



A Festival of Nine
**Lessons
& Carols**

SUNDAY, DECEMBER 10, 2023 · 7:00 PM
PARK STREET CHURCH · BOSTON, MASSACHUSETTS

Tonight's service is being streamed live. After the service concludes, a recording will remain on our YouTube channel youtube.com/parkstreetchurch

Historical Note

The Festival of Nine Lessons and Carols was first sung in this wooden building (pictured right) which served as the first Truro Cathedral; it is said that the Rt. Reverend Edward White Benson, who originated the service in 1880, chose the time of 10 pm on Christmas Eve in order to “get the men out of the pubs early so they would not be drunk for the midnight service.” In 1918, Eric Milner-White, Dean of King’s College, Cambridge, adapted the service for use in the chapel at King’s. The service has remained virtually unchanged since that time, and has spread through all the world. In each service, the hymns and carols vary (though it is traditional to begin with *Once in Royal David’s City*), but the readings—in the majestic beauty of the King James translation—remain constant. The sound of the same words, year after year, points to the unchanging significance and reality of the gospel story. This worship service is both solemn and joyful in tone, inhabiting the grandeur of the story—from Fall to Incarnation—and rejoicing in the love of God and the redemption that is ours through Christ.



Instruction

Please enter the sanctuary in silence, preparing yourself to join with this assembly in the worship of Almighty God.

Please do not applaud during this service. The music of the service, whether performed by the choir and orchestra or sung by the whole congregation, is presented as a corporate offering to God—a sacrifice of praise—in which we all take part.

The service proceeds without announcement. Please follow the order of service, reading loudly the bold text and singing hymns. The congregation stands (and sits) when indicated, immediately following the conclusion of the previous reading or carol, not waiting for verbal instruction.

Women and all children sing hymn stanzas marked **trebles**; *men* sing stanzas marked **men**; *all* sing stanzas that are not otherwise labeled.


Silence cell phones and other electronic devices. If it is necessary to leave or reenter during the service, please do so only during a hymn if possible.

Understanding terms: *Carol* is a generic term for a religious folk song (not all Christmas songs are carols, and not all carols are about Christmas!) but in the tradition of this service, the choral numbers are called *carols* and the congregational ones *hymns*.

PRELUDE

*Prelude in the style of J. S. Bach
from Oratorio de Noël*

Camille Saint-Saëns
(1835–1921)

 *The People stand immediately at the conclusion of the prelude.*

HYMN

Once in Royal David's City

IRBY

stanza 1: Solo

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.

stanza 2: Choir

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, and mean, and the lowly,
lived on earth our Savior holy.

stanzas 3–6: All



3. We, like Ma - ry, rest con - found - ed that a
4. For he is our child - hood's pat - tern; day by
5. And our eyes at last shall see him, through his
6. Not in that poor low - ly sta - ble, with the



sta - ble should dis - play, — hea - ven's Word, the world's cre -
day, like us he grew; he was lit - tle, weak and
own re - deem - ing love; for that child so dear and
ox - en stand - ing round, we shall see him; but in



a - tor, cra - dled there on Christ - mas Day, yet this
help - less, tears and smiles like us he knew; and he
gen - tle is our Lord in heav'n a - bove; and he
heav - en, where his saints his throne sur - round: Christ, re -



child, our Lord and brother, brought us love for one an - oth - er.
feel - eth for our sadness, and he shar - eth in our glad - ness.
leads His chil - dren on — to the place where he is gone. —
vealed to faith - ful eye, — set at God's right hand on high. —

Words: sts. 1–2 & 4–6, 1848 | Cecil Frances Alexander (1818–1895)

st. 3, 1982 | James Waring McCrady (b. 1938)

Music: 1849 | Henry J. Gauntlett (1805–1876)

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BIDDING PRAYER

Minister: Beloved in Christ, be it this Advent our care and delight to prepare ourselves to hear again the message of the angels: in heart and mind to go even unto Bethlehem and see this thing which is come to pass, and the Babe lying in a manger.

Let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by this Holy Child; and let us make this church glad with our carols of praise.

But first let us pray for the needs of his whole world, and all his people; for peace upon the earth he came to save; for love and unity within the one Church he did build; and for brotherhood and goodwill amongst all men, and especially in this city of Boston.

(silent prayer)

And because this of all things would rejoice his heart, let us at this time remember in his name the poor and the helpless, the cold, the hungry and the oppressed; the sick in body and in mind and them that mourn; the lonely and the unloved; the aged and the little children; all who know not the Lord Jesus, or who love him not, or who by sin have grieved his heart of love.

(silent prayer)

Lastly let us remember before God all those who rejoice with us, but upon another shore and in a greater light, that multitude which no man can number, whose hope was in the Word made flesh, and with whom, in this Lord Jesus, we for evermore are one.

(silent prayer)

These prayers and praises let us humbly offer up to the throne of heaven, in the words which Christ himself hath taught us:

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 coming day's bread;
And forgive us our debts, as we forgive our debtors;
And lead us not into trial, but deliver us from the Evil One.
For Thine is the kingdom, and the power, and the glory, for ever. Amen.

The Almighty God bless us with his grace; Christ give us the joys of everlasting life; and unto the fellowship of the citizens above may the King of Angels bring us all.

All: Amen.

¶ *The People sit.*

INVITATORY CAROL

Let All Mortal Flesh

Let all mortal flesh keep silence,
and with fear and trembling stand;
ponder nothing earthly minded,
for with blessing in his hand,
Christ our Lord to earth descendeth,
our full homage to demand.

King of kings, yet born of Mary,
as of old on earth he stood,
Lord of lords, in human vesture,
in the body and the blood;
he will give to all the faithful
his own self for heavenly food.

Rank on rank the host of heaven
spreads its vanguard on the way,
as the Light of light descendeth
from the realms of endless day,
comes the powers of hell to vanquish
as the darkness clears away.

At his feet the six winged seraph,
cherubim with sleepless eye,
veil their faces to the presence,
as with ceaseless voice they cry:
Alleluya! Alleluya! Alleluya!
Lord Most High! *Amen!*

Words: based on Hab. 2:20; from the Liturgy of St. James (5th century); trans: Gerard Moultrie (1829–1885)
Music: Picardy | 17th century French melody; arr. Gustav Holst (1874–1934)

In its original context, this hymn was used at the beginning of worship services that included the Eucharist, and it was not connected with Advent. However, most Protestant traditions have found it serves this season well, depicting a compelling picture of the manifested presence of a holy God (the *fully God* nature of a baby Jesus who is all too easy to see only as *fully man*).

THE FIRST LESSON

Genesis 3

READER: A BOY

*God tells sinful Adam that he has lost the life of Paradise
and that his seed will bruise the serpent's head.*

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, "Where art thou?" And he said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." And he said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." And the Lord God said unto the woman, "What is this that thou hast done?" And the woman said, "The serpent beguiled me, and I did eat." And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Thanks be to God.

CAROL

Adam Lay Ybounden

Adam lay ybounden,
bounden in a bond;
four thousand winter
thought he not too long.

And all was for an apple,
an apple that he took,
as clerkès finden
written in their book.

Ne had the apple taken been,
the apple taken been,
ne had never our lady
her blessed baby seen.

Blessed be the time
that apple taken was,
therefore we moun singen,
Deo gracias!

Words: c. 1400

Music: 1957 | Boris Ord (1897–1961)

Mediæval understanding of Old Testament chronology gave a space of 4,000 years between Adam's Fall and Jesus' remedy of salvation. St. 4 refers to the idea of the Fall as a "blessed fault" *felix culpa*. In Aquinas' words, "God judged it better to bring good out of evil than not to permit any evil to exist." In Middle English, "bounden" means bound, and the prefix *y-* indicates past tense.

THE SECOND LESSON

Genesis 22

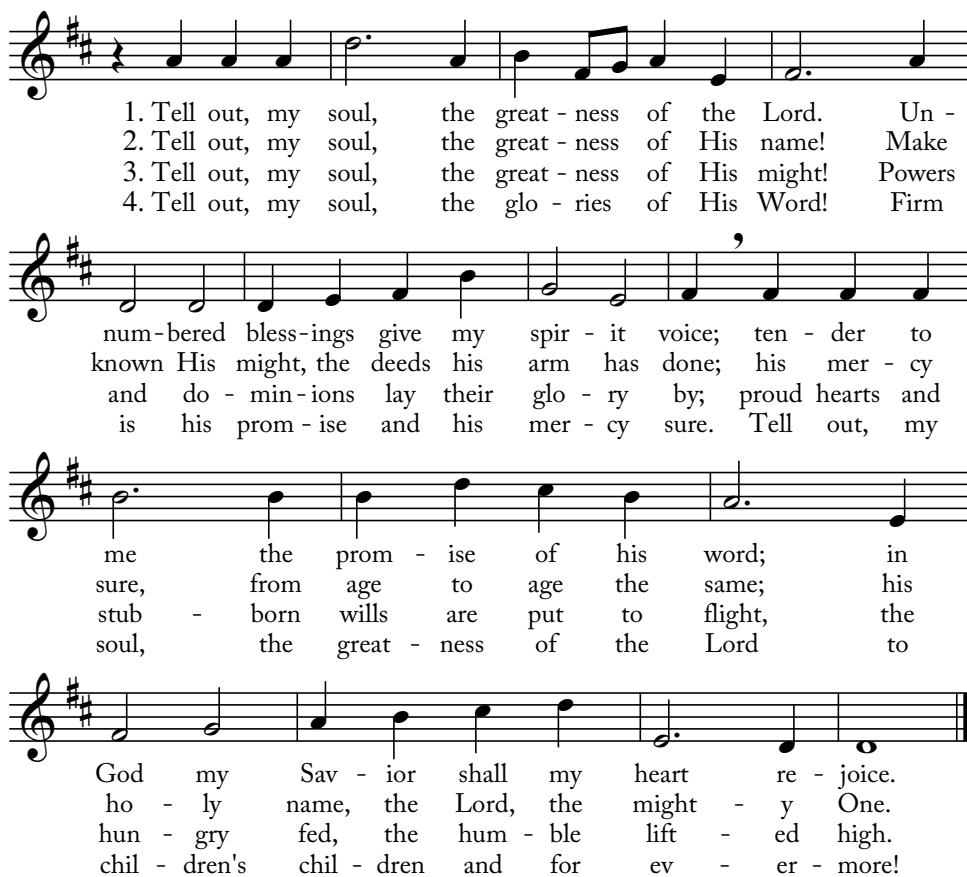
READER: A REPRESENTATIVE FROM THE CONGREGATION

*God promises to faithful Abraham that in his seed shall
all the nations of the earth be blessed.*

And the angel of the Lord called unto Abraham out of heaven the second time, and said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Thanks be to God.

¶ *The People stand.*



1. Tell out, my soul, the great-ness of the Lord. Un -
 2. Tell out, my soul, the great-ness of His name! Make
 3. Tell out, my soul, the great-ness of His might! Powers
 4. Tell out, my soul, the glo-ries of His Word! Firm

num-bered bless-ings give my spir-it voice; ten-der to
 known His might, the deeds his arm has done; his mer-cy
 and do-min-ions lay their glo-ry by; proud hearts and
 is his prom-ise and his mer-cy sure. Tell out, my

me the prom-ise of his word; in
 sure, from age to age the same; his
 stub-born wills are put to flight, the
 soul, the great-ness of the Lord to

God my Sav-ior shall my heart re-joice.
 ho-ly name, the Lord, the might-y One.
 hun-gry fed, the hum-ble lift-ed high.
 chil-dren's chil-dren and for ev-er-more!

Words: Magnificat (Luke 1) 1961 | Timothy Dudley-Smith (b. 1926)

Music: 1919 | Walter Groatorex (1877-1949)

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Mary's *Magnificat* calls continually on Old Testament promises, and it ends by naming God's pledge to Abraham. The *Magnificat* is an affirmation that everything promised, even from the time of Abraham, is coming to pass.

 *The People sit.*

THE THIRD LESSON

Isaiah 9

READER: A REPRESENTATIVE FROM THE VAN BAAY HOUSE FOR INT'L STUDENT MINISTRY

The prophet foretells the coming of the Savior.

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. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall

be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. 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 judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Thanks be to God.

CAROL

O Antiphons: III O RADIX JESSE

O Radix, O Root of Jesse,
which stands as a sign among the people,
before whom kings will fall silent,
unto whom the nations will make their prayers, ah!
Come and deliver us; tarry not; delay no longer.

Words: 4th century

Music: 2022, Carol Barnett (b. 1949)

This Advent, the Sanctuary Choir is completing the premieres (begun last year) of new settings of the seven *O Antiphons*, from renowned composer Carol Barnett (sister of Park Street's own Elaine Phillips). The music ministry commissioned these works for the glory of God in honor of Michael Brescia's forty-five years of service to the choir.

From Carol Barnett: "Each [text] is addressed to, and describes, an aspect of the messianic hopes found in the Old Testament – [*O Radiant Dawn*], *O Wisdom*, *O Root of Jesse* ... all of the antiphons end with the supplication "Come" – to teach, redeem, deliver, save us."

THE FOURTH LESSON

Isaiah 11


READER: A REPRESENTATIVE FROM THE ORCHESTRA

The Peace that Christ will bring is foreshown.


And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Thanks be to God.


¶ *The People stand.*



Choir: 1. Come, thou Re-deem - er of the earth, and ma - ni -
 2. Be - got - ten of no hu - man will, but of the
 Men: 3. From God the Fa - ther he pro - ceeds, to God the
 4. O e - qual to the Fa - ther, thou! Gird on thy
 5. Thy cra - dle here shall glit - ter bright, and dark - ness



1. fest thy vir - gin birth: let ev - ery age a -
 2. Spi - rit, thou art still the Word of God, in
 3. Fa - ther back he speeds, runs out his course to
 4. flesh - ly man - tle now; the weak - ness of our
 5. glow with new - born light, no more shall night ex -



1. dor - ing fall; such birth be - fits the God of all.
 2. flesh ar - rayed, the Sav - ior, now to man dis - played.
 3. death and hell, re - turns on God's high throne to dwell.
 4. mor - tal state with death - less might in - vig - or - ate.
 5. tin - guish day, where love's bright beams their power dis - play.

6. O Jesus, Virgin-born, to thee
 eternal praise and glory be,
 whom with the Father we adore
 and Holy Ghost, for evermore.

THE FIFTH LESSON

Luke 1

READER: A YOUNG GIRL, ABOUT MARY'S AGE

The angel Gabriel salutes the virgin Mary.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Then said Mary unto the angel, "How shall this be, seeing I know not a man?" And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

Thanks be to God.



HYMN

Long Ago, Prophets Knew



1. Long a - go, proph - ets knew
2. God in time, God in man,
3. Ma - ry, hail! Though a - fraid,
4. Jour - ney ends! Where a - far



Christ would come, born a Jew, come to make all things new;
 this is God's time-less plan: He will come, as a man,
 she be - lieved, she o - beyed. In her womb, God is laid:
 Beth - leh'm shines, like a star, sta - ble door stands a - jar.



bear his peo - ple's bur - den, free - ly love and par - don.
 born him - self of wo - man, God di - vine - ly hu - man:
 till the time ex - pect - ed, nur - tured and pro - tect - ed,
 Un - born Son of Ma - ry, Sav - ior, do not tar - ry!



Ring, bells, ring, ring, ring! Sing, choirs, sing, sing, sing!



- 1-3. When he comes, when he comes, who will make him wel - come?
4. Je - sus comes! Je - sus comes! We will make him wel - come!

Words: 1970 | Fred Pratt Green (1903-2000)

Music: Personet Hodie, 1582 | Piae Cantiones; arr. 1917 | Gustav Holst (1874-1934)

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THE SIXTH LESSON

Luke 2

READER: A UNIVERSITY STUDENT; A REPRESENTATIVE FROM THE CHOIR

St. Luke tells of the birth of Jesus.

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

Thanks be to God.

CAROL

How Far Is It to Bethlehem

How far is it to Bethlehem?

Not very far.

Shall we find the stable-room

Lit by a star?

Can we see the little Child?

Is he within?

If we lift the wooden latch,

may we go in?

May we stroke the creatures there —

Ox, ass, or sheep?

May we peep like them and see

Jesus asleep?

If we touch his tiny hand,

will he awake?

Will he know we've come so far

just for his sake?

Great kings have precious gifts,

And we have naught;

little smiles and little tears

are all we have brought.

For all weary children

Mary must weep;

here, on his bed of straw,

sleep, children, sleep.

God, in his mother's arms,

Babes in the byre,

Sleep, as they sleep who find

their heart's desire.

Words: 1917 | Frances Chesterton (1869–1938)

Music: Stephen Paulus (1949–2014)

Chesterton wrote this poem for her Christmas cards in 1917. The questioners move closer and closer to Jesus, though they have nothing to offer the child but themselves (Rom. 12:1). Realizing their lack, the questioners finally lie down at Jesus' feet (Sg. 2:3, Matt. 11:28). Rather than keeping us at a distance, our Lord invites us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16)

It is often asked why Nativity poetry seems to draw so much on animal imagery not mentioned explicitly in the gospel accounts, the "ox and ass" in particular. Isaiah 1:3 is helpful: "The ox knows its owner, and the donkey its master's crib, but Israel does not know, my people do not understand." The association of this verse with the Incarnation dates back at least to Origen in the third century. Common animals recognize their king and master, "but his own received him not." The ox was a clean animal while the ass was unclean, which points to the coming together of Jew and Gentile under the lordship of Christ: "as many as received him."

THE SEVENTH LESSON

Luke 2

READER: THE DIRECTOR OF MUSIC

The shepherds go to the manger.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, “Glory to God in the highest, and on earth peace, good will toward men.” And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, “Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.” And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

Thanks be to God.

CAROL

Gloria

Gloria in excelsis Deo.

Glory to God in the highest.

Et in terra pax hominibus bonae voluntatis

And on earth, peace to people of good will.

Laudamus te, Benedicimus te,

We praise you, we bless you,

adoramus te, glorificamus te.

we adore you, we glorify you.

Gratias agimus tibi

We give thanks to you

propter magnam gloriam tuam.

for your great glory.

Words: from *Gloria in Excelsis Deo*, or “Greater Doxology,” which is an ancient hymn (using Luke 2:14 as a jumping-off point) sung weekly (or even more often) in both Western and Eastern churches.

Music: 1974, orchestrated 1988 | John Rutter (b. 1945)

THE EIGHTH LESSON

Matthew 2

READER: A REPRESENTATIVE FROM THE BOARD OF ELDERS

The wise men are led by the star to Jesus.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.” When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people

together, he demanded of them where Christ should be born. And they said unto him, "In Bethlehem of Judæa: for thus it is written by the prophet, 'And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.'" Then Herod, when he had secretly called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh. And being warned by God in a dream that they should not return to Herod, they departed into their own country another way.

Thanks be to God.

CAROL

Here is the Little Door

Here is the little door,
lift up the latch, oh lift!
We need not wander more,
but enter with our gift;
our gift of finest gold.
Gold that was never bought nor sold;
Myrrh to be strewn about his bed;
Incense in clouds about his head;
All for the child that stirs not in his sleep,
but holy slumber holds with ass
and sheep.

Bend low about his bed.
For each he has a gift;
see how his eyes awake,
lift up your hands, O lift!
For gold, he gives a keen-edged sword.
(Defend with it thy little Lord!)
For incense, smoke of battle red,
Myrrh for the honored happy dead;
Gifts for his children, terrible and sweet;
touched by such tiny hands,
and oh! such tiny feet.

Words: Frances Chesterton (1875–1938)

Music: 1918 | Herbert Howells (1892–1983); strings added 2016

WELCOME

Mark Booker, *Senior Minister*

CAROL *at the* OFFERING *Christ is the Morning Star*

*Christ is the morning star,
the light of God that shines from afar;
the Son of God in human form revealed,
the wound of Adam's sin for ever healed.*

For God, who formed mankind of clay
will bring forth our salvation that day
when he, who made all things since time began,
will send his Son, to live on earth as man.

And when he comes, a child on earth,
the sun and stars will shine at his birth,
to light a world that long in darkness lay:
the light of God, the gift of Christmas Day.

Christ is the morning star...

And when he comes again as King,
then heaven and all creation shall sing;
with saints in glory seated round his throne
we'll see his face, and know as we are known.

Christ is the morning star...

Words and music: 2014 | John Rutter (b. 1945)

The title line is taken from the Venerable Bede: *Christus est stella matutina*

In 2016 Park Street gave the world premiere performance of this piece in its orchestral version.

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¶ *The People stand.*

THE NINTH LESSON

John 1

READER: THE SENIOR MINISTER

St. John unfolds the great mystery of the Incarnation.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

Thanks be to God.



choir: 1. Of the Fa-ther's love be-got-ten, ere the worlds be-gan to be,
 2. At his word they were cre-at-ed; he com-mand-ed; it was done:
trebles: 3. O that birth for-ev-er bless-èd, when the vir-gin, full of grace,
 4. O ye heights of heav'n a-dore him; an-gel hosts, his prais-es sing;



he is Al-pha and O-me-ga, he the source, the
 heav'n and earth and depths of o-cean in their three-fold
 by the Ho-ly Ghost con-ceiv-ing, bare the sav-ior
 pow'rs, dom-in-ions, bow be-fore him, and ex-tol our



end-ing he, of the things that are, that have been,
 or-der one; all that grows be-neath the shin-ing
 of our race; and the Babe, the world's Re-deem-er,
 God and King! Let no tongue on earth be si-lent,



and that fu-ture years shall see, ev-er-more and ev-er-more!
 of the light of moon and sun, ev-er-more and ev-er-more!
 first re-vealed his sac-red face, ev-er-more and ev-er-more!
 eve-ry voice in con-cert ring, ev-er-more and ev-er-more!

men: 5. This is he whom seers and sages sang of old with one accord;
 whom the writings of the prophets promised in their faithful word;
 now he shines, the long-expected,
 let creation praise its Lord, evermore and evermore!

6. Christ, to thee with God the Father, and, O Holy Ghost, to thee,
 hymn and chant with high thanksgiving, and unwearied praises be:
 honor, glory, and dominion,
 and eternal victory, evermore and evermore!

Words: Marcus Aurelius Clemens Prudentius (348–410)

Music: 11th century; adapt. 1582 | Piæ Cantiones

BLESSING

Minister: Christ, who by his incarnation gathered into one things earthly and heavenly, grant you the fullness of inward peace and goodwill, and make you partakers of the divine nature; and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be upon you and remain with you always.

All: Amen.

HYMN

See, Amid the Winter's Snow

HUMILITY

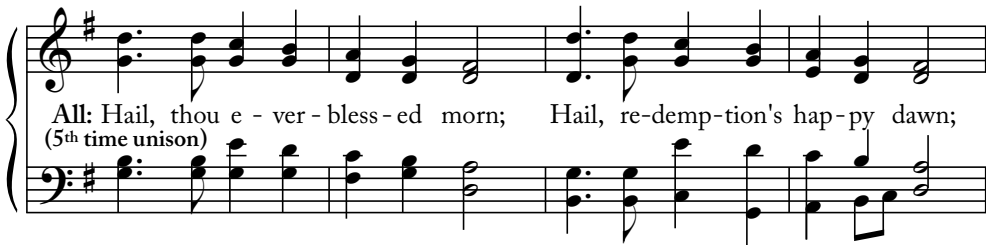


1. See a - mid the win - ter's snow, born for us on earth be - low,
trebles: 2. "Say you ho - ly shep - herds say, tell your joy - ful news to - day:
men: 3. "As we watched at dead of night, Lo, we saw a won - drous light:

4. Sa - cred in - fant, all di - vine, what a ten - der love was thine
(Interlude) 5. Teach, O teach us, ho - ly Child, by thy face so meek and mild,



see, the ten - der Lamb ap - pears, prom - ised from e - ter - nal years:
why have you now left your sheep on the lone - ly moun - tain steep?"
an - gels sing - ing peace on earth, told us of a Sa - vior's birth."
thus to come from high - est bliss down to such a world as this:
teach us to re - sem - ble thee, in thy sweet hu - mi - li - ty:



All: Hail, thou e - ver - bless - ed morn; Hail, re - demp - tion's hap - py dawn;
(5th time unison)



Sing through all Je - ru - sa - lem; Christ is born in Beth - le - hem.

Words: 1858 | Edward Caswell (1814-1878)

Music: 1871 | John Goss (1800-1880)

All are invited to the Welcome Center for light refreshments.



The **SANCTUARY CHOIR**

Daniel Schmunk, *conductor*

Soprano

Rose Brokaw
Rachel Brake
Judith Dean
Abigail Downing
Doreen M^cGaff
Jessica Kelley
Elizabeth Malanga
Jennifer Schmunk
Ruth Siewert
Molly Winship

Alto

Marana Avant
Lisa Bloom
Lori Brannen Chang
Emily Hutchings
Catherine Iatesta
Megan Ibekwe
Irene Johnston
Elizabeth Lohnes
Susan Touloukian
Cormara Undag

Tenor

Samuel Bigus
Bryan Bilyeu
Charles Downing
R. Paul Johnson
Barry Johnston
Joshua Siewert
John Wendel

Bass

Lyford Beverage
Dean Blackette
Christian Briere
Joshua Halberstadt
Richard Ibekwe
John Law
Peter van der Meer
Philip Mell
Jonathan VanderWoude

Boy Choristers

Luke Schmunk
Andrew Schmunk

The PARK STREET ORCHESTRA

First Violin

Clayton Hancock
William Kinney
Amy Galluzzo
Enoch Li
Diane Cline
Joshua Wang

Second Violin

Sarah M. Skinner
Sing Shen Lin
Lydia Beverage
Adrienne Hartzler
Daniel Faris
Kimberly Moy

Viola

Peter Chew
Kayla Woodworth
Darcy Montaldi
Cara Hanson
Karen McConomy

Cello

Daniel Tavani
Carol Ou
Megan Tavani
Ming-Hui Lin
Priscilla Chew

Bass

Pablo Kennedy
Lindy Billhardt
Scot Fitzsimmons
Moises Carrasco

Flute

Julianne Johnston
Eileen Yarrison

Oboe

James Bulger
Jillian Woodstock

Clarinet

Hannah Tam
Andrew Coleman

Bassoon

Julien Rollins
Abigail Heyrich

Horn

Michael Bellofatto
Jennifer Robbins
Neil Godwin
Drew Halberstadt

Trumpet

Eric Berlin
Spencer Aston
Kenneth Wegiel

Trombone

Donald Lucas
Kevin Virgilio
Jason Sato

Tuba

Mitchell Brady

Harp

Angelina Savoia

Timpani

Casey Voss

Percussion

Katie McInerney

Organ

Jennifer Velazquez

READERS

<i>Bidding Prayer</i>	The Rev. Julian L.
<i>First Lesson</i>	George Richey
<i>Second Lesson</i>	Michael White
<i>Third Lesson</i>	Roselle Heckendorn
<i>Fourth Lesson</i>	Cara Hanson
<i>Fifth Lesson</i>	Josephine Ziegler
<i>Sixth Lesson</i>	Richard Ibekwe
<i>Seventh Lesson</i>	Nathan Skinner
<i>Eighth Lesson</i>	Jason Abraham
<i>Ninth Lesson</i>	The Rev. Mark Booker

SENIOR MINISTER

The Reverend Mark L. Booker

DIRECTOR OF MUSIC

Nathan Skinner

DIRECTOR OF CHORAL MUSIC

Daniel Schmunk

ASSISTANT TO THE DIRECTOR OF MUSIC

Jennifer Schmunk

LIVESTREAM PRODUCER

P. H. Benjamin Lohnes

COVER DESIGN

Julie Boyd

Thank you

for worshipping with us this evening. Join us Sundays at 8:30AM, 11AM, & 4PM. Our candlelight Christmas Eve services are at 3PM (60-minute service with hymns led by organ) and at 5PM & 7PM (music led by choir, brass, and organ). Regular services on December 24 and 31 are at 11AM only.



PARK STREET CHURCH