

ST. ANDREW'S PARISH CHURCH

established 1706



THE EPIPHANY OF OUR LORD JESUS CHRIST

The Family Service at 9:00 a.m.

January 3, 2021



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
BRAD NETTLES, JR., *Director of Youth Ministry*
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JEANNE GERHARDT, *Parish Bookkeeper*
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PAUL PORWOLL *Historian*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Ret
Assistant Bishop, The Dominican Republic, Ret.

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Mandy Beckmann, 2023
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Tommy Compton, 2022
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The Anglican Diocese of
SOUTH CAROLINA
Making Biblical Anglicans for a Global Age

The Epiphany of our Lord Jesus Christ

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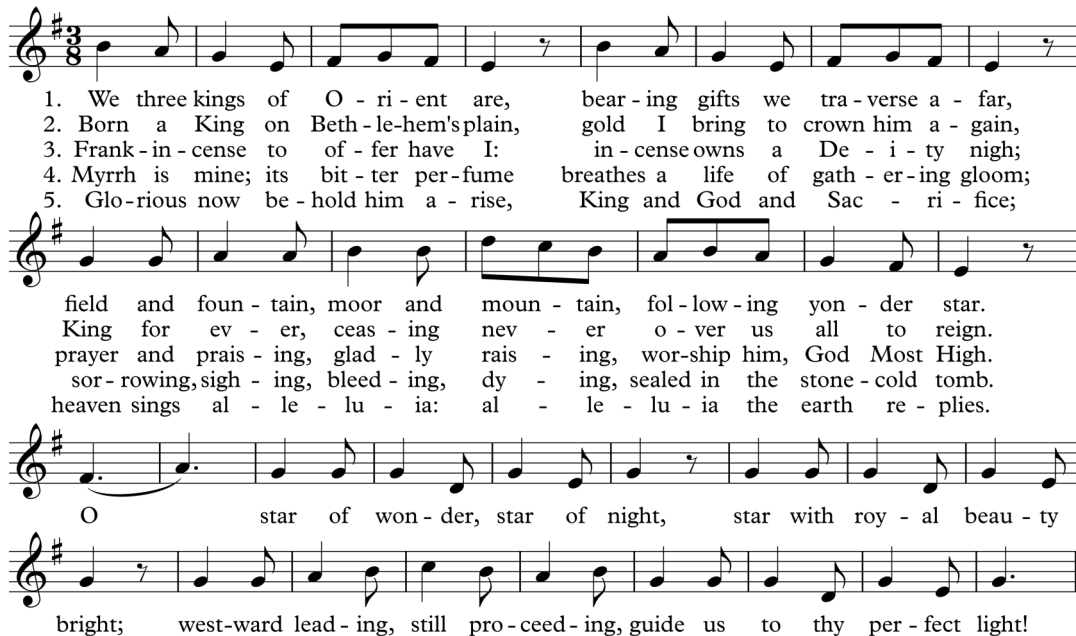
Welcome!

to our historic, living church
where the saints have
gathered to worship
since 1706!

We Gather in the Lord's Name

Opening Song, *standing*

We Three Kings



1. We three kings of O - ri - ent are, bear - ing gifts we tra - verse a - far,
2. Born a King on Beth - le - hem's plain, gold I bring to crown him a - gain,
3. Frank - in - cense to of - fer have I: in - cense owns a De - i - ty nigh;
4. Myrrh is mine; its bit - ter per - fume breathes a life of gath - er - ing gloom;
5. Glo - rious now be - hold him a - rise, King and God and Sac - ri - fice;
field and foun - tain, moor and moun - tain, fol - low - ing yon - der star.
King for ev - er, ceas - ing nev - er o - ver us all to reign.
prayer and prais - ing, glad - ly rais - ing, wor - ship him, God Most High.
sor - rowing, sigh - ing, bleed - ing, dy - ing, sealed in the stone - cold tomb.
heaven sings al - le - lu - ia: al - le - lu - ia the earth re - plies.
O star of won - der, star of night, star with roy - al beau - ty
bright; west - ward lead - ing, still pro - ceed - ing, guide us to thy per - fect light!

Text: John Henry Hopkins, Jr. (1820-1891), alt.
Music: THREE KINGS OF ORIENT, John Henry Hopkins, Jr. (1820-1891)

Acclamation, *standing*

I will make you as a light for the nations.

That my salvation may reach to the end of the earth.

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.

We remember what our Lord Jesus Christ taught us:

We should love the Lord our God with all our hearts. We should love your neighbors as ourselves.

These two commandments explain the way God wants us to live.

If you are visiting with us today, please take a **welcome brochure** (located in the envelope rack on the back of each pew) and fill out the **visitor card**. Please place it in the offering plate or leave it with an usher.

The liturgy begins with the **Acclamation**, which is an eager expression of praise. In this acclamation we identify who our God is: Father, Son, and Holy Spirit. The Holy Trinity.

Song of Praise, *standing*

Angels We Have Heard on High

Verses I & 2

1. An - gels we have heard on high, saing - ing sweet - ly through the night,
 2. Shep - herds, why this ju - bi - lee? Why these songs of hap - py cheer?
 3. Come to Beth - le - hem and see him whose birth the an - gels sing;
 4. See him in a man - ger laid whom the an - gels praise a - bove;

and the moun - tains in re - ply ech - o - ing their brave de - light.
 What great bright - ness did you see? What glad tid - ings did you hear?
 come, a - dore on bend - ed knee Christ, the Lord, the new - born King.
 Ma - ry, Jo - seph, lend your aid, while we raise our hearts in love.

Glo - - - - - ri - a in ex - cel - sis De - o.
 Glo - - - - - ri - a in ex - cel - sis De - o.

Text: French carol; tr. James Chadwick (1813-1882), alt.
 Music: GLORIA, French carol; arr. Edward Shippen Barnes (1887-1958)

Collect of the Day, *standing*

The Collect is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us, who know you now by faith, to your presence, where we may see your glory face to face; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

We Hear God's Word

The Old Testament Lesson, *seated*

Isaiah 60:1-9

The Scriptures teach that much of our spiritual renewal is by the washing of the **Word of God**, which cleanses our minds and purifies our hearts. This portion of the service is known as the Liturgy of the Word, and it consists of the readings, the sermon, the creed, and the prayers of the people.

Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn. Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms. Then you shall see and be radiant; your heart shall thrill and rejoice, because the abundance of the sea shall be brought to you, the wealth of the nations shall come to you. A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the Lord.

(*next page*)

All the flocks of Kedar shall be gathered to you; the rams of Nebaioth shall minister to you; they shall come up with acceptance on my altar, and I will beautify my beautiful house. Who are these that fly like a cloud, and like doves to their windows? For the coastlands shall hope for me, the ships of Tarshish first, to bring your children from afar, their silver and gold with them, for the name of the LORD your God, and for the Holy One of Israel, because he has made you beautiful.

Lector: The Word of the Lord.

People: Thanks be to God.

The Epistle Lesson, *seated*

Ephesians 3:1-13

For this reason I, Paul, a prisoner of Christ Jesus on behalf of you Gentiles—assuming that you have heard of the stewardship of God's grace that was given to me for you, how the mystery was made known to me by revelation, as I have written briefly. When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.

Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. This was according to the eternal purpose that he has realized in Christ Jesus our Lord, in whom we have boldness and access with confidence through our faith in him. So I ask you not to lose heart over what I am suffering for you, which is your glory.

Lector: The Word of the Lord.

People: **Thanks be to God.**

SPARK Bible Reading, *seated*

Wise Men
SPARK Bible, pg. 218

1. The first No - well the an - gel did say was to cer - tain poor shep - herds in
 2. They look - ed up and saw a star shin - ing in the east be -
 3. And by the light of that same star three wise men came from
 4. This star drew nigh to the north west, o'er Beth - le - hem it
 5. Then en - tered in those wise - men three full rev - erent - ly up -
 fields as they lay; in fields as they lay, keep - ing their
 yond them far, and to the earth it gave great
 coun - try far; to seek for a king was their in -
 took its rest, and there it did both stop and
 on their knee, and of - fered there in his pres -
 sheep, on a cold win - ter's night, that was so deep.
 light, and so it con - tin - ued both day and night.
 tent, and to fol - low the star wher - ev - er it went.
 stay right o - ver the place where Je - sus lay.
 ence their gold, and myrrh, and frank - in - cense.
 No - well, No - well, No - wel, No - well, born is the King of Is - ra - el.

Text: English carol, 18th cent.
 Music: THE FIRST NOWELL, English carol, 17th cent.

The Holy Gospel of our Lord Jesus Christ according to Matthew.

Glory to you, Lord Christ.

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, “Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him.” When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, “In Bethlehem of Judea, for so it is written by the prophet: “And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.”” Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. And he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him.” After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy. And going into the house, they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way.

The Gospel of the Lord.

Praise to you, Lord Christ.

We Respond to God

Creed, *standing*

Let us stand and affirm our faith in the words of the Creed.

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

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

Prayers of the People, *standing*

Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, Bishop Lawrence, Bishop Skilton, Father Marshall, Father Donnie, Father Joe, Father David, and our staff, and we ask you to bless them. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant;

Lord God, we pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for All Saints' Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; for San José Church in the Dominican Republic, their Rector, Fr. Sandino Sanchez and their Bishop, Moises Quezada; and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Lord God, we pray for the leaders of our country, especially President Trump, Governor McMaster, Mayor Tecklenburg, and we ask you to bless them.

Lord God, we thank you for all our blessings, especially for people who love and care for us. (*intercessions may be spoken aloud*)

Lord God, we ask you to take care of everyone who is sick or sad. (*intercessions may be spoken aloud*)

Lord God, we know you hear us when we pray. We ask that you answer our prayers as may be best for us.

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word "creed" comes from the Latin word "credo" which means "I believe."

We Ask for God's Forgiveness

Confession, *kneeling*

We are sinful people. "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the Confession, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness." - 1 John 1:8

Let us now kneel and confess our sins, and ask for God's forgiveness.

Lord God, for all the times I have disappointed you;

I am truly sorry.

For all the mean or selfish things I have done;

I am truly sorry.

For the good and helpful things I have not done;

I am truly sorry.

For not loving you or other people as I should;

I am truly sorry.

Because Jesus died for my sins, forgive me and help me be more faithful.

Lord, hear our prayer.

God tells us in the Bible that if we are sorry for our sins and turn from them, he will forgive us.

Absolution, *kneeling*

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.*

Peace, *standing*

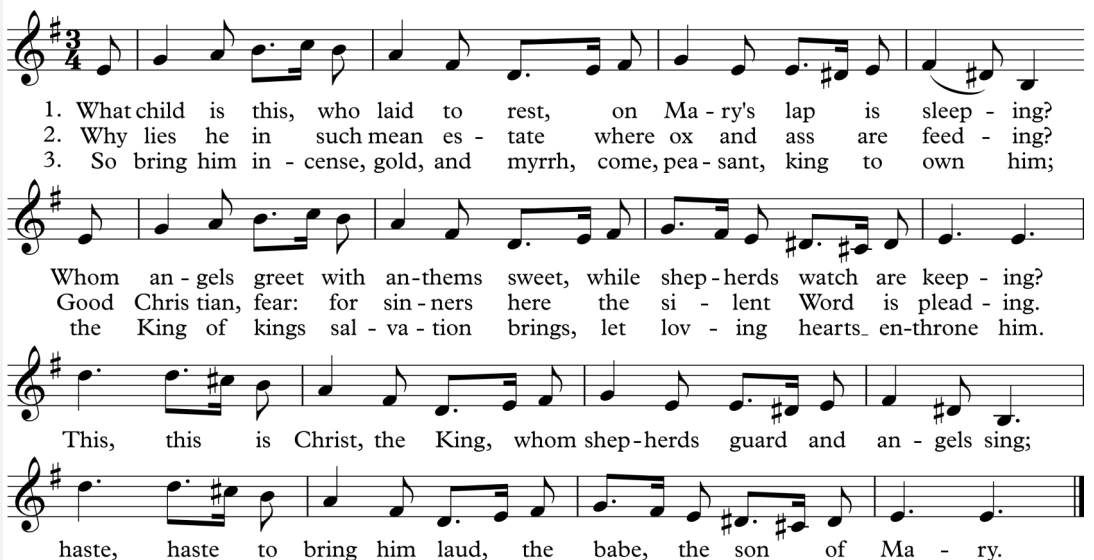
The peace of the Lord be always with you.

And with your spirit.

We Give in Thanksgiving for God's Blessings

Offertory Song, *seated*

What Child is This



1. What child is this, who laid to rest, on Ma-ry's lap is sleep - ing?
2. Why lies he in such mean es - tate where ox and ass are feed - ing?
3. So bring him in - cense, gold, and myrrh, come, pea - sant, king to own him;

Whom an - gels greet with an-thems sweet, while shep-herds watch are keep - ing?
Good Chris-tian, fear: for sin-ners here the si - lent Word is plead - ing.
the King of kings sal - va - tion brings, let lov - ing hearts en-throne him.

This, this is Christ, the King, whom shep-herds guard and an - gels sing;
haste, haste to bring him laud, the babe, the son of Ma - ry.

Text: William Chatterton Dix (1837-1898)
Music: GREENSLIEVES, English melody; harm. Christmas Carols New and Old, 1871

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.

Text: Thomas Ken (1637-1711)
 Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

Celebrant: (BCP 2019 page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

People: **And of your own have we given you.**

Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine.

Individual communion elements are available for you to take to your seats.

We Share God's Holy Communion

The Sursum Corda

The People remain standing.

The Celebrant faces them and sings or says

The Lord be with you.

People ***And with your spirit.***

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

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

The Celebrant continues

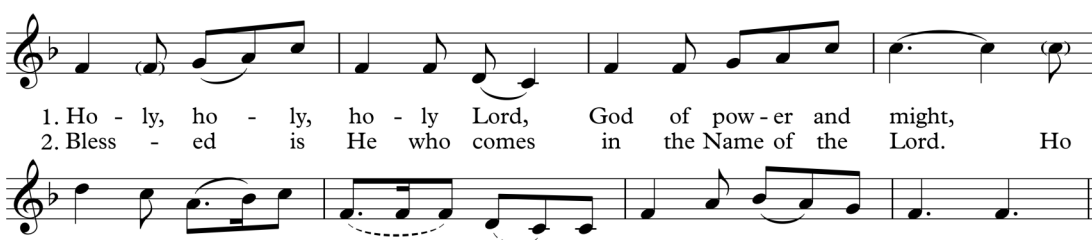
It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who took on our mortal flesh to reveal His glory; that he might bring us out of darkness and into his own glorious light.

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

The Sanctus

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.



1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, Ho
2. Bless - ed is He who comes in the Name of the Lord. Ho

Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.
san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts
Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

The Prayer of Consecration

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink.

The People kneel. The Celebrant continues

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it and here may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

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

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for 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 in remembrance of me.”

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ has risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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.**

This **AMEN** is often called the “Great Amen” because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

THE LORD’S PRAYER

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

Our Fa-ther who art in heav-en, hall-ow-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-pass-es 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 pow - er, and the glo - ry, for ev - er and ev - er. A - men. A - men. A - men.

The **Lord’s Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between “our daily bread” and the spiritual food we receive in the Eucharist is very ancient. In the Lord’s Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ. When we eat of this bread, we most certainly receive our daily bread.

Text: International Consultation on English Texts
Music: R.D. Duckett (1959-2013) Used by permission. This arr.: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

Alleluia. Christ our Passover is sacrificed for us.
Therefore let us keep the feast. Alleluia.

The Prayer of Humble Access (BCP 2019 page 135)

Celebrant and People;

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen

The Prayer for Spiritual Communion (BCP 2019 page 677)

Celebrant: Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul, never permit me to be separated from you. **Amen.**

The Agnus Dei (Lamb of God)

The musical score is written for a single melodic line in treble clef, with a key signature of three sharps (F#, C#, G#) and a 2/2 time signature. The lyrics are written below the notes. The score consists of five staves. The first staff begins with a treble clef and a key signature of three sharps. The lyrics are: 'Lamb of God, You take a - way the sins of the world:'. The second staff continues the melody with the lyrics: 'have mer - cy on us, have mer - cy on us.'. The third staff begins with a treble clef and a key signature of three sharps. The lyrics are: 'Lamb of God, You take a - way the sins of the world:'. The fourth staff continues the melody with the lyrics: 'have mer - cy on us, have mer - cy on us.'. The fifth staff begins with a treble clef and a key signature of three sharps. The lyrics are: 'Lamb of God, You take a - way the sins of the world: grant us peace.'

Lamb of God, You take a - way the sins of the world:

have mer - cy on us, have mer - cy on us.

Lamb of God, You take a - way the sins of the world:

have mer - cy on us, have mer - cy on us.

Lamb of God, You take a - way the sins of the world: grant us peace.

Setting: Eric Wyse (b. 1959).
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Invitation to Communion

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.

Communion Song, *seated*

Agnus Dei

Al - le - lu - ia, Al - le - lu - ia, for our Lord God Al - might - y reigns.

Al - le - lu - ia, Al - le - lu - ia.

- ia, for our Lord God Al might - y reigns. Al - le - lu - ia. Ho -

- ly, Ho - ly are you Lord God, Al - might - y. Wor - thy is the

Lamb; wor - thy is the Lamb. You are Ho - ly, Ho - ly, are You,

Lord God, Al - might - y. Wor - thy is the Lamb; wor - thy is the

1. Lamb. You are Ho - 2. Lamb. A - men.

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words. At Old St. Andrew's, we encourage you to continue to pray by singing. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

Text & Music: Michael W. Smith (b. 1957)
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The Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People together say the following, or the Post Communion Prayer in the Anglican Standard Text

Heavenly Father,

We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

Refrain

Go tell it on the moun - tain, o - ver the hills and

ev - ery - where; go tell it on the moun - tain, that

Je - sus Christ is born!

1 While shep - herds kept their
2 The shep - herds feared and
3 Down in a low - ly

watch - ing trem - bled man - ger o'er when the si - lent lo! a - bove the hum - ble Christ by night, the earth was born, be - rang and

After hearing his holy Word and eating and drinking of his precious Body & Blood, we are sent out into the world to proclaim the great things Jesus has done for us.

We Go Out to Serve God

Alleluia, alleluia. Let us go forth in the Name of Christ.

Thanks be to God. Alleluia. Alleluia. Alleluia!

THE CHRISTMAS POINSETTIAS

Adorning the Church are given to the Glory of God and

In Memory of

Mr. & Mrs. Ralph F. Warren, Mrs. Jo-Ann W. Booker and Miss Hannah Kathryn Warren by Nancy Warren; Jim Noland by The Noland Family; Peter & Betty Filan and Ron & Jean Gillette by Mike & Vicki Filan; Our parents: John & Nancy and Bob & Ruth by John & Barbara Mojonnier; Richard Samer and Gloria Owens by Skip & Sherry Benson; Lena Musick by Gil & Donna Quick; Robert & Polly Quick by Gil & Donna Quick; Linda R. Morrison by Rebecca Mauldin; Lynn Skilton and Reggie Causey by Bill & Debbe Skilton; My brother, George Dillow by Jessie Atkinson; Anne M. & E. Leo Blitch, Jr., Clara H. & E. Leo Blitch, Sr., Edwin L. Blitch, III, Harry E. Powell, Joyce P. Donohoe and Carol J. Hardman by JoAnne Blitch; Our parents by Tim & Mary Hodgens; Addison Runge by Mom and Dad (Skip & Shirley Runge); Harper Drolet by The Drolet Family; John & Patricia Hammond and Paul & Virginia Bresnan by Paul & Kim Bresnan; Arthur Edward Acres by David & Judith Acres; Dickie Overcash by David & Judith Acres; Joan S. Kennerty and William C. Kennerty by Joe & Sally Tyson and Joan & Jeff Doran; Lawrence Lehmann by Mildred Lehmann; Moses by Dianne Bowler; David (Harbaugh) Mills, Marge Rudasill and Emmy Wilson by James & Erin Wilson; Loved ones by Kathy & Mike Abraham; William H. Buck, Sr. and Irene L. Henriksen by Billy & Lisa Buck; Mr. & Mrs. Charles Cunningham and Mr. & Mrs. Theo Holman by Lynn & John Cunningham; Cari Carns by The Carns Family; Keith Gillespie & Frances Boyett by Dean & Debra Bays; Our parents by Dianna & Ashley Cave; Ed Durham by Carrie & Patrick Davis; William Schaefer, John Schaefer and Will Schaefer by Wayne & Nancy Toussaint

In Honor of

Cameron and Connor by Nancy Warren; Our friends and family by Rick, Dawn & Tyler Newman; Our grandchildren, Christian, Clark & Mary Alice by Mike & Vicki Filan; Our children and grandchildren by John & Barbara Mojonnier; Ronald Hall by Brian, Courtney, Emila & Landon; Our Clergy and Staff by Betsey & Ed Shafer; Millie & Bob Strobel and Mildred Lehmann by Betsey & Ed Shafer; All our loved ones by Herb & Dana Huser; Mike (Papa) & Vicki (Mumsie) Filan by James & Erin Wilson; Our family by Kathy & Mike Abraham; Our parents: Stacey Buck and Randy & Terri Harley by Billy & Lisa Buck; Daughters of the King, St. Elizabeth Chapter by Naomi Radcliff; Our children, Mary & Kit Davis by Carrie & Patrick Davis; Glory Schaefer by Wayne & Nancy Toussaint

In Thanksgiving for

Our son, John Lawson Shafer by Betsey & Ed Shafer; Our Parish Family by Betsey & Ed Shafer