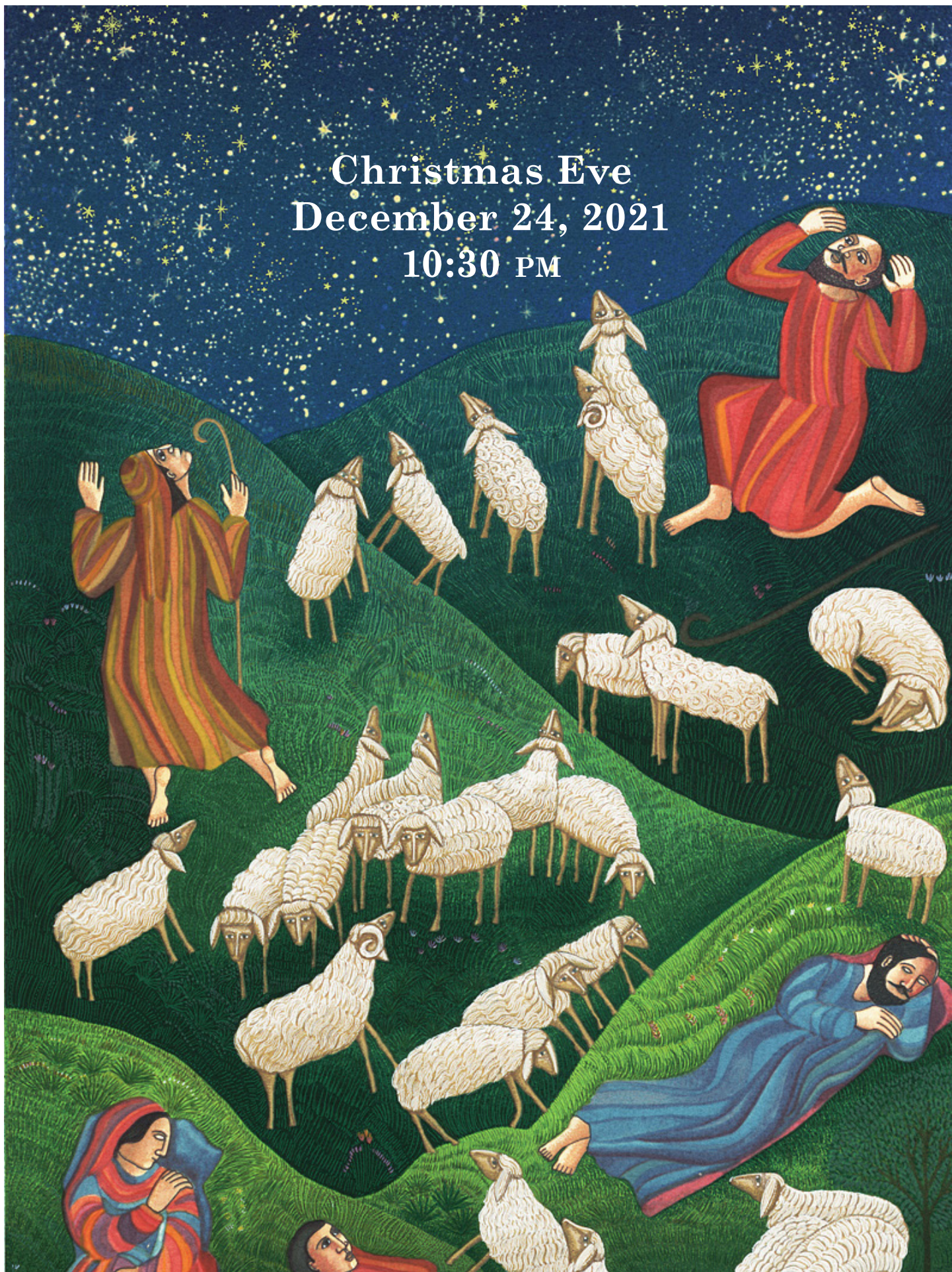


Christmas Eve
December 24, 2021
10:30 PM



GATHERING

(Silence during the Prelude is requested in preparation for worship.)

PRELUDE

Noel

Claude Balbastre

How Far is it to Bethlehem

David Blackwell

Variations on Sussex Carol

Raymond Haan

What Child Is This/Bring a Torch

Christopher Uehlein

Marcel Dupre' and Gerald Kemner
In Dulci Jubilo

Ding Dong! Merrily on High

Robert Lau

What is this Lovely Fragrance

Paul Manz

CHORAL INTROIT

Once in Royal David's City

IRBY

Once in royal David's city Stood a lowly cattle shed,
Where a mother laid her baby In a manger for His bed.
Mary was that mother mild, Jesus Christ her little child.

He came down to earth from heaven, Who is God and Lord of all,
And His shelter was a stable, And His cradle was a stall.
With the poor, oppressed, and lowly, Lived on earth our Savior holy.

*CALL TO WORSHIP

Let us worship God!

(Those who are able may stand.)

Do not be afraid; I bring good news of great joy!
Light shines on those who walk in darkness.

A child has been born for us, a son given to us.
Let us walk in the light of the Lord.

*PRAYER OF THE DAY

The Lord be with you. **And also with you.**

**Living God, on this holy night we gather -
to stand with shepherds, amazed at your glory;
to sing with angels, rejoicing in your work;
to wait with Joseph, trusting in your promise;
to sit with Mary, cradling your love.**

**May the good news of this night inspire us
to tell the world of our great joy:**

**for to us is born a Savior, the Messiah, the Lord.
Glory and praise to you forever! Amen.**

About the Prelude

The Prelude is a musical offering to help move the hearts and minds of the gathering community from the daily struggles of life to the worship of God.

Like "All Things Bright and Beautiful" [hymn 20], this popular Christmas hymn was written by an Irish poet to illustrate for children the various articles of the Apostles' Creed. It is not known which of several English villages the composer had in mind when naming this tune. TEXT: Cecil Frances Alexander, 1848; MUSIC: Henry John Gauntlett, 1849.

Please wear your mask when singing.

O Come All Ye Faithful

1 O come, all ye faith - ful, joy - ful and tri - um - phant; O come
 2 True God from true God, Light from light e - ter - nal, born
 3 Sing, choirs of an - gels; sing in ex - ul - ta - tion; sing,
 4 Yea, Lord, we greet thee, born this hap - py morn - ing; Je -

ye; O come ye to Beth - le - hem! Come, and be - hold him,
 of a vir - gin, a mor - tal he comes; ver - y God, be -
 all ye cit - i - zens of heaven a - bove! Glo - ry to God, all
 sus, to thee be all glo - ry given; Word of the Fa - ther,

Refrain

born the King of an - gels!
 got - ten, not cre - at - ed! O come, let us a - dore him; O come, let
 glo - ry in the high - est!
 now in flesh ap - pear - ing!

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

About Hymn 133

From its Roman Catholic origins, this 18th-century hymn has spread to worldwide use by many denominations in both Latin and vernacular versions. Once popular with a wide range of hymn texts, this tune is now firmly associated with this Christmas text from which it is named. TEXT and MUSIC: John Francis Wade, c. 1743.

THE WORD

PRAYER FOR ILLUMINATION

SCRIPTURE

Hear the Word of God! **Our ears are open.**

Isaiah 9:2-7 (*Old Testament, page 638 in your pew Bible*)

Psalm 98

David Haas
Marty Haugen

Refrain:



All the ends of the earth_ have seen_the pow-er of God;



All the ends of the earth_have seen the pow-er of God._

Sing to the Lord a new song,
for God has done wondrous deeds;
God's right hand has won the victory,
God's holy arm. **Refrain.**

The Lord has made salvation known,
God's justice revealed to all;
Remembering kindness and faithfulness to Israel. **Refrain.**

All of the ends of earth have seen
salvation by our God.
Joyfully sing out, all you lands,
break forth in song. **Refrain.**

Sing to the Lord with harp and song,
with trumpet and with horn.
Sing in your joy before the king,
the king, our Lord. **Refrain.**

Titus 2:11-14 (*New Testament, page 215 in your pew Bible*)

***GOSPEL PROCESSION**

(The congregation stands for the Gospel. The Gospel is read in the midst of the people, symbolic of the Word made flesh and dwelling among us. As the Bible is carried into the Nave, please turn in the direction of the reader, and join in singing:)

Joy to the world, the Lord is come! Let earth receive her king; let every heart prepare him room, and heaven and nature sing, and heaven and nature sing, and heaven and heaven and nature sing.

***GOSPEL READING**

Luke 2:1-20 (*New Testament, page 58 in your pew Bible*)

(Following the reading of the Gospel, the congregation will sing:)

He rules the world with truth and grace, and makes the nations prove the glories of his righteousness, and wonders of his love, and wonders of his love, and wonders, wonders of his love.

SERMON

“That’s Just Great!”

Donovan Drake

(A moment for meditation)

***AFFIRMATION OF FAITH**

**Jesus, the long-expected Savior,
came into the world as a child,
descended from David,
conceived by the Holy Spirit,
born of Mary, a virgin.**

He lived as a Jew among Jews.

**He announced to his people
the coming of God’s kingdom of justice
and peace on earth.**

**We affirm that Jesus was born of a woman
as is every child,
yet born of God’s power
as was no other child.**

**The coming of Jesus was itself
the coming of God’s promised rule.**

**Through his birth, life, death and resurrection,
he brings about the relationship
between God and humanity
that God always intended.**

(From A Declaration of Faith)

Affirmation of Faith

Responding to the word proclaimed, we affirm our faith in the holy, triune God. The affirmation of faith is drawn from scripture or creeds, confessions, and catechisms. A song, anthem or other musical response may serve as an affirmation.

THE EUCHARIST

OFFERING

ANTHEM

English carol/arr. Robert Lau
Sussex Carol

The "Sussex Carol" is a Christmas carol popular in Britain, sometimes referred to by its first line "On Christmas night all Christians sing". Its words were first published by Luke Wadding, a 17th-century Irish bishop, in a work called *Small Garland of Pious and Godly Songs* (1684). It is unclear whether Wadding wrote the song or was recording an earlier composition.

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 we on earth be sad,
since our Redeemer made us glad?
When sin departs before his grace,
then life and health come in its place.
Then all creation with joy may sing,
all for to see the newborn King.
All out of darkness we have light,
which made the angels sing this night.
Sing alleluia, sing alleluia.
Glory! Glory to God! Glory!
Now and forevermore, amen. Amen, amen!

*DOXOLOGY

MENDELSSOHN

**Christ, by highest heaven adored,
Christ, the everlasting Lord,
late in time behold him come,
offspring of the virgin's womb.
Veiled in flesh the God-head see;
hail the incarnate deity,
pleased in flesh with us to dwell,
Jesus, our Emmanuel.
Hark! The herald angels sing,
"Glory to the newborn king!"**

*INVITATION

*GREAT PRAYER OF THANKSGIVING

The Lord be with you. **And also with you.**
Lift up your hearts. **We lift them up to the Lord.**
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is truly right and our greatest joy... and we behold your glory,
Immanuel!

Therefore, we praise you, joining our voices
with the celestial choirs,
and with all the faithful of every time and place,
who forever sing to the glory of your name:

ALL:

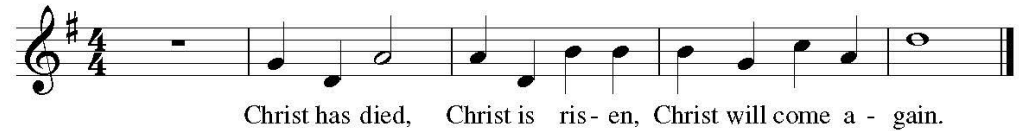
The musical score is written for a single voice part in G major and 3/4 time. It consists of ten staves of music. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might. Heav - en and earth are full of your glo - ry. Ho - san - na, ho - san - na, ho - san - na in the high - est! Bles - sed is he who comes, he who comes in the name of the Lord. Ho - san - na, ho - san - na, ho - san - na in the high - est!" The score includes various musical notations such as rests, dotted notes, slurs, and a fermata over the final note.

Ho - ly, ho - ly,
ho - ly Lord, God of pow - er and
might. Heav - en and earth are full of your glo -
ry. Ho - san - na, ho - san - na, ho -
san - na in the high - est!
Bles - sed is he who comes, he who comes in the
name of the Lord. Ho - san -
na, ho - san - na, ho - san - na
in the high - est!

(The congregation may be seated.)

You are holy, O God of majesty... dedicated to your service.

Great is the mystery of faith:



Gracious God, pour out your Holy Spirit upon us...
in the joy of your eternal realm.

Through Christ, with Christ, in Christ,
in the unity of the Holy Spirit,
all glory and honor are yours, Almighty God,
now and forever.



*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 debts,
as we forgive our debtors;
and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power,
and the glory, forever. Amen.**

BREAKING OF THE BREAD

COMMUNION OF THE PEOPLE

Music during Communion

ANTHEMS

Before the Marvel of This Night

Carl Schalk

Before the marvel of this night, adoring,
fold your wings and bow,
then tear the sky apart with light
and with your news the world endow.
Proclaim the birth of Christ and peace,
that fear and death and sorrow cease:
Sing peace, sing peace, sing gift of peace!

Carl Schalk (1929–2021) was a noted Lutheran composer, author, and lecturer. Between 1965 and 2004 he taught church music at Concordia University Chicago. During this time he guided the development of the university's Master of Church Music degree, which has since graduated more than 140 students. Schalk is well known for his numerous choral compositions as well as his hymn tunes and carols, which number over one hundred.

Sing peace, sing gift of peace!
Awake the sleeping world with song,
this is the day the Lord has made.
Assemble here, celestial throng,
in royal splendor come arrayed.
Give earth a glimpse of heavenly bliss,
a teasing taste of what they miss:
Sing bliss, sing bliss, sing endless bliss!
Sing bliss, sing endless bliss!
The love that we have always known,
our constant joy and endless light,
now to the loveless world be shown,
now break upon its deathly night.
Into one song compress the love,
the love that rules our universe above:
Sing love, sing love!
Sing love, sing God is love!

Anthem

Gustav Holst/arr. G. Alan Smith

In the bleak midwinter, Frosty wind made moan,
Earth stood hard as iron, Water like a stone;
Snow had fallen, snow on snow, Snow on snow,
In the bleak midwinter, Long ago.
Our God, heaven cannot hold him, nor earth sustain;
Heaven and earth shall flee away when he comes to reign;
In the bleak midwinter a stable-place sufficed
The Lord God Almighty, Jesus Christ.
Angels and archangels may have gathered there,
Cherubim and seraphim thronged the air;
But his mother only, in her maiden bliss,
Worshipped the beloved with a kiss.
What can I give him, poor as I am?
If I were a shepherd, I would bring a lamb;
If I were a Wise Man, I would do my part;
Yet what I can I give him: Give my heart.

Though this text describes winter weather in England rather than in Palestine, the poet is using familiar surroundings as a means of making the Nativity more immediate and personal. The tune name honors a Gloucestershire village near the composer's birthplace in Cheltenham.
MUSIC: Gustav Holst, 1906.

PRAYER AFTER COMMUNION

SENDING

(The plastic shield that you received with your candle is intended to ensure the safety of the congregation. Slide the shield down the candle for the purpose of lighting the candle. Once lighted, slide the shield up to fully enclose the flame.)

SPREADING THE LIGHT

HYMN Angels We Have Heard on High **GLORIA**

**Angels we have heard on high, sweetly singing o'er the plains,
And the mountains in reply echoing their joyous strains.
Gloria in excelsis Deo! Gloria in excelsis Deo!**

**Come to Bethlehem and see him whose birth the angels sing;
Come, adore on bended knee
Christ, the Lord, the newborn King.
Gloria in excelsis Deo! Gloria in excelsis Deo!**

HYMN O Little Town of Bethlehem **ST. LOUIS**

**O little town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep the silent stars go by.
Yet in thy dark streets shineth the everlasting light;
the hopes and fears of all the years are met in thee tonight.
How silently, how silently, the wondrous gift is given!
So God imparts to human hearts the blessings of his heaven.
No ear may hear his coming, but in this world of sin,
where meek souls will receive him, still the dear Christ
enters in.**

HYMN Away in a Manger **MUELLER**

**Away in a manger, no crib for his bed,
the little Lord Jesus laid down his sweet head.
The stars in the sky looked down where he lay,
the little Lord Jesus, asleep on the hay.**

HYMN Silent Night, Holy Night **STILLE NACHT**

**Silent night, holy night! All is calm, all is bright,
'round yon virgin mother and child!
Holy Infant, so tender and mild,
sleep in heavenly peace, sleep in heavenly peace.**

**Silent night, holy night! Son of God, love's pure light
radiant beams from thy holy face,
with the dawn of redeeming grace,
Jesus, Lord, at thy birth, Jesus, Lord, at thy birth.**

SENDING

BENEDICTION

POSTLUDE

J.S. Bach

In dulci jubilo (Good Christian Friends, Rejoice), BWV 729

**(Those who are able may stand.)*

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About the Postlude

The Postlude is considered the final Alleluia of worship. "In dulci jubilo" (Latin for "In sweet rejoicing") is a traditional Christmas carol. In its original setting, the carol is a macaronic text of German and Latin dating from the middle Ages. Subsequent translations into English have increased its popularity.

Our Mission

*Ordinary people testifying to the extraordinary light
found in our Lord Jesus Christ.*

“For it is the God who said, ‘Let light shine out of darkness,’ who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.”

(2 Corinthians 4:6-7)

Today @ Westminster

Worship Leaders

Preaching

The Rev. Dr. Donovan Drake
Pastor

Liturgist

The Rev. Dr. Guy D. Griffith
*Associate Pastor for Adult Education and
Spiritual Nurture*

Lay Liturgist

Fran Linley

Music

Laudate and Laudate Alumni Choir

Dr. John Semingson
Director of Music Ministries

John Setzer
Elizabeth Smith
Organists

Halle Petrie
Cantor



About our cover:

JOHN AUGUST SWANSON makes his home in Los Angeles, California, where he was born in 1938. He paints in oil, watercolor, acrylic and mixed media, and is an independent printmaker of limited edition serigraphs, lithographs and etchings.

His art reflects the strong heritage of storytelling he inherited from his Mexican mother and Swedish father. John Swanson's narrative is direct and easily understood. He addresses himself to human values, cultural roots, and his quest for self-discovery through visual images. These include Bible stories and social celebrations such as attending the circus, the concert, and the opera. He also tells of everyday existence, of city and country walks, of visits to the library, the train station or the schoolroom. All his parables optimistically embrace life and one's spiritual transformation.

John Swanson studied with Corita Kent at Immaculate Heart College. His unique style is influenced by the imagery of Islamic and medieval miniatures, Russian iconography, the color of Latin American folk art, and the tradition of Mexican muralists.

His art is in no way "naïve." It is detailed, complex, and elaborate. Unlike many contemporary artists, John Swanson works directly on all phases in producing his original prints. His serigraphs (limited-edition screen prints) have from 40 to 89 colors printed, using transparent and opaque inks creating rich and detailed imagery. For each color printed the artist must draw a stencil on Mylar film. This stencil is transferred to the silk screen for printing the color ink on the serigraph edition. The resulting serigraph is a matrix of richly overlaid colors visually striking and technically masterful.

Mr. Swanson's art is represented in the permanent collections of many museums, including three museums of the Smithsonian Institution: The National Museum of American History, The National Museum of American Art and The National Air and Space Museum. He is also included in the print collections of the Art Institute of Chicago, Harvard University's Fogg Museum, the Tate Gallery and Victoria and Albert Museum in London, and the Bibliothèque Nationale in Paris. His painting THE PROCESSION is one of relatively few works by contemporary artists to be selected for the Vatican Museums' Collection of Modern Religious Art. In 2008, an extensive collection of John August Swanson's works were purchased by Emory University's Candler School of Theology to hang on the walls of their new 76,349 square foot building. He was awarded The Dean's Medal for his art's transformative effect on the campus. With over 55 works hung, this is the largest open public display of the artwork of John August Swanson.

Swanson, John August. Shepherds, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=58575> [retrieved December 22, 2021]. Original source: www.JohnAugustSwanson.com - copyright 1985 by John August Swanson.