

# Welcome to Second Presbyterian Church

*Sharing the grace of God with one another and the world around us.*



This church welcomes you no matter who you are, where you come from, or why you are here. We are Christ's people; if you are looking for a home, stay here; if you need instruction, learn from us as we learn from you. We invite visitors to join us, but most of all, to return often.

Please visit our website [2ndpreslou.org](http://2ndpreslou.org) to connect with various ministries, or to contact the office for more information about our faith community.

If you are new to us, scan this QR Code to visit our website and learn about our life at Second.



*Children of God, welcome home!*

## *Service for the Lord's Day*

*And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. - Luke 1:41-44*

### *The Gathering*

TOLLING OF THE HOUR

WELCOME & CALL TO WORSHIP

CAROL-SING

*Angels We Have Heard on High*

GLORIA

**Angels we have heard on high, sweetly singing o'er the plains,  
and the mountains in reply, echoing their joyous strains:  
"Gloria in excelsis Deo!"**

*On Christmas Night All Christians Sing*

SUSSEX CAROL

**On Christmas night all Christians sing,  
to hear the news the angels bring. *repeat*  
News of great joy, news of great mirth, news of our merciful king's birth!**

*Gentle Mary Laid Her Child*

TEMPUS ADEST FLORIDUM

**Gentle Mary laid her child, lowly in a manger;  
there he lay, the undefiled, to the world a stranger.  
Such a babe in such a place, can he be the Savior?  
Ask the saved of all the race who have found his favor.**

LIGHTING OF THE ADVENT CANDLES *read responsively*

Mandy, Tanner, Kate and McClain Watkins

When the people were looking for deliverance... But what if Micah is also talking to us? What might God be calling forth from us?

**God invites us to receive the promise of God's salvation and the sustenance of God's mercy and grace, enabling us to live the promise as God-bearers to the world.**

We light this candle of love as a sign of our commitment to live as people of God's promise.

**A promise of salvation and flourishing for all people that springs forth from God's love for all creation.**

\*HYMN 110

*Love Has Come*

BRING A TORCH

\*CALL TO CONFESSION

\*PRAYER OF CONFESSION *read in unison*

**Gracious God, you ask us to share your love in this world. Yet we confess that too often we fail to live out this call. We celebrate winning at all costs, dismissing those who seek humility and equity. We abuse others with careless words, and oppress those we consider weak. Forgive us, O God. Remind us again of your great love, and set us free from all that binds our hearts, that we might live as symbols of your healing and forgiveness.**

*Time for silent prayer.*

\*ASSURANCE OF FORGIVENESS *read responsively*

... Believe this very Good News:

**Through the grace of Jesus Christ, we are forgiven! Thanks be to God! Amen.**

\*BAPTISM HYMN      *Lord Jesus Christ, Our Lord Most Dear*      TALLIS CANON

*Children ages 3 through completed 3rd graders are welcome to come forward;  
they will be dismissed through the side door for activities following the Peace.*



Lord Je-sus Christ, our Lord most dear, as you were once an in-fant here, so



give this child of yours, we pray, your grace and bless-ing ev-ery day.

### SACRAMENT OF BAPTISM

John McLean Thompson, *son of Elizabeth and Taylor Thompson*

*\*read in unison when invited*

The Apostles' Creed

**I believe in God, the Father almighty, Maker of heaven and earth,  
and in Jesus Christ his only Son, our Lord; who was conceived by the  
Holy Ghost, born of the Virgin Mary, suffered under Pontius  
Pilate, was crucified, dead, and buried; he descended into hell; the  
third day he rose again from the dead; he ascended into heaven,  
and sitteth on the right hand of God the Father Almighty; from  
thence he shall come to judge the quick and the dead.**

**I believe in the Holy Ghost; the holy catholic church; the communion  
of saints; the forgiveness of sins; the resurrection of the body; and  
the life everlasting. Amen.**

\*PASSING OF THE PEACE      *read responsively*

The peace of Christ be with you. **And also with you.**

## *The Word*

### PRAYER FOR ILLUMINATION

### OLD TESTAMENT READING

Luke 1:39-45

The word of the Lord. **Thanks be to God.**

MEDITATION

*There Is No Rose*  
The Sanctuary Choir

Phillip Stopford

There is no rose of such virtue  
As is the rose that bare Jesu,  
Alleluia.

For in this rose contained was  
Heaven and earth in little space,  
Res miranda (*Marvelous thing*).

By that rose we may well see  
That he is God in persons three,  
Pares forma (*Of equal form*).

The angels sungen the shepherds to:  
Gloria in excelsis deo:  
Gaudeamus (*Let us praise*).

Leave we all this worldly mirth,  
And follow we this joyful birth,  
Transeamus (*Let us pass over, i.e. to heavenly things*).

Alleluia, res miranda,  
Pares forma, gaudeamus,  
Transeamus. - *15th century English carol*

NEW TESTAMENT READING

Luke 1:46-56

The word of the Lord. **Thanks be to God.**

SERMON

*Welcoming the Unexpected: A Visit & A Song*

Rev. Dr. Kim Clayton

## *The Response*

AFFIRMATION OF FAITH

*The Rose (Lo, How a Rose E'er Blooming)*  
The Sanctuary Choir; Kenneth Oeth, soloist

Craig Hella Johnson/Michael Praetorius

Some say, "Love, it is a river  
That drowns the tender reed"  
Some say, "Love, it is a razor  
That leaves your soul to bleed"

Some say, "Love, it is a hunger  
An endless aching need"  
I say, "Love, it is a flower  
And you it's only seed"

It's the heart that fears breaking  
That never learns to dance  
It's the dream, afraid of waking  
That never takes the chance

*Lo, how a rose e'er blooming  
From tender stem hath sprung.  
From Jesse's lineage coming,  
As men of old have sung.*

*It came a Flow'ret bright  
Amid the cold of winter  
when half-spent was the night.*

It's the one, who won't be taken  
Who can not seem to give  
And the soul afraid of dying  
That never learns to live

When the night has been too lonely  
And the road has been too long  
And you think that love is only  
For the lucky and the strong:

Just remember in the winter  
Far beneath the bitter snows  
Life's the seed, that with the sun's love  
In the spring becomes the rose

*This Flow'r, whose fragrance tender  
With sweetness fills the air.  
Dispels with glorious splendor  
The darkness everywhere.*

*True man, yet very God,  
From sin and death He saves us,  
and lightens every rose.*

## GIVING OF TITHES AND OFFERINGS

*We welcome you to scan this QR code and visit the Giving page on our website.  
You can fulfill your pledges and offer your financial support for the ongoing  
ministries of Second Presbyterian Church. Thank you!*



HYMNS 124 *seated*    *Still, Still, Still*

STILL, STILL, STILL

128 *seated*    *Infant Holy. Infant Lowly*

W ZLOBIE LEZY

137 *stand when invited*    *He Came Down*

HE CAME DOWN

\*PRAYER OF THANKSGIVING

## SHARING GRACE

## PRAYERS OF THE PEOPLE

THE LORD'S PRAYER    *read in unison*

**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.**

# *The Sending*

\*HYMN 100

*My Soul Cries Out with a Joyful Shout* STAR OF THE COUNTY DOWN

\*BLESSING

POSTLUDE

*Fugue in C Major*

Dietrich Buxtehude

*We are called to go out from our worship to share the grace of God with one another and the world.*

*You are welcome to remain seated for the postlude or exit quietly.*

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## *In Worship Today*

THE CHANCEL FLOWERS are given...

In loving honor of their grandchildren— Hallie, Charles Crighton, Gratz, and Green - by Edith & Charles Huber.

In loving memory of Charles & Jerry Pence by their daughter, Sallye.

THE NARTHEX FLOWERS are given in honor of their children and grandchildren by Nancy & John Hubbard

USHERS

Henry Kelsey, John Bahe, Cheeky Bahe, Larry Jones, Edie Wells

OUR WORSHIP LEADERS

Rev. Dr. Kim Clayton, preacher; Rev. Andrew Bowman, liturgist;

Susan McDowell, lay reader

The Sanctuary Choir; Jim Rittenhouse, Director; Guy Younce, Organist

Evan Vicic, Audiovisual Engineer; William Vicic, camera

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## FEATURED ART (Bulletin Cover)

### **The Visitation**

1941 gouache ink, and pencil on brown paper, Museum of Modern Art, NYC  
Romare Bearden (1911-1988)

*Though Romare Bearden turned to collage in 1964 (a medium for which he is best known), he was steeped in the language of drawing and painting. This work is part of a body of large-scale gouache paintings on brown paper that Bearden created between 1940-42 in his Harlem studio following a trip to visit relatives in North Carolina. Born in the South, his family joined the Great Migration and moved to New York City around 1915. His deep connection to the South always remained and he visited family there many times. Part of the thriving Harlem Renaissance, Bearden was also engaged in civil rights activism. This painting represents a pivotal turn in his art toward greater abstraction and experimentation. Here, he experiments with broad swaths of red, brown, green, and blue as they relate to the brown paper. The space is foreshortened, with the figures large, bringing them directly into the viewer's space. The women's masklike faces are reminiscent of African sculptures and masks, which Bearden had seen in a 1935 exhibit at MOMA. In depicting the experience of black Americans in rural and urban settings, his art resembles the socially engaged, monumental paintings of artists like Diego Rivera and others. In this biblical scene, the formidable figures of Mary and Elizabeth convey a strength of inner spirit within their given circumstances. Christian iconography played a role throughout Bearden's art, especially when he dealt with themes of suffering and redemption. Bearden revisited this work of art multiple times, including in his only known self-portrait in 1981. In that collage, The Visitation is set on an easel in his studio, flanked by a model and the artist, holding a paint brush.*

## *We Lift Up in Prayer*

Lenny and Kelly Gant and family on the death of his father, Carl Gant, 12/8/24.

John Y. III, Rebecca, John Y. IV, and Maggie Brown and family on the death of his mother, and their grandmother, Ellie Brown, 12/7/24.

Elizabeth Owen on the death of her sister, Alice Cary Farmer Brown 11/29/24.

Tanner, Mandy, Kate, and McClain Watkins on the death of Tanner's grandmother, Jean Hensley, 11/26/24.

Karla Wright (Weekday School Director) and family on the death of her brother, Jay Dunn, 11/20/24.

Jack, Susan, Elliott, Wesley and Rhodes Moss and family on the death of Jack's mother, Betty Gibbs, 11/18/24.

Brian and Lisa Houghlin & Sam, Brooks, and Lucy Owen on the death of Brian's mother, Donna, 11/14/24.



# Love Has Come

# 110

Capo 3: (D) (Bm7) (Em7) (A)  
 F Dm7 Gm7 C

1 Love has come: a light in the dark - ness!  
 2 Love is born! Come, share in the won - der.  
 3 Love has come and nev - er will leave us!

(D) (Bm7) (Em) (A7) (D)  
 F Dm7 Gm C7 F

Love shines forth in the Beth - le - hem skies. See, all  
 Love is God now a - sleep in the hay. See the  
 Love is life ev - er - last - ing and free. Love is

(A) (D) (Bm) (D) (A) (G) (D)  
 C F Dm F C B<sup>b</sup> F

heav - en has come to pro - claim it; hear how their song of  
 glow in the eyes of his moth - er; what is the name her  
 Je - sus with - in and a - mong us. Love is the peace our

(Em7) (F#7) (G) (A) (Bm) (A7)  
 Gm7 A7 B<sup>b</sup> C Dm C7

joy a - ris - es: Love! Love! Born un - to you, a  
 heart is say - ing? Love! Love! Love is the name she  
 hearts are seek - ing. Love! Love! Love is the gift of

(D) (A) (G) (A) (D) (A) (A7) (Dsus) (D)  
 F C B<sup>b</sup> C F C C7 F<sup>sus</sup> F

Sav - ior! Love! Love! Glo - ry to God on high.  
 whis - pers. Love! Love! Je - sus, Em - man - u - el.  
 Christ - mas. Love! Love! Praise to you, God on high!

Here is a chance to sing a familiar French carol tune with new words, the most important clearly being "Love." The senses "seen and heard" (as in Acts 4:20 and elsewhere) organize the first two stanzas, while the third holds the summary statement: "Love is the gift of Christmas."

# Still, Still, Still

124

1 Still, still, still, he sleeps this night so chill! The vir - gin's  
2 Sleep, sleep, sleep, he lies in slum - ber deep while an - gel

The first system of musical notation consists of a treble and bass staff in 4/4 time, key of B-flat major. The treble staff features a vocal line with lyrics and a piano accompaniment. The bass staff provides harmonic support with chords and a steady bass line.

ten - der arms en - fold - ing, warm and safe the child are hold - ing.  
hosts from heaven come wing - ing, sweet - est songs of joy are sing - ing.

The second system continues the musical notation with the same vocal and piano parts, maintaining the 4/4 time and B-flat major key.

Still, still, still, he sleeps this night so chill.  
Sleep, sleep, sleep, he lies in slum - ber deep.

The third system concludes the piece with a final vocal phrase and piano accompaniment, ending with a double bar line and a fermata over the final notes.

The great virtue of this Austrian carol is its sheer simplicity, which is reinforced by the re-use of the first two lines as the last two. This narrow scope makes the text into the verbal equivalent of a close-up photograph or painting, so that the sleeping child seems very near.

TEXT: Austrian carol; trans. George K. Evans, 1963

MUSIC: Austrian carol; arr. Walter Ehret, 1963

Text and Music © 1963, 1980 Walter Ehret and George K. Evans (admin. Walton Music Corp.)

STILL, STILL, STILL

3.6.9.8.3.6

# 128 Infant Holy, Infant Lowly

1 In - fant ho - ly, in - fant low - ly, for his bed a cat-tle stall;  
2 Flocks were sleep-ing; shep-herds keep-ing vig-il till the morn-ing new

ox - en low - ing, lit - tle know-ing Christ the babe is Lord of all.  
saw the glo - ry, heard the sto - ry, ti - dings of the gos-pel true.

Swift are wing-ing an - gels sing - ing, no - els ring-ing, ti-dings bring-ing;  
Thus re - joic - ing, free from sor - row, prais-es voic-ing greet the mor - row:

Christ the babe is Lord of all! Christ the babe is Lord of all!  
Christ the babe was born for you! Christ the babe was born for you!

The English text of this 13th- or 14th-century Polish carol does not try to tell a story but to offer verbal snapshots of the well-known Nativity narrative of Luke 2:6–20. The tune name quotes the opening of the Polish text and means “He lies in a cradle” or “In manger lying.”

# He Came Down

137

He came down that we may have love; he

came down that we may have love; he came down that we may

have love; hal-le-lu-jah for-ev-er-more.

*Leader:* Why did he come?

*Additional stanzas:*

- ... that we may have light
- ... that we may have peace
- ... that we may have joy

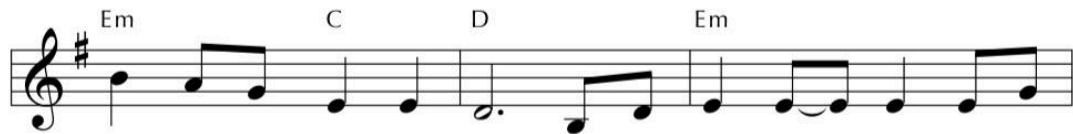
Because this traditional Cameroon piece begins with the refrain, it does not initially reveal that it is cast as a call-and-response song. Assigning the answers to the congregation rather than to the leader is a notable affirmation of the corporate wisdom of God's people.

# 100 My Soul Cries Out with a Joyful Shout

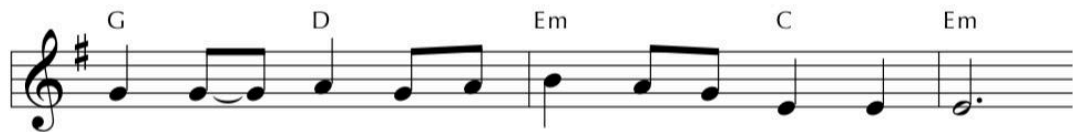
## Canticle of the Turning



1 My soul cries out with a joy - ful shout that the  
 2 Though I am small, my God, my all, you  
 3 From the halls of power to the for - tress tower, not a  
 4 Though the na - tions rage from age to age, we re -



God of my heart is great, and my spir - it sings of the  
 work great things in me, and your mer - cy will last from the  
 stone will be left on stone. Let the king be - ware for your  
 mem - ber who holds us fast: God's mer - cy must de -



won - drous things that you bring to the ones who wait.  
 depths of the past to the end of the age to be.  
 jus - tice tears ev - ery ty - rant from his throne.  
 liv - er us from the con - quer - or's crush - ing grasp.



You fixed your sight on your ser - vant's plight, and my  
 Your ver - y name puts the proud to shame, and to  
 The hun - gry poor shall weep no more, for the  
 This sav - ing word that our fore - bears heard is the



weak - ness you did not spurn, so from east to west shall my  
 those who would for you yearn, you will show your might, put the  
 food they can nev - er earn; there are ta - bles spread; ev - ery  
 prom - ise which holds us bound, till the spear and rod can be

By employing an energetic Irish folk song for its melody, this ballad-like paraphrase of the *Magnificat*, Mary's song at her meeting with her relative Elizabeth (Luke 1:46-55), recaptures both the wonder and the faith of the young woman who first recognized what God was doing.

JESUS CHRIST: ADVENT



name be blest. Could the world be a - bout to turn?  
 strong to flight, for the world is a - bout to turn.  
 mouth be fed, for the world is a - bout to turn.  
 crushed by God, who is turn - ing the world a - round.

*Refrain*



My heart shall sing of the day you bring. Let the



fires of your jus - tice burn. Wipe a - way all tears, for the



dawn draws near, and the world is a - bout to turn.