

The Eve of the Nativity of Our Lord Jesus Christ Christmas Eve



Calvary Episcopal Church
December 24, 2025
9:00 pm

Matthew's gospel reminds us that the Christmas story is, at its heart, a story of human migration (Mt. 2:13–23). That truth was holy then, and it is holy now. The story of God's incarnate love continues to be made real in the lives and stories of our migrant beloveds.

Tonight's Loose Offerings will be matched both by a generous donor and by Calvary's Outreach Budget to support the Sanctuary Coalition family's asylum legal fees.

Cincinnati Sanctuary Congregations Coalition (CSCC) provides a place of refuge for immigrant individuals and/or families seeking asylum. The coalition consists of Sanctuary Congregations – those able to provide a physical space for asylum seekers, as well as Solidarity Congregations – those faith communities who cannot provide a physical space but will support the Sanctuary Congregations as needed and as they are able so that no congregation stands alone in its efforts. Calvary is a Solidarity Congregation and currently supports annually from our Outreach budget.

Since 2017, the coalition has housed three families seeking asylum. The families have been housed in safe and secure temporary living spaces.

As we gather and celebrate the gift of God's presence among us—incarnate love made real—may our gratitude move us to give in support of those with whom God dwells near.

*You are invited to give today via the plate passed or by texting to give.
Simply text CalvaryEpiscopal (capitalize each word, no space) to 73256*

THE WORD OF GOD

VOLUNTARY

Sonata No. 2 in D Major for Viola da Gamba (Andante)

J. S. Bach (1685-1750)

Susan Petersen, cello

Adam Petersen, piano

CARILLON PEAL

RECTOR'S WELCOME

CHORAL INTROIT *Herr Christ, der einge Gottes-Sohn*

(Lord Christ, the only Son of God)

Words: Elisabeth Cruciger (c1550-1635)

Music: Weissenfels, 1714; *harmonization by J. S. Bach (1685-1750)*

Herr Christ, der einge Gottes-Sohn,

Vaters in Ewigkeit,

Aus seinem Hernz entsprossen,

Gleich wie geschreiben steht:

Er ist der Morgensterne,

Sein Glanz streckter so ferne

Vor andern Sternen klar.

Lord Christ, the only Son of God,

the eternal Father,

arisen from his heart,

as it is written:

He is the Morning Star,

He sends forth His splendor,

Brighter than any other stars.

CHIME

The service tonight features support from Calvary's landmark Skinner/Quimby pipe organ, one of the finest instruments of its kind in the region.

We prepare for our time together.

Did you know?

The earliest Christians did not celebrate Christmas. The tradition began in the year 335 in Rome. Christmas traditions varied from culture to culture. In the United States, the Anglican, Dutch, and German settlers brought their own Christmas traditions with them, which included elements like the Yule log, Christmas trees, and the celebration of St. Nicholas.

While we read designated readings, there is no official specified liturgy for Christmas in the *Episcopal Book of Common Prayer*. We celebrate here at Calvary with Holy Communion and candlelight, signifying the light of Christ born into the world and spreading to all places.

The bold parts are the parts the congregation says together.

Please stand as you are able

PROCESSIONAL HYMN: O come, all ye faithful

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 See how the shep - herds, sum - moned to his cra - dle,
*4 Child, for us sin - ners poor and in the man - ger,
*5 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 leav - ing their flocks, draw nigh to gaze;
4 we would em - brace thee, with love and awe;
5 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 we too will thith - er bend our joy - ful foot - steps;
4 who would not love thee, lov - ing us so dear - ly?
5 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;

Refrain

The Entrance

Procession is led by the cross and candles to brighten our path. The Altar Party find their place around the Altar. The choir leads the hymn and we sing together with whatever voice God has given us!

Fun Fact: Music was traditionally used in worship to help people track the service (since it was in Latin).

This hymn, “O come, all ye faithful”, was written in the 18th century in Latin, and invites its hearers to come to Bethlehem and see what God has accomplished in the birth of Christ. Interestingly, this hymn incorporates not only passages of Scripture, but even, in the second stanza, a portion of the Nicene Creed.

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

Liturgy of the Word - the Word of God

The first part of the service is the Liturgy of the Word: Based on ancient Jewish worship, we hear and learn about God's work in the world.

The Opening Acclamation

announces the start of worship. It is based on an ancient Jewish opening announcement.

Song of Praise

This song centers the service on the God we are gathered to praise in our worship.

"Angels we have heard on high" includes that phrase, one of the Latin phrases still appearing in Protestant hymnody: "Glory to God in the highest." It is originally an 18th century French hymn based on Luke 2:8-14, part of our Gospel for today

OPENING ACCLAMATION

The people standing

Presider

Blessed be God: Father, Son, and Holy Spirit.

People

And blessed be God's kingdom, now and for ever. Amen.

SONG OF PRAISE *Angels we have heard on high (stanza 1 only)*

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.

COLLECT OF THE DAY

Presider The Lord be with you.
People And also with you.
Presider Let us pray.

God of David's fragile house of hope and expectation: in the time of empires, your word is born to those who have no place and sung to those who watch in the wild; may his birth unsettle our world with hidden glory and untold peace; through Jesus Christ, the Child of Promise. **Amen.**

From *Prayers for an Inclusive Church* by Steven Shakespeare

THE READING

The people sit.

A Reading from the Book of Isaiah (9:2-7).

Read by Paul Davis

The people walking in darkness have seen a great light. On those living in a pitch-dark land, light has dawned. You have made the nation great; you have increased its joy. They rejoiced before you, as with joy at the harvest, as those who divide plunder rejoice. As on the day of Midian, you've shattered the yoke that burdened them, the staff on their shoulders, and the rod of their oppressor. Because every boot of the thundering warriors, and every garment rolled in blood will be burned, fuel for the fire. A child is born to us, a son is given to us, and authority will be on his shoulders. He will be named Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be vast authority and endless peace for David's throne and for his kingdom, establishing and sustaining it with justice and righteousness now and forever.

The zeal of the Lord of heavenly forces will do this.

Reader The Word of the Lord.
People Thanks be to God.

The Collect of the Day is a short prayer that "collects" or draws together the themes of the day.

From the earliest days of Christianity, communities gathering for worship would read selections of Scripture, including lessons from the Hebrew Bible, or Old Testament.

This prophecy from Isaiah has long been a favorite of Christians, especially since it is quoted in Matthew's Gospel as Jesus begins his earthly ministry (Matthew 4:15-16).

The Psalm

Psalms are sometimes read in unison, sometimes responsively by whole or half verse, sometimes with everyone singing the words connected to simplified Anglican chant, and sometimes sung by the choir with a congregational response/antiphon, as we are doing today. Use of a **Psalm** (sometimes called a **Gradual**) after reading the Old Testament dates back at least to the fourth century, and likely earlier.

The Psalms are much beloved in the Jewish and Christian traditions because these 150 songs contain within them so much of the human experience and our history of relating to God.

PSALM 96 (sung by the Choir and Congregation; expansive language)

The Congregation, remaining seated, sings the Antiphon before the psalm, and when indicated—and may chant the psalm text with the Choir.

Antiphon



Chant

Psalm Chant 004

From Martin Luther's *Ein' Feste Burg* (1529)



- 1
Sing to the LORD a | new | song; *
sing to the LORD, | all the | whole | earth.
- 2
Sing to the LORD and | bless the • hallowed | Name; *
proclaim the good news of God's sal|vation • from | day to | day.
- 3
Declare the LORD's glory a|mong the | nations *
and | wonders • a|mong all | peoples.
- 4
For great is the LORD and | greatly • to be | praised; *
more to be | feared than | all | gods.
- † 5
As for all the gods of the nations, | they are • but | idols; *
but it is the | LORD who | made the | heavens. **Antiphon**
- 6
Oh, the majesty and mag|nificence • of the LORD's | presence! *
Oh, the power and the | splen|dor | of God's | sanctuary!
- 7
Ascribe to the LORD, you | families • of the | peoples; *
ascribe to the | LORD | honor • and | power.
- 8
Ascribe to the LORD the honor | due the • hallowed | Name; *
bring offerings and | come in|to God's | courts.
- 9
Worship the LORD in the | beauty • of | holiness; *
— | let the | whole earth | tremble. **Antiphon**

10

Tell it out among the nations: "The | LORD is • our | Sovereign! *
 God has made the world so firm that it cannot be moved;
 and will | judge the | peoples • with | equity."

11

Let the heavens rejoice, and let the earth be glad;
 let the sea thunder and | all that • is | in it; *
 let the field be joyful and | all that | is there|in.

12

Then shall all the trees of the wood shout for joy —>
 be|fore the • LORD's | coming, *
 when God | comes to | judge the | earth.

13

The LORD will judge the | world with | righteousness *
 and the | peoples • with | holy | truth. **Antiphon**

SEQUENCE HYMN ('82) 105 (stanzas 1-2) *God rest you merry, gentlemen*



1 God rest you mer - ry, gen - tle-men, let noth - ing you dis - may;
 2 From God our heaven - ly Fa - ther a bless - ed an - gel came
 3 "Fear not, then," said the an - gel, "Let noth - ing you af - fright;
 4 Now to the Lord sing prais - es, all you with - in this place,



re - mem - ber Christ our Sa - vior was born on Christ - mas Day,
 and un - to cer - tain shep - herds brought tid - ings of the same;
 this day is born a Sa - vior of a pure vir - gin bright,
 and with true love and char - i - ty each o - ther now em - brace;



to save us all from Sa - tan's power when we were gone a - stray.
 how that in Beth - le - hem was born the Son of God by name.
 to free all those who trust in him from Sa - tan's power and might."
 this ho - ly tide of Christ - mas doth bring re - deem - ing grace.



O tid - ings of com - fort and joy, com - fort and



joy; O tid - ings of com - fort and joy!

Words: London carol, 18th cent. Music: *God Rest You Merry*, melody from *Little Book of Christmas Carols*, ca. 1850; harm. Charles Winfred Douglas (1867-1944). Copyright © The Church Pension Fund.

The Sequence Hymn

We stand and sing to indicate the importance we place of Jesus' words and actions. The **Gospel** book comes into the midst of the people and all turn toward the reader.

Some cross their forehead, lips, and heart, a reminder to hear the Gospel in our minds, proclaim it on our lips, and let it transform our hearts.

Bowing to the cross is optional, but it is a way to show respect to Jesus. Others see it as worshiping the cross so do not bow.

We all must choose what is meaningful to us and what connects us to God.

The Nativity story found in Luke is the most well-known of the Gospel accounts and is the most common Christmas Gospel reading.

Fun Fact: The torches that flank the Gospel Book are meant to represent the light of Christ, but also would have helped the Gospel reader see before electric lighting existed.

The Nicene Creed

We now join one another in affirming our faith. Usually, the Nicene Creed is said in unison. The Creed dates back to the Council of Nicaea in 325. Other forms may be used, all of which confirm our belief in God, Jesus and the Holy Spirit.

(Concerning the Nicene Creed, Barbara Brown Taylor notes “When I say “We believe...” I count on that to cover what I cannot believe on my own right now. When my faith limps, I lean on the faith of the church, letting ‘our’ faith suffice until mine returns. Later, when I am able to say “We believe...” with renewed confidence, I know that I am filling in for others who are indisposed for the time being, as they filled in for me. My decision to say the creed at all is a decision to trust those who have gone before me, embracing the faith they have commended to me.”)

Then, all standing as able, the Priest reads the Gospel, first saying

HOLY GOSPEL of our Lord Jesus Christ according to Luke 2:1-14

People Glory to you, Lord Christ.

In those days Caesar Augustus declared that everyone throughout the empire should be enrolled in the tax lists. This first enrollment occurred when Quirinius governed Syria. Everyone went to their own cities to be enrolled. Since Joseph belonged to David’s house and family line, he went up from the city of Nazareth in Galilee to David’s city, called Bethlehem, in Judea. He went to be enrolled together with Mary, who was promised to him in marriage and who was pregnant. While they were there, the time came for Mary to have her baby. She gave birth to her firstborn child, a son, wrapped him snugly, and laid him in a manger, because there was no place for them in the guestroom.

Nearby shepherds were living in the fields, guarding their sheep at night. The Lord’s angel stood before them, the Lord’s glory shone around them, and they were terrified.

The angel said, “Don’t be afraid! Look! I bring good news to you—wonderful, joyous news for all people. Your savior is born today in David’s city. He is Christ the Lord. This is a sign for you: you will find a newborn baby wrapped snugly and lying in a manger.” Suddenly a great assembly of the heavenly forces was with the angel praising God. They said, “Glory to God in heaven, and on earth peace among those whom he favors.”

After the Gospel

Presider The Gospel of the Lord.

People Praise to you, Lord Christ

SEQUENCE HYMN (‘82) 105 (*stanzas 3-4*) *God rest you merry, gentlemen*

THE SERMON

The Reverend Allison English, Rector

Silence follows the sermon

THE NICENE CREED said by **ALL**

This text is the contemporary revision of the Nicene Creed found in Enriching Our Worship 1 (1997), authorized for use in the Episcopal Church (USA). It offers a gender-expansive, modern English translation of the traditional creed, reflecting inclusive theological and linguistic updates. At the same time, it draws us closer to the earliest unifying form of the creed, harkening back to the words shared by the undivided church of the fourth century.

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, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. 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, who with the Father and the Son is worshiped and glorified, who 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.

PRAYERS OF THE PEOPLE

Led by Maggie Davis

Inspired by Calvary's Youth

On this holy night, the Light of the World was born into the darkness of the stable, surrounded by Mary, Joseph, the shepherds, animals, and angels. Let us pray for that same Light to fill our hearts and minds, praying, "hear our prayer."

On this holy night, we pray for the Church around the world as it celebrates the birth of Christ and proclaims the good tidings of Christ to all people. Eternal Father, **Hear our prayer.**

On this holy night, the Christ child is worshipped by shepherds and kings alike as the angel's proclaimed peace on the earth and goodwill towards all people. May our nation and the world be ruled with peace and justice. Prince of Peace, **Hear our prayer.**

On this holy night, the baby Jesus shared a stable with the animals. We pray for animals and the well-being of all God's creation, that the vision of the flourishing of creation may be fulfilled. Mighty God, **Hear our prayer.**

On this holy night, the Holy Family gathered together in Bethlehem, and traveled together to far off lands. Bless all families, especially the families of our parish and those with newborn infants and protect all who travel. Wonderful Counselor, **Hear our prayer.**

On this holy night, Christ was born in a manger because there was no room for them at the inn. Be with those who have no place to lay their heads this night, with those who are cold, lonely, hungry, vulnerable, or afraid, and with those whose Christmas joy is overshadowed by sadness, illness, or death. Eternal Father, **Hear our prayer.**

On this holy night, the shepherds tended their flocks as they heard the voices of angels. Remind us to take care of our neighbors this night and always. Be with those on our parish prayer list, especially Julia, Denise, Pam Armstrong, Jay, Andi, Philomina, Bridgid Cornell, Troy, Patrick and Chrissy, Brad Caldwell and those you name. Prince of Peace, **Hear our prayer.**

The Prayers of the People are a chance for the intercessions of the gathered community to be heard. We pray for the Church, the world and all those in need of God's healing presence.

The Peace. We now are invited to extend the Peace of Christ to one another

The Offertory symbolizes our recognition that all that we are and all that we have are gifts from God. It is like a hinge between the Liturgy of the Word and the Celebration of Holy Communion. It is here we gather our gifts to God. The bread and wine, sometimes referred to as the elements, are brought up by members of the congregation. The choir may offer an anthem, or a hymn may be sung.

During this time the table is prepared by the deacon or priest and acolyte, and the ushers are collecting the offering. We have been celebrating the Liturgy of the Word. Now we turn our attention to the Word made flesh in our presence.

The loose offering received tonight will be matched to support Sanctuary Coalition family's asylum legal fees.

On this holy night, heaven has come down to earth and earth is raised to heaven. Be with those who have died but now have eternal life in your coming kingdom along with Joseph, Mary, and all the saints.

Mighty God, **Hear our prayer.**

On this holy night, we thank you for the Light of the world and all the blessings of this Christmas season. May we be thankful for the light of Christ in our lives this day and throughout the year.

Wonderful Counselor, **Hear our prayer.**

Presider Concludes

On this holy night, angels and shepherds worshipped at the manger throne. Receive the worship we offer in fellowship with Mary, Joseph and all the saints, through him who is the Word made flesh, our Savior Jesus Christ. **Amen.**

THE PEACE

All stand. The Presider says to the people

Presider The peace of the Lord be always with you.

People And also with you.

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

THE HOLY COMMUNION

OFFERTORY SENTENCE

Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us. *Luke 2:15b*

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the Presider. The people stand while the offerings are presented and placed on the Altar.

OFFERTORY ANTHEM *Infant holy, infant lowly*

Words: Traditional Polish carol; paraphrased by Edith M. Reed (1885-1933)

Music: Traditional Polish melody; arranged by Howard Helvey (b. 1968)

The Calvary Choir with Brad Caldwell, piano

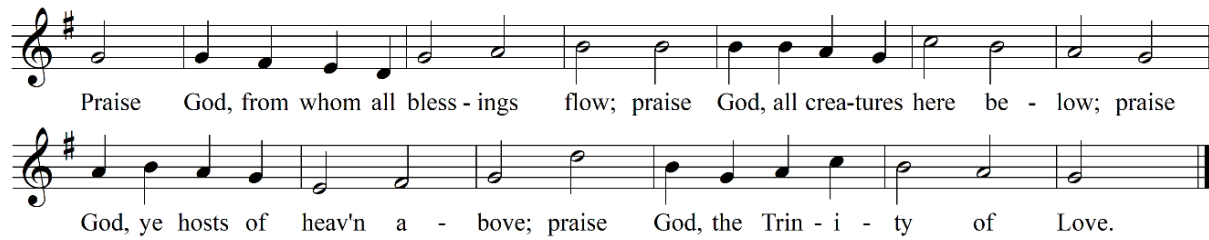
Infant holy, infant lowly, for his bed a cattle stall;
oxen lowing, little knowing, Christ the babe is Lord of all.
Swift are winging angels singing, noels ringing, tidings bringing:
Christ the babe is Lord of all.

Flocks were sleeping, shepherds keeping vigil till the morning new
saw the glory, heard the story, tidings of a gospel true.
Thus rejoicing, free from sorrow, praises voicing, greet the morrow:
Christ the babe was born for you.

The Great Thanksgiving is a prayer – it is all addressed to God. It is a prayer that we are all offering, being led by the Priest that we have chosen from among God's people for that purpose. The whole congregation celebrates the Eucharist.

The service of **Holy Communion** is our celebration of God's presence with us in and through Jesus. We commune with Jesus by receiving his Body and Blood in the bread and wine, and we commune with one another because we share one bread and one cup and we are, together, the Body of Christ. In the ordinary elements of bread and wine, God strengthens us to become Jesus' Body and Blood in the world, to feed others as God has feed us.

DOXOLOGY sung by **ALL**, standing, during the Presentation



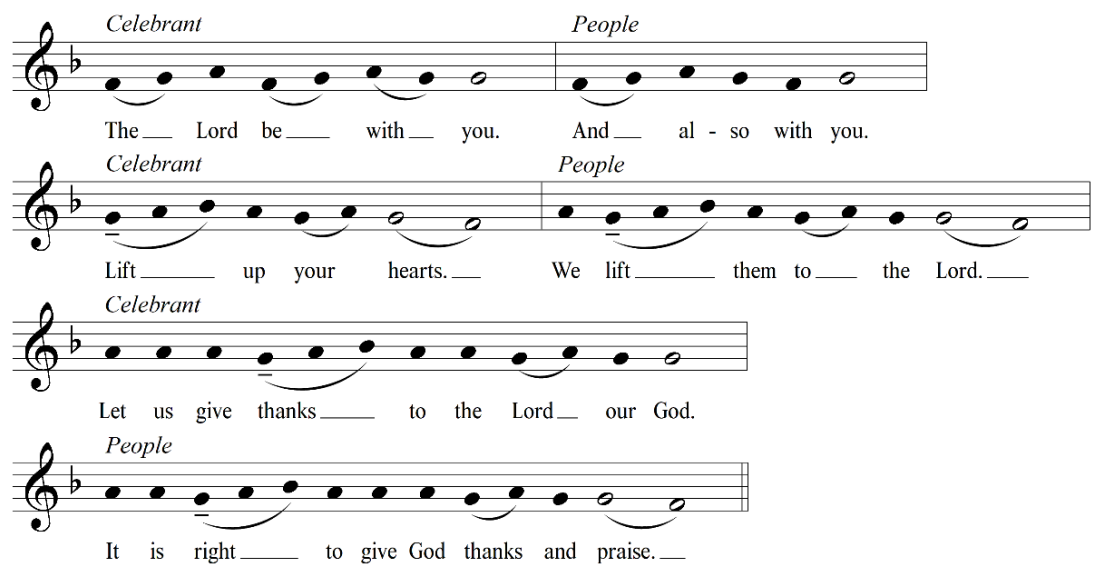
Words: adapted from hymn texts by Thomas Ken and Thomas A. Jackson
Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.

I.M

THE GREAT THANKSGIVING Eucharistic *Enriching Our Worship 2*

The people remain standing. The Presider faces them and chants

SURSUM CORDA ('82) S 120



Then facing the Holy Table, the Presider proceeds

We praise you and we bless you, holy and gracious God, source of life abundant.

From before time, you made ready the creation. Your Spirit moved over the deep and brought all things into being sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us, in your image and taught us to walk in your ways. But we rebelled against you and wandered far away; and yet, as a mother cares for her children, you would not forget us.

Time and again you called us to live in the fullness of your love. And so, this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing (say)

The SANCTUS ('82) S 124 sung by ALL

Ho - - - ly, ho - - - ly, ho - ly

Lord, God of pow'r and might, heav'n and earth are full of your

Descant
Blessed is

glo-ry. Ho - san - na in the high - est. Blessed is

he who comes in the name of the Lord. Ho - san - na in the high - est.

he who comes in the name of the Lord. Ho - san - na in the high - est.

Setting: From *Communion Service—Westminster, Buffalo*; Howard Helvey (b. 1968)

The people stand or kneel. Then the Presider continues

Glory and honor and praise to you, holy and living God.

To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God.

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love.

Then the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you. On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

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

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

In the fullness of time bring us, with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

The Santus (Holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and they were sung by the people as Jesus entered Jerusalem on Palm Sunday.

Through repeating the words and actions of Jesus' last meal with his disciples we ourselves join the story and make it our own.

While the bread and wine remain bread and wine they are not unchanged. They become **outward signs of inward grace.** That grace, or gift from God, is Jesus' real presence in the Eucharist through the power of the Holy Spirit.

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

THE LORD'S PRAYER

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

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

FRACTION ANTHEM sung by **ALL**

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Christ our Pass - o - ver is sac - ri - ficed for us; there-fore
Al - le - lu - ia.
let us keep the feast. Al - le - lu - ia,
al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
al - le - lu - ia, al - le - lu - ia.

Setting: From *Communion Service—Westminster, Buffalo*; Howard Helvey (b. 1968)

Facing the people, the Presider says the following Invitation

The Gifts of God for the People of God.

THE SHARING OF COMMUNION

This altar does not belong to any church, it belongs to God and all are welcome. Jesus is the host at this feast and he goes out into the highways and byways inviting all to come to the feast. Please know you are welcome to participate in this communion, where we share holy food and drink, not only with Jesus, but with all who now feast at the Great Banquet in heaven.

Gluten free bread is available.

You are invited to receive the bread in your hands and to sip from the cup.

If you prefer not to receive, you may come forward for a personal blessing.

In that case cross your arms in front of your chest to indicate you wish to receive blessing only.

The Lord's Prayer, so called because Jesus gave this prayer to his disciples as an example of how to pray and it has been part of the Eucharistic liturgies since the year 400 AD. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. The bread also symbolizes God's presence, another necessity for getting through our day.

The Fraction Anthem

is a hymn sung at the breaking ("fraction") of the bread.

“**Silent night**” is a favorite hymn of many and has one of the best-known histories of any hymn text. The text was authored by an Australian Catholic priest, and then the tune composed for guitar on Christmas Eve in 1818, when flooding damaged the church organ at St. Nicholas parish church Oberndorf (in present-day Austria). The story of its composition and first use is often cited as an example of God making a way where there seemed to be none.

What many don't know is that the English text used most regularly was translated by an Episcopal priest, who was at the time serving at Trinity Episcopal Church in New York, and later served as the Second Bishop of Florida.

Music during Communion

Early winter

Brad Caldwell, piano

Penny Rodriguez (b. 1958)

A stable lamp is lighted

Words: Richard Wilbur (1921-2017)

Music: David Hurd (b. 1950)

The Calvary Choir with Susan Petersen, cello

(For the poem, please see hymn #104 in the blue *Hymnal 1982*.)

The people remain in place while the candles are lit. Please help to light the candles of those around you once your candle is lit. The hymn will begin after all candles are lit and the lights are dimmed.

The people are invited to kneel as they are able.

HYMN AFTER COMMUNION ('82) 111 Silent Night, holy night

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. born! Sleep in hea - ven - ly peace.
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)

POSTCOMMUNION PRAYER

After Communion, the Presider says

Let us pray.

Presider and People

Holy God, by your love we have eaten the bread of life and shared the cup of salvation. Help us to live out our days so that our lives may proclaim the wonder of your Son's birth, through Jesus Christ our Lord. Amen.

BLESSING

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

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

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

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

The **Postcommunion Prayer** serves to remind us of the miraculous work that God has accomplished at the table, incorporating us into the Body of Christ and sending us out empowered and emboldened to do God's will.

This more elaborate three-part **Blessing** evokes the themes of the Incarnation and what a blessing it is to God's people.

CLOSING HYMN ('82) 100 Joy to the world! The Lord is come

"Joy to the World"

features a distinctive melody with a downward movement in the opening phrase, which mirrors the joyful and triumphant nature of the lyrics. This melodic descent emphasizes the proclamation of Christ's reign, reflecting the biblical imagery of God's power coming down to earth. The descending intervals in the melody convey a sense of anticipation and awe, enhancing the hymn's celebratory tone and its message of universal joy at Christ's arrival.

Dismissal and Invitation

The final act of our common worship is the **Dismissal**. These words send us out into the world "to love and serve the Lord" in all that we say and all that we do. Our response, "Thanks be to God," indicates our commitment to this ministry.

Jesus' final action on earth was to invite his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do.

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 - ous - 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

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

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

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

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

DISMISSAL

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

People Thanks be to God. Alleluia, alleluia!

VOLUNTARY *Herr Christ, der einge Gottes-Sohn, BWV 601*

J. S. Bach (1685-1750)

CARILLON PEAL

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PLEASE JOIN US IN HANNAFORD HALL FOR A FESTIVE RECEPTION AND FELLOWSHIP FOLLOWING THE WORSHIP SERVICE.

Ministers of Liturgy

The Reverend Allison English, *Presider and Preacher*

Howard Helvey, *Organist and Choir Director*

Ben O'Kelley, *Acolyte*

Robert DiMartino, *Thurifer*

Paul and Maggie Davis, *Readers*

Jane Paraskevopoulos and Ben O'Kelley, *Lay Eucharistic Ministers*

Carol and Jeff Spero, *Ushers and Greeters*

Shirley Adams and Kathleen Bedree, *Altar Guild*



Worship at Calvary this Holiday Season

December 25

CHRISTMAS DAY

10:00 a.m. Quiet Communion

December 28

10:00 a.m. ONE MORNING Worship with Communion
A Simple Service of Christmas Lessons and Carols

January 4

8:00 a.m. Quiet Communion Service
9:15 a.m. Family Communion Service
11:00 a.m. Choral Eucharist

January 6

6:00 p.m. Feast of the Epiphany Multi-generational
Communion Service followed by Star Party with the
Cincinnati Observatory in the parking lot and pizza and
hot chocolate in Hannaford Hall ~ All are welcome.



CHRISTMAS FLOWERS GIVEN IN LOVING MEMORY OF:

And in loving gratitude for the life of Tom Bible *by Miriam Hill*
Margaret Bowman and Mabel Rose *by Tammy Bowman*
Margaret, Bob, Barbara & Victor *by Bob Moore and Nedi Rivera*
In loving honor of the valiant family and friends who struggle but refuse to give up
by Cindy Bourgeois
Beloved members of the Housman, Logan and Burns Families *by the Logan Family*
Pauline Marshall and Ruby C. Bowman *by Tammy Bowman and Marlie Montgomery*
Jess and Helyn Coen *by Reed Coen*
Jo Anne Davis *by Jamie Leslie*
Jane, Nancy and Richard Bernard and Emmy Lou and "Mac" MacLachlan
by Maris Bernard and Rob McLachlan
David and Louise McKnight *by Mary and Randy McKnight*
Bea and Barney Kobrin *by Carol and Jeff Spero*
Jacqueline Berry *by Tyrone Holmes*
Betty and Jerry Kernan, Virginia Bedree, Mike and Becky Bedree
by Mel and Kathy Bedree
Mrs. Sandy Martin *by Mr. Sandy Martin*
Howard Koehl *by Leslie Koehl*

CHRISTMAS FLOWERS GIVEN

In Thanksgiving *for Calvary by Anonymous*
In Thanksgiving for all those who cook, serve and clean up at Tender Mercies
by Bob Moore and Nedi Rivera
In Thanksgiving for friends and family *by Maggie and Paul Davis*
In Thanksgiving *by Flanders Family*
In Honor of Bethany and Michel Bourgeois *by Cynthia Bourgeois*
In Thanksgiving for God's grace *by Shirley Adams*
In Thanksgiving for Calvary Volunteers *by Judy Gardner*
In Thanksgiving for the Logan family, Allison, Kelsey, Franklin, Henry and Jane
by Ruth and Roger Foote
In Thanksgiving for family and friends, especially the Cook and Walda family this
Christmas *by Maris Bernard and Rob Mac Lachlan*
In Thanksgiving for our Family and Friends *by Janet Keller, Dave and Abby Lockard*
In Thanksgiving *by Jan and Bridgid Cornell*

FEAST OF THE
EPIPHANY AND
STAR PARTY

Short family friendly worship
to celebrate following the star
to Bethlehem.

Followed by Star gazing with
the Cincinnati Observatory in
the Calvary parking lot.

Pizza, Hot Cocoa & Piñata
fun!

January 6th | 6:00 PM

Join Us for the Fun!

**Justice Has No Borders
with Imam Ayman Soliman**

*Former Cincinnati Children's Hospital Chaplain
Unjustly Detained by ICE. Released. Telling his story.*



1,100+ SIGN LETTER SUPPORTING IMAM
AYMAN SOLIMAN
DEVELOPING
STORY

An Interfaith Event Hosted By:
Temple Shalom, Clifton United Methodist,
Calvary Episcopal, Mt. Auburn Presbyterian

Sunday January 18 at 5 PM
Clifton Community Arts Center (CCAC McKillip Theatre)

3412 Clifton Ave, Cincinnati, OH 45220