



St. Paul's Brookfield

Christmas
Eve
2025



ST. PAUL'S PARISH

"Transforming Lives Through Jesus"

The Nativity of our Lord Jesus Christ

Wednesday, December 24, 2025, 5:00 pm

Welcome to this service of worship. This leaflet contains the Holy Eucharist: Rite II of The Book of Common Prayer.

At this time please silence
all cell phones.

It is customary upon
entering to begin with a
few minutes of private
prayer, often kneeling.

The music before the
service offers a time for
personal preparation for
worship. Let the music
remind you that God is
here. Expect to
encounter Him as you
sing, pray and listen.

"O Come, All Ye
Faithful" was written in
Latin ~ the original
version begins with the
words, Adeste Fideles.
The hymn calls us to
come to Bethlehem to
behold the baby Jesus. It
reminds us of the angel
choir that accompanied
Jesus' birth ~ and of the
shepherds who gathered
around his cradle. It
reminds us that God calls
us, too, to sing Christ's
praises ~ and to give him
glory in this Christmas
season.

About the Cover:
"Madonna and Child
with Angels," after 1479,
by Hans Memling, oil on
panel. It shows the baby
Jesus reaching for an
apple, offered by an angel
as a token of his role as
the new Adam.

Prelude

"Christmas Reflections"

Sarah Douglas

Welcome & Announcements

We stand, as able for all the hymns.

Processional Hymn

"O come, all ye faithful"

Hymnal 83

(verses 1, 2, 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,



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;



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;

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;

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
Meter: Irr.

The Christmas Acclamation

Celebrant: Behold, I bring you good tidings of great joy which shall be to all people: for unto you is born this day in the city of David a savior which is Christ the Lord!

People: Glory to God in the highest and peace to His people on earth.

Song of Praise

"Angels, we have heard on high"
(verses 1 & 3)

Hymnal 96

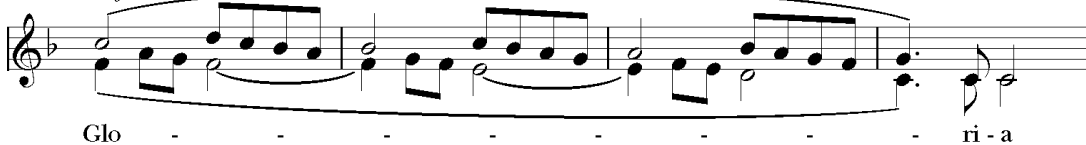


1 An - gels we have heard on high, sing - ing sweet - ly through the night,
3 Come to Beth - le - hem and see him whose birth the an - gels sing;



and the moun-tains in re - ply ech - o - ing their brave de - light.
come, a - dore on bend - ed knee Christ, the Lord, the new - born King.

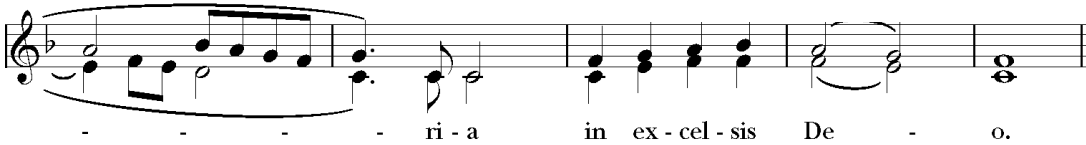
Refrain



Glo - - - - - ri - a



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



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

The Christmas Collect

Celebrant: The Lord be with you.

People: And also with you.

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

The liturgy begins with the **Acclamation**, which is an "eager expression" of praise.

"Angels We Have Heard on High" is a Christmas carol to the hymn tune "Gloria" from a traditional French song of unknown origin called *Les Anges dans nos campagnes*, with paraphrased English lyrics by James Chadwick. The song's subject is the birth of Jesus Christ as narrated in the Gospel of Luke, specifically the scene in which shepherds outside Bethlehem encounter a multitude of angels singing and praising the newborn child.

Collect means collecting our thoughts for prayer.

The Scriptures teach us that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

Isaiah 52:7-10

The Hebrew Bible scripture lection heralds a time of great joy as the Lord saves the people and brings deliverance to Jerusalem. The long exile is at an end. The messenger proclaims the good news, "The Lord reigns." The watchmen of the city respond with shouts of triumph to see God's salvation.

Psalms

Psalms is a collection of collections. The psalms were written over many centuries, stretching from the days of Solomon's temple (about 950 BC) to after the Exile (about 350 BC). Psalm 98 is a song of thanksgiving and praise to the victorious Lord, who has made righteousness known and shown faithfulness to God's people.

We sit for the Word of God

Old Testament Reading

Isaiah 52:7-10

How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, "Your God reigns."

Listen! Your sentinels lift up their voices, together they sing for joy; for in plain sight they see the return of the Lord to Zion.

Break forth together into singing, you ruins of Jerusalem; for the Lord has comforted his people, he has redeemed Jerusalem.

The Lord has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Leader: The Word of the Lord.

People: Thanks be to God.

Psalm 98

Sing to the LORD a new song; *
for he has done marvelous things.

With his right hand and his holy arm *
has he won for himself the victory.

The LORD has made known his victory; *
his righteousness has he openly shown in the sight of the nations.

He remembers his mercy and faithfulness to the house of Israel, *
and all the ends of the earth have seen the victory of our God.

Shout with joy to the LORD, all you lands; *
lift up your voice, rejoice, and sing.

Sing to the LORD with the harp, *
with the harp and the voice of song.

With trumpets and the sound of the horn *
shout with joy before the King, the LORD.

Let the sea make a noise and all that is in it, *
the lands and those who dwell therein.

Let the rivers clap their hands, *
and let the hills ring out with joy before the LORD,
when he comes to judge the earth.

In righteousness shall he judge the world *
and the peoples with equity.

New Testament Reading

Hebrews 1:1-4

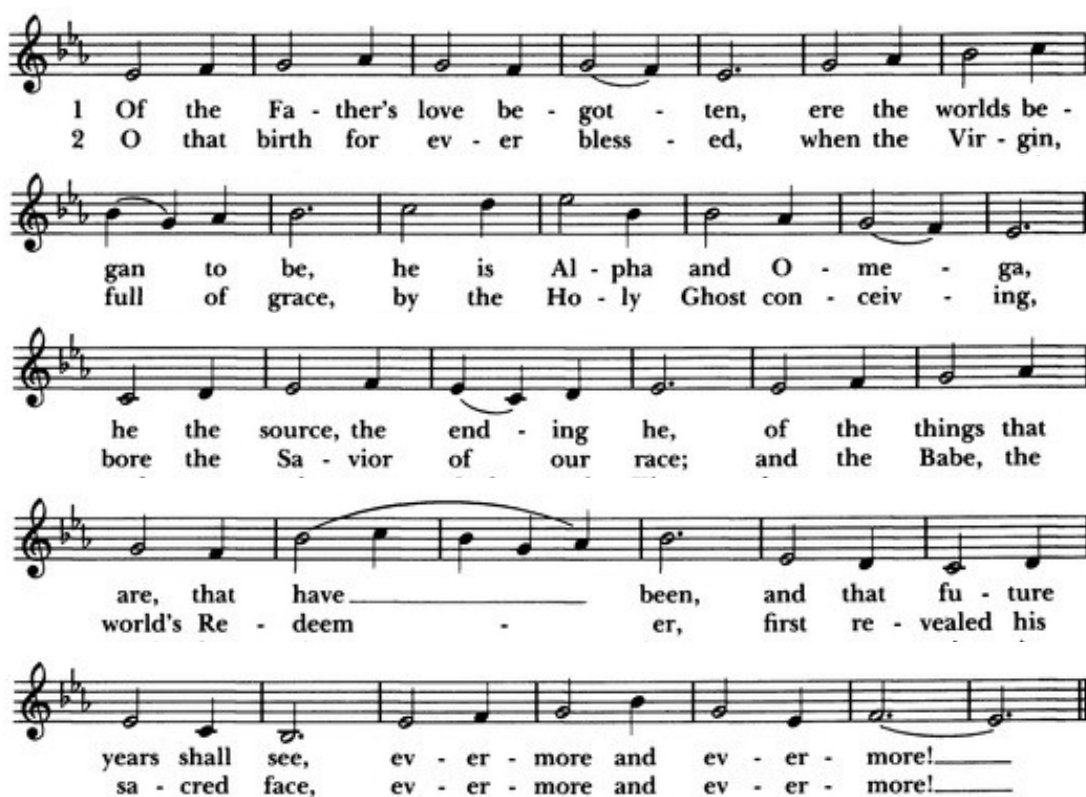
Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

Leader: The Word of the Lord.

People: Thanks be to God.

Gospel Response "Of the Father's love begotten"
(verses 1 & 2)

Hymnal 82



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,
gan to be, he is Al-pha and O-me-ga,
full of grace, by the Ho-ly Ghost con-ceiv-ing,
he the source, the end-ing he, of the things that
bore the Sa-vior of our race; and the Babe, the
are, that have been, and that fu-ture
world's Re-deem-er, first re-vealed his
years shall see, ev-er-more and ev-er-more!
sa-cred face, 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

87. 87. 87 with Refrain

Hebrews 1:1-4

In this lesson the Letter to the Hebrews begins with a declaration of Jesus' sonship. He is far above all angels at the right hand of God. Previously God has spoken through the prophets, but now the will of God is expressed in the Son, through whom the world was created and who bears the stamp of divine being. After making purification for sins, he has taken his seat of greatest honor.

"Of the Father's Love Begotten" - an ancient hymn by 4th-century Roman poet Aurelius Prudentius, originally Latin ("Corde natus ex parentis"), defending orthodox theology against heresy, especially Arianism, by praising Christ's divine pre-existence and incarnation; it became popular in English via 19th-century translations by John Mason Neale and Henry W. Baker, paired with the ancient chant tune "Divinum Mysterium."

The word **Gospel** comes from an old German word which means "Good News," the great good news about Jesus the Messiah. We stand for the Gospel reading to show the importance we place on Jesus' words and actions.

John

The gospel opens with a hymn to the expression of God's very being, God's Word, who has now become flesh and lived among us. Through the Word all things have their life. The Word is the light of all humankind, and was witnessed to by John the Baptist. Although the world made by the Word did not recognize the Word, those who believe in the Word have been given the right to become children of God.

Sermon - The sermon is to "break open" the Word of God and proclaim the gospel in the context of the readings from scripture, the liturgical occasion, the congregation gathered, and the pastoral needs of the situation. The Christian story, the congregation's story, and the preacher's story can be the one story of God's love that is proclaimed in the sermon.

The Holy Gospel

John 1:1-14

All stand.

Celebrant: The Holy Gospel of our Lord Jesus Christ according to John.

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

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.

Celebrant: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

Gospel Response

"Of the Father's love begotten"

Hymnal 82

(verses 3 & 4)

3 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!

4 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!

Sermon

The Rev. Dr. Nathaniel Jung-Chul Lee

The Nicene Creed

All stand and recite together.

**We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father.
Through him all things were made.
For us and for our salvation he came down from heaven:
by the power of the Holy Spirit he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate; he suffered death and was
buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead, and his kingdom
will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the
Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic* and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of the world to come.
Amen.**

The Prayers of the People

You may stand, sit or kneel for the prayers.

Celebrant: Brothers and sisters, on this most holy night of our Lord's birth, that we may find peace, joy, and contentment in this holy season, let us pray for ourselves and all those in need of our prayers, saying: Lord, hear our prayer.

Intercessor: For the church of Christ, that it may faithfully proclaim the good news of salvation and may care for the needs of God's people in all corners of the world, we pray to you, O Lord.

All: Lord, hear our prayer.

Intercessor: For peace in our troubled world, that the darkness of war and injustice may be replaced by the light of peace and love, we pray to you, O Lord.

All: Lord, hear our prayer.

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word creed comes from the Latin credo for "I believe."

* In the creed "catholic" means universal.

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers.

The **Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not routed in our circumstances but in the presence, promise, and power of God and Christ's redeeming work.

Intercessor: For peace in Bethlehem, Gaza, the West Bank, and Israel: that God will open new communication and understanding between all who live in the Holy Land, we pray to you, O Lord.

All: **Lord, hear our prayer.**

Intercessor: For all who are traveling or away from home this night, particularly missionaries and members of the military: that God will guide their movements, preserve them in love, and bring them home safely, we pray to you, O Lord.

All: **Lord, hear our prayer.**

Intercessor: For all those in need of our prayers: the homeless; the unemployed; the hungry; those who are hospitalized; those who are imprisoned in body or soul; and all those for whom this season is one not of joy but of trial and sadness, we pray to you, O Lord.

All: **Lord, hear our prayer.**

Intercessor: For those who labor this night on behalf of others: doctors and nurses, police officers and firefighters, gas station attendants, bus and taxi drivers, and all those whose work prevents them from sharing this evening with those they love, we pray to you, O Lord.

All: **Lord, hear our prayer.**

Intercessor: For the sick, that their illnesses may be turned into health and their sorrow into rejoicing; and all those in need as we remember those who have asked for our prayers...

(Please add your own intercessions or thanksgivings out loud or in the silence of your heart.)

Intercessor: In thanksgiving we remember the lives of those who have gone before us in the faith, especially your servants in whose memory our Christmas decorations are given, that we, like them, may remain faithful to the end and live forever in the light of your eternal glory, we pray to you, O Lord.

All: **Lord, hear our prayer.**

The Celebrant adds a concluding Collect.

Celebrant: Mighty God, mercifully hear the prayers of the people you have chosen as your own. Give us zeal in our ministries and joy in our work, through Jesus Christ our Lord. **Amen.**

The Peace *All stand.*

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

People: **And also with you.**

Offertory Hymn

"O little town of Bethlehem"

Hymnal 79

(Verses 1-3, 5)



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



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



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

Doxology

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

THE GREAT THANKSGIVING

Celebrant: 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.
 Celebrant: 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.

At the **Offertory**, representatives of the congregation traditionally bring the people's offerings of bread and wine, and money or other gifts, to the altar. Offerings are made as an expression of faith and generosity and ultimately identified with Christ's self-offering for our salvation.

"O little town of **Bethlehem**" - Phillips Brooks, the composer of this famous Christmas carol, was the minister of Holy Trinity Church in Philadelphia and had visited Bethlehem in December of 1865. Brooks' inspirational pilgrimage included a Christmas Eve horseback ride from Jerusalem to Bethlehem, back when it truly was a small village, far removed from the bustling city it would later become. By nightfall he was in the field where, according to tradition, the shepherds heard the angelic announcement. Then he attended the Christmas Eve service at the Church of the Nativity in Bethlehem.

The **Doxology** is a short hymn of praises to God.

The **Holy Communion**, the Supper of the Lord, is not only a sign of the love that Christians ought to have among themselves for each other but is especially a sacrament of our redemption by Christ's death.

The **Eucharistic Prayer** is centered in the atoning death of Jesus Christ upon the cross. His suffering there in our place is the only sufficient ground or basis for our standing before God. Our joy in the present and our hope for the future all flow from the reality of God's redeeming work in the historic event of the crucifixion.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging transcendence of God.

Words of institution. The Verba. The words used in the celebration of the Eucharist that recall the words of Jesus Christ over the bread and wine at his Last Supper. It was this Passover meal with his disciples that Jesus "instituted" this memorial to his sacrificial death.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus

Hymnal S-129

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and
might, hea - ven and earth are full of your glo - ry. 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.

You may stand or kneel.

Celebrant: **W**e give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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

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

All: Therefore, according to his command, O Father,
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 St. Paul 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.**

The Lord's Prayer

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

All: **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 *A brief silence is kept.*

Celebrant: Alleluia. Christ our Passover is sacrificed for us;

All: Therefore let us keep the feast. Alleluia.

Fraction Anthem: Lamb of God: Agnus Dei

J. Merbecke



Fraction continues on next page

The Lord's Prayer, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since year 400 A.D. The link between our daily bread and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread also symbolizes God's presence, which is something that is also essential to our daily getting through the day.

The Celebrant invites the people to Communion. This is the Lord's Table and you are welcome. All baptized persons are invited to receive the bread and wine. The traditional way of receiving the Eucharist is to receive the wafer in your hand and consume it immediately.

The First Noël, is believed to date from the 13th or 14th century, a time in which all medieval civilization in Europe was springing to life. The inspiration for the story of the song comes from dramatizations of favorite Bible stories, which were called the Miracle Plays, and were very popular during this time. It tells the story of the night that Jesus was born in Bethlehem, based on the Gospel accounts in Luke 2 and Matthew 2. Noël is the French word for Christmas and is from the Latin natalis, meaning "birthday." Most medieval poetry was written to be sung, so it is presumed that the words were written with an existing tune in mind.



Celebrant: 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.

- Please follow the ushers directions for receiving the Eucharist at the altar rail.
- Let an usher know if you prefer to remain seated at your pew for distribution of the Bread and Wine.

Communion Hymns (as needed)

"The first Nowell the angel did say"

Hymnal 109



1	The	first	No -	well	the	an -	gel	did	say
2	They	look	-	ed	and	saw	_____	a	star
3	And	by	the	light	of	that	_____	same	star
4	This	star	drew	nigh	to	the	_____	north -	west,
5	Then	en -	tered	in	those	wise	_____	men	three



1	was	to	cer -	tain	poor	shep -	herds	in	fields	as	they	lay;
2	shin -	ing	in	_____	the	east	_____	be -	yond	_____	them	far,
3	three	_____	wise	_____	men	came	_____	from	coun -	try	far;	
4	o'er	_____	Beth	-	le -	hem	_____	it	took	_____	its	rest,
5	full	_____	rev -	erent	-	ly	_____	up -	on	_____	their	knee,



1	in	fields	as	_____	they	lay,	keep -	ing	their	sheep,
2	and	to	the	_____	earth	it	gave	_____	great	light,
3	to	seek	for	a	king	was	their	_____	in -	tent,
4	and	there	it	_____	did	both	stop	_____	and	stay
5	and	of	-	fered	_____	there	in	his	_____	pres -



1	on	a	cold	win -	ter's	night	_____	that	was	_____	so	deep.
2	and	_____	so	it	con -	tin -	ued	both	day	_____	and	night.
3	and	to	fol -	low	the	star	_____	wher -	ev -	er	it	went.
4	right	_____	o -	ver	the	place	_____	where	Je -	sus	lay.	
5	their	_____	gold,	_____	and	myrrh,	_____	and	frank	-	in -	cense.

Refrain

No - well, No - well, No - well, No - well,

born is the King of Is - ra - el.

6 Then let us all with one accord
sing praises to our heavenly Lord;
that hath made heaven and earth of nought,
and with his blood our life hath bought.

Refrain

Words: English carol, 18th cent. Music: *The First Nowell*, English carol, 17th cent.; harm. John Stainer (1840-1901)

"Away in a manger, no crib for his bed"

Hymnal 101

1 A - way in a man-ger, no crib for his bed,
2 The cat - tle are low - ing, the ba - by a - wakes,
* 3 Be near me, Lord Je - sus; I ask thee to stay

the lit - tle Lord Je - sus laid down his sweet head.
but lit - tle Lord Je - sus no cry - ing he makes.
close by me for ev - er, and love me I pray.

The stars in the bright sky looked down where he lay,
I love thee, Lord Je - sus! Look down from the sky,
Bless all the dear chil - dren in thy ten - der care,

the lit - tle Lord Je - sus a - sleep on the hay.
and stay by my side un - til morn - ing is nigh.
and fit us for hea - ven to live with thee there.

Words: Traditional carol Music: *Cradle Song*, melody William James Kirkpatrick (1838-1921); harm. Ralph Vaughan Williams (1872-1958) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

"Away in a Manger" is a Christmas carol first published in the late nineteenth century and used widely throughout the English-speaking world. In Britain, it is one of the most popular carols. Although it was long claimed to be the work of German religious reformer Martin Luther, the carol is now thought to be wholly American in origin.

"What Child Is This?" is a Christmas carol whose lyrics were written by William Chatterton Dix, in 1865. At the time of composing the carol, Dix worked as an insurance company manager and had been struck by a severe illness. While recovering, he underwent a spiritual renewal that led him to write several hymns, including lyrics to this carol that was subsequently set to the tune of "Greensleeves," a traditional English folk song.

"What child is this, who, laid to rest"

Hymnal 115

Unison or harmony



1 What child is this, who, laid to rest, on
 2 Why lies he in such mean es - tate where
 3 So bring him in - cense, gold, and myrrh, come,

Ma - ry's lap is sleep - ing? Whom an - gels greet with
 ox and ass are feed - ing? Good Chris - tian, fear: for
 peas - ant, king, to own him; the King of kings sal -

an - thems sweet, while shep - herds watch are keep - ing?
 sin - ners here the si - lent Word is plead - ing.
 va - tion brings, let lov - ing hearts en - throne him.

Refrain

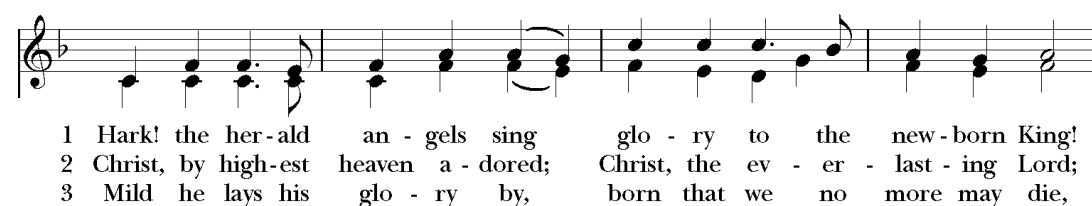
This, this is Christ the King, whom shep - herds
 guard and an - gels sing; haste, haste to
 bring him laud, the babe, the son of Ma - ry.

Words: William Chatterton Dix (1837-1898) Music: *Greensleeves*, English melody; harm. *Christmas Carols New and Old*, 1871

"Hark! The Herald Angels Sing" is an English Christmas carol that first appeared in 1739 in the collection *Hymns and Sacred Poems*. The carol, based on Luke 2:14, tells of an angelic chorus singing praises to God. As it is known in the modern era, it features lyrical contributions from Charles

"Hark! the herald angels sing"

Hymnal 87



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)

Post-communion Prayer

Celebrant: Let us pray.

All: God our Father, in this night you have made known to us again
the coming of our Lord Jesus Christ: confirm our faith and fix our
eyes on him until the day dawns and Christ the Morning Star rises
in our hearts. To him be glory both now and for ever. Amen.

"Silent night, holy night" Hymnal 111
(The Church lights are dimmed.)

(kneeling)

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,

Hymn continues on next page

Wesley and George Whitefield, two of the founding ministers of Methodism, with music adapted from "Vaterland, in deinen Gauen" by Felix Mendelssohn.

The **Post-communion Prayer** is a prayer of thanksgiving after communion that also seeks God's help for Christian service, expressing the transition of the Christian's attention from the mystery of sacramental participation to the engagement of Christian ministry.

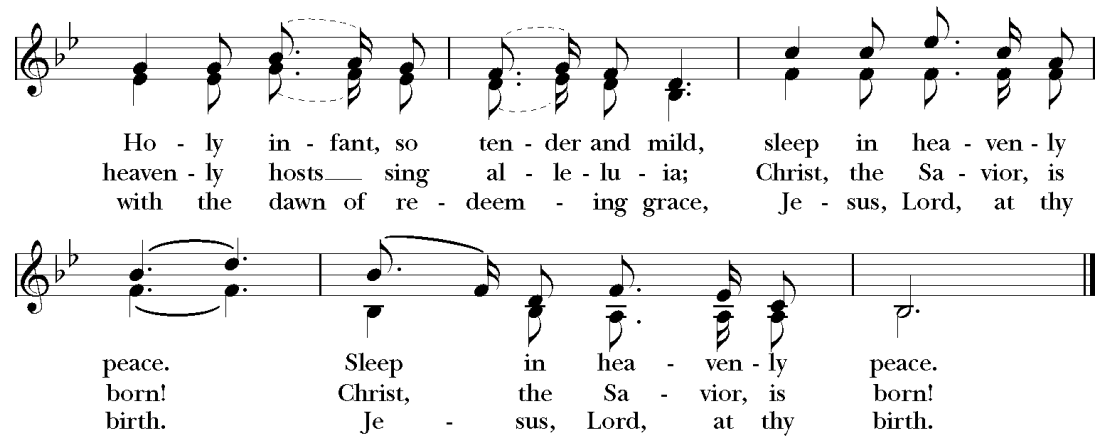
"**Silent Night**" was composed in 1818 by Franz Xaver Gruber to lyrics by Joseph Mohr in the small town of Oberndorf bei Salzburg, Austria. In 1859, Episcopal priest John Freeman Young, then serving at Trinity Church, New York City, published the English translation that is sung today

Over one hundred years ago Silent Night was sung simultaneously in French, English and German by troops during the Christmas truce of 1914 during World War I, as it was one carol that soldiers on both sides of the front line knew.

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly: We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

As one of the most joyous of all Christmas hymns, “Joy to the World” omits references to shepherds, angelic choruses, and wise men. It emphasizes instead the reverent but ecstatic joy that Christ’s birth brought to humanity.

We stand to mark the fact that because we have received the body and blood of Jesus, we are changed people. We began on our knees and end standing through his body and blood.



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)

The Christmas Blessing

Celebrant: May Christ, who by his Incarnation gathered into one, things earthly and heavenly, fill you with his joy and peace; and the blessing of God Almighty, the Father, Son, and Holy Spirit be among you and remain with you always.

All: Amen.

Recessional

“Joy to the World!”

Hymn 100



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

sing, joy, found, love,
 and re - peat, far as, and won - ders,
 heaven, re - peat, far as, won - ders,
 and the sound - ing curse is of his na - ture sing. joy. found. love.

The Dismissal

Celebrant: Go in peace to love and serve the Lord. Alleluia. Alleluia.

All: Thanks be to God. Alleluia. Alleluia.

Postlude

“The First Nowell”

David Cherwien

As the celebration ends, we are charged to “go.” The Eucharist is therefore not an exclusive gathering that separates us from the world but a challenge to reach out beyond our own church to the world around us.

St. Paul's was founded in 1785. Our current stone structure is our third, replacing a 100-year-old colonial church that burned to the ground on Valentines Day, 1937.

Walking into the church you may notice a small sign above the door that has hung there for decades. It's just three words: Expect a miracle.

At Saint Paul's, you come to appreciate that little sign. It reminds us of the kind of God we have, and the kind of church family we want to be. We can expect a miracle, because we have a God who loves us and wants the best for us.

At Saint Paul's you'll find a community worshiping with contemporary praise music (our 10:30 service) and classic traditional hymns (the 8:00 service). On Wednesday at 10 am we offer Holy Eucharist and Healing Prayer. You'll always hear a bible-based message that will speak to your life and concerns. Above all, we pray that you'll have a deep experience of Christ's love for you - and carry it with you throughout the week.

Wherever you've been and however you arrive, we hope you'll enjoy the welcome of Christ and experience His transforming love.

Merry Christmas!

MERRY CHRISTMAS

and warmest greetings from the Parish staff and Vestry:

Priest-in-Charge

The Rev. Dr. Nathaniel Jung-Chul Lee

Wardens

Lois Hunt and Dan Bacon (*Acting Warden*)

Vestry Members

Chuck Allen-Treasurer, David Williams-Clerk,

Beth Beck, Bill Bennett, Jeff Chowanec, Geoff Dent, JoAnn Hornak,

Mike Kirner, Ned Marcalus, Diane Peterson, Bob Picheco, Bill Schruhl

Organist and Choirmaster

Kirsten Peterson

Sunday School Administrator

Julie Astbury

We are delighted that you have joined us in joyous celebration of our Lord's Holy Birth. May the birth of the Christ Child fill you with wonder and joy throughout the year to come!

ANNOUNCEMENTS

12 Days of Christmas Festivities - As we continue to rejoice in the season, be sure to join us at our many 12 Days of Christmas celebrations as detailed on the enclosed insert.

Year End Donations - All money to be credited to your 2025 account **MUST** be in the Parish Office by December 31st. Any money received after December 31st will be credited to your 2026 account.

Drive Thru Food Collection - Since April 22, 2020, we have held 149 food drives, collecting much needed food for our neighbors and local food pantries. Our next Drive-Thru Food Collection is Wednesday, January 7th from 11 am to noon. If you are unable to drop off during these hours, alternate arrangements can be made prsen@gmail.com.

Prayer Needs? - You can let us know by submitting your need on our website or emailing prayerchain@saintpaulsbrookfield and our team of intercessors will pray for your request or you can ask for a prayer servant to call you and we can pray together!

The Priest-in-Charge Weekly - Fr. Nate has a weekly e-mail. "*The Priest-in-Charge Weekly*," to communicate things directly from his desk to yours. To receive his e-mail, write Fr. Nate at priest@saintpaulsbrookfield.com and let him know.

Sword Points - To receive our weekly electronic newsletter, *Sword Points*, and other communications from us online, send your name and e-mail address to StPaulsSwordPoints@gmail.com.

Our Facilities - Our **restrooms** are located downstairs at the rear of our parish hall. Take the stairway to the right as you exit the sanctuary. The restrooms are located in the far left corner of the parish hall, across from the kitchen. Live streaming and audio of the service on a **wide screen TV** is set up in the parish hall. If you need anything during the service, please feel free to ask an usher.

Saint Paul's Parish
174 Whisconier Road
Brookfield, CT 06804
(203) 775-9587 (Office)
StPaulsBrookfield@gmail.com
www.SaintPaulsBrookfield.com

The Nativity of Our Lord Jesus Christ

That Jesus was born is a fact both of history and revelation. The precise date of his birth, however, is not recorded in the Gospels, which are, after all, not biographies, and show little concern for those biographical details in which more modern Christians are interested. Such interest began to become prominent in the fourth century, together with the development of liturgical observances of the events of biblical history.

It was in Rome, in 336, that the date, December 25, was settled upon for the celebration of the Nativity. The day, coming as it does at the winter solstice, was already a sacred one, as the festival of the birth of the Unconquerable Sun (*dies natalis Solis Invicti*); but its correspondence with the historical date of Jesus' birth was stoutly maintained by learned, if ingenious, writers. The observance spread rapidly throughout the West; and it is accepted also by most of the Eastern Churches, in which, however, it does not have the prominence it has in the West.

The full title of the feast dates from the 1662 edition of the Book of Common Prayer. Prior to that revision, the day was known only as "Christmas Day." The word "Christmas," which can be traced to the twelfth century, is a contraction of "Christ's Mass."

The Christmas Flowers have been given in memory of:

Irene & Charles Allen
Keith James Allen
Lyle Cameron Bancroft
Francesca & Dominic Barbieri
Rose Barrett
Virginia & John Beck
Caroline & Frederick Bellesheim
Margaret & David Birch
Alberta & Warren Buck
Lawson Brian Burke, Jr.
Lawson B. Burke, III
Elvi & Perry Burr
Donna Cennamo
Elizabeth & Thaddeus Coleman
Elizabeth & John Covill
Mary & Carmine DeCarlo
Gladys & Ralph W. Emerson
C. Floyd Evans
Joseph Forcier-Allen
Elizabeth & Rev. Donald Gardner
Kyle Gardner
Bernice & Robert R. Goodfellow
Marian & Tyler Gray
Eva & Frank Gurski
Frank Gurski Sr.
Harry Gurski Jr.
Marjorie & Stanley Gurski
Mary & Harry Gurski Sr.
Ruth Gurski
Frances & George J. Hamelman
Sr.
George J. Hamelman Jr.
James Hamelman
Paul Hamelman
Robert L. Hamelman
Steve Hemming
Barbara Jeanne & Nathaniel Hill
Irene & John Hornak
Janice K. Howard
Walter C. Jones, III
Evelyn & Fred Kaeser

Barbara & Richard Kast
Charlie Kirk
Julia B. & Paul G. Kovacs
Roger Kovacs
Roger G. Kovacs, Sr.
Helen Gurski Lacagnina
Robert John Lucas
Sallie Luciani
Peter K. Maier
Lulu & Thomas Malloy
Carly McManus
Hazel & Thomas J. McManus Sr.
Isabella McManus
Thomas J. McManus Jr.
Frances & Joseph McRoberts
Hazel & Clifford Medley
Douglas Melody
Josephine & Arthur Melody
Brenda L. Miller
Christina & Ronald Miller
Ruth & John E. Morrison, Jr.
Susan Morrison
Elaine & Marty Murphy
Emily & Victor Neuwirth
Verona & Joseph Palowski
Bobby S. Payne
Linda Pendergast
Jerome Rekart
Lillian & Lionel Ruffle
Ethel & Vernon Rydell
Gordon Rydell
Jane Ryder
Jane & Harold Schultz
Ed Share
Lucille Share
Marie & Dean Sherk
Todd Smith
Muriel & Raymond Sparling
Norma Jeanne Sporck
Jean & John Stauffer
Charles Switzer

Martha Switzer
Rob Switzer
Stuart Terrill
Christopher Thomas
Dorothy Thomas
Evelyne M. & Douglas W.
Thomas
Wyndham Thomas
Barbara & James E. Trask, III
Lois & Alvin J. Tuck, Jr.
Wayne Underhill
Mimmie & Harry Wanzer Sr.
Janet & Harry Wanzer Jr.
Phylis Werner
Barbara Willis
Beatrice & James Winkley
Catherine & Kenneth Zdzieba
Helen Zytowski



In Thanksgiving for the ministries
of:
The Rev. Canon Eddie Alleyne
The Rev. Claire Mis
Rebecca Moshay