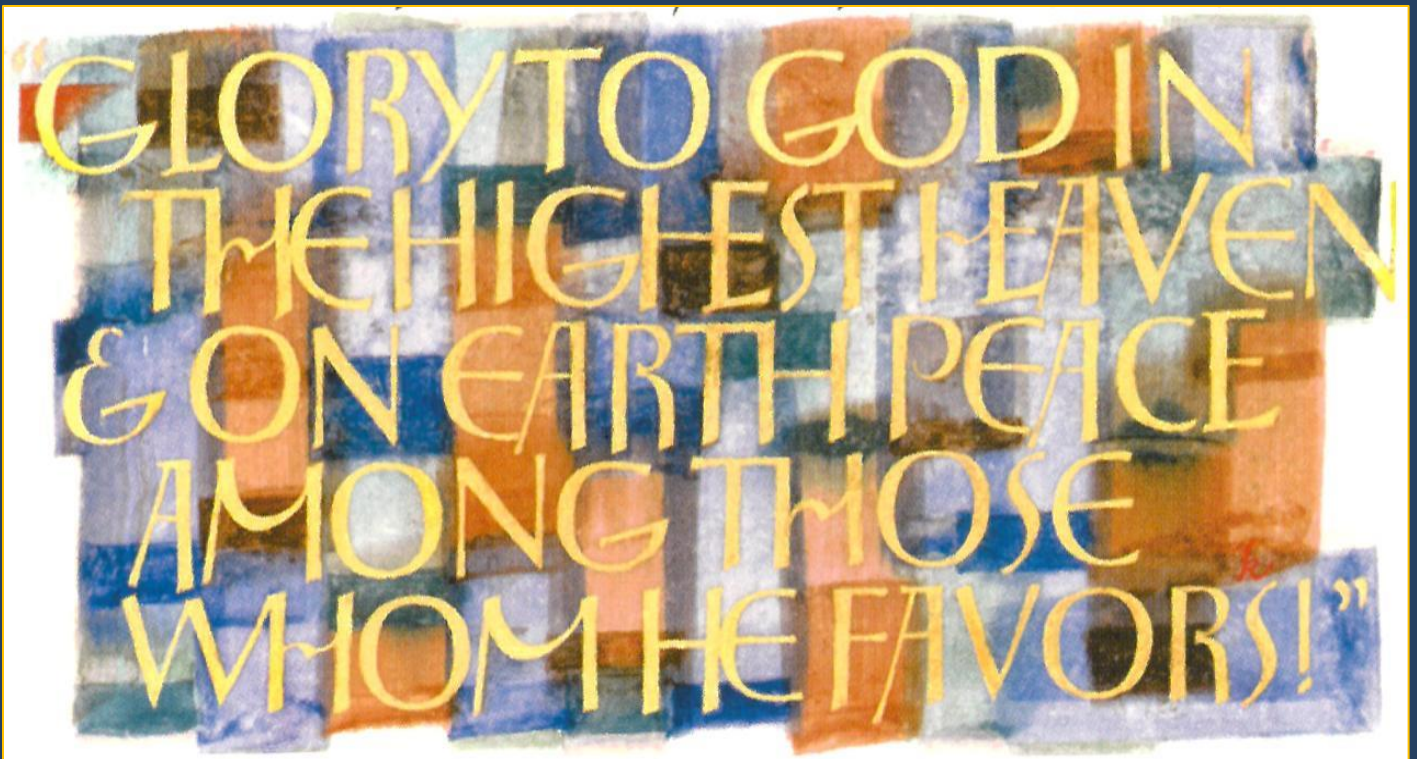


Christmas Day



Grace Lutheran

December 25th, 2024

Invocation and Opening Prayer

P: In the name of the Father and of the Son and of the Holy Spirit.

C: Amen.

P: The Lord be with you

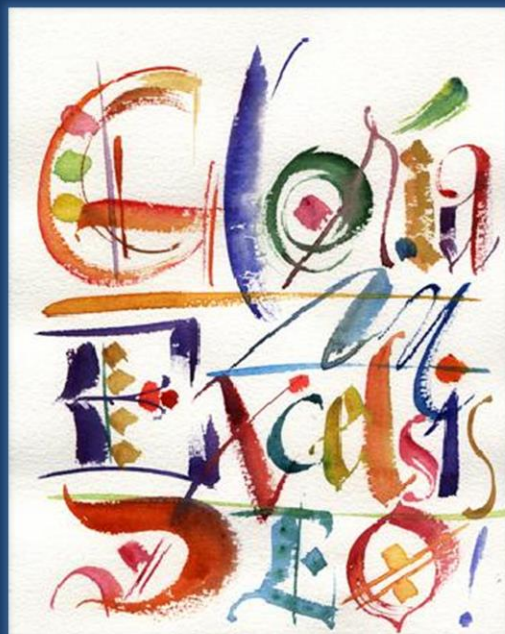
C: And also with you

P: Let us pray

C: In the voice of creation,
in the psalms of David,
in the words of the prophets,
in the message of the angels,
in the dream of Joseph,
in the song of Mary,
in the proclamation of the Shepherds,
Your promise is spoken, eternal God,
and, in the fullness of time,
it took form and flesh in the baby, Jesus.

And, as we now celebrate His birth long ago with scripture, meditations and carols,
may your Word incarnate be renewed as a Light in our own hearts and an Inspiration
for our own minds to fuel our good works every day of this joyous Christmas season
and the coming New Year.

We ask this through him whose coming was, is and will yet be; Your Son, our Lord,
Jesus the Christ, who lives and reigns with you and the Holy Spirit, one God forever
and ever. Amen.



He is Born, the Divine Christ Child

Refrain (Unison)

F $\frac{B\flat}{F}$ Fmaj7 $\frac{B\flat}{F}$ F Dm $\frac{G}{B}$ C

He is born, the di-vine Christ child, play the o-boe and bag-pipes mer-ri-ly!

F Gm7 Am Gm7 F Dm $\frac{Gm}{B\flat}$ C7 F

He is born, the ho-ly child, sing we all of the Sav-ior mild.

F $\frac{Gm}{F}$ F $\frac{F}{A}$ $\frac{C7}{G}$ F $\frac{F}{C}$ C

1 Through long a-ges of the past proph-ets have fore-told his com-ing;
 2 Oh, how love-ly, oh, how pure is this per-fect child of heav-en;
 3 Je-sus, Lord of all the world, com-ing as a child a-mong us;

F $\frac{Gm}{F}$ F $\frac{B\flat}{D}$ Am $\frac{Gm}{B\flat}$ Bm7(b5) C *to Refrain*

through long a-ges of the past, now the time has come at last!
 oh, how love-ly, oh, how pure, gra-cious gift of God sent down.
 Je-sus, Lord of all the world, grant to us your heav-en-ly peace.

The Pregnancy is Announced to Joseph

According the first Chapter of the Gospel of Matthew

The genesis of Jesus Christ:

After his mother Mary had become engaged to Joseph, but before they "came together," she was found to be pregnant from the Holy Spirit. But Joseph, her husband, being righteous and not willing to make a show, desired to release her secretly.

But as he was considering doing this, behold, an angel of the Lord was fluoresced to him in a dream and said, "Joseph, son of David, do not be afraid. Take Mary as your wife, for the one conceived in her from the Spirit is holy. She will give birth to a son, and you are to call his name, 'Jesus,' for he will save his people from their sins."

But this all happened in order that what the Lord said speaking through the prophets may be fulfilled:

Behold! the virgin will have in the womb and will birth a son, and they will call his name Emmanuel, [which being translated means, "The God with us."]

And Joseph, having been awakened from the sleep, did as the angel of the Lord commanded him; he took her as his wife and had no marital relations with her until she had birthed a son, and he called his name "Jesus."

Reader: The Gospel of the Lord.

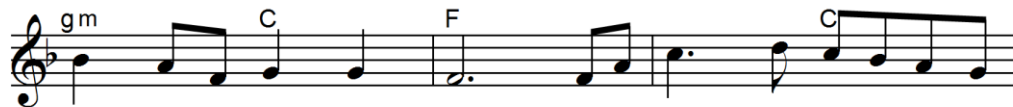
C: Thanks be to God!



O lit - tle town of Beth - le - hem how still we__ see thee
For Christ is born of Ma - ry, and ga - ther-ed all a -
How si - lent - ly, how si - lent - ly, the won - drous Gift is
O ho - ly Child of Beth - le - hem, de - scend to__ us, we



lie. A - bove thy deep and dream - less__ sleep the
bove, While mort - als sleep, the an - gels__ keep their
giv'n; So God im - parts to hu - man hearts the
pray; Cast out our sin, and en - ter__ in, be



si - lent__ stars go by. Yet in thy dark street
watch of__ won - dering love. O__ morn - ing stars to -
bless - ings of His Heav'n. No ear may hear His__
born in__ us to - day. We hear the Christ - mas__



shin - eth the ev - er - last - ing light. The
ge - ther, pro - claim the ho - ly birth, And
com - ing, but in this world of sin, Where
a - ngels the great glad ti - dings tell; O



hopes and fears of all the years are met in thee to - night.
prais - es sing to God the King, and peace to men on earth!
meek souls will re - ceive Him still, the dear Christen - ters in.
come to us, a - bide with us, our Lord Em - man - u - el!

An Adult Christ at Christmas

Raymond Brown S.S. (1928-1998)

Brown was one of the first Roman Catholic scholars to apply historical-critical analysis to the study of the Bible. As Biblical criticism developed among Protestants in the 19th century, the Roman Catholic Church opposed this scholarship and essentially forbade it in 1893. In 1943, however, the Church issued guidelines by which Catholic scholars could investigate the Bible historically. Brown called this encyclical the "Magna Carta of biblical progress" and has contributed several classic commentaries on the Gospels.

The Matthean infancy story is not only Gospel (the good news of salvation) – it is the essential gospel story in miniature. And so, when we look back at the history of Christianity, perhaps we can understand better now why this infancy narrative has been one of the most popular sections of the whole Jesus story, one of the best known and of worldwide appeal. This was due not only to the appreciation of a good story that was satisfying to emotion and sentiment; it also reflected a Christian instinct, recognizing therein the essence of the good news – that is, that God has made himself present to us (Emmanuel) in the life of the one who walked on this earth, indeed, so truly present that this one, Jesus, was his Son. This revelation was an offense

and contradiction to some, but salvation to those who had eyes to see. Of the latter, the magi are truly the forerunners, the anticipation of all those who would come to worship the risen Jesus proclaimed by the apostles. The [Old Testament] Book of Numbers presented [the character] Balaam as one from the East who could say, "I see him, but not now," since the star would not rise from Jacob until David's time. So, also, the Matthean magi, in seeing the star of the King of the Jews at its rising, see, but not now, the one whose kingship would not be visible historically until he had hung on the cross beneath the title *The King of the Jews* and would not be communicable until he had been elevated to God's right hand through the resurrection.



Sing a Song of Bethlehem

1 O sing a song of Beth-le-hem, of shep-herds watch - ing there,
2 O sing a song of Naz - a - reth, of sun - ny days of joy;
3 O sing a song of Gal - i - lee, of lake and woods and hill,
4 O sing a song of Cal - va - ry, its glo - ry and dis - may,

and of the news that came to them from an - gels in the air.
O sing of fra - grant flow - ers' breath, and of the sin - less boy.
of him who walked up - on the sea and bade its waves be still.
of him who hung up - on the tree, and took our sins a - way.

The light that shone on Beth-le-hem fills all the world to - day.
For now the flowers of Naz - a - reth in ev - ery heart may grow.
For though, like waves on Gal - i - lee, dark seas of trou - ble roll,
For he who died on Cal - va - ry is ris - en from the grave,

Of Je - sus' birth and peace on earth the an - gels sing al - way.
Now spreads the fame of his dear name on all the winds that blow.
when faith has heard the Mas - ter's word, falls peace up - on the soul.
and Christ, our Lord, by heaven a - dored, is might - y now to save.

The Birth of the Messiah

According to the Second Chapter of the Gospel of Luke

In those days a decree went out from Emperor Augustus that all the world should be registered. This registration was the first taken while Quirinius was governing Syria. And everyone went to register, each to their own city.

Joseph also went from the town of Nazareth, in Galilee, to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He registered with Mary, the woman he was engaged to, who was pregnant.

While they were there, the days were fulfilled for her to give birth. And she gave birth to her firstborn son and swaddled him, and laid him in a manger, because there was no place for them in the guest room.

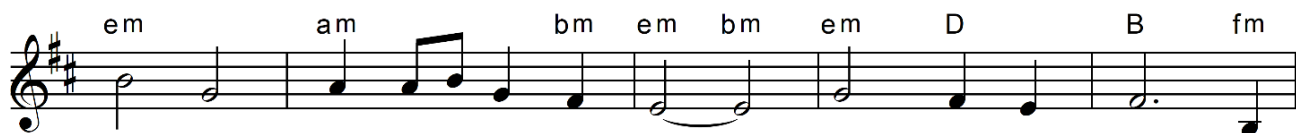
Reader: The Gospel of the Lord.

C: Thanks be to God!

Noel Nouvelet!



1.No - el nou - ve - let! sing we this new No - el! Thank we now our
2.Wa - king from sleep, this won-der did I see: In a gar-den
3.How my heart re - joiced to see the sight di - vine, For withrays of
4.Then a ti - ny bird left off its song, to say Un - to cer-tain
5.Ma - ry and Jo - seph in Beth-le-hem they found Where the ox and
6.I be-held these won - ders as on my bed I lay, Dream-ing of a



God, and of his good-ness tell; Sing we No - el to
fair there stood a beau-teous tree, Where - on I spied a
glo - ry did the rose-buds shine, As when the sun doth
shep - herds: 'Haste you now a - way! In Beth - le - hem the
ass the In - fant did sur - round, Who in their man - ger
Child all at the break of day: Sing we No - el to



greet the new-born King: No-el nou-ve - let! this new No - el we sing.
rose - bus o - pen - ing.
rise at break of day.
Lamb of God you'll see.'
slept up - on the hay.
greet the new-born King:

The Ideal Christmas Dinner

Cathy Kaufman

Kaufman was Associate Editor of "Savoring Gotham" and a Senior Editor of the "Oxford Encyclopedia of Food and Drink in America," and writes for many publications. She is an adjunct professor of Food Studies at The New School and New York University and is the author of "Cooking in Ancient Civilizations." She loves foie gras, but to atone for her gluttony, can be found in Chinatown twice a week, practicing tai chi.

Dickens did not single-handedly invent the signature "Cratchit meal;" his legacy was in popularizing a very specific menu to the exclusion of other foods historically served at Christmas. His story was a roadmap for middle and working-class pleasures at the precise moment when both meal structures and the nature of Christmas celebrations were changing. Americans of all economic stripes needed such a roadmap for in colonial America the question of whether and how to celebrate Christmas was controversial and depended upon one's ethnic roots.

Great differences existed even within the Anglo-American settlements. Puritans, Calvinists, Presbyterians, and Quakers, among others, tended to disdain the holiday as a popish invention. In 1621 William Bradford, the Puritan governor of Plymouth Colony, squelched an afternoon of gaming launched by non-Puritan arrivals to the colony, famously bellowing that no public Christmas frolics would occur on his watch; a little later, between 1658 and 1681, the Massachusetts Bay Colony outlawed Christmas celebrations and feasting, subject to a five shilling penalty, although there is no evidence of prosecutions under the law.

Ethnically diverse areas such as New York and Philadelphia were home to many Christmas-keepers. The fashionable wealthy threw holiday balls with fancy collations that were condemned by their religious rivals as profligate trash, as the sums wasted on cold roasts and cornucopia of sweets, temples of sugarplums, and pyramids of kisses could be put to better use. Shops and businesses might be open for normal commerce on December 25, depending on ownership and patronage, a pattern that continued well into the nineteenth century. Private papers occasionally describe a quiet Christmas dinner, but just as often, the day passed without remark.



Diaries note the potting of mincemeats and baking of pies, but these latter chores just as often melted into the winter routine of provisioning the larder and were not specifically associated with the holiday. As late as 1874, Henry Ward Beecher, the Congregationalist reformer, reminisced that Christmas was a foreign holiday celebrated by the doctrinally suspect Episcopalians in his Connecticut hometown; his sister, Catharine Beecher, never mentioned Christmas in her cookbooks and domestic manuals.

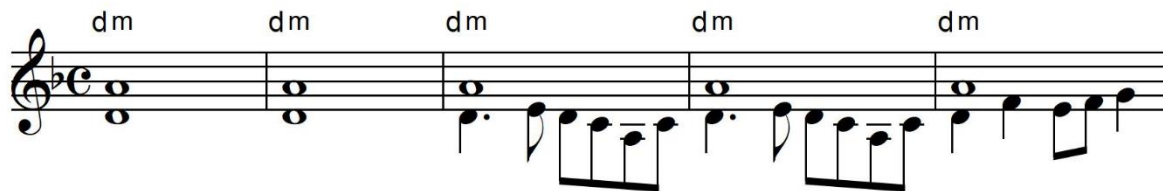
Dutch colonists scattered throughout the Hudson River Valley celebrated different winter holidays that would eventually merge into the extended American holiday season. New Year's Day was the most important, widely celebrated since the seventeenth century with open house parties at which spiced cakes, often more in the nature of a modern cookie shaped in decorated wooden molds, were served. St. Nicholas day, falling in early December, honored the Catholic saint whose miracles included bestowing dowries on impoverished young women. The saint's generosity grew to giving candies and presents to good children, which became the basis for the nineteenth-century Santa Claus. But in the seventeenth century, New Amsterdammers were threatened with punishment (like the Massachusetts Bay Puritans, no records of prosecutions have been found) for honoring the superstitions of the papacy by gathering publicly on St. Nicholas's Day with candies and other foods. The public record is otherwise quiet about St. Nicholas celebrations until the 1770s, when St. Nicholas parties sprang up in New York as political counterweights to entertainments sponsored by the St. George Society, whose members were Tories and sympathetic to aristocratic English custom. New Yorkers chafing under the English yoke protested Tory Christmas by hijacking a little-used Dutch holiday.

Southern society was defined primarily by Anglicans, who celebrated with gusto. Having transplanted to the plantations the culture of the English gentry, the wealthy feted friends and dependents throughout the Twelve Days of Christmas with every available furred and feathered game. A popular eighteenth-century Virginia ditty set the culinary tone:

*Christmas is coming, hang on the pot
Let spits turn round, and ovens be hot;
Beef, pork, and poultry now provide
To feast thy neighbours at this tide;
Then wash all down with good wine and beer
And so with mirth conclude the year!*



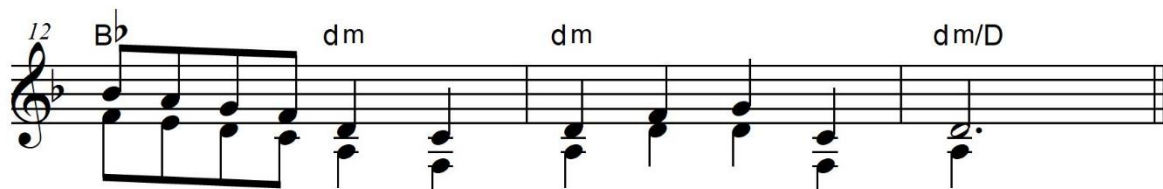
Jesus the Christ is Born



Je - sus the Christ is born, Give
 Ye might - ty kings of earth, Be -
 For in this low - ly guise The
 Two an - gels at His head, Two
 Je - sus the Christ is born, Give



thanks now, ev - ery - one. Re - joice, ye great ones
 fore the man - ger bed, Cast down, cast down your
 son of God do sleep, And see the Queen of
 an - gels at His feet Be - side His bed the
 thanks now ev - ery - one. Re - joice, ye great ones



and ye small, God's will, it has been done.
 gold - en crowns From off your roy - al head.
 hea - ven kneel, Her faith - ful vi - gil keep.
 flow - er red, Per - fum - ing there so sweet.
 and ye small, God's will, it has been done.



Christmas Eve

Christina Rossetti (5 December 1830 – 29 December 1894)

Rossetti was an English writer of romantic, devotional and children's poems. She also wrote the texts of two Christmas carols: "In the Bleak Midwinter" and "Love Came Down at Christmas."

| | |
|--|---|
| Christmas hath darkness Brighter than the blazing noon, Christmas hath a chillness Warmer than the heat of June, Christmas hath a beauty Lovelier than the world can show: For Christmas bringeth Jesus, Brought for us so low. | Earth, strike up your music, Birds that sing and bells that ring; Heaven hath answering music For all Angels soon to sing: Earth, put on your whitest Bridal robe of spotless snow: For Christmas bringeth Jesus, Brought for us so low. |
|--|---|

See Amid the Winter's Snow



See a - mid the win - ter's snow, born for us on
Lo, with - in a man - ger lies God who built the
Say, ye ho - ly shep - herds, say what your joy - ful
"As we watched at dead of night, lo, we saw a
Sa - cred in - fant, all di - vine, what a might - y



earth be - low, see, the ten - der Lamb ap - pears, prom - ised from e -
star - ry skies, who en - throned in height sub - lime sits a - mid the
news to - day; where - fore have ye left your sheep, on this lone - ly
won - drous light; an - gels sing - ing 'Peace on earth' told us of the
love was thine, thus to come from high - est bliss down to such a



ter - nal years. Hail, thou ev - er bless - ed morn; hail, re - demp - tion's
cher - u - bim.
moun - tain steep?
Sav - ior's birth."
world as this!



hap - py dawn; sing through all Je - ru - sa - lem, Christ is born in Beth - le - hem.

The Annunciation to the Shepherds

According to the Second Chapter of the Gospel of Luke

In that region there were shepherds living in the fields, keeping watch that night over their flock. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were afraid with a great fear.

But the angel said to them, "Do not be afraid; for see--I am proclaiming good news to you of great joy for all people: to you is born today in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger."

And suddenly there was with the angel a multitude of the heavenly army, praising God and saying,

"Glory to God in the highest heaven,
and on earth peace among people of

God's delight!"

When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this word that has taken place - which the Lord has made known to us!" So, they went quickly and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known the word that had been spoken to them about this child. Everyone who heard the shepherds were amazed at what the shepherds told them, but Mary preserved all of these words, considering them in her heart.

Reader: The Gospel of the Lord.

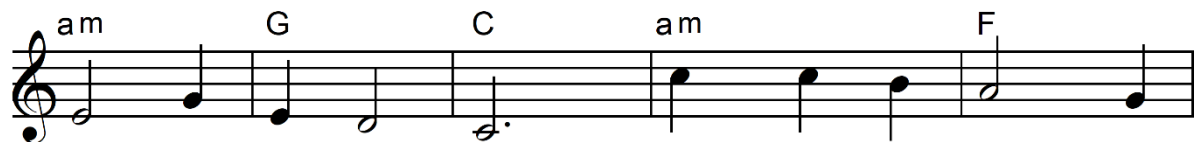
C: Thanks be to God!



Shepherds What Fragrance



Shep - herds, what fra - grance, all per - fum - ing, Sweet - ly our
 Whence comes this daz - zling rad - iance, ren - ding The gloo - my
 Hark! on the trem - bling air, such sing - ing As hath our
 Glo - ry to God in high - est hea - ven: Let all be -



sens - es now doth seize? Did e - ver flowers, at
 sha - dows of the night? Did e'er the morn - ing
 souls to won - der stirred! Choirs, in sweet con - cord,
 low his prai - ses sound! O may such grace to



spring - tide bloom - ing, Breathe forth such balm - y scents as
 star, a - scend - ing, Shed from his car a ray so
 earth - wards wing - ing: Strains that no mor - tal ear hath
 earth be gi - ven That peace may ev - ery - where a -



these? Shep - herds, what fra - grance, all per - fum - ing,
 bright? Whence comes this daz - zling rad - iance, ren - ding
 heard! Hark! on the trem - bling air, such sing - ing
 bound! Glo - ry to God in high - est hea - ven:



Sweet - ly our sens - es now doth seize?
 The gloo - my sha - dows of the night?
 As hath our souls to won - der stirred!
 Let all be - low his prai - ses sound!

The Throne of God

Dietrich Bonhoeffer

A German Lutheran pastor who taught at Union Theological Seminary, Bonhoeffer returned to Germany in the midst of World War II to be an anti-Nazi dissident and founding member of the Confessing Church. He was eventually arrested and killed by the Nazi's for his alleged participation in the 20 July plot to assassinate Hitler. Bonhoeffer's writings on Christianity's role in the secular world have become widely influential. The following is an excerpt from a Sermon on Luke 1 preached in London on the Third Sunday in Advent, December 17, 1933.

When God chooses Mary as the instrument - when God decides to come in person into this world in the manger in Bethlehem - this is not an idyllic family occasion, but rather the beginning of a complete reversal, a new ordering of all things on this earth. If we want to be part of this event of Advent and Christmas, we cannot just sit there like a theater audience and enjoy all the lovely pictures. We ourselves will be caught up in this action, this reversal of all things - we will become actors on this stage. For this is a play in which each spectator has a part to play, and we cannot hold back. What will our role be? Worshipful shepherds bending the knee, or kings bringing gifts? What story is being enacted when Mary becomes the mother of God, when God comes into the world in a lowly manger? The judgment and redemption of the world - that is what is happening here. For it is the Christ Child in the manger himself who will bring that judgment and redemption. It is he who pushes away the great and mighty of this world, who topples the thrones of the powerful, who humbles the haughty, whose arm exercises power against all who are highly placed and strong, and whose mercy lifts up what was lowly and makes it great and glorious. So we cannot come to this manger in the same way as we would approach the cradle of any other child. Something will happen to each of us who decides to come to Christ's manger. Each of us will have been judged or redeemed before we go away. Each of us will either break down or come to know that God's mercy is turned toward us. What does this mean? Is it not just a figure of speech? - the way pastors exaggerate a beautiful, pious legend? What does it mean to say such things about the Christ Child? If you want to see it as just a way of speaking, well, then go ahead and celebrate Advent and Christmas

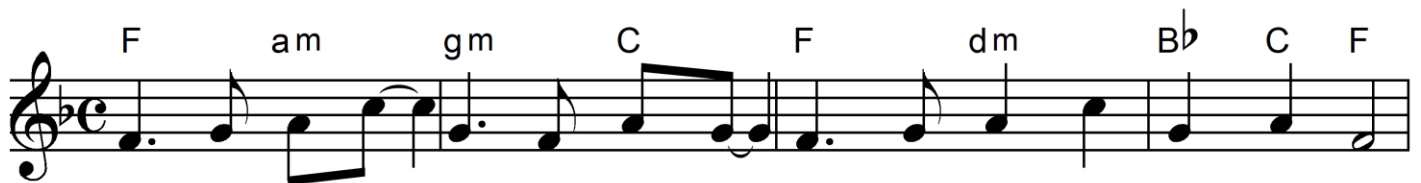


in the same pagan way you always have - as an onlooker. For us it is not just a figure of speech. It is what we have said: that it is God, the Lord and Creator of all things, who becomes so small here, comes to us in a little corner of the world, unremarkable and hidden away, and wants to meet us and be among us as a helpless, defenseless child — not as a game or to charm us, because we find this so touching, but to show us where and who God really is, and from this standpoint to judge all human desire for greatness, to devalue it and pull it down from its throne. The throne of God in the world is set not on the thrones of humankind but in humanity's deepest abyss, in the manger. There are no flattering courtiers standing around his throne, just some rather dark, unknown, dubious-looking figures, who cannot get enough of looking at this miracle and are quite prepared to live entirely on the mercy of God. For those who are great and powerful in this world, there are two places where their courage fails

them, which terrify them to the very depths of their souls, and which they dearly avoid. These are the manger and the cross of Jesus Christ. No one who holds power dares to come near the manger; King Herod also did not dare. For here thrones begin to sway, the powerful fall down, and those who are high are brought low, because God is here with the lowly. Here the rich come to naught, because God is here with the poor and those who hunger. God gives the hungry plenty to eat, but sends the rich and well-satisfied away empty. Before the maidservant Mary, before Christ's manger, before God among the lowly, the strong find themselves falling; here they have no rights, no hope, but instead find judgment. And even if today they think nothing will happen to them, it will come tomorrow or the next day. God puts down the tyrants from their thrones; God raises up the lowly. For this Jesus Christ came into the world as the child in the manger, as the son of Mary.



Suo Dan



Sleep my ba - by, I'll em-brace you Snug and warm you'll al - ways be.
 Sleep in peace to - night be - lov - ed, Sweet-ly sleep, and watch I'll keep.
 Do not wor-ry, just the leaves are Knocking, knock-ing on the door.



Mo-ther's arms are circl-ed round you, Mo - ther's love I have for thee.
 Tell me why your lips are smil-ing, Smil - ing sweet - ly in your sleep.
 Do not wor-ry, just the wave-lets Murmuring, mur-mering on the shore.



No - thing shall dis - turb thy slum-ber, None shall e-ver hurt your rest.
 Are the heaven-ly an - gels smil-ing On your in-no-cence and joy,
 Sleep my ba - by, nought can hurt you Res - ting safe-ly in my love.



Sleep in peace, my child be - loved, Gent-ly sleep u - pon my breast.
 Smi - ling back to heav-en's an-gels Rest-ing here, be - lov - ed boy.
 Smi - ling sweet-ly on my bo-som At the an - gels blessed a - bove.



Christmas Feast at Madison Square Garden

An Article from the New York Times - December 26, 1899

Welcome to God's poor" and "Whosoever will may come" were the mottoes under which the biggest Christmas feast ever given in New York took place yesterday at Madison Square Garden. During the day nearly 20,000 men, women, and children gathered from the highways and byways of the city in one great surging, hungry throng. And under the glare of electric lights, amid fruits and flowers and the strains of sweet music, ate their fill without money and without price.

In the boxes and gallery of the great building during the evening, which the feast was at its height, sat many thousands of well fed and prosperous people, among them many women who had come in carriages and were gorgeously gowned and wore many diamonds, who looked on in happy sympathy. Mingling with and flitting through the throngs everywhere were the red jackets, the high crowned caps and peculiar bonnets of the soldiers of the Salvation Army, the organizers of the undertaking, which of its kind has never been equaled in magnitude by any city...

The big Garden was beautifully decorated with streamers of holly and wreaths of mistletoe, while flags and bunting fluttered everywhere . . . The great arena of the Garden was taken up with long rows of tables, already practically prepared for the big free feast in the evening. They were covered with spotless snowy linen. China and silver were in place for many, perhaps who has scarcely ever seen such things ...

The hour for the feast was 5:30 o'clock and long before this time the crowds began to gather at the two entrances to the building. To the Madison Avenue entrance came the spectators of the extraordinary scene, in which they themselves were to add to its remarkable

character. They were to furnish the lighter shade to the picture with their air of contentment and prosperity, and perchance sympathy. The Salvation Army, always acting on strictly business principles, had fixed a price for admission to the building, and this was paid cheerfully.

At the other entrance [the Fourth Avenue Entrance] to the Garden gathered the pilgrims from the illimitable abodes of poverty and wretchedness...

The Madison Avenue crowd, by the thousands, entered first. At 4:30 o'clock Capt. Frost and his thirty cooks who for days had been at work on the mammoth feast, had put on the finishing touches and bade the police admit the hungry multitude on Fourth Avenue. In they came with an orderly rush, and were admitted to the upper galleries until 2,200 had been seated there. Then the line was stopped, for only 2,200 could be seated at the tables at once. All the lower seats had been taken by those who had come to see the spectacle of thousands being made happy. . .

It was a moving incident. On the floor were the young and the old, honest and respectable, but poor; beside them the shifters and criminal, black and white, healthy and diseased; the young man from the interior stranded in the city in a heartbreaking search for fame and fortune; the thief and ex-convict, the derelicts on the ever-rushing stream of city life. In the boxes and lower seats was the great concourse of the prosperous and happy men in high hats, woman in costly wraps position and fortune forgotten for one brief moment while all sang in unison "Praise God from Whom All Blessings Flow."

Then the feast began and happiness reigned supreme. . .

While the first 2,200 were eating Commander Booth Tucker read the following message from Gov. Roosevelt: "Hearty thanks. Warm Christmas greeting and good wishes to all. . ." The telegram was much cheered.

The one unfortunate feature of the dinner was the exhaustion of the food supply. Twice the table capacity of 2,200 was tested, and 4,400 were fed. Then some 300 more were provided for on reduced rations; but a throng estimated

at nearly 3,000 was turned away without anything. . .

After the dinner Commander Booth Tucker addressed the recipients of the army's bounty as follows:

"In the name of the citizens of New York and the Salvation Army I wish you a Merry Christmas and a Happy New Year. Whatever your circumstances, your nationality, or your religion, we wish you good luck in the name of the Lord. It is to this end that the Salvation Army exists; It is the Church of the People, the enemy of none. So far as our Christmas efforts are concerned I wish to give thanks to a generous public and a loyal press, and I am glad to report a victory. We started out to feed 20,000 and have fed over 24,000 (This included the baskets of food sent out earlier in the day) . . . Neither any Continental city nor even London has ever had to do anything approaching this in magnitude. It means the dawning of a new era, the bridging of the gulf between the rich and the poor. . .

After some more singing of hymns the "passion Play" was reproduced by cinematograph. This was followed by a stereopticon exhibition of Salvation Army work.



Jesus the Light of the World

F C7 F F Bb F C

1. Hark! the Her - ald an - gels sing, Je - sus, the Light of the world;
 2. Joy - ful all ye na - tions rise, Je - sus, the Light of the world;
 3. Christ, by high - est heav'n a - dored, Je - sus, the Light of the world;
 4. Hail! the heav'n - born Prince of peace, Je - sus, the Light of the world;

F C7 F F C7 F

Glo - ry to the new - born King, Je - sus, the Light of the world.
 Join the tri - umph of the skies, Je - sus, the Light of the world.
 Christ, the ev - er - last - ing Lord, Je - sus, the Light of the world.
 Hail! the sun of right - eous - ness, Je - sus, the Light of the world.

F Bb F G7 C

We'll walk in the light, beau-ti-ful light, Come where the dew-drops of mer-cy are bright,

12 F Bb F C7 F

Shine all a-round us by day and by night, Je - sus, the Light of the world.

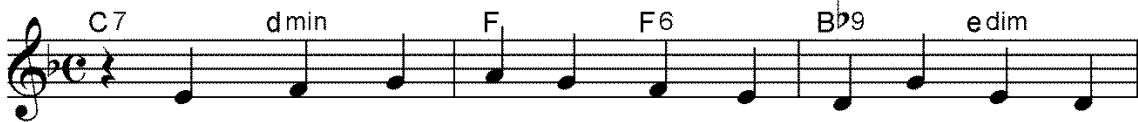
Kicene Creed

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

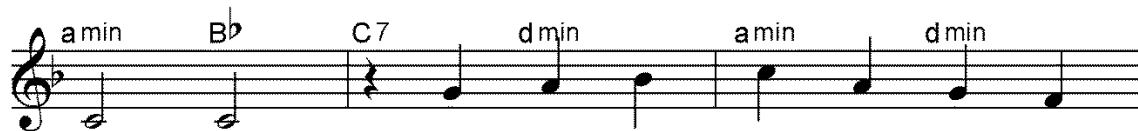
We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate 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 and the Son, 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.

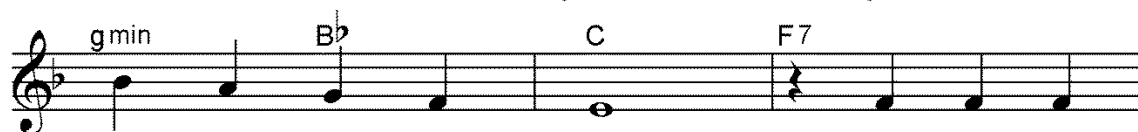
Prayers of the Church and Passing the Peace Offering and Offertory Carol



1. Where shep - herds late - ly knelt and kept the an - gel's
2. In that un - like - ly place I find him as they
3. How should I not have known I - sa - iah would be
4. Can I, will I for - get how love was born, and



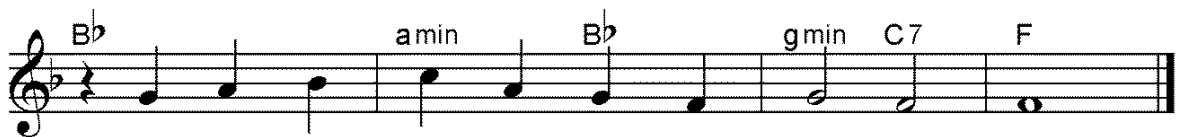
word, _____ I come in half be - lief, a
said: _____ sweet new - born babe, how frail! and
there, _____ his prophe - e - cies ful - filled! With
burned _____ its way in - to my heart un -



pil - grim strange - ly stirred, but there is
in a man - ger bed, a still, small
pound - ing heart I stare; a child, a
asked, un - forced, un - earned, to die, to



room_____ and wel - come there for me, _____
voice_____ to cry one day for me, _____
son, _____ the Prince of Peace for me, _____
live, _____ and not a - lone for me, _____



but there is room and wel - come there for me.
a still, small voice to cry one day for me.
a child, a son, the Prince of Peace for me.
to die, to live, and not a - lone for me.

Offertory Prayer

A: Let us pray.

C: Gracious God, joining those people long ago who brought their gifts to your infant Son, we now bring our gifts of praise, adoration and thanks. Receive them as a response to the abundant blessings You provide us every day. We pray that You are pleased with our offerings and that You will use them to accomplish Your holy will. In Jesus' name, Amen.

Great Thanksgiving

P: The Lord be with you. C: And also with you.

P: Lift up your hearts. C: We lift them to the Lord.

P: Let us give thanks to the Lord our God. C: It is right to give him thanks and praise.

P: It is indeed right and responsible that we should at all times and in all places offer thanks and praise to you almighty and merciful God, through our Savior, Jesus, the Christ; who was born in a manger in a Shepherd's town, but took his throne in the holy city of God's Kings to overcome death and the grave on the cross. Because Jesus is born with our birth, we take hope in our re-birth through His resurrection. And so, in great joy this day, we now join our voices with those of the angels who sang over fields on that blessed night:

Verse

**Come to Bethlehem and see
him whose birth the angels sing;
come, adore on bended knee
Christ the Lord, the new-born King.**

Refrain

*Gloria in excelsis Deo
Gloria in excelsis Deo*

Musical staff 1: Treble clef, C major key signature, 4/4 time signature. Chords: FMaj7, Am7, dm7, FMaj7, D7b9, Gm7 C7, F6. Notes: F4, A4, C5, B4, A4, G4, F4, E4, D4.

Musical staff 2: Treble clef, C major key signature, 4/4 time signature. Chords: FMaj7, Am7, dm7, FMaj7, D7b9, Gm7, C7 F6. Notes: F4, A4, C5, B4, A4, G4, F4, E4, D4.

Musical staff 3: Treble clef, C major key signature, 4/4 time signature. Chords: Am7, D7, Gm7, C7, FMaj7, Bb6, Gm7, C7. Notes: F4, A4, C5, B4, A4, G4, F4, E4, D4.

Musical staff 4: Treble clef, C major key signature, 4/4 time signature. Chords: F6, D7b9, Gm7, C7, Gm7, C7, F6. Notes: F4, A4, C5, B4, A4, G4, F4, E4, D4.

Lord's Prayer

Distribution

Post Communion Blessing

Benediction

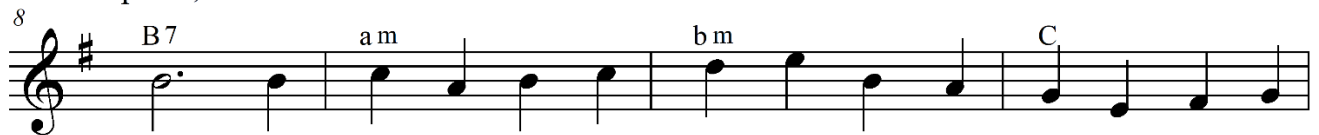
God Rest You



1. God rest you mer - ry, gen - tle - men let no - thing you dis -
 2. In Beth - le - hem in Jew - ry this bless - ed babe was
 3. From God our heav - nly Fa - ther a bless - ed an - gel
 4. "Fear not," then said the an - gel, "Let no - thing you a -
 5. The shep - herds at those ti - dings re - joic - ed much in
 6. But when to Beth - le - hem they came where our dear Sa - vior
 7. Now to the Lord sing pra - ises all you with - in this



may, Re - mem - ber Christ our Sa - vior was born on Christ - mas
 born, And laid with - in a man - ger up - on this bless - ed
 came, And un - to cer - tain shep - herds brought ti - dings of the
 fright. This day is born a Sa - vior of a pu - re Vir - gin
 mind, And left their flocks a - feed - ing in tem - pest, storm, and
 lay, They found Him in a man - ger where ox - en feed on
 place, And with true love and broth - er - hood each o - ther now em -



day, To save us all from Sa - tan's pow'r when we were gone a -
 morn, The which his moth - er Ma - ry did noth - ing take in
 same; How that in Beth - le - hem was born the Son of God by
 bright, To free all those who trust in Him from Sa - tan's pow'r and
 wind, And went to Beth - l'em straight - a - way this bless - ed babe to
 hay; His mo - ther Ma - ry kneel - ing un - to the Lord did
 brace; This ho - ly tide of Christ - mas all o - thers doth de -



stray: *O, its ti - dings of com - fort and joy, com - fort and*
 scorn.
 name:
 might:
 find:
 pray:
 face:



joy. *O — ti - dings of com - fort and joy!*

