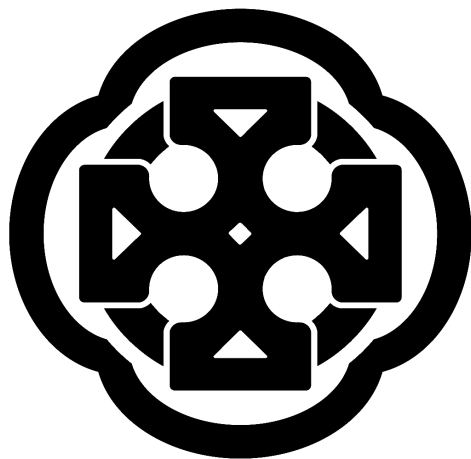




PARISH
PRESBYTERIAN
CHURCH

MORNING WORSHIP SERVICE

Childermas
December 28th, 2025

Quotes for reflection:

The babyhood of the Son of God was a reality. The more you think about it, the more staggering it gets... This is the real stumbling block of Christianity. It is here that Jews, Muslims, Unitarians, Jehovah's Witnesses, and many of those who feel the difficulties concerning the virgin birth, the miracles, the atonement, and the resurrection have come to grief. It is from misbelief, or at least inadequate belief, about the incarnation that difficulties at other points in the gospel story usually spring. But once the incarnation is grasped as reality, these other difficulties dissolve. —J. I. Packer

Our God contracted to a span;
Incomprehensibly made man.
—Charles Wesley

GOD CALLS HIS PEOPLE TO WORSHIP

It is God Himself who calls His people to worship. We do not call ourselves: the King opens His gates and welcomes us into His courts.

Gospel Invitation—Matthew 1:21

Good news. Glad tidings. Great joy. “She will bear a Son, and you shall call His name Jesus, for He will save His people from their sins.”

Sung Response—Angels From The Realms Of Glory, Vs. 1

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in 4/4 time, with a key signature of one flat (B-flat). The melody is primarily in the Soprano and Tenor parts, with the Alto and Bass parts providing harmonic support. The lyrics are as follows:

An - gels from the realms of glo - ry, wing your flight o'er all the earth;

Ye who sang cre - a - tion's sto - ry now pro - claim Mes - si - ah's birth.

Come and wor - ship, come and wor - ship, wor - ship Christ, the new-born King.

Text: James Montgomery, 1816, 1825; Music: REGENT SQUARE, Henry Smart, 1867.

Call to Worship—based on Luke 1:68-75

Pastor: Blessed be the Lord God of Israel, for He has visited and redeemed His people.

All: **The Lord God has raised up a horn of salvation for us in the house of His servant David.**

Reader 1: He has done what He spoke by the mouth of His holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us.

Reader 2: He has shown the mercy promised to our fathers and remembered His holy covenant.

All: **He remembered the oath that He swore to our father Abraham, to grant us deliverance from the hand of our enemies.**

Pastor: Serve Him without fear in holiness and righteousness before Him all your days.

Congregational Hymn—To Us A Child Of Hope Is Born



To us a child of hope is born, to us a Son is giv'n,
His name shall be the Prince of Peace, for - ev - er - more a - dored,
His pow'r, in - creas - ing, still shall spread, His reign no end shall know;
To us a child of hope is born, to us a son is giv'n,



Him shall the tribes of Earth o - bey, Him all the hosts of Heav'n,
The Won - der - ful, the Coun - se - lor, the great and migh - ty Lord,
Jus - tice shall guard His throne a - bove, and peace a - bound be - low,
The Won - der - ful, the Coun - sel - lor, the migh - ty Lord of Heav'n,



Him all the hosts of Heav'n.
The great and migh - ty Lord.
And peace a - bound be - low.
The migh - ty Lord of Heav'n.

Text: John Morrison, 1781; Music: CHRISTMAS, George Frideric Handel, 1723.

GOD SPEAKS TO HIS PEOPLE THROUGH HIS WORD

The Bible is the means by which God graciously reveals Himself to His people—so we listen, read, and study with expectant hearts.

Congregational Hymn—All Hail! Ye Infant Martyr Flow'rs



The musical score is written for a congregational hymn in G major (one sharp) and 4/4 time. It consists of two systems of music, each with a treble and bass staff. The lyrics are written between the staves. The first system covers the first three lines of the hymn, and the second system covers the last three lines. The music is a simple, harmonious setting suitable for congregational singing.

All hail! ye in - fant mar - tyr - flow'rs, cut off in life's first dawn - ing hours:
You, ten - der flock of lambs, we sing, first vic - tims slain for Christ your King:
For their re - demp - tion glor - y be, O Je - su, Vir - gin - born, to Thee,

As rose - buds, snapt in temp - est strife, when Her - od sought your Sav - ior's life.
Be - neath the al - tar's heav'n - ly ray with mar - tyr - palms and crowns ye play.
With Fa - ther, and with Ho - ly Ghost, for ev - er from the mar - tyr - host.

Text: Aurelius Clemens Prudentius, 5th Century, tr. J. M. Neale, 1868;

Music: ERHALT UNS, HERR, J. Klug, *Geistliche Lieder*, 1543.

Scripture Reading—Matthew 1:18-25

Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a Son, and you shall call His name Jesus, for He will save His people from their sins.” All this took place to fulfill what the Lord had spoken by the prophet: “Behold, the virgin shall conceive and bear a Son, and they shall call His name Immanuel” (which means, God with us).

When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, but knew her not until she had given birth to a Son. And he called His name Jesus.

Elder: This is the Word of the Lord.

All: Thanks be to God.

Congregational Hymn—Coventry Carol

Fine

Lul - ly, lul - lay, thou lit - tle ti - ny child, By by, lul - ly, lul - lay.

O sis - ters too, how may we do for to pre - serve this day;
He - rod, the king, In his rag - ing, char - ged he hath this day
Then woe is me, poor child for thee! And ev - er mourn and say,

After Vs. 3, D.C. al Fine

This poor young - ling for whom we sing, "By, by, lul - ly lul - lay."
His men of might, in his own sight, all chil - dren young to slay.
For thy part - ing nor say nor sing, "By, by, lul - ly lul - lay."

Text and Music: English carol, 15th century, harm. John Stainer, 1878.

Sermon Text—Isaiah 7:10-17

Again the Lord spoke to Ahaz: ¹¹ “Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven.” ¹² But Ahaz said, “I will not ask, and I will not put the Lord to the test.” ¹³ And he said, “Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? ¹⁴ Therefore the Lord Himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call His name Immanuel. ¹⁵ He shall eat curds and honey when He knows how to refuse the evil and choose the good. ¹⁶ For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted. ¹⁷ The Lord will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria!”

Pastor: This is the Word of the Lord.

All: Thanks be to God.

Sung Response—O Come, O Come, Emmanuel, Vs. 1



O come, O come, Em - man - u - el, and ran-som cap-tive Is - ra - el,



That mourns in lone - ly ex - ile here, un - til the Son of God ap - pear.



Re - joice! Re - joice! Em - man - u - el shall come to thee, O Is - ra - el.

Text: 12th century, tr. John Mason Neale, 1851; Music: VENI EMMANUEL, 13th century,
arr. Thomas Helmore, 1856.

Sermon—*God's Sign: Immanuel*

—Pastor, James Crampton

GOD CALLS HIS PEOPLE TO CONFESSION, REPENTANCE, AND RECONCILIATION

The people of God respond to His Word by confessing their sins, repenting of their sinful ways, and seeking God's favor through the reconciling work of Jesus, the Son of God.

Confession of Sin—based on Isaiah 8:11-17

Pastor: Lord, we come confessing. For You spoke to us with Your strong hand upon us, and warned us not to walk in the ways of the wicked, saying: “Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread.”

All: But the Lord of hosts, Him we should honor as holy. We must let Him be our fear, and let Him be our dread.

Pastor: And He will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem.

All: We have stumbled on this rock of stumbling. We have fallen and been broken; we have been snared and taken.

Pastor: Bind up the testimony; seal the teaching among God's disciples.

All: We will wait for the Lord, who is hiding His face from the house of Jacob, and we will hope in Him.

(Silent prayers of confession)

Sung Response—Agnus Dei

UNISON



O Lamb of God, that takes a - way the sins of the world, have mer-cy on us. —



O Lamb of — God, that takes a - way the sins of the world, have mer-cy on us. —



O Lamb of — God, that takes a - way the sins of the world,

Slightly Faster WOMEN



Grant us Thy peace, Grant us Thy, Grant us Thy peace.

MEN



Grant us Thy peace, Grant us Thy peace, Grant us Thy — peace.

Text: Traditional, based on John 1:29; Music: CLOVERCROFT AGNUS DEI, Henry C. Haffner, 2019.

Assurance of Pardon—Isaiah 9:2-3, 6; Revelation 15:3-4

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone. You have multiplied the nation; You have increased its joy; they rejoice before You as with joy at the harvest, as they are glad when they divide the spoil. For to us a child is born, to us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Pastor: This is the promise of God.

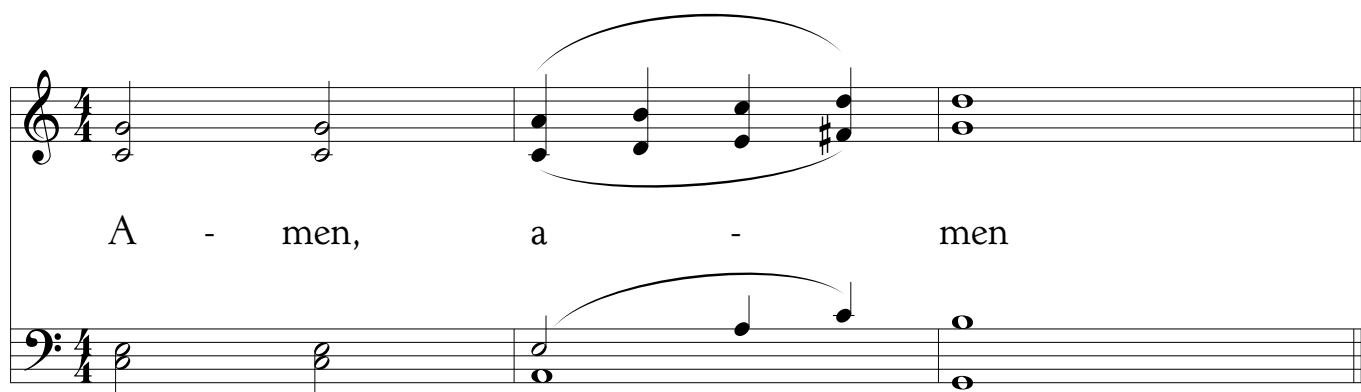
All: This is the Word of the Lord.

Pastor: Great and marvelous are Your deeds, Lord God Almighty. Just and true are Your ways, King of the nations.

All: Who will not fear You, O Lord, and glorify Your name?

Pastor: For You alone are holy. Amen.

Sung Response—Twofold Amen



Text: Traditional; Music: DRESDEN, Johann Naumann, 18th century.

GOD INVITES HIS PEOPLE TO FELLOWSHIP WITH HIM

God feeds the faith of His people by giving them a meal. As God fellowships with them in faith, His people pledge their obedience to God and their love for one another.

Profession of Faith—The Apostles' Creed

We believe in God:

The Father Almighty, the Creator of Heaven and Earth;

And in Jesus Christ, His only Son, our Lord: who was conceived of the Holy Spirit,
Born of the Virgin Mary, suffered under Pontius Pilate,
Was crucified, died and was buried. He descended into Hell.

On the third day He rose again from the dead.

He ascended into Heaven and now sits at the right hand of God the Father Almighty,
From whence He shall come to judge the living and the dead.

We believe in the Holy Spirit; the one holy church—both visible and invisible;
The communion of saints; the forgiveness of sins;
The resurrection of the body; and the life everlasting.

Amen.

Sursum Corda

Pastor: The Lord be with you.

People: **And also with you.**

Pastor: Lift up your hearts.

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

Pastor: Let us give thanks to the Lord our God.

People: **It is right to give Him thanks and praise.**

Pastor: It is right, and a good and joyful thing, always and everywhere to give thanks to You, Father Almighty, Creator of Heaven and Earth. Therefore, we praise You, Triune God, and we join our voices with the angels, the archangels, and the whole company of Heaven in this hymn of eternal praise:

UNISON



Glo-ry to God in the high - est, and peace to His peo-ple on earth.____

WOMEN

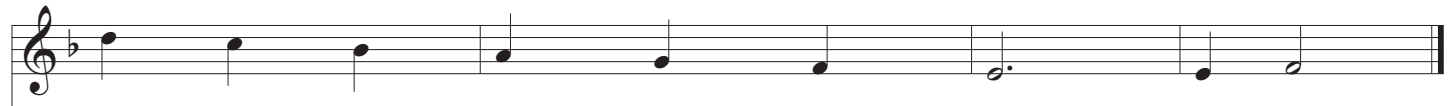


MEN

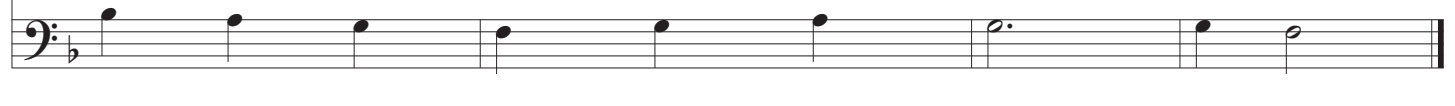


We praise You, we bless You, we wor-ship You, we glo-ri-fy You,

We praise You, we bless_ You, we wor-ship You, we glo-ri-fy You,



We give You thanks for Your great glo - ry.



We give You thanks for Your great glo - ry.

Text: Traditional, based on Luke 2:14; Music: CLOVERCROFT GLORIA,
Henry C. Haffner, 2019.

WORDS OF INSTITUTION AND THE LORD'S TABLE

This table is open to all baptized Christians who have made a profession of faith. You may come forward to receive the bread and wine or grape juice.

Congregational Hymn—Lo, How A Rose E'er Blooming

The musical score is written for a congregational hymn in G major (one sharp) and 4/4 time. It consists of three systems of music, each with a vocal melody line (treble clef) and a bass line (bass clef). The lyrics are printed below the vocal line. The first system contains the first two lines of the hymn. The second system contains the next two lines. The third system contains the final two lines. The music features a simple, hymn-like melody with a steady bass accompaniment. The final line of the hymn ends with a double bar line and a repeat sign.

Lo, how a rose e'er bloom - ing from ten - der stem hath sprung,
I - sai - ah 'twas fore - told it, the rose I have in mind;
This flow'r, whose fra - grance ten - der with sweet-ness fills the air,
of Jes - se's lin - age com - ing, as men of old have sung.
With Mar - y we be - hold it, the vir - gin mo - ther kind:
dis - pels with glo - rious splen - dor the dark-ness ev - r' - where,
It came, a flow'r-et bright, a - mid the cold of win - ter, when half-spent was the night.
To show God's love a - right she bore to us a Sav - ior when half-spent was the night.
True man, yet ver - y God; from sin and death He saves us and light - ens ev - r'y load.

Text: German hymn, c. 1500, tr. Theodore Baker, 1894; Music: ES IST EIN ROS,
German melody, 15th century, harm. Michael Praetorius, 1609.

Congregational Hymn—What Child Is This



What Child is this, who, laid to rest, on Mar-y's lap is sleep - ing?
Why lies He in such mean es - tate, where ox and ass are feed - ing?
So bring Him in - cense, gold, and myrrh; come, peas-ant, 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:
Nails, spear, shall pierce Him through; the cross be borne for me, for you:
Raise, raise the song on high, the vir - gin sings her lul - la - by:



Haste, haste to bring Him laud, the Babe, the Son of Mar - y.
Hail, hail the Word made flesh, the Babe, the Son of Mar - y.
Joy, joy for Christ is born, the Babe, the Son of Mar - y.

Text: William Chatterton Dix, 1865; Music: GREENSLEEVES,
16th century English carol.

GOD'S PEOPLE GRATEFULLY RESPOND WITH THEIR PETITIONS, TITHES & OFFERINGS, AND PRAISE

Praying, serving, and giving are essential aspects of worship, moving our faith from our heads and hearts into our lives and callings. Offering boxes for both tithes and alms are located in the foyer.

Pastoral Prayer

Corporate Prayer—*The Lord's Prayer*

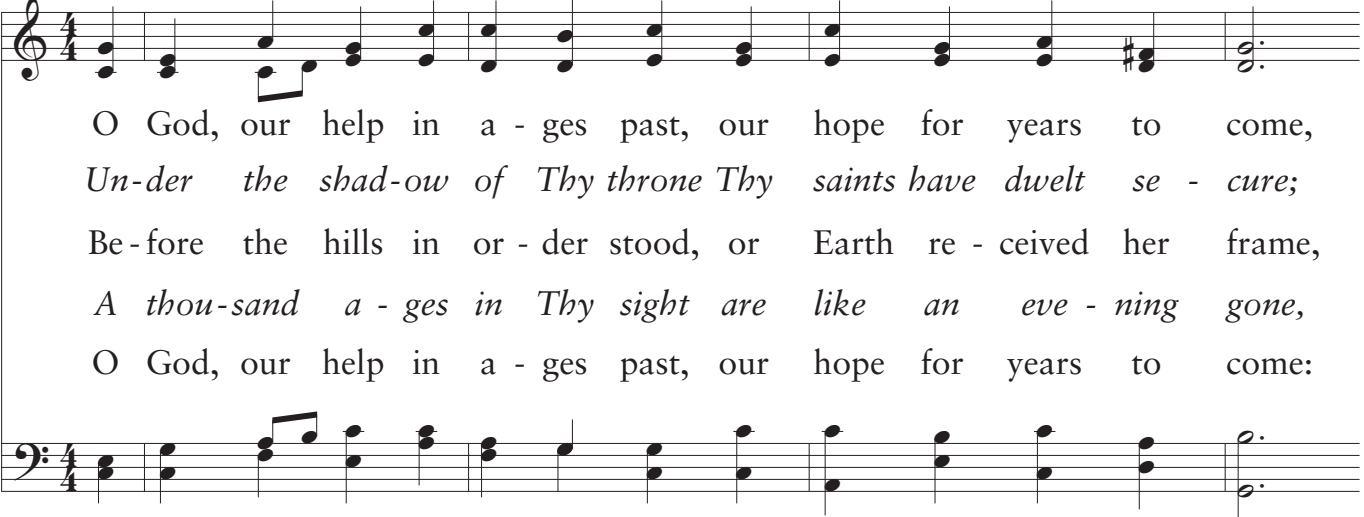
Our Father, who art in Heaven,
Hallowed be Thy name
Thy kingdom come. Thy will be done,
On Earth as it is in Heaven.

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.

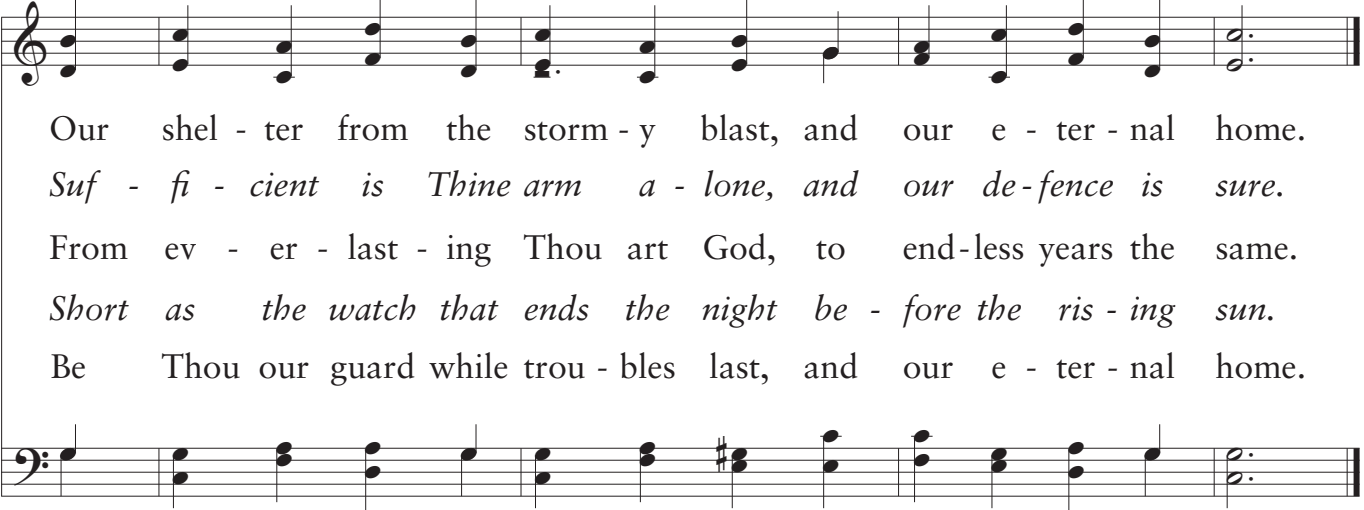
For Thine is the kingdom,
And the power, and the glory, forever.

Amen.

Congregational Hymn—O God, Our Help In Ages Past (Psalm 90)



O God, our help in a - ges past, our hope for years to come,
Un-der the shad-ow of Thy throne Thy saints have dwelt se - cure;
Be-fore the hills in or - der stood, or Earth re - ceived her frame,
A thou-sand a - ges in Thy sight are like an eve - ning gone,
O God, our help in a - ges past, our hope for years to come:



Our shel - ter from the storm - y blast, and our e - ter - nal home.
Suf - fi - cient is Thine arm a - lone, and our de-fence is sure.
From ev - er - last - ing Thou art God, to end-less years the same.
Short as the watch that ends the night be - fore the ris - ing sun.
Be Thou our guard while trou - bles last, and our e - ter - nal home.

Text: paraphrase of Psalm 90, Isaac Watts, 1719;
Music: ST. ANNE, William Croft, 1708.

GOD SENDS HIS PEOPLE OUT

After calling His people into His presence, forgiving their sins, instructing them in His Word, and providing a foretaste of the marriage supper of the Lamb, God sends His people into the world to show His light in the darkness.

Benediction—from Luke 2:29-32

Lord, now let Your servants depart in peace, according to Your word; for our eyes have seen Your salvation that You have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Your people Israel. *Amen.*

Sung Response—What Wondrous Love Is This, Vs. 4

The musical score is written for a two-part setting (Soprano and Bass) in 2/2 time. It consists of four systems of music, each with a vocal line and a piano accompaniment line. The lyrics are: 'And when from death I'm free, I'll sing on, I'll sing on, And when from death I'm free I'll sing on; and when from death I'm free, I'll sing and joy - ful be, and through e - ter - ni - ty I'll sing on, I'll sing on, and through e - ter - ni - ty I'll sing on!' The music features a simple, hymn-like melody with a steady piano accompaniment of chords.

And when from death I'm free, I'll sing on, I'll sing on,

And when from death I'm free I'll sing on; and when from death I'm free,

I'll sing and joy - ful be, and through e - ter - ni - ty

I'll sing on, I'll sing on, and through e - ter - ni - ty I'll sing on!

Text: American folk hymn; Music: WONDROUS LOVE, *The Southern Harmony*, 1835.

Announcements

Worship Notes:

December 28 has traditionally marked the observance of *Childermas*. Also called the *Feast of the Holy Innocents* in some traditions, this is a day of remembrance and mourning for the children of Bethlehem murdered by the order of King Herod, a story recounted in Matthew 2. Along with Stephen, whose feast day (December 26) is also observed during the week after Christmas, these “infant martyr flowers” are considered the first to be martyred on behalf of Christ. The 16th century *Coventry Carol*, with its plaintive refrain of “Lully, Lullay, thou little tiny child,” is perhaps the best-known reference to this event in hymnody. Isn’t it appropriate that right in the midst of the celebration of Christmas, we would turn our focus to such a terrible scene of violence? Jesus was born to deal with hearts like Herod’s—and ours. This Holiest Innocent came so that the foe greater than any Herod, Death itself, would be overthrown.

—Henry C. Haffner

Key Words: Ask, Sign, House, David, Virgin, Bear, Immanuel

Keystone Verses: Therefore the Lord Himself will give you a sign. Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.
(Isaiah 7:14)



PARISH

PRESBYTERIAN CHURCH

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Miles Foltermann (281) 793-3280	Tom Goddard (218-3654)	Brandon Herrenbruck (339-5516)
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Deacons

Aaron Anderson (973-1797)	Brandon Blair (336-0274)	Kevin Cowherd (967-5099)
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Jim Soyster (585-5980)	Walt Yates (785-477-0990)	

Officers Emeritus

Steve Nelson, Elder Emeritus; Jimmy Allen, Tim Simmons, Deacons Emeritus

All Biblical quotes taken from the English Standard Version unless otherwise noted.