



ST. GREGORY'S EPISCOPAL CHURCH

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

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

The Third Sunday of Advent
December 11, 2022 | 9:30am

SORROW
and
SIGHING
shall flee away



St. Gregory's Episcopal Church
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www.StGsChurch.org

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Welcome to St Gregory's

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

Our Worship

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

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

(v) Bowing one's head at Jesus' name reminds us that Jesus is the King of Kings, ruling from a place of humility.

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

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

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

A Note about the Season 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.”

Because this is a season of preparation, we prepare our hearts, minds, and souls to meet Jesus face to face. We build space into our liturgy to examine the coming of Christ, and to make space in our lives for how Christ will change us. Therefore, we have several periods of silence during our worship, to slow down in this season the world insists on filling with stress and noise, and draw us back into the presence of God. You are invited to observe the sacred silence in any way that settles your soul in God's presence: praying, breathing, doodling, or just watching the candles flicker in anticipation.

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



THE WORD OF GOD

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

The people stand, as they are able. All are invited to speak the bolded text aloud.

ENTRANCE HYMN



1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!
3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.



Let ev - ery hill and val - ley a lev - el way ap - pear.
His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
All lands will bow be - fore him, their voic - es will a - dore him.



Refrain
Oh, blest is Christ that came in God's most ho - ly name.

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

OPENING ACCLAMATION & COLLECT FOR PURITY

The priest chants and the people sing the responses.

Blessed be God: Father, Son, and Holy Spirit, and blessed be God's kingdom,



now and for - ev - er, a - men.

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



A - men, a - men.



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

SONG OF PRAISE

The cantor chants and the people respond with the sung antiphon.

Antiphon

My soul pro-claims the great - ness of the Lord, my spi - rit re - joic - es in
 God my Sa-vior; for he has looked with fa - vor on his low - ly ser-vant.

From this day all generations will call me blessed:
 the Almighty has done great things for me, and holy is his Name.
 He has mercy on those who fear him in every generation.
 He has shown the strength of his arm, he has scattered the proud in their conceit.
 He has cast down the mighty from their thrones, and has lifted up the lowly. **Antiphon**
 He has filled the hungry with good things, and the rich he has sent away empty.
 He has come to the help of his servant Israel, for he has remembered his promise of mercy,
 The promise he made to our fathers, to Abraham and his children forever.
 Glory to the Father, and to the Son, and to the Holy Spirit:
 As it was in the beginning, is now, and will be forever. Amen. **Antiphon**

We are invited to pray, and then the collect collects our prayers together in a single concluding prayer tailored toward the church season. In this season of Advent, we are called to prepare our hearts to be places where the Christ child could be born anew and find a welcome home.

THE COLLECT OF THE DAY

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; (v) who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

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

FIRST READING

ISAIAH 35:1-10

The wilderness and the dry land shall be glad,
 the desert shall rejoice and blossom;
 like the crocus it shall blossom abundantly,
 and rejoice with joy and singing.

The glory of Lebanon shall be given to it,
 the majesty of Carmel and Sharon.
 They shall see the glory of the Lord,
 the majesty of our God.

Strengthen the weak hands,
 and make firm the feeble knees.
 Say to those who are of a fearful heart,
 "Be strong, do not fear!



Here is your God.

He will come with vengeance,
with terrible recompense.

He will come and save you."

Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert;
the burning sand shall become a pool,
and the thirsty ground springs of water;
the haunt of jackals shall become a swamp,
the grass shall become reeds and rushes.

A highway shall be there,
and it shall be called the Holy Way;
the unclean shall not travel on it,
but it shall be for God's people; no traveler, not even fools, shall go astray.
No lion shall be there,
nor shall any ravenous beast come up on it;
they shall not be found there,
but the redeemed shall walk there.
And the ransomed of the Lord shall return,
and come to Zion with singing;
everlasting joy shall be upon their heads;
they shall obtain joy and gladness,
and sorrow and sighing shall flee away.

The Word of the Lord.

Thanks be to God.

PSALM 72

Chanted by the cantor.

- 4 *Happy are they who have the God of Jacob for their help!
whose hope is in their God;*
- 5 *Who made the heavens, the earth, and the seas;*
- 6 *And gives justice to all the oppressed.*
- 7 *God sets the prisoners free and opens the eyes of the blind;
God lifts up those who are bowed down;*
- 8 *God loves the righteous and cares for the stranger; *
but frustrates the way of the wicked.*
- 9 *Our God shall reign for ever,
our God, through all generations.*

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



The Second Lesson is usually a reading from one of the New Testament Epistles (or letters), though occasionally from the Acts of the Apostles or the Book of Revelation. They teach us about the formation of the church and instruct us on how to live into our role as followers of Christ.

THE EPISTLE

JAMES 5:7-10

Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. You also must be patient. Strengthen your hearts, for the coming of the Lord is near. Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord.

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

Musical notation for a sequence hymn in G minor. The lyrics are: Cantor Come, light of my heart. All I will lift my soul to you, O God; nev - er let me come to shame. I place all my trust in you, O God; make your ways and truth known to me. A - men, a - men.

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 11:2-11

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

When John heard in prison what the Messiah was doing, he sent word by his disciples and said to him, "Are you the one who is to come, or are we to wait for another?" Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offense at me."

As they went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written,



'See, I am sending my messenger ahead of you,
who will prepare your way before you.'

"Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he."

The Gospel of our 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. Anne B. Jolly, Rector

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

The people stand, as they are able.

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.

NICENE CREED

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



The 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

Let us pray with joy and hope, for Christ's coming draws near, saying:

Come, Emmanuel, God-with-us.

For the church, for its leaders and people, sent with good news to the lost, forsaken and forgotten, we pray:

Come, Emmanuel, God-with-us.

For all people, for every race, language and nation, heirs of God's promise of salvation, we pray:

Come, Emmanuel, God-with-us.

For those whose strength is spent, for those made weak by fear, offered a message of divine faithfulness and eternal restoration, we pray:

Come, Emmanuel, God-with-us.

For the sick, beloved of the Messiah (prayers for the sick, sad, lonely or afraid), we pray:

Come, Emmanuel, God-with-us.

For this community, called to rejoice in the certainty of our God's coming day (prayers of joy and gratitude), we pray:

Come, Emmanuel, God-with-us.

For the dead, witnesses of God's shining splendor (prayers for the dead or the dying), we pray:

Come, Emmanuel, God-with-us.

Come quickly, God of joy, and fill us with Zion's songs. Hear the prayers we offer that we may rejoice when our Savior returns, for Christ lives and reigns now and forever. **(v) Amen.**

Almighty God, You who called the universe into being, You who formed our inmost being and called us to be your people: assist us in living hopefully into the future. In the face of change, help us to set fears aside and to recognize our potential for creative response because we are made in your image. Help us to guard against our own defensiveness when confronted by changes and challenges, and instead listen to your still, small voice, and to lean toward your hope. Be with us as we remember and celebrate former times, and keep us from unreasonable yearning for them, which takes us from the work you have set before us in this time. All this we ask in the name of your Child, our Savior, Jesus Christ. **(v) Amen.**

CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor.

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

Merciful God, we have sinned in what we have thought and said, in the wrong we have done and in the good we have not done.

We have sinned in ignorance: we have sinned in weakness: we have sinned through our own deliberate fault.

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.



**We are truly sorry.
We repent and turn to you.
Forgive us, for our Savior Christ's sake,
and renew our lives to the glory of your name. Amen.**

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

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

THE PEACE

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

*Ave Maria, gratia plena:
Dominus tecum,
Benedicta tu in mulieribus
Et benedictus fructus ventris tui, Iesus.
Sancta Maria, Mater Dei,
Ora pro nobis peccatoribus,
Nunc et in hora mortis nostrae, Amen.*

*"Ave Maria"
by Cesar Alejandro Carrillo
Recorded by Kathryn Duncan in Nov. 2020*

*Hail Mary, full of grace:
The Lord is with you,
Blessed are you among women
And blessed is the fruit of your womb, Jesus.
Holy Mary, Mother of God,
Pray for us sinners
Now and at the hour of our death, Amen.*

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. The lyrics are: **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 Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today.



As Episcopalians, the Eucharist is the principal act of worship, in which we always have a full proclamation of the heart of the Gospel. Celebrating Eucharist is something we do together, so we all take part in the prayers.

THE GREAT THANKSGIVING

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

It is a right and good and joyful thing, always and everywhere to give thanks to you, Father Almighty, 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

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 to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, (v) the Word made flesh.

For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ (v) took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."



After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O God,

**We remember Christ's death,
We proclaim Christ's resurrection,
We await Christ's 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 in the sacrifice of Jesus Christ, (v) through whom we are acceptable to you, being sanctified by the Holy Spirit. (+) In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St Gregory, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

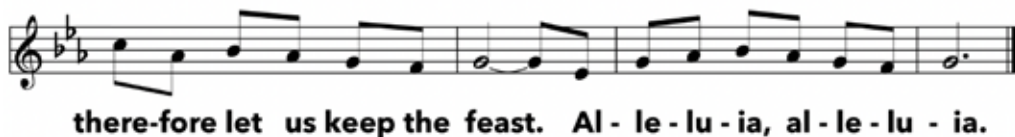


And now, as our Savior Christ has taught us, we are bold to say,

**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 FRACTION

The Presider breaks the consecrated Bread.



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

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

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



INVITATION

All are welcome at the Lord's table. Baptized Christians, regardless of denomination or age, are invited to receive Holy Communion. Gluten-free bread is available; please ask the clergy. Receiving the bread only is full communion in the body of Christ, so if you choose to not receive the wine, you may cross your arms over your chest as you pass the Eucharistic Minister, or take a cup of consecrated juice.

To receive communion, hold out your hands and you will be given the bread. Then take a cup of wine or juice from the Eucharistic Minister, move to the next tray, consume the bread and wine there, put the empty cup in the tray, and replace your mask before returning to your seat.

Anyone who has not been baptized, or for other reasons desires to receive a blessing instead of Communion is invited to come forward, and cross your arms over your chest to indicate your desire for a blessing. If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service.

COMMUNION HYMN



1 O come, O come, Em - man - u - el, and ran - som
2 O come, thou Wis - dom from on high, who or - derest
3 O come, O come, thou Lord of might, who to thy
4 O come, thou Branch of Jes - se's tree, free them from
5 O come, thou Key of Da - vid, come, and o - pen
6 O come, thou Day - spring from on high, and cheer us
7 O come, De - sire of na - tions, bind in one the
8 O come, O come, Em - man - u - el, and ran - som



1 cap - tive Is - ra - el, that mourns in lone - ly ex - ile
2 all things might - i - ly; to us the path of know - ledge
3 tribes on Si - nai's height in an - cient times didst give the
4 Sa - tan's ty - ran - ny that trust thy might - y power to
5 wide our heaven - ly home; make safe the way that leads on
6 by thy draw - ing nigh; dis - perse the gloom - y clouds of
7 hearts of all man - kind; bid thou our sad di - vi - sions
8 cap - tive Is - ra - el, that mourns in lone - ly ex - ile



1 here un - til the Son of God ap - pear.
2 show, and teach us in her ways to go.
3 law, in cloud, and ma - jes - ty, and awe.
4 save, and give them vic - tory o'er the grave. Re - joice! Re - joice!
5 high, and close the path to mis - er - y.
6 night, and death's dark shad - ow put to flight.
7 cease, and be thy - self our King of Peace.
8 here un - til the Son of God ap - pear.



Em - man - u - el shall come to thee, O Is - ra - el!



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

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

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

The people stand, as they are able.

SENDING OF EUCHARISTIC VISITORS *(when appropriate)*

We send you out to share Communion this week.
May you carry the prayers of all of us as you take this sacrament of Christ's presence.

May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ. **(v) Amen.**

Let us pray.

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. (v) Amen.

The people sit.

ANNOUNCEMENTS

The people stand, as they are able.

BLESSING

May Almighty God, by whose providence our Savior Christ came among us in great humility, sanctify you with the light of God's blessing and set you free from all sin. **Amen.**

May Jesus, whose second Coming in power and great glory we await, make you steadfast in faith, joyful in hope, and constant in love. **Amen.**

May you, who rejoice in the first Advent of our Redeemer, at Christ's second Advent be rewarded with unending life. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, **(+)** be upon you and remain with you for ever. **Amen.**

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
4 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! He of - fers to the bur - dened the rest and grace they

barred! Not robed in roy - al splen - dor, in
need. Gen - tle is he and hum - ble! And

power and pomp, comes he; but clad as are the
light his yoke shall be, for he would have us

poor - est, such his hu - mil - i - ty!
bear - it so he can make us free!

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

The Deacon dismisses the people, and the people respond,

Thanks be to God!

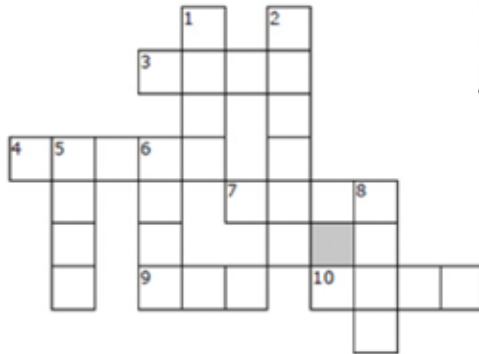


1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
O	S	M	V	N	P	Z	D	T	I	G	J	U	F	B	A	Q	R	C	H	X	Y	E	L	K	W

- 11-1-1-8 _____
- 26-16-24-25 _____
- 20-23-16-18 _____
- 8-23-16-8 _____
- 5-23-26-2 _____
- 2-10-11-20-9 _____
- 18-16-10-2-23-8 _____
- 24-16-3-23 _____
- 8-23-16-14 _____
- 15-24-10-5-8 _____

DEAD	WALK	SIGHT	GOOD	NEWS
RAISED	HEAR	DEAF	LAME	BLIND

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



BLIND	LAME	HEARD	DEAF	HEAR
GOOD	PREACHED	POOR	CHRIST	DEAD
RAISED	SEE	LEPROSY	PRISON	JOHN
NEWS	CURED	SIGHT	WALK	HEAR

ACROSS

- To receive sound using your ears
- Unable to see
- Something that is pleasant or enjoyable
- To be aware of what is around you by using your eyes
- To move along by putting one foot in front of the other

DOWN

- Not living
- A place where criminals are forced to live as a punishment
- Unable to walk correctly because of injury to or weakness in the legs or feet
- Information or reports about recent events
- Unable to hear



ANNOUNCEMENTS

Christmas flowers and music! If you are interested in donating to the altar music/flower fund for Christmas, please fill out an envelope supplied at the church or if you prefer, contact Charlene at parish@stgregoryschurch.org. Deadline is December 19!

Nicasa Christmas families: StGs once again has the opportunity to provide Christmas gifts for many families in need. To sponsor a family, please sign up at the link in the newsletter. If you are not able to do the shopping but would still like to sponsor, we are happy to do the shopping for you! The gift pick up is scheduled for the morning of Dec. 20, so the gifts will need to be in the Parker Room by the evening of Dec. 19. Once you've signed up, Janet Foltz will send information about your family to you. If you have any questions, please email Janet (jfoltz1004@hotmail.com). Thank you for helping our neighbors have a joyous Christmas!

Better Together formation continues: Father Adam Spencer from St. Elisabeth's continues to lead a four week series - " Spirituality in Advent " - on Wednesday evenings on Zoom this Advent season for our partner parishes. We meet Wednesdays on Zoom at 7pm through Dec 21st.

Online Epiphany Pageant: It's coming sooner than you think! Plan to watch the online Epiphany Pageant on Zoom on Friday, January 6 at 7pm. It'll feature kids and youth from all the Better Together partner congregations!



Christmas worship with StGs



Christmas Eve at 4pm

Intergenerational festive Eucharist with brass quintet, timpani, choir, and flowers. This service will be onsite and online via Zoom and Facebook Live.

Christmas Day at 9:30am

Christmas is on a Sunday this year! Come as you are for this celebration of Christ's birth with Eucharist – onsite and online via Zoom and Facebook Live.