

Boar's Head Festival

Immanuel Lutheran Church

St. Charles, Mo

2017



“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.”

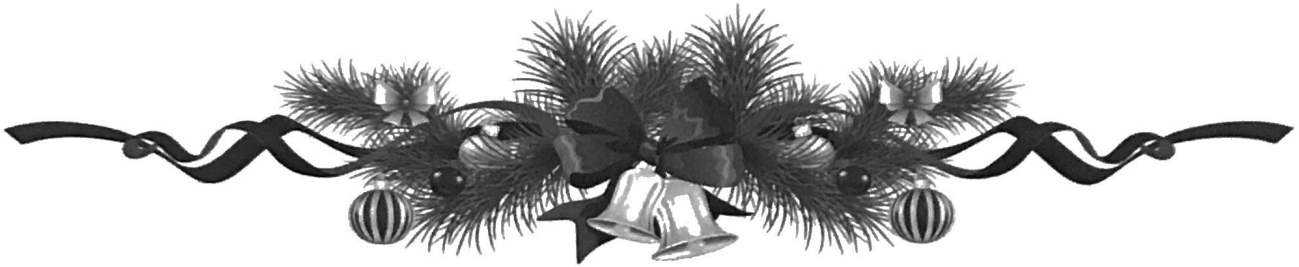
Matthew 2:2



Welcome
to the
31st Annual
Boar's Head Festival

*We welcome you to be a part of Immanuel Lutheran Church & School
and to know and share the love of Jesus Christ!*

*For more information check out our website at
ImmanuelStCharles.org*



Boar's Head Christmas Festival

December 8, 9 & 10, 2017

PRE - FESTIVAL MUSIC

Agape Ringers

Friday, December 8, 7:30 p.m.

"On Christmas Night"Dennis
"Still, Still, Still" Krug
"We Three Kings" Prins

Fourth Grade Chorus

Friday, December 8, 7:30 p.m.

"Bring a Torch, Jeanette Isabella" McRae
"The Holly and the Ivy"Schram
"Joy to the World" Patterson

Grace Notes

Saturday, December 9, 4:00 & 7:30 p.m.

"O Holy Night" Eithun
"Stille Nacht" Davis
"The Little Drummer Boy"Raney

Fifth Grade Chorus

Saturday, December 9, 4:00 p.m.

"Carol of the Bells"Wilhousky / Kupferschmid
"Jesus, Jesus, Rest Your Head" Gallina
"How Great Our Joy"Taylor

Sixth Grade Chorus

Saturday, December 9, 7:30 p.m.

"For Unto Us a Child Is Born" Handel / Landes
"Gesu Bambino" (The Infant Jesus) Yon
"Shepherd's Pipe Carol"Rutter

Gloria Dei Strings

Sunday, December 10, 4:00 & 7:30 p.m.

"Fantasy on an English Carol" (The Holly and the Ivy).....arr. Michael Story
"Bring a Torch"arr. Roy Phillippe
"Christmas Quatrain" arr. Elliot Del Borgo

School Chorus

Sunday, December 10, 4:00 & 7:30 p.m.

"Celebrate the Dawn, Alleluia!" Martin
"Christmas Lullaby" (The Gift) Stone
"Run, Shepherds!"Johnson

The Story Of The Boar's Head Festival

Rooted in pagan times when the boar was the first dish served at a Roman feast, the colorful ceremony of the Boar's Head became a part of the Christmas celebration in the great manor houses of the Middle Ages. The Christian Church endowed the custom with symbolic meaning and elevated it to the service of God, thereby enriching the lives of all it touched. The ceremony, sponsored by the Lord of the Manor, became a Service of Praise to Jesus Christ, Lord of the Universe and Redeemer of the World.

In medieval England, the boar was a ferocious beast and sovereign of the forest, a danger and menace to man and, therefore, the symbol of evil. The presentation of the boar's head at Christmastime signified the triumph of the Christ Child over sin. No one knows who first planned the Boar's Head Procession, but it is a matter of record that it was in use at Queen's College, Oxford, shortly after the founding of the University in 1340, and there it continues to this very day.

After centuries of presentation, to the ceremony of the Boar's Head there has been added the Yule Log (symbolizing the "Light of the World") whose embers burn all year and then light the next year's log. Also added over the course of many years were the Wise Men, the Shepherds, Mary and Joseph, Good King Wenceslas, and the Beefeaters (English ceremonial guards).

The Festival came to America already in colonial days where it was first observed in New England. Through Episcopal churches and schools the ceremony was well established by the late 19th century, particularly at the Hoosac Boys School of Hoosick, New York.

From these beginnings, the Boar's Head Christmas Festival has since spread to be celebrated in many Christian settings, including Concordia College, Ann Arbor, Michigan. We at Immanuel are grateful to the staff of Concordia for their encouragement and guidance. We also thank the Hoosac Boys School of Hoosick, New York, for the valuable assistance they gave us in the initial preparation of the Immanuel Boar's Head Christmas Festival.

Immanuel Lutheran Church continues this ancient tradition, giving it new life through the music, drama, and gifts shared with you by the members of this congregation. This Festival is presented with the hope and prayer that it may be an offering of praise to the One whose birth we celebrate and that it may witness the joy we share in His Salvation.

Proceeds from the Festival will be used to support the Immanuel Music Ministry, including the Boar's Head Festival. Since one of the purposes of the Festival is to reach out with the message of the Gospel, proceeds will also be used to spread the Gospel through Rev. Andrew Schlund in Mexico City, Mexico, Stephanie Lund, Lutheran Teacher in Tisovec, Slovakia with Mission of Christ Network and River Roads Lutheran School, St. Louis, MO. Contributions may be placed in collection baskets presented by cast members at the exits following the Festival.

Throughout the Festival, the congregation is invited to sing all verses and choruses printed in bold type.

Following each performance everyone is invited to a reception in Immanuel's Fellowship Hall, south of the church on Sixth and First Capitol. Many members of the cast and musicians will also be there. Wassail, figgy pudding, punch, coffee and cookies will be served.

Please, no saving seats and no flash pictures.

The Twelve Days of Christmas



One of the most enjoyable vignettes of the Boar's Head Festival is the singing and performing of "The Twelve Days of Christmas." In this well-known carol, the lyrics were used to teach children Christian doctrine during a time of persecution in sixteenth-century England. This cheerful song, about a generous benefactor who loved to give, could be sung freely without ever using God's name, because "my true love" refers to God.

The first gift is **a partridge in a pear tree**. The partridge was known as a valiant bird, willing to fight to the death in order to defend its young. The partridge symbolizes Christ, and the pear tree represents the cross.

The second gift is **two turtledoves**. It reminds us of the sacrifice offered for Jesus when Mary and Joseph took him to the temple in Jerusalem.

Three French hens is the third gift. These costly birds symbolized the three valuable gifts given to Jesus by the wise men: gold, frankincense, and myrrh.

The **four calling birds** are reminders of the four Gospel writers: Matthew, Mark, Luke and John. With loud and distinctive voices, they called people to faith in Jesus their Savior.

The **five golden rings** represent the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Known to the Jews as the Torah, these books were treated with great reverence and considered to be worth more than gold.

In many cultures, eggs symbolize new life. **Six geese a-laying** eggs became reminders of the six days of creation when God, by His Word, brought forth life on earth.

Seven swans symbolize the seven gifts of the Holy Spirit. Just as baby swans grow and change from "ugly ducklings" into beautiful and graceful birds, so do God's children grow and change through the work of the Holy Spirit.

The **eight maids a-milking** represent eight unique teachings of Jesus known as the Beatitudes. They nourish and strengthen us, much the way milk nourishes a child.

The **nine ladies dancing** remind us of the nine different fruits that the Holy Spirit produces in the lives of God's children. Just as these ladies dance joyfully, so can every Christian rejoice over the life-changing fruits of the Holy Spirit.

Ten lords a-leaping is the tenth gift. Lords were men of authority to command people's obedience. Ten lords a-leaping symbolize God's ten basic laws, otherwise known as the Ten Commandments.

Eleven pipers piping represent the eleven apostles who were chosen by Jesus and remained faithful to him. These eleven followed Jesus, called others to follow him, and piped an everlasting tune of great joy – the message of Jesus' resurrection from the dead.

On the twelfth day of Christmas, my true love gave to me **twelve drummers drumming**. Just as drummers beat out a loud, steady rhythm for marchers to follow, so the Apostle's Creed sets forth the twelve vital beliefs of those who call themselves Christians.



THE COURTLY STORY

THE COMING OF THE YULE SPRITE

*Into the darkened church comes a small child carrying a lighted taper,
symbolizing the coming of Christ into the dark world of sin.
Slowly it moves to the altar, where it is given to light the Christ candle.
This light - His Light - stands lit throughout the Festival.*

APPROACH OF THE HERALD BANNERS

*The Festival begins as the sanctuary is turned into a medieval gothic manor house
where many of the customs and symbols of Christmas are first introduced.
As the banners approach, we look forward to the richness of God's blessings
that will be ours through our Lord and Savior, Jesus Christ.*

"CLIMB TO THE TOP OF THE HIGHEST MOUNTAIN"

Climb to the top of the highest mountain, Joyous tidings proclaim to the world,
Lift up your voice, Shout the good news: Behold, your Lord comes to you.

He will feed His flock like a shepherd, He will carry the lambs in his arms,
He will ever keep them safe from harm. Behold, your Lord comes to you.

He who made the stars in the heaven, He who fashioned the earth and the sea,
From time eternal He was God, The Alpha and Omega, He. Behold, your Lord!

He will come in power and glory, He will rule with mercy and truth,
Hope of the nations, Light of the world, Light of all.

He will love the little children, He will hold them in his arms,
Love him and trust him as a child, Behold, your Lord comes to you.

PROCESSION OF THE BEEFEATERS

*The bell sounds the hour, the heavy tread of the Beefeaters --
traditional guardians of a King -- falls on the ears like the march of history.
Solemnly they stand their Watch of Honor,
as pause is taken to contemplate the approaching miracle of the Incarnation.*

"WEXFORD CAROL"

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, sweet Jesus born.'

THE BOAR'S HEAD PROCESSION

The trumpets sound, the light grows and the story unfolds quickly as singing companies enter bearing a Boar's Head, a plum pudding, a mince pie, and their accoutrements.

Since ancient times the fierce wild boar has been a symbol of evil.

Its presentation signifies the victory of the Christ Child over sin.

The plum pudding and mince pie suggest the richness and fullness of the gifts of God.

For all these blessings the Boar's Head Carol renders praise unto God.

*Members of the congregation are not witnesses only, but are participants,
joining in paeans of praise to Almighty God.*

As the Boar's Head is brought into the church, each verse is followed by the chorus of rejoicing:

"CAPUT APRI DEFERO, REDDENS LAUDES DOMINO"

(I bear the boar's head, praising the Lord.)

"BOAR'S HEAD CAROL"

(Audience joins in singing the bold print.)

The boar's head in hand bear I, bedecked with bays and rosemary.
And I pray you my masters, be merry, Quot estis in convivio. *(So many as are in the feast.)*
Caput apri defero, Reddens laudes Domino.

The boar's head, as I understand, is the bravest dish in all the land.
When thus bedecked with a gay garland, let us servere cantico. *(Let us serve with a song.)*
Caput apri defero, Reddens laudes Domino.

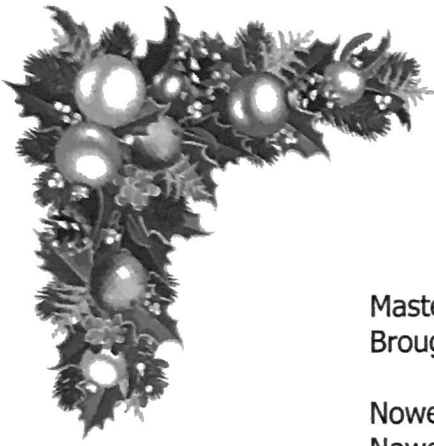
Our steward has provided this, in honor of the King of Bliss,
Which on this day to be served is In Regimensi atrio. *(In the Queen's hall.)*
Caput apri defero, Reddens laudes Domino.

The mightiest hunter of them all we honor in this festal hall
Born of a humble virgin mild, Heaven's King became a helpless Child.
Caput apri defero, Reddens laudes Domino.

He hunted down through earth and hell, the swart boar death until it fell.
This mighty deed for us was done. Therefore sing we in unison:
Caput apri defero, Reddens laudes Domino.

Let not this boar's head cause alarm, the huntsman drew his power to harm.
So death, which still appears so grim, has yielded all its power to him!
Caput apri defero, Reddens laudes Domino.





"MASTERS IN THIS HALL"

*The entire court welcomes the Lord of the Manor,
gathering for a joyful celebration at his invitation.*

Masters in this Hall, hear ye news today
Brought from over sea, and ever I you pray:

Nowell! Nowell! Nowell!
Nowell sing we clear.
Holpen are all folk on earth
Born is God's Son so dear.
Nowell! Nowell! Nowell!
Nowell sing we loud!
God today hath poor folk raised
And cast adown the proud.

Going o'er the hills, through the milkwhite snow,
Heard I ewes bleat while the wind did blow.
Nowell...

Shepherds many a one sat among the sheep,
No man spake more word than they had been asleep.
Nowell...

Quoth I, 'Fellows mine, Why this guise sit ye?
Making but dull cheer, Shepherds though ye be?'
Nowell...

'Shepherds should of right leap and dance and sing,
Thus to see ye sit, is a right strange thing.'
Nowell...

Quoth these fellows then, 'To Bethl'em town we go,
To see a mighty Lord lie in manger low.'
Nowell...

How name ye this Lord, Shepherds? then said I,
'Very God,' they said, 'Come from heaven high.'
Nowell...

This is Christ the Lord, Masters, be ye glad!
Christmas is come in, And no folk should be sad.
Nowell...

*By arrangement with Oxford University Press, Inc.,
200 Madison Avenue, New York, NY 10016*

COURT ENTERTAINMENT

*While court musicians delight the ears of all,
court dancers, jesters and madrigal singers delight the king and his assembled guests.*

"PAVANE & GALLIARD"

"THE TWELVE DAYS OF CHRISTMAS"

"WHAT SWEETER MUSIC CAN WE BRING?"

"JOY TO THE WORLD"

All:

**Joy to the world! The Lord is come: let earth receive her King!
Let ev'ry heart prepare him room, and heav'n and nature sing,
And heav'n and nature sing, and heav'n and heav'n and nature sing.**

Women:

**Joy to the earth! The Savior reigns: let all their songs employ,
While fields and floods, rocks, hills, and plains repeat the sounding joy,
Repeat the sounding joy, repeat, repeat the sounding joy.**

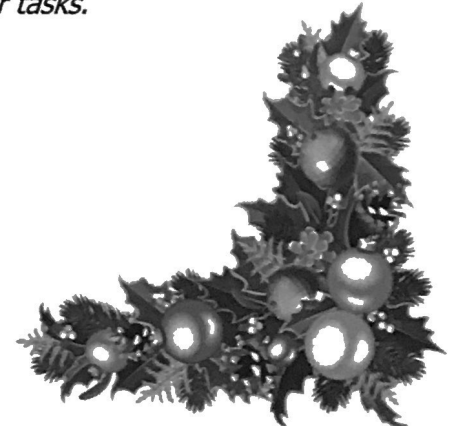
Men:

**No more let sins and sorrows grow, nor thorns infest the ground:
He comes to make His blessings flow far as the curse is found,
Far as the curse is found, far as, far as the curse is found.**

All:

**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.
And wonders, wonders of His love.**

*The festivities of the court come to a close.
Having finished their duties, the Beefeaters pursue other tasks.*





"GOOD KING WENCESLAS"

A peaceful calm settles over the manor house as Good King Wenceslas and his Page take time to reflect on the evening's festivities.

*From the porch of the manor,
they notice beggars gleaned the street for unwanted scraps of food.
Led by love and concern, Good King Wenceslas and his Page
sing of Christian ideals in daily life when people care for one another.*

(Audience joins in singing the bold print.)

CHOIR

Good King Wenceslas looked out on the feast of Stephen,
When the snow lay round about, deep, and crisp, and even.
Brightly shone the moon that night though the frost was cruel,
When a poor man came in sight gathering winter fuel.

KING

Hither, page, and stand by me. If thou know'st it, telling,
Yonder peasant, who is he? Where and what his dwelling?

PAGE

Sire, he lives a good league hence, Underneath the mountain,
Right against the forest fence, By St. Agnes' fountain.

KING

Bring me flesh, and bring me wine, Bring me pine logs hither.
Thou and I will see him dine, When we bear them thither.

CHOIR

Page and monarch, forth they went, Forth they went together,
Through the rude wind's wild lament, And the bitter weather.

PAGE

Sire, the night is darker now, And the wind blows stronger,
Fails my heart, I know not how, I can go no longer.

KING

Mark my footsteps, my good page, Tread thou in them boldly,
Thou shalt find the winter's rage, Freeze thy blood less coldly.

Congregation

**In his master's steps he trod, Where the snow lay dinted;
Heat was in the very sod, Which the Saint had printed.
Therefore, Christian men, be sure, Wealth or rank possessing,
Ye who now will bless the poor, Shall yourselves find blessing.**

THE YULE LOG PROCESSION

*Gathered from the woods, the Yule log is brought ceremoniously to the hearth
and lighted from the embers of last year's fire,
symbol of the rekindling of love, promise for the year ahead, and a prayer for God's keeping.
The waits come sharing the gladness of Christmas.
Gaiety and high spirits are the gifts of the young.*

"DECK THE HALL"

(Audience joins in singing the first verse.)

**Deck the hall with boughs of holly, Fa La La...
'Tis the season to be jolly, Fa La La...
Don we now our gay apparel, Fa La La...
Troll the ancient yule tide carol, Fa La La...**

(Waits sing stanzas 2 & 3.)

"WE WISH YOU A MERRY CHRISTMAS"

We wish you a Merry Christmas,
We wish you a Merry Christmas,
We wish you a Merry Christmas.
And a happy New Year!

Refrain:

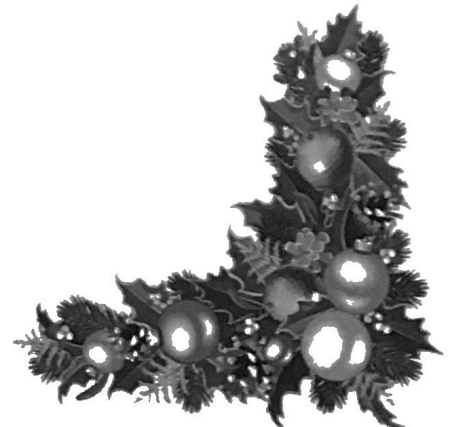
Good tidings to you wherever you are;
Good tidings for Christmas and a happy New Year!

Now bring us some figgy pudding
Now bring us some figgy pudding,
Now bring us some figgy pudding,
And bring some out here. *Refrain*

For we all like figgy pudding,
For we all like figgy pudding,
For we all like figgy pudding,
So bring some out here. *Refrain*

And we won't go until we've got some,
And we won't go until we've got some,
And we won't go until we've got some,
So bring some out here. *Refrain*

We wish you a Merry Christmas,
We wish you a Merry Christmas,
We wish you a Merry Christmas.
And a happy New Year!





THE WASSAILERS

*The hour grows late. After much merriment the court jesters seek a quiet spot
to contemplate the events of the evening.
They are joined by a lively group which has more singing to do.*

"WASSAIL CAROL"

(Audience joins in singing the bold print.)

Here we come a-wassailing among the leaves so green.
Here we come a-wandering, so fair to be seen.

Refrain:

**Love and joy come to you and to you your wassail too.
And God bless you and send you a happy new year,
And God send you a happy new year.**

We are not daily beggars that beg from door to door,
But we are fellow neighbors whom you have seen before: ***Refrain***

We have got a little purse of stretching leather skin;
We want a little of your money to line it well within: ***Refrain***

God bless the master of this house, likewise the mistress too,
And all the little children that round the table go: ***Refrain***

Good master and good mistress while you're sitting by the fire.
Pray think of us poor fellows who are wandering in the mire: ***Refrain***

(Audience Stands)

**God bless us all Immanuel wherever we may be!
Those who wander, those at home, in Christ are one with thee.**

**Love and joy come to you and to you your wassail too.
And God bless you and send you a happy new year,
And God send you a happy new year.**

(Audience shall be seated.)

THE CHRISTMAS STORY

*Having celebrated many customs of Christmas,
our thoughts return to Bethlehem and the reason for our Christmas joy.*

MARY AND JOSEPH APPROACH THE INN

The innkeeper gives the weary couple one last accommodation -- a crude stable.

THE APPARITION

*In a field outside of Bethlehem, a group of shepherds pass the long night.
The trumpet sounds and the shepherds rise in alarm.*

THE ANGEL GABRIEL

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
And lying in a manger.

CHOIR OF ANGELS

Glory to God in the highest, and on earth peace, good will toward men.

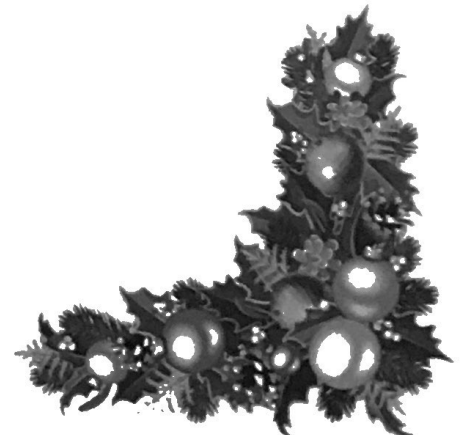
THE SHEPHERDS

*In simple adoration, the shepherds summon each of us to worship,
"to see this thing which has come to pass."*

"LET US NOW GO EVEN UNTO BETHLEHEM"

Let us now go even unto Bethlehem,
And see this thing which has come to pass,
which the Lord hath made known unto us.

*The shepherds reach their destination
and find the Babe, Mary and Joseph.*





"STAR CAROL"

Sing this night, for a boy is born in Bethlehem,
Christ our Lord in a lowly manger lies;
Bring your gifts, come and worship at His cradle,
Hurry to Bethlehem and see the Son of Mary!

Refrain: See His star shining bright in the sky this Christmas night!
Follow me joyfully;
Hurry to Bethlehem and see the Son of Mary!

Angels bright, come from heaven's highest glory,
Bear the news with its message of good cheer:
Sing, rejoice, for a King is come to save us,
Hurry to Bethlehem and see the Son of Mary! *Refrain*

See, He lies in His mother's tender keeping;
Jesus Christ in her loving arms asleep.
Shepherds poor, come to worship and adore Him,
Offer their humble gifts before the Son of Mary. *Refrain*

Let us all pay our homage at the manger,
Sing His praise on this joyful Christmas Night;
Christ is come, bringing promise of salvation:
Hurry to Bethlehem and see the Son of Mary! *Refrain*

"SONG FOR THE KING"

*A young maiden happens upon Mary, Joseph and the Baby.
Having nothing to give the Christ Child,
she worships Him with a simple dance.*

"NOWEL"

*The shepherds mark the place of our Savior's birth,
expressing their joy in the word "Nowel".*

"THREE KINGS OF ORIENT"

*In splendor, the Kings and their company
follow the Star of the East to their high destiny.
These are the great of the world, rulers of men and affairs.
Following in the steps of the shepherds they go bearing gifts,
seeking the Christ born to be the hope of the future.*

We three kings of Orient are, bearing gifts we traverse afar,
Field and fountain, moor and mountain, following yonder star:

Refrain:
O star of wonder, star of night, star with royal beauty bright;
Westward leading, still proceeding, guide us to thy perfect light.

Born a King on Bethlehem plain, gold I bring to crown Him again,
King forever, ceasing never, over us all to reign: *Refrain*

Frankincense to offer have I, incense owns a deity nigh,
Prayer and praising, all men raising, worship Him, God most high: *Refrain*

Myrrh is mine; its bitter perfume breathes a life of gathering gloom;
Sorrowing, sighing, bleeding, dying, sealed in the stone cold tomb: *Refrain*

Glorious now behold Him arise, King, and God, and sacrifice!
Heav'n sings Alleluia: Alleluia earth replies: *Refrain*

"LET ALL MORTAL FLESH"

*The court returns, drawn to the altar.
Each has made his individual journey to this place.
People from everywhere come and gaze in amazement at this miracle that has come to pass.
The highest king and the lowliest shepherd are united. The young and old walk together.
God has come down to each of these persons, and each of them worships God.
All of us gathered here share the wonder
which has come down through the centuries even unto this particular year.*

(Audience joins in singing the bold print.)

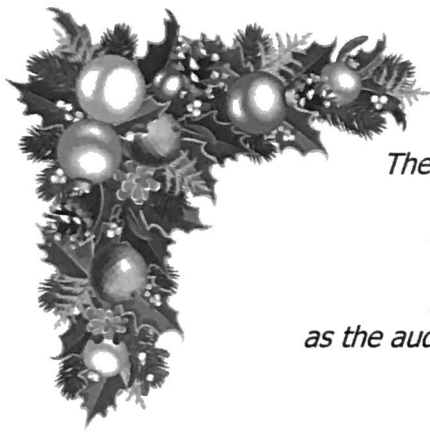
Let all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly minded,
For with blessing in His hand
Christ our Lord to earth descendeth,
Our full homage to demand.

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 heav'nly 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.
That the powers of hell may vanish
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,
"Alleluia, Alleluia, Alleluia,
Lord most high!"**





"O COME ALL YE FAITHFUL"

*The drama of man's response to God's great gift of His Son
has been enacted before you.*

*After young and old, rich and poor, wise and simple
have offered their unique gifts to the Christ Child,
all go forth to the glorious strains of "Adeste Fidelis"
as the audience and cast join together in this song of joy and adoration.*

(Audience shall stand and join in singing.)

**O Come, all ye faithful, Joyful and triumphant!
O come ye, O come ye to Bethlehem;
Come and behold Him Born the King of Angels:**

***Refrain:* O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him, Christ the Lord!**

**God of God, Light of Light,
Lo! He abhors not the Virgin's womb;
Very God, Begotten, not created: *Refrain***

**Sing, choirs of angels, Sing in exultation,
Sing, all ye citizens of heav'n above!
Glory to God, In the highest: *Refrain***

**Yea, Lord, we greet thee, Born this happy morning,
Jesu, to Thee be glory giv'n!
Word of the Father, Now in flesh appearing! *Refrain***

THE CHRIST LIGHT

A hush settles over the scene.

*The bright companies of courtiers, common folk, shepherds and kings have melted away,
but the light – symbol of the continuing presence of the Christ Child in our world – continues to glow.*

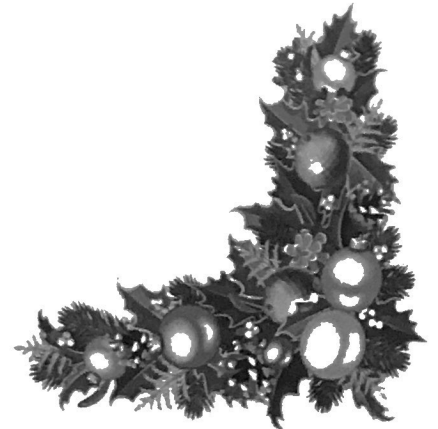
*The sprite returns, and with the minister lights the taper,
carrying the "light" of Christ to a world, waiting in darkness.*

***"For God so loved the world that He gave His one and only Son,
that whoever believes in Him shall not perish but have eternal life."***

John 3:16

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SOLI DEO GLORIA





*You are invited to
Christmas Worship at Immanuel*

Christmas Weekend Worship

December 23, 2017—5:00 p.m.

Fellowship Hall

December 24, 2017

8:00 a.m. — Sanctuary

10:45 a.m. — Fellowship Hall



Christmas Eve Family Worship

Featuring

Agape Ringers & Grace Notes

December 24, 2017

3:00 & 4:30 p.m.

Christmas Eve Candlelight Service

Featuring

Lessons and Carols

with

Adult Choir, Joyful Sound, Brass Ensemble

December 24, 2017

10:30 p.m.



Christmas Day Festival Worship

Featuring

CHRISTMAS DAY

by Gustav Holst

with

Jubilate, Orchestra & Adult Choir

December 25, 2017

9:30 a.m. with Holy Communion