



Christmas Eve

December 24, 2023

St. George's Episcopal Memorial Church

The Holy Eucharist: Rite Two

Prelude

Introit Choir
"Lo, how a rose e-er blooming"

The Liturgy of The Word of God

Opening Hymn #83
"O come all ye faithful"

The Opening Acclamation BCP p. 355

The people standing, the Celebrant says

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

The Collect for Purity BCP p. 355

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.

Gloria Hymn #S-278

The Collect of the Day BCP p. 212

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

First Lesson Isaiah 62:6-12

Upon your walls, O Jerusalem, I have posted sentinels;
all day and all night
they shall never be silent.
You who remind the Lord,
take no rest,
and give him no rest
until he establishes Jerusalem
and makes it renowned throughout the earth.

Prepare for Worship

In the Episcopal Church, meditative quiet is our custom before the service. This is a good time for personal prayer with God, opening yourself to God's presence, offering to God your concerns from the past week and for the coming week.

The Opening Acclamation

The Celebrant and people begin by stating briefly but beautifully what we have come together to do. First to bless God and second to proclaim that God is one in three persons. We also celebrate God's reign in the universe and our commitment to become part of it and help it grow.

The Collect for Purity

has begun Anglican worship for centuries. In it we acknowledge who God is and recognize that we need help and grace in order to love and worship God.

The Collect of the Day

is a special prayer in a particular form. Usually one sentence long, it begins with an address to God that names a divine attribute, which then forms the basis of a request. The Collect sets forth a theme that unifies all the worship that follows.

The Lord has sworn by his right hand
and by his mighty arm:

I will not again give your grain
to be food for your enemies,
and foreigners shall not drink the wine
for which you have labored;
but those who garner it shall eat it
and praise the Lord,
and those who gather it shall drink it
in my holy courts.

Go through, go through the gates,
prepare the way for the people;
build up, build up the highway,
clear it of stones,
lift up an ensign over the peoples.

The Lord has proclaimed
to the end of the earth:

Say to daughter Zion,
"See, your salvation comes;

his reward is with him,
and his recompense before him."

They shall be called, "The Holy People,
The Redeemed of the Lord";

and you shall be called, "Sought Out,
A City Not Forsaken."

RCL Christmas Day I ABC Psalm 96

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Psalm 96

BCP p. 725

- 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!

The Holy Scriptures

Christians are people of The Book in the sense that we regard the Bible as the revelation from God that offers us special insight into God's nature and God's purposes in the human story. "Why do we call the Holy Scriptures the Word of God?" ask the Catechism, and answers, "we call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible."

Isaiah 62:6-12

The liberator who would, by mere coincidence, end the Babylonian Exile, is on his way. Cyrus, King of Persia, will overrun the Babylonian army, in the process freeing their victims, the Israelites, who had been away from home these forty-nine years.

The sacred writer, crying, "Behold, your salvation comes" (verse 11), personifies the people's joyful anticipation, even as today we rejoice at the coming of our Savior.

Psalm 96

Sing to the Lord a new song.

- 7 Ascribe to the LORD, you families of the peoples; *
ascribe to the LORD honor and power.
- 8 Ascribe to the LORD the honor due his Name; *
bring offerings and come into his courts.
- 9 Worship the LORD in the beauty of holiness; *
let the whole earth tremble before him.
- 10 Tell it out among the nations: “that the LORD is king! *
he has made the world so firm that it cannot be moved;
he will judge the peoples with equity.”
- 11 Let the heavens rejoice and let the earth be glad;
let the sea thunder and all that is in it;*
let the field be joyful and all that is therein.
- 12 Then shall all the trees of the wood shout for joy
before the LORD when he comes,*
when he comes to judge the earth.
- 13 He will judge the world with righteousness*
and the peoples with his truth.

Second Lesson

Titus 3:4-7

When the goodness and loving kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs according to the hope of eternal life.

Sequence Hymn #79

“O little town of Bethlehem” (vs 1-3)

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ
according to Luke.

People **Glory to you, Lord Christ.**

The Gospel

Luke 2:1-20

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 Saviour, 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

Titus 3:4-7

The author of this brief letter reminds us that any goodness of ours had nothing to do with the appearance of God our Savior, any more than the Hebrews earned their deliverance by Cyrus in our first reading. We are still the objects of his mercy and love in this new Covenant, through his Son Jesus and the grace of the Holy Spirit.

Luke 2:1-20

The adoration of the shepherds brings the local community to the divine creche, as our Father provides for his Son the first neighborly welcome.

The secret of the Nativity eludes us every year. We will be back next Christmas to be drawn into this marvelous—and unearned—grace, again.

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 favours!'

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.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

Interim Pastor Steve Sathre

The Nicene Creed

BCP p. 358

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.

The Sermon

A reflection on the readings applied to daily living.

The Nicene Creed

The people's response to the Gospel is the faith of the Church expressed in the Nicene Creed, which dates from the fourth century. The Creed sums up the essential beliefs held by all faithful Christians, that God is one in three persons and that Jesus is both human and divine.

We look for the resurrection of the dead,
and the life of the world to come. Amen.

Prayers of The People

BCP p. 392

The Leader and People pray responsively

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For 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 peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For the special needs and concerns of this congregation.

Silence

The People may add their own petitions

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence

The People may add their own thanksgivings

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

The People may add their own petitions

Lord, let your loving-kindness be upon them;

Who put their trust in you.

The Confession

BCP p. 360

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

Silence may be kept.

The Prayers of the People

The People's response to God's Word continues with intercessions. Prayer is offered for the Church, the nation, the welfare of the world, those who suffer and who are in any trouble, and those who have gone on to glory.

Leader 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 Absolution

BCP p. 360

The Bishop, when present, or 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

BCP p. 360

All stand. The Celebrant says to the people

The Peace of the Lord be always with you.

People And also with you.

Then the Ministers and People may greet one another in the name of the Lord.

Announcements

Offertory “Candlelight Carol”

John Rutter

Doxology #380 (vs 3)

THE LITURGY OF HOLY COMMUNION

The Great Thanksgiving

Eucharistic Prayer B

BCP p. 367

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

The Sursum Corda

BCP p. 367

The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

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

The Confession

It is important that, before we receive Holy Communion, we remember that God is all-righteous and holy as well as all-merciful and forgiving. We approach God in penitence to acknowledge that we are sinful and need God’s forgiveness. Repentance is an essential movement in faithfully receiving God’s grace. We seek to have the relationship between ourselves and God set right as we approach the altar for communion.

The Absolution

Not only a prayer asking or hoping for our forgiveness, the absolution is a declaration of our forgiveness, and it is performed only by a priest or bishop.

The Peace

Greeting one another with the peace of Christ is the fruit of peace between us and God that has been declared in the Absolution. In the Peace we affirm our reconciliation with one another prior to receiving communion.

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 part corresponds to a different action of Jesus as the Last Supper, where he **took, blessed, broke, and gave** bread and wine as sacraments of his body and blood.

The Sursum Corda

Literally “lift hearts” is the opening dialogue to The Preface of the Eucharistic Prayer in the liturgies of the church, dating back at least to the 3rd century.

The Proper Preface

BCP p. 378

Incarnation

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:

Celebrant and People

Sanctus #S-125

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

The people stand or kneel as they are able.

Then 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.

At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

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

The Memorial Acclamation

BCP p. 368

**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.

God's Saving Acts

Each of the Eucharistic prayers rehearses in different ways crucial outlines of God's saving acts in history from creation through the saga of Israel. Jesus is represented as the culmination of God's work in overcoming the power of sin and death. Prayer B highlights Jesus as the Word made flesh, an Advent/Christmas theme, and the participation of Mary his mother.

As the words of Jesus are recited, the priest lays his hand upon the bread/cup. These actions focus the invocation of God's presence. Although a priest presides, the prayer is offered on behalf of the entire congregation, whose members corporately are the celebrant.

The Epiclesis

BCP p. 369

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 Saint George, the Blessed Virgin Mary, 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.

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.

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

The Lord's Prayer

BCP p. 364

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

The Breaking of The Bread

BCP p. 364

A period of silence is kept.

The Invitation

BCP p. 364

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

Fraction Anthem Hymn #101

"Away in a manger"

The Invitation to Holy Communion

BCP p. 364

Facing the people, the Celebrant says the following Invitation.

The Gifts of God for the People of God.

The ministers receive the Sacrament and then immediately deliver it to the people.

The Bread and the Blessing of the Blood of Christ are given to the communicants with these words.

The Body of Christ, the bread of heaven.

The Blood of Christ, the cup of salvation.

We acclaim the heart of the Christian faith, the means by which God accomplishes our salvation. By our baptisms we are made one with Christ in his death and in his resurrection. Note that past, present and future are included in the **acclamation**: God, dwelling in eternity, is beyond our limitations of time.

The prayer for the Holy Spirit here is called the **Epiclesis**, Greek for "the calling upon." for it is through the Spirit that Christ's Real Presence is received and we are united with Christ in his death and resurrection. The prayer concludes with an anticipation of the consummation of all things in Christ and a **doxology**. The final Amen is the only one in the Prayerbook printed entirely in capital letters, signifying that hearty participation by the congregation is expected!

The Lord's Prayer
At this most solemn moment we return to the prayer we all know, the one Jesus taught.

The Breaking of the Bread

The breaking of the bread, called the Fraction, both recalls Jesus breaking bread at the Last Supper and reminds us that Jesus' body was broken on the cross for us.

Communion Hymn #89

“It came upon a midnight clear”

Communion Hymn #105

“God rest you merry, gentlemen”

The Clearing of the Table

Deacon

The Post Communion Prayer

BCP p. 365

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 Last Gospel

John 1:1-14

The Celebrant reads the Last Gospel. The people kneel as they are able.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.



The Invitation

In communion, we are joined not only with one another, but also with God. It is the Body of Christ (the bread), given to the Body of Christ (the Church), in order to make us one body. This is a time for prayers of your heart.

The Communion

All baptized persons are welcome to receive Holy Communion with us. We receive the Bread in the palm of our hands and then consume the Bread. Due to Covid-19, we are not receiving Christ’s Blood, but we are blessed by it.

The Post Communion

Prayer sums up what God has done with us in the liturgy and stresses that our worship has prepared us for our daily mission in the world.

The Last Gospel

Before we leave our Christmas worship, we pause to listen to the story of the Incarnation in the lofty words of the Prologue to John’s Gospel. John reminds us that the Word of God has existed before time, and in the baby of Bethlehem, the Word was made flesh and lived among us.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

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

Hymn #111
"Silent Night"

The Christmas Seasonal Blessing **Book of Occasional Services**

The Celebrant blesses the People

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

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

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

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

Closing Hymn #100
"Joy to the world"

The Dismissal

BCP p. 366

Let us go forth into the world,
Rejoicing in the power of the Spirit.
People **Thanks be to God.**

Postlude

The Blessing
We conclude our worship with God's blessing of love, peace, and joy in our hearts this Christmas.

**The Poinsettia Plants are given to the Glory of God
& in Loving Memory of:**



BILL & NETTA BARTLETT. The gift of TERRANCE & ZANNE NESS.
DAVID BOURGOIS. The gift of the BOURGOIS FAMILY
DOROTHY & ERVIN BOURGOIS. The gift of the BOURGOIS FAMILY
LORRAINE & ROGER BOURGOIS. The gift of the BOURGOIS FAMILY
ROLLAND & MARLYS CARLSON (PARENTS). The gift of TOM & SHERRIE HOPKINS
HAROLD & NANCY HOPKINS (PARENTS). The gift of TOM & SHERRIE HOPKINS
ALICE JOHNS. The gift of CHARLES JOHNS.
AL & LUCILLE JUHALA (PARENTS & GRANDPARENTS) The gift of LINDA, AMY & TRACI JUHALA.
CURTIS JUHALA (HUSBAND & FATHER). The gift of LINDA, AMY & TRACI JUHALA.
RALPH & DANIEL KOENIG. The gift of IRENE KOENIG
HENRY & ALICE NESS. The gift of TERRANCE & ZANNE NESS
CHIEF OLATUNJI & C.B.A OLAGOKE (PARENTS). The gift of OLASUPO (SUPO) OLAGOKE
CHIEF (MRS) M. OLAGOKE OLUGBENLE (SISTER). The gift of OLASUPO (SUPO) OLAGOKE
OLADOTUN (DOTUN) OLAGOKE (BOTHER). The gift of OLASUPO (SUPO) OLAGOKE
GLENN ROBERTS. The gift of TERRANCE & ZANNE NESS
LARRY & ELEANOR SATHRE. The gift of STEVE SATHRE
HENRY & LOUISE SWANSON (PARENTS & GRANDPARENTS) The gift of LINDA, AMY & TRACI JUHALA.
VALERIE WAX & LUCINDA NIESAR. The gift of PETE WAX & SHERRY NIESAR.
JERRY ZILLIER. The gift of SHIREL, SHELLEY, BETH, & VICKI.

