able to shop, Janet Foltz will be happy to do the shopping and wrapping on your behalf. Once you've signed up, Janet will email information about your family to you. Thank you for helping to spread joy to our neighbors this Christmas!  Janet Foltz: jfoltz1004@hotmail.com or (847)548-2772




It's a new look!

Newsletters: Starting this week, we'll be debuting a new look and schedule for our weekly email newsletters, which will now arrive Thursdays at 8am on the dot! Kathryn will be sending out newsletters now, so if you have any announcements to be included, email her by Mondays at noon.

Entryway: Next Sunday make sure to take a peek at the front office - which will now look like an actual entryway for the church!

Community Meals - November 26


Thank you to the volunteers who have signed up to bake cookies and to come to Christ Church to help prepare and serve the meal on Sunday, November 26th. We could still use a few additional volunteers!  Barb Schaper: bschaper7@aol.com or (847)948-8989

Thanksgiving morning service - online only

Baste your turkey and mash your potatoes while you enjoy giving thanks together at a short Zoom worship service with your StGs family on Thanksgiving morning! Join us at 10am on Zoom (link in the newsletter!).




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



Christianity 101 Session #3 - December 2

Has been a while since you were in Sunday School? Want to explore foundational topics of religion from an adult perspective? Join Christianity 101, a collaboration with our Better Together partner congregations. We meet once a month, at the same time as Confirmation. Our third meeting will be Saturday, Dec 2 at Trinity (425 Laurel Ave, Highland Park) from 4:30-6pm, and we'll be discussing the Eucharist.  Pastor Dan: dan@stgregoryschurch.org



THANK YOU...

... to last week's Coffee Hour hosts & College Care Package helpers!

We are so grateful to Cheryl & Tony Trevithick for hosting a fantastic coffee hour after our All Saints/All Souls service las Sunday! We also appreciate Sharon Gramer for organizing, purchasing the items, getting helpers to lend a hand with packing, and then putting each one in the mail. Our students will be thrilled to get them!

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



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



... to all involved with the 2023 pumpkin patch!

Thank you to all our wonderful volunteers for helping to ensure another successful year in the patch - especially to Paula Hamilton for stepping up and managing the patch for the last several weeks, but also to those who unloaded pumpkins, worked shifts, donated items to sell in the patch, helped with music and events, and even just purchased their pumpkins from us! Every little bit counts, and your efforts paid off!

This year we raised over \$9,000 for local food pantries!



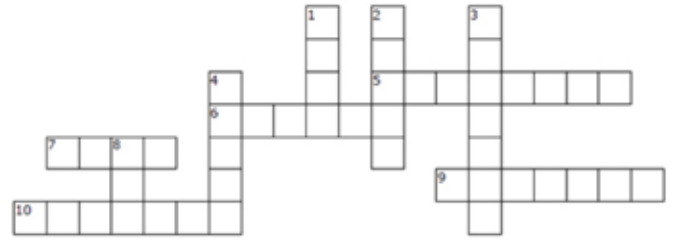
What's your favorite hymn? Between now and the end of 2023 Kathryn wants to hear WHAT your favorite hymn is, and WHY! Choose any song from the red 1982 Hymnal (or even one from another well-known hymnal), and write 2-3 sentences describing why it speaks to your heart. During 2024 Kathryn will use these 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? _____



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



ACROSS

- 5. 12 o'clock at night
- 6. Not awake
- 7. A swinging or sliding cover over the place where someone usually enters a room
- 9. Ceremony in which a man and a woman are married.
- 10. Someone who does not use good judgment is _____.

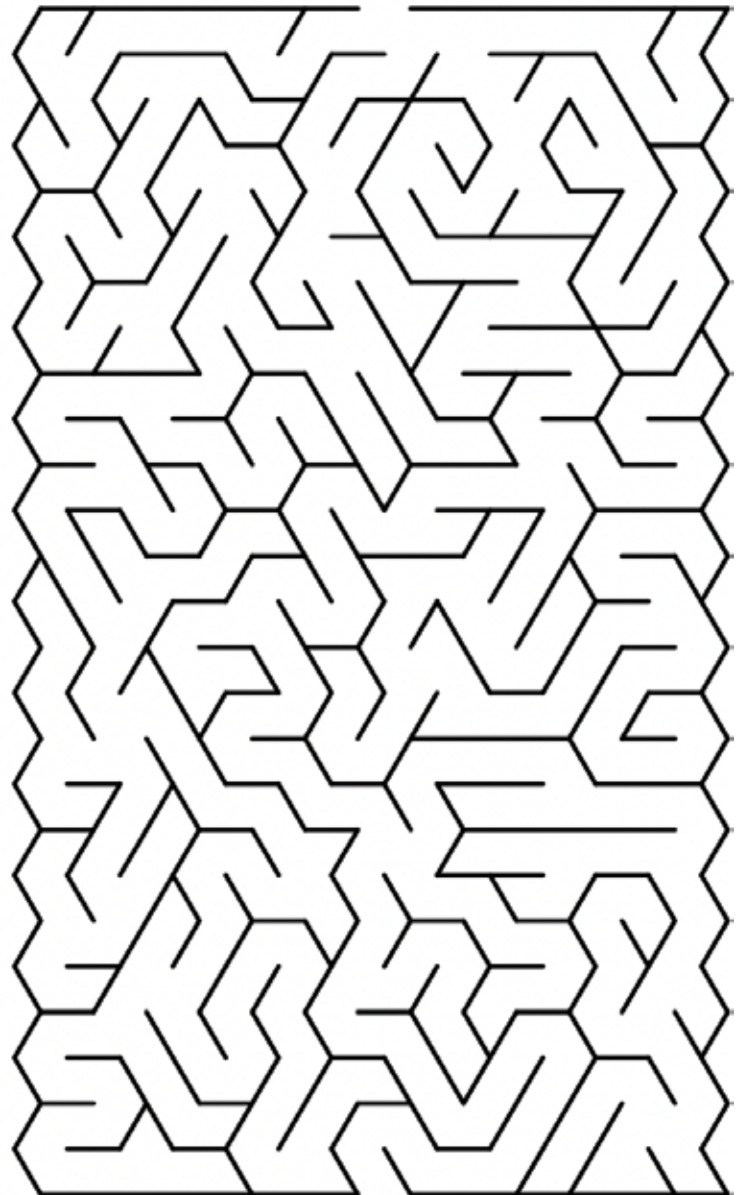
DOWN

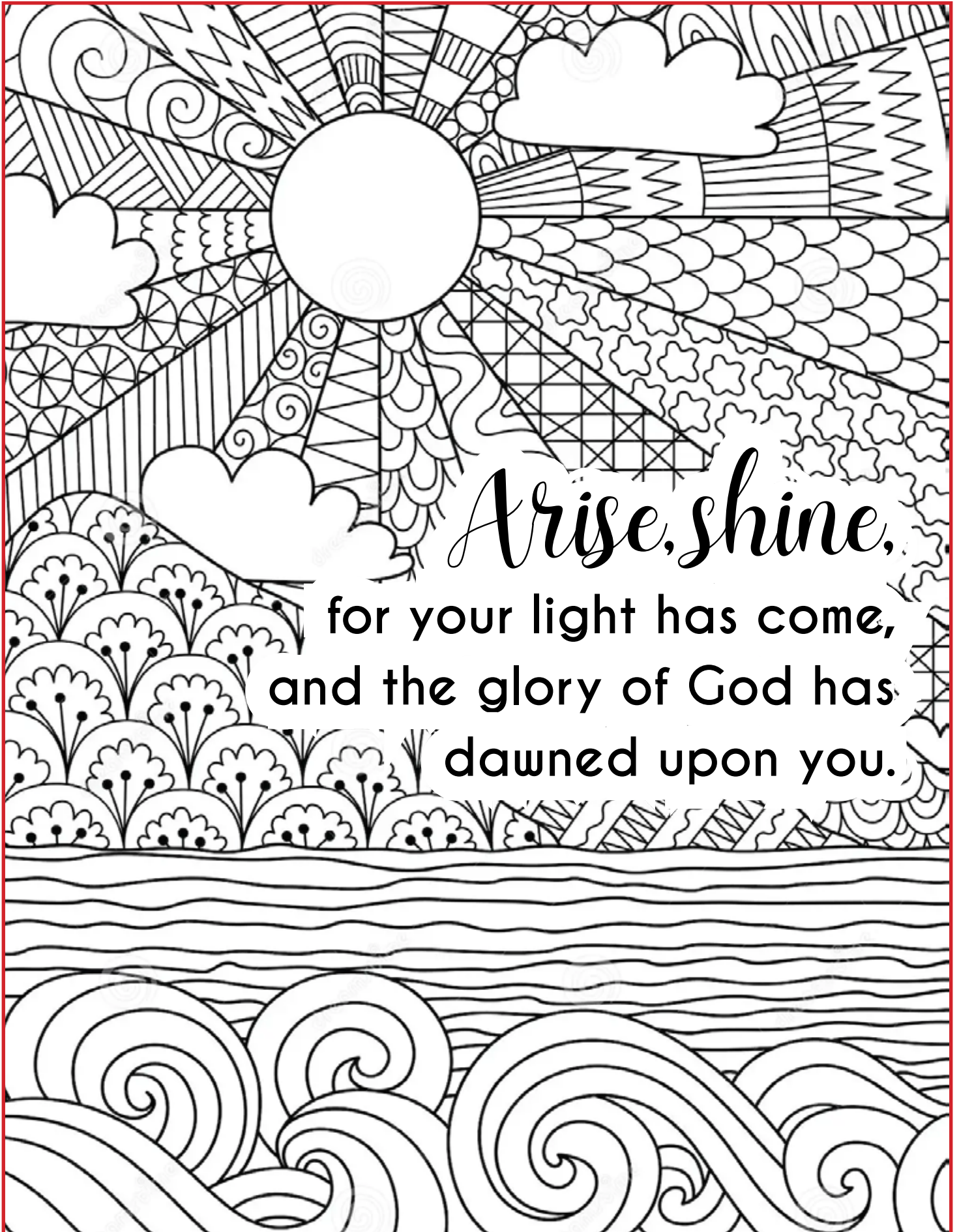
- 1. Someone who has good judgment and makes good decisions is _____.
- 2. Devices used to produce light
- 3. A feast or meal held in recognition of some person or occasion
- 4. To observe or look at something
- 8. A liquid that is often used to make fuel.

FOOLISH	MEET	DROWSY	VIRGINS	BANQUET
MIDNIGHT	WEDDING	TRIMMED	RANG	KINGDOM
BRIDEGROOM	LAMPS	WISE	WATCH	COME
DOOR	ASLEEP	HEAVEN	OIL	WOKE

MIDNIGHT	LAMPS	WATCH	OIL	FOOLISH
ASLEEP	DOOR	BANQUET	WISE	WEDDING

Jesus told a parable about 10 bridesmaids who were waiting for a wedding at nighttime. Five of them were wise and brought extra oil to light their lamps. The others ran out of oil and left to buy more, but they missed the wedding. Find the five wise bridesmaids below who brought extra oil.





Arise, shine,

for your light has come,
and the glory of God has
dawned upon you.