

THE HOLY EUCHARIST

The First Sunday after Christmas Day

Sunday, December 27, 2020 at 11am

Livestreamed worship available at [facebook.com/stpaulsnorwalk/videos](https://www.facebook.com/stpaulsnorwalk/videos).

St. Paul's on the Green | 60 East Avenue, Norwalk, Connecticut 06851

THE GATHERING RITE

Gathering Music *Joseph revenant un jour* by Claude Balbastre (1724-1799)

The Opening Acclamation

The people's responses are in bold.

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

Behold, I bring you good news of great joy which will come to all people; for to you is born a Savior, who is Christ the Lord.

Opening Hymn

1. Once in roy - al Da - vid's ci - ty stood a low - ly cat - tle shed,
5. And our eyes at last shall see him, through his own re - deem - ing love;

1. where a mo - ther laid her ba - by in a man - ger for his bed:
5. for that child who seemed so help - less is our Lord in heaven a - bove;

1. Ma - ry was that mo - ther mild, Je - sus Christ her lit - tle child.
5. and he leads his chil - dren on to the place where he is gone.

words: st. 1-2, 4-6, Cecil Frances Alexander (1818-1895), alt.; st. 3, James Waring McCrady (b. 1938)
music: *Irby*, melody Henry John Gauntlett (1805-1876); harm. Arthur Henry Mann (1850-1929)
st. 3 © 1982 James Waring McCrady
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The Collect of the Day

The Lord be with you.

And also with you.

Let us pray.

God most high, your only Son embraced the weakness of our flesh to give us the power to become your children; your eternal Word chose to dwell among us, that we might live in your presence. Grant us a spirit of wisdom to know how rich is the glory you have made our own, and how great the hope to which we are called in Jesus Christ, your Word made flesh, who lives and reigns with you in the unity of the Holy Spirit, in the splendor of eternal light, God for ever and ever. **Amen.**

THE LITURGY OF THE WORD

The Lesson *Galatians 3:23-25; 4:4-7*

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian. But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

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

Thanks be to God.

The Response *sung by the choir*

On Christmas night all Christians sing,
to hear the news the angels bring –
news of great joy, news of great mirth,
news of our merciful King's birth.

Then why should men on earth be so sad,
since our Redeemer made us glad,
when from our sin he set us free,
all for to gain our liberty?

When sin departs before his grace,
then life and health come in its place;
angels and men with joy may sing,
all for to see the new-born King.

All out of darkness we have light,
which made the angels sing this night:
"Glory to God and peace to men,
now and for evermore. Amen."

words: traditional English

music: traditional English, arranged by David Willcocks (1919-2015)

The Gospel *John 1:1-18*

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

Glory to you, O 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. (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.

The Gospel of the Lord.

Praise to you, O Christ.

The Sermon *The Rev. Louise Kalemkerian, Associate Priest*

A period of silent reflection follows the sermon.

The Nicene Creed

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, She* is worshipped and glorified. She 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 Holy Spirit is the spirit of Wisdom, the feminine Sophia, and the Hebrew Scripture calls the Spirit "ruah," a feminine word, to describe the feminine aspect of the Godhead, the breath of God.*

***Here "catholic" means universal. It refers to the belief that the message of forgiveness and salvation through Jesus is a "universal" one that the Church proclaims to everyone, everywhere and always.*

The Prayers of the People

Please offer your own petitions silently or aloud during the silences, or via a Facebook comment. The intercessor says

God of wonder, in Bethlehem of Judea you became one of us. Startle us with your good news, and be born in our hearts, we pray.

Prince of Peace, you disarm the forces of violence. End all war and hatred, and unite every people and nation.

God of wonder, **be born in our hearts, we pray.**

Child of the stable, you appear among the poor and the excluded. Reveal yourself to us in the forgotten and the dismissed.

God of wonder, **be born in our hearts, we pray.**

Word made flesh, you sanctify our bodies with your presence. Teach us to treat the bodies of others and of ourselves with dignity and respect.

God of wonder, **be born in our hearts, we pray.**

Vulnerable Savior, you know what it is like to suffer and be in need. Attend to those who yearn for your healing, including those those we now name. *The People add their own prayers.*

God of wonder, **be born in our hearts, we pray.**

Delight of the angels, you travel the distance between heaven and earth. Bring all who have died to the glories of your eternal home. *The People add their own prayers.*

God of wonder, **be born in our hearts, we pray.**

The Celebrant continues

God of wonder, you arrive in our lives in ways we can neither anticipate nor fully understand: may we so marvel at the mystery of your Incarnation that we neither reject it without thinking nor accept it without being transformed. In the name of Jesus Christ, whose birth changes everything. **Amen.**

The Peace

The peace of the Lord be always with you.

And also with you.

Please share the peace wherever you are: with a comment posted on Facebook, a bow to those nearby, or some other distanced gesture of peace.

The Announcements *available at stpaulsnorwalk.org/sundaymorning*

GIVING TO ST. PAUL'S

Now more than ever, the work and mission of St. Paul's depend on the generous support of its friends and members.

Please consider making an offering to St. Paul's by credit card. Visit stpaulsnorwalk.org/givebycard, or use the QR code to the right.

For other means of giving, visit stpaulsnorwalk.org/donate.

Thank you for your generous support!



THE LITURGY OF THE TABLE

The Offertory

The Altar-Table is prepared with gifts of bread and wine for Communion. During this time, give thanks for all the ways God blesses you, and consider ways you can extend that blessing to others. Learn more ways to give on the previous page.

The Great Thanksgiving

The Lord be with you.
And also with you.

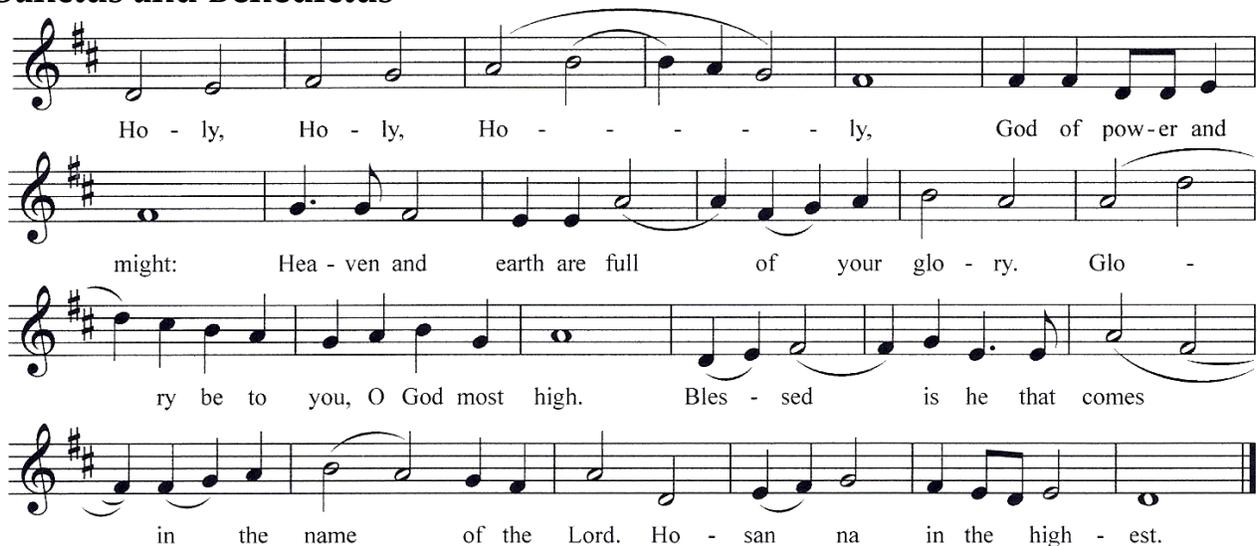
Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

O Eternal Wisdom, we praise you and give you thanks, because you emptied yourself of power and became foolishness for our sake; for in this time you came among us as one of us, a baby needy and naked, born into poverty and exile, to proclaim the good news to the poor, and to let the broken victims go free.

Therefore, we sing with the stars of heaven, with the angels, and with all those who have loved you throughout the ages, and we praise your name, singing:

Sanctus and Benedictus



Ho - ly, Ho - ly, Ho - - - - ly, God of pow - er and
might: Hea - ven and earth are full of your glo - ry. Glo -
ry be to you, O God most high. Bles - sed is he that comes
in the name of the Lord. Ho - san na in the high - est.

setting: *Missa de Sancta Maria Magdalena*, Healey Willan (1880–1968)
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Blessed is our brother Jesus, bone of our bone and flesh of our flesh; who, on the night when he was delivered over to death, took bread, gave thanks, broke it, and said: "This is my body, which is for you. Do this to remember me."

In the same way also the cup, after supper, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me." Therefore, as we eat this bread and drink this cup, we are proclaiming the Lord's death until he comes.

Come now, Holy Spirit, embrace us with your comforting power. Brood over these bodily things, and make us one body in Christ. As Mary's "Yes" brought forth your Son, may Christ be ever born in us for the life of the world.

All this we pray in the risen life of the one who unites earth and heaven, your son, Jesus Christ, through whom, with whom, and in whom, in the unity of the Holy Spirit, all power and glory are yours, now and for ever. **AMEN.**

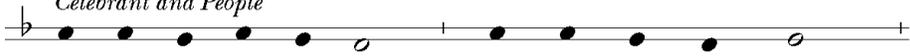
The Lord's Prayer

Celebrant

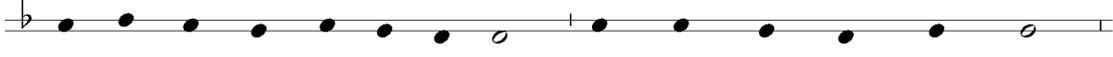


As our Sa - vior Christ has taught us, we now pray,

Celebrant and People



Our Fa - ther in hea - ven, hal - lowed be your Name,



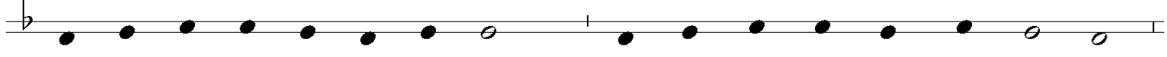
your king - dom come, your will be done, on earth as in hea - ven.



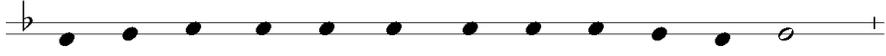
Give us to - day our dai - ly bread.



For - give us our sins as we for - give those who sin a - gainst us.



Save us from the time of tri - al, and de - liv - er us from e - vil.



For the king - dom, the power, and the glo - ry are yours,



now and for ev - er. A - men.

setting: *Ambrosian Chant*, adapt. Mason Martens
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The Communion

The Word became flesh;
and we have beheld God's glory. —John 1:14

Receive the one who comes among us; God comes to us, so that we might come to God.

Hymn at the Communion

1 Good Chris - tian friends, re - jice with heart and soul and voice;
3 Good Chris - tian friends, re - jice with heart and soul and voice;

give ye heed to what we say: Je - sus Christ is born to - day;
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.
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 to save! Christ was born to save!

words: John Mason Neale (1818-1866), alt.
music: *In dulci jubilo*, German carol, 14th c.; harm. Charles Winfred Douglas (1867-1944)

After a period of silent reflection the people pray the following

We bless you, Creator of all, for in the Holy One of Bethlehem and in this holy meal you have visited your people, and in our humanity you have revealed the face of divinity. Gather into your arms all the peoples of the world, so that in your embrace we may find blessing, peace, and the fullness of our inheritance as your children. Amen.

THE SENDING RITE

The Blessing and Dismissal

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

Go forth with joy, glorifying and praising God for all you have heard and seen.
Thanks be to God.

Postlude *Votre bonté, grand Dieu* by Claude Balbastre (1724-1799)

THE WORSHIP IS OVER. THE SERVICE BEGINS.

[Click here](#) to join in small group conversation and catching up on Zoom!

St. Paul's on the Green
The Rev. Daniel Simons, *Priest-in-charge*
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