



# ST. GREGORY'S

## EPISCOPAL CHURCH

Radiates God's Grace, Equipping All People to Change the World.

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Val Seilheimer, Cissy Singleton

**Vestry,**  
Dan Nicholas, Warden  
Susan Zint, Warden  
Curtis Baddeley, Sudi Johnson,  
Don Kiva, Jill Polzin,  
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**Vocalists,**  
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**St Gregory's Episcopal Church**  
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## Christmas Eve

December 24, 2021

4:00pm



*West window of St. Gregory's Episcopal Church, Deerfield, IL*



[Link to the Christmas Bulletin online.](#)



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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 greeters 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. 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." Bowing one's head at the name of Jesus reminds us that Jesus is the King of Kings, and he rules 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. These points in the liturgy are marked with this symbol (+). 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. This is indicated by the symbol. (+++) 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.

### **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. This 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 tonight is full of 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.

### **A Message from the Music Minister**

This afternoon's service is filled with the most buoyant and wildly joyful of Christmas hymns – exclamations of profound jubilation at the transformative impact of the birth of our Savior. They remind us that Christ was "risen with healing in his wings, light and life to all he brings!" In the darkest, coldest part of the year, this message kindles a warmth in our hearts that lasts long after the snow has melted. I invite you, no matter how lovely (or not-so lovely) your voice may be, to sing unabashedly! There have been countless studies about the measurable benefits of singing with others (including boosting your immune system, releasing stress, increasing energy, and improving your memory!), and Christmas hymns may be some of the most well-known music in the western world! So free yourself of all shyness or embarrassment, and let us all make a joyful noise together as we shout HALLELUJAH at the birth of Jesus Christ!



**PRELUDE**

*Kirstie Felland, organ*

**THE WORD OF GOD**



*We begin our worship by observing a period of quiet to slow ourselves and rest in God's presence.*

*The people stand, as they are able.*

**CONGREGATIONAL HYMN**

*O come all ye faithful*



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 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, and many people choose to cross themselves at the mention of the Trinity. The Collect for Purity allows us to acknowledge that the ability to celebrate the liturgy depends on God's grace.

Song of Praise: (this is USUALLY the Gloria, or Lord have mercy upon us...) The song of praise is an acclamation by all of us together in praise of God. On Christmas, it makes sense that our praise joins the angelic chorus.

**OPENING ACCLAMATION** p. 355, *Book of Common Prayer*

**Celebrant** Blessed be God: Father, Son, and Holy Spirit. (+)  
**People** **And blessed be God's kingdom, now and for ever. Amen.**

**Celebrant** 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.**

**SONG OF PRAISE**

*Hark the Herald Angels Sing*



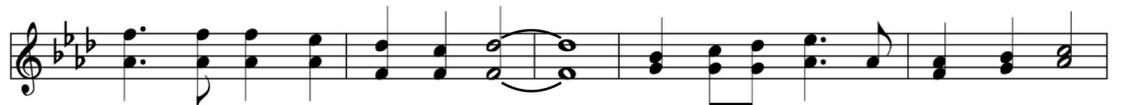
ALL Hark! the her - ald an - gels sing,\_\_\_ "Glo - ry to the newborn King!\_\_\_  
*choir only* *Christ by high - est heav'n a - dored,\_\_\_ Christ, the ev - er - lasting Lord!\_\_\_*  
ALL Hail the heav'nborn Prince of Peace,\_\_\_ hail the Sun of Righteousness!\_\_\_



Peace on earth, and mer - cy mild,\_\_\_ God and sin - ners re - con - ciled,\_\_\_  
*Late in time, be - hold Him come,\_\_\_ off - spring of a vir - gin's womb.\_\_\_*  
Light and life to all He brings,\_\_\_ ris'n with heal - ing in His wings.\_\_\_



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,\_\_\_*  
Mild He lays His glo - ry by,\_\_\_ born that man no more may die,\_\_\_



With th'an - gel - ic host pro - claim,\_\_\_ Christ is\_\_\_ born in Beth - le - hem!"  
*Pleased with us in flesh to dwell,\_\_\_ Je - sus,\_\_\_ our Em - man - u - el,*  
Born to raise the sons of earth,\_\_\_ born to\_\_\_ give them se - cond birth,



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



*We are invited to pray, and then the collect collects our prayers together in a single concluding prayer. The opening collect is tailored toward the church season. At Christmas, we acknowledge the joyous miracle of God's presence on earth in the person of a vulnerable baby.*

*We follow a three-year cycle of readings called a Lectionary. These are the 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.*

**THE COLLECT OF THE DAY**

*Celebrant* The Lord be with you.  
*People* **And also with you.**  
*Celebrant* 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.*

**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.

*People* 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.

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.

**PSALM 96**

1 Sing to the Lord a new song; \* sing to the Lord, all the whole earth.

**2 Sing to the Lord and bless his Name; \*  
proclaim the good news of his salvation from day to day.**

3 Declare his glory among the nations \*  
and his wonders among all peoples.

**4 For great is the Lord and greatly to be praised; \*  
he is more to be feared than all gods.**

5 As for all the gods of the nations, they are but idols; \*  
but it is the Lord who made the heavens.

**6 Oh, the majesty and magnificence of his presence! \*  
Oh, the power and the splendor of his sanctuary!**

7 Ascribe to the Lord, you families of the peoples; \*  
ascribe to the Lord honor and power.

**8 Ascribe to the Lord the honor due his Name; \*  
bring offerings and come into his courts.**

9 Worship the Lord in the beauty of holiness; \*  
let the whole earth tremble before him.

**10 Tell it out among the nations: "The Lord is King! \*  
he has made the world so firm that it cannot be moved;  
he will judge the peoples with equity."**

11 Let the heavens rejoice, and let the earth be glad;  
let the sea thunder and all that is in it; \*  
let the field be joyful and all that is therein.

**12 Then shall all the trees of the wood shout for joy before the Lord  
when he comes, \* when he comes to judge the earth.**

13 He will judge the world with righteousness \*  
and the peoples with his truth.

**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.

People **Thanks be to God.**

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



**SEQUENCE HYMN**  
**(Verses 1-2 before the Gospel, Verses 3-4 after the Gospel)**

*Angels we have heard*



An - gels we have heard on high sweet - ly sing - ing o'er the plains,  
Shep - herds why this ju - bi - lee? Why your joy - ous strains pro - long?  
Come to Beth - le - hem and see him whose birth the an - gels sing;  
See him in a man - ger laid, whom the choirs of an - gels praise;



And the moun - tains in re - ply ech - o - ing their joy - ous strains.  
What the glad - some tid - ings be which in - spire your heav'n - ly song?  
Come, a - dore on bend - ed knee, Christ the Lord, the new - born King.  
Ma - ry, Jo - seph, lend your aid, while our hearts in love we raise.



Glo - - - - - ri - a!



In ex - cel - sis De - o! Glo - - - - -



- - - - - ri - ia! In ex - cel - sis De - o!

**THE GOSPEL**

Luke 2:1-14

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

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid; for see-- I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

"Glory to God in the highest heaven, and on earth peace among those whom he favors!"

*Gospeler* The Gospel of the Lord.  
*People* **Praise to you, Lord Christ.**

*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 towards it.*



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

In the Nicene Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin *credere*, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. "We" believe because the church as a whole, the Body of Christ, carries and strengthens the faith of each individual.

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

*The people sit, and the children return to their seats.*

## THE HOMILY

The Rev. Anne B. Jolly

*The people stand, as they are able.*

## THE NICENE CREED

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.**

**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.**

**With the Father and the Son he is worshiped and glorified. He 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

*Deacon or other leader*

Beloved of the Redeemer, let us offer our prayers to the God who comes among us, praying:



**Cantor:** O Child of Ma - ry **All:** Hear our prayer.

For God's people, the church: May we announce with joy the salvation of the world, we pray:

**Silence**

*Cantor  
People*

O Child of Mary,  
**hear our prayer.**



For all nations and peoples: May the shadow of war be banished by the bright song of the angelic choir, we pray:

**Silence**

*Cantor*            O Child of Mary,  
*People*            **hear our prayer.**

For those who feel forsaken and desolate in this season: May they find comfort and peace in the God who delights in them, we pray:

**Silence**

*Cantor*            O Child of Mary,  
*People*            **hear our prayer.**

For the poor, hungry, oppressed and forgotten: May justice of the Prince of Peace shine like the dawn upon them, we pray:

**Silence**

*Cantor*            O Child of Mary,  
*People*            **hear our prayer.**

For this assembly: May we proclaim with joy the God who becomes one of us to make us one with God, we pray:

**Silence**

*Cantor*            O Child of Mary,  
*People*            **hear our prayer.**

For the sick and the dying: May the fullness of grace revealed in Christ bring them health in body and joy in spirit, we pray:

**Silence**

*Cantor*            O Child of Mary,  
*People*            **hear our prayer.**

For our beloved dead: May the marriage of heaven and earth bring them life eternal, we pray:

**Silence**

*Cantor*            O Child of Mary,  
*People*            **hear our prayer.**

*Celebrant*        Hear the prayers of your beloved people, Emmanuel, God-with-us, and fill us with the joy of those favored by God, that with thanksgiving we may acclaim you Wonderful Counselor, Mighty God, and Prince of Peace, for you live and reign forever 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.*

*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.*

**CONFESSION OF SIN**

Deacon Let us confess our sins against God and our neighbor.

*Silence is kept.*

*The people kneel, as they are able.*

Deacon Lord of grace and truth, we confess our unworthiness to stand in your presence as your children. We have sinned:

People **forgive and heal us.**

Deacon The Virgin Mary accepted your call to be the mother of Jesus. Forgive our disobedience to your will. We have sinned:

People **forgive and heal us.**

Deacon Your Son our Saviour was born in poverty in a manger. Forgive our greed and rejection of your ways. We have sinned:

People **forgive and heal us.**

Deacon The shepherds left their flocks to go to Bethlehem. Forgive our self-interest and lack of vision. We have sinned:

People **forgive and heal us.**

Deacon The wise men followed the star to find Jesus the King. Forgive our reluctance to seek you. We have sinned:

People **forgive and heal us.**

**ABSOLUTION**

Celebrant May God who loved the world so much that he sent his Son to be our Savior forgive you your sins and make you holy to serve him in the world, through Jesus Christ our Lord. **Amen.**

**THE PEACE**

Celebrant The peace of Christ be always with you.

People **And also with you.**

*The congregation greets one another in the Peace of Christ. We encourage you to exchange the Peace with words and gestures, rather than touch, to protect the most vulnerable among us.*

*The people sit.*

**OFFERTORY ANTHEM**

*In Dulci Jubilo*



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.

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.

Traditional hymn, arr. Matthew Culloton

In Dulci júbilo [in sweet joy] let us our homage show,  
Our heart's joy reclineth in praeseptio [in a manger]  
And like a bright star shineth Matris in gremio [in your mother's lap]  
Alpha es et O! [beginning and end]  
O Jesu parvule! [O infant Jesus] I yearn for thee alway!  
Hear me, I beseech thee, O Puer optime! [O best o boys]  
My prayer let it reach thee, O Princeps gloriae, [O prince of glory]  
Trahe me post te. [draw me after you to heaven]  
O Patris caritas! O Nati lenitas! [O love of the Father! O mercy of the Son!]  
Deeply were we stained, per nostra crimina; [through our sins]  
But thou has gained coelorum gaudia! [the joys of heaven]  
O that we were there!  
Ubi sunt gaudia, [Where are joys?] where, if they be not there?  
There are angels singing nova cantica! [new songs]  
There the bells are ringing in Regis curia. [in the King's courts]  
O that we were there!

## THE HOLY COMMUNION

*The people stand, as they are able.*

### OFFERTORY HYMN

*Doxology*

Praise God from whom all blessings flow; praise Him, all creatures here be low;  
praise Him above, ye heavenly host: praise Father, Son, and Holy Ghost.

**THE GREAT THANKSGIVING**  
(Eucharistic Prayer D, Page 372, Book of Common Prayer)

*Celebrant* The Lord be with you.  
*People* **And also with you.**

*Celebrant* Lift up your hearts.  
*People* **We lift them to the Lord.**

*Celebrant* Let us give thanks to the Lord our God.  
*People* **It is right to give our thanks and praise.**

*Celebrant* It is truly right to glorify you, Holy One, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

### SANCTUS ANTHEM

*Excerpted from Harold Darke's Communion Service in F*



*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.*

Holy, holy, holy, Lord God of hosts,  
Heaven and earth are full of Thy glory:

Glory be to Thee, O Lord most high.

Blessed is He that cometh in the name of the Lord,  
Hosanna in the highest!

*Celebrant*

We acclaim you, holy God, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Holy God, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, Jesus lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose Jesus gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And that we might live no longer for ourselves, but for Christ who died and rose for us, you sent the Holy Spirit, your own first gift for those who believe, to complete your work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for Jesus to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them Jesus 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."

Almighty God, we now celebrate this memorial of our redemption. Recalling Christ's death and descent among the dead, proclaiming Christ's resurrection and ascension to your right hand, awaiting Christ's coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

*All*

**We praise you, we bless you,  
we give thanks to you,  
and we pray to you, Lord our God.**

*Celebrant*

God our Creator, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of our Savior Jesus Christ.

*Celebrant*

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.



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.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with matriarchs, patriarchs, prophets, apostles, and martyrs, with St. Gregory and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through Jesus Christ our Savior.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **AMEN.**

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

People

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

**BREAKING OF THE BREAD**

*The Celebrant breaks the consecrated Bread.*

**FRACTION ANTHEM**

*Excerpted from Harold Darke's Communion Service in F*

Alleluia, Christ our Passover is sacrificed for us. Therefore let us keep the feast.

**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)



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.

*All at home* 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.**

**COMMUNION ANTHEM**

*Lully, Lulla, Lullay*  
Traditional carol arr. Philip Stopford

Lully, lulla, bye bye, lully, lullay, thou little tiny Child.  
O sisters too, how may we do for to preserve this day?  
This poor youngling for whom we sing, bye, bye, lully, lullay.  
Lully, lulla, bye bye, lully, lullay, thou little tiny Child.  
Herod the king, in his raging, charged he hath this day.  
His men of might in his own sight all young children to slay.  
Lully, lulla, bye bye, lully, lullay, thou little tiny Child.  
That woe is me, poor Child for Thee, and ever morn and day.  
For Thy parting neither say nor sing, bye, bye, lully, lullay.  
Lully, lulla, bye bye, lully, lullay, thou little tiny Child.

**COMMUNION CONGREGATIONAL HYMN**

*The First Noel*

The first No - el, the an - gels did say was to cer - tain poor  
Then let us all with one ac - cord sing prais - es  
shep - herds in fields as they lay, in fields where they lay keep - ing their  
to our heav - 'nly Lord that hath made heav'n and earth of  
sheep, on a cold win - ter's night that was so deep. No - el, No - el  
nought, and with his blood man - kind hath bought. No - el, No - el  
el, No - el, No - el! Born is the King of Is - ra - el!



Si - lent night, ho - ly night! All is calm, all is bright  
Si - lent night, ho - ly night! Shepherds quake at the sight;  
Si - lent night, ho - ly night! Son of God, love's pure light



round yon vir - gin moth-er and child. Ho - ly in-fant so ten-der and  
glo-ries stream from heav'n a - far, heav'n-ly hosts sing al - le-lu-  
ra-diant beams from thy ho - ly face, with the dawn of re-deem - ing



mild, sleep in heav-en-ly peace, sleep in heav-en-ly peace.  
ia! Christ, the Sav - ior is born! Christ, the Sav - ior is born.  
grace, Je - sus, Lord, at thy birth, Je - sus, Lord, at thy birth.

*The people stand, as they are able.*

*Celebrant* Let us pray.

*People*

**Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of Christ, and heirs of your eternal kingdom.**

**And now, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Savior. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

### CHRISTMAS SEASON BLESSING

*Celebrant* May Almighty God, who sent Jesus 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. Amen.**

### CONGREGATIONAL HYMN

*Joy to the World*

*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.*



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 - 'ry 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. 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,*

People **Thanks be to God.**

*Children are invited to come to altar rail after the procession has gone to the back to receive a Christmas ornament to hang on their family tree.*

**POSTLUDE HYMN**

Hallelujah Chorus



Hal - le - lu - jah! Hal - le - lu - jah! Halle - lu - jah! Halle - lu - jah! Hal - le - lu - jah!



Hal - le - lu - jah! Hal - le - lu - jah!



for the Lord God Om - ni - po - tent reigneth. Hal - le - lu - jah! Halle - lu - jah! Halle - lu - jah! Halle - lu - jah!



for the Lord God Om - ni - po - tent reigneth. Halle - lu - jah! Halle - lu - jah! Halle - lu - jah! Halle - lu - jah!

**CHOIR ONLY** For the Lord God Omnipotent reigneth. Hallelujah! The Kingdom of this world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever.



King of Kings, and Lord of Lords, King of Kings,



and Lord of Lords, King of Kings, and Lord of



Lords, and Lord of Lords!

**CHOIR ONLY** And He shall reign for ever and ever, King of Kings, and Lord of Lords, Hallelujah!



King of Kings, and Lord of Lords, King of Kings, and Lord of



Lords, and He shall reign for ev - er and ev - er! King of Kings! and Lord of



Lords! Hal - le - lu - jah! Hal - le - lu - jah!

**We gratefully acknowledge these gifts for our Special Christmas Worship**

Marilyn Knilans - in memory of my husband, Bill, my parents Ruth & Willard Thiel, my brother Bill  
Their children, grandchildren and great-grandchildren – in memory of Ralph & Lin Reichenbach  
Meredith Potter – in memory of Carol Porter  
Meredith Potter – in memory of Charles Woods  
Lorilee Bielski – in gratitude for our StGs family  
Megan Agyeman – in memory of Akosua Agyeman  
Deborah Kinjo – in loving memory of Chris Duncan  
Anne Jolly – in gratitude for the AMAZING StGs staff  
Sharon Henley-Gramer – in loving memory of my grandmother May Meyer,  
my brother Steve, and parents Wally and Evie Niemi  
Kathryn Duncan – in memory of my sweet husband Chris, whose 39th birthday would have been today  
Cissy & Jeff Singleton – in memory of Ed & Jessie Vlack, and Irene & Ernest Singleton  
Mary Keller, children and grandchildren – in loving memory of Curt Keller  
Susan Koy – in loving memory of Robert Koy  
Curtis & Louisa Baddeley – in loving memory of Jean & Jeff Baddeley  
and all of our blessings, especially our daughters, Kate and Grace  
Karen Nicholas – in loving memory of Otto & Phyllis Widemark, James R. Nicholas  
Lyle & Sybil Ten Eyck – in loving memory of Genevieve Ten Eyck  
Sudi Johnson – in loving memory of Carol White  
The Regalado Family – in loving memory of Robert Shawl and Gregory Regalado  
Fran Ingram – in loving memory of David Ingram  
Janet Freeman – in loving memory of Ralph & Lin Reichenbach  
Shelley Byrnes – in loving memory of The Rev. Gerald Anderson  
Casey Kremer – in gratitude for Jon & Susie Dutcher for organizing and managing the EfM Class  
Peter and Sally Holtz – thanksgiving for Chuck's successful organ transplant and in honor of our friend Mary



**NICASA Christmas gifts have been picked up...gifts were provided for 44 families (162 individuals). We had a lot of helpers with shopping, wrapping, boxing, and loading the trucks. Thank you all.**



## **Please join us for Worship and Community**

### **Sunday Mornings • 9:30 am – Worship with Music**

Onsite or online (Zoom, Facebook Live or our website – [www.stgchurch.org](http://www.stgchurch.org))

### **Wednesday Mornings • 8:00 am – Holy Eucharist & Healing Prayers**

## **Feast of Epiphany – January 6, 7:00pm on Zoom**

**Join us to celebrate the Feast of Epiphany!**

**Epiphany marks the end of the Christmas season by commemorating the three wise people arriving to meet the baby Jesus.**

**We will celebrate by watching the children/youth Epiphany program created by participants from multiple congregations, and share in brief worship together.**

### **MINISTERS IN WORSHIP**

**Clergy:** The Rev. Anne B. Jolly, Rector

The Rev. Bryan Cones, Priest in Charge, Trinity

Max Smith, Deacon

**Altar Guild:** Louisa Baddeley, Shirley Hays, Fran Ingram, Sudi Johnson, Mary Keller

Marilyn Knilans, Cyndi Millspaugh, Karen Nicholas, Jean Schwarz, Cissy Singleton,

Barb Schaper, Judy Stevens, Bonnie Travis, Sybil Ten Eyck, Joan West

**Eucharistic Ministers:** Val Seilheimer, David Schaper

**Acolytes:** Marcus Seilheimer, Renzo Rodgers-Geiger

**St. Isidore's guild:** Matt Geiger

**Crucifer:** David Schaper

**Thurifer:** Dan Nicholas

**Eucharistic ministers:** David Schaper, Marilyn Knilans

**Lectors:** Val Seilheimer, Melly Peterson, Mary Rodgers, Barb Schaper

**Onsite greeters:** Don Kiva, Melly Peterson, Jean Schwarz, Jim Millspaugh

**Online greeter:** Pat Love

### **MUSICIANS**

**Instrumentalists:** Adrian Speyrer, trumpet; Chris O'Hara, trumpet; Katie Ritter, horn;

Thomas Stark, trombone; Andy Rozsa, bass trombone; Alex Wier, percussion

**Vocalists:** Joan Marie Dauber, Kathryn Duncan, Dennis Kalup, Marianna Kulikova,

Keanon Kyles, Viki Rill, Nick Roach, Ivo Suarez

# The Birth of Jesus

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Luke 2:7 (KJV)

The puzzle is based on Luke 2:1-20



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

SAVIOR	CENSUS	MARY	MANGER	BORN
CAESAR	SON	JOSEPH	MESSIAH	ROOM
CHILD	SHEPHERDS	ANGEL	BETHLEHEM	BABY

In an abundance of caution, and to do all we can to protect the most vulnerable among us, Bishop Chilton has asked us to get contact information for all worshipers so we can inform you if someone at today's service tests positive for Covid. This information will allow you to make an informed decision about your own health. Please use this QRCode to fill out our google form or tear off this section, fill it out, and put it in the baskets at communion. All contact information will be destroyed once the exposure window has passed. Thank you!



Name (s): \_\_\_\_\_

Contact information: Email: \_\_\_\_\_

Phone number for texts: \_\_\_\_\_