A row of lit candles is shown against a dark background. The candles are lit, and their flames are bright yellow and orange. The foreground candle is in sharp focus, showing its wax and the flame. The other candles in the background are blurred, creating a bokeh effect.

# Eucharist with Lessons and Carols

St. Philip's Episcopal Church  
Palatine, Illinois  
Christmas Eve, 2023

## ***Welcome to St. Philip's!***

Whoever you are and wherever you might be in your spiritual journey, we welcome you as fellow travelers to explore a deeper relationship with God and stronger spiritual life.

St. Philip's Church is one of 127 congregations in the Episcopal Diocese of Chicago, and our identity, vision and mission extend far beyond Chicago through the worldwide Anglican Communion. Our members' faith stories are diverse: some are lifelong Episcopalians, while others have come to us from other traditions. We hope for an opportunity to know you, your story, and your questions.

Our normal Sunday worship is called the Eucharist, taken from the ancient Greek word Eucharist - Thanksgiving! Our order of worship is found primarily in the Book of Common Prayer, a valued resource and tradition dating from the English Reformation in the mid-16th century. Please feel free to ask us any questions you might have.

The nursery is located on our lower level and is available during this worship service. Children are always welcome in worship. Restrooms are located in the Parish Hall (downstairs), or, by the offices on the main level.

**Presider / Celebrant:** The Rev. John Heschlē

**Crucifer:** Ida Butler

**Choristers:**

Julie Ballenger

Colleen Bolthouse

Ida Butler

Grace Horner

Elisabeth Miles

Olivia Purcell

Michael Zawacke

**Organist:** David Bolthouse

**Soprano Soloist:** Colleen Bolthouse

**Soprano Soloist:** Julie Ballenger

**Flute and Recorder:** Grace Horner

**Readers:**

Lesson 1 - Grace Horner

Lesson 2 - Olivia Purcell

Lesson 3 - Krista Ford

Lesson 4 - Judy Zawacke

Lesson 5 - Jessica Jones

Lesson 6 - Marg Duer

Lesson 7 - David Bolthouse

Lesson 8 - Ida Butler

Lesson 9 - The Rev. John Heschle

## ***Lessons and Carols at King's College, Cambridge***

On Christmas Eve, 1918, a service centered around 9 short lessons and 9 (or more) carols occurred at King's College, Cambridge University. Similar services had been done elsewhere before; the Dean of King's College, Eric Milner-White, adapted the King's service from a liturgy developed at Truro Cathedral some 30 years earlier. Unlike many liturgical innovations, the King's College service abided and has since become a tradition beloved throughout England and the world.

The year 1918, just after the conclusion of the Great War, or the First World War, is significant. Rather than limiting the potential audience to King's College only, Milner-White invited the community, filling the chapel at a time when the war's casualties had decimated the ranks of scholars. In the years since, the mass mediums of radio, television, and Internet streaming have seen billions joining the choristers and officers of King's College in enacting this liturgy.

The first carol always begins with one chorister singing the first stanza of "Once in royal David's city". After that carol, the service continues with a Bidding Prayer, which asks us to go to Bethlehem in our imaginations. The lessons thereafter set out God's promises to humanity during the Old Testament period, followed by the fulfillment of these promises in the birth of Jesus of Nazareth, the Christ, the Messiah. Throughout, we follow the Bidding Prayer's request to make our sanctuary glad "with our carols of praise."

The first lesson is always read by a chorister, the second by a student, the seventh by the Director of Music, and the ninth lesson by the ranking clergy present. The others are read by members of the community, here, members of St. Philip's.

## ***Tonight's Service***

Tonight, we celebrate the Feast of the Nativity, the birth of Jesus of Nazareth. On feast days, we hold a Eucharist, a service of Holy Communion, of praise and thanksgiving, at the major service for that day. This evening is that major service.

Part of our normal order of service for the Eucharist is the Service of the Word, which includes multiple lessons and responses. Tonight, we'll use the Nine Lessons and Carols in its place. We'll also still use other elements of our normal Eucharist service.

After the Post-Communion Prayer, we'll sing "Silent Night", a tradition here at St. Philip's, then we'll go forth into the world after singing "Hark, the herald angels sing", the traditional final carol of the King's College service.

The service will proceed without announcement.

Thank you for joining us.

## ***Prelude***

### **Chorale Prelude for Organ on "Lo, how a rose e'er blooming", Johannes Brahms, Opus 122**

Brahms (1833 - 1897) wrote his final works in 1896, immediately after his beloved Clara Schumann died and when he became aware of the cancer that would take his life a year later. Brahms wrote very little for the organ, so it is striking that he used his final days writing 11 chorale preludes for organ on 9 Lutheran hymns (he set two texts twice each). "Lo, how a rose e'er blooming" is the only Christmas text in the set.

"Lo, how a rose e'er blooming", is perhaps not as well-known as other Christmas music, but it is a worthy text and tune.

### **"Sheep May Safely Graze", Johann Sebastian Bach, BWV 208**

In 1713, J.S. Bach (1685 - 1750) wrote a cantata, a multi-section, sung musical form, in honor of the birthday of Christian, Duke of Saxe-Weissenfels. The cantata's title translates to "Only the lively hunt pleases me", and it is sometimes called the "Hunting Cantata". Instrumental transcriptions of the soprano solo within the Hunting Cantata have proven to be well-loved, even apart from its' originally intended use. Below are the words, first in German, then in English:

Schafe können sicher weiden  
Wo ein guter Hirte wacht.  
Wo Regenten wohl regieren  
Kann man Ruh' und Friede spüren  
Und was Länder glücklich macht.

Sheep may safely graze  
Where a good shepherd watches  
them.

Where rulers are ruling well,  
we may feel peace and rest  
And what makes countries happy.

The piece is simply conceived, for continuo (organ or harpsichord plus cello), two recorders, and soprano. Tonight, Grace Horner is playing flute (mostly taking the soprano part) while the organ covers the remaining parts.

Opening Carol, "Once in royal David's city", The Hymnal 1982 #102, tune Irby



*All Stand.*

*The choir alone sings verses 1 - 2:*

*Once in royal David's city,  
stood a lowly cattle shed  
where a Mother laid her baby  
in a manger for a 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, the scorned, the lowly,  
lived on earth our Savior holy.*

*All sing verses 4 - 6:*

**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;  
for that child who seemed so helpless  
is our Lord in heaven above;  
and he leads his children on  
to the place where he is gone.**

**Not in that poor lowly stable,  
with the oxen standing round,  
we shall see him; but in heaven,  
where his saints his throne sur-  
round:**

**Christ, revealed to faithful eye,  
set at God's right hand on high.**

## ***The Collect for Christmas***

Presider:

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.

All: **Amen.**

## ***Bidding Prayer***

Presider:

Dear People of God: In this Christmas Season, let it be our duty and delight to hear once more the message of the Angels, to go to Bethlehem and see the Son of God lying in a manger.

Let us hear and heed in Holy Scripture the story of God's loving purpose from the time of our rebellion against him until the glorious redemption brought to us by his holy Child Jesus, and let us make this place glad with our carols of praise.

But first, let us pray for the needs of his whole world, for peace and justice on earth, for the unity and mission of the Church for which he died, and especially for his Church in our country and in this city.

And because he particularly loves them, let us remember in his name  
the poor and helpless,  
the cold, the hungry and the oppressed,  
the sick and those who mourn,  
the lonely and unloved,  
the aged and little children,  
as well as all those who do not know and love the Lord Jesus Christ.

Finally, let us remember before God his pure and lowly Mother, and that whole multitude which no one can number, whose hope was in the Word made flesh, and with whom, in Jesus, we are one for evermore.

All: **Amen.**

Presider:

The Almighty God bless us with his grace; Christ give us the joys of everlasting life; and unto the fellowship of the citizens above may the King of Angels bring us all.

All: **Amen.**

*All Sit.*



## **First Lesson**

Genesis 3: verses 1-15, 17-19

Read by a chorister, Grace Horner

Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?''

The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."'

But the serpent said to the woman, 'You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.'

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

But the LORD God called to the man, and said to him, 'Where are you?'

He said, 'I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.'

He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?'

The man said, 'The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.' Then the LORD God said to the woman, 'What is this that you have done?' The woman said, 'The serpent tricked me, and I ate.'


The LORD God said to the serpent,  
'Because you have done this,  
cursed are you among all animals  
and among all wild creatures;  
upon your belly you shall go,  
and dust you shall eat  
all the days of your life.  
I will put enmity between you and the woman,  
and between your offspring and hers;  
he will strike your head,  
and you will strike his heel.'

And to the man he said,  
'Because you have listened to the voice of your wife,  
and have eaten of the tree  
about which I commanded you,  
"You shall not eat of it",  
cursed is the ground because of you;  
in toil you shall eat of it all the days of your life;  
thorns and thistles it shall bring forth for you;  
and you shall eat the plants of the field.  
By the sweat of your face  
you shall eat bread  
until you return to the ground,  
for out of it you were taken;  
you are dust,  
and to dust you shall return.'

Thanks be to God.

"Creator of the stars of night" The Hymnal 1982 #60, tune *Conditor alme siderum*


All Stand. A Chorister sings the first verse; all sing verses 2 - 6.



1 Cre - a - tor of the stars of night,  
 2 In sor - row that the an - cient curse  
 3 When this old world drew on toward night,  
 4 At your great Name, O Je - sus, now  
 5 Come in your ho - ly might, we pray,  
 \* 6 To God the Fa - ther, God the Son,



1 your peo - ple's ev - er - last - ing light,  
 2 should doom to death a u - ni - verse,  
 3 you came; but not in splen - dor bright,  
 4 all knees must bend, all hearts must bow:  
 5 re - deem us for e - ter - nal day;  
 6 and God the Spi - rit, Three in One,



1 O Christ, Re - deem - er of us all,  
 2 you came, O Sa - vior, to set free  
 3 not as a mon - arch, but the child  
 4 all things on earth with one ac - cord,  
 5 de - fend us while we dwell be - low  
 6 praise, hon - or, might, and glo - ry be



1 we pray you hear us when we call.  
 2 your own in glo - rious li - ber - ty.  
 3 of Ma - ry, blame - less mo - ther mild.  
 4 like those in heaven, shall call you Lord.  
 5 from all as - saults of our dread foe.  
 6 from age to age e - ter - nal - ly.

Words: Latin, 9th cent.; ver. *Hymnal 1940*, alt. Copyright © The Church Pension Fund. Music: *Conditor alme siderum*, plainsong, Mode 4; acc. Bruce Neswick (b. 1956).

## ***Second Lesson***

*All sit.*

Isaiah 9: verses 1, 6-7

Read by a student, Olivia Purcell

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.

For a child has been born for us,  
a son given to us;  
authority rests upon his shoulders;  
and he is named  
Wonderful Counsellor, 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 onwards and for evermore.  
The zeal of the LORD of hosts will do this.

Thanks be to God.

"Lo, how a Rose e'er blooming" The Hymnal 1982 #81, tune *Es ist ein Ros*

All Stand.

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.

Words: St. 1-2 German, 15th cent.; tr. Theodore Baker (1851-1934). St. 3, Friedrich Layritz (1808-1859); tr. Harriet Reynolds Krauth Spaeth (1845-1925); ver. *Hymnal 1940*. St. 3, Copyright © The Church Pension Fund. Music: *Es ist ein Ros*, melody from *Alte Catholische Geistliche Kirchengesäng*, 1599; harm. Michael Praetorius (1571-1621).

### ***Third Lesson***

*All sit.*

Isaiah 40: verses 1-11

Read by Krista Ford

Comfort, O comfort my people,  
says your God.

Speak tenderly to Jerusalem,  
and cry to her  
that she has served her term,  
that her penalty is paid,  
that she has received from the LORD's hand  
double for all her sins.

A voice cries out:

'In the wilderness prepare the way of the LORD,  
make straight in the desert a highway for our God.

Every valley shall be lifted up,  
and every mountain and hill be made low;  
the uneven ground shall become level,  
and the rough places a plain.

Then the glory of the LORD shall be revealed,  
and all people shall see it together,  
for the mouth of the LORD has spoken.'

A voice says, 'Cry out!'  
And I said, 'What shall I cry?'

All people are grass,

their constancy is like the flower of the field.  
The grass withers, the flower fades,  
when the breath of the LORD blows upon it;  
surely the people are grass.  
The grass withers, the flower fades;  
but the word of our God will stand for ever.

Get you up to a high mountain,  
O Zion, herald of good tidings;  
lift up your voice with strength,  
O Jerusalem, herald of good tidings,  
lift it up, do not fear;  
say to the cities of Judah,  
'Here is your God!'

See, the Lord GOD comes with might,  
and his arm rules for him;  
his reward is with him,  
and his recompense before him.

He will feed his flock like a shepherd;  
he will gather the lambs in his arms,  
and carry them in his bosom,  
and gently lead the mother sheep.

Thanks be to God.

**"He shall feed his flock", George Frideric Handel (1695 - 1759), "Messiah", HWV 56, 1741.  
Julie Ballenger, soprano**

He shall feed his flock like a shepherd;  
and he shall gather the lambs with his arm,  
and carry them in his bosom,  
and gently lead those that are with young.

Come unto him, all ye that labour,  
come unto him, that are heavy laden, and he will give you rest.  
Take his yoke upon you, and learn of him,  
for he is meek and lowly of heart;  
and ye shall find rest unto your souls.



## ***Fourth Lesson***

*All Sit.*

Isaiah 35

Read by Judy Zawacke

The wilderness and the dry land shall be glad,  
the desert shall rejoice and blossom;  
like the crocus  
it shall blossom abundantly,  
and rejoice with joy and singing.

The glory of Lebanon shall be given to it,  
the majesty of Carmel and Sharon.  
They shall see the glory of the LORD,  
the majesty of our God.

Strengthen the weak hands,  
and make firm the feeble knees.  
Say to those who are of a fearful heart,  
'Be strong, do not fear!  
Here is your God.  
He will come with vengeance,  
with terrible recompense.  
He will come and save you.'

Then the eyes of the blind shall be opened,  
and the ears of the deaf unstopped;  
then the lame shall leap like a deer,  
and the tongue of the speechless sing for joy.

For waters shall break forth in the wilderness,  
and streams in the desert;

the burning sand shall become a pool,  
and the thirsty ground springs of water;  
the haunt of jackals shall become a swamp,  
the grass shall become reeds and rushes.

A highway shall be there,  
and it shall be called the Holy Way;  
the unclean shall not travel on it,  
but it shall be for God's people;  
no traveller, not even fools, shall go astray.

No lion shall be there,  
nor shall any ravenous beast come up on it;  
they shall not be found there,  
but the redeemed shall walk there.

And the ransomed of the LORD shall return,  
and come to Zion with singing;  
everlasting joy shall be upon their heads;  
they shall obtain joy and gladness,  
and sorrow and sighing shall flee away.

Thanks be to God.

"Prepare the way, O Zion", Hymnal 1982 #65, tune *Bereden väg för Herran*

All Stand.



1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!  
2 He brings God's rule, O Zi - on; he comes from heaven a - bove.  
3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.



Let ev - ery hill and val - ley a lev - el way ap - pear.  
His rule is peace and free - dom, and jus - tice, truth, and love.  
His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.  
Lift high your praise re - sound - ing, for grace and joy a - bound - ing.  
All lands will bow be - fore him, their voic - es will a - dore him.

*Refrain*



Oh, blest is Christ that came in God's most ho - ly name.

Words: Frans Mikael Franzen (1772-1847); tr. composite; adapt. Charles P. Price (1920-1999). Copyright © 1982, Charles P. Price. Music: *Bereden väg för Herran*, melody from *Then Svenska Psalmboken*, 1697; harm. *Koralbok för Svenska Kyrkan*, 1939, alt.

## ***Fifth Lesson***

*All sit.*

Luke 1: 26-35, 38

Read by Jessica Jones

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary.

And he came to her and said, 'Greetings, favored one! The Lord is with you.' But she was much perplexed by his words and pondered what sort of greeting this might be.

The angel said to her, 'Do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob for ever, and of his kingdom there will be no end.'

Mary said to the angel, 'How can this be, since I am a virgin?' The angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God.'

Then Mary said, 'Here am I, the servant of the Lord; let it be with me according to your word.' Then the angel departed from her.

Thanks be to God.

"The angel Gabriel from heaven came", Hymnal 1982 #265, tune *Gabriel's Message*

All Stand.

1 The an - gel Ga - bri - el from hea - ven came,  
 2 "For know a bless - ed Mo - ther thou shalt be,  
 3 Then gen - tle Ma - ry meek - ly bowed her head,  
 4 Of her, Em - man - u - el, the Christ, was born

his wings as drift - ed snow, his eyes as flame;  
 all gen - er - a - tions laud and hon - or thee,  
 "To me be as it pleas - eth God," she said,  
 in Beth - le - hem, all on a Christ - mas morn,

"All hail," said he, "thou low - ly maid - en Ma - ry,  
 thy Son shall be Em - man - u - el, by seers fore - told,  
 "my soul shall laud and mag - ni - fy his ho - ly Name."  
 and Chris - tian folk through - out the world will ev - er say—

most high - ly fa - vored la - dy," Glo - ri - a!  
 most high - ly fa - vored la - dy," Glo - ri - a!  
 Most high - ly fa - vored la - dy, Glo - ri - a!  
 "Most high - ly fa - vored la - dy," Glo - ri - a!

Words: Basque carol; para. Sabine Baring-Gould (1834-1924). Music: *Gabriel's Message*, Basque carol; harm. Edgar Pettman (1865-1943). Copyright © 1961 B. Feldman and Co Ltd., trading as H. Freeman & Co. Reproduced by permission of EMI Music Publishing Ltd. 138-140 Charing Cross Road, London WC2H 0LD, England.

## ***Sixth Lesson***

*All sit.*

Luke 2:1-20

Read by Marg Duer

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.

Thanks be to God.

**"In the bleak midwinter",**

**Poem by Christina Rossetti, 1872, "A Christmas Carol", Music by Gustav Holst, arrangement by G. Alan Smith**

**Choir:**

*In the bleak midwinter, frosty wind made moan,  
Earth stood hard as iron, water like a stone;  
Snow had fallen, snow on snow, snow on snow,  
In the bleak midwinter, long ago.*

*Our God, Heaven cannot hold Him, nor earth sustain;  
Heav'n and earth shall flee away when He comes to reign.  
In the bleak midwinter a stable place sufficed  
The Lord God Almighty, Jesus Christ.*

*Angels and archangels may have gathered there,  
Cherubim and seraphim thronged the air;  
But His mother only, in her maiden bliss,  
Worshipped the beloved with a kiss.*

*What can I give Him, poor as I am?  
If I were a shepherd, I would bring a lamb;  
If I were a Wise Man, I would do my part;  
Yet what I can I give Him: give my heart.*

## ***Seventh Lesson***

Luke 2:21-36

Read by the Director of Music, David Bolthouse

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 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.

Thanks be to God.



"Angels we have heard on high", Hymnal 1982 #96, tune *Gloria*, Grace Horner, flute  
*All Stand.*

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.

Words: French carol; tr. James Chadwick (1813-1882), alt. Music: *Gloria*, French carol; arr. Edward Shippen Barnes (1887-1958).

## ***Eighth Lesson***

*All sit.*

Luke 2:8-16

Read by the Crucifer, Ida Butler

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking,

'Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.'

When King Herod heard this, he was frightened, and all Jerusalem with him; <sup>4</sup>and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born.

They told him, 'In Bethlehem of Judea; for so it has been written by the prophet:  
"And you, Bethlehem, in the land of Judah,  
are by no means least among the rulers of Judah;  
for from you shall come a ruler  
who is to shepherd my people Israel." '

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, 'Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage.'

When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure-chests, they offered

him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

Thanks be to God.

**"Watchman, tell us of the night [Christmas song]"**

**Alan Hovhaness (1911 - 2000), Opus 34, composed 1927, rev. 1962.**

**Colleen Bolthouse, soprano**

Watchman, tell us of the night,  
What its signs of promise are,  
Trav'ler, o'er yon mountain's height,  
See that glory-beaming star,

Watchman, does its beauteous ray  
Aught of joy or hope foretell?  
Trav'ler, yes, it brings the day,  
Promis'd day of Israel.

Watchman, tell us of the night,  
Higher yet that star ascends.  
Trav'ler, blessedness and light,  
Peace and truth, its course portends.

Watchman, will its beams alone  
Gild the spot that gave them birth?  
Trav'ler, ages are its own;  
See, it bursts o'er all the earth.

Watchman, tell us of the night,  
For the morning seems to dawn.  
Trav'ler, darkness takes its flight;  
Doubt and terror are withdrawn.

Watchman, let thy wanderings cease;  
Hie thee to thy quiet home.  
Trav'ler, lo! the Prince of Peace,  
Lo, the Son of God is come!

## ***Ninth Lesson***

John 1:1-18

Read by the Presider and Celebrant, the Reverend John Heschl̄e

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.

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.

(John testified to him and cried out, 'This was he of whom I said, "He who comes after me ranks ahead of me because he was before me."')

From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

Thanks be to God.

(A moment of quiet and meditation is kept)

### ***The Sermon***

The Reverend John Heschlē

### ***The Nicene Creed***

*All stand.*

**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 Confession and Absolution*

*Celebrant:*

Let us confess our sins against God and our neighbor.

*Please kneel as you are able.*

All:

**Most merciful God,  
we confess that we have sinned against you  
In thought, word and deed,  
by what we have done,  
And by what we have left undone.  
We have not loved you with our whole heart;  
We have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
That we may delight in your will,  
and walk in your ways, to the glory of your name. Amen.**

*Celebrant:*

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 Sharing of the Peace***

Celebrant: The peace of the Lord be always with you.

**All: And also with you.**

*We exchange the peace with a handshake or hug, and the words, "Peace be with you" or "The peace of the Lord be with you always".*

## ***Announcements***

## ***Offertory and Offertory Hymn***

*The plate is passed for financial offerings. Thank you for your gifts in support of the church's ministries and mission.*

*Please remain seated to sing the Offertory Hymn, found on the next page.*

***"O come, all ye faithful", Hymnal 1982 #83, tune *Adeste Fideles****

***Verses 1-3, and 6***



1 O come, all ye faith - ful, joy - ful and tri - um - phant, O  
 2 God from God, Light from Light e - ter - nal,  
 3 Sing, choirs of an - gels, sing in ex - ul - ta - tion,  
 \*4 See how the shep-herds, sum - moned to his cra - dle,  
 \*5 Child, for us sin - ners poor and in the man - ger,

1 come ye, O come ye to Beth - le - hem;  
 2 lo! he ab - hors not the Vir - gin's womb;  
 3 sing, all ye ci - ti - zens of heaven a - bove;  
 4 leav - ing their flocks, draw nigh to gaze;  
 5 we would em - brace thee, with love and awe;

1 come, and be - hold him, born the King of an - gels;  
 2 on - ly - be - got - ten Son of the Fa - ther;  
 3 glo - ry to God, glo - ry in the high - est;  
 4 we too will thith - er bend our joy - ful foot - steps;  
 5 who would not love thee, lov - ing us so dear - ly?

*Refrain*

O come, let us a - dore him, O come, let us a -

dore him, O come, let us a - dore him, Christ the Lord.

6 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); harm. The *English Hymnal*, 1906.

*All stand as the offerings and gifts are taken to the altar.*

## ***The Eucharistic Prayer***

(Prayer B)

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

Celebrant: The Lord be with you.

**All: And also with you.**

Celebrant: Lift up your hearts.

**All: We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

**All: 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.

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:

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

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

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

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

Music: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

*Please stand, sit or kneel as you are able.*

*Celebrant:*

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.

*The Acolyte rings the bell.*

*At the following words concerning the bread, the Priest is to hold it or 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.*

*Celebrant:*

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."

*The Acolyte rings the bell.*

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."

*The Acolyte rings the bell.*

*Celebrant:*

Therefore, according to his command, O Father,

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

Celebrant:

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 the Blessed Virgin Mary, St. Philip, 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.

**All: Amen.**

Celebrant: And now, as our Savior Christ hath taught us, we are bold to sing:

*All sing:*

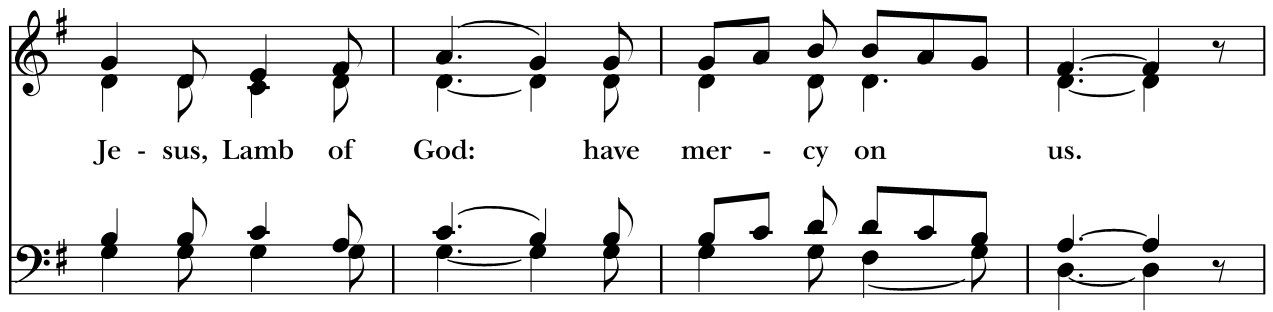


Our Fa - ther, who art in hea - ven, hal - low - ed  
 be thy Name, thy king - dom come, thy will be done,  
 on earth as it is in hea - ven. Give us this day our  
 dai - ly bread. And for - give us our tres - pas - ses,  
 as we for - give those who tres - pass a - gainst us. And lead  
 us not in - to temp - ta - tion, but de - liv - er us  
 from e - vil. For thine is the king - dom, and the power,  
 and the glo - ry, for ev - er and ev - er. A - men.

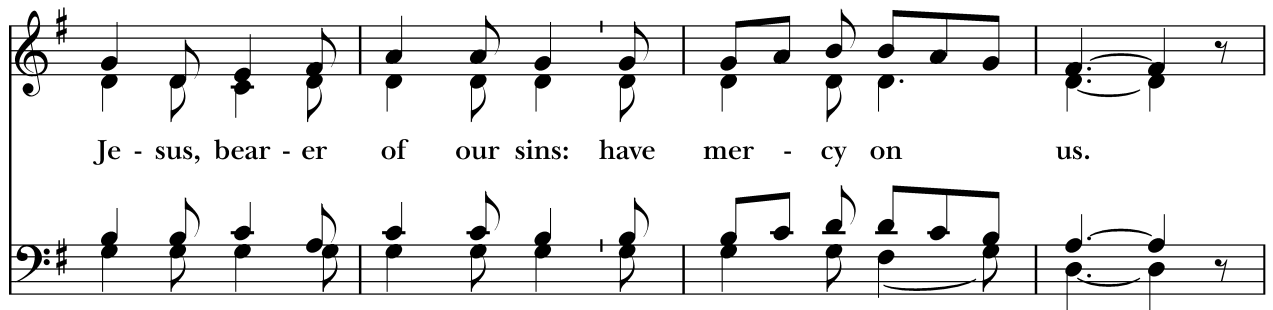
Music: Plainsong; adapt. Charles Winfred Douglas (1867-1944). Setting: Copyright © Church Publishing Inc.

*The priest breaks the consecrated Bread. A period of silence is kept.*

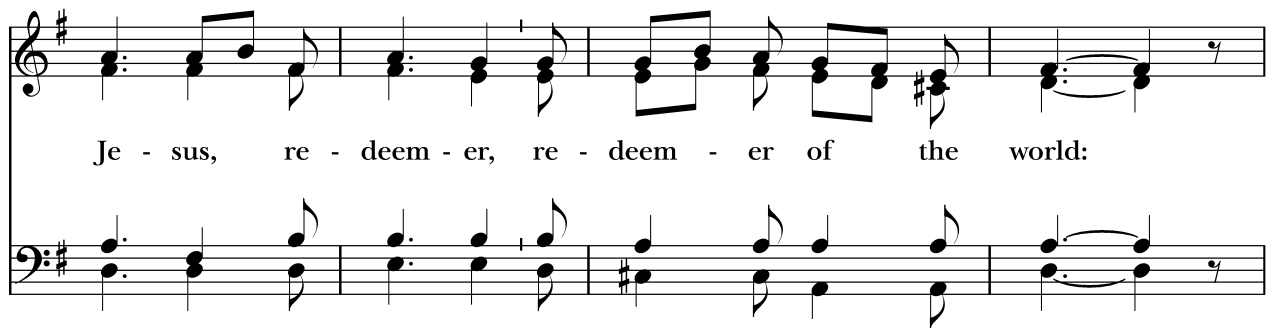
*All sing:*



Je - sus, Lamb of God: have mer - cy on us.



Je - sus, bear - er of our sins: have mer - cy on us.



Je - sus, re - deem - er, re - deem - er of the world:



give us your peace, give us your peace.

Music: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Adaptation: Copyright © 1985 GIA Publications, Inc.



*This is God's altar and all are welcome.*

*Baptized Christians are welcome to receive the bread and the wine of Holy Communion; or just the bread as is your need or custom. Simply kneel or stand, as you are able, with your hands open to receive. If you have not been baptized, you are still welcome to come forward and join our celebration. Please cross your arms over your chest to receive a prayer of blessing from the clergy.*

*Gluten-free wafers are available; just tell the priest if you would like to receive one.*

*To come to the altar, follow the ushers' instructions. Generally, it is easiest to go to the altar using the center aisle and to return to your seat using the side aisles. If you find it difficult to walk to the altar and would like the Bread and Wine brought to you, please let an usher know.*

*If you wish to make the sign of the cross at any time, to genuflect as you leave or enter your pew, or to bow upon approaching the altar, you may. Symbolic acts such as these are helpful to many, but they are not required.*

*As the bread and wine are given to the people, they may respond: **"Amen."***

## Communion Music:

"Of the Father's love begotten" Hymnal 1982 #82, tune *Divinum mysterium*

Choir to sing verse 1; all sing verses 2-4, to be sung with equal note values.



1 Of the Fa - ther's love be - got - ten, ere the worlds be -  
2 O that birth for ev - er bless - ed, when the Vir - gin,  
3 Let the heights of heaven a - dore him; an - gel hosts, his  
4 Christ, to thee with God the Fa - ther, and, O Ho - ly



gan to be, he is Al - pha and O - me - ga,  
full of grace, by the Ho - ly Ghost con - ceiv - ing,  
prais - es sing; powers, do - min - ions, bow be - fore him,  
Ghost, to thee, hymn and chant and high thanks - giv - ing,



he the source, the end - ing he, of the things that  
bore the Sa - vior of our race; and the Babe, the  
and ex - tol our God and King; let no tongue on  
and un - wea - ried prais - es be; hon - or, glo - ry



are, that have \_\_\_\_\_ been, and that fu - ture  
world's Re - deem - er, first re - vealed his  
earth be si - lent, ev - ery voice in  
and do - min - ion, and e - ter - nal



years shall see, ev - er - more and ev - er - more! \_\_\_\_\_  
sa - cred face, ev - er - more and ev - er - more! \_\_\_\_\_  
con - cert ring, ev - er - more and ev - er - more! \_\_\_\_\_  
vic - to - ry, ev - er - more and ev - er - more! \_\_\_\_\_

This hymn may be performed in equal note values: ♩ ♩ ♩ ♩

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).

"Break forth, O beauteous heavenly light" Hymnal 1982 #91, tune *Ermuntre dich*  
 Choir to sing.

"Good Christian friends, rejoice" Hymnal 1982 #107, tune *In dulci jubilo*  
 All sing.

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!

Words: John Mason Neale (1818-1866), alt. Music: In dulci jubilo, German carol, 14th cent.; harm. Charles Winfred Douglas (1867-1944).

## ***Post-Communion Prayer***

Celebrant: Let us pray.

**All:**

**Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

Carol and Candle Lighting: "Silent Night" Hymnal 1982 #111, tune *Stille Nacht*, obligato arrangements by Grace Horner

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

Celebrant: The Lord be with you.

**All: And also with you.**

Celebrant: Let us pray.

O God, who makes us glad with the yearly remembrance of the birth of your only son, Jesus Christ:

Grant that as we joyfully receive him for our redeemer,  
so we may with sure confidence behold him,  
when he shall come to be our judge;

Who lives and reigns with you and the Holy Spirit, one God,  
world without end.

**All: Amen.**

Celebrant:

May Christ, who by his incarnation gathered into one things earthly and heavenly,  
fill you with peace and goodwill, and make you partakers of the divine nature;

And may the peace of God, which passes all understanding, keep your hearts  
and minds in the knowledge and love of God and of His Son Jesus Christ Our  
Lord. And may the Blessing of God Almighty, + the Father, the Son and the Holy  
Spirit, be upon you and remain with you always.

**All: Amen.**

Closing Carol, "Hark, the herald angels sing", Hymnal 1982 #87, tune *Mendelssohn*

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!

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

## ***Dismissal***

*Please remain quietly seated until all the altar candles are no longer lit.*

## ***Postlude***

**Symphony for Organ No. 5 in F minor, Opus 42, No. 1, "Toccata"  
Charles-Marie Widor (1844 - 1937), composed 1879.**

In Italian, the word "Toccata" essentially means "touch". The musical form of the Toccata, then, became an opportunity for a keyboard player to demonstrate touch and, especially, technique. In the "Baroque" period of the 1600s and early 1700s, the time's well-known organists, like Dietrich Buxtehude and Johann Sebastian Bach, wrote Toccatas, as did harpsichordists.

During music's "Romantic" period of the 1800s, many French organists composed toccatas of varying weight, quality, and difficulty. Most, however, failed to survive the test of time.

Widor's Toccata is a survivor. It is quick, but not fleeting; sparkly, but broad. The pedal part is simple, but it underpins the hands with such gravity that it pulls the work together into a coherent, satisfying whole.

This Toccata, at about 6 minutes length, requires no small amount of stamina to play, and there are more than a few places within it that lie in wait to trip up an overconfident organist. I hope you enjoy it.



## ***Christmas Flowers Special Intentions***

Bill and Helen Burns: In memory of our son, Rob, and our parents

Peg Davis: In memory of Chuck Davis

Kay Ford: In honor of my children, grandchildren, and great grandchildren

The Gronlunds

Beverly Harrell: In memory of Lester Joe Harrell

Fr. John Heschle: In memory of Fr. Sheldon B. Foote

Grace Horner

Liz Huth-Taylor: In memory of John Huth

The Kistner Family: In honor of family

Richard Knowles: In memory of Diane Knowles

Bud and Pat Lowe: In memory of Jonathan Getz

Jo-ann Miller: In memory of Bob Miller

The Morrill Family: In honor of family

Sophie Obara

The Svendson Family: In memory of Les Svendson

Mike & Judy Zawacke: In thanksgiving for our family

The Holians: In memory of Suzanne Henning-Schlott



## ***Brief Parish Announcements***

**Saint Stephen's Day:** On Tuesday, 12/26, in honor of Saint Stephen's Day, we will hold a Rite II service at 9:30 am. The Reverend Scott Barron will celebrate Holy Eucharist.

**Guided Spiritual Awareness:** Ordinarily, we would be suggesting that you join Deacon Dan on the first Sunday and the first Tuesday of each month at 11:00 am. However, for January, the Tuesday date is now January 9th.

## ***St. Philip's Mission Statement:***

**Seek ... a deeper knowledge of Jesus Christ**

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**Share ... the love and compassion of Christ**

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**Serve ... others with open hearts**

---

**Shine ... with Christ's light, illuminating our world**

## **CLERGY & STAFF**

Ministers      Everyone!

Bishop      The Right Rev. Paula E. Clark

Rector

Deacon      Reverend Dan Hughes

Administrative Assistant      Marinelle Glickauf

Organist Choirmaster      David Bolthouse

### ***Office Hours***

Monday through Thursday

Monday & Thurs. 9:30am-1pm Remotely  
(Church Voicemail & emails will be checked regularly)

Tues. & Wed.–In-Person

Flexible times available per request

Please call the office for appointments and to be sure of availability.

(This office hour arrangement may be changed or revisited  
in consultation with the rector.)

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