



The Holy Eucharist: Rite Two

The Nativity of Our Lord Jesus Christ: Christmas Eve
December 24, 2024 • 10 p.m.

HOLY SPIRIT EPISCOPAL CHURCH

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service, is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

The Word of God

THE ENTRANCE RITE

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE

Christmas Chorale Preludes

We begin our worship as a gathered community by praising God in song. The People stand as able.

PROCESSIONAL HYMN • #83 (verses 1-3 & 6)

O come, all ye faithful

Sung by all

Adeste fideles

O come, all ye faithful,
joyful and triumphant,
O come ye, O come ye to Bethlehem;
come, and behold him,
born the King of angels;
O come, let us adore him,
Christ the Lord.

God from God,
Light from Light eternal,
lo! he was born from the Virgin's womb;
only-begotten
Son of the Father;
O come, let us adore him,
Christ the Lord.

Sing, choirs of angels,
sing in exultation,
sing, all ye citizens of heaven above;
glory to God,
glory in the highest;

O come, let us adore him,
Christ the Lord.

Yea, Lord, we greet thee,
born this happy morning;
Jesus, to thee be glory given;
Word of the Father,
now in flesh appearing;
O come, let us adore him,
Christ the Lord.

John Francis Wade (1711-1786); tr. Frederick Oakeley (1802-1880) and others
This selection is in the public domain.

WELCOME

We acknowledge that our worship is taking place in the aboriginal territories of the Salish and Kalispel people.

THE OPENING ACCLAMATION

The People standing as able, the Celebrant says

Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

COLLECT FOR PURITY

The Celebrant may say

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 • #96

Angels we have heard on high

Sung by all.

Gloria

THE SONG OF PRAISE MAY BE FOUND ON THE NEXT PAGE.

1 An - gels we have heard on high, sing - ing sweet - ly through the night,
 2 Shep-herds, why this ju - bi - lee? Why these songs of hap - py cheer?
 3 Come to Beth - le - hem and see him whose birth the an - gels sing;
 4 See him in a man - ger laid whom the an - gels praise a - bove;

and the moun-tains in re - ply ech - o - ing their brave de - light.
 What great bright-ness did you see? What glad tid - ings did you hear?
 come, a - dore on bend - ed knee Christ, the Lord, the new - born King.
 Ma - ry, Jo - seph, lend your aid, while we raise our hearts in love.

Refrain

Glo - - - - - ri - a

in ex - cel - sis De - o. Glo - - - - -

- - - - - ri - a in ex - cel - sis De - o.

The Word of God

THE COLLECT OF THE DAY

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for 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 LESSONS

The People are seated for the lessons.

THE FIRST READING: Isaiah 9:2-7

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

A Reading from the book of the prophet Isaiah.

²The people who walked in darkness
have seen a great light;
those who lived in a land of deep darkness—
on them light has shined.

³You 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.

⁴For 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.

⁵For all the boots of the tramping warriors
and all the garments rolled in blood
shall be burned as fuel for the fire.

⁶For 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.

⁷His 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.

Reader The Word of the Lord.
People **Thanks be to God.**

The People remain seated.

ANTHEM

Sussex Carol

English carol, arr. David Willcocks

THE SECOND READING: Titus 2:11-14

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

A Reading from Paul's letter to Titus.

¹¹The grace of God has appeared, bringing salvation to all, ¹²training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, ¹³while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. ¹⁴He 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.

Reader The Word of the Lord.
People **Thanks be to God.**

The People stand as able to sing the hymn.

SEQUENCE HYMN • #107

Good Christian friends, rejoice

Sung by all.

In dulci jubilo

THE SEQUENCE HYMN MAY BE FOUND ON THE NEXT PAGE.

1 Good Chris - tian friends, re - joice with heart and soul and voice;
 2 Good Chris - tian friends, re - joice with heart and soul and voice;
 3 Good Chris - tian friends, re - joice with heart and soul and voice;

give ye heed to what we say: Je - sus Christ is born to - day;
 now ye hear of end - less bliss; Je - sus Christ was born for this!
 now ye need not fear the grave: Je - sus Christ was born to save!

ox and ass be - fore him bow, and he is in the man - ger now.
 He hath o - pened hea - ven's door, and we are blest for ev - er - more.
 Calls you one and calls you all to gain his ev - er - last - ing hall.

Christ is born to - day! Christ is born to - day!
 Christ was born for this! Christ was born for this!
 Christ was born to save! Christ was born to save!

Remain standing as able.

THE HOLY GOSPEL: Luke 2:1-20

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Deacon The Holy Gospel of our Lord Jesus Christ according to Luke.
People **Glory to you, Lord Christ.**

¹In those days a decree went out from Emperor Augustus that all the world should be registered. ²This was the first registration and was taken while Quirinius was governor of Syria. ³All went to their own towns to be registered. ⁴Joseph 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. ⁵He went to be registered with Mary, to whom he was engaged and who was expecting a child. ⁶While they were there, the time came for her to deliver her child. ⁷And 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.

⁸In that region there were shepherds living in the fields, keeping watch over their flock by night. ⁹Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. ¹⁰But the angel said to them, “Do not be afraid; for see—I am bringing you good news of great joy for all the people: ¹¹to you is born this day in the city of David a Savior, who is the Messiah, the Lord. ¹²This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.” ¹³And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

¹⁴“Glory to God in the highest heaven,
and on earth peace among those whom he favors!”

¹⁵When the angels had left them and gone into heaven, the shepherds said to one another, “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.” ¹⁶So they went with haste and found Mary and Joseph, and the child lying in the manger. ¹⁷When they saw this, they made known what had been told them about this child; ¹⁸and all who heard it were amazed at what the shepherds told them. ¹⁹But Mary treasured all these words and pondered them in her heart. ²⁰The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

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

The People are seated at the invitation of the preacher.

THE SERMON

The Rev. Gretchen Strohmaier

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The People stand as able.

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: the Holy Trinity.

**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.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

The People stand, sit, or kneel as they are able.

Intercessor The Prayers of the People today are guided by Form 6, found on page 392 of the Book of Common Prayer and in the service leaflet. Please pray them with me.

The star of Christmas shines upon the Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. In joy and in peace, we pray to you, Lord God.

Silence

For your new light to be poured upon all people in their daily life and work;
For our families, friends, and neighbors, and for those who are alone.

For compassionate and peace-seeking leaders for this community, the nation, and the world;
For all who work for justice, freedom, and peace.

For the sustainable, just, and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.

For your mercy to be revealed to all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and the needy.

For the wisdom, peace, and unity of the Church of God;
For all who proclaim the Gospel, and all who seek the Truth.

For Sean Rowe, our Presiding Bishop; and for Marty Stebbins, our Bishop; for our priests, deacons, and lay leaders at Holy Spirit and across the Diocese; and for all bishops and other ministers;
For all who serve God in God's Church.

For the special needs and concerns of this congregation.

Today we pray especially for:

Frank, Anthony, and Benjamin Horton	Marleigh Flanigan	Dan
Bert and Nora Horton	Jeff McElwain	Jeanne
Joan Chaussee	Sue Neff	Jim
Betty Rice	Tanya Lodahl	Beth
Laura Lambert and her family	Laura and Cannon	Graham
Ken and Nancy Hailey	Malcolm Smith	Shannon
Jodie Ulrigg and family	Nancy Callen	Peter
Jari Davis	Rene Thorton	Sam
Lew and Robin Mueller	Bob Simons	Charlie
Dolores Criswell	Dan and Sandi	Moe
Ardice Nicholson	Ethen	Genie
Lynn and Mark	Peg	Steve
Helen Matveyeff	Jacob	Sandy
Judy Anderson and family	Susan Wallens	Carrie
Willie and Richard Hoffer	Ricardo and Meri	

Fr. Daniel Velez-Rivera and the congregation of St. Gabriel's Church in Leesburg, Virginia

For an end to harm of the innocent, and peace and a just path forward in war zones.

For your presence to be felt by all who walk in darkness, and especially for those who are sick, in any kind of prison, oppressed, addicted, suicidal, fearful, or without enough food, shelter, or sense of community.

For our neighbors we have come to know through our community ministries and the Missoula Interfaith Collaborative.

For openness to your call for our lives in the days of Christmas and the new year ahead.

And for any other people, needs, and concerns on our hearts today.

The People may add their own petitions

Hear us, Lord;
For your mercy is great.

You bring good news of great joy for all people. We thank you, Lord, for all the blessings of this life.

The People may add their own thanksgivings

We will exalt you, O God our King;
And praise your Name for ever and ever.

We rest in your blessed hope and promise. We pray for all who have died, that they may have a place in your eternal kingdom. We pray especially this day for those in whose memory the altar flowers are given, for those

lost to disease, destruction, or violence, and for any other neighbors and loved ones who we remember to you now.

Lord, let your loving-kindness be upon them;
Who put their trust in you.

Silence

CONFESSION OF SIN

The Deacon or Celebrant says

We pray to you also for the forgiveness of our sins.

Silence may be kept.

Minister and People

**Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

The Priest stands and says

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

THE PEACE

<i>Celebrant</i>	The peace of the Lord be always with you.
<i>People</i>	And also with you.

The Ministers and People greet one another with a sign of God's peace.

ANNOUNCEMENTS

The Holy Communion

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

The Celebrant may begin the Offertory with a sentence of Scripture.

All are invited to make a gift to support Holy Spirit's ministry of sharing God's love with our community and the world by texting HOLYSPIRITGIVE to (833) 714-3270 or by visiting <http://holyspiritmissoula.org/give/>. You may also put your gift in the offering plate or by scanning the QR code below to give to the General Fund:



The altar is prepared for Holy Communion

MUSIC AT THE OFFERTORY

All Bells in Paradise

John Rutter

Deep in the cold of winter, darkness and silence were eve'rywhere;
Softly and clearly, there came through the stillness a wonderful sound,
A wonderful sound to hear.

Refrain: All bells in paradise I heard them ring,
Sounding in majesty the news that they bring;
All bells in paradise I heard them ring,
Welcoming our Saviour, born on earth, a heavenly King.
All bells in paradise, I heard them ring,
'Glory to God on high' the angel voices sing.

Lost in awe and wonder, doubting I asked what this sign may be;
Christ, our Messiah, revealed in a stable,
A marvelous sight to see. **Refrain.**

He comes down in peace, a child in humility,
The keys to his kingdom belong to the poor;
Before him shall kneel the kings with their treasures,
Gold, incense, and myrrh. **Refrain.**

The People stand as able.

DOXOLOGY • #380, vs. 3

Praise God, from whom all blessings flow

Hymnal 1982

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

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning "Lift up your hearts."

THE SURSUM CORDA • S 120

Lift up your hearts

Sung by all.

The musical notation for the Sursum Corda is presented in four staves. The first staff shows the Celebrant singing "The Lord be with you. And al - so with you." and the People responding. The second staff shows the Celebrant singing "Lift up your hearts. We lift them to the Lord." and the People responding. The third staff shows the Celebrant singing "Let us give thanks to the Lord our God." and the People responding. The fourth staff shows the People singing "It is right to give him thanks and praise." The notation includes a treble clef, a key signature of one flat (B-flat), and various musical symbols such as eighth notes, quarter notes, and rests.

Celebrant *People*
The Lord be with you. And al - so with you.

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

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

Facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

Because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfectly human 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:

SANCTUS • S 128

Holy, holy, holy

Sung by all.

William Mathias

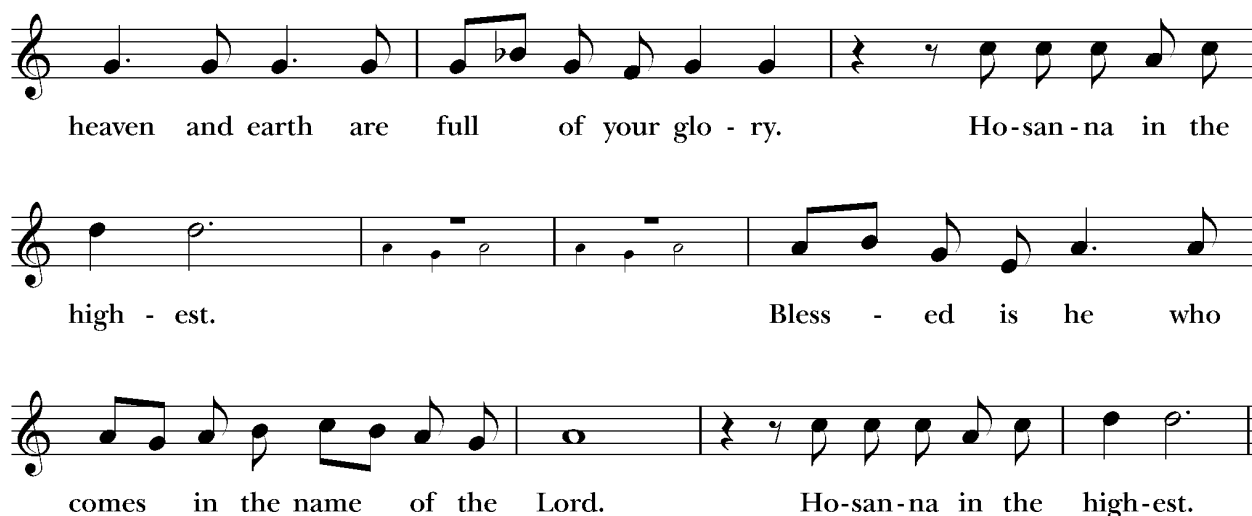
The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Celebrant and People

The musical notation for the Sanctus is presented in two staves. The first staff shows the Celebrant singing "Ho - ly, ho - ly," and the People responding. The second staff shows the Celebrant singing "ho - ly Lord, God of power and might," and the People responding. The notation includes a treble clef, a key signature of one flat (B-flat), and various musical symbols such as eighth notes, quarter notes, and rests.

Ho - ly, ho - ly,

ho - ly Lord, God of power and might,



The People stand, sit or kneel as able.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

The Celebrant continues

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

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

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

Celebrant and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [] and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

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

People and Celebrant

**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,
forever and ever. Amen.**

THE BREAKING OF THE BREAD

*The Celebrant breaks the consecrated Bread.
A period of silence is kept. Then may be sung*

FRACTION ANTHEM • S 154

Christ our Passover

Sung by all.

David Hurd

This setting is not used in Lent.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us;

there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

INVITATION

The Celebrant says

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

DISTRIBUTION

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available, and you may drink from the common cup or dip your wafer in the intinction cup. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

MUSIC AT COMMUNION

'Twas in the moon of wintertime (Huron Carol)

Denis Bedard

COMMUNION HYMN • #81

Lo, how a Rose e'er blooming

Sung by all.

Es ist ein Ros

THE COMMUNION HYMN MAY BE FOUND ON THE NEXT PAGE.

1 Lo, how a Rose e'er bloom-ing from ten - der stem hath sprung!
 2 I - sa - iah 'twas fore - told it, the Rose I have in mind,
 * 3 O Flower, whose fra - grance ten - der with sweet - ness fills the air,

Of Jes - se's lin - eage com - ing as seers of old have sung.
 with Ma - ry we be - hold it, the Vir - gin Mo - ther kind.
 dis - pel in glo - rious splen - dor the dark - ness ev - ery - where;

It came, a blos - som bright, a - mid the
 To show God's love a - right, she bore to
 true man, yet ve - ry God, from sin and

cold of win - ter, when half spent was the night.
 us a Sa - vior, when half spent was the night.
 death now save us, and share our ev - ery load.

COMMUNION HYMN • #78

O little town of Bethlehem

Sung by all.

Forest Green

THE COMMUNION HYMN MAY BE FOUND ON THE NEXT PAGE.

Unison or harmony

1 O lit - tle town of Beth - le - hem, how still we see thee lie!
2 For Christ is born of Ma - ry; and gath - ered all a - bove,
3 How si - lent - ly, how si - lent - ly, the won - drous gift is given!
*4 Where child - ren pure and hap - py pray to the bless - ed Child,
5 O ho - ly Child of Beth - le - hem, de - scend to us, we pray;

1 A - bove thy deep and dream - less sleep the si - lent stars go by;
2 while mor - tals sleep, the an - gels keep their watch of won - dering love.
3 So God im - parts to hu - man hearts the bless - ings of his heaven.
4 where mis - er - y cries out to thee, Son of the mo - ther mild;
5 cast out our sin and en - ter in, be born in us to - day.

1 yet in thy dark streets shin - eth the ev - er - last - ing Light;
2 O morn - ing stars, to - geth - er pro - claim the ho - ly birth!
3 No ear may hear his com - ing, but in this world of sin,
4 where char - i - ty stands watch - ing and faith holds wide the door,
5 We hear the Christ - mas an - gels the great glad tid - ings tell;

1 the hopes and fears of all the years are met in thee to - night.
2 and prais - es sing to God the King, and peace to men on earth.
3 where meek souls will re - ceive him, still the dear Christ en - ters in.
4 the dark night wakes, the glo - ry breaks, and Christ - mas comes once more.
5 O come to us, a - bide with us, our Lord Em - man - u - el!

POST-COMMUNION ANTHEM

Peace on Earth

Errollyn Wallen

And snow falls down on me. Peace on earth.
The night is dark and soft. Peace on earth.
The lights that sparkle in the square, the smoke that lingers in the air.
Peace on earth.

And grace falls down on me. Peace on earth.
The dark will turn aside. Peace on earth.
The fires that burn in ev'ry hearth do sing out praise of Christmas past.
Peace on earth.

Hear them singing. Peace on earth.

POST-COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People

**Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

THE BLESSING

The Priest blesses the people, saying

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

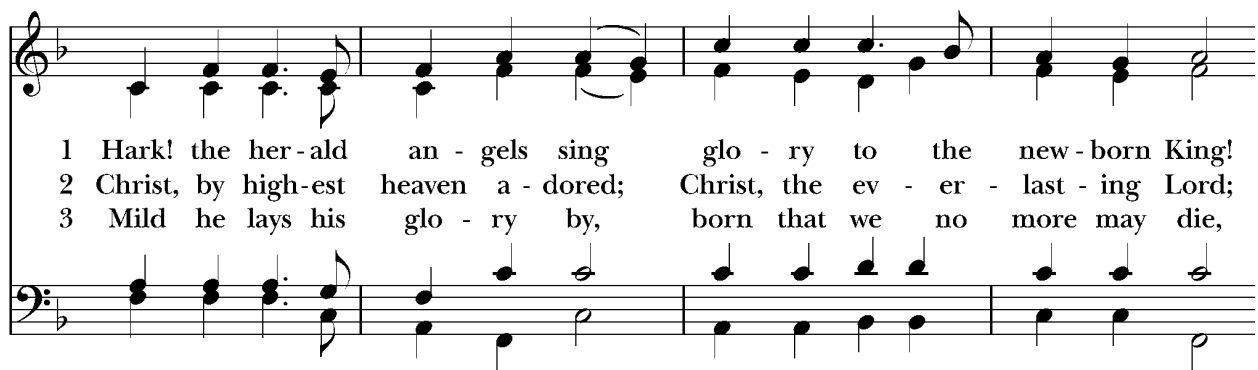
POST-COMMUNION HYMN • #87

Hark! the herald angels sing

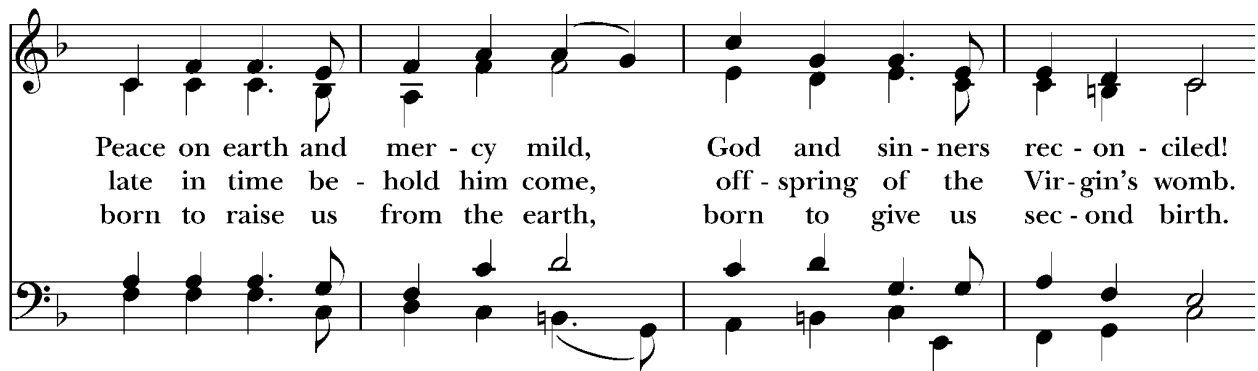
Sung by all.

Mendelssohn

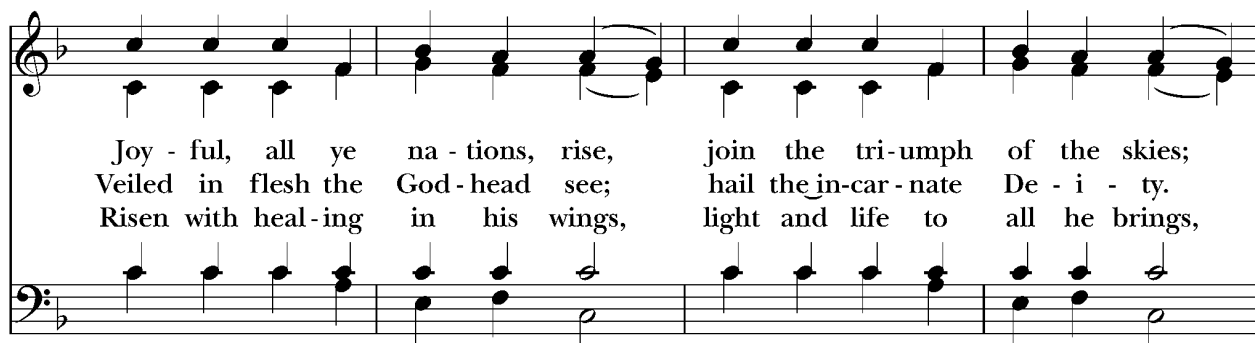
THE POST-COMMUNION HYMN MAY BE FOUND ON THE NEXT PAGE.



1 Hark! the her-ald an - gels sing glo - ry to the new-born King!
 2 Christ, by high-est heaven a - dored; Christ, the ev - er - last - ing Lord;
 3 Mild he lays his glo - ry by, born that we no more may die,



Peace on earth and mer - cy mild, God and sin - ners rec - on - ciled!
 late in time be - hold him come, off - spring of the Vir - gin's womb.
 born to raise us from the earth, born to give us sec - ond birth.



Joy - ful, all ye na - tions, rise, join the tri-umph of the skies;
 Veiled in flesh the God-head see; hail the in-car - nate De - i - ty.
 Risen with heal-ing in his wings, light and life to all he brings,



with the an - gel - ic host pro - claim Christ is born in Beth - le - hem!
 Pleased as man with us to dwell; Je - sus, our Em - man - u - el!
 hail, the Sun of Right-eous-ness! hail, the heaven-born Prince of Peace!

Refrain



Hark! the her - ald an - gels sing glo - ry to the new-born King!

Please sit or kneel as you are able

CLOSING HYMN • #111*Silent night, holy night**Sung by all.**Stille Nacht*

Si - lent night, ho - ly night, all is calm,
Si - lent night, ho - ly night, shep - herds quake
Si - lent night, ho - ly night, Son of God,

all is bright round yon vir - gin mo - ther and child.
at the sight, glo - ries stream from hea - ven a - far,
love's pure light ra - diant beams from thy ho - ly face,

Ho - ly in - fant, so ten - der and mild, sleep in hea - ven - ly
heaven - ly hosts— sing al - le - lu - ia; Christ, the Sa - vior, is
with the dawn of re - deem - ing grace, Je - sus, Lord, at thy

peace. born! Sleep in hea - ven - ly peace. born!
birth. Christ, the Sa - vior, is born!
Je - sus, Lord, at thy birth.

DISMISSAL*Deacon*

Let us go forth to light the way of the Prince of Peace. Alleluia! Alleluia!

*People***Thanks be to God. Alleluia! Alleluia!**

POSTLUDE

Toccata on 'Joy to the World'

Brenda Portman



Participants in the Service

<i>Presider and Celebrant</i>	<i>The Rev. Terri Ann Grotzinger</i>
<i>Preacher</i>	<i>The Rev. Gretchen Strohmaier</i>
<i>Deacon</i>	<i>The Ven. Dorcie Dvarishkis</i>
<i>Organist and Choir Director</i>	<i>Dr. Nancy Cooper</i>
<i>Crucifer/Acolyte</i>	<i>Caitlin Sherman</i>
<i>Lectors/Lay Eucharistic Ministers</i>	<i>Jesse Jaeger, Margaret Watson</i>
<i>Intercessor</i>	<i>Bruce Bowler</i>
<i>Ushers</i>	<i>Molly Bowler, Wendy Kuhn</i>
<i>Altar Guild</i>	<i>A'Lisa Scott, Alice Caplins</i>
<i>Videographer</i>	<i>PJ Willett</i>

SUNDAY WORSHIP

Looking for an inclusive, supportive faith community? Want to engage your faith in a place of beauty and uplifting liturgy, a place that encourages questions and respects differences? Consider this your personal invitation to join us for worship or check out one of our many activities at www.holyspiritmissoula.org. Regular Sunday worship times return on Sunday, December 29, with services at 8 a.m. and 10:15 a.m.

JOIN US FOR COMPLINE ON JANUARY 5

You are the deep innerness of all things,

The last word that can never be spoken.

Please join us for compline on Sunday, January 5 at 8 PM to mark Twelfth Night and the close of the Christmas season. The Holy Spirit Compline Choir begin the service with the opening lines of the Gospel of John, set against a chanted refrain. The meditations for the evening will be short poems on divine love by Rainer Maria Rilke.

CHRISTMAS MEMORIALS

The Christmas flowers are given to the glory of God and in loving memory of her husband, Dale Rasmuson, by Diane Rasmuson; in loving memory of Margaret and Frank McClain and Mildred and Larry Tromly and Bob Tromly, by Mary Tromly; in loving memory of my parents, Richard and Janet Mallick, by Susan Lowery; in loving memory of Andrea Wiley, Richard and Janellen Frohmader, and Henry and Dorothy Wiley, by James Wiley; in loving memory of their parents, George and Helen Clark, Kathleen Ballinger Fuller and Edwin George Ballinger and grandmother Elfie Gordon, by Ken and Sharee Ballinger; in loving memory of John and Lois Shelly, Elizabeth Morris, and our friend, Travis Tikka, by Steve and Karen Shelly; in loving memory of my friend, JoAnn Gray, by Anne Cohen; in loving memory of Doreen and Fred Shafizadeh, by Zandy and Thom Startin; with love and prayers for my family and friends, past and present, by Carol McQuade; in celebration of our children and grandchildren, by Frank and Beverley Sherman; in loving memory of Jean Wilcox, by her family; in gratitude and in loving memory of our parents, by Bill and Elizabeth Drummond; in loving memory of my mother, Louise Worden Shults, by Myra Shults; in loving memory of my husband Arch Hosier, by Barbara Hosier; in loving memory of their parents and brother Bob, by Tom and Nancy Storch; in thanksgiving for all our family members, both present and past, by Bob and Lani Brewer; and with joy, love, and gratitude for our children and grandchildren, by Lucia Solorzano and Clem Work.

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Service Music: *Lift up your hearts*, Sursum corda, S 120. Words: Copyright © 1985, The Church Pension Fund. Reprinted under ONE LICENSE #A-735459. *Holy, holy, holy Lord*, Santus, S 128. Setting: William Mathias (b. 1934). By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459. *Praise God, from whom all blessings flow*. Words: St. 3, Thomas Ken (1637-1711). Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm after Louis Bourgeois (1510?-1561?). Public domain. Fraction Anthem: *Christ our Passover*, S 154. Setting: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981, by G.I.A. Publications, Inc. Reprinted under ONE LICENSE #A-735459.

O come, all ye faithful. Words: John Francis Wade (1711-1786); tr. Frederick Oakeley (1802-1880) and others. Music: *Adeste fideles*, present form of melody att. John Francis Wade (1711-1786); harm. *The English Hymnal*, 1906. Public domain. *Angels we have heard on high*, Words: French carol; tr. James Chadwick (1813-1882), alt. Words: By permission of Fleming H. Revell Company. Music: *Gloria*, French carol; arr. Edward Shippen Barnes (1887-1958). Reprinted under ONE LICENSE #A-735459. *Good Christian friends, rejoice*. Words: John Mason Neale (1818-1866), alt. Music: *In dulci jubilo*, German carol, 14th cent.; harm. Charles Winfred Douglas (1867-1944). Music: Copyright © 1985, The Church Pension Fund. Reprinted under ONE LICENSE #A-735459. *Sussex Carol*. Words: English traditional carol. Arr. by David Willcocks. Melody and words reprinted by permission of Ursula Vaughan Williams. Copyright © 1961 Oxford University Press. Streamed under ONE LICENSE #A-735459. *All Bells in Paradise*. Words: © 2013, Collegium Music Publications. Contributors: John Rutter. By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459. *'Twas in the moon of wintertime*. Words: Jesse Edgar Middleton (1872-1960), alt. Music: *Une jeune pucelle*, French folk melody, 16th cent. Words: English text by J. E. Middleton. Used by permission of The Frederick Harris Music Co., Limited. Music: Copyright © 1978, Lutheran Book of Worship. Used by permission of Augsburg Publishing House. Reprinted under ONE LICENSE #A-735459. *Lo, how a Rose e'er blooming*. Words: St. 1-2, German, 15th cent.; tr. Theodore Baker (1851-1934). These words are in the public domain. St. 3, Friedrich Layritz (1808-1859); tr. Harriet Reynolds Krauth Spaeth (1845-1925); ver. *Hymnal 1940*. Copyright © The Church Pension Fund. Music: *Es ist ein Ros*, melody from *Alte Catholische Geistliche Kirchengesäng*, 1599; harm. Michael Praetorius (1571-1621). Reprinted with permission under ONE LICENSE #A-735459. All rights reserved. *O little town of Bethlehem*. Words: Philips Brooks (1835-1893). Music: *Forest Green*, English melody; adapt. and harm. Ralph Vaughan Williams (1872-1958). Music: By permission of Oxford University Press. Reprinted under ONE LICENSE #A-735459. *Peace on Earth*. Words and Music by Errollyn Wallen. © 2006 by Peters Edition Ltd., London. By permission of Faber Music Group. *Hark! the herald angels sing*. Words: Charles Wesley (1707-1788), alt. Music: *Mendelssohn*, Felix Mendelssohn (1809-1847); adapt. William H. Cummings (1831-1915). Public domain. *Silent night, holy night*, Words: Joseph Mohr (1792-1848); tr. John Freeman Young (1820-1885). Music: *Stille Nacht*, melody Franz Xavier Gruber (1787-1863); harm. Carl H. Reinecke (1824-1910). Reprinted under ONE LICENSE #A-735459. All the music used today that is not covered by onelicense.net is in the public domain.

Our 10:00 p.m. worship service is livestreamed via video for our online congregation. By participating in this service, you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.