

# CHRISTMAS DAY



*The Nativity of Our Lord*  
**December 25, 2024**

## WELCOME, GUESTS

Welcome to all who worship with us today. We are thankful for your presence and invite you to share in “the food which endures for eternal life.”

Please sign the visitor’s book at our Welcome Center in the narthex. If you’d like to know more about us or are considering becoming a member, please complete the form found in each pew, return it to an usher or simply put it in the collection plate. There is a cry room down the stairs off the narthex where the service can still be heard. Busy-bags, children’s bulletins and magazines and are also provided in the narthex.

We’d like for you to learn more about us!

A Reconciling in Christ Congregation: We welcome people of all sexual orientations, gender identities, and gender expressions; and we are committed to work for racial equity.



A Green Congregation: for being stewards of the earth.

In Covenant with Lutheran Campus Ministry (LuMin St. Louis), [lcmstl.org](http://lcmstl.org)

### LAND AND PEOPLES ACKNOWLEDGEMENT

Bethel Lutheran Church acknowledges and honors the Tribal peoples, including the Osage Nation, Quapaw, Miami, Otoe-Missouria, Kickapoo, and Illinois Confederacy among others, who were unjustly removed from their ancestral homelands on which we gather.

Bethel Lutheran Church honors the Native peoples who have cared for, and continue to care for, the lands which they first inhabited, named, and tended.

Bethel Lutheran Church recognizes that the cultural and spiritual life of our Indigenous siblings offers wisdom about living in relationship with creation and with our neighbors.

---

In support of our goal of being a caring, inclusive, Christ-centered community, we

- ❖ care for God’s creation
- ❖ promote the non-violence of Christ and care for those who suffer
- ❖ participate in the Spirit toward a global religious community

December 25, 2024

+ The Nativity or Our Lord +

Schubert *Deutsche Messe*

10 AM

*The responses of the assembly appear in bold type.*

*“ELW” refers to Evangelical Lutheran Worship, the cranberry-colored book in the pew racks.*

*Standing and sitting are corporate acts of the assembly.*

*When the assembly stands, those who are able stand on behalf of those who cannot.*

---

*As on the first day of creation, on this Christmas Day the Word illumines the world, shining forth to bring all things into being. Today we celebrate the incarnate Word, God becoming flesh to live among us in the person of Jesus Christ then and now. Emboldened by the good news of Christ’s birth, along with the shepherds, Mary and Joseph, and all witnesses to the light of Christ, we declare to the world that we have indeed seen and been transformed by the arrival of “the salvation of our God.” O come, let us adore!*

## GATHERING

*The Holy Spirit calls us together as the people of God*

### WELCOME

### PRELUDE

*Sinfonia (Pastorale)*

*from the Christmas Oratorio*

*Music of Johann Sebastian Bach (1685-1750)*

### GATHERING HYMN *Let All Together Praise Our God*

*ELW # 287*

*LOBT GOTT, IHR CHRISTEN ALLZUGLEICH*

*[prelude by Michael Praetorius (1571–1621)]*

### GREETING

*The presiding minister and the assembly greet each other.*

The grace of our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all.

**And also with you.**

KYRIE

*Praise for God's bountiful mercy.*

Franz Schubert

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy. Lord, have

mer - cy. Lord, have mer - cy. Lord, have

mer - cy, have mer - cy.

HYMN OF PRAISE

from *German Mass*

Franz Schubert

The *Gloria in excelsis*, the Christmas canticle of the angels.

Glo - ry, glo - ry to God in the high - est,

and peace to his peo - ple on earth. Lord God,

heav - en - ly King, al - might - y God and Fa - ther. We

wor - ship you, we give you thanks, we praise you for your



glo - ry, we praise you\_ for your\_ glo - ry, Lord, Lord\_

Je - sus Christ, on - ly Son of the Fa - ther, Lord God,

Lamb of God, you take a - way the sin of the world, have

mer - cy on us, You are seat - ed at the right hand of the

Fa - ther, re - ceive our pray'r, re - ceive our pray'r.

For you a - lone are the Ho - ly One, you a - lone are the Lord.

You a - lone are the Most High, Je - sus Christ,

with the Ho - ly Spir - it in the glo - ry of God the

Fa - ther. A - men. A - men.

## PRAYER OF THE DAY

Almighty God, you gave us your only Son to take on our human nature and to illumine the world with your light. By your grace adopt us as your children and enlighten us with your Spirit, through Jesus Christ, our Redeemer and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**Amen.**

*The assembly is seated.*

## WORD

*God speaks to us in Scripture reading, preaching, and song*

### FIRST READING

Isaiah 52:7–10

*Heralds announce God's salvation*

*Isaiah proclaims news of great joy: "Your God reigns!" Just as God saved the people from oppression in Egypt, God delivers Israel from exile. All the earth will witness the saving acts of God.*

A reading from the Book of the Prophet Isaiah.

How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, "Your God reigns." Listen! Your sentinels lift up their voices, together they sing for joy; for in plain sight they see the return of the LORD to Zion. Break forth together into singing, you ruins of Jerusalem; for the LORD has comforted his people, he has redeemed Jerusalem. The LORD has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Word of God, word of life.

**Thanks be to God.**

### RESPONSE

*Psallite unigenito*

Medieval German carol

Setting by Michael Praetorius

[Sung in Latin and German]

Sing psalms to the Only Begotten,  
Christ, the Son of God!

Sing psalms to the Redeemer Lord,  
the Boy now lying in the manger.

A tiny Child lies

Cradled in the crib.

All the dear little angels

Kneel before the Infant small,

Singing anthems all!

Sing psalms to the Only Begotten...

## SECOND READING

Hebrews 1:1–12

*God has spoken by a Son*

*This letter opens with a lofty declaration of Jesus' preeminent status as the Son through whom God created the world and through whom our sins are cleansed. God speaks to us now through the Son, who is exalted even above the angels.*

A reading from the Letter to the Hebrews.

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

For to which of the angels did God ever say, "You are my Son; today I have begotten you"? Or again, "I will be his Father, and he will be my Son"? And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him." Of the angels he says, "He makes his angels winds, and his servants flames of fire." But of the Son he says, "Your throne, O God, is forever and ever, and the righteous scepter is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions." And, "In the beginning, Lord, you founded the earth, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like clothing; like a cloak you will roll them up, and like clothing they will be changed. But you are the same, and your years will never end."

Word of God, word of life.

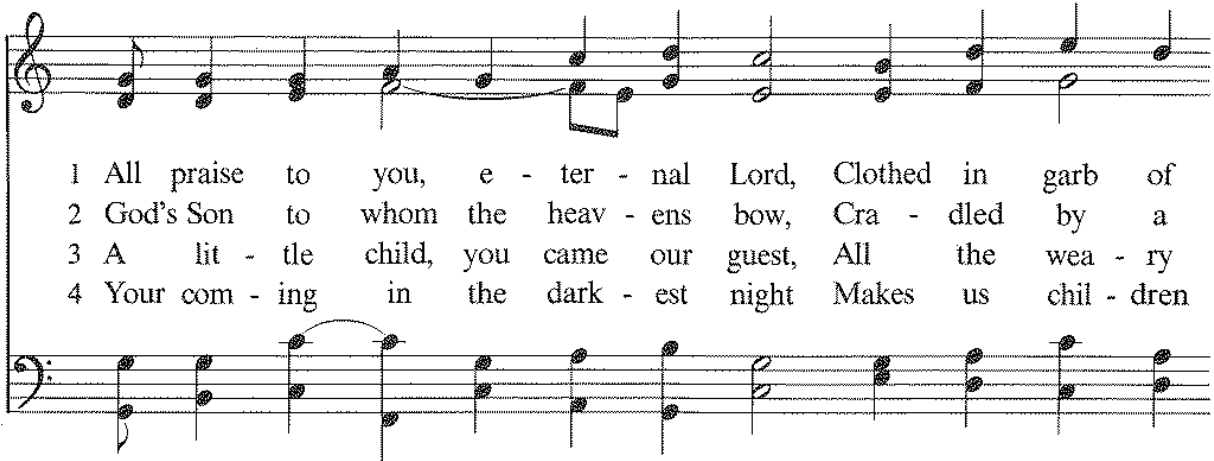
**Thanks be to God.**

*Silence for preparation precedes the gradual hymn.*

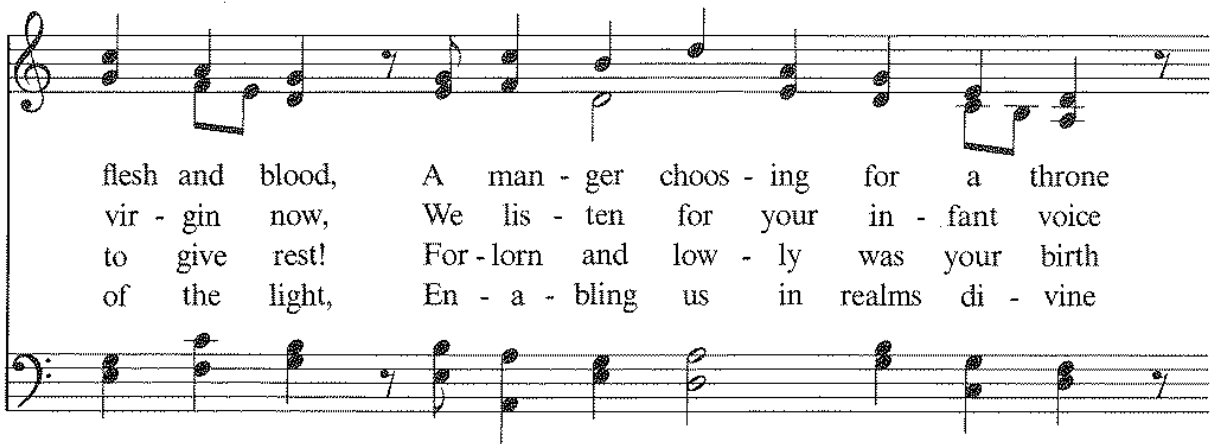
GRADUAL HYMN

*All Praise to You, Eternal Lord*

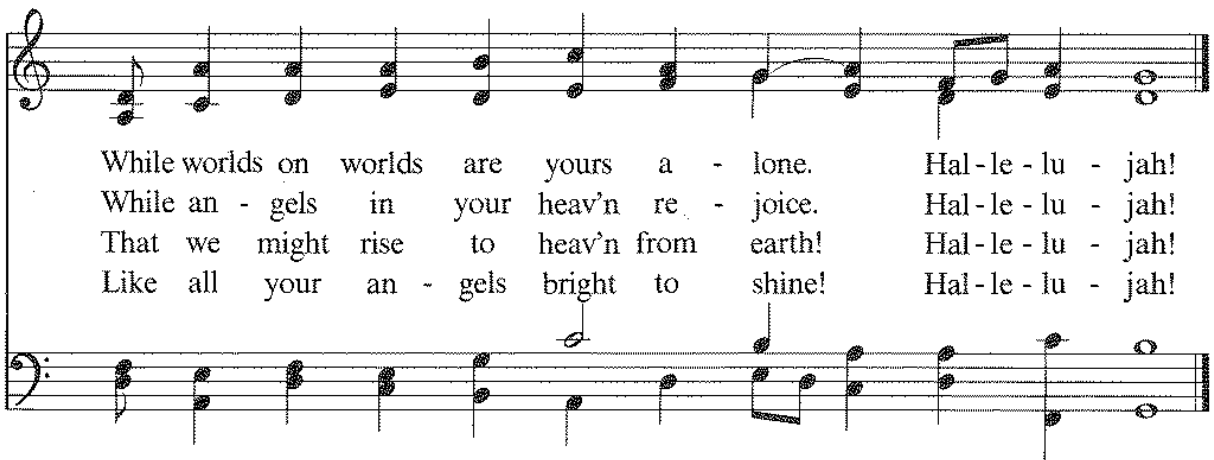
*GELOBET SEIST DU, JESU CHRIST*



1 All praise to you, e - ter - nal Lord, Clothed in garb of  
2 God's Son to whom the heav - ens bow, Cra - dled by a  
3 A lit - tle child, you came our guest, All the wea - ry  
4 Your com - ing in the dark - est night Makes us chil - dren



flesh and blood, A man - ger choos - ing for a throne  
vir - gin now, We lis - ten for your in - fant voice  
to give rest! For - lorn and low - ly was your birth  
of the light, En - a - bling us in realms di - vine



While worlds on worlds are yours a - lone. Hal - le - lu - jah!  
While an - gels in your heav'n re - joice. Hal - le - lu - jah!  
That we might rise to heav'n from earth! Hal - le - lu - jah!  
Like all your an - gels bright to shine! Hal - le - lu - jah!

5 All this for us your love has done!  
Thus our love for you is won!  
For this with joy our songs we sing,  
Incessant praises echoing!  
Hallelujah!

## HOLY GOSPEL

John 1:1–14

*The Word became flesh*

*The prologue to the Gospel of John describes Jesus as the Word of God made flesh, the one who reveals God to be “full of grace and truth.”*

*As the gospel is announced, a small cross may be traced with the thumb on the forehead, then on the lips, then on the breast, as a prayer that the gospel may dwell in our minds, on our lips, and in our hearts.*

The ✠ holy gospel according to St. John.

**Glory to you, O Lord.**

In the beginning was the Word, and the Word was with God, and the Word was God. The Word was in the beginning with God. All things came into being through the Word, without whom not one thing came into being. What has come into being in the Word was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

The light was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of a man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.

The gospel of the Lord.

**Praise to you, O Christ.**

*The assembly is seated.*

## SERMON

Pastor Scott Benolkin

*Silence for reflection follows the sermon.*

*The assembly stands for the Hymn of the Day to proclaim the word of God in song.*

## HYMN OF THE DAY *Of the Father’s Love Begotten*

*ELW # 295*

plainsong: *Divinum mysterium*

words by Marcus Aurelius Clemens Prudentius (348–413)

1. All    2. High voices    3. All    4. Low voices    5. All

High voices = soprano/alto

Low voices = tenor/bass

The melody for this ancient chant dates from the thirteenth century. The words are even older, from an early fifth century Latin poem by Marcus Aurelius Prudentius. It was written in defense of the orthodox Christian understanding that Christ was truly divine and human, “eternally begotten of the Father,” and yet became “incarnate from the virgin Mary.”

## NICENE CREED

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

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.

For us and for our salvation

he came down from heaven;  
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 INTERCESSION**

*The assisting minister invites the assembly into prayer.*

Filled with good news of great joy, let us offer our prayers for the church, the earth, and all people.

*After each petition:*

God of grace,  
**receive our prayer**

*The presiding minister concludes the prayers:*

We commend these prayers to you, O God,  
trusting your grace made known to all,  
through the Word made flesh, Jesus Christ, our Savior and Lord.

**Amen.**

**THE PEACE**      *The presiding minister and the assembly greet each other in the peace of the risen Christ.*

The peace of Christ be with you always.

**And also with you.**

*The people may greet one another with a sign of Christ's peace. After greeting one another, the assembly is seated.*

**ANNOUNCEMENTS**      *Please see the schedule and written announcements on the last inside pages.*

# MEAL

*God feeds us with the presence of Jesus Christ*

**OFFERING**     *An offering is gathered, and the table is set.*

**OFFERING ANTHEM**     *The Echo Carol*  
("While by our sleeping flock we lay")  
traditional German melody  
Setting by Hugo Jüngst (1853–1923)

**OFFERING CANTICLE**     *Let Our Gladness Have No End*  
*NARODIL SE KRISTUS PÁN*  
Bohemian carol



1 Let our glad - ness have no end,     Hal - le - lu - jah!  
2 See the love - liest bloom - ing rose,     Hal - le - lu - jah!  
3 In - to flesh is made the Word,     Hal - le - lu - jah!



for to earth did Christ de - scend.     Hal - le - lu - jah!  
from the branch of Jes - se grows.     Hal - le - lu - jah!     On this day God  
he, our ref - uge and our Lord.     Hal - le - lu - jah!



gave us Christ, his Son, to save us; Christ, his Son, to save us.



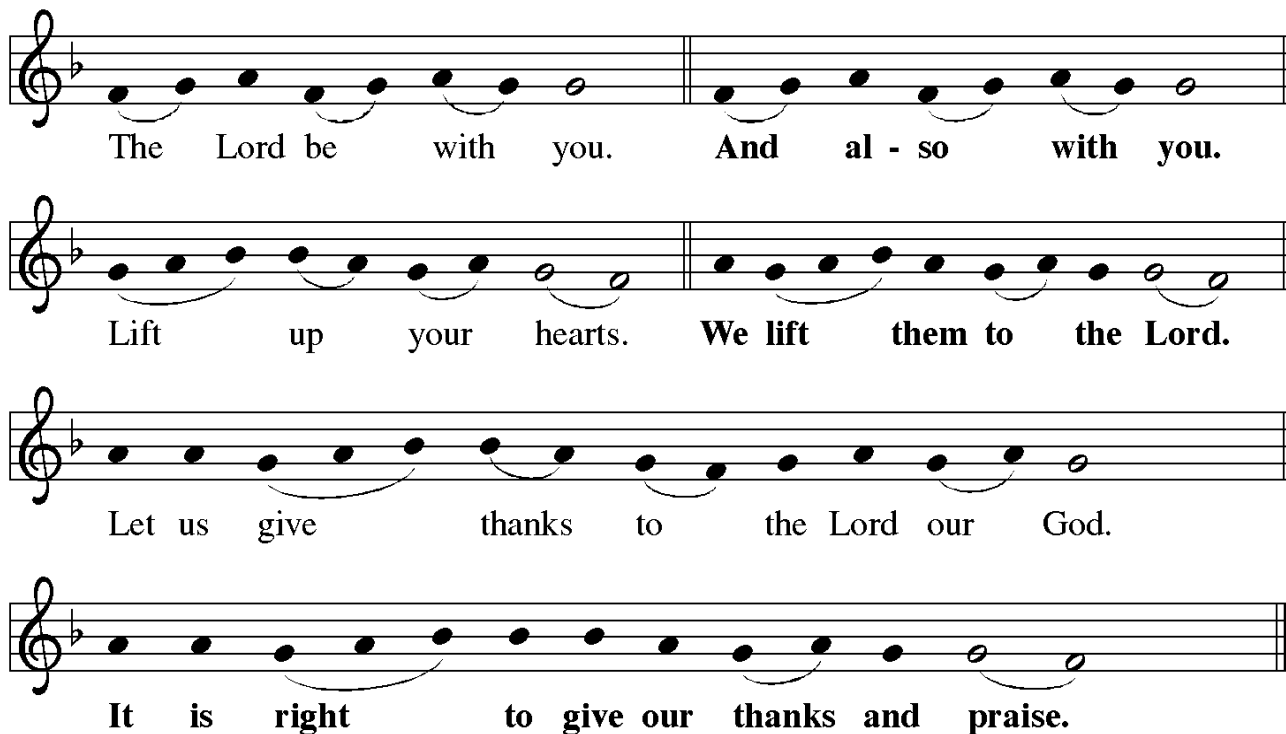
*The assembly stands.*

**OFFERING PRAYER** *The assisting minister leads the offering prayer.*

## **GREAT THANKSGIVING**

*Believing in the real presence of Christ in the holy meal, this church practices Eucharistic hospitality.  
All are welcome at God's table.*

*The presiding minister greets the assembly and invites all present to give thanks.*



The Lord be with you. **And al - so with you.**

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

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

*The presiding minister continues:*

It is indeed right, our duty and our joy, that ... we praise your name and join their unending hymn:

# HOLY, HOLY, HOLY (SANCTUS)

*mp*  
Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might..

— Ho - ly, ho - ly, ho - ly, Lord, God of pow'r and might..

*f*  
— Heav - en and earth are full, — full — of your

*mf*  
glo - ry. Ho - sa - na in the high - est, ho -

*f*  
san - na in the high - est. Bless - ed is he who

*mp*  
comes — in the name of the Lord — Ho -

*dim.*  
san - na in the high - est, ho - san - na in the high - est

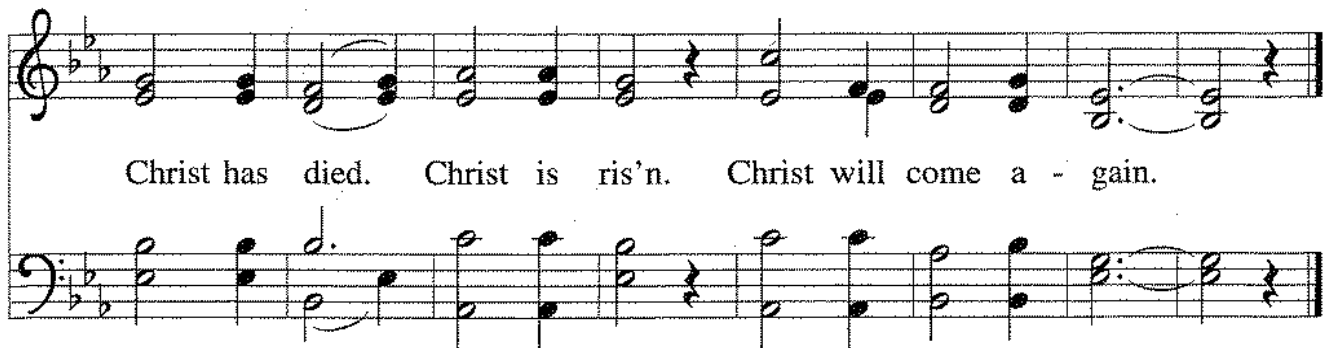
## THANKSGIVING AT THE TABLE

Holy One, the beginning and the end, the giver of life: Blessed are you for the birth of creation. Blessed are you in the darkness and in the light. Blessed are you for your promise to your people. Blessed are you in the prophets' hopes and dreams. Blessed are you for Mary's openness to your will. Blessed are you for your Son Jesus, the Word made flesh.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Let us proclaim the mystery of faith:



Christ has died. Christ is ris'n. Christ will come a - gain.

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "Christ has died. Christ is ris'n. Christ will come a - gain." The music is in a simple, hymn-like style with a steady rhythm.

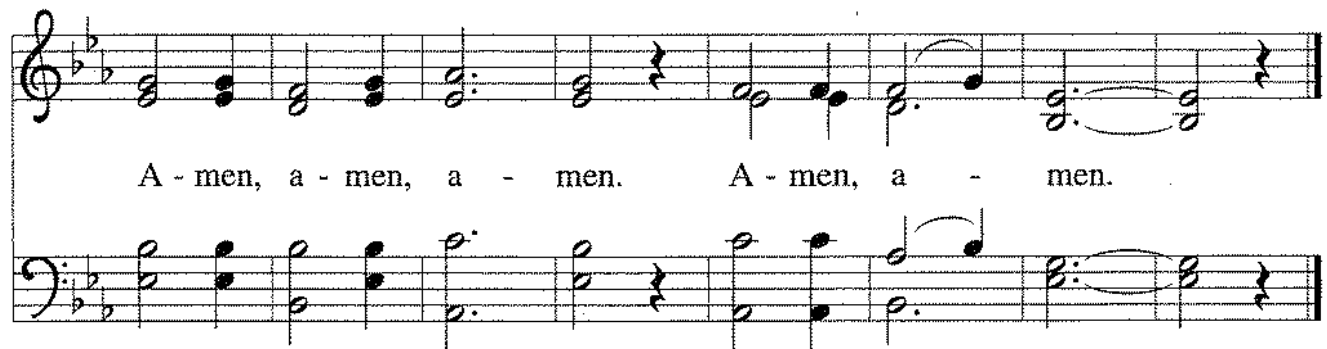
With this bread and cup we remember your Word dwelling among us, full of grace and truth. We remember our new birth in his death and resurrection. We look with hope for his coming.

**Come, Lord Jesus.**

Holy God, we long for your Spirit. Come among us. Bless this meal. May your Word take flesh in us. Awaken your people. Fill us with your light. Bring the gift of peace on earth.

**Come, Holy Spirit.**

All praise and glory are yours, Holy One of Israel, Word of God incarnate, Power of the Most High, one God, now and forever.



A - men, a - men, a - men. A - men, a - men.

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "A - men, a - men, a - men. A - men, a - men." The music is in a simple, hymn-like style with a steady rhythm.

The Great Thanksgiving concludes with the Lord's Prayer.

## THE LORD'S PRAYER

*Presiding minister* Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

*Assembly*

Our Fa - ther, who art in heav - en, hallow - ed be\_ thy  
name;\_ thy King - dom come, thy will\_ be done on  
earth, as it is\_ in heav - en. Give us\_ this day\_ our  
dai - ly bread;\_ and for - give\_ us\_ our  
tres - pas - ses, as we for - give those who  
tres - pass a - gainst us, and lead us not in - to temp -  
ta - tion, but de - liv - er us\_ from e - vil.  
For thine is the king - dom, and the power, and the glo - ry, for  
ev - er and ev - er. A - men.

## INVITATION TO COMMUNION AND BREAKING OF THE BREAD

*The presiding minister invites the assembly to Christ's table, where all are welcome.*

A child has been born for us, a Son given to us. Come, receive the gift of Jesus.

*The assembly is seated.*

*We invite all persons to share in Holy Communion. Those who do not commune are invited to come forward for a blessing. The silver chalices contain wine. In the individual cups, wine is clear; grape juice is a rose color. For sanitary reasons, we do not practice self-intinction: please do not dip the bread into the chalice. Gluten-free wafers are available. If any need to commune under one element (only the bread or only the wine/juice), know that the fullness of the sacrament is present in the one element.*

### LAMB OF GOD (AGNUS DEI)

*The Baptizer's acclamation of the Messiah, the Lamb of God.*

*mp*  
Je - sus, Lamb of God, — have mer - cy on — us. —

*mp*  
Je - sus, Bear - er of our sins, have mer - cy on — us. —

*mf*  
Je - sus, Re - deem - er, Re - deem - er of — the world, —

*mf*  
give — us your peace, — give — us — your peace. —

## COMMUNION MEDITATION

*Pastorale in G major*

Music of Charles Wesley (1757–1834)

A meditation in the lilting rhythm characteristic of the Christmas *Pastorale* or *Siciliana*.

## COMMUNION HYMN

Chorale, *Lo, How a Rose E'er Blooming*

*ES IST EIN ROS' ENTSPRUNGEN*

Music of Michael Praetorius (1571–1621)

[Sung in German and English]

*Es ist ein Ros' entsprungen  
aus einer Wurzel zart,  
Wie uns die Alten sungen,  
von Jesse kam die Art,  
Und hat ein Blümlein bracht  
Mitten im kalten Winter  
Wohl zu der halben Nacht.*

Lo! How a rose e'er blooming,  
From tender stem hath sprung.  
Of Jesse's lineage coming,  
As men of old have sung;  
It came, a flow'ret bright,  
Amid the cold of winter,  
When half spent was the night.

### **Final stanza, ALL:**

Isaiah 'twas foretold it,  
The Rose I have in mind,  
With Mary we behold it,  
The virgin mother kind;  
To show God's love aright,  
She bore to us a Saviour,  
When half spent was the night.

## POSTCOMMUNION

*Rejoice, Rejoice this Happy Morn*

chorale: *WIE SCHÖN LEUCHTET DER MORGENSTERN*

melody by Philipp Nicolai (1556–1608)

Re-joyce, re - joice this hap - py morn, a Sav - ior un - to us is  
born, the Christ, the Lord of glo - ry! His low - ly birth at Beth - le -  
hem the an - gels from on high pro - claim and sing re - demp - tion's sto - ry!  
My soul, ex - tol God's great fa - vor; bless him ev - er  
for sal - va - tion; give him praise and ad - o - ra - tion!

Text: Birgitte K. Boye, 1742–1824; tr. Carl Doving, 1867–1937

Music: *WIE SCHÖN LEUCHTET*, Philipp Nicolai, 1556–1608

*The assembly stands for the prayer after communion.*

**PRAYER AFTER COMMUNION** *The assisting minister leads the prayer after communion.*

Merciful God, we thank you for Jesus, who is our heavenly food. Strengthened by this goodness, send us forth to announce your peace, comfort the afflicted, and share the good news of great joy.  
**Amen.**

# SENDING

*God blesses us and sends us in mission to the world*

## BLESSING

### SENDING HYMN

*Good Christian Friends, Rejoice*

ELW # 288

*IN DULCI JUBILO*

Medieval German macaronic carol

Legend has it that this melody was revealed to a lowly German monk by choirs of angels. The original text, described as “macaronic,” is a combination of Latin and the vernacular – the language of worship with the language of the ordinary – a typical medieval poetic device, in an age which routinely intermingled the sacred and the secular.

### DISMISSAL

*The assisting minister sends the assembly into mission.*

Go in peace. The Word of God dwells in you richly.

**Thanks be to God.**

### POSTLUDE

*Cornet Voluntary in G minor*

Music of Georg Berg (ca. 1730-1770s)

A spirited, festive conclusion in the style of George Frideric Handel.

*Those wishing to listen to the postlude may be seated near the organ.*

\* \* \*

**Music for this holy day** is drawn from the Austro-German tradition, with special emphasis on music by Michael Praetorius (1571–1621) and Johann Sebastian Bach (1685–1750). Thanks to these Evangelical composers, many German vernacular hymns (“chorales”) have become standard worship repertoire in the Christian world.

**Our prelude** is a gentle *pastorale*, whose lilting triple rhythm was an eighteenth century convention representing *shepherds*. ‘Pastor,’ of course, means ‘shepherd.’ The majestic **postlude** is a fanfare in lively, *toccata* form.

**Service music** for this Christmas Day worship follows the tradition of Martin Luther’s *Deutsche Messe*, the German Chorale Mass, in which parts of the Holy Communion liturgy are replaced with strophic hymns. Today, we sing music from the *Deutsche Messe* of Franz Schubert (1797–1828). While Schubert composed numerous symphonic masses, this setting was written specifically for worship use by ordinary congregations. Composed to metered German texts, this beautiful *Mass* has long been in liturgical use in Austria and Germany. We are indebted to the American composer Richard Proulx for making this beautiful song of praise available to us in English.



# Announcements

## **Mager Christmas CDs**

Music director Stephen Mager has produced two Christmas CDs: *Joy for Every Age* [1998]; and *Let Our Gladness Have No End* [2016]. These feature original carol arrangements for chorus and orchestra, with performances by many of Bethel's own musicians and friends of the congregation. These excellent recordings make lovely Christmas gifts. Both CDs are available for \$10 each (or two for \$15).

Two other Mager CDs are available free to Bethel members and friends. One of the programs, performed in 1989 as part of Bethel's 75<sup>th</sup> jubilee, consists of music by French composers Debussy, Fauré, Ravel, and Satie, beautifully "illustrated" by images from Impressionist artists. A second program features tenor Willard Cobb, performing songs (in German) by Franz Schubert. Please see Dr. Mager to obtain any of these beautiful recordings.

## **SCHEDULE**

[bethelstl.org/events](http://bethelstl.org/events)

WED	12/25	<b>Christmas Day</b>
	10 AM	Holy Communion
SUN	12/29	<b>The First Sunday of Christmas</b>
	10 AM	Holy Communion
SUN	1/5	<b>Epiphany (observed)</b>
	10 AM	Holy Communion
	5 PM	Bethel Youth Twelfth Night / Three Kings party

## *Cuetlaxochitl Donation Thanks*



*The beautiful Christmas plants gracing the chancel are given by:*

Sunny Sholts  
Kuhlmann Family in memory of Kevin Sebert and John Sebert  
Tim Gutknecht  
Brenda Bredemeier  
Jessica White and family in memory of Lorraine Chase



To make an offering electronically, go to [bethelstl.org/give](https://bethelstl.org/give)

**Cover art:** *Adoration of the Shepherds*, engraving by Ignatius Cornelis Marinus (1599–1639), after Jacob Jordaens.

**Interior art:** *Adoration of the Shepherds*, by Gerard van Honthorst (Dutch, 1592-1656).

**Acknowledgments:** Service liturgy and music reprinted from *Evangelical Lutheran Worship (ELW)*, Copyright © 2006 Augsburg Fortress, and from *Sundays and Seasons*, Copyright © 2024 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #37725. Scripture quotations based on *Readings for the Assembly* © 1995, 1996, 1997 Augsburg Fortress; *NRJV Bible* © 1989 and *NRJVue Bible* © 2021 National Council of the Churches of Christ in the USA. Reprinted by permission. Kyrie, Sanctus, Lord's Prayer, and Agnus Dei from *German Mass* by Franz Schubert, edited by Richard Proulx. Copyright © 1985, 1989, GIA Publications, Inc., Chicago. Used by permission. Onelicense.net # A-704944. All rights reserved.



*Have Something for the Bethel Connection, Bulletin, Website, Narthex Information Board, or Facebook?  
Email it to [submissions@bethelstl.org](mailto:submissions@bethelstl.org) by 9 AM Monday morning.*

**SERVING TODAY**

Preacher & Celebrant	Pastor Scott Benolkin
Lectors and Communion Assistant	Roy Ledbetter
Musicians	Ann Homann, oboe Stephen Mager, organist and music director Members of the Bethel Chancel Choir
Ushers	Gail Hafer
Audio-Visual Engineers	Claire Benolkin Nathan Schroeder



7001 Forsyth Boulevard, Saint Louis, MO 63105

Office Hours Mon–Fri 10 AM–2 PM

Office: (314) 863-3112

Pastoral Emergencies: (614) 446-9693

LuMin Pastor: (314) 636-3202

The Rev. Scott K. Benolkin (he/him), Pastor, [pastor.scott@bethelstl.org](mailto:pastor.scott@bethelstl.org)

Stephen Mager, DM, Organist and Music Director

The Rev. Tina Reyes (she/her/ella), Campus Pastor, LuMin St. Louis, [pastor.luminstl@gmail.com](mailto:pastor.luminstl@gmail.com)

Anna Burkemper, Church Administrator, [office@bethelstl.org](mailto:office@bethelstl.org)

*Have a prayer request? Email it to [prayers@bethelstl.org](mailto:prayers@bethelstl.org) anytime.*

*Note that the information you send to this address will get shared with a number of people who will be praying for you as well as the Sunday Holy Communion bulletin.*

# Let All Together Praise Our God



1 Let all to - geth - er praise our God be - fore the  
 2 From God's right hand the Son de - scends, is born an  
 3 O ten - der Child, you veil in flesh the splen - dor  
 4 Your moth - er feeds you ten - der - ly, sings you a



high - est throne; to - day God o - pens heav'n a - gain and  
 in - fant small, and lies in pov - er - ty, his bed a  
 of your might; a ser - vant's garb now wraps the one who  
 lul - la - by, while an - gels, hail - ing Da - vid's heir, your



sends the on - ly Son, and sends the on - ly Son.  
 man - ger in a stall, a man - ger in a stall.  
 clothed the sky with light, who clothed the sky with light.  
 glo - ry mag - ni - fy, your glo - ry mag - ni - fy.

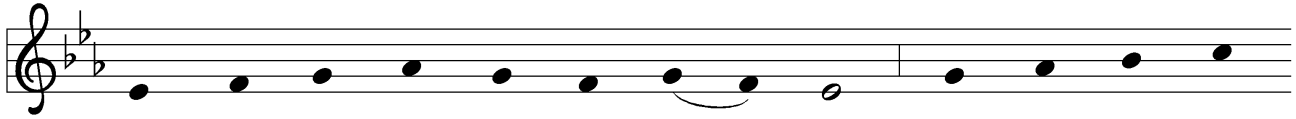
5 A wonderful exchange you make:  
 you take our flesh and blood,  
 and in return give us to share  
 the shining realm of God,  
 the shining realm of God.

6 Unlock the door again today  
 that leads to paradise;  
 the angel bars the way no more.  
 To God let praises rise,  
 to God let praises rise!

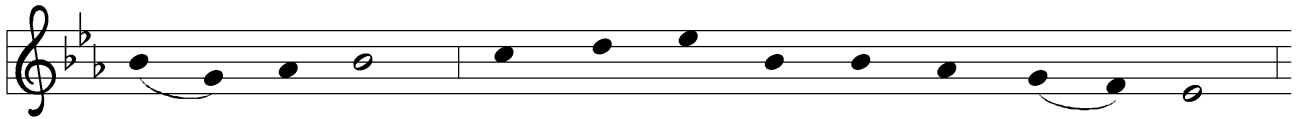
Text: Nikolaus Herman, 1480–1561; tr. hymnal version  
 Music: LOBT GOTT, IHR CHRISTEN, Nikolaus Herman  
 Text © 2006 Augsburg Fortress

Duplication in any form prohibited without permission or valid license from copyright administrator.

# Of the Father's Love Begotten



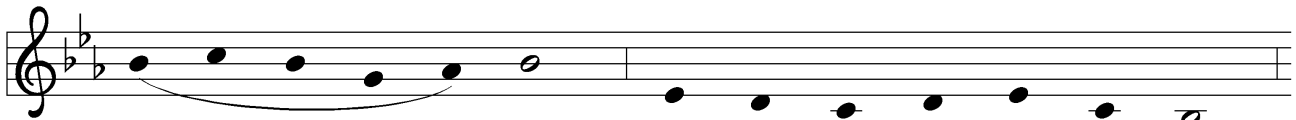
1 Of the Fa - ther's love be - got - ten ere the worlds be -  
 2 Oh, that birth for - ev - er bless - ed, when the vir - gin,  
 3 This is he whom seers in old time chant - ed of with  
 4 Let the heights of heav'n a - dore him; an - gel hosts, his  
 5 Christ, to thee, with God the Fa - ther, and, O Ho - ly



gan to be, he is Al - pha and O - me - ga,  
 full of grace, by the Ho - ly Ghost con - ceiv - ing,  
 one ac - cord, whom the voic - es of the proph - ets  
 prais - es sing; pow'rs, do - min - ions, bow be - fore him  
 Ghost, to thee, hymn and chant and high thanks - giv - ing



he the source, the end - ing he, of the things that are, that  
 bore the Sav - ior of our race, and the babe, the world's re -  
 prom - ised in their faith - ful word; now he shines, the long - ex -  
 and ex - tol our God and King; let no tongue on earth be  
 and un - wea - ried prais - es be: hon - or, glo - ry, and do -



have been, and that fu - ture years shall see,  
 deem - er, first re - vealed his sa - cred face,  
 pect - ed; let cre - a - tion praise its Lord  
 si - lent, ev - 'ry voice in con - cert ring  
 min - ion, and e - ter - nal vic - to - ry



ev - er - more and ev - er - more.  
 ev - er - more and ev - er - more.  
 ev - er - more and ev - er - more.  
 ev - er - more and ev - er - more.  
 ev - er - more and ev - er - more! A - men.

## Good Christian Friends, Rejoice



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



give ye heed to what we say: Je - sus Christ is born to - day;  
now ye hear of end - less bliss: Je - sus Christ was born for this!  
now ye need not fear the grave; Je - sus Christ was born to save!



ox and ass be - fore him bow, and he is in the man - ger now.  
He has o - pened heav - en's door, and we are blest for - ev - er - more.  
Calls you one and calls you all to gain the ev - er - last - ing hall.



Christ is born to - day! Christ is born to - day!  
Christ was born for this! Christ was born for this!  
Christ was born to save! Christ was born to save!