

ST. PHILIP'S CHURCH

Established 1680 • Charleston, SC



Adoration of the Shepherds, by Gerard van Honthorst (c. 1622)

THE EVE OF THE NATIVITY

THE HOLY EUCHARIST

DECEMBER 24, 2025 • 7:30 P.M.

W E L C O M E

To all who are spiritually weary *and seek rest,*
to all who mourn *and long for comfort,*
to all who struggle *and desire victory,*
to all who sin *and need a Savior,*
to all who are strangers *and want fellowship,*
to all who hunger *and thirst after righteousness,*
and to whoever will come—*this church opens wide her doors*
and offers her welcome in the name of the Lord Jesus Christ.

We welcome to St. Philip's all newcomers and visitors! We are delighted to have you with us this evening and invite you to fill out the visitor card in your pew or online using the QR code at right. Completed cards may be placed in the offering plate. We pray God will bless your time with us!



Restrooms are available on the ground floor of the Parish House, located at the corner of Church and Cumberland Streets. A greeter or usher will be happy to direct you.

CONCERNING THE SEASON OF CHRISTMAS

*And the Word became flesh and dwelt among us, and we have seen his glory,
glory as of the only Son from the Father, full of grace and truth.*

— John 1:14

The unique claim of Christianity is that God has given a full revelation of Himself by becoming incarnate, or human, in Jesus Christ. For 20 centuries, Christians have borne imperfect witness to the conviction that God is at work in the life, death, and resurrection of Jesus, fulfilling His purposes for all people and all creation. Christmas is a season of joy and fulfillment, a time to celebrate the presence of God in our midst. During Christmastide, we focus on the glory of the Incarnation, the fact that God came among us in human form in order to save us from sin and death and reconcile us to Himself. On Christmas Eve and the two following Sundays, we join with Mary, Joseph, shepherds, and angels as they experience the wonder of Jesus' birth. We thank God for the gift of His Son, for God's willingness to share the experience of human life with us. The Christmas season is the beginning of the story of Jesus, which ultimately leads us to His saving death and resurrection. As we celebrate His birth, we are called to remember that His nativity was the beginning of our salvation. We also are called to remember that Christmas is not just a day or a season but also an experience that we should constantly share with the world around us. The joy, peace, and love of Christmas does not end once Christmastide is over. Each moment of our lives should be devoted to worshipping Emmanuel, "God with us," and to sharing the gift of His presence with others. O come let us adore Him!

ABOUT THE SERVICE

We welcome you to this Christmas Eve celebration of the Holy Eucharist. The Christian tradition of gathering in the church in the evening for the celebration of the Feast of the Holy Nativity is an ancient one the world over. This order of service is designed to assist you in participating fully in the liturgy. We encourage you to respond and sing with the joy of the angels of Bethlehem.

We have printed the entire service in this booklet and have printed special instructions in italics. We hope this will help you feel at home at St. Philip's. Please let us know if we may provide additional information to you.

As a courtesy, please turn off all cell phones.

The service begins with the **Introit**, which is derived from the Latin word *introitus*, meaning "entrance."

The international status of "**O Come All Ye Faithful**" ranks it as one of the most widely loved and sung of all Christmas carols. The original Latin hymn is found in several manuscripts copied by John Francis Wade of Douay, France. The earliest copy dates from about 1743. The original hymn had four stanzas. Two additional stanzas were added around 1794. Stanza two reflects the present Prayer Book form of the Nicene Creed. The tune was found in the same manuscript as the words and it is believed to be a composition of John Wade.

The Hymnal 1982 Companion

The liturgy begins with the **Acclamation**, which is an "eager expression" of praise.



THE HOLY EUCHARIST

OPENING VOLUNTARY

Festive Organ Selections

THE INTROIT

Gesù Bambino

Pietro Yon (1866-1943)

Soloists: Caroline Robinson, Graceanna Hare, Virginia Layfield, May Bibee, Micah Gardner

When blossoms flowered 'mid the snows upon a winter night,
Was born the Child the Christmas Rose, the King of love and light.
The angels sang, the shepherds sang, the grateful earth rejoiced,
And at his blessed birth the stars their exultation voiced.

O come let us adore him. Christ the Lord.

Again the heart with rapture glows to greet the holy night
That gave the world its Christmas Rose, its King of love and light.
Let ev'ry voice acclaim his Name, the grateful chorus swell,
From Paradise to earth he came that we with him might dwell.

Text: Frederick H. Martens (1874-1932).

Music: Pietro A. Yon (1866-1943). Public domain.

The People stand and sing the hymn.

THE PROCESSIONAL HYMN 12

O Come, All Ye Faithful

Adeste fideles

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*

See how the shepherds, summoned to His cradle, leaving their flocks, draw nigh to gaze;
We too will thither bend our joyful footsteps. *Refrain*

Child, for us sinners poor and in the manger, we would embrace thee, with love and awe;
Who would not love thee, loving us so dearly? *Refrain*

Yea, Lord, we greet thee, born this happy morning, Jesus, to thee be glory giv'n.
Word of the Father, now in flesh appearing. *Refrain*

Words: Latin, 18th cent.; tr. Frederick Oakeley and others.

Music: *Adeste Fideles*. Descant and accompaniment by David Willcocks (1919-2015).

THE WORD OF GOD

THE ACCLAMATION

The People standing, the Celebrant says

Blessed be God: the Father, the Son, and the Holy Spirit.

People

And blessed be his kingdom, now and for ever. Amen.

Celebrant

Alleluia, unto us a child is born:

People

O come, let us adore him. Alleluia.

THE COLLECT FOR PURITY AND THE SUMMARY OF THE LAW

The Celebrant prays

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets. MATTHEW 22:37-40

THE KYRIE

Philip W. J. Stopford (b. 1977)

All remain standing and sing

Lord have mer - cy, Lord have mer - cy, Christ have
mer - cy, Christ have mer - cy, Lord have
mer - cy, Lord have mer - cy.

Setting: *The Bronxville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

THE GLORIA

P. Stopford

Glo - ry to God, to God in the high - est, and
peace to his peo - ple on earth. Lord God, heaven-ly King,
Al - migh - ty God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry.
Lord Je - sus Christ on - ly Son of the Fa - ther Lord God, Lamb of God,
you take a - way the sins of the world have mer - cy on
us; you are seat-ed at the right hand of the Fa - ther;
re - ceive our prayer. For you a - lone are the Ho - ly One,

continued on next page

◀ In this **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. We offer to Him our whole selves, so that we might decrease and that He might increase, to the glory of Jesus Christ.

◀ This is the **summary of the law** of God as given by Jesus Himself. God, who is Love, requires of us that we love Him and one another.

◀ Once we are reminded of God's holiness and the law's demands, our imperfections move us to beg God's mercy.

you a - lone are the Lord, you a - lone are the Most High, Je - sus
Christ with the Ho - ly Spi - rit, in the glo - ry of God the
Fa - ther. A - men. A - - - men.

Setting: *The Bronxville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

Celebrant The Lord be with you.

People ***And with thy spirit.***

Celebrant Let us pray.

The People kneel.

The **Collect of the Day** ► is written to go along with both the season of the Church year and the readings for the day. It summarizes the attributes of God as revealed in the Scripture for the day.

Isaiah 9:1-7: Isaiah, writing ► in the 8th century B.C., shares a vision of the new age and a new ruler for Judah. Christians understand these words to address not only the realities of Isaiah's day but also to the coming of God's Messiah, Jesus.

THE COLLECT OF THE DAY

O God, who hast caused this holy night to shine with the illumination of the true Light: Grant us, we beseech thee, that as we have known the mystery of that Light upon earth, so may we also perfectly enjoy him in heaven; where with thee and the Holy Ghost he liveth and reigneth, one God, in glory everlasting. ***Amen.***

The People are seated for the reading of God's Word.

THE LESSON

Isaiah 9:1-7

¹ But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. ² 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. ³ 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. ⁴ For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken as on the day of Midian. ⁵ For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. ⁶ 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. ⁷ Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the Lord of hosts will do this.

Reader The Word of the Lord.

People ***Thanks be to God.***

The People stand and sing the hymn.

(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.

(All sing) 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, the scorned and lowly, lived on earth our Savior holy.
And through all his wondrous childhood, he would honor and obey,
Love and watch the lowly maiden in whose gentle arms he lay;
Christian children all must be mild, obedient, good as he.
For he is our childhood's pattern, day by day like us he grew;
He was little, weak, and helpless, tears and smiles like us he knew;
And he feelth for our sadness, and he shareth in our gladness.
And our eyes at last shall see him, through his own redeeming love.
For that child so dear and gentle is our Lord in heaven above;
And he leads his children on to the place where he is gone.
Not in that poor lowly stable, with the oxen standing by,
We shall see him; but in heaven, set at God's right hand on high;
When like stars his children crowned all in white shall wait around.

Words: Sts. 1-2 and 4-6, Cecil Frances Alexander (1818-1895), alt.; Music: *Irby*, melody Henry John Gauntlett (1805-1876); harm. Arthur Henry Mann (1850-1929); Descant and accompaniment by David Willcocks © 1970 Oxford University Press st. 3, James Waring McCrady (b. 1938)

THE GOSPEL PROCESSION Alleluia (Mode VI) Colin Mawby (1936-2019)



Choir: Al - le - lu - ia, al - le - lu - ia, al - le lu - ia!

All sing: Al - le - lu - ia, al - le - lu - ia, al - le lu - ia!

Choir: 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.

All sing: Alleluia, alleluia, alleluia!

THE GOSPEL

Luke 2:1-20

The People remain standing. The Priest reads the Gospel, first saying

The Holy Gospel of Our Lord Jesus Christ according to St. Luke.

People **Glory be to thee, Lord Christ.**

¹ In those days a decree went out from Caesar Augustus that all the world should be registered. ² This was the first registration when Quirinius was governor of Syria. ³ And all went to be registered, each to his own town. ⁴ And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, ⁵ to be registered with Mary, his betrothed, who was with child. ⁶ And while they were there, the time came for her to give birth. ⁷ And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn. ⁸ And in the same region there were shepherds out in the field, keeping watch over their flock by night. ⁹ And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. ¹⁰ And the angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. ¹¹ For unto you is born this day in the city of David a Savior, who is Christ the Lord. ¹² And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger." ¹³ And suddenly there was with

◀ "Once in Royal David's City" was written and first published in Cecil Frances Alexander's *Hymns for Little Children* as a commentary on the third article of the Apostles' Creed, "who was conceived by the Holy Ghost, born of the Virgin Mary." *The Hymnal 1982 Companion*

◀ The word "alleluia" has a rich and ancient history, stemming from the Hebrew "praise God" which is found over and over again in the Psalms. Over the centuries the "alleluia" has been associated liturgically with the great feasts of the church. This tune, in the medieval Hypolydian mode, is at least 600 years old. We sing this alleluia here as an overflow of praise for the message of the Gospel.

◀ The word **Gospel** means "Good News," the great good news about Jesus the Messiah. We stand for the Gospel reading to show the importance we place on Jesus' words and actions. It is customary for all to face the Gospel book and the person reading from it. The Gospel procession itself reminds us that Christ came to dwell among us and that all Christians are to share the Gospel with others.

the angel a multitude of the heavenly host praising God and saying,¹⁴ “Glory to God in the highest, and on earth peace among those with whom he is pleased!”¹⁵ When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.”¹⁶ And they went with haste and found Mary and Joseph, and the baby lying in a manger.¹⁷ And when they saw it, they made known the saying that had been told them concerning this child.¹⁸ And all who heard it wondered at what the shepherds told them.¹⁹ But Mary treasured up all these things, pondering them in her heart.²⁰ And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

After the Gospel, the Priest says

The Gospel of the Lord.

People Praise be to thee, Lord Christ.

THE GOSPEL PROCESSION Alleluia (Mode VI) C. Mawby



All sing: Al - le - lu - ia, al - le - lu - ia, al - le lu - ia!

The People are seated.

THE SERMON

The Greatest Broadcast

The Rev. Jeffrey S. Miller

THE NICENE CREED

All stand and say in unison

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord, and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe one holy catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

All kneeling, the Celebrant or other person appointed says the following prayers.

For the peace of the whole world, and for the well-being and unity of the people of God.

Reader Lord, in thy mercy:

People Hear our prayer.

For Chip, our Bishop, and for all the clergy and people of our Diocese and Congregation.

Reader Lord, in thy mercy:

People Hear our prayer.

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

Reader Lord, in thy mercy:

People Hear our prayer.

The **Nicene Creed** is a ► statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. Originally, the entire service was viewed as our confession of faith. However, since the sixth century, the church has recited the Nicene Creed at the Eucharist. The word *creed* comes from the Latin *credo* for “I believe.”

Christians pray, and when ► we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. The **Prayers of the People** always follow a particular structure: Praying for the Universal Church, its members, and mission; the nation and all in authority; the welfare of the world; concerns of the local community; and those who suffer and those in trouble.

For our nation, for those in authority, and for all in public service.

Reader Lord, in thy mercy:

People **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity.

Reader Lord, in thy mercy:

People **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, in thanksgiving let us pray.

Reader Lord, in thy mercy:

People **Hear our prayer.**

The Reader concludes with this Collect.

Grant these our prayers, O Heavenly Father, for Jesus Christ's sake, our only Mediator and Advocate; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. **Amen.**

The Reader says the following

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

THE CONFESSION AND ABSOLUTION OF SIN

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

The Priest stands alone and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

Hear the Word of God to all who truly turn to him. Come unto me, all ye that travail and are heavy laden, and I will refresh you. MATTHEW 11:28

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. JOHN 3:16

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 TIMOTHY 1:15

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world. JOHN 2:1-2

All stand.

THE PEACE

Celebrant The Peace of the Lord be always with you.

People **And with thy spirit.**

Then the Ministers and People may greet one another in the Name of the Lord.

WELCOME AND ANNOUNCEMENTS

◀ In the **Confession of Sin** and **Absolution**, our sins, both individual and corporate, have been acknowledged and confessed, and we have been powerfully and authoritatively reassured of God's acceptance and complete forgiveness through Jesus Christ.

◀ The priest has declared that the sins of all those who are repentant and believe on Jesus Christ are forgiven. We are assured of God's forgiveness by His Word.

The **Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the mediation of Jesus Christ.

◀ This peace is not rooted in our circumstances but in the presence, promise, and power of Christ's redeeming work.

THE HOLY COMMUNION

OFFERTORY ANTHEM Mary's Boy Child Jester Hairston (1901-2000)

Long time ago in Bethlehem so the Holy Bible say
Mary's Boy Child, Jesus Christ was born on Christmas Day.
Hark now hear the angels sing, a new King born today,
And man will live for evermore because of Christmas Day.
Trumpets sound and angels sing, listen to what they say,
That man will live for evermore because of Christmas Day.
While Shepherds watched their flocks by night they see a bright new shining star,
They hear a choir sing the music seemed to come from afar.
Now Joseph and his wife Mary, come to Bethlehem that night,
Them find no place to born the child not a single room was in sight.
By and by they find a little nook in a stable all forlorn,
And in a manger cold and dark, Mary's little Boy was born.

Text and music: Jester Hairston (1901-2000) ©1956 Bourne Co. Used by permission. OneLicense.net A-743062

The People stand and sing the doxology.

THE DOXOLOGY Joy to the World arr. Mack Wilberg

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.

Joy to the world! The Saviour reigns: let men their songs employ
While fields and floods, rock, hills, and plains,
Repeat the sounding joy, repeat the sounding joy, repeat, repeat the sounding joy.

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.

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, and wonders of his love.

Words: Isaac Watts. Music: Arranged Mack Wilberg (b. 1955) © Oxford University Press

THE SURSUM CORDA

The People remain standing. The Celebrant faces them and says

	The Lord be with you.
<i>People</i>	<i>And with thy spirit.</i>
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	<i>We lift them up unto the Lord.</i>
<i>Celebrant</i>	Let us give thanks unto our Lord God.
<i>People</i>	<i>It is meet and right so to do.</i>

All remain standing as the Celebrant continues with the Eucharistic Prayer.

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Because thou didst give Jesus Christ thine only Son to be born for us; who, by the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, that we might be cleansed from sin and given the right to become thy children. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying:

This great Advent and Christmas hymn aptly serves here as our doxology, or hymn of praise to God. Inspired by Psalm 98, this lively text helps us to extol the wonders of the birth of Christ and calls on all creation to tell out the wonders of his great love.

Sursum Corda is a Latin phrase meaning "Lift up your hearts!"

THE SANCTUS AND BENEDICTUS

P. Stopford

The People and Celebrant sing

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
 hea - ven and earth are full of your glo - ry, Ho - san - na in the high - est.
 Bless - ed is he who comes in the Name of the Lord.
 Ho - san - na in the high - - est.

Setting: *The Bronxville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

The People kneel, and the Celebrant continues with the Eucharistic Prayer.

All glory be to thee, Almighty God our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his Holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and of thine almighty goodness, vouchsafe to bless and sanctify with thy Word and Holy Spirit these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink, ye all, of this; for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty with these, thy holy gifts, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we earnestly desire thy fatherly goodness mercifully to accept this, our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ and through faith in his Blood, we and all thy whole Church may obtain remission of our sins and all other benefits of his passion.

The People join the Celebrant in this portion of the Eucharistic Prayer.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction and made one body with him, that he may dwell in us, and we in him.

◀ The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the sixth chapter of Isaiah's book of the Bible. This hymn of adoration is inspired by Isaiah's vision of the heavenly court (Isaiah 6:1-5). "Holy, holy, holy" is an acclamation indicating the otherness, the transcendence of the enthroned God of all creation.

◀ The words from the Last Supper that Jesus spoke about the bread and the wine are rehearsed here. These are known as the **Words of Institution**.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the year 400 A.D. The doxology that begins "For thine is the kingdom" was added in early centuries of the church's practice. The link between our daily bread and the spiritual ► food we receive in the Eucharist is an ancient connection. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread also symbolizes God's presence, which is something that is also essential to our getting through the day.

The **Prayer of Humble Access** was adapted from a ► pre-Reformation prayer that would be said by the priest before conducting services. Martin Luther's last written words were "We are all beggars." Though we come to the table empty-handed and unworthy, our Lord's property is always to have mercy. Those who come to the table in faith are assured of God's pardon and mercy through the Cross of Christ and nourished spiritually by the sacrament.

The **Agnus Dei** is a setting of ► the 'Lamb of God' litany, based on John the Baptist's reference in John 1:29 to Jesus: "Behold the Lamb of God that taketh away the sin of the world."

During Communion: ► When we gather together, we remember Jesus. Through repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the sacrament.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; By whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

And now, as our Savior Christ hath taught us, we are bold to say,

THE LORD'S PRAYER

People and Celebrant

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 trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE PRAYER OF HUMBLE ACCESS

People and Celebrant

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table; but thou art the same Lord whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

Remaining kneeling, all are invited to sing the Agnus Dei.

THE AGNUS DEI

Philip W.J. Stopford (b. 1977)

People and Celebrant

Lamb of God, you take a-way the sins of the world, have mer-cy on us.

Lamb of God, you take a-way the sins of the world, have mer-cy on us.

Lamb of God, you take a-way the sins of the world, grant us peace.

Setting: *The Bronxville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

Celebrant

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The People are seated.

THE COMMUNION OF THE PEOPLE

All baptized Christians are warmly invited to receive Communion at the high altar or the standing stations in either one kind (bread only) or both kinds (bread and wine). You may stand or kneel to receive Communion. To receive the bread in the traditional way, please place your right palm over your left and the bread will be placed in your palm. You may consume the bread and drink from the chalice (please grasp the bottom of the chalice firmly and guide it to your mouth), or you may leave the bread in your palm and then dip it into the wine when the chalice is brought to you. Those who are not baptized or do not wish to receive Communion (including children who do not yet receive) are welcome to come forward for a blessing, indicated by crossing your arms over your chest.

COMMUNION MOTET Jesu, Joy of Man's Desiring J.S. Bach (1685-1750)

Jesu, joy of man's desiring, holy wisdom, Love most bright,
Drawn by thee our souls aspiring, soar to uncreated light.
Word of God, our flesh that fashioned with the fire of life impassioned,
Striving still to Truth unknown, soaring, dying round thy throne.
Through the way where hope is guiding, hark, what peaceful music rings,
Where the flock in thee confiding, drink of joy from deathless springs.
Theirs is beauty's fairest pleasure, theirs is wisdom's holiest treasure,
Thou dost ever lead thine own, in the love of joys unknown.

Text and music: J.S. Bach (1685-1750) from BWV147 arr. C.F. Manney (1872-1951) © 1959 Mills Music, Inc. Used by permission.

The congregation is encouraged to sing all hymns.

COMMUNION HYMN Of the Father's Love Begotten *Divinum Mysterium*

Of the Father's love begotten ere the worlds began to be,
He is Alpha and Omega, he the Source, the Ending he,
Of the things that are, that have been,
And that future years shall see, evermore and evermore!
O that birth forever blessed, when the Virgin, full of grace,
By the Holy Ghost conceiving, bare the Savior of our race;
And the babe, the world's Redeemer,
First revealed his sacred face, evermore and evermore!
O ye heights of heav'n, adore him; angel hosts, his praises sing:
Powers, dominions, bow before him and extol our God and King;
Let no tongue on earth be silent, every voice in concert ring, evermore and evermore!
Thee let old men, thee let young men, thee let boys in chorus sing;
Matrons, virgins, little maidens, with glad voices answering:
Let their guileless songs re-echo, and the heart its music bring, evermore and evermore!
Christ, to thee, with God the Father, and, O Holy Ghost, to thee,
Hymn and chant and high thanksgiving and unwearied praises be,
Honor, glory, and dominion and eternal victory, evermore and evermore! Amen.

Text: Aurelius Clemens Prudentius, 348-413; Tr. J. M. Neale, 1854, Henry W. Baker, 1859
Music: *Divinum Mysterium*, 13th century Plainsong, Made V

COMMUNION HYMN O Little Town of Bethlehem *Forest Green*

O little town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep the silent stars go by.
Yet in thy dark streets shineth the everlasting light;
The hopes and fears of all the years are met in thee tonight.
For Christ is born of Mary, and gathered all above,
While mortals sleep, the angels keep their watch of wond'ring love.
O morning stars, together proclaim the holy birth!
And praises sing to God the King and peace to men on earth!
How silently, how silently, the wondrous gift is giv'n!
So God imparts to human hearts the blessings of his heav'n.
No ear may hear his coming, but in this world of sin,
Where meek souls will receive him, still the dear Christ enters in.
O holy Child of Bethlehem! Descend to us, we pray;
Cast out our sin and enter in, be born in us today.
We hear the Christmas Angels the great glad tidings tell;
O come to us, abide with us, our Lord Emmanuel!

Text: Phillips Brooks, 1867. Music: *Forest Green*, Ralph Vaughan Williams (1872-1958)

◀ This motet is drawn from J.S. Bach's famous cantata "Heart and Mouth and Deed and Life." Originally written for Advent, Bach expanded the cantata and assigned it to the Feast of the Visitation (Mary's monumental visit to see her cousin Elizabeth). This famous movement is used twice in the cantata and gives voice to the Christian's profound soul-deep yearning for Jesus and ultimate fulfillment in the presence of the Lord.

COMMUNION HYMN

It Came Upon the Midnight Clear

Noel

It came upon the midnight clear, that glorious song of old,
 From angels bending near the earth to touch their harps of gold:
 "Peace on the earth, good will to men, from heaven's all-gracious King."
 The world in solemn stillness lay, to hear the angels sing.

Still through the cloven skies they come with peaceful wings unfurled,
 And still their heavenly music floats o'er all the weary world;
 Above its sad and lowly plains, they bend on hovering wing,
 And ever o'er its Babel sounds the blessed angels sing.

Yet with the woes of sin and strife the world has suffered long;
 Beneath the heav'nly strain have rolled two thousand years of wrong;
 And man, at war with man, hears not the tidings which they bring;
 O hush the noise, ye men of strife, and hear the angels sing!

O ye, beneath life's crushing load, whose forms are bending low,
 Who toil along the climbing way with painful steps and slow,
 Look now! for glad and golden hours come swiftly on the wing;
 O rest beside the weary road and hear the angels sing!

For lo! the days are hast'ning on, by prophets seen of old,
 When with the ever-circling years shall come the time foretold,
 When peace shall over all the earth its ancient splendors fling,
 And the whole world give back the song which now the angels sing.

Text: Edmund H. Sears, 1849. Music: *Noel*, Arthur Seymour Sullivan.

COMMUNION HYMN

On Christmas Night All Christians Sing

Sussex Carol

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

Then why should we on earth be sad, since our Redeemer made us glad;
 Then why should we on earth be sad, since our Redeemer made us glad;
 When from our sin he set us free, all for to gain our liberty!

When sin departs before his grace, then life and health come in its place;
 When sin departs before his grace, then life and health come in its place;
 Heaven and earth with joy may sing, all for to see the newborn King.

All out of darkness we have light which made the angels sing this night;
 All out of darkness we have light which made the angels sing this night;
 "Glory to God and peace to all, forevermore, Alleluia!"

Words: Traditional English carol; attr. Luke Wadding 17th ce, alt. Music: *Sussex Carol*; arr. Ralph Vaughan Williams, 1919

COMMUNION HYMN

Angels We Have Heard on High

Gloria

Angels we have heard on high, singing sweetly through the night,
 And the mountains in reply echoing their brave delight.

Refrain: Gloria in excelsis Deo.

Shepherds, why this jubilee? Why these songs of happy cheer?
 What great brightness did you see? What glad tidings did you hear? *Refrain*

Come to Bethlehem and see him whose birth the angels sing;
 Come, adore on bended knee Christ, the Lord, the newborn King. *Refrain*

See him in a manger laid whom the angels praise above;
 Mary, Joseph, lend your aid, while we raise our hearts in love. *Refrain*

Words: Trad. French Carol; tr. James Chadwick (1813-1882), alt.
 Music: *Gloria*, Trad. French Carol; arr. Edward Shippen Barnes (1887-1958)

THE POSTCOMMUNION PRAYER

Celebrant Let us pray.

The People kneel and join in saying this prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us, thereby, of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works that thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

There will be a brief pause while congregational candles are being lit. Candlelight will be passed to adults only. We recommend that small children not carry candles. Tip only the unlighted candle when lighting your candle. Guard your candle from paper, clothing, and hair.

KNEELING HYMN

Silent Night

Stille Nacht

Silent night, holy night, all is calm, all is bright.
Round yon virgin mother and child, holy infant, so tender and mild.
Sleep in heavenly peace, sleep in heavenly peace.
Silent night, holy night, shepherds quake at the sight.
Glories stream from heav'n afar, heav'nly hosts sing alleluia;
Christ the Saviour is born! Christ the Saviour is born!
Silent night, holy night, Son of God, love's pure light.
Radiant beams from thy holy face, with the dawn of redeeming grace.
Jesus, Lord, at thy birth, Jesus, Lord, at thy birth.

Text: Joseph Mohr, 1818. Music: Franz Gruber, 1818; harmonized by Carl Reincke

THE BLESSING

After the blessing, the People stand and sing the closing hymn.

PROCESSIONAL HYMN 27

Hark! The Herald Angels Sing

Mendelssohn

Hark! The herald angels sing glory to the new-born King!
Peace on earth and mercy mild, God and sinners reconciled!
Joyful, all ye nations, rise, join the triumph of the skies;
With the angelic host proclaim Christ is born in Bethlehem!

Refrain: Hark! The herald angels sing glory to the new-born King!

Christ, by highest heav'n adored; Christ, the everlasting Lord;
Late in time behold him come, offspring of the Virgin's womb.
Veiled in flesh the Godhead see; hail the incarnate Deity,
Pleased as man with man to dwell; Jesus, our Emmanuel! *Refrain*

Mild he lays his glory by, born that man no more may die,
Born to raise the sons of earth, born to give us second birth.
Ris'n with healing in his wings, light and life to all he brings,
Hail, the Sun of righteousness! Hail, the heav'n-born Prince of Peace! *Refrain*

Words: Charles Wesley, alt. George Whitefield Music: *Mendelssohn*, Felix Mendelssohn, arr. William H. Cummings. Public domain.

THE DISMISSAL

The Priest dismisses the People, and the People respond:

Thanks be to God. Alleluia, Alleluia, Alleluia.

CLOSING VOLUNTARY

In dulci jubilo

J.S. Bach (1685–1750)

◀ Charles Wesley's "Hark! The Herald Angels Sing" was originally considered the Christmas equivalent of "Jesus Christ is Risen Today" and was sung to the same tune (*Easter Hymn*) with four-line stanzas with alleluias at the end of each line. This tune was adapted from a Mendelssohn composition. After his death, the music was adapted for use with Wesley's text.

As the celebration ends, we are charged to "go forth." The Eucharist is therefore not an exclusive gathering that separates us from the world but a challenge to reach out beyond our own church to the world
◀ around us.



SERVING IN WORSHIP

Preacher

The Rev. Jeffrey S. Miller

Acolyte Mentor

Chase Patterson

Greeters

Molly Hare,
Tammy and Guv Gottshalk

Ushers

Justin Ray, DuBose Egleston Jr.,
DuBose Egleston III, Fred Willis
Vinnie Rhodes

Acolytes

Mills Egleston, James Ray,
Josh Ray, Ebbs Gale

Flower Guild

All Teams

Lector

John Kerrison

Chalice

Martha Vetter, Bill Warlick,
Bob Kunes, Joanna Macmurfhy

Altar Guild

Derrill Hagood, Pat Wardlaw,
Elizabeth Bowles, Cam Stuhr

ANNOUNCEMENTS

Join us for worship:

- Christmas Day: 10:00 a.m. (Holy Eucharist, with hymns)
- December 28: 8:15 a.m. (Holy Eucharist) and 10:30 a.m. (Morning Prayer, with choir)
- January 4: 8:15 a.m. (Holy Eucharist) and 10:30 a.m. (Holy Eucharist and Baptism, with choir)
- January 6, Epiphany: 6:00 p.m. (Choral Evensong)

Now in Recess

- Sunday School, Rector's Forum (resume January 11)
- Wednesdays Alive! service/supper/class (resumes January 28)
- Rector's Bible Study (resumes January 29)
- Youth Group (middle school resumes January 9; high school resumes January 11)
- inSPIRE/eSPIRE (eSPIRE resumes January 7; inSPIRE resumes February 5)

Office closed for Christmas and the New Year

- The church office will be closed until Monday, January 5, at 8:30 a.m. In the event of a pastoral emergency, please call the Rev. Bill Christian at (843) 327-0791.

What truly sets St. Philip's Academy apart from every other school in the area? Our curriculum trains scholars in both wisdom and virtue, and we invite you to join us for a special night devoted to taking a closer look into Memoria Press's curriculum with expert Ileana Giordani. Those who have already joined us for an open house will appreciate learning even more about our commitment to academic excellence and our Christ-centered approach in every subject. Sign up at stpacademy.org/curriculumnight. Applications for K5-4th grade are due February 6 for the 2026-2027 school year. Additional grades will be added each year through 12th-grade.



Foundations with the Rev. Andrew O'Dell begins January 11. This semester-long course explores the foundational beliefs of the Christian faith in an environment that allows for conversation and connection. For those who feel led to join St. Philip's, the class will culminate in the service of Confirmation when the bishop makes his annual visitation in the spring. Register at stpchurch.org/foundations or scan the QR code at right.



GriefShare, an 11-week video-based support group, is a Christian ministry hailed as the number-one grief support group in the world. Susan Keller, Juanita Orvin, Marc Boutan, and Esther Spade will be facilitating a GriefShare group at St. Philip's on Wednesday evenings (7:00 to 8:30 p.m. in the Youth Room) beginning January 21. Please scan the QR code to register or email susanckeller55@gmail.com if you prefer.



Mere Anglicanism is less than a month away! Secure your tickets now to this highly important conference, which features a lineup of world class-scholars and theologians—Al Mohler, Carl Trueman, Mary Eberstadt, Michael Nazir-Ali, Vaughan Roberts, Justin Whitmel Earley, and Stephen Presley—who will help us not only to develop understanding and compassion for a culture that has come to embrace the lies of expressive individualism, but also to construct a positive vision for how we can practically and joyfully devote ourselves—our bodies and souls—to the service of God and neighbor. Register at mereanglicanism.org.

Important Dates:

- January 2, 4 - Water Mission Youth Volunteer Days
- January 12-18 - Star Gospel drive (canned goods and men's coats)
- February 1, 8 - Special Rector's Forum series: "On the Doorstep of Eternity" with Alan Runyan
- February 4 - Monthly Men's Lunch (12:30 p.m.)
- March 2 - Annual Parish Meeting

Sign up for our email newsletter, the best way to keep up with St. Philip's news and events:
stpchurch.org/newsletter



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Willis Calvin Evans
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Edna Flowers
Eugene Dewey "Foxy" Foxworth III
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Bonner and Catherine Cousins

Ian Nathan Christopher Crosby

Eliza and Ryan Danahy

Leslie Eglin

Laura Johnson Evans

Ford and Sally Fayard

Garden Frampton

Alston Gaillard

Mary Leize Simons Gaillard

Parker Gaillard



*The flowers and greenery adorning the church are
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William Foster Gaillard, Jr.

Chuck and Jane Galis

James Gardner

Jeni and Danny Gardner

John Gardner

Judah Gardner

Madeline Gardner

Matthias Gardner

Micah Gardner

Miles Gardner

Norm Garland

Robertson Gibbes

Mike Goodwin

Pat Gould

George "PopPop" Greene

George and Gina Greene IV

George Greene V

Thomas Greene

Dakota Lee Hadley

Hayes Iselin Hadley

Lawson Bennett Hadley

Rutherford Lee Hadley

Benjamin Adger Hagood

Callan Joan Hagood

Elizabeth Barkley Hammond

Louise Ravenel Hammond

Emily and Caleb Hannon

Mitchell Wayne Hanzik, Jr.

Mitchell Wayne Hanzik III

Susan Huguenin Gaillard Hanzik

William Hunt Huguenin Hanzik

Anne Spruill Hayes

William Henry Hayes

Elizabeth Eugenia Henderson

Dr. Andrew Hendrix

Clay Hershey, Jr.

Rhett Hershey

Thomas Hershey

Kathleen and Mac Hodgson

Mae Hodgson

Penny Hodgson

Audrey Alston Iselin

Charles Oliver Iselin

Courtney Marzahn Iselin

Olive Halsey Iselin

Tinsley Simonds Iselin-Hadley

Caroline Heyward Evans Johnson

Harry Locke Johnson II

Harry Locke Johnson III

Peter Cordes Porcher Johnson

Alexandra Kerrison

Dr. John Kerrison

Mr. John Kerrison, Jr.

Dr. Mena Kerrison-Hendrix

Karl and Bettina Kokinakis

Peter and Theresa Kramer

Noel Kunes

Albert and Sandy Kunze

Christopher Allen Kunze

Jesse Kunze

Sam and Ellie Kunze

Will and Maddie Kunze



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Dorothy Lancaster	John Bonner Rink
Susan Elizabeth Laney	Justin Fouts and Parker Rink-Fouts
Daniel and Liza Layfield	Carol Robinson
W.B. Chisolm Leonard (for all of the years of dedicated service together at St. Philip's)	Townes Wheeler Rogers
Daniel, Becca, Grady, and Gabe Lesesne	Jill and John Settle
Ben Little	Ben Singleton
Charlie Little	Kathy Stelling
Sam and Carrie Little	Neil Christopher Stevenson
Elizabeth McCarthy	Robin Stone
Barbara McDonald	Sarah Stuhr
Harriet Leby Mikell	Chris and Debbie Swain
Dominic, Ainsley, and Birdie Charlotte Monda	Arthur Manigault Taylor
Connie Monda	Anne Bonstelle Teasley
Margaret O'Kelley	Edith Diane Teasley
Mary Perrin O'Kelley	Taylor Anne Teasley
Perrin O'Kelley	Wheeler Nixxon Teasley
Juanita Orvin	Dorothy George Thaxton
Palmer Owings, Sr.	Georgiana Stiles Thaxton
Lyles Parsell	Mikell Christopher Thaxton
James Parsell	Witham Mikell Thaxton
Camp McMillan Patrick	Clark and Betsy Thompson
Dixon Pearce	Daniel, Heather, Micah, and Naomi Thompson
Mrs. Kitty Pearce	Alexander, Windsor and Eva Melody Walts
Doris Newman Perry	Margaret Dowdell "Bonnie" Warnock
Harold, Helen, and Rawling Pratt-Thomas	Peter Whitfield Harris Warnock
Grace and David Rhodes	William Shapard Ashley Warnock
Frenchie Richards	Nancy Rhett Wilson
John and Debbie Riddick	David Wright
Henry, Maari Suorsa, Arlan, and Mave Riggs	Florence Olivia Zamadics
Wil, Kimberly, Edward, and Lena Riggs	Carolyn Laney Zervos
Doug and Scharlene Ringer	Peter William Zervos II



ST. PHILIP'S

ANGLICAN CHURCH

142 Church Street | Charleston, SC 29401

(843) 722-7734

CHURCH OFFICE HOURS

8:30 a.m. - 4:30 p.m. Monday through Thursday

8:30 a.m. - 1:00 p.m. Friday

Clergy

The Rev. Jeffrey S. Miller, *Rector*

The Rev. Andrew R. O'Dell, *Senior Associate*

The Rev. Brian K. McGreevy, *Assistant for Hospitality Ministry*

The Rev. William K. Christian III, *Assistant for Pastoral Care*

The Rev. Justin C. Hare, *Priest Associate and Headmaster of St. Philip's Academy*

The Rev. Dr. William P. Rhett, *Priest Associate*

The Rev. Gerry L. McCord, *Deacon*

Clergy contact information is available at stpchurch.org/clergy

Ministry Staff

Katherine B. Freer, *Director of Women's Ministries*

David L. Gilbert, *Youth Minister*

Alexandra "Zippy" Hood, *Director of Children's Choirs*

Dorothy H. Lancaster, *Director of Ministry to Children and Families*

Paul F. Reese III, *Associate Director of Music and Organist*

Christopher L. Walchesky, *Director of Music and Organist*

Staff contact information is available at stpchurch.org/staff

Vestry

vestry@stphilipchurchsc.org

David Wright, *Senior Warden*, david.wright@dwrightco.com, (c) (405) 816-6405

Ann Hester Willis, *Junior Warden*, willisah@gmail.com, (c) (843) 224-5400

Amanda Ayers, Ashley Davis, Polly Dickson, Harry Gregorie,

Lowell Grosse, Jayne Gurley, Joanna Macmurphy,

Jeff Rink, Alan Runyan, Sarah Stuhr

Additional vestry contact information is available at stpchurch.org/vestry