



ST. GREGORY'S EPISCOPAL CHURCH

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



christmas eve 12.24.22 | 4:00pm



Christmas offerings given to the glory of God

In memory of The Rev. Gerald C. Anderson, father & grandfather to Shelley, Grace, & Ruth by Shelley Byrnes

In memory of Evelyn & Wallace Niemi, Stephen Niemi, & May Meyers by Sharon Henley-Gramer

In memory of Debbie Welker by John Welker

In memory of Curt Keller by Mary Keller & family

In memory of Phyllis Widemark & Jim Nicholas by Karen Nicholas

In memory of my parents, Ruth & Willard, my husband Bill, & my brother Bill Thiel by Marilyn Knilans

In memory of Robert Shawl & Gregory Regalado by the Regalado family

In memory of Lin & Ralph Reichenbach by Ruth Reichenbach

In memory of Akosua Agyeman by the Agyeman family

In memory of Ernest & Irene Singleton and Edward & Jessie Vlack by Cissy Singleton

In memory of Rev. Butler & Catherine Sharpe and Percy & Dorthea Jenkins by Butler Sharpe

In memory of Jean & Jeff Baddeley by Curtis & Louisa Baddeley

In memory of Jason Z. and in thanksgiving for family & friends by Peter & Sally Holtz

In thanksgiving for their children & grandchildren by Bev & Ron Falbe

In honor of Lauro Sansano by Bruce Moore
In thanksgiving for the loving community of StGs, with all of our love by the Jolly Family

With tremendous gratitude for the Wardens, Vestry, and Staff of StGs by Anne Jolly

In thanksgiving for Kirstie, Viki, Cameo, Keanon, and all the musicians who have shared their talents with this community in 2022 by Kathryn Kinjo Duncan

In thanksgiving for daughters Mandy & Holly by Sudi Johnson

By the Calub family

In gratitude for the excellence in music provided all year by Viki, Kathryn, Cameo, Keanon, & Kirstie by Debbie & Hiko Kinjo

In thanksgiving for family & friends by Sybil & Lyle TenEyck

In celebration & thanksgiving for our family & friends by Jim & Cyndi Millspaugh

In thanksgiving for Christmas music wonderfully directed by Kathryn Kinjo Duncan by Laurie Olivier

In thanksgiving for our daughters Kate & Grace by Curtis & Louisa Baddeley

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Sarah Kettlewell, Don Kiva, Sudi Johnson, Jill Polzin, Butler Sharpe, Val Seilheimer

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

Easter Vocalists:
Laura Perkett, Viki Rill, Nana Jenkins, Kathryn Duncan, Michael Potsic, Avery Sujkowski, Ivo Suarez, Keanon Kyles

Easter Instrumentalists:
Chris O'Hara, trumpet
Amy Nelson, trumpet
Katie Ritter, horn
Tom Stark, trombone
Andy Rozsa, bass trombone
Alex Wier, percussion

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"Let us Adore Him"
by Mike Moyers



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 Christmas

Luke's story of Christ's birth takes us on a journey with a young couple who has been through an incredibly confusing and challenging time. They arrive in an out-of-the-way village after traveling a long distance from their own home, and find themselves without a place to stay. Mary gives birth to the son of God in less-than-ideal conditions. In our imaginations, she is surrounded by the warmth, smells, and noise of many animals as her labor companions. The shepherds asleep in the fields are awakened by startling brightness and angels singing God's praises and announcing the birth of Jesus. The announcement brings awe, wonder, and joy.

At this service, we enter into the awe, wonder, and joy of the birth of our Savior. On this occasion, the whole world rejoices with exultant voices joined with angels to celebrate the miracle of God incarnate. Our worship today is filled with reminders of God's presence among us: joyful hymns and music of praise just as the angels sang to announce the birth; candles and light to remind us of Christ's light in our broken world; ringing bells to call our attention to the mystery of Christ's birth, death, resurrection, and ascension; an exuberantly decorated space to remind us of God's abundance; and white vestments and altar dressings to proclaim God's pure, holy, and vulnerable presence in our lives and in the world.



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.

ENTRANCE HYMN

The people stand as they are able. The procession will enter while the choir sings the first two verses of the entrance hymn.

Let all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly minded,
For with blessing in his hand
Christ our God to earth descending
Comes our homage to demand.
Rank on rank the host of heaven
Spreads its vanguard on the way,
As the Light of Light descending,
From the realms of endless day,
Comes, the powers of hell to vanquish,
As the darkness clears away.

The people join in singing the final verse.

At his feet the six-wing-ed ser-aph, che - ru - bim with sleep - less eye,
veil their fac - es to the pres-ence, as with cease-less voice they cry,
"Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia, Lord Most High!"

OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.

And blessed be God's kingdom, now and for 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. **(v) Amen.**

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.



SONG OF PRAISE

O come, all ye faith - ful, joy - ful and tri - um - phant! O
 Sing, choirs of an - gels, sing in ex - ul - ta - tion!
 Yea, Lord, we greet thee, born this hap - py morn - ing;

come, ye, O come, ye to Beth - le - hem!
 sing all ye cit - i - zens of heav - en a - bove;
 Je - sus, to thee be all glo - ry giv'n!

Come and be - hold him, born the King of an - gels; O
 "Glo - ry to God in the high - est." O
 Word of the Fa - ther, now in flesh ap - pear - ing: O

come, let us a - dore him, O come, let us a - dore him, O

come, let us a - dore him, Christ the Lord!

We are invited to pray, and then the collect collects our prayers together in a single concluding prayer tailored toward the church season.

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting.

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 9:2-7

The people who walked in darkness
have seen a great light;
those who lived in a land of deep darkness--
on them light has shined.
You have multiplied the nation,
you have increased its joy;
they rejoice before you as with joy at the harvest,
as people exult when dividing plunder.
For the yoke of their burden, and the bar across their shoulders,
the rod of their oppressor,
you have broken as on the day of Midian.
For all the boots of the tramping warriors
and all the garments rolled in blood
shall be burned as fuel for the fire.
For a child has been born for us,
a son given to us;
authority rests upon his shoulders;
and he is named
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
His authority shall grow continually,
and there shall be endless peace
for the throne of David and his kingdom.
He will establish and uphold it
with justice and with righteousness
from this time onward and forevermore.
The zeal of the Lord of hosts will do this.

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 96

Chanted by the cantor.

*O sing to God a new song, all the whole earth.
Proclaim the good news of salvation.
Declare God's glory among the nations
and God's wonders among all peoples.
For great is God and greatly to be praised;
who is feared more than all gods.
As for other gods, they are but idols;
but it is God who made the heavens.
Oh, the majesty and magnificence,
Oh, the power and the splendor of God!
Ascribe to God all honor and power.
Ascribe to God the honor due their Name.
O worship God in the beauty of holiness;
let the whole earth tremble before them.*



*Tell the nations that "God is Ruler!
who has made the world so it cannot be moved."
Let the heavens rejoice and the earth be glad;
let the sea and field be joyful.
Then shall all the trees shout for joy
when God comes to judge the earth.
For God will judge the world with righteousness
and the peoples with God's truth.*

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

TITUS 2:11-14

For the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

The Word of the Lord.
Thanks be to God.

The people stand, as they are able.

SEQUENCE HYMN

Hark! the her-ald an-gels sing, "Glo-ry to the new-born King;
Christ, by high-est heav'n a-dored; Christ the ev-er-last-ing Lord!

peace on earth, and mer-cy mild, God and sin-ners re-con-ciled.
Late in time be-hold him come, off-spring of the Vir-gin's womb.

Joy-ful, all ye na-tions rise, join the tri-umph of the skies;
Veiled in flesh the God-head see, hail th'in-car-nate De-i-ty,

with th'an-gel-ic host pro-claim, "Christ is born in Beth-le-hem!"
pleased in flesh with us to dwell, Je-sus our Em-man-u-el,

Hark! the her-ald an-gels sing, "Glo-ry to the new-born King!"



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 GOSPEL

LUKE 2:1-20

The Holy Gospel of our Lord Jesus Christ, (v) according to Luke.

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

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. This was the first census that took place while Quirinius was governor of Syria. And everyone went to his own town to register.

So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified.

"Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger."

Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

Glory to God in the highest, and on earth peace to men on whom his favor rests!

When the angels had left them and gone into heaven, the shepherds said to one another,

"Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about."

So the shepherds hurried off and found Mary and Joseph, and the baby, who was lying in the manger. When they had seen him, they spread the word concerning what had been told them about this child, and all who heard it were amazed at what the shepherds said to them.

But Mary treasured up all these things and pondered them in her heart.

The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.

The Gospel of our Lord.

Praise to you, Lord Christ.



SEQUENCE HYMN

An - gels we have heard on high, sweet - ly sing - ing o'er the plains,
 Come to Beth - le - hem and see Him whose birth the an - gels sing.
 and the moun - tains in re - ply ech - o back their joy - ous strains.
 Come, a - dore on bend - ed knee Christ the Lord, the new - born King!
 Glo - - - - - ri - a!
 in ex - cel - sis De - o! Glo - - - - -
 - - - - - ri - a! in ex - cel - sis De - o!

The people sit.

SERMON

The Rev. Anne B. Jolly, Rector

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

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.

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.

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.**

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.

I ask your prayers for God's people throughout the world; for Justin, Archbishop of Canterbury, and Michael, our Presiding Bishop; for Paula, our Bishop, and Anne, Max, and our Better Together clergy, Kristin, Bryan, and Adam; for this gathering; and for all ministers and people. Pray for the church.

Lord, hear our prayer.

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. (prayers of joy and gratitude) Pray for justice and peace.

Lord, hear our prayer.

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. (prayers for the sick, sad, lonely, and afraid). Pray for those in any need or trouble.

Lord, hear our prayer.

I ask for your prayers for all who seek God, or a deeper knowledge of God. Pray that they may find and be found in him.

Lord, hear our prayer.

I ask your prayers for the dead, witnesses of God's shining splendor (prayers for the dead or the dying). Pray for those we love, but see no longer.

Lord, hear our prayer.

Praise God for those in every generation in whom Christ has been honored, especially the Blessed Virgin Mary and Saint Gregory, our Patron. Pray that we may have grace to glorify Christ in our own day.

Lord, hear our prayer.

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.**



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.

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

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.

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.

OFFERTORY ANTHEM

A babe is born all of a may, to bring salvation unto us.
To him we sing both night and day:
Veni creator spiritus (come, Holy Spirit).
At Bethlehem, that blessed place, the child of bliss now born he was;
And him to serve God give us grace,
O lux beata Trinitas (o blessed light, the Trinity).
There came three kings out of the East to worship the King that is so free,
With gold and myrrh and frankincense,
A solis ortus cardine (from the rising of the sun).
The angels came down with one cry!
A fair song that night sung they in worship of that child:
Gloria tibi Domine! (Glory to you, Lord) Noel!*

*"A Babe is Born"
by William Mathias*



*may: archaic form of "maid"



THE HOLY COMMUNION

The people stand, as they are able.

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.

OFFERTORY HYMN



So bring him in - cense, gold, and myrrh, come, pea-sant, king, to own him.



The King of Kings sal - va - tion brings; let lov - ing hearts en-throne him.



Raise, raise the song on high, the vir - gin sings her lul - la - by;



Joy, joy, for Christ is born, the babe, the son of Mar - y!

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 our thanks and praise.

It is right and good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you gave Jesus Christ, your only Son, (v) to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

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:

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, 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.



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!

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.



A - - - men.

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.



Christ our pass - ov - er is sac - ri - ficed for us,



there-fore let us keep the feast. Al - le - lu - ia, al - le - lu - ia.

INVITATION

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

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

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

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

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 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.

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



COMMUNION ANTHEMS

*"O Magnum Mysterium"
by William Hawley*

*O magnum mysterium
Et admirabile sacramentum,
Ut animalia viderent Dominum natum,
lacentem in praesepe
O beata Virgo, cujus viscera meruerunt
Portare Dominum Iesum Christum. Alleluia!*

*O great mystery,
And wonderful sacrament,
That animals should see the newborn Lord,
Lying in a manger.
Blessed is the Virgin whose womb was worthy
To bear the Lord, Jesus Christ. Alleluia!*

*"Lo How a Rose E'er Blooming"
arr. J. Sandstrom*

*Lo how a rose e'er blooming, from tender stem hath sprung.
Of Jesse's lineage coming, as men of old have sung.
It came a flow'ret bright amid the cold of winter,
When half-spent was the night.*

SILENT NIGHT

After communion has been received, candles will be lit from the center aisle. When Silent Night begins, the people are invited to kneel, as they are able. The children will sing the first verse, and the congregation will join in on verse two and three.

*Silent night, holy night, all is calm, all is bright
'Round yon Virgin, Mother and Child.
Holy infant, so tender and mild,
Sleep in heavenly peace, sleep in heavenly peace.*

Si - lent night, ho - ly night, shep - herds first saw the sight:
Si - lent night, ho - ly night, Son of God, love's pure light;

Glo - ries stream from heav - en a - far, heav'n - ly hosts sing Al - le - lu - ia:
Ra - diance beams from thy ho - ly face, with the dawn of re - deem - ing grace,

Christ the Sa - vior is born, Christ the Sa - vior is born!
Je - sus, Lord, at thy birth, Je - sus, Lord, at thy birth.

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

The people stand, as they are able.

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.



ANNOUNCEMENTS

BLESSING

One of the roles of the priest is to declare the eternal truth of God's ever-present blessing to God's people.

May Almighty God, who sent the Son to take our nature upon him, bless you in this holy season, scatter the darkness of sin, and brighten your heart with the light of God's holiness. **Amen.**

May God, who sent angels to proclaim the glad news of the Savior's birth, fill you with joy, and make you heralds of the Gospel. **Amen.**

May God, who in the Word made flesh joined heaven to earth and earth to heaven, give you peace and favor. **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.**

EXIT HYMN

Joy to the world! the Lord is come; let earth re - ceive her King:
 No more let sins and sor - row grow, nor thorns in - fest the ground;
 He rules the world with truth and grace, and makes the na - tions prove

Let ev - ery heart pre - pare him room, and
 He comes to make his bless - ings flow far
 The glo - ries of his right - eous - ness and

heav'n and na - ture sing, and heav'n and na - ture sing,
 as the curse is found, far as the curse is found,
 won - ders of his love, and won - ders of his love,

and heav'n, and heav'n and na - ture sing!
 far as, far as the curse is found.
 and won - ders, and won - ders of his love!

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.

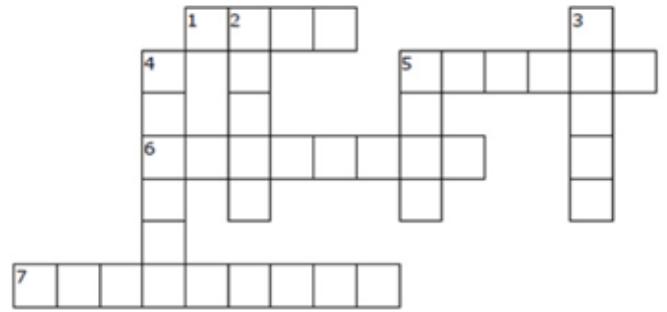
The Deacon dismisses the people, and the people respond,

Thanks be to God!

All the children please meet Shelley in the Prayground after the service to receive a gift from the church.



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



ACROSS

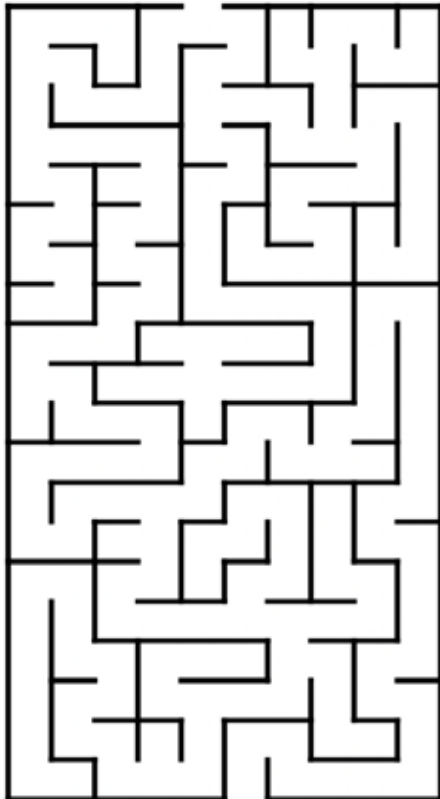
- 1. An infant or very young child
- 5. The place where Mary laid the baby Jesus
- 6. A person who takes care of sheep
- 7. The city where Jesus was born

DOWN

- 2. Heavenly being that told the shepherds about Jesus' birth
- 3. The savior of the world
- 4. The earthly father of Jesus
- 5. The mother of Jesus

SAVIOR
 CAESAR
 CHILD
 CENSUS
 SON
 SHEPHERDS
 MARY
 JOSEPH

ANGEL
 MANGER
 MESSIAH
 BETHLEHEM
 BORN
 ROOM
 BABY





I AM
the LIGHT
of the
World.
Whoever
FOLLOWS
me will never
WALK IN
DARKNESS
BUT WILL HAVE
the Light
of LIFE

John 8:12

What's coming up in the life of our parish...

Community meals - NEXT SUNDAY

Feeding people is one of StGs' core vocations - so approximately once a month, StGs serves our neighbors in Waukegan. We meet at noon to cook a hot meal and fill bags with non-perishable food, serve our guests at 2pm, and are done by 3pm. If you're interested in helping with this important ministry, please reach out to Barb Schaper at bschaper7@aol.com. Our next opportunity is next Sunday, January 1!



Better Together Epiphany Pageant Friday, January 6 on Zoom

Mark your calendars for the Better Together Epiphany celebration on Friday, January 6 at 7:00 pm on Zoom. This celebration will include a compline and the world premiere of the children's Epiphany Pageant! Please contact Shelley (shelley@stgregoryschurch.org) with any questions.

Zoom meeting ID: 814 4479 0883

Zoom password: 547812

Join us every Wednesday morning on Zoom for a short service of prayer

Join our Wednesday morning spiritual practice on Zoom to can anchor your week in prayer. This worship service includes prayers for healing (of body, mind, heart and soul) which can be especially helpful. Please contact Charlene (parish@stgregoryschurch.org) for more information. All are welcome!

Zoom meeting ID: 750 552 357

Zoom password: 587299

Join us every Friday morning for gentle/meditative yoga on Zoom

Join us at 8am on Friday mornings for a gentle/meditative yoga class to start your day grounded, invigorated and ready to go! Class is held on Friday morning on Zoom only, and is free to all. Led by certified yoga instructor Mary Aulbach, this class is accessible to all, regardless of your experience level or physical ability. Email Charlene at parish@stgregoryschurch.org with any questions. Don't forget to invite your neighbors and friends!

Zoom meeting ID: 986 4731 5610

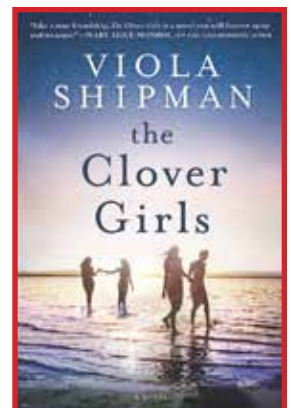
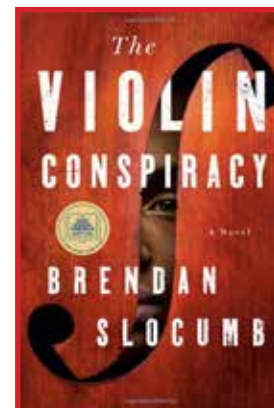
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The StGs Book Club will resume in January

All are welcome to join in our monthly book discussion that meets on Zoom on the fourth Monday of each month at 7pm. Contact Charlene (parish@stgregoryschurch.org) for more information. The January book is "The Clover Girls" by Viola Shipman, and the February book is "The Violin Conspiracy" by Brendan Slocumb.

Zoom meeting ID: 823 4178 4602

Zoom password: 326266





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

Welcome to St. Gregory's Episcopal Church!

No matter who you are, where you are from, what is hurting you or bringing you joy, who you love, what you do, where you live, or what brought you here – you are welcome at StGs!

We are people from all walks of life, all ages and stages, and all parts of Chicagoland. Most people who worship here didn't grow up Episcopalian, but seek to radiate God's grace by gathering community and sharing joy and hope in the world.

We take faith seriously, but not ourselves, so we find exuberance and joy in worship and all other things we do. Seriously, even most of our meetings are fun! We are passionate about food and gathering, so most of our focus goes to those things within our worshipping community and in our broader communities.

ALL are warmly welcome to our weekly service (onsite and online) at 9:30am on Sunday mornings. For more info, visit www.StGsChurch.org.

StGs Core Values



community



worship



inclusion

StGs Core Vocations



sharing faith, joy,
and hope



building
community



feeding people