



**SAINT
STEPHEN'S
EPISCOPAL
CHURCH**
and University Center

Welcome to Saint Stephen's in the Christmas Season, the shortest season of the Christian year. There are only twelve days of Christmas, as we know from the song, which means that in some years, depending on the day of the week on which Christmas falls, there's only one Sunday in the season. At most there are two. So we sing as many carols as we can as we celebrate the incarnation of Christ as a tiny child in an out-of-the-way place.

**Christmas
Eve**

**December 24
2022**

Welcome to Worship at St. Stephen's!

You will notice that this bulletin indicates moments in the service where sitting, standing, or kneeling is customary. These are only customs, and if you find that you are uncomfortable in any of these postures, please pay attention to your body and change your prayer posture as needed.

If you are interested in becoming more involved with St. Stephen's, please fill out one of the welcome cards at the usher's table. It's our priest's practice to invite newcomers to coffee or lunch, so after you fill out a card you can expect to be contacted soon.

The Arps Garage on College Road (kitty-corner from the south side of the church) is free for parishioners to park in. Simply pick up a parking sticker from the welcome table.

Saint Stephen's is a B.R.E.A.D. church, joining with 40 diverse congregations to act powerfully on local issues of justice and fairness such as gun violence, affordable housing and strategies for maintaining discipline in public schools. Learn more at www.breadcolumbus.org.

Saint Stephen's is a founding member of Neighborhood Services, Inc. (NSI), a community food pantry serving the campus area. You can learn more about NSI at www.neighborhoodservicesinc.org.

Worship Leaders this Morning

Rector:	The Rev. Karl Stevens
Deacon:	The Rev. Brice Patterson
Lectors:	Eric Peters & Kaitlin Raver
Intercessor:	Fran Carr
Organist:	Dennis Davenport
Acolytes:	Darien McCoy & Colton Raver
Altar Guild:	Janet McNaughton & Joe Rutter

St. Stephen's Vestry:

Holly Engel, Rae Fellows (Senior Warden), Clara Ferance, Dale Harris, Stuart Hobbs (Junior Warden), Sarah Huel-skoetter, Eric Peters, Ralph Richter, Jennifer Schmied, Norm Wernet

Cover Painting: Nativity, KPB Stevens, mixed media on paper, 2021.

Throughout the service, the people's responses are in italics.

Prelude

The people stand for the Processional Hymn.

Processional Hymn #83, O Come All Ye Faithful

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;

Refrain

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

God from God,
Light from Light eternal,
who he abhors not the Virgin's womb;
only-begotten
Son of God the Father;

Refrain

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

Refrain

See how the shepherds,
summoned to his cradle,
leaving their flocks, draw nigh to gaze;
we too will thither
bend our joyful footsteps;

Refrain

Child, for us sinners
poor and in the manger,
we would embrace thee, with love and awe;
who would not love thee,
loving us so dearly?

We are happy to know that many people new to worship in the Episcopal Church come to St. Stephen's, and we welcome you! This column might help you learn about why we do what we do when we gather together for prayer and praise.

We draw upon a vast tradition of **hymns and songs** from every century and every place in the world. If a hymn number appears in this bulletin without any letters in parenthesis, it's from the blue Hymnal 1982, which you can find in the pew racks. If there are letters in parenthesis after the hymn number, that means the hymn came from an alternate source, and the sheet music appears at the back of the bulletin.

Refrain

Yea, Lord, we greet thee,
born this happy morning;
Jesus, to thee be glory given;
Word of the Father,
now in flesh appearing;

Refrain

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).

During Christmas-tide, we celebrate God's incarnation in a human child, and understand that through this child divine light flows into the world. We light the white candle in the center of the Advent Wreath to celebrate this light.

Lucernaria for Christmas

The Advent Wreath and Christmas Candle are lit by an acolyte.

The Word was made flesh, alleluia, alleluia.
The Word was made flesh, alleluia, alleluia.

And dwelt among us:
Alleluia, alleluia.

Glory to the One, Holy, and Undivided Trinity.
The Word was made flesh, alleluia, alleluia.

Blessed is the one who comes in the name of God, alleluia:
God has shone upon us, alleluia.

Song of Praise

Angels we have heard on high,
singing sweetly through the night,
and the mountains in reply
echoing their brave delight.
Gloria in excelsis Deo.
Gloria in excelsis Deo.

A **collect** is a prayer that "collects" the thoughts and hopes of the congregation. Each Sunday has its own assigned collect, which states the theme that most if not all of the lectionary readings will address.

Collect for the Day

God be with you.
And also with you.
Let us pray.

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

A Reading from the Prophet Isaiah

The people walking in darkness are seeing a brilliant light – upon those who dwell in a land of deep shadows light is shining! God, you have made the nation greater – you have brought them abundant joy! They celebrate in your presence as with the harvest celebrations, or as warriors celebrate when dividing spoils. For the yoke that burdened them, the weight on their shoulders, the rod of their oppressors – you have shattered it, as you did at the defeat of Midian. For every boot that tramped in battle, every cloak that was dragged through blood, is now used as fuel for the fire.

For a child is born to us, an heir is given us, upon whose shoulders dominion will rest. This One shall be called Wonderful Counselor, the Strength of God, Eternal Protector, Champion of Peace. This dominion, and this peace, will grow without end, with David's throne and realm sustained with justice and fairness, now and forever. The zeal of the God of Israel will accomplish it!

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

Thanks be to God.

Hymn on the Nativity #4

Ephraim of Syria (4th c.), transliterated from Kathleen McVey's translation

The cantor will sing the antiphon once and the congregation will repeat it. Then the cantor will sing the verses, with the people joining in on the antiphon.



With - out the breath of air no one can live, with - out the nur-ture



of the son no one can rise With - rise

Mary bore a mute Babe
though in him were hidden all our tongues.

Joseph carried Him,
yet hidden in Him was a silent nature older than everything.

Antiphon

The Episcopal Church follows The Revised Common Lectionary, which assigns **Sunday readings** throughout the year. Right now we are in Year A. The Readings consist of passages from the Psalms, Hebrew Testament (also called the Old Testament) and/or the Christian Testament (also called the New Testament). Jesus was Jewish, and so much of what he taught was inspired by centuries of Jewish thinkers and sages. Christianity has always affirmed the need to stay connected to these Jewish roots.



With - out the breath of air no one can live, with - out the nur-ture



of the son no one can rise With - rise

Canticles are non-metrical songs used in worship. Canticles are drawn from biblical texts other than the Psalter, or from the saints and singers of the church. The term is derived from the Latin *canticulum*, a “little song.” This canticle was written by Ephraim of Syria in the 4th century. It is remarkable in that it takes the maternal nature of Christ as its theme.

The Lofty One became like a little child, yet hidden in Him was a treasure of Wisdom that suffices for all.

He was lofty yet he nursed at Mary’s breast, and from His blessings all creation nurses,

He is the Living Breast of living breath; by His life the dead were nursed and they revived.

Antiphon

Without the breath of air no one can live; without the nurture of the Son no one can rise.

Upon the living breath of the One Who revives the cosmos depend the living beings above and below.

Antiphon

As Mary nursed him, he nursed the universe. As he dwelt in Mary’s womb, in His womb dwells all creation.

Mute he was as a babe, yet He gave to all creation all his commands.

Antiphon

Nativity Poem

By Joseph Brodsky, translated from the Russian Seamus Heaney

Imagine striking a match that night in the cave:
Imagine crockery, try to make use of its glaze
To feel cold cracks in the floor, the blankness of hunger.
Imagine the desert – but the desert is everywhere.

Imagine striking a match in that midnight cave,
The fire, the farm beasts in outline, the farm tools and stuff;

And imagine, as you towel your face in the enveloping folds,
Mary, Joseph, and the Infant in swaddling clothes.

Imagine the kings, the caravans' stilted procession
As they make for the cave, or, rather, three beams closing in
And in on the star, the creaking of loads, the clink of a cowbell;
(No thronging of Heaven as yet, no peal of the bell
That will ring in the end for the infant once he has earned it).
Imagine the Lord, for the first time, from darkness, and stranded
Immensely in distance, recognizing Himself in the Son
Of Man: His homelessness plain to him now in a homeless one.

The people stand and sing.

Gospel Hymn #102 Once in Royal David's City

Once in royal David's city
stood a lowly cattle shed,
where a mother laid her baby
in a manger for his bed:
Mary was that mother mild,
Jesus Christ, her little child.

He came down to earth from heaven
who is God and Lord of all,
and his shelter was a stable,
and his cradle was a stall;
with the poor and mean and lowly,
lived on earth our Savior holy.

We, like Mary, rest confounded
that a stable should display
heaven's Word, the world's creator,
cradled there on Christmas Day,
yet this child, our Lord and brother,
brought us love for one another.

For he is our lifelong pattern;
daily, when on earth he grew,
he was tempted, scorned, rejected,
tears and smiles like us he knew.
Thus he feels for all our sadness,
and he shares in all our gladness.

And our eyes at last shall see him,
through his own redeeming love,

every six weeks or
so to talk about the
lectionary and
choose the poems
that we use in
worship.

As we sing the
Gospel Hymn, we
bring the Gospel to
the center of the
church because it
is the center of our
lives and worship.

for that child, so dear and gentle,
is our Lord in heav'n above,
and he leads his children on
to the place where he is gone.

Not in that poor, lowly stable
with the oxen standing by
we shall see him, but in heaven,
set at God's right hand on high.
Then like stars his children crowned,
all in white, his praise will sound.

Words: Cecil Frances Alexander (1818-1895), Music: Irby, melody Henry John Gauntlett (1805-1876); harm. Arthur Henry Mann (1850-1929)

The Gospel

There are four **Gospels** in the New Testament. Three of them are **synoptic**, a word that means “with one eye.” These three Gospels were drawn from the same sources and tell many of the same stories, with different emphasis depending on the Gospel. The fourth Gospel, the Gospel of John, was written for a specific, and now vanished, Christian community, that had a very different set of concerns and ideas than the communities that are addressed in the **synoptic Gospels**.

The Holy Gospel of Our Savior Jesus Christ According To Luke
Glory to You, O Christ.

In those days, Caesar Augustus published a decree ordering a census of the whole Roman world. This first census took place while Quirinius was governor of Syria. All the people were instructed to go back to the towns of their birth to register. And so Joseph went from the town of Nazareth in Galilee to “the city of David”—Bethlehem, in Judea, because Joseph was of the house and lineage of David; he went to register with Mary, his espoused wife, who was pregnant. While they were there, the time came for her delivery. She gave birth to her firstborn, a son; she put him in a simple cloth wrapped like a receiving blanket, and laid him in a feeding trough for cattle, because there was no room for them at the inn.

There were shepherds in the area living in the fields and keeping night watch by turns over their flock. The angel of God appeared to them, and the glory of God shone around them; they were very much afraid. The angel said to them, “You have nothing to fear! I come to proclaim good news to you – news of a great joy to be shared by the whole people. Today in David’s city, a savior – the Messiah – has been born to you. Let this be a sign to you: you’ll find an infant wrapped in a simple cloth, lying in a manger.” Suddenly, there was a multitude of the heavenly host with the angel, praising God and saying, “Glory to God in high heaven! And on earth, peace to those on whom God’s favor rests.”

When the angels had returned to heaven, the shepherds said to one another, “Let’s go straight to Bethlehem and see this event that God

has made known to us.” They hurried and found Mary and Joseph, and the baby lying in the manger; once they saw this, they reported what they had been told concerning the child. All who heard about it were astonished at the report given by the shepherds. Mary treasured all these things and reflected on them in her heart. The shepherds went away glorifying and praising God for all they had heard and seen, just as they had been told.

The Gospel of Our Savior.

Praise to you, O Christ.

The people sit for the Homily.

The Homily

The people stand for the Affirmation of Faith

An Affirmation of Faith

We give our hearts to God above us, maker and sustainer of all life, of sun and moon, of water and earth, of beings of all genders. We give our hearts to God beside us, Jesus Christ, the Word made flesh, born of a woman, servant of the poor, tortured and nailed to a tree. A man of sorrows, he died forsaken. He descended into the earth to the place of death. On the third day he rose from the tomb. He ascended into heaven to be everywhere present, and his beloved community will come on earth. We give our hearts to God within us, the Holy Spirit of pentecostal fire, life-giving breath of the church, spirit of healing and forgiveness, source of resurrection and of eternal life. Amen.

Remain standing or kneel.

The Prayers of the People

We pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

The **homily** is a time of exploring how the readings relate to and inform our daily living.

Since the Council of Nicaea in 325 C.E., Christians have been saying an **affirmation of faith** as part of their worship. Saying such affirmations together connects us to the whole history of the Christian church. They affirm the Doctrine of the Trinity – the belief that God can be described as a relationship, as well as being described as three persons. They are corporate statements of belief and, as individuals, we have a variety of ways of understanding them.

Sometimes we get so wrapped up in

our concerns for others, we forget to give thanks for their presence in our lives. Although the Book of Common Prayer places the thanksgiving for the blessings in our lives at the end of the **prayers**, our parish chooses to put them first, so that we can call to mind the preeminence of God's love.

Sharing the Peace is an act of reconciliation in which the body of Christ heals the wounds we inflict upon each other. It is an act of personal blessing prior to the Eucharist. We are instructed in Matthew, Chapter 5, that "if you enter your place of worship and, about to make an offering, you suddenly remember a grudge a friend has against you, abandon your offering, leave immediately, go to this friend and make things right." **Sharing God's peace** gives us an opportunity to make things right.

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Celebrant: 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 Lord. Amen.

Please stand for the peace.

The Peace

The peace of God be with you.
And also with you.

Offertory Anthem: Gesù Bambino

Sung by the Choir, featuring Samuel Davenport on violin

When blossoms flowered 'mid the snows
Upon a winter night
Was born the Child, the Christmas Rose
The King of Love and Light.

The angels sang, the shepherds sang
The grateful earth rejoiced
And at His blessed birth the stars
Their exultation voiced.

O come let us adore Him
O come let us adore Him
O come let us adore Him
Christ the Lord.

Again the heart with rapture glows
to greet the holy night

That gave the world its Christmas Rose
Its King of Love and Light.

Let ev'ry voice acclaim His name
The grateful chorus swell
From paradise to earth He came
That we with Him might dwell.

O come let us adore Him
O come let us adore Him
O come let us adore Him
Christ the Lord.

Text: Frederic H. Martens, Music: Pietro A. Yon

Offertory Hymn, #87, Hark the Herald Angels Sing

As the offering plates are brought forward, we sing...

Hark! the herald angels sing
glory to the newborn King!
Peace on earth and mercy mild,
God and sinners reconciled!
Joyful, all ye nations, rise,
join the triumph of the skies;
with the angelic host proclaim
Christ is born in Bethlehem!

Refrain

*Hark! the herald angels sing
glory to the newborn King!*

Christ, by highest heaven adored;
Christ, the everlasting Lord;
late in time behold him come,
offspring of the Virgin's womb.
Veiled in flesh the Godhead see;
hail the incarnate Deity.
Pleased as man with man to dwell
Jesus, our Emmanuel!

Refrain

Mild he lays his glory by,
born that we no more may die,
born to raise us from the earth,
born to give us second birth.
Risen with healing in his wings,

light and life to all he brings,
 hail, the Sun of Righteousness!
 hail, the heaven-born Prince of Peace!

Refrain

Words: Charles Wesley (1707-1788), alt. Music: Mendelssohn, Felix Mendelssohn (1809-1847); adapt. William H. Cummings (1831-1915)

The Holy Eucharist

Please stand.

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

- Staff 1:** *Celebrant* (The Lord be with you. *People* (And al - so with you.
- Staff 2:** *Celebrant* (Lift up your hearts. *People* (We lift them to the Lord.
- Staff 3:** *Celebrant* (Let us give thanks to the Lord our God.
- Staff 4:** *People* (It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and every- where to give thanks to you, Father Almighty, 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 perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The sheet music for the Sanctus is found on page 19 of this bulletin.

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is the one who comes in the name of the Lord. Hosanna in the highest.

The text of the **Sanctus** comes from the Revelation to Saint John and from Isaiah. It is the song that the seraphim sing to

Glory and honor and praise to you, holy and living God, to deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with Stephen and Hilda and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. *Amen.*

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

A Celtic Version of the Lord's Prayer

*Eternal Spirit, Earth-maker, Pain-bearer,
Life-giver, Source of all that is and that shall be,
Father & Mother of us all, Loving God, in whom is heaven:*

*The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!*

each other while worshipping the throne of God. But what were seraphim? They were composite creatures, heavenly beings with human faces who had wings that were covered in eyes. Because they were made up of many creatures, they stand in for all of the creatures on earth. When we sing the Sanctus, we, like the seraphim, represent all earthly creatures, speaking for them and praising God with them.

Your commonwealth of peace and freedom.
Sustain our hope and come on earth.

With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.

For you reign in the glory of the power that is love,
now and forever. Amen.

At St. Stephen's, we have an "open table," meaning that you are invited to receive the Eucharist regardless of where you are on your faith journey. To receive communion, come forward down the center aisle when invited by the priest. The priest will place the bread in your palm. To receive a gluten free wafer, extend your hands, palm down, when receiving communion. During this time of pandemics and easily communicable diseases, the Diocese has asked that we stop receiving the wine by dipping the wafer in the chalice, a practice known as intinction. Instead we are asked to only receive the wine by sipping from the chalice. This might sound counter intuitive, but

The Breaking of the Bread

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

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.

The Bread is given to the communicants with these words

The Body and Blood of our Lord Jesus Christ keep you in everlasting life.

Please stand and remain standing until the end of the service.

Communion Hymn #82, Of the Father's love begotten

Of the Father's love begotten,
ere the worlds began to be,
he is Alpha and Omega,
he the source, the ending he,
of the things that are, that have been,
and that future years shall see,
evermore and evermore!

O that birth for ever blessèd,
when the Virgin, full of grace,
by the Holy Ghost conceiving,
bore the Savior of our race;
and the Babe, the world's Redeemer,
first revealed his sacred face,
evermore and evermore!

Let the heights of heaven adore him;
angel hosts, his praises sing;
powers, dominions, bow before him,
and extol our God and King;
let no tongue on earth be silent

every voice in concert ring,
evermore and evermore!

Christ, to thee with God the Father,
and, O Holy Ghost, to thee,
hymn and chant and high thanksgiving,
and unwearied praises be;
honor, glory and dominion,
and eternal victory,
evermore and evermore!

Words: Marcus Aurelius Clemens Prudentius (348-410?); tr. John Mason Neale (1818-1866) and Henry Williams Baker (1821-1877), alt. Music: *Divinum mysterium*, Sanctus trope, 11th cent.; adapt. *Piae Cantiones*, 1582; acc. Bruce Neswick (b. 1956)

Postcommunion Prayer

Eternal God, you have graciously accepted us as living members of 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 Savior. Amen.

Hymn #111, Silent Night

As we sing the hymn, candlelight will be passed from pew to pew.

Silent night, holy night,
all is calm, all is bright
around yon virgin mother and child.
Holy infant, so tender and mild,
sleep in heavenly peace.

Silent night, holy night,
shepherds quake at the sight,
glories stream from heaven afar,
heavenly hosts sing alleluia;
Christ, the Savior, is born!

Silent night, holy night,
Son of God, love's pure light

there are scientific studies that show that intinction spreads germs much more easily than drinking from the chalice. The reason is that we touch many things with our hands throughout the course of the day, picking up germs as we do so. We touch very few things with our mouths. It is completely acceptable to receive communion in "one kind," that is to just receive the bread. If this is your choice, please stay in place at communion after receiving the bread with your arms crossed over your chest. The chalice bearer will lift the chalice to you as a sign that you have fully participated in communion, even if you choose not to sip from the cup. If you would like a blessing from the priest in lieu of partaking in the Eucharist, please cross your hands over your chest.

radiant beams from thy holy face,
with the dawn of redeeming grace,
Jesus, Lord, at thy birth.

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)

Blessing

May Christ, who by his Incarnation gathered into one things earthly and heavenly, fill you with his joy and peace; and the blessing of the One, Holy, and Undivided Trinity, be among you, and remain with you always. *Amen.*

Closing Hymn #100, Joy to the World!

Joy to the world! the Lord is come:
let earth receive her King;
let every heart prepare him room,
and heaven and nature sing.

Joy to the world! the Savior reigns;
let us our songs employ,
while fields and floods, rocks, hills and plains,
repeat the sounding joy.

No more let sins and sorrows grow,
nor thorns infest the ground;
he comes to make his blessings flow
far as the curse is found.

He rules the world with truth and grace,
and makes the nations prove
the glories of his righteousness,
and wonders of his love.

Words: Isaac Watts (1674-1748), alt. Music: Antioch, George Frideric Handel (1685-1759); adapt. and arr. Lowell Mason (1792-1872)

Dismissal

Go in peace to love and serve the Lord.
Thanks be to God.

Postlude

Parish News

Make Your Offering with Your Phone

It's easy! At the Offertory, just open the camera app on your phone and point it at the QR code below. You'll be prompted to open a secure website where you can make an online donation.



Book Club News

We'll be meeting (in-person and hybrid whenever requested) on the second Wednesday of each month in 2023. This is a change from the first Wednesday as has been the practice the past few years. Everyone is welcome to attend on January 11, starting at 6:30 PM for the annual book suggestion meeting. Guidelines: You may suggest 1 or 2 books. You must have already read the book before suggesting it and believe it would be good for discussion. It must be readily available in paperback or from the local library for borrowing. Any type/genre/subject of book is welcome. We are meeting at Kaethe Sandman/Pete Anderson's home in January. We'll start with a shared meal (please bring food and/or beverage to share) and then share all the suggestions. Please let Kaethe & Pete know you plan to attend, so they may plan for the appropriate number. If anyone wishes to participate via Zoom, please let Cynthia Whitacre (whitacrc@oclc.org) know by the end of the day January 10 to enable correct equipment availability. After the meeting we will vote from the list of suggestions for books to read starting with the March meeting. The book for February is *The Personal Librarian* by Marie Benedict and Victoria Christopher Murray.

Save the Date for Music that Makes Community!

Come learn techniques for paperless song leading during a three day event on February 17-19! Music that Makes Community will help you develop as a song leader and introduce you to worship music from around the world.

FRIDAY, FEBRUARY 17: Community Singing Event from 7:00 - 8:15 PM

SATURDAY, FEBRUARY 18: Workshop from 9:00 AM - 4:30 PM

SUNDAY, FEBRUARY 19: Workshop leaders and participants join St. Stephen's in worship!

Everything will take place at St. Stephen's. Hope to see you there! Midday Prayer on Wednesdays

Every Wednesday at 12:15 we gather for prayer in the sanctuary, followed by lunch in the kitchen. Join us!

YAMS News & Events

Have a wonderful Christmas! Travel safely and know that we'll be missing you and thinking of you until we meet again in the new semester!

If you'd like to receive weekly emails, let Karl know and he'll add you to our YAMS Google Group.

The Hymnal 1982, Service Music - #125 The Holy Eucharist II, Holy, holy, holy Lord:

Sanctus



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,



heaven and earth are full of your glo - ry. Ho -



san - na in the high - est. Ho - san - na in the high - est.



Blessed is he who comes in the name of the Lord. Ho -



san - na in the high - est. Ho - san - na in the high - est.