

SAINT STEPHEN'S EPISCOPAL CHURCH



A Festival Holy Eucharist for
CHRISTMAS EVE



WEDNESDAY, DECEMBER 24, 2025
9:00 PM

CHRISTMAS FLOWERS

Given to the glory of God and...

In Loving Memory of:

Julia W. Jay (Judy)	by	Julia & Jim George
George and Loucille Singleton,		
Frank and Elizabeth Warburton & Pat Schwark	by	Bonnie & Dave Warburton
Jean Montella, Jeanne Long, Stan Long		
and our grandparents	by	Rev. Christopher & Erick
Phil Zinkewicz and James Gibby	by	The Johnsons
My brother, Jeff Fikejs	by	Tracy Stapp
Our Parents	by	Debbie & Rev. Greg Richards
Tony Rizzardi	by	Mia Behrens
Carol & Gillian Plote	by	Steve Plote & Family
My beloved husband Jeffrey Stephen Gibbons	by	Colleen Gibbons
Vinal and Marie Mondy, Lewis W. Mondy	by	Mary Roberti
Hilary Louise Shaw	by	Diane Shaw
Margaret Morrow	by	Robin & Dave Morrow
Carol's parents/Nick's parents: Amelia Florenda		
Gamboa, Ramon Nepomuceno Gaboa, Marjorie		
Dale Vestuto, Nicholas Michael Vestuto	by	The Vestutos
Max & Delilah Grzybowski, The Rev. Canon		
Dr. Kenneth Higginbotham, Ethel "Pat"		
Higginbotham, Scott K. Higginbotham	by	Mary Jo & Ken Higginbotham
Jonathan & Beatrice Spencer-Walters,		
Dejean & Ida McEwen	by	Tom & Desiree Spencer-Walters

In Thanksgiving for:

Tony Montella, our family and friends	by	Rev. Christopher & Erick
Our family and friends all over the country		
and the world whom we dearly love	by	Bob & Ginny Gregor
Gerry Rizzardi	by	Mia Behrens
Family near and far and the opportunity to		
visit regularly	by	Mary Mercogliano
The birth of our beautiful daughter,		
Josephine Fulleman	by	Grace & Kevin
Our family being together this Christmas	by	The Sena Cario Family
God's blessings	by	The Waugh Family
Our family and our many blessings	by	Deanna & Bill Gannon
Our many blessings, especially our children &		
grandchildren	by	Marv & Miriam Aardahl

Upon entering the church we ask that you extend a respectful courtesy to others by speaking quietly and silencing all cell phones.

-Generally, we stand to give praise, sit to listen (to scripture and sermon), and stand or kneel to pray. These postures help us stay focused on the worship, but there are no strict rules and you should take whatever posture is appropriate to your needs.-

Prelude

Interlude from *A Ceremony of Carols*
Linda-Rose Hembreiker, harp

Benjamin Britten

Introit

Christmas Bells are Ringing
St. Stephen's Parish Choir, Guest Orchestra, handbell ringers

Mark Hayes

-Processions have long been an important part of liturgical worship. At the beginning of the service they signify an intention to move toward the altar and into direct relationship to worship God. Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-

Please stand as you are able.

Entrance Hymn #83

"O come all ye faithful"

Adeste Fidelis

1. O come, all ye faith - ful, joy - ful and tri - um - phant,
2. God of God, Light of Light,
3. See how the shep - herds, sum - moned to his cra - dle,
4. Sing, choirs of an - gels, sing in ex - ul - ta - tion,
5. Yea, Lord, we greet thee, born this hap - py morn - ing,
O come ye, O come ye to the Beth - le - hem;
Lo! he ab - hors not the Vir - gin's womb;
Leav - ing their flocks, draw nigh with low - ly fear;
sing, all ye ci - ti - zens of heaven a - bove;
Je - sus, to thee be glo - ry given;
come, and be - hold him, born the King of an - gels;
we - ry God, be - got - ten, not cre - a - ted;
we too will thi - ther bend our joy - ful foot - steps;
glo - ry to God in the high - est;
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.

-The liturgy is God's community gathered to actively share the Word and the Eucharist. We invite and encourage your participation in this community. Please join in the spoken responses and hymns shown in the service bulletin.-

THE LITURGY OF THE WORD

The Lighting of the Christ Candle

Priest: The Word was made flesh and dwelt among us.

People: **And we beheld his glory.**

Priest: Let us pray.

Priest:

Most merciful and loving God, you have made this day holy by the incarnation of your Son Jesus Christ, and by the child-bearing of the Blessed Virgin Mary: Grant that we your people may enter with joy into the celebration of this day, and may also rejoice for ever as your adopted children; through Jesus Christ our Savior. **Amen.**

Hymn of Praise #109

“The first Nowell”

The First Nowell

1. The first No - well the an - gel did say was to cer - tain poor
2. They look - ed up and saw a star shin - ing in the
4. This star drew nigh to the north - west, o'er Beth - le -
6. Then let us all with one ac - cord sing prais - es
shep - herds in fields as they lay; in fields as they lay,
east be - yond them far, and to the earth it
hem it took its rest, and there it did both
to our heav - en - ly Lord; that hath made heav'n and
keep - ing their sheep, on a cold win - ter's night that was so deep.
gave great light, and so it con - tin - ued both day and night.
stop and stay right o - ver the place where Je - sus lay.
earth of nought, and with his blood our life hath bought.
No - well, No - well, No - well, No - well, born is the King of Is - ra - el.

-The opening acclamation is the greeting of the people by the presider and their response, which begins the service. Its purpose is to bring the congregation corporately into dialogue with the presider and set a tone for the celebration.-

Priest: Alleluia! Alleluia! To us, a child is born.

People: **Come, Let us adore him. Alleluia! Alleluia!**

-A Collect is a short prayer with a specific structure. Its purpose is to gather into one the individual prayers of the People. The Collect of the Day is a specific prayer that reflects upon the lectionary readings for the given day of the liturgical year.-

The Collect of the Day

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.**

Please be seated.

THE LESSONS

The First Reading Isaiah 9:2-7

Reader: Cathy Gero

A Reading from the Book of Isaiah.

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.

Reader: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

-The Book of Common Prayer has always placed great importance on the Psalms in worship. They are sung or said in every service of the church, and their words make up the petitions and language of our liturgy.-

Psalm 96

Reader: Ken Higginbotham

- 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.

Second Lesson Titus 2:11-14

Reader: Ken Higginbotham

A reading from the Letter of Paul to Titus.

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.

Reader: Hear what the Spirit is saying to God's people.

People: Thanks be to God.

-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

Gradual Hymn #115

"What child is this" vs. 1 & 2

Greensleeves

1. What child is this, who, laid to rest, on Ma-ry's lap is sleep - ing?
2. Why lies he in such mean es - tate where ox and ass are feed - ing?
Whom an - gels greet with an - thems sweet, while shep - herds watch are keep - ing?
Good Chris - tian, fear: for sin - ners here the si - lent Word is plead - ing.
Refrain
This, this is Christ the King, whom shep - herds guard and an - gels sing;
haste, haste to bring him laud, the babe, the son of Ma - ry.

-The Gospel is comprised primarily of the words Christ himself spoke, and so we stand out of reverence for the good news that has been brought for us and all people.

Those who wish, make the sign of the cross with the right-thumb on the forehead, the lips, and the heart when the Gospel is announced, praying silently, God be in my head and in my thinking. God be in my lips and in my speaking. God be in my heart and my departing.-

The Gospel Reading Luke 2:1-20

Priest: The Holy Gospel of our Savior Jesus Christ according to Luke.

People: Glory to you, O 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!” When 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.” So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

Priest: The Gospel of the Savior.

People: Praise to you, O Christ.

Please be seated.

-The Sermon or Homily helps us apply the words of the early prophets and Christ in our lives.-

The Sermon

The Very Rev. Christopher Montella
Rector

A period of silent reflection follows the sermon.

Anthem

One Small Child
St. Stephen's Parish Choir, Guest Orchestra

Lloyd Larson

-The Nicene Creed is the statement of what we believe. It is one of the most ancient and corporate confession of our faith, having been adopted by the first ecumenical council in the year 325. When we recite this creed we are joining a great heritage of the holy universal Church through the centuries.

Some people may choose to bow their heads at the verse, For us and for our salvation...and was made man. This gesture marks the mystery of the Incarnation as the central Christian message of God's love for the world.-

Please stand as you 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.

-Prayer is offered for the Universal Church, the Nation and all in authority, the welfare of the world, concerns of the local community, for those who suffer or who are in any trouble, and for the departed.-

Prayers of the People

Reader: Sheri Flay

God of darkness and silence, you have pierced the quiet of this night by the utterance of your Word in our flesh. May your word of compassion and reconciliation resound in us and through us.

Silence

Intercessor: God of love,

People: Hear our prayer.

In this holy night angels proclaimed the peace of your unconquered Sun of righteousness. Strengthen all who work for peace and justice.

Silence

Intercessor: God of love,

People: Hear our prayer.

In this holy night you came to us in a child cradled in a borrowed bed of straw as there was no room in the inn. Open our hearts to the needs of the homeless and the hungry.

Silence

Intercessor: God of love,

People: Hear our prayer.

In this holy night shepherds and outcasts heard your good news. Give us grace to spread your gospel of joy and liberation.

Silence

Intercessor: God of love,

People: Hear our prayer.

In this holy night we rejoice at the coming of this time of re-creation. Be with those who travel, enrich our rejoicing, and strengthen the bonds between us.

Silence

Intercessor: God of love,

People: Hear our prayer.

In this holy night Christians throughout the world are celebrating Christ's birth. Unite us in one family that we may shine with the one light that scatters all our darkness.

Silence

Intercessor: God of love,

People: Hear our prayer.

In this holy night your living Word leaped down, shedding light on all who dwell in darkness and the shadow of death. Give strength and peace to all who suffer in body, mind, or spirit.

Silence

Intercessor: God of love,

People: Hear our prayer.

In this holy night heaven and earth embrace and in your true child you give us power to be your children. Fulfill in your love all who have gone before us in the faith. May we, like them, remain faithful to the mystery of the Word made flesh and live in your eternal light. Tonight, we lift up to you the members of our congregation who died this past year,, Rick Martin, Bill Brintnall, Mary Anne Deuschle and Jim Tanner.

Silence

Intercessor: God of love,

People: Hear our prayer.

Celebrant

O Emmanuel, God-with-us, You show us the face of divinity, and reveal the fullness of our humanity. Come: renew your creation, restore us all in Christ, and enable us to become who we are, your faithful and loving people. We pray in the name of Jesus. **Amen.**

-The Peace is an extension of Christian greeting and teaching to love our neighbor as ourselves. It symbolizes our intent to forgive as we are forgiven, to live in peace with all people. Members are encouraged to greet one another with a sign of God's peace with the clasping of hands, a reverential bow, a hug, or a peace sign.-

The Peace

Priest: The peace of Christ be always with you.

People: And also with you.

Members of the congregation who are joining us via livestream are encouraged to post "Peace be with you" in the comments or to use the "like" or "love" reaction button to take part in the virtual exchange of God's peace with the rest of the congregation at this time.

Please be seated.

Welcome

Offertory Prayer

The People remain seated and say together:

Loving God, you alone are the source of every good gift. Everything we have, and all that we are, comes from you. Now, help us to be grateful, accountable, and, with praise and thanksgiving, to give of ourselves generously, through Jesus Christ, who lives and reigns with you and the Holy Spirit, now and forever. Amen.

THE LITURGY OF THE TABLE

Offertory

Candlelight Carol

John Rutter

St. Stephen's Parish Choir, Guest Orchestra

-A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great sacraments: Eucharist and Baptism.

As continuation of thousands of years of spiritual practice, talent, treasure, and oblations are offered before the altar in our response to God's care and nurture.

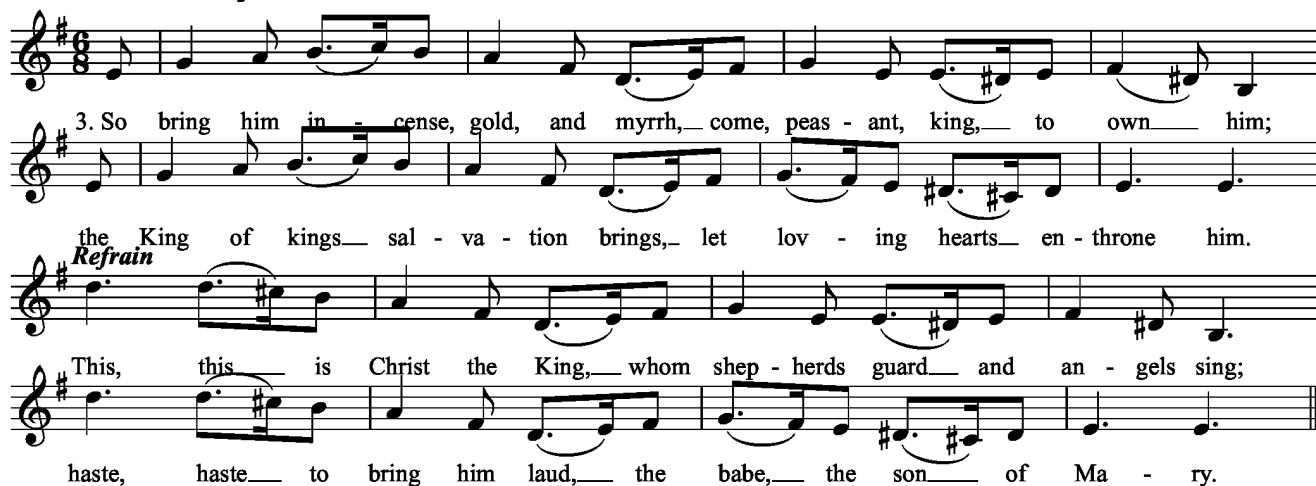
In ancient times incense was burned in temples and all places of public and private worship as a form of purification. The Book of Common Prayer also indicates that its use is appropriate during the consecration of an altar (BCP 576), as a symbol of the holiness of this space where God becomes present and as a prelude to its use at the altar on particularly festive occasions during the church year. The smoke we see rising from the burning incense is the physical representation of our prayers rising to God. The aroma we smell reminds us to live our lives as a fragrant offering and sacrifice to God.-

Please stand as you are able.

Presentation Hymn #115

"What child is this" vs. 3

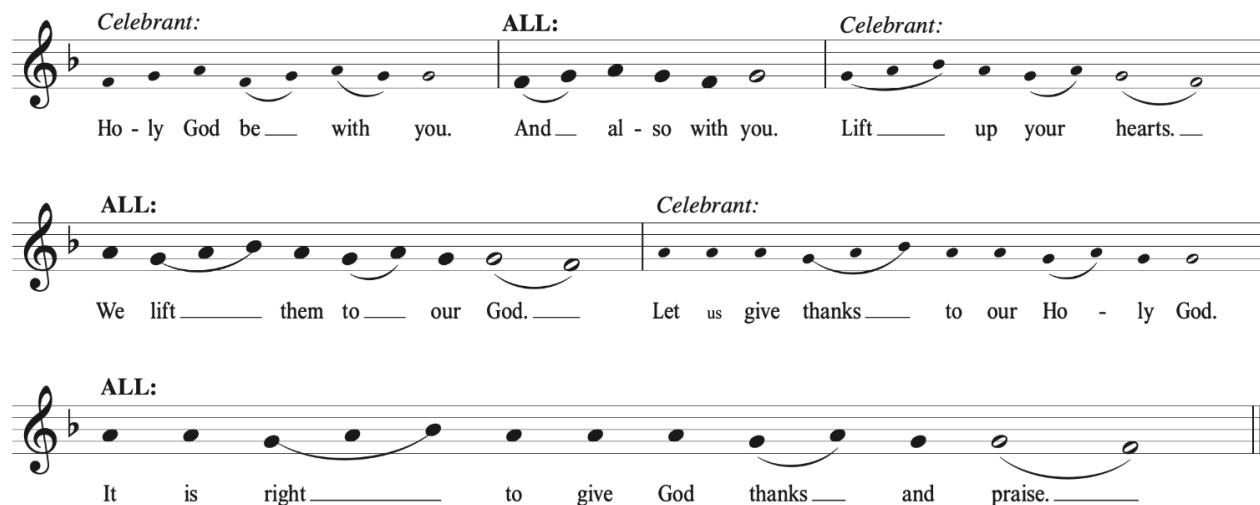
Greensleeves



3. So bring him in - cense, gold, and myrrh, - come, peas - ant, king, - to own - him;
the King of kings - sal - va - tion brings, - let lov - ing hearts - en - throne him.
Refrain This, this - is Christ the King, - whom shep - herds guard - and an - gels sing;
haste, haste - to bring him laud, - the babe, - the son - of Ma - ry.

-The Sursum Corda (Lift up your hearts) is a form of introduction to prayer handed down over the centuries. This dialogue is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God."

Sursum Corda S 120



Celebrant: Ho - ly God be - with you. *ALL:* And - al - so with you. *Celebrant:* Lift - up your hearts. -
ALL: We lift - them to - our God. - *Celebrant:* Let us give thanks - to our Ho - ly God.
ALL: It is right - to give God thanks - and praise. -

-We praise God for the long arc of salvation history. We do not approach with petition but simply with grateful remembrance of all that God has done.-

Worship and praise belong to you, God our maker. Out of nothing, you called all worlds into being and still you draw the universe to its fulfilment. Day and night celebrate your glory till time shall be no more.

In Jesus Christ, your Word became flesh, and on this night was born of the Virgin Mary. He emptied himself, taking our human form, that through his incarnation and passion we might come to share in his divine nature.

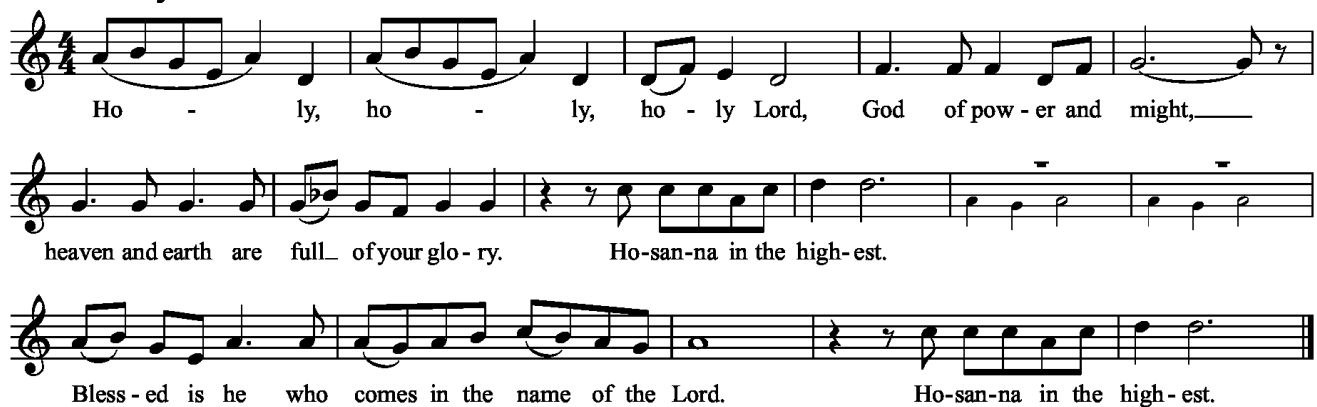
Filled with the Spirit, who at the first Creation moved over the face of the waters, and who overshadowed the blessed Virgin at Nazareth, we await with joy the fulfilment of your new Creation.

As children of your redeeming purpose who celebrate the birth of your Son, we offer you our praise, with angels and archangels and the whole company of heaven, singing the hymn of your unending glory:

-The holiness of God is a strong theme in the Old Testament, present here in the Sanctus, which echoes the words of the high angels in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3).

Sanctus Hymn #S 128

Mathias



Standing or kneeling as you are able.

Glory and thanksgiving be to you, most loving God. In Jesus the Messiah you have come to us, and live among us, that we might forever live with you. In the manger at Bethlehem, in his flight to Egypt, and as the carpenter's son, the Only Begotten humbled himself to meet us.

Obedient to your calling, he accepted death on the cross. When you exalted him on the third day, and bestowed on him the name above all names, he opened the gate of glory that we might be your children, and share in his kingdom of Peace.

Before he was given up to suffering and death, desiring to complete the work for which he came into the world, at supper with his disciples he took bread and offered you thanks. He broke the bread, and gave it to them, saying: "Take, eat. This is my Body: it is broken for you."

After supper, he took the cup, he offered you thanks, and gave it to them saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me."

We now obey your Son's command.

Priest and People

We recall his blessed passion and death, his glorious resurrection and ascension; and we look for the coming of his Kingdom.

Made one with him, we offer you these gifts with them ourselves, a single, holy, living sacrifice.

-The epiclesis is the point at which the church, through the voice of the Celebrant, asks God to make holy, 'sanctify', 'send', 'pour', 'breathe', both the gift of bread and wine and also the gathered community.-

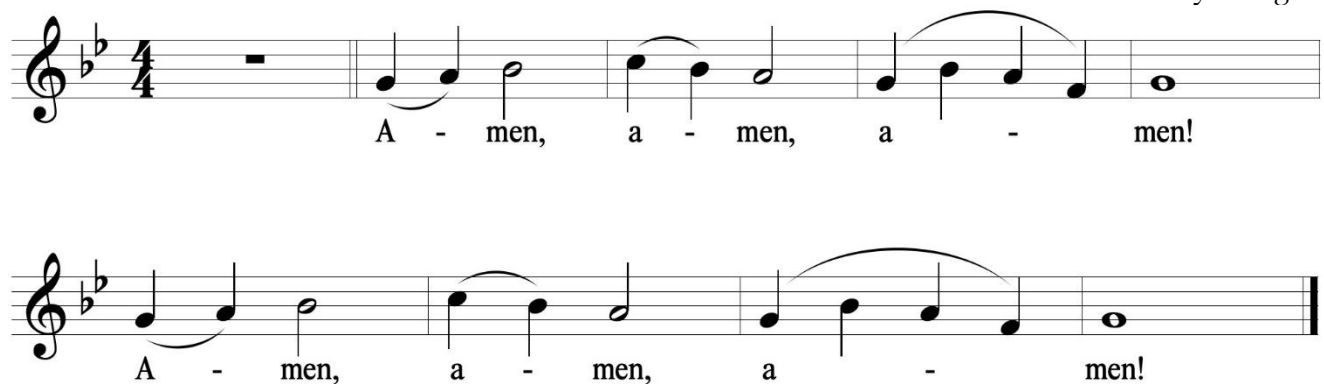
Hear us, most merciful God, and send your Holy Spirit upon us and upon this bread and this wine, that, overshadowed by your Spirit's life-giving power, they may be the Body and Blood of your Son, and we may be kindled with the fire of your love and renewed for the service of your Kingdom.

Help us who are baptized into the fellowship of Christ's Body to live and work to your praise and glory; may we grow together in unity and love until at last, in your new creation, we enter into our heritage in the company of the Virgin Mary, Stephen and all your saints, the apostles and prophets, and all of our siblings living and departed.

Through Jesus Christ our Savior, with whom, and in whom, in the unity of the Holy Spirit, all honor and glory be to you, O God of all ages, world without end.

Great Amen from Mass of Creation

Marty Haugen



As our Savior Christ has taught us, we now pray,

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

The Breaking of the Bread

A period of silence is kept.

-The fraction (breaking of the bread) is a crucial link between what has come before and what comes after it. Christ has offered his life for us, and the breaking of the bread makes it possible for all to share in that life.-

Please remain standing during the Fraction Hymn.

Fraction Hymn #S 154

Hurd

Cantor will sing the refrain first followed by the congregation.



-The outward and visible sign in the sacrament of the Eucharist is the bread and the wine. We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world.-

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.

*All are welcome to receive communion. The table we set belongs to God.
Wherever you find yourself on your spiritual journey you are
welcome to receive the Bread made holy.*

*The church teaches that temporal isolation cannot constrain the sacrament's ineffable power.
Calling us to "massive, corporate, spiritual communion,"*

The Invitation to Holy Communion

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

Priest and People say together:

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

Please be seated.

Please follow usher instructions for taking communion.

-In the post communion prayer we give thanks for the sacramental signs of Christ's presence to us and we ask God to empower and accompany us into the world to witness to God's love.-

Please stand as you are able.

Post Communion Prayer

Let us pray.

Infinite, intimate God,
in this Eucharist
we have celebrated your presence with us.
May we grow in the divine life of Christ
who humbly shared our human life.
Fill us with joy and send us out
to share this good news with others.
We ask this through Jesus Christ Emmanuel. Amen.

As the hymn begins, the congregation lights their candles as directed.

Hymn #111

"Silent night, holy night"

Stille Nacht



1. Si - lent night, ho - ly night, all is calm, all is bright
2. Si - lent night, ho - ly night, shep - herds quake at the sight,
3. Si - lent night, ho - ly night, Son of God, love's pure light

round yon vir - gin mo - ther and child. Ho - ly in - fant so ten - der and mild,
glo - ries stream from hea - ven a - far, heaven - ly hosts sing al - le - lu - ia;
ra - diant beams from thy ho - ly face, with the dawn of re - deem - ing grace,

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

-The blessing is God's promise to be with us as we leave communal worship and return to the world to serve God and God's people.-

Blessing

May the joy of the angels,
the eagerness of the shepherds,
the perseverance of the wise men,
the faithfulness of Joseph and Mary,
and the peace of the Christ-child
be yours this Christmas;
and the blessing God Almighty, The one Holy and Undivided Trinity
be upon you and remain with you always.

-Processions have long been an important part of liturgical worship. At the conclusion of the service the retiring procession represents the carrying of the Gospel message into the world.

Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it-

Recessional Hymn #100

"Joy to the world"

Antioch

1. Joy to the world! the Lord is come: let earth receive her King; let
 2. Joy to the world! the Sa - vior reigns; let us our songs em - ploy, while
 3. No more let sins and sor - rows grow, nor thorns in - fest the ground; he
 4. He rules the world with truth and grace, and makes the na - tions prove the
 ev - ery heart pre - pare him room, and heaven and na - ture sing, and
 fields and floods, rocks, hills and plains, re - peat the sound ing joy, re -
 comes to make his bless - ings flow far as the curse is found, far
 glo - ries of his right - eous - ness, and won - ders of his love, and
 heaven and na - ture sing, and heaven, and heaven and na - ture sing.
 peat the sound - ing joy, re - peat, re - peat the sound - ing joy.
 as the curse is found, far as, far as the curse is found.
 won - ders of his love, and won - ders, won - ders of his love.

-The dismissal asserts the relationship between worship and living. It is a call to mission, a call to live the baptismal and Eucharistic life in the world.-

Benediction

The Heart of Christmas

Jan Sanborn

St. Stephen's Parish Choir, Guest Orchestra

The Dismissal

Priest: Alleluia, alleluia! Let us go forth in the name of Christ.

People: Thanks be to God. Alleluia, alleluia!

Guest Orchestra Musicians

Alejandra Moreno Gonzalez — Violin

Clarissa Witherly — Violin

Megant Watson — Viola

Stephen Hyde — Clarinet

Brandon Coprich — Flute

Sara Bloxham — Oboe

Linda-Rose Hembreiker - Harp

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Service Music Credits

Spiritual Communion Prayer: St. Alphonsus de Liguori, 1696-1787

From *The Hymnal 1982* #83 "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. #109 "The first Nowell", Words: English Carol, 18th cent. Music: *The First Nowell*, English carol, 17th cent.; harm. John Stainer (1840-1901). #115 "What child is this", Words: William Chatterton Dix (1837-1898); Music: *Greensleeves*, English melody; harm. *Christmas Carols New and Old*, 1871. #93 "Angels from the realms of glory", Words: James Montgomery (1771-1854), alt. Music: *Regent Square*, Henry Thomas Smart (1813-1879). S154 Fraction Anthem: *Christ our Passover*— Setting: From *New Plainsong* David Hurd (b. 1950). #98 "Unto us a boy is born", Words: Latin Carol, 15th cent.; tr. Percy Dearmer (1867-1936), alt. Music: *Puer nobis nascitur*, melody from Piae Cantiones, 1582. #79 "O little town of Bethlehem", Words: Phillips Brooks (1835-1893), Music: *St. Louis*, Lewis H. Redner (1831-1908). #111 "Silent night, holy night", Words: Joseph Mohr (1792-1848); tr. John Freeman Young (1820-1885); Music: *Stille Nacht*, melody Franz Xaver Gruber (1787-1863); harm. Carl H. Reinecke (1824-1910). #100 "Joy to the world", Words: Isaac Watts (1674-1748), alt.; Music: *Antioch*, George Frideric Handel (1685-1759); adapt. and arr. Lowell Mason (1792-1872).