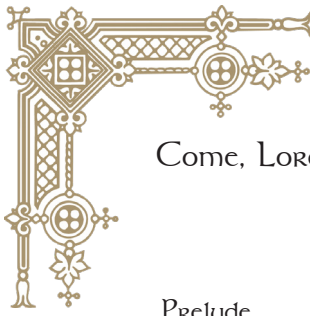


Moravian Love Feast

First Presbyterian Church
December 15, 2019





Come, Lord Jesus, our Guest to be, and bless these gifts bestowed by Thee. Amen.

(This Moravian Blessing will be said when all have received their coffee and bun)

Prelude

Break Forth, O Beauteous Heavenly Light

ERMUNTRE DICH

Unto Us a Boy Is Born

GERMAN CAROL

Now Sing We, Now Rejoice

IN DULCI JUBILO

Introit

Hosanna

Edward W. Leinbach

☞ Hymn

Worship, Honor, Power, and Blessing

CASSEL

Worship, honor, power and blessing Thou art worthy to receive;
Loudest praises without ceasing Meet it is for us to give.
When we join the angelic spirits, in their sweetest, noblest lays,
We will sing our Savior's merits, Help to chant Immanuel's praise.

☞ Opening Prayer

Welcome

Virginia H. Shuler

Hymn

Come, Thou Long - Expected Jesus

STUTTGART

(see page 4)

Scripture

Luke 2:1 – 20

One: The Word of the Lord. All: **Thanks be to God.**

Hymns

O Come, O Come Emmanuel

Veni Emmanuel

(see page 5)

Softly the Night Is Sleeping

WARNER

(see page 6)

Infant Holy, Infant Lowly

WZLOBIE LEZY

(see page 7)

Anthems

Sing, O Ye Heavens

Johann Fredrich Peter

Sweetest Music, Softly Stealing

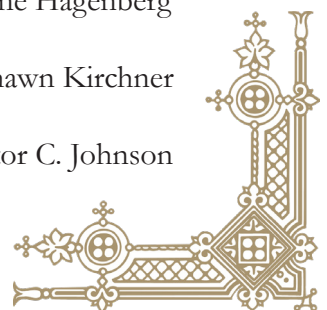
Elaine Hagenberg

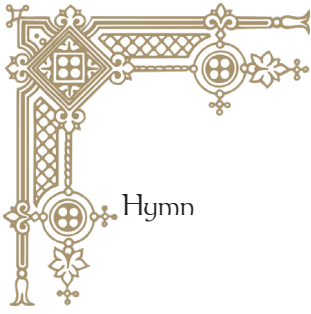
Brightest And Best

Shawn Kirchner

A Midwinter Carol

Victor C. Johnson





Hymn

Hark, the Herald Angels Sing

(see page 8)

MENDELSSOHN



Anthem

Of the Father's Love

Barry Talley

Hymns

Christ the Lord, Most Glorious

(see page 9)

CHRIST THE LORD

Morning Star, O Cheering Sight

Henry Phillips

(see page 10)

HAGEN

Meditation

☞ Hymn

Sing Hallelujah, Praise the Lord

(see page 11)

BECHLER

☞ Benediction

A Christmas Blessing

Philip Stopford

Postlude

It Came Upon the Midnight Clear

arr. Gordon Young

☞ Congregation Standing



Come, Thou Long-Expected Jesus

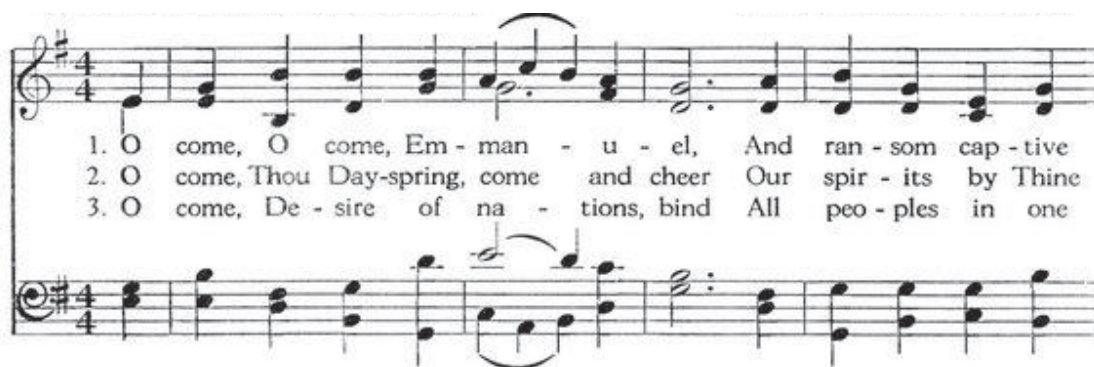


1 Come, thou long - ex - spect - ed Je - sus, born to set thy peo - ple free;
2 Is - rael's strength and con - so - la - tion, hope of all the earth thou art;
3 Born thy peo - ple to de - liv - er, born a child and yet a king,
4 By thine own e - ter - nal Spir - it rule in all our hearts a - lone;




from our fears and sins re - lease us; let us find our rest in thee.
dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
born to reign in us for - ev - er, now thy gra - cious king - dom bring.
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

O Come, O Come, Emmanuel



1. O come, O come, Em - man - u - el, And ran - som cap - tive
2. O come, Thou Day-spring, come and cheer Our spir - its by Thine
3. O come, De - sire of na - tions, bind All peo - ples in one



Is - ra - el, That mourns in lone - ly ex - ile here
ad - vent here; Dis - perse the gloom - y clouds of night,
heart and mind; Bid en - vy, strife, and dis - cord cease;

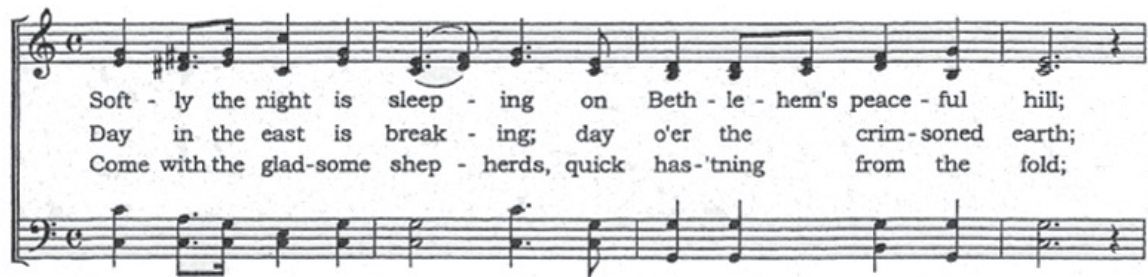


Un - til the Son of God ap - pear. Re - joice! Re - joice! Em -
And death's dark shad - ows put to flight. Re - joice! Re - joice! Em -
Fill the whole world with heav - en's peace. Re - joice! Re - joice! Em -

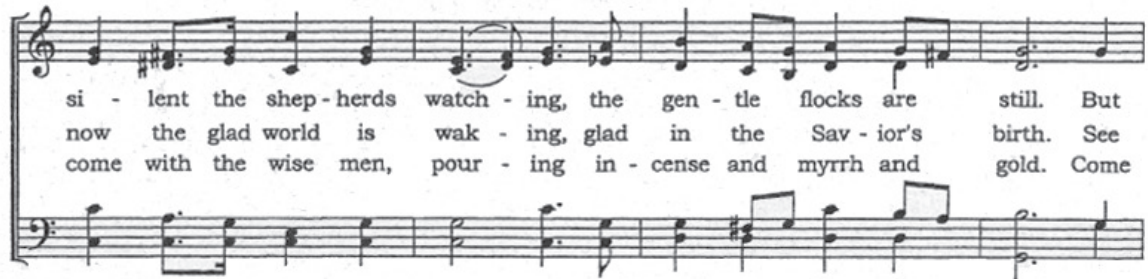


man - u - el Shall come to thee, O Is - ra - el!
man - u - el Shall come to thee, O Is - ra - el!
man - u - el Shall come to thee, O Is - ra - el! A-MEN.

Softly the Night is Sleeping



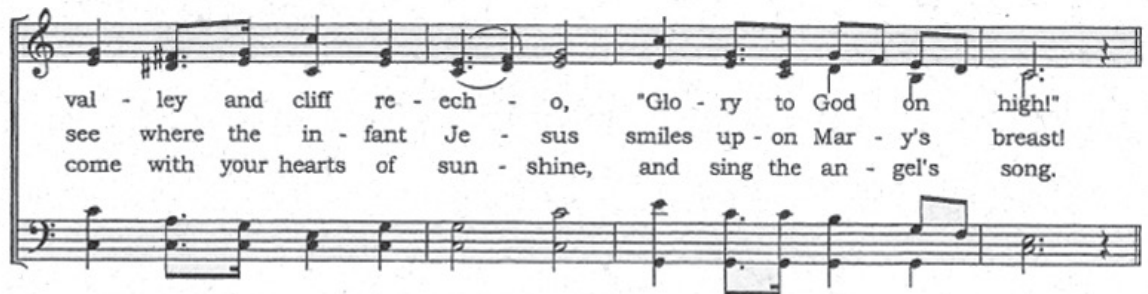
Soft - ly the night is sleep - ing on Beth - le - hem's peace - ful hill;
Day in the east is break - ing; day o'er the crim - soned earth;
Come with the glad - some shep - herds, quick has - t'ning from the fold;



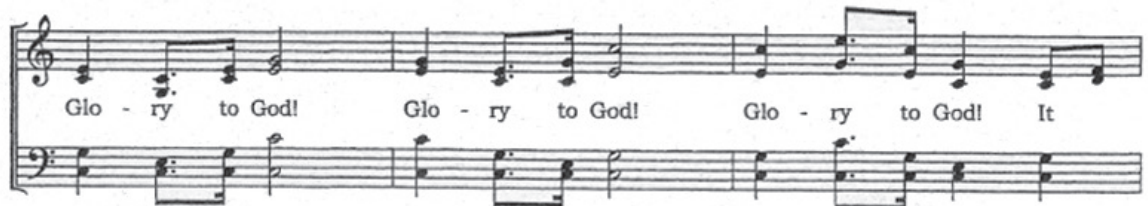
si - lent the shep - herds watch - ing, the gen - tle flocks are still. But
now the glad world is wak - ing, glad in the Sav - ior's birth. See
come with the wise men, pour - ing in - cense and myrrh and gold. Come



hark! The won - drous mu - sic falls from the o - p'ning sky;
where the clear star bend - eth o - ver the man - ger blessed;
to him, poor and low - ly, a - round the cra - dle throng,



val - ley and cliff re - ech - o, "Glo - ry to God on high!"
see where the in - fant Je - sus smiles up - on Mar - y's breast!
come with your hearts of sun - shine, and sing the an - gel's song.

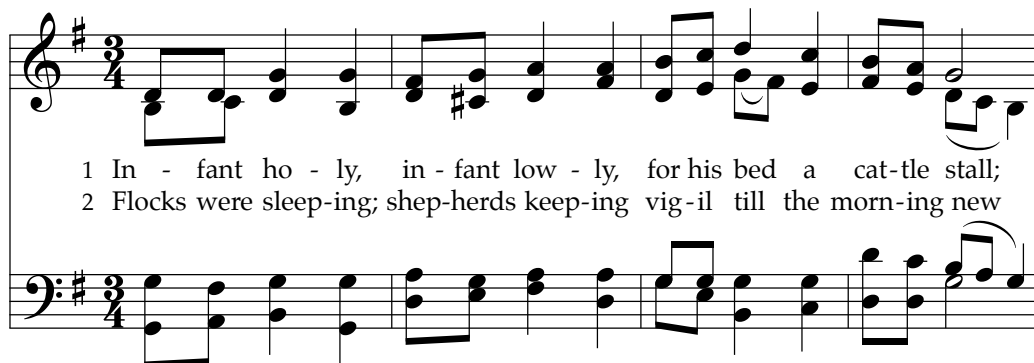


Glo - ry to God! Glo - ry to God! Glo - ry to God! It

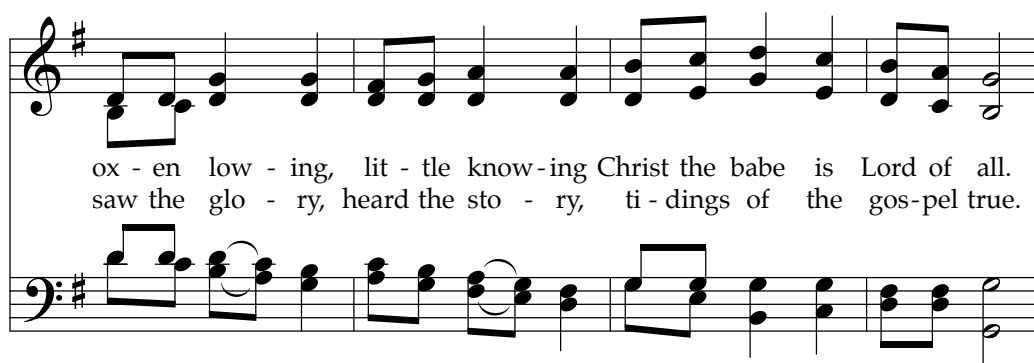


rings a - gain; peace on the earth! Good will to men!

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!

Hark, the Herald Angels Sing



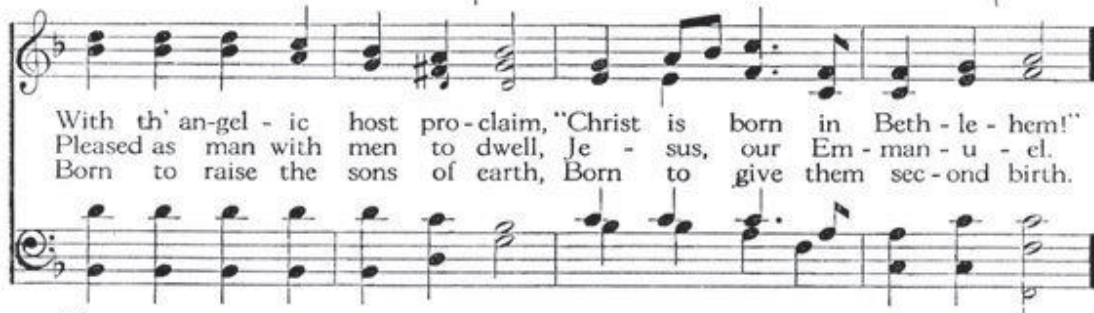
1. Hark, the her - ald an - gels sing, "Glo - ry to the new-born King;
2. Christ, by high - est heaven a - dored; Christ, the Ev - er - last - ing Lord!
3. Hail, the heaven-born Prince of Peace! Hail, the Sun of Right-eous-ness!



Peace on earth, and mer - cy mild, God and sin - ners rec - on - ciled!"
Late in time be-hold Him come To the earth from heav-en's home;
Light and life to all He brings, Risen with heal - ing in His wings.

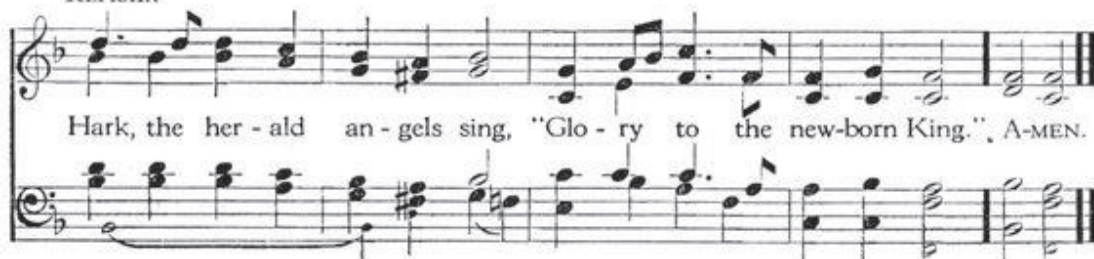


Joy - ful, all ye na - tions, rise, Join the tri-umph of the skies;
Veiled in flesh the God - head see; Hail th' in - car - nate De - i - ty;
Mild He lays His glo - ry by, Born that man no more may die,



With th' an - gel - ic host pro-claim, "Christ is born in Beth - le - hem!"
Pleased as man with men to dwell, Je - sus, our Em - man - u - el.
Born to raise the sons of earth, Born to give them sec - ond birth.

REFRAIN



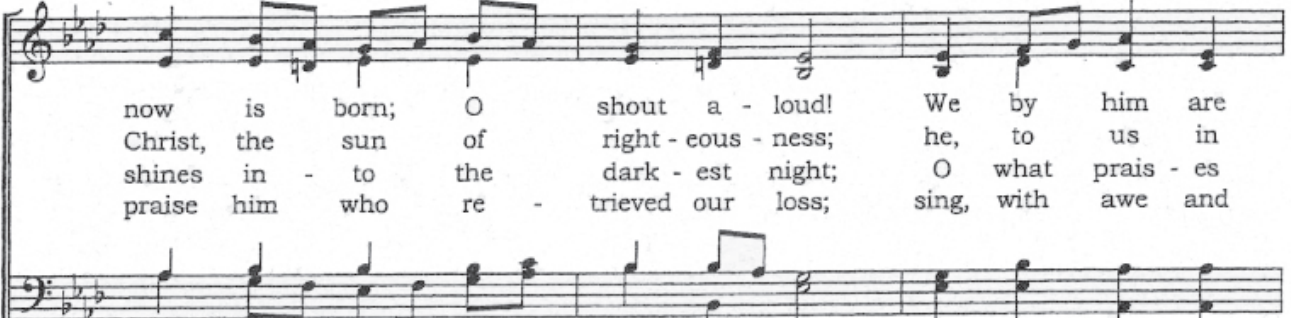
Hark, the her - ald an - gels sing, "Glo - ry to the new-born King," A-MEN.



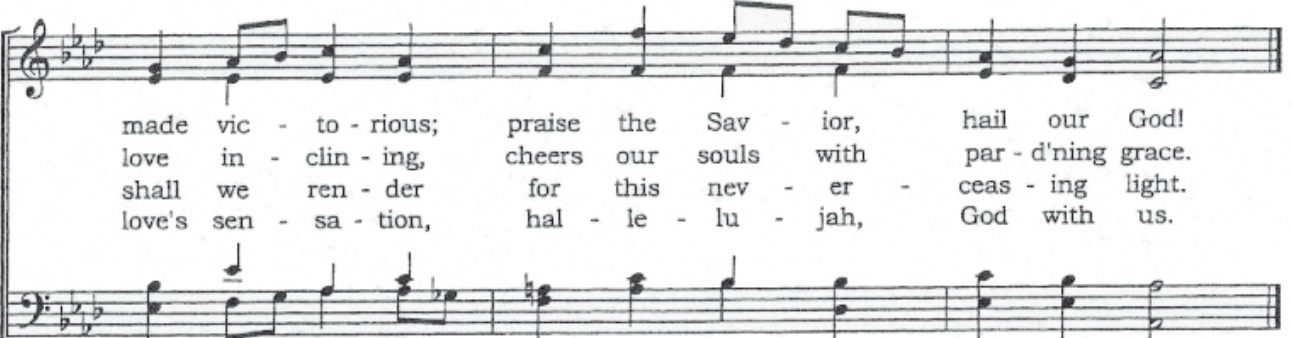
Christ the Lord, the Lord Most Glorious



Christ the Lord, the Lord most glo - rious,
Praise the Lord! On us is shin - ing
Praise the Lord, whose sav - ing splen - dor
Praise the Lord, God our sal - va - tion,



now is born; O shout a - loud! We by him are
Christ, the sun of right - eous - ness; he, to us in
shines in - to the dark - est night; O what prais - es
praise him who re - trieved our loss; sing, with awe and



made vic - to - rious; praise the Sav - ior, hail our God!
love in - clin - ing, cheers our souls with par - d'ning grace.
shall we ren - der for this nev - er - ceas - ing light.
love's sen - sa - tion, hal - le - lu - jah, God with us.

Morning Star, O Cheering Sight

Solo



Morn - ing Star, O cheer - ing sight! Ere thou cam'st, how dark earth's
Morn - ing Star, thy glo - ry bright far ex - cels the sun's clear
Thy glad beams, thou Morn - ing Star, cheer the na - tions near and
Morn - ing Star, my soul's true light, tar - ry not, dis - pel my

All



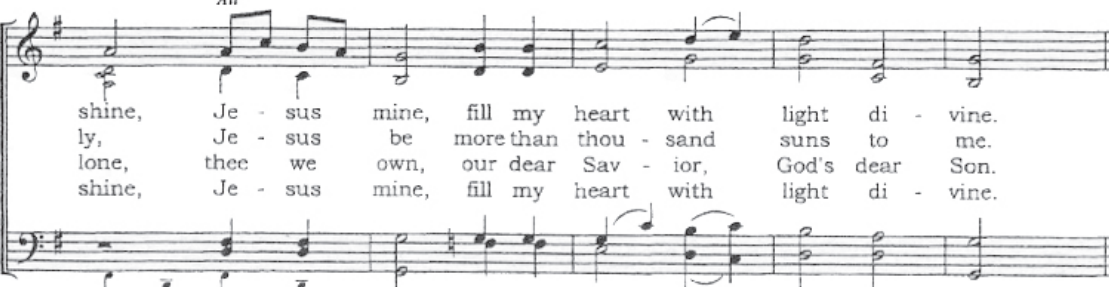
night! Morn - ing Star, O cheer - ing sight! Ere thou
light. Morn - ing Star, thy glo - ry bright far ex -
far. Thy glad beams, thou Morn - ing Star, cheer the
night. Morn - ing Star, my soul's true light, tar - ry

Solo *All* *Solo*



cam'st, how dark earth's night! Je - sus mine, in me shine, in me
cels the sun's clear light. Je - sus be con - stant - ly, con - stant -
na - tions near and far. Thee we own, Lord a - lone, Lord a -
not, dis - pel my night. Je - sus mine, in me shine, in me

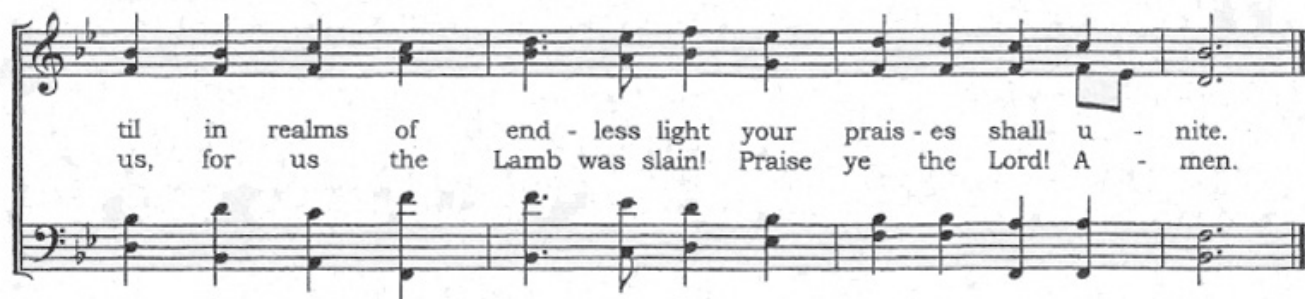
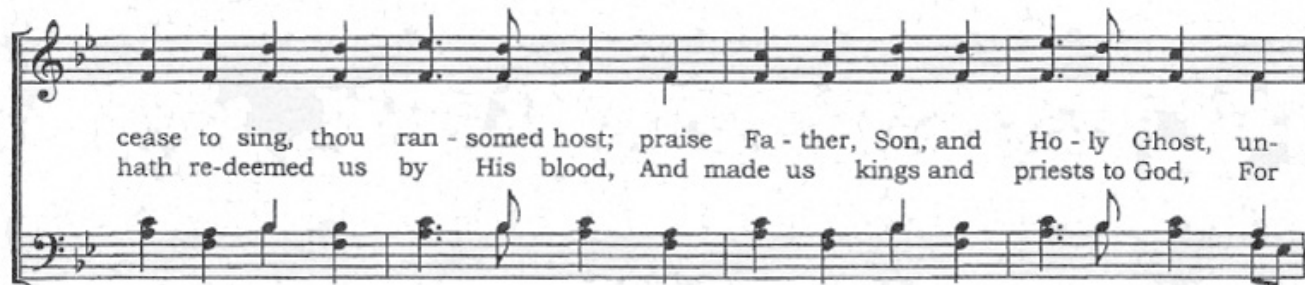
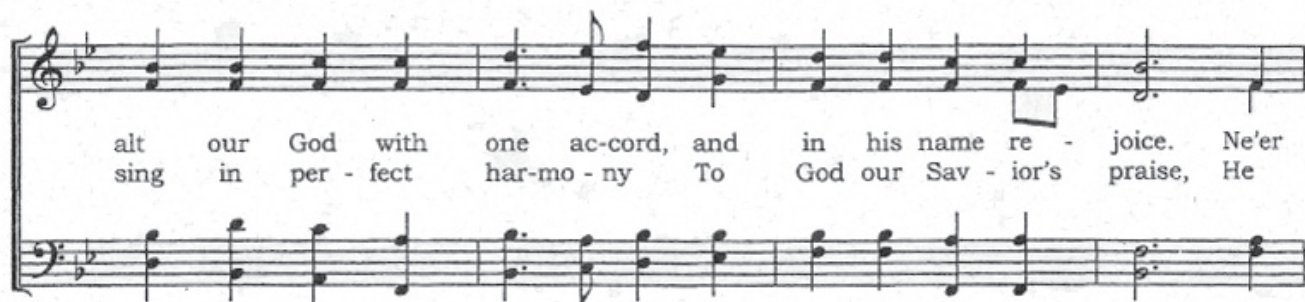
All



shine, Je - sus mine, fill my heart with light di - vine.
ly, Je - sus be more than thou - sand suns to me.
lone, thee we own, our dear Sav - ior, God's dear Son.
shine, Je - sus mine, fill my heart with light di - vine.



Sing Hallelujah, Praise the Lord





Service and Historical Notes



We are grateful to the members of the Palmetto Moravian Fellowship for assisting in our service. In a few moments, you will be served by “dieners,” from the German word meaning “to serve.” Several of the women will be wearing traditional 18th century Moravian clothing. The color the ribbon lacing the bodice of their dresses and on their lace cap denotes to which “choir” they belong. A young girl, under about 14 wears a red ribbon, an unmarried girl a pink ribbon, a married lady wears blue, and widows wear white. This made it easy for the single brothers to identify those females who were available for marriage.

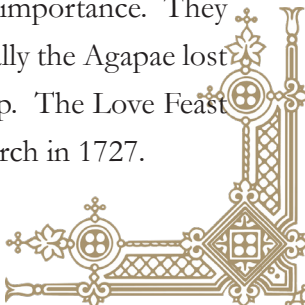
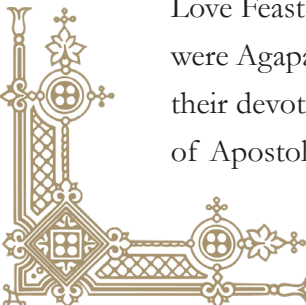
The coffee you will be served is decaffeinated. It is brewed with cream and sugar. The buns are made from a traditional recipe, which includes citron and orange peel for flavoring. The slash marks on the top of the buns are often mistaken by many to be an “M” for Moravian, but they are actually a “W” for Winkler Bakery, the original bakery in Salem, North Carolina and it is still in operation. The buns for this service came from Winkler’s.

The star you see hanging above is a 26-pointed star that originated in Niesky, Germany around 1850. It was the result of a geometry lesson used in one of the Moravian schools. The rays of the star symbolize three things: the greatness of God who made the universe, the star which lead the wise men to the Christ Child, and the Divine Star, or Morning Star, Christ Himself. In America, the stars are typically 26-pointed and all white; however in Europe they are sometimes made with 50 or more points and include red and/or yellow points.

The candles that you receive are handmade. They are a mixture of beeswax and beef tallow. Red crepe paper is used for the dressing. It serves to catch the hot wax and to remind us of the shed blood of Christ. The candle is yours to keep.

Once you have been served a bun and a mug of coffee, please hold them until we have all said the Moravian blessing, which is printed in your bulletin. When the mugs are collected, please place your napkin in the mug. Pass the mugs to the end of the row where a diener will take them.

Love Feasts originated in the first gathering of Christians after Pentecost. The early believers met and broke bread together, thereby signifying their union and equality. These meals of the church family were associated with the celebration of the Lord’s Supper, which followed them; however, the Love Feast neither supplants the Holy Communion nor is it considered of equal importance. They were Agapae, Greek for love, that is, for the highest type of spiritual love. Gradually the Agapae lost their devotional character and toward the fourth century the church gave them up. The Love Feast of Apostolic times was resuscitated in its original simplicity by the Moravian Church in 1727.

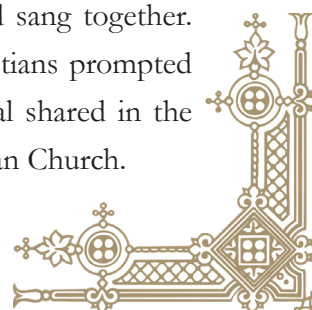
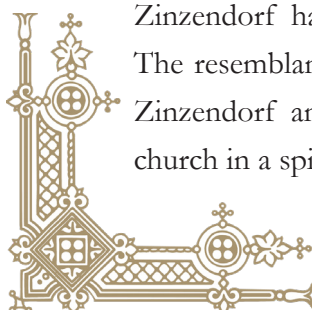




When descendants of the ancient *Unitas Fratrum* settled Herrnhut (Saxony) in 1722, they were soon joined by other refugees with differing backgrounds and ideals, which resulted in confusion and general unhappiness. In an effort to put an end to the confusion and to prevent the community from destroying itself, a set of statutes, known to Moravians as the “Brotherly Agreement” was unanimously adopted by the 300 inhabitants living on the estate of Count Nicholas von Zinzendorf. Their decision to do away with all sectarian differences, to live in accord with one another, and to live for the Savior, brought great blessing to them. In the days that followed, religious fervor grew among some of the residents and there was much religious conversion and prayer, accompanied by fervent rededication of lives to Christ.

On the morning of August 13, 1727, all of the villagers were invited to be present at the Lutheran Church at Berthelsdorf for communion. Before they began their walk to the church, the pastor spoke to them on the meaning of the Lord’s Supper. This was the first communion for the united community after they had pledged themselves to the “Brotherly Agreement” and signed the statutes. So great was the blessing felt during this communion and so great and lasting was its influence that it has been called the Birthday of the Renewed *Unitas Fratrum*, or Moravian Church.

It was also on this memorable day that the custom of the Love Feast in the Moravian Church had its beginning. Having returned to Herrnhut after the communion service, the villagers gathered in small groups, continuing to talk over the great blessing they had received. At about noon, Count Zinzendorf had food sent to each of the villagers. They ate, prayed, talked, and sang together. The resemblance of the incident to the ancient *Agapae* of the first-century Christians prompted Zinzendorf and others to promote the idea. Thus, the Love Feast, a simple meal shared in the church in a spirit of fellowship and love, became a custom in the life of the Moravian Church.





The First Presbyterian Chamber Singers

Lisa Cunningham, *director*

Bruce Campbell and Erica Pauly, *accompanists*

Anna Harkey, *violin*

Soprano

Martha Bean
Debra Brock
Patti Foy
Patricia Hevener
Debbie Keiser
Debbie Kocisko
Kay Maddox
Jayne McQueen
Hayley Scott
Ginger Shuler

Alto

Janet Cann
Fran Davis
Mary Dixon
LeAnne Holcombe
Juli Robertson
Gloria Underwood
Penny Wright
Susie Wright

Tenor

Noah Goodwin
Reel Robertson
Brennan Szafron

Bass

Lu Diehl
Lee Hagglund
Craig Kocisko
Ed Maidel
Kevin Marsh
Lonnie Myers
Wayne Sease





FIRST
PRESBYTERIAN
CHURCH
SPARTANBURG

this way forward