



Christmas Eve  
December 24, 2021  
5:00 PM & 8:00 PM

On the cover:

Swanson, John August.  
Shepherds, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN.  
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*About the Prelude*

The Prelude is a musical offering to help move the hearts and minds of the gathering community from the daily struggles of life to the worship of God.

Like "All Things Bright and Beautiful" [hymn 20], this popular Christmas hymn was written by an Irish poet to illustrate for children the various articles of the Apostles' Creed. It is not known which of several English villages the composer had in mind when naming this tune. TEXT: Cecil Frances Alexander, 1848; MUSIC: Henry John Gauntlett, 1849.

## GATHERING

*(Silence during the Prelude is requested in preparation for worship.)*

### PRELUDE

Vom Himmel hoch                      Johann Pachelbel  
*From heaven above to earth I come*

Michael Barker

Good People All, This Christmastime

Two Pastorales                      Christopher Uehlein

A Christmas Prelude                      Charles Callahan

Christmas Carols for Harp

In the Bleak Midwinter                      Allen Orton Gibbs

### CHORAL INTROIT

Once in Royal David's City                      IRBY

Once in royal David's city Stood a lowly cattle shed,  
Where a mother laid her baby In a manger for His bed.  
Mary was that mother mild, Jesus Christ her little child.

He came down to earth from heaven, Who is God and Lord of all,  
And His shelter was a stable, And His cradle was a stall.  
With the poor, oppressed, and lowly, Lived on earth our Savior holy.

### \*CALL TO WORSHIP

Let us worship God!

*(Those who are able may stand.)*

Do not be afraid; I bring good news of great joy!  
**Light shines on those who walk in darkness.**

A child has been born for us, a son given to us.  
**Let us walk in the light of the Lord.**

### \*PRAYER OF THE DAY

The Lord be with you. **And also with you.**

**Living God, on this holy night we gather -  
to stand with shepherds, amazed at your glory;  
to sing with angels, rejoicing in your work;  
to wait with Joseph, trusting in your promise;  
to sit with Mary, cradling your love.**

**May the good news of this night inspire us  
to tell the world of our great joy:**

**for to us is born a Savior, the Messiah, the Lord.  
Glory and praise to you forever! Amen.**

*Please wear your mask when singing.*

O Come All Ye Faithful

1 O come, all ye faith - ful, joy - ful and tri - um - phant; O come  
 2 True God from true God, Light from light e - ter - nal, born  
 3 Sing, choirs of an - gels; sing in ex - ul - ta - tion; sing,  
 4 Yea, Lord, we greet thee, born this hap - py morn - ing; Je -

ye; O come ye to Beth - le - hem! Come, and be - hold him,  
 of a vir - gin, a mor - tal he comes; ver - y God, be -  
 all ye cit - i - zens of heaven a - bove! Glo - ry to God, all  
 sus, to thee be all glo - ry given; Word of the Fa - ther,

*Refrain*

born the King of an - gels!  
 got - ten, not cre - at - ed! O come, let us a - dore him; O come, let  
 glo - ry in the high - est!  
 now in flesh ap - pear - ing!

us a - dore him; O come, let us a - dore him, Christ, the Lord!

*About Hymn 133*

From its Roman Catholic origins, this 18th-century hymn has spread to worldwide use by many denominations in both Latin and vernacular versions. Once popular with a wide range of hymn texts, this tune is now firmly associated with this Christmas text from which it is named. TEXT and MUSIC: John Francis Wade, c. 1743.

## THE WORD

### PRAYER FOR ILLUMINATION

*Prayer for  
Illumination*

A Prayer for Illumination calls on the Holy Spirit to empower the reading, understanding, proclaiming, and living of God's word. This sense of utter reliance on the illumination of the Spirit is an important and distinctive mark of the Reformed tradition.

### SCRIPTURE

Hear the Word of God! **Our ears are open.**

**Isaiah 9:2-7** (*Old Testament, page 638 in your pew Bible*)

**Psalm 98**

Marty Haugen

**Refrain:**



All the ends of the earth\_ have seen\_ the pow-er of God;



All the ends of the earth\_ have seen the pow-er of God.\_

Sing to the Lord a new song,  
for God has done wondrous deeds;  
God's right hand has won the victory,  
God's holy arm. **Refrain.**

The Lord has made salvation known,  
God's justice revealed to all;  
Remembering kindness and faithfulness to Israel. **Refrain.**

All of the ends of earth have seen  
salvation by our God.  
Joyfully sing out, all you lands,  
break forth in song. **Refrain.**

Sing to the Lord with harp and song,  
with trumpet and with horn.  
Sing in your joy before the king,  
the king, our Lord. **Refrain.**

**Titus 2:11-14** (*New Testament, page 215 in your pew Bible*)

## \*GOSPEL PROCESSION

*(The congregation stands for the Gospel. The Gospel is read in the midst of the people, symbolic of the Word made flesh and dwelling among us. As the Bible is carried into the Nave, please turn in the direction of the reader, and join in singing:)*

**Joy to the world, the Lord is come! Let earth receive her king; let every heart prepare him room, and heaven and nature sing, and heaven and nature sing, and heaven and heaven and nature sing.**

## \*GOSPEL READING

**Luke 2:1-20** *(New Testament, page 58 in your pew Bible)*

*(Following the reading of the Gospel, the congregation will sing:)*

**He rules the world with truth and grace, and makes the nations prove the glories of his righteousness, and wonders of his love, and wonders of his love, and wonders, wonders of his love.**

**SERMON**

“That’s Just Great!”

Donovan Drake

*(A moment for meditation)*

## \*AFFIRMATION OF FAITH

**Jesus, the long-expected Savior,  
came into the world as a child,  
descended from David,  
conceived by the Holy Spirit,  
born of Mary, a virgin.**

**He lived as a Jew among Jews.**

**He announced to his people  
the coming of God’s kingdom of justice  
and peace on earth.**

**We affirm that Jesus was born of a woman  
as is every child,  
yet born of God’s power  
as was no other child.**

**The coming of Jesus was itself  
the coming of God’s promised rule.**

**Through his birth, life, death and resurrection,  
he brings about the relationship  
between God and humanity  
that God always intended.**

*(From A Declaration of Faith)*

### *Affirmation of Faith*

Responding to the word proclaimed, we affirm our faith in the holy, triune God. The affirmation of faith is drawn from scripture or creeds, confessions, and catechisms. A song, anthem or other musical response may serve as an affirmation.

## THE EUCHARIST

### OFFERING

"Candlelight Carol" is a Christmas carol with music and lyrics by the English choral composer and conductor John Rutter. The carol was written in 1984 and was first recorded by Rutter's own group, the Cambridge Singers. "Candlelight Carol" focuses on describing the nativity of Jesus, particularly the love of Mary for her son. This carol was commissioned by John Romeri, then Director of Music at the Church of the Assumption in Bellevue, Pennsylvania. Romeri requested a carol celebrating the Virgin Mary. Rutter drew inspiration from Geertgen's painting, *Nativity at Night*.

### ANTHEM

Candlelight Carol

John Rutter

How do you capture the wind on the water?  
How do you count all the stars in the sky?  
How can you measure the love of a mother,  
Or how can you write down a baby's first cry?

*Candlelight, angel light, firelight and star glow  
Shine on his cradle till breaking of dawn.  
Gloria, Gloria in excelsis Deo!  
Angels are singing; the Christ child is born.*

Shepherds and wise men will kneel and adore him,  
Seraphim round him their vigil will keep;  
Nations proclaim him their Lord and their Savior,  
But Mary will hold him and sing him to sleep.  
*Candlelight, angel light . . .*

Find him at Bethlehem laid in a manger:  
Christ our Redeemer asleep in the hay,  
Godhead incarnate and hope of salvation:  
A child with his mother that first Christmas Day.  
*Candlelight, angel light . . .*

### \*DOXOLOGY

MENDELSSOHN

**Christ, by highest heaven adored,  
Christ, the everlasting Lord,  
late in time behold him come,  
offspring of the virgin's womb.  
Veiled in flesh the God-head see;  
hail the incarnate deity,  
pleased in flesh with us to dwell,  
Jesus, our Emmanuel.  
Hark! The herald angels sing,  
"Glory to the newborn king!"**

### \*INVITATION

### \*GREAT PRAYER OF THANKSGIVING

The Lord be with you. **And also with you.**  
Lift up your hearts. **We lift them up to the Lord.**  
Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

It is truly right and our greatest joy... and we behold your glory,  
Immanuel!

Therefore, we praise you, joining our voices  
with the celestial choirs,  
and with all the faithful of every time and place,  
who forever sing to the glory of your name:

ALL:

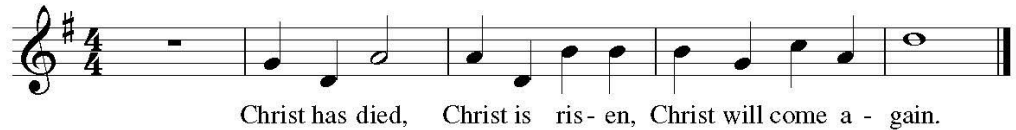
The musical score is written for a single voice part in treble clef, with a key signature of one sharp (F#) and a 3/4 time signature. It consists of ten staves of music. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord. God of pow - er and might. Heav - en and earth are full of your glo - ry. Ho - san - na, ho - san - na, ho - san - na in the high - est! Bles - sed is he who comes, he who comes in the name of the Lord. Ho - san - na, ho - san - na, ho - san - na in the high - est!" The music features various note values including quarter, eighth, and half notes, with some notes beamed together. There are several rests and a final double bar line at the end of the piece.

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, ho - san - na, ho -  
san - na in the high - est!  
Bles - sed is he who comes, he who comes in the  
name of the Lord. Ho - san -  
na, ho - san - na, ho - san - na  
in the high - est!

*(The congregation may be seated.)*

You are holy, O God of majesty... dedicated to your service.

Great is the mystery of faith:



Gracious God, pour out your Holy Spirit upon us...  
in the joy of your eternal realm.

Through Christ, with Christ, in Christ,  
in the unity of the Holy Spirit,  
all glory and honor are yours, Almighty God,  
now and forever.



## THE LORD'S PRAYER

**Our Father, who art in heaven,  
hallowed be thy name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread;  
and forgive us our debts,  
as we forgive our debtors;  
and lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom, and the power,  
and the glory, forever. Amen.**

## BREAKING OF THE BREAD

## COMMUNION OF THE PEOPLE

Music during Communion

## ANTHEMS

O Little Town of Bethlehem

Stephen Paulus

O little town of Bethlehem, How still we see thee lie;  
Above thy deep and dreamless sleep The silent stars go by.  
Yet in thy dark streets shineth The everlasting Light;  
The hopes and fears of all the years Are met in thee tonight.

For Christ is born of Mary; And gather'd all above,  
While mortals sleep the angels keep Their watch of wond'ring love.  
O morning stars together Proclaim the Holy Birth;  
And praises sing to God the King, And peace to all on earth.

*O Little Town of  
Bethlehem*

Though he was  
famed during his  
lifetime as a great  
preacher, no  
sermon Phillips  
Brooks ever  
preached has been  
heard or read by as  
many people as  
have sung this  
carol he wrote in  
December 1868 for  
the Sunday School  
children of Holy  
Trinity Church in  
Philadelphia, PA.  
TEXT: Philips  
Brooks, 1868;  
MUSIC: Lewis  
Henry Redner,  
1868.



O holy Child of Bethlehem, Descend to us, we pray;  
Cast out our sin and enter in, Be born in us today.  
We hear the Christmas angels The great glad tidings tell;  
O come to us, abide with us, Our Lord Emmanuel.

Wexford Carol

arr. Mark Sedio

Good people all, this Christmastime,  
Consider well and bear in mind  
What our good God for us has done,  
In sending his beloved Son.  
With Mary, holy, we should pray  
To God with love this Christmas Day;  
In Bethlehem upon that morn  
There was a blessed Messiah born.  
Near Bethlehem did shepherds keep  
Their flocks of lambs and feeding sheep;  
To whom God's angels did appear,  
Which put the shepherds in great fear.  
"Prepare and go," the angels said,  
"To Bethlehem, be not afraid;  
For there you'll find, this happy morn,  
A princely babe, sweet Jesus born."  
With thankful heart and joyful mind,  
The shepherds went the babe to find,  
And as God's angel had foretold,  
They did our Savior Christ behold.  
Within a manger he was laid,  
And by his side the Virgin maid,  
Attending on the Lord of Life,  
Who came on earth to end all strife;  
Who came on earth this Christmas night.

Wonderful Peace

Gustav Nordqvist

Peace, peace, wonderful peace; Peace to the world is given.  
Hushed are the angels, so still is the night;  
Then in the East shone a heavenly light.  
Join in the chorus, his praises sing!  
Glory to God, to the newly born King.  
Peace, peace, wonderful peace; Peace to the world is given.  
Peace, peace, bearer of peace, All of goodwill receive him.  
Holiest of nights, O most wond'rous of days;  
Shepherds and kings lift their voices in praise.  
Join in the chorus, His praises sing!  
Glory to God, to the newly born King.  
Peace, peace, wonderful peace; Peace to the world is given.

"The Wexford Carol" is a traditional Christmas carol originating from County Wexford, Enniscorthy, Ireland. The subject of the song is the nativity of Jesus Christ. Sometimes known by its first verse "Good people all this Christmas time," it is of uncertain origins, and while it is occasionally claimed to be from the early Middle Ages, it likely was composed in the 15th or 16th-century based on its musical and lyrical style.

This beautiful carol is by Swedish composer, organist, and professor, Gustav Nordqvist (1886-1949). He was the organist for the Adolf Fredrik church and a teacher of harmony at the Royal Conservatory of music in Stockholm. The message of this carol is needed more than ever for our present day.

## PRAYER AFTER COMMUNION

### SENDING

*(The plastic shield that you received with your candle is intended to ensure the safety of the congregation. Slide the shield down the candle for the purpose of lighting the candle. Once lighted, slide the shield up to fully enclose the flame.)*

### SPREADING THE LIGHT

#### HYMN

Away in a Manger

MUELLER

**Away in a manger, no crib for his bed,  
the little Lord Jesus laid down his sweet head.  
The stars in the sky looked down where he lay,  
the little Lord Jesus, asleep on the hay.**

#### HYMN

In the Bleak Midwinter

CRANHAM

**In the bleak midwinter, frosty wind made moan;  
earth stood hard as iron, water like a stone;  
snow had fallen, snow on snow, snow on snow,  
in the bleak midwinter, long ago.**

**Our God, heaven cannot hold him, nor earth sustain;  
heaven and earth shall flee away when he comes to reign:  
in the bleak midwinter a stable place sufficed  
the Lord God incarnate, Jesus Christ.**

#### HYMN

Silent Night, Holy Night

STILLE NACHT

**Silent night, holy night! All is calm, all is bright,  
'round yon virgin mother and child!  
Holy Infant, so tender and mild,  
sleep in heavenly peace, sleep in heavenly peace.**

**Silent night, holy night! Son of God, love's pure light  
radiant beams from thy holy face,  
with the dawn of redeeming grace,  
Jesus, Lord, at thy birth, Jesus, Lord, at thy birth.**

### SENDING

### BENEDICTION

#### POSTLUDE

J.S. Bach

In dulci jubilo (Good Christian Friends, Rejoice), BWV 729

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*\*(Those who are able may stand.)*

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#### *About the Postlude*

The Postlude is considered the final Alleluia of worship. "In dulci jubilo" (Latin for "In sweet rejoicing") is a traditional Christmas carol. In its original setting, the carol is a macaronic text of German and Latin dating from the Middle Ages. Subsequent translations into English have increased its popularity.

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# Our Mission

*Ordinary people testifying to the extraordinary light  
found in our Lord Jesus Christ.*

“For it is the God who said, ‘Let light shine out of darkness,’ who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.”

*(2 Corinthians 4:6-7)*

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## Today @ Westminster

### Worship Leaders

#### **Preaching**

The Rev. Dr. Donovan Drake  
*Pastor*

#### **Liturgists**

5:00 PM  
The Rev. Dr. Guy D. Griffith  
*Associate Pastor for Adult Education and  
Spiritual Nurture*

Rev. Heidi Hudnut-Beumler  
*Associate Pastor for Congregational Care*

8:00 PM  
Rev. Heidi Hudnut-Beumler  
*Associate Pastor for Congregational Care*

#### **Lay Liturgists**

5:00 PM Bill Christie  
8:00 PM Keith Cole

#### **Music**

Westminster Choir

Dr. John Semingson  
*Director of Music Ministries*

Jonathan Setzer  
*Organist*

Phyllis Sparks  
*Harp*

#### **Cantors**

5:00 PM Colby White  
8:00 PM Keith Cole

### Childcare Room Locations

#### **Childcare for 5:00 PM service only**

Classroom 146 - babies

Classroom 152 - toddlers

Classroom 151 - 2s and 3s

Classroom 160 - 4s, 5s and kindergarten



About our cover:

JOHN AUGUST SWANSON makes his home in Los Angeles, California, where he was born in 1938. He paints in oil, watercolor, acrylic and mixed media, and is an independent printmaker of limited edition serigraphs, lithographs and etchings.

His art reflects the strong heritage of storytelling he inherited from his Mexican mother and Swedish father. John Swanson's narrative is direct and easily understood. He addresses himself to human values, cultural roots, and his quest for self-discovery through visual images. These include Bible stories and social celebrations such as attending the circus, the concert, and the opera. He also tells of everyday existence, of city and country walks, of visits to the library, the train station or the schoolroom. All his parables optimistically embrace life and one's spiritual transformation.

John Swanson studied with Corita Kent at Immaculate Heart College. His unique style is influenced by the imagery of Islamic and medieval miniatures, Russian iconography, the color of Latin American folk art, and the tradition of Mexican muralists.

His art is in no way "naïve." It is detailed, complex, and elaborate. Unlike many contemporary artists, John Swanson works directly on all phases in producing his original prints. His serigraphs (limited-edition screen prints) have from 40 to 89 colors printed, using transparent and opaque inks creating rich and detailed imagery. For each color printed the artist must draw a stencil on Mylar film. This stencil is transferred to the silk screen for printing the color ink on the serigraph edition. The resulting serigraph is a matrix of richly overlaid colors visually striking and technically masterful.

Mr. Swanson's art is represented in the permanent collections of many museums, including three museums of the Smithsonian Institution: The National Museum of American History, The National Museum of American Art and The National Air and Space Museum. He is also included in the print collections of the Art Institute of Chicago, Harvard University's Fogg Museum, the Tate Gallery and Victoria and Albert Museum in London, and the Bibliothèque Nationale in Paris. His painting THE PROCESSION is one of relatively few works by contemporary artists to be selected for the Vatican Museums' Collection of Modern Religious Art. In 2008, an extensive collection of John August Swanson's works were purchased by Emory University's Candler School of Theology to hang on the walls of their new 76,349 square foot building. He was awarded The Dean's Medal for his art's transformative effect on the campus. With over 55 works hung, this is the largest open public display of the artwork of John August Swanson.

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