

The Gloria in Excelsis

p. 86

The Blessing

Closing Hymn 77 HARK! the herald angels sing

Mendelssohn

Postlude

In dir ist freude, BWV 615 – J. S. Bach (1685-1750)

After the 10:30 service, please stay for tea and coffee in the parish hall. The hall is just out the door near the pulpit and up the concrete walk. There is a wheelchair ramp off the Maitland Street side of the hall.

Carol Sing in the hall today

Today after the 10:30 service, we will gather in the church hall to sing Christmas Carols. Our thanks to Garth for leading us in the lusty singing of carols.

Upcoming Services in the Round Church

Monday, January 1 at 5:30pm: The Octave Day of Christmas and the Circumcision of our Lord will be celebrated with Said Holy Communion.

Saturday, January 6 at 9am: The Epiphany of our Lord will be celebrated with Said Holy Communion.

Sunday, January 7 at 10:30am: The Epiphany of our Lord will be celebrated with Choral Holy Communion.

Sunday, January 7 at 5pm with special music beginning at 4:30pm: The Parish Choir, under the direction of Garth MacPhee will offer a **Service of 9 Lessons and Carols for Epiphany**. An offering will be taken for the Friends of Saint George's Society in support of the parish music programme.

Thursday, January 25 at 5:30pm: The Conversion of Saint Paul will be celebrated with Said Holy Communion.

Saturday, January 27 from 9:30am-11am: Peter Bullerwell will speak on Richard Hooker in this the first session of a two-part study programme sponsored by the Prayer Book Society.

Sunday, January 28 at 5pm: There will be a service of Choral Evensong. *Guest preacher: The Rev'd Colin Nicolle, Rector of the Parish of St. Mary & St. John, Summerside & St. Eleanor's, PEI.*

Services today

8 am Holy Communion begins on page 67 of the Book of Common Prayer.

The Collects, Lesson & Gospel for today are found on pages 113 & 114.

The Introit and Gradual Psalms are printed in this bulletin.

10 am Morning Prayer begins on page 6 of the Prayer Book.

Lessons: Isaiah 41:8-20; Colossians 1:1-20. Psalm 132.

5 pm Evensong begins on page 18 of the Prayer Book.

Lessons: Isaiah 55; Luke 2:22-40. Psalm 45.

To learn more about worship, outreach, Sunday School, music, and events at St George's, visit our website: www.roundchurch.ca



St. George's Anglican Church

2222 Brunswick St, Halifax, NS B3K 2Z3

www.roundchurch.ca 902-423-1059

The Sunday after Christmas Day

December 31, 2017



The Dream of St. Joseph. (19th c.) Antonio Ciseri (1821-1891). Oil on canvas

Welcome!

Who are we? In response to the Gospel of Jesus Christ, the Parish of Saint George offers a unique combination of traditional Anglican worship and a commitment to Inner-City Ministry. Open to the community that surrounds it, Saint George's dares to be shaped by the Inner City, yet seeks to transform our neighbourhood by preaching, in Word and action, the Gospel of Jesus Christ. Come join us in worship, fellowship and outreach ministry.

10:30 am Choral Holy Communion

Mass setting: Collegim Regale – Harold Darke (1888-1976)

Creed & Gloria: John Merbecke (1510-1585)

Please stand for the entrance of the choir and clergy

Opening Hymn 741 GOOD Christian men, rejoice

In dulci jubilo

Introit Psalm 93

tone VIII.2



THE LORD IS King, and hath put on glorious ap-*pa*-rel: /
the Lord hath put on his apparel, and girded him-self with strength.

**He hath made the round world so sure, /
that it can-not be mov-èd.**

Ever since the world began hath thy throne been e-*stab*-lished: /
thou art from e-ver-last-ing.

**The floods have lift up, O Lord, the floods have lift up their voice: /
the floods lift up their^waves.**

Mightier than the roar of many waters, mightier than the breakers
of the *sea*, / the Lord, who dwelleth on *high*, is migh-ty.

**Thy testimonies O Lord are very sure: /
holiness becometh thine house for e-ver.**

Glory be to the Father, and to the *Son*, / and to the Ho-ly^Ghost;

**As it was in the beginning, is now, and ever shall be, /
world with-out end. A-men.**

Please kneel

The Lord's Prayer and Collect for Purity

p. 67

The Summary of the Law

pp. 69-70

The Kyrie

p. 70

Kyrie eleison

Lord have mercy upon us,

Christe eleison

Christ have mercy upon us,

Kyrie eleison

Lord have mercy upon us.

The Collects

pp. 113, 104

Please sit

The Epistle (Galatians 4:1)

pp. 113-114

Please stand

Gradual Psalm 110:1-4

tone III.2



THE LORD SAID *un*-to my lord, /

'Sit thou on my right hand, until I make thine ene-mies~ thy~ foot-stool.'

The Lord shall send the rod of thy power out of Si-on: /

be thou ruler, even in the midst a-mong~ thine~ e-ne^mies.

The people offer themselves willingly in the *day* of thy power; /

in the beauties of holiness, from the womb of the morning, thou has the *dew*- of-
thy youth.

The Lord sware and will not re-pent, /

'Thou art a priest for ever after the order of~ Mel~chi-ze^dech.'

The Holy Gospel (St Matthew 1:18)

p. 114

The Nicene Creed

pp. 71-72

The Sermon

The Rev'd Canon James Purchase

Offertory Hymn 750 THE first Nowell

The first nowell

After the biddings, please kneel

The Prayer of Intercession & Invitation to Confession

pp. 75-76

The Confession

p. 77

The Absolution, Comfortable Words, & Thanksgiving

pp. 77-78

The Sanctus and Benedictus

p. 81

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

Holy, Holy, Holy Lord God of hosts,

Pleni sunt caeli et terra gloria tua.

Heaven and earth are full of thy glory.

Hosanna in excelsis.

Glory be to thee, O Lord Most High.

Benedictus qui venit in nomine Domini.

Blessed is he that cometh in the name of

Hosanna in excelsis.

the Lord: Hosanna in the highest.

The Prayer of Consecration & Pax

pp. 82-83

The Prayer of Humble Access

pp. 83-84

The Agnus Dei

p. 84

Agnus Dei, qui tollis peccata mundi,

O Lamb of God, that takest away the sin of the world,

miserere nobis. (bis).

have mercy upon us. (*repeat*).

Agnus Dei, qui tollis peccata mundi,

O Lamb of God, that takest away the sin of the world,

dona nobis pacem.

grant us thy peace.

Holy Communion

*The Anglican Church of Canada welcomes communicant members of all Churches who have been
baptized with water in the Name of the Father, the Son and the Holy Spirit, to receive Holy Communion
in faith, hope and charity.*

Communion Hymn 736 SEE amid the winter's snow *See amid the winter's snow*

Communion Motets

Infant Holy, infant lowly – trad.

Rocking – trad.

The Lord's Prayer

p. 85

The Prayer of Thanksgiving

pp. 85-86

THE BOAR'S HEAD & YULE LOG FESTIVAL

Friday, January 5, 7:30pm; Saturday, January 6, 4pm

Cathedral Church of All Saints, 1330 Cathedral Lane, Halifax

This medieval Twelfth Night production comprises a huge cast of revellers and includes music, dance, theatre, puppetry, and costumes, provided and performed by a band of local musicians (drums, percussion, pipe organ, guitars, brass, winds) and artists from in and around the Cathedral community, as well as the 78th Highlanders (Halifax Citadel) Pipe Band, Diaga Irish Dance Company (led by Riverdance alumnus, Zeph Caissie), Capella Regalis Men & Boys Choir, members of the University of King's College Chapel Choir and the Cathedral Church of All Saints Choir, the legendary Paddy Keenan (The Bothy Band) on Uilleann pipes and Kevin Crawford (Lúnasa) on flute and whistles, incorporating old traditions with our own Nova Scotian rituals, rooted in the Celtic tradition.

Inspired by the annual Boar's Head and Yule Log Festival at the Cathedral of Saint John the Divine in New York City (where Paul Halley was once director of music, and with whom our Cathedral shares the same architect, Ralph Adams Cram), a mix of amateurs and professionals will make up the cast of this revelry that brings medieval and modern tradition together in a spirit ranging from reverent to rowdy, sacred to secular.

There begins a re-enactment of the Christmas story, with the procession of the Holy Family, followed by the Wise Men and their attendants. Narrated throughout by a jovial jester, the show travels between the sacred to the secular beginning with the entrance of the jolly and robust King Wenceslas, followed by a group of Mummings played by some of our Cathedral choir members dressed in puppets, including a feisty boy from Capella Regalis Men and Boys Choir masquerading as a bishop, the dueling St. George and dragon, a pompous doctor and his foolish sidekick Jack Finney, all throwing insults and parading around in a zany play of wit and mad wisdom.

Continuing with the evening's medieval entertainment, Madame Mince meat and Mistress Wassail bring out an oversized mince meat pie and wassail bowl while the choir sings traditional carols, followed by dancers, acrobats, fire jugglers and Father Christmas with trailing sprites. The 78th Highlanders (Halifax Citadel) Pipers and Irish dancers accompanied by a full band take over the revelry with a mix of Irish, Scottish, and Cape Breton favourites. The show comes back full circle to the sacred with a beautiful arrangement of Silent Night sung by Mary (the beautiful Janelle Lucyk) with babe in arms.

For more info and tickets visit www.tickethalifax.com.

Remaining tickets sold at the door.



St. George's Anglican Church

2222 Brunswick St, Halifax, NS B3K 2Z3

www.roundchurch.ca (902)423-1059

parish office hours: Mon-Fri 10am-4pm

Note: All phone numbers below are preceded by the area code 902

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Sunday School: Meghan Jamieson meghan_j_ca@yahoo.ca

Anglican Cycle of Prayer:

Sun – Zululand - (Southern Africa) The Rt Rev'd Monument Makhanya

Mon – Aba - (Niger Delta, Nigeria) The Most Rev'd Ugochukwu Ezuoke

Aba Ngwa North - (Niger Delta, Nigeria) The Rt Rev'd Nathan Kanu

Tue – Abakaliki - (Enugu, Nigeria) The Rt Rev'd Monday Nkwoagu

Wed – Aberdeen & Orkney - (Scotland) The Rev'd Canon Anne Dyer

Thu – Accra - (Ghana, West Africa) The Rt Rev'd Daniel Sylvanus Mensah Torto

Fri – Adelaide - (South Australia, Australia) The Rt Rev'd Geoffrey Martyn Smith

Assistant Bishop of Adelaide & National Aboriginal Bishop - (South Australia,

Australia) The Rt Rev'd Christopher McLeod

Bishop for Mission and Evangelism - (Australia) The Rt Rev'd Tim Harris

Sat – *Epiphany* O God, who revealed your only Son to the Gentiles by the leading of

a star, mercifully grant that we, who know you now by faith, may after this life enjoy

the splendour of your gracious Godhead, through Jesus Christ our Lord. Amen

Diocesan Cycle of Prayer:

As we come to the first Sunday of the New Year, we say a special prayer for the

Bishops of our Diocese and their families:

For the Most Rev'd Ron Cutler, Archbishop of Nova Scotia and Prince Edward Island, Metropolitan of the Ecclesiastical Province of Canada.

For the Most Rev'd Arthur Peters (Ret'd), Archbishop of Nova Scotia 1997-2002

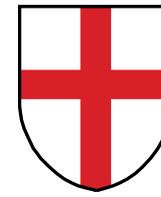
For the Rt. Rev'd Sue Moxley (Ret'd), Diocesan Bishop of Nova Scotia and Prince Edward Island 2007-2014

Pray for the Sick: Susan, James.

For Continuing Prayers: Brian, Catherine, Lowell, Dick, Ken, David, Catriona, Ann, Patricia, Stephen, Barbara, Barbara, Shonna, Fr. Gordon and Fr. Christopher.

For Those in Special Need: The Almasalma Family, Tiffany and baby, Hubert.

For the Faithful Departed: Gordon Smith ('06), Katherine Pye ('12), Gerald Smith ('07), Margaret Gritten ('17), Mollie Ingram ('08), Brian Start ('10), and Amelie Taylor ('08).



St. George's Anglican Church

Notices & Announcements

December 31, 2017

The Sunday after Christmas Day

Worship schedule

Daily Offices (All services will be held in the Round Church until June 4, 2018)

✠**Morning Prayer:** Mon – Fri, 9 am

✠**Evening Prayer:** Mon – Fri, 5:30 pm

Said Holy Communion: Wed, 10 am; Sun, 8 am

Choral Holy Communion: Sun, 10:30 am

Evensong: Sunday, 5 pm

Soup Kitchen Update

Last Week, December 23: Team 5 led by Leona Sweeney. Food and volunteers came from Bedford Baptist; 95 were served.

Yesterday, December 30: Team 6 led by Debbie Davidson.

Next Week, January 6: Team 1 led by Jim Rawding. Food generously provided by Charlie & Pam Reed.

If you are interested in volunteering with the soup kitchen, please contact the Parish Office (ph: 902 423 1059; e: office@roundchurch.ca)

Lessons for this week

	Morning Prayer	Evening Prayer
Mon	Gen. 17:1-13; Rom. 2:17-end	Deut. 30; Col. 2:8-15
Tue	Isa. 63:1-6; Matt. 1:18-end	Isa. 63:7-end; 1 Thess. 1
Wed	Isa. 64; Matt 2:19-end	Isa. 65:1-16; 1 Thess. 2:1-16
Thu	Isa. 65:17-end; Matt. 3:1-4:11	Isa. 66:1-9; 1 Thess. 2:17-3 end
Fri	Isa. 66:10-end; Matt. 4:12-5:16	Isa. 60:1-7; Rom. 15:8-21
Sat	Isa. 49:1-13; Luke 3:15-22	Isa. 60:9-end; John 2:1-11

2018 Prayer Book Calendars still available

Church calendars for 2018 following the Church Year according to the Book of Common Prayer are now available. You may call or email the parish office (ph: 902 423 1059; e: office@roundchurch.ca) to reserve your calendar. The cost of each calendar is \$7, the same as last year.

Hall and Church Keys

If you are in possession of any of the following keys to the Parish Hall: 9, 11, 19, 20, 21, 26, 27, 30, 32, 37, 39, 46, 50, 51, 52, 54, 56, 57, 58, 59, 64, 65, 66, 67, 69, 73, 74, 75, 76, 78, 79, 80, 86, 87, 88, 89, 90, Or any of the following keys to the Round Church: 11, 25, 30, 31, 37, or 50, please contact the Parish Office or speak to Jordan Gracie. You aren't in trouble; we're just trying to make sure that all of the keys are accounted for.

Counters of Offering Urgently Needed

Every week, usually early on Sunday afternoons, two – sometimes three – people count and deposit the week's offerings. Our numbers have diminished recently and we need replacements. The more volunteers we have for the job, the less often each individual need be called upon. If you would like to observe the process with a view to becoming a counter, please contact Elizabeth Haigh at evhaigh@eastlink.ca.

A sermon for the Sunday after Christmas Day

by R.U. Smith from COMMON PRAYER, Volume Six: Parochial Homilies for the Eucharist

*"Wherefore thou art no more a servant, but a son;
and if a son, then an heir of God through Christ."* (Galatians 4:7)

Christmas Day is the great feast of the Incarnation of God. The Epistles and Gospels for Christmas Day help us focus on how God the Son humbled himself to be born of a Virgin, so that he might redeem us from sin. The Epistle for today, however, changes the emphasis. It does not focus so much on God's great condescension in becoming man. It focuses rather on the great exaltation of human nature, which occurs when we are adopted as God's sons. It speaks of the marvelous freedom of sons and heirs, into which we have been brought from our slavery to sin and death.

There are several ways in which God is said to have sons. Most properly, his Son is the Second Person of the Holy Trinity, "the only-begotten Son of God, Begotten of the Father before all worlds; God, of God; Light, of Light; Very God, of Very God; Begotten, not made; Being of one substance with the Father; Through whom all things were made." He is most properly said to be God's Son because he shares his Father's nature and glory.

Yet all God's creatures bear a certain trace of the Father's paternity. "The heavens declare the glory of God; and the firmament showeth his handy-work."

(Psalm 19.1) "Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made." (Romans 1.20) All creation, by the great variety of its forms and operations, by the harmony and beauty of its parts, bears a trace of the glory of its maker.

Therefore, God can be said to be its Father because of the vestige of a likeness to himself.

Man bears an even stronger resemblance to God because he was made in the image of God. Man's capacity to know and love what is good is perhaps the most powerful natural clue we have as to the nature of God. Thus, God is very much the Father of man, by virtue of the image man bears of him.

But because of Adam's sin, and because of the loss of grace which followed, man has lost the power to know and love effectively what is good. While he is made in God's image, he has nevertheless lost the likeness to God which came through grace.

It is this likeness to God by grace that Christ has restored in us. It is on account of this likeness by grace that we are called God's adopted sons. "When we cry, 'Abba! Father!,' it is the Spirit himself bearing witness with our spirit that we are children of God." (Romans 8.15-16) But what is it when the Holy Spirit cries out in us but grace, for grace is the operation of the Holy Spirit in us.

What does it mean, then, to be God's adopted sons, bearing to God the likeness of grace? It means becoming more and more like Christ. It means being conformed to the image of Christ (cf. Romans 8.29) by the operation of the Holy Spirit in us, by grace. This means that our lives as Christians must be disciplined and directed, altered and transformed, by the means of grace with which the Holy Spirit provides us in the life of the Church. We must seek the grace which has been promised us through devout use of the Holy Sacraments. We must seek the grace that comes through disciplined lives of prayer, self-denial, and acts of mercy towards others. We must seek the grace that comes through the humble, patient study of Holy Scripture with the mind of the Church.

Thus, and only thus will we come to be the sons of God in glory, raised with the glorious body of the resurrection, united to God in Christ, sons in the most perfect way creatures can possibly be.

That glory will be the completion of all our hope. Let us hope for that glory by living now as the adopted sons of grace.

Excerpt from a sermon for the Octave Day of Christmas (Jan. 1)

by R. D. Crouse from COMMON PRAYER, Volume Six: Parochial Homilies for the Eucharist

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isaiah 9. 2)

The Prophet Isaiah, in today's Lesson, speaks of the restoration of the Kingdom of Israel.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder. . . of the increase of his government and peace there shall be no end,

upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this.

Isaiah's words are a great outburst of rejoicing. The yoke of oppression has been broken, and a child has been born to sit upon David's throne: a great statesman, a mighty warrior, a father to his people. The Prophet speaks of the Messiah's coming, in prophetic fashion, as though it had already happened and his soul is ecstatic with his vision of the Messiah's glory.

There has been, and there still is, a good deal of debate about the precise meaning of those ancient prophecies. But the New Testament is abundantly clear that they are fulfilled in Jesus Christ, and that is the way in which Christian tradition has always understood them. The promised child is the child of Bethlehem, Emmanuel, God with us. He is the promised Messiah, and he sits upon David's throne as the saviour of his people; and therefore his name is "Jesus," which means "Saviour of his people." (Matthew 1.21) The prophecies are fulfilled in Jesus Christ. By his words and by his works he makes that claim. Remember the question of John the Baptist, when he sent his disciples to ask Jesus, "Art thou he that should come, or do we look for another?" Remember Jesus' answer: "Go and show John again those things which ye do hear and see." (Luke 7.20, 22) By words and signs, he shows himself to be the Messiah, "He that should come."

Jesus fulfills the prophets. But in doing so, he also transforms them, and gives them a deeper spiritual sense. He comes to restore the kingdom, no doubt, but the kingdom he restores is a kingdom of the spirit. He comes to break oppression, but the oppression which he breaks is not the oppression of Babylon or Rome. It is not the oppression of flesh and blood; it is the deeper, and altogether more hateful and devastating oppression of deceitful lusts and vain ambitions. The captivity from which he frees is the captivity of the confused and perverse human soul, the captivity of sin and hopelessness. No doubt, all this sounds pretty obvious, and even platitudinous. And yet, it seems to me that these things must be said again, and thought about again. Multitudes of our contemporaries, even multitudes of Christians, live entirely in terms of worldly hopes. Some of them are, no doubt, noble and altruistic hopes: hopes for a better world, hopes for peace and prosperity for all, hopes for comfort and security. They are in some sense Messianic hopes, but their limit is the kingdoms of this world, and therefore their end is destruction and hopelessness. "Here we have no continuing city." (Hebrew 13.14)

This is the season of Saturnalia, the ancient pagan festival of the winter solstice: the Kalends of January, according to the Roman Calendar. On that festival the pagans celebrated the return of the sun, and the growing of the light. Our holy season of Christ's Nativity coincides with that pagan festival, and the coincidence of the symbolism is a wonderful thing. But what we celebrate is the rising of a better sun, and the growing of a light which shines unto life eternal. The true Messiah comes to free us from all worldly limitation, to open to us an eternal Kingdom of the Spirit, which moth and rust cannot corrupt, and which no thief, except our own folly, can ever steal.