



The Holy Eucharist

December 24, 2023

The Fourth Sunday of Advent

St. Barnabas Mission Statement

We experience God’s redeeming love in all and through all and respond to love through faithful worship, life-long spiritual growth, and committed outreach.

Our community shares a progressive faith, opens our arms to all seekers, and works to make the world more just.

*God keeps the promise made to David to give him an everlasting throne. The angel tells Mary that God will give David’s throne to her son Jesus. She is perplexed by Gabriel’s greeting and by the news of her coming pregnancy, but she is able still to say, “Count me in.” We who know that Jesus is called sovereign only as he is executed still find it a mystery hard to fathom, but with Mary today we hear the news of what God is up to and say, “Count us in.” ***

A bell tolls.

THE GREETING AND ANNOUNCEMENTS

PRELUDE

O Come, O Come, Emmanuel

Hal H. Hopson

The Liturgy of Gathering

Please remain seated.

THE LIGHTING OF THE ADVENT WREATH

The Wreath Hymn (9:30)

Light One Candle to Watch for Messiah ELW-240

v.4 Light four can-dles to watch for Mes - si - ah: let the light ban - ish dark - ness.

He___ is com - ing, tell the glad tid - ings, let your lights_ be shin - ing!

The Wreath Blessing: Love

Reader One: Because too many people are wandering in the wilderness, because too many people are sitting in the valley of the shadow of death, because too many of our conversations are laced with conflict and bitterness, we light candles...

Reader Two: Because people all over the world are suffering, and we're often too distracted to notice, we light candles...

Reader One: One for hope, one for peace, one for joy, and one for love...

Four candles in the Advent wreath are lit.

Reader Two: May the light from these candles overwhelm the world.

Reader One: May the light from these candles illuminate the valley of the shadow of death.

Reader Two: And may the fire from these candles burn away whatever would prevent God's love from being born among us.

Reader One: Friends, be not afraid, even now—even now—God's love is overwhelming the world, on earth as it already is in heaven!

Please stand in body or spirit.

THE GATHERING HYMN (9:30)*

O Come, O Come, Emmanuel ELW-257

O come, O come, Em-man - u - el, and ran - som cap - tive Is - ra - el,
O come, O Wis - dom from ___ on high, em - brac - ing all things far ___ and night:
O come, O come, O Lord ___ of might, as to your tribes on Si - nai's height
O come, O Branch of Jes - se, free your own from Sa - tan's tyr - an - ny;

that mourns in lone - ly ex - ile here un - til the Son of God ___ ap - pear.
in strength and beau - ty come ___ and stay; teach us your will and guide ___ our way.
in an - cient times you gave ___ the law in cloud, and maj - es - ty, ___ and awe.
from depths of hell your peo - ple save, and give them vic - t'ry o'er ___ the grave.

Re-joyce! Re-joyce! Em-man - u - el ___ shall come to you, O Is - ra - el.

THE OPENING ACCLAMATION

+Blessed are you, holy and living One.

You come to your people and set them free.

THE COLLECT FOR PURITY

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.

THE KYRIE (7:45)

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

THE HYMN OF PRAISE (9:30)*

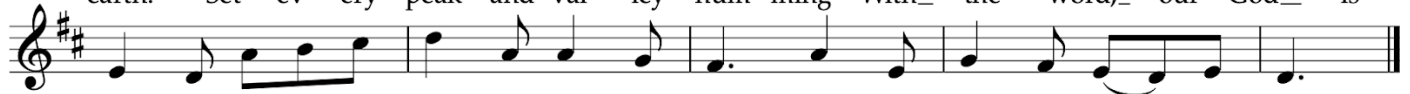
People, Look East ELW-248



1. Peo - ple, look east. The time is near of the crown - ing of the
2. Fur - rows be glad. Though earth is bare, one more seed is plant - ed
3. Stars, keep the watch. When night is dim, one more light the bowl shall
4. An - gels, an - nounce with shouts of mirth Christ who brings new light to



year. Make your house fair as you are a - ble, trim the hearth and set the
there: give up your strength the seed to nour - ish, That in course the flow - er may
brim, shin - ing be - yond the frost - y weath - er, bright as sun and moon to -
earth. Set ev - ery peak and val - ley hum - ming With the word, our God is



ta - ble. Peo - ple, look east, and sing to - day Love, the Guest, is on the way.
flour - ish. Peo - ple, look east, and sing to - day Love, the rose, is on the way.
geth - er. Peo - ple, look east, and sing to - day Love, the Star, is on the way.
com - ing. Peo - ple, look east, and sing to - day Love, our God, is on the way.

THE SALUTATION AND COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray...Purify our conscience, Almighty God, by your daily visitation, that your Beloved One Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE PRAYER OF DISCERNMENT FOR THE ELECTION OF THE PRESIDING BISHOP

Almighty God, source of all wisdom and understanding: Look graciously on your Church, and so guide the hearts and minds of those who will choose our next presiding bishop, that we may receive a faithful pastor who will care for all of your people, equip us for our ministries, and proclaim your word to us and to the world; through Jesus Christ our Lord. **Amen.**

The Liturgy of the Word

Please sit.

THE HEBREW SCRIPTURES 2 Samuel 7:1-11, 16

*Instead of David building a house (temple) for God, God promises to establish David's house (dynasty) forever. Centuries later, after the Babylonian exile, no king sat on the throne. Even then, however, the people of Israel remembered this promise and continued to hope for a king, the messiah, God's anointed.***

The reading is introduced:

A reading from the second book of Samuel.

When David finally settled into the palace, and YHWH gave him rest from enemies on every side, he said to the prophet Nathan, "Here I am living in this house of cedar while the Ark of God sits in a tent!"

Nathan replied to David, “Go, do whatever you have in mind, for YHWH is with you.”

That night the word of YHWH came to Nathan, and said, “Go and tell my servant David that this is what YHWH wants: ‘Are you the one to build me a temple? I have been without a Temple from the day I brought the Israelites up out of Egypt to this day. I have been moving from place to place with a Tent as my dwelling place. Wherever I traveled with the people of Israel, did I ever say to the governors whom I commanded to shepherd my people Israel, “Why have you not built me a Temple made out of cedar?”’

“Now then, tell my servant, David, “This is what YHWH Omnipotent says: I took you from the pastures and from following sheep to be the ruler of my people Israel. I have been with you wherever you went, and destroyed all your enemies in your path. I will give you fame like the fame of the great ones on the earth. I will provide a place for my people Israel. I will plant them where they will have a home of their own—a place where they will never be disturbed. Never again will the sinners oppress them as they did in the past ever since the time I appointed judges to lead my people Israel. I will give you security from all your enemies.

“Furthermore, I alone will establish your house. Your family and your dynasty will last forever.”

A brief silence, then:

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

Thanks be to God.

CANTICLE 15 *The Song of Mary Magnificat*

Cantor: An angel went from God to a town called Nazareth to a woman whose name was Mary. The angel said to her, “Rejoice, O highly favored, for God is with you. You shall bear a child, and his name shall be Jesus, the Chosen One of God Most High.” And Mary said, “I am the servant of my God, I live to do your will.”

The Magnificat

1.3. My soul pro-claims your great-ness, O God, and my spir-it re-joic-es in you, You have
2. You have cast the might-y down from their thrones, and up lift-ed the hum-ble of heart, You have
looked with love on your ser-vant here, and blessed me all my life through. Great and might-y are
filled the hun-gry with won-drous things, and left the wealth-y no part. Great and might-y are
you, O Ho-ly One, strong is your kind-ness ev-er-more.
you, O Faith-ful One, strong is your jus-tice strong your love,
How you fa-vor the weak and low-ly one, hum-bling the proud of heart.
As you prom-ised to Sar-ah and A-bra-ham, kind-ness for-ev-er-more.

THE CHRISTIAN SCRIPTURES *Romans 16:25–27*

*Paul closes his letter to the Romans by praising God because, in the proclamation of the gospel of Jesus Christ, God has revealed the promised, divine plan of salvation for all humankind. Paul proclaims this gospel of Christ in order to bring about the obedience of faith among all nations.***

The reading is introduced.

A reading from Paul's letter to the Romans.

To God—who is able to strengthen you in the Good News that I proclaim when I proclaim Jesus Christ, the Good News that reveals the mystery hidden for many ages, but has now been manifested through the writings of the prophets, and at the command of the eternal God made known to all the Gentiles, that they may believe and obey—to God who alone is wise, may glory be given through Jesus Christ to endless ages. Amen!

A brief silence, then:

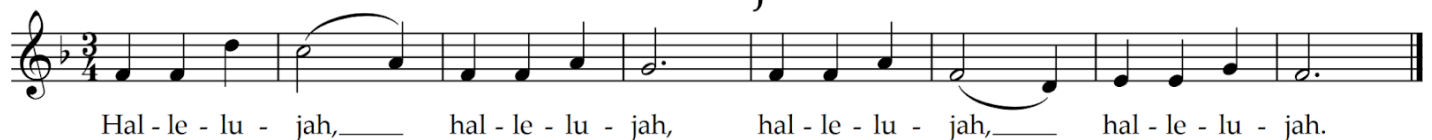
Hear what the Spirit is saying to God's people.

Thanks be to God.

Please stand in body or spirit.

THE GOSPEL ACCLAMATION (9:30)*

Hallelujah



Cantor: Here I am, the servant of the Lord; let it be with me according to your word.**

THE HOLY GOSPEL *Luke 1:26–38*

*In this annunciation, Luke makes clear that God comes with good news for ordinary people from little known places. This king will not be born to royalty in a palace, but to common folk in a stall. Here Luke highlights the role of the Spirit, a special emphasis in the gospel.***

The Holy Gospel is introduced.

The Holy Gospel of Our Lord Jesus Christ, according to Luke.

Glory to you, O Christ.

Six months later, the angel Gabriel was sent from God to a town in Galilee called Nazareth, to a young woman named Mary; she was engaged to a man named Joseph, of the house of David. Upon arriving, the angel said to Mary, “Rejoice, highly favored one! God is with you! Blessed are you among women!”

Mary was deeply troubled by these words and wondered what the angel's greeting meant. The angel went on to say to her, “Don't be afraid, Mary. You have found favor with God. You'll conceive and bear a son, and give him the name Jesus—‘Deliverance.’ His dignity will be great, and he will be called the Only Begotten of God. God will give Jesus the judgment seat of David, his ancestor, to rule over the house of Jacob forever, and his reign will never end.”

Mary said to the angel, “How can this be, since I have never been with a man?”

The angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you—hence the offspring to be born will be called the Holy One of God. Know too that Elizabeth, your kinswoman, has conceived a child in her old age; she who was thought to be infertile is now in her sixth month. Nothing is impossible with God.”

Mary said, “I am the servant of God. Let it be done to me as you say.”

With that, the angel left her.

A brief silence, then:
The Gospel of Christ.
Praise to you, O Christ.

Please sit.

THE HOMILY Ms. Patti Walter

Please stand in body or spirit.

THE PRAYERS OF THE PEOPLE

It is our custom to light candles for those who are sick or distressed and to remember those who have died. The prayer stations are on either side of the Altar. The refrain is sung three times.*

Wait for the Lord ELW-262

The musical score is written for voice and piano. It features a treble clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and hymn-like, with lyrics: "Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!". The piano accompaniment consists of chords and single notes in the bass line, providing a steady harmonic support. The piece concludes with a final chord and a double bar line.

In Advent, we wait—for a coming that has already come, is with us now, and will come again. Loving God, in the quiet of Advent, we hold up these prayers to you.

Silence for reflection.

We hold in hope all who pray to you, especially those who lead the Anglican Communion, The Episcopal Church, The Episcopal Church in Colorado, and St. Barnabas Parish, that they may hear and do your will. In the quiet of Advent, we hold this hope.

Silence for reflection.

We hold in hope all those who have been entrusted with leadership throughout the world, especially our President, our leaders in Congress, and the Supreme Court, that they may serve with integrity, mindful of whom they serve. In the quiet of Advent, we hold this hope.

Silence for reflection.

We hold in hope the people of St. Barnabas, that we may see who we are and hear what we are called to be. Lead us as we follow this call. In the quiet of Advent, we hold this hope.

Silence for reflection.

We hold in hope those who show us how to care for this earth and all of creation, that we may do our part to repair the damage that has been done and restore the creation to health and wholeness. In the quiet of Advent, we hold this hope.

Silence for reflection.

We hold in hope all those who enter this Advent season with heavy care or illness or sorrow, that we may discover how we can be and do for them. We pray especially for Jim, Claire, Barbie, Kathy, Sarah and family,

Dominique and family, the Holbrook family, Katherine and David, Carol, the people of Ukraine, the Israeli and Palestinian people, those who struggle with conflict, natural and human disaster, and those we name aloud or in silence (*pause*). In the quiet of Advent, we hold this hope.

Silence for reflection.

We hold in hope all those who have entered into larger life and those who grieve them, especially Alicia, Heidi, and those we name in silence or aloud (*pause*). In the quiet of Advent, we hold this hope.

Silence for reflection.

Into your hands, Holy One, we commend ourselves and all for whom we pray, trusting in your mercy; through the Promised One, Jesus Christ our Lord. **Amen.**

The refrain is sung once more.*

Wait for the Lord ELW-262

The image shows a musical score for the hymn 'Wait for the Lord'. It consists of two staves: a treble clef staff for the vocal line and a bass clef staff for the piano accompaniment. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are written below the vocal staff: 'Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!'. The music features a mix of chords and single notes, with some rests in the vocal line.

THE CONFESSION OF SIN AND FORGIVENESS**

God is patient and merciful, desiring all to come to repentance. Trusting this promise of grace, let us confess our sin.

Silence for reflection.

Everlasting God,

you love justice and hate wrongdoing. We confess the fear, greed, and self-centeredness that make us reluctant to work against oppression. We are complicit in systems of exploitation. We choose comfort over courage. We are careless with creation's bounty. Look upon us with mercy. Turn our hearts again to you. Make us glad to do your will and to walk in your ways for the sake of our waiting world. Amen.

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

THE PEACE

The peace of Christ be always with you.

And also with you.

All share a greeting of peace.

The Liturgy of the Meal

THE OFFERTORY

The Offertory Sentence

Please sit.

The Presentation of the Bread and Wine

The Choir Anthem

Evergreen Daniel Pinkham

Please stand in body or spirit.

The Presentation of the Gifts (7:45)

All things come of thee, O Lord,
and of thine own have we given thee.

The Offertory Hymn (9:30)*

Let the Vineyards Be Fruitful

Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of__ bless - ing.

Gath - er a har-vest from the seeds that were sown, that we may be fed with the bread of life.

Gath - er the hopes and the dreams of all; u - nite them with the prayers we of - fer now.

Grace our__ ta-ble with your pres-ence, and give us a fore-taste of the feast to come.

THE GREAT THANKSGIVING

The Preface and Proper Preface

God be with you.

And also with you

Lift up your hearts.

We lift them to God.

Let us give thanks to our God.

It is right to give our thanks and praise.

It is truly right and good and joyful to give you thanks, all-holy God, source of life and fountain of mercy. Because you sent your Beloved One to redeem us from sin and death, and to make us heirs of everlasting life;

that when Christ shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we say/sing:

The Sanctus (7:45)

**Holy, Holy, Holy, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is the One who comes in the name of the Lord.

Hosanna in the highest.

The Sanctus (9:30)*

Holy, Holy, Holy ELW-193

The musical score is written on three staves in G major (one sharp) and 4/4 time. 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 in the high - est. Blest is the One who comes in the name of the Lord. Ho - san - na in the high - est, ho - san - na in the high - est.

The Celebrant continues

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

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them and said: "Take, eat: This is my body, which is given for you. Do this for the remembrance of me."

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

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with the blessed Virgin Mary, blessed Barnabas, blessed Alicia, blessed Heidi, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory and praise, for ever and ever. **Amen.**

The Lord's Prayer (7:45)

It is our custom to hold hands during The Lord's Prayer.

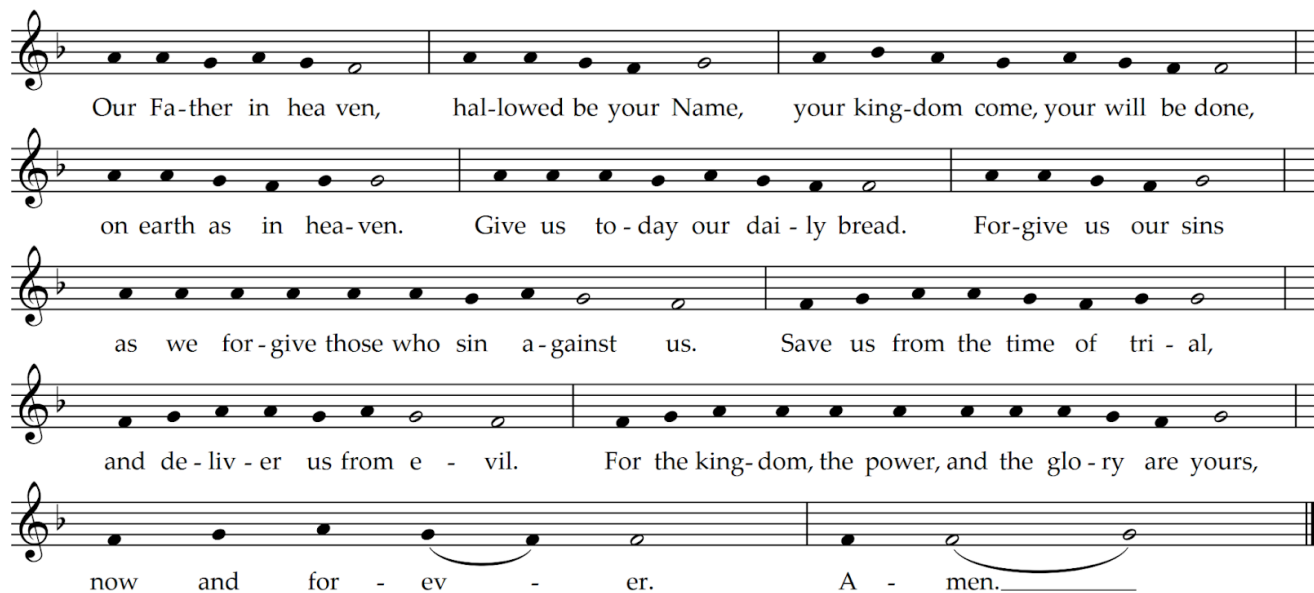
As Jesus has taught us, we pray those words that bind us together:

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

The Lord's Prayer (9:30)*

It is our custom to hold hands during The Lord's Prayer.

As Jesus has taught us, we pray those words that bind us together:



The musical notation consists of five staves of music in a single system, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff contains the lyrics: "Our Fa-ther in hea ven, hal-lowed be your Name, your king-dom come, your will be done,". The second staff contains: "on earth as in hea-ven. Give us to-day our dai-ly bread. For-give us our sins". The third staff contains: "as we for-give those who sin a-gainst us. Save us from the time of tri-al,". The fourth staff contains: "and de-liv-er us from e-vil. For the king-dom, the power, and the glo-ry are yours,". The fifth staff contains: "now and for-ev-er. A-men." with a long horizontal line under "men." indicating a sustained note.

The Breaking of the Bread and Fraction Anthem (7:45)

Christ our Passover is sacrificed for us;
therefore let us keep the feast.

The Breaking of the Bread and Fraction Anthem (9:30)*

Fraction Anthem: Christ our Passover S-156



Christ_ our Pass - o - ver is
sac - ri - ficed_ for us; there - fore let us keep_ the feast.


The Invitation to Communion**

In this meal, righteousness and peace meet together. Come, take your place at this Table.

Please sit. Jesus welcomed everyone to his table, and so we at St. Barnabas welcome everyone to this table. Gather around the Altar as you are directed. You may stand or kneel as is your custom. The Celebrant will place the gluten-free bread into your hand. You have two options to receive the wine. A Chalice Bearer will offer the Common Cup from which you may drink, or you may dip the bread in the wine when a second chalice comes in turn. You may also choose not to partake of the Cup. When you have received the Sacrament, please return to your seat. If you or your children prefer only to receive a blessing, please indicate this by crossing your hands over your chest.

The Hymn During Communion (9:30)*

No Wind at the Window SANC-40



2.O_ Mar - y, O_ Mar - y, don't_ hide from my face. Be_
3."This_ child must be_ born that the_ king - dom might come: sal -
4.No_ pay - ment was_ prom - ised, no_ prom - is - es made; no_
glad that you're fav - oured and filled with God's grace. The_
-va - tion for man - y, de - struc - tion for some; both_
wed - ding was dat - ed, no blue - print dis - played. Yet_
time for re - deem - ing the_ world has be - gun, and_
end and be - gin - ning, both_ mes - sage and sign; both_
Mar - y, con - sent - ing to_ what none could guess, re -
you are re - quest - ed to_ moth - er God's Son."
vic - tor and_ vic - tim, both_ yours and di - vine."
plied with con - vic - tion, "Tell_ God I say 'Yes.'"

Please stand in body or spirit.

THE PRAYER AFTER COMMUNION**

Let us pray...Generous God,

in Bread and Cup you have revealed your glory for all people to see together. Nourished by this meal, send us out to proclaim your good news of liberation and release, brought to birth by Jesus Christ our Savior. Amen.

The Liturgy of Sending

THE SENDING OUT OF EUCHARISTIC VISITORS (Occasional)

N., in the name of this congregation, I send you forth bearing these holy gifts that those to whom you go may share with us the communion of Christ's Body and Blood.

We who are many are one Body, because we all share one Bread, one Cup.

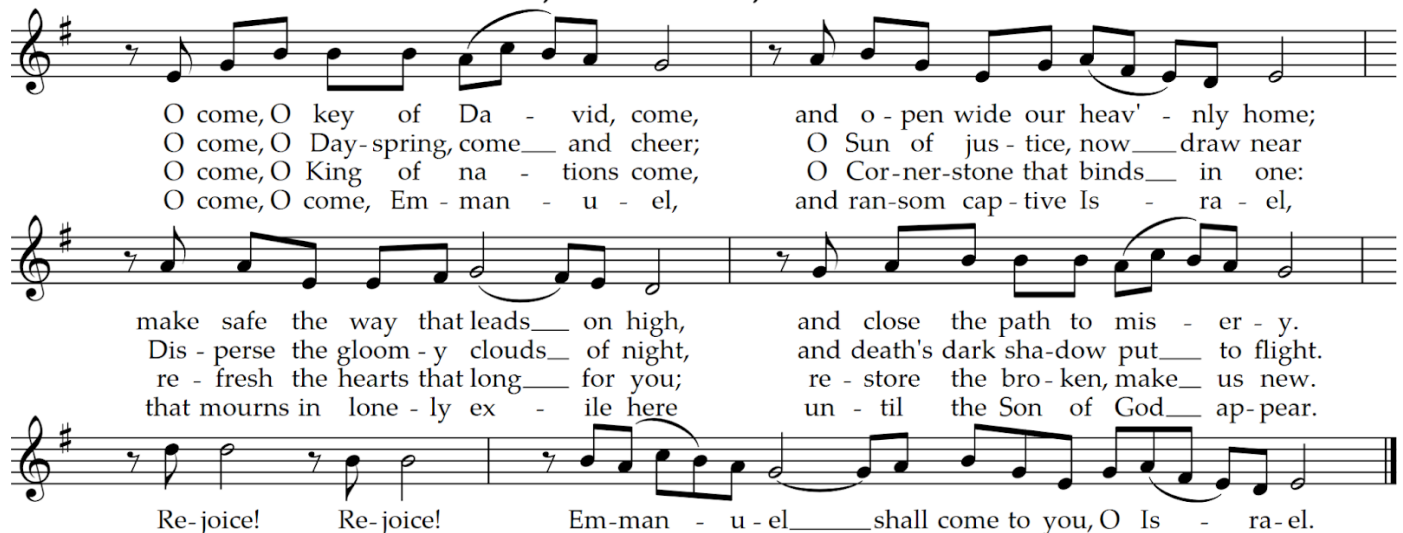
THE BLESSING

May the Sun of Righteousness shine upon you and scatter the darkness from before your path; and the blessing of +the most holy, glorious and undivided Trinity, one God, be among you, and remain with you always.

Amen.

THE SENDING HYMN (9:30)*

O Come, O Come, Emmanuel



O come, O key of Da - vid, come, and o - pen wide our heav' - nly home;
O come, O Day-spring, come and cheer; O Sun of jus - tice, now draw near
O come, O King of na - tions come, O Cor-ner-stone that binds in one:
O come, O come, Em - man - u - el, and ran-som cap - tive Is - ra - el,
make safe the way that leads on high, and close the path to mis - er - y.
Dis - perse the gloom - y clouds of night, and death's dark sha-dow put to flight.
re - fresh the hearts that long for you; re - store the bro - ken, make us new.
that mourns in lone - ly ex - ile here un - til the Son of God ap - pear.
Re-joice! Re-joice! Em-man - u - el shall come to you, O Is - ra - el.

THE DISMISSAL**

Go in peace. Keep awake. Alleluia! Alleluia!

Thanks be to God! Alleluia! Alleluia!

THE POSTLUDE

Veni Emmanuel Hal H. Hopson

*Hymns reprinted under One License #A-729701.

**Liturgical pieces are from *Sundays and Seasons: Year B 2024*, Augsburg Fortress, Publishers, Minneapolis.