



SAINT STEPHEN'S EPISCOPAL CHURCH
HOLY EUCHARIST: RITE II
SUNDAY, JANUARY 1, 2023
FEAST OF THE HOLY NAME

Opening Hymn: *Hymnal 1982 #250* - Now greet the swiftly changing year (v. 1 – 3)



1 Now greet the swift - ly chang - ing year with
2 For Je - sus came to wage sin's war; this
3 His love a - bun - dant far ex - ceeds the



1 joy and pen - i - tence sin - cere; re - joice, re - joice, with
2 Name of names for us he bore; re - joice, re - joice, with
3 vol - ume of a whole year's needs; re - joice, re - joice, with



1 thanks em - brace an - oth - er year of grace.
2 thanks em - brace an - oth - er year of grace.
3 thanks em - brace an - oth - er year of grace.

Words: Slovak, 17th cent.; tr. Jaroslav J. Vajda (b. 1919), alt.

Music: *Sixth Night*, Alfred V. Fedak (b. 1953)

88. 86

The Word of God

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

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

The Celebrant continues

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid:
Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly
love you, and worthily magnify your holy Name; through Christ our Lord. ***Amen.***

Celebrant and People then join in Song of Praise

Glory to God in the highest,

and peace to his people on earth.

Lord God, heavenly King,

almighty God and Father,

*we worship you, we give you thanks,
we praise you for your glory.*

Lord Jesus Christ, only Son of the Father,

Lord God, Lamb of God,

you take away the sin of the world:

have mercy on us;

you are seated at the right hand of the Father:

receive our prayer.

For you alone are the Holy One, you alone are the Lord,

you alone are the Most High,

Jesus Christ,

with the Holy Spirit,

in the glory of God the Father. Amen.

The Collect of the Day

Celebrant The Lord be with you.

People *And also with you.*

Celebrant *Let us pray*

Eternal Father, you gave to your incarnate Son the holy name of Jesus to be the sign of our salvation: Plant in every heart, we pray, the love of him who is the Savior of the world, our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

[The people may be seated for the readings]

A Reading from the Book of Numbers (6:22 – 27),

The Lord spoke to Moses, saying: Speak to Aaron and his sons, saying, Thus you shall bless the Israelites: You shall say to them,

The Lord bless you and keep you;
the Lord make his face to shine upon you, and be gracious to you;
the Lord lift up his countenance upon you, and give you peace.

So, they shall put my name on the Israelites, and I will bless them.

Reader The Word of the Lord

People *Thanks be to God*

Psalm 8

- 1 O Lord our Governor, *
how exalted is your Name in all the world!
- 2 Out of the mouths of infants and children *
your majesty is praised above the heavens.
- 3 You have set up a stronghold against your adversaries, *
to quell the enemy and the avenger.
- 4 When I consider your heavens, the work of your fingers, *
the moon and the stars you have set in their courses,
- 5 What is man that you should be mindful of him? *
the son of man that you should seek him out?
- 6 You have made him but little lower than the angels; *
you adorn him with glory and honor;
- 7 You give him mastery over the works of your hands; *
you put all things under his feet:
- 8 All sheep and oxen, *
even the wild beasts of the field,
- 9 The birds of the air, the fish of the sea, *
and whatsoever walks in the paths of the sea.
- 10 O Lord our Governor, *
how exalted is your Name in all the world!

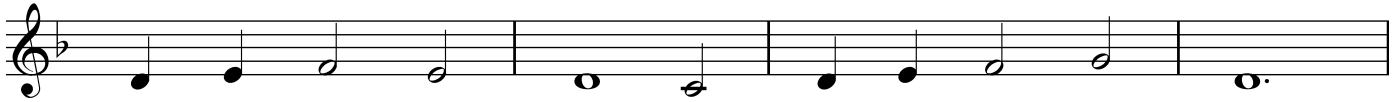
A Reading from the Letter to the Galatians (4:4 – 7),

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.

Reader The Word of the Lord

People *Thanks be to God*

Sequence Hymn: *Hymnal 1982 #435 - At the Name of Jesus (verses 1-3)*



1 At the Name of Je - sus ev - ery knee shall bow,
2 Hum - bled for a sea - son, to re - ceive a Name
3 bore it up tri - um - phant, with its hu - man light,



1 ev - ery tongue con - fess him King of glo - ry now;
2 from the lips of sin - ners, un - to whom he came,
3 through all ranks of crea - tures, to the cen - tral height,



1 'tis the Fa - ther's plea - sure we should call him Lord
2 faith - ful - ly he bore it spot - less to the last,
3 to the throne of God - head, to the Fa - ther's breast;



1 who from the be - gin - ning was the might - y Word.
2 brought it back vic - to - rious, when from death he passed;
3 filled it with the glo - ry of that per - fect rest.

Words: Caroline Maria Noel (1817-1877), alt. Music: *King's Weston*, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

[Please stand for the proclamation of the Gospel]

Priest The Holy Gospel of our Lord Jesus Christ according to Luke (2:15 - 21)

People *Glory to you, Lord Christ.*

When the angels had left them and gone into heaven, the shepherds said to one another, "Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us." So, they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these

words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb.

Reader The Gospel of the Lord

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

Sermon by The Rev. Stephen C. Day

The Nicene Creed [Please stand, as you are able]

We believe in one God,

 the Father, the Almighty,
 maker of heaven and earth,
 of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,

 the only Son of God,
 eternally begotten of the Father,
 God from God, Light from Light,
 true God from true God,
 begotten, not made,
 of one Being with the Father.

Through Him all things were made.

For us and for our salvation

 He came down from heaven:

by the power of the Holy Spirit

 He became incarnate from the Virgin Mary,
 and was made man.

For our sake He was crucified under Pontius Pilate;

 He suffered death and was buried.

 On the third day he rose again

 in accordance with the Scriptures;

 He ascended into heaven

 and is seated at the right hand of the Father.

 He will come again in glory to judge the living and the dead,

 and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

 who proceeds from the Father and the Son.

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

The Prayers of the People – Form III [The people may be seated]

The Leader and People pray responsively

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest;
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.
Silence

On the Anglican Cycle of Prayer, we pray for The Church of Mexico (La Iglesia Anglicana de Mexico Anglican).

In the Diocese of Montana, we pray for St. Andrew's, Philipsburg and the Rev. Theresa Kelley, Rector. We also pray for Camp Marshall.

In our St. Stephen's community, we pray for Dannielle, David, Dorothy, Richard, and Yvonne. We also pray for our adopted unit at The Billings Clinic hospital.

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

The Confession of Sins and Absolution

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

Amen.

The Peace

All stand. The Celebrant says to the people [Please stand, as you are able]

The peace of the Lord be always with you.

People And with thy spirit.

Offertory Hymn: *Hymnal 1982 #248 - To the Name of our salvation* (verses 1-2)

1 To the Name of our sal - va - tion laud and hon - or
2 Je - sus is the Name we trea - sure; Name be - yond what

let us pay, which for man - ya gen - er - a - tion
words can tell; Name of glad - ness, Name of plea - sure,

hid in God's fore - know - ledge lay; but with ho - ly
ear and heart de - light - ing well; Name of sweet - ness,

ex - ul - ta - tion we may sing a - loud to - day.
pass - ing mea - sure, sav - ing us from sin and hell.

Words: Latin, 15th cent.; tr. *Hymns Ancient and Modern*, 1861. Music: *Oriel*, Caspar Ett (1788-1847).

Anthem

Praise God, from whom all bless - ings flow; praise
him, all crea - tures here be - low; praise him a - bove, ye
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711)
Music: *Old 100th*, melody from *Pseaumes octantie trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)

Eucharistic Prayer A

Celebrant The Lord be with you.

People ***And also with you.***

Celebrant Lift up your hearts.

People ***We lift them to the Lord.***

Celebrant Let us give thanks to the Lord our God.

People ***It is right to give Him thanks and praise.***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

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

Celebrant and People

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est. _____

Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out His arms upon the cross, and offered Himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night He was handed over to suffering and death, our Lord Jesus Christ took bread; and when He had given thanks to you, He broke it, and gave it to His disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

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

Therefore, we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling His death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By Him, and with Him, and in Him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

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

Officiant and People

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

This setting is not used in Lent.

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 let us keep the feast.
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Celebrant then says

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on Him in your hearts by faith, with thanksgiving.

All are welcome at the Lord's Table at St. Stephen's Episcopal Church.

Communion in one kind (the bread or the wine) is just as valid as communion in both kinds.

If you would like to receive a blessing instead of receiving communion, simply come forward with your arms crossed. Gluten-free wafers are available, please inform the greeter/usher as soon as possible.

If you wish to receive the wine, we ask you to either take a sip from the chalice or hand over the wafer to the person with the chalice who will then carefully intinct the wafer and hand it back to you.

After Communion, the Celebrant says

Let us pray.

Post-Communion Prayer [People may stand or kneel]

Eternal God, heavenly Father,

you have graciously accepted us as living members

of your Son our Savior Jesus Christ,

and you have fed us with spiritual food

in the Sacrament of his Body and Blood.

Send us now into the world in peace,

and grant us strength and courage

to love and serve you

with gladness and singleness of heart;

through Christ our Lord. Amen.

Blessing

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Announcements

Closing Hymn: *Hymnal 1982 #450 - All hail the power of Jesus' Name! (v. 1 - 3)*

1 All hail the power of Je - sus' Name! Let an - gels pros - trate
 2 Crown him, ye mar - tyrs of our God, who from his al - tar
 3 Hail him, the Heir of Da - vid's line, whom Da - vid Lord did

1 fall; bring forth the roy - al di - a - dem, and
 2 call: praise him whose way of pain ye trod, and
 3 call, the God in - car - nate, Man di - vine, and

1 crown him Lord of all! bring forth the roy - al
 2 crown him Lord of all! praise him whose way of
 3 crown him Lord of all! the God in - car - nate,

1 di - a - dem, and crown him Lord of all!
 2 pain ye trod, and crown him Lord of all!
 3 Man di - vine, and crown him Lord of all!

Words: Edward Perronet (1726-1792), alt. Music: *Coronation*, Oliver Holden (1765-1844), alt.; desc. Michael E. Young (b. 1939). Descant, Copyright © 1979, G.I.A. Publications, Inc.

Celebrant Go in peace to love and serve the Lord.

People ***Thanks be to God.***

Churchy Term of the Week – The Holy Name of Our Lord Jesus Christ

Celebration on Jan. 1, the eighth day after the birth of Jesus, when he was named and circumcised. He was “called Jesus, the name given by the angel before he was conceived in the womb” (Lk2:21). Under the Law of Moses, all male infants were to be circumcised on the eighth day after birth (Lv 12:3). It was also customary at this time for family and friends to witness the naming of the child. This major feast is celebrated on Jan. 1, the eighth day of the Christmas season. The designation of the feast in honor of Jesus’ Holy Name is new to the 1979 BCP. It was traditionally celebrated as the Feast of the Circumcision. Celebration of the Holy Name reflects the significance of the Holy Name of Jesus, and the emphasis of the Gospel of Luke on the naming of Jesus rather than his circumcision.

Liturgical celebration of Jesus’ circumcision began in the Gallican Church. The Council of Tours (567) called for Jan. 1 to be observed as a fast day to counter pagan celebrations of the beginning of the new year. This day was also traditionally associated with devotion to the Virgin Mary. Celebration of the Feast of the Name of Jesus dates from the end of the Middle Ages. In the fifteenth century, the Franciscans Bernardino of Siena (1380–1444) and Giovanni Capistrano (1386–1456) encouraged devotion to the name of Jesus. This celebration was officially granted to the Franciscans in 1530 for observance on Jan. 14. In 1721 Innocent XIII called for the whole Roman Catholic Church to observe the feast on the Second Sunday after Epiphany. This feast was introduced into England in 1489 and celebrated on Aug. 7. It was included as a black letter day in the Elizabethan Calendar of the church year in 1561.

The name “Jesus” is from the Hebrew *Joshua*, or *Yehoshuah*, “Yahweh is salvation” or “Yahweh will save.” Devotion to the Holy Name of Jesus is particularly derived from Phil 2:9–11, which states that God highly exalted Jesus “and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth.” This scriptural devotion is paraphrased by the hymn “At the name of Jesus” (Hymn 435) in *The Hymnal 1982*. Other hymns that express devotion to the Holy Name of Jesus include “To the name of our salvation” (Hymns 248–249) and “Jesus! Name of wondrous love!” (Hymn 252).

Adapted from Don S. Armentrout’s *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians* Church Publishing Inc., 2000.

Bonus Church Term of the Week – Christmas, or Christ’s Mass

Christmas (in old English, *Cristes maesse*) is a festival celebrated on Dec. 25, commemorating the Incarnation of the Word of God in the birth of Jesus Christ. In the BCP it is also called The Nativity of Our Lord Jesus Christ. In the United States it is also a popular secular holiday.

According to the Philocalian calendar, Christmas was first celebrated in Rome in the year 336. It gradually spread to the churches of the east, which already had a festival on Jan. 6 commemorating the manifestation of God in both the birth and baptism of Jesus. The date, Dec. 25, rests on no historical foundation. It was probably chosen to oppose the feast *Natalis Solis Invidi*, the birthday of the “Unconquerable Sun God” (Saturn), which took place at the winter solstice to celebrate the birth of “the Sun of Righteousness.”

The customs associated with Christmas have developed from many sources. From early days the popular observance of Christmas was marked by the joy and celebration characteristic of the Roman Saturnalia and the pagan festivals which it replaced. It came to include the decoration of houses with greenery and the giving of gifts to children and the poor. In Britain other observances were added including the Yule log and Yule cakes, fir trees, gifts, and greetings. Fires and lights (symbols of warmth and lasting life) and evergreens (symbols of survival) were traditionally associated with both pagan and Christian festivals. Their use developed considerably in England with the importation of German customs and through the influence of the writings of Charles Dickens.

In the BCP, Christmas Day is one of the seven principal feasts. The Christmas season lasts twelve days, from Christmas Day until Jan. 5, the day before the Epiphany. The season includes Christmas Day, the First Sunday after Christmas Day, the Holy Name of Our Lord Jesus Christ, and may include the Second Sunday after Christmas Day. In many parishes, the main liturgical celebrations of Christmas take place on Christmas Eve. The BOS includes a variety of resources for use during Christmas, including a form for a Station at a Christmas Crèche, a form for a Christmas Festival of Lessons and Music, and seasonal blessings for use during the Christmas season.

Adapted from Don S. Armentrout’s *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians* Church Publishing Inc., 2000.



“The Circumcision” by Luca Signorelli

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