



Westview United Methodist Church **"Fire in the Rain"**

"Open Hearts. Open Minds. Open Doors."

Volume 17, Issue 1

January, 2006

The Good Views

From the Pastor

"O Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, bless his name; tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among the peoples. For great is the Lord, and greatly to be praised; he is to be revered above all gods. For all the gods of the peoples are idols, but the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary...Let the heavens be glad, and let the earth rejoice; let the sea roar, and all that fills it; let the field exult, and everything in it. Then shall all the trees of the forest sing for joy before the Lord; for he is coming, for he is coming to judge the earth. He will judge the world with righteousness and the peoples with his truth." Psalm 96: 1-6, 11-13

The Christmas season includes Christmas day plus the twelve days after (Dec. 25th- Jan. 6th) and sandwiched in the middle is New Year's Eve and day. This year we will have Sunday worship services including Holy Communion both on Christmas Day and New Year's Day. If you are home on these Sunday's I hope you will take the time to sanctify Christmas Day and celebrate the beginning of the New Year with worship and communion. It is, after all, the business of the church to "sing to the Lord, bless his name, (and) tell of his salvation" and I for one can't imagine a church deciding not to offer worship services on two such important Sunday's or dismissing the importance of facilitating the gathering of two or more in the name of the Lord. By the way, we had over 200 in worship when the Choral Christmas program was presented on December 18th.

During the past few weeks you have been offered an opportunity to give a special Christmas offering to the church. As many of you have responded generously some little Christmas miracles have happened and I can report now that of \$29,086 owed in apportionments for 2005 we have in hand \$26,500. Yes, we lack only \$2,586. If a few more of you will respond with end of the year Christmas offerings we can pay 100% of our apportionments! In addition to this our emergency housing fund has increased to over \$2,000 which is the amount our Outreach committee asks be maintained in this fund so we can respond when an emergency arises.

The Christmas season is a time for miracles, birth, new birth, beginnings and endings. For, the birth of Christ was also the moment when humanity began to live in between times. Christ was born (Incarnated or God in human form) in part as a prelude to his departure via crucifixion, death, and resurrection and ultimately his coming again at the end of time. So, even as we celebrate this miraculous birth we must also contemplate the day when Christ will burst into history once again. In other words, truly celebrating the birth of the savior might lead to Christ being born in you and changing the course of your life and historically the birth of Christ will lead eventually to the return of Christ and the final offer of salvation to humankind at the end of time. Jesus not only wants us to "sing to the Lord", he sings along with us and leads the whole of humanity toward that new day when sin and death are conquered and there is a new creation in which Jesus and the hope, peace, joy, and love of Christ rule in every human heart.

Merry Christmas and Happy New Year to all!

Our Church Calendar: Programs and Activities @ Westview



United Methodist Information Service

Where you can ask any question
about the United Methodist Church

1-800-251-8140

8:00 a.m. to 4:30 p.m.
Central Time
Toll-free in the U.S.

<http://infoserv.umc.org>

Weekly Meetings

Sundays

8:30 a.m. Southern Gospel Folk Worship Service
9:30 a.m. Sunday School
10:30 p.m. Worship Service
12-2 p.m. Youth & Children's Fellowships
2:00 p.m. Joyful Noyz Youth Praise band practice

Tuesdays

7:30 a.m. AA meeting

Wednesdays

6:30-8:00 p.m. Adult Choir practice
6:30 p.m. Women's Bible Study

Thursdays

7:30 p.m. AA meeting

January 2006

Sunday, Jan. 1	8:30 & 10:30 a.m.	New Years Day Communion No Youth Fellowship
Sunday, Jan. 8	7:00 p.m.	Staff & Executive Comm. meeting
Monday, Jan. 9	6:30 p.m.	Administrative Council, Training, Planning, & Business
Wed., Jan. 11	3:30 p.m. 5:30 p.m.	Art Academy Resumes Sprouts meetings resume
Sunday, Jan. 15	12-2:00 p.m.	Children's Fellowship Resumes
Monday, Jan. 23	7:00 p.m.	Break out meetings (It is suggested that '05 chairs be invited to attend.)

January Birthdays and Anniversaries

5	Shelby Stephens, Shelby Carroll
6	Jason Renner
7	Wardie Lewis
10	John Bowser
11	Cheryl Smith
12	Ed Glasgow
13	Mickey Cates, Dorothy Newman
14	Carter Bock, Brandon Brison Kevin & Patti Carroll Anniversary
18	W.T. Mangrum, Matt Stevens
20	Kim Bell
21	Roger Gulley
25	Barbara Peterson, Kim Mangrum, Dale Jennings
26	Winnie Decker
27	Irene Givens
29	Geraldine Havens
30	Alyson Zumbrum
31	Jeff Stevens

THANK YOU NOTES: We just wanted you to know we enjoyed the community Thanksgiving service. Your Church family did a lovely job hosting the service. Your music director and young people are very talented – we enjoyed their part in the evening. The community music was very well done. Obviously your music person brings out the best in those around him! It was a wonderful time to reflect on the bounty we have. Thank you! Juanita & Tom Edge



Remember Our Military Friends Protecting our Country

SGT Jason Gulley
HMLA 167 F/L
UIC 77021
FPO AE 09509-7021

PVT Jessica Spivey
L.R.M.C.
C-MROT Box 2003
APO A-E 09180

CTRSN Daniel Hawkins
OT Division USS Mason (DDG
87)
FPO AE 09578-1302

Renner, Scott CPL
927 Albacore Street
Beauford, SC 29906

SPC Richards, Thomas
FOB Cobra
L. Troop 3/278
APO-AE 09374 IRAQ

Captain Adam B. Mangrum
Home

2nd Lt. Katherine Ivey
300 Taylor Street
NE Apartment L11
Washington DC 20017

**Lance Corp. McDaid,
Matthew**
2-5 Golf Co., 3rd Platoon
UIC 40365
FPO AP 96426-0365

PFC Joseph A. Clinard
B-3-69 AR 1BCT
FOB Brassfield-MORA
APO AE09383 In Iraq

HT3 Braddy, William C.
ENG/R DIV
USS John F. Kennedy (CV-67)
PPO AA 34095-2800

AM3 Decker, Thomas E.
1251 Orion Street South
Brunswick, ME 04011

Danny Gray
100 Crews Ave., A15
Alamogordo, NM 88310

PVT2 Fold, Eric
C Co. 3-75 Box 29
Fort Benning GA 31905

Minor, Jeremiah L.
Task Force Bayonet
HHC 2/503rd FSE
APO, AE 09355 Cindy
New's nephew

AN Jenkins, Keith
V4/AIR DIV
USS John F. Kennedy (CV-
67)
PPO AA 34095-2800
CPL Kenneth A Roeten
Molonge House
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5001

- You are invited to write and share a witness of faith and spiritual experience in our monthly newsletter. Give your account to Janie Wells or the Pastor.
- On the first Sunday of each month we have a food collection. Bring dry beans/rice for Graceworks and canned goods for Second Harvest food bank. We also take an offering at the communion rail for Graceworks.
- Donate your empty inkjet cartridges to the church. We can get a FREE ream of copy paper or \$3 coupon for each cartridge you give. Since June 2005, we have received **70 reams of paper**. Thank you and keep those cartridges coming in!

Mission Team Members Needed

A mission team is being formed to go to Costa Rica. Dates of the mission are February 14-28, 2006. Total cost for the trip is \$1,200 per team member. If you want to be a part of the team, please contact Jackie McMurry at (931) 520-8549 or Jerry Sampley at (931) 498-2229 or jsampley@twlakes.net

Westview United Methodist Church Choral Christmas Program 2005 Excerpts from the Full Script

#246 - Joy to the World

Congregation

The word *carol* actually came from a Greek circle dance called a *choraulein*, which was accompanied by flute music—but no singing. The dance later spread throughout Europe and became especially popular with the French, who replaced the flute music with singing. As the church struggled against the influences of pagan customs, the singing of carols was barred from sacred services. However, outside the church, Nativity carols were written and became popular. Nearly all were simple folk songs created by people from the countryside. People originally performed carols on several occasions during the year. By the 1600's, carols involved singing only, and Christmas had become the main holiday for these songs.

Most of the carols sung today were originally composed in the 1700s and 1800s, though we're going to explore ones written before and after that time, as well. We're also intentionally paying attention to carols written from a variety of different countries to show how international and eclectic our American Christmas experience really is.

We began with the 3rd verse of *Angels from the Realms of Glory*. The words to this contemporary piece were written by James Montgomery, and the tune was written by Henry Thomas Smart. Then we sang *Joy to the World!* together. The text was by Isaac Watts, often referred to as "the father of English hymnody," who was 15 years old when he wrote his first hymn. The tune was adapted from two tunes of George Frederick Handel by Lowell Mason, a young American man who first directed a church choir at 16 years old, just like Will Penner, and who later became the choirmaster of a Presbyterian church.

The first mention of December 25 as the birth date of Jesus occurred in A.D. 336 in an early Roman calendar. The celebration of this day as Jesus' birth date was probably influenced by pagan festivals held at that time. The ancient Romans held year-end celebrations to honor Saturn, their harvest god; and Mithras, the god of light. Various peoples in northern Europe held festivals in mid-December to celebrate the end of the harvest season. As part of all these celebrations, the people prepared special foods, decorated their homes with greenery, and joined in singing and gift giving. These customs gradually became part of the Christmas celebration.

In the late 300's, Christianity became the official religion of the Roman Empire. By 1100, Christmas had become the most important religious festival in Europe, and Saint Nicholas was a symbol of gift giving in many European countries. During the 1400's and 1500's, many artists painted scenes of the Nativity, the birth of Jesus.

The singing of carols first originated in Europe. But these carols were not Christmas carols but pagan songs, sung at the Winter Solstice celebration. (The Winter solstice is the shortest day of the year, usually around the 22nd December.) Early Christians took over the pagan Solstice celebrations for Christmas and gave Christian songs to sing instead of pagan ones. The earliest carols that were written were mostly in Latin, a language that the normal people couldn't understand, and was only sung by the priest and choir in the church.

The most famous of these Latin carols was written by a Catholic layman, John Francis Wade. Wade fled the Jacobean rebellion in 1745, settling in Douay, France. He taught music and copied plain chant and hymn manuscripts for private use. In 1751, he wrote *Adeste Fidelis*, known in English as *O Come All Ye Faithful*.

Adeste Fidelis

Chancel Choir

#234 - O Come All Ye Faithful (verse 1 only)

Congregation

The date of Christ's birth is nowhere mentioned in the Gospels or by tradition. The adoption of the date of December 25 by Pope St. Julius 1 in the 4th century was primarily a means by which the early Church could appropriate for itself the many mid-winter festivals which were observed by "the pagans." This would cause problems in later years; the Puritans would aggressively deny the validity of the celebration of Christmas—since it was not validated in the Bible—and would outlaw the celebration of Christmas in England from 1643 to 1660.

On the other hand, soon after the Roman emperor Constantine officially sanctioned Christianity in 313, the first *schola cantorum* (literally, "choir school," as well as the performing group from such a school) was founded in Rome by Pope Sylvester I.

So there's been a long love-hate relationship between the church and music—mostly over what type of music is considered sacred and what is considered secular or folk. (Not much different, really, than the argument over traditional hymns versus contemporary praise choruses.)

By the 14th century, carol singing was firmly established throughout Europe. No amount of clerical complaining seemed able to stop the people from adding new carols and variants to the ever-increasing body of song. The carol was prohibited as early as the mid 7th century in a decree issued by the Council of Chalonsur-Saone. In the 13th century, the Council of Avignon (1209) issued a similar ban. Borrowing from secular sources in order to "intoxicate the ear" was deplored in the 14th century by Pope John XXII. In the 15th century, The Council of Basle (1435) issued a similar ban. In the 16th century, the Council of Trent (1545-63) attempted to diminish secular tendencies in Roman Catholic Church music and to encourage attention to liturgical suitability and the clear projection of the words. The Church was, of course, fighting a losing battle.

Many carols stemming from the Medieval period are macronic, mixing two languages, usually in Latin and English. *Good Christian Men, Rejoice* is a song with which you may be familiar—though it's a 19th century version of a much older piece, one that—according to legend—is of mystical origin. A medieval text states that the words were first sung by angels to a Dominican prior named Heinrich Suso, who is said to have been drawn into a jubilant dance with the angels. On September 14, 1745, at the Moravian Mission in Bethlehem, Pennsylvania, the mission's diary says it was sung simultaneously in thirteen languages, including several American Indian tongues. So, in some English and some Latin, here is *In Dulci Jubilo*.

In Dulci Jubilo

Chancel Choir

In 1223 St. Francis of Assisi started Nativity plays in Italy. The people in the plays sang songs telling the story during the plays. There, he and others sang some of the first carols, that is, songs sung to lively music, with a series of verses punctuated by a refrain, and ring or round dancing. These choruses were in common language and people watching could merrily enjoy and understand them—and they were intended as preaching aids, as well. The new carols spread to France, Spain, Germany and other European countries. By the end of Middle Ages, carols even started to be sung in Churches. Carols evolved in England during the Medieval period, and more and more were composed in the vernacular of the people (as opposed to Church Latin); the earliest known carols date from the 15th century Mystery Plays. (*Sussex Carol* is of this variety). **Sussex Carol (verses 1, 2, 4) Chancel Choir**

The popularity of Christmas grew until the Reformation, a religious movement of the 1500s. This movement gave birth to Protestantism, of which United Methodism is a part. During the Reformation, many Christians began to consider Christmas a pagan celebration because it included nonreligious customs. During the 1600s, because of these feelings, Christmas was outlawed in England and in parts of the English colonies in America. The old customs of feasting and decorating, however, soon reappeared and blended with the more Christian aspects of the celebration.

Before public carol singing became popular, there were sometimes official carol singers called ‘waits.’ They were named such because they only sang on Christmas Eve. This was sometimes known as ‘watchnight’ or ‘waitnight,’ because the shepherds were watching their sheep when the angels appeared to them.

New carols services were created and became popular, as did the custom of singing carols round the streets. Both of these customs are quite prevalent till today. One of the most popular types of carols services is a candlelight service. These services are held all over the world; and in fact, we’ll be hosting one here at Westview next Saturday night, Christmas Eve.

By the end of the Middle Ages, all the major Christian feast days had acquired their picturesque customs, processions, and folk music. This emergence of the folk music of the people could no longer be suppressed by ecclesiastical authority—as it had for nearly a thousand years—and marks the beginning of the carol in many European countries (including the non-Christian motifs which still are celebrated, like the holly, ivy, and tree. In Italy, it was the *laude*; in Germany, the *Weihnachtslieder* (Weihnach means “sacred night”), and the French Noel.

Christmas is called *Noel* in France, which is why “*Joyeux Noel*” is the season’s greeting in French. The word “noel” probably came from “*les bonnes nouvelles*,” meaning “the good news” or *gospel*. The “First Noel,” then, was the proclamation of the news of Christ’s birth. *The First Noel* is one of the oldest carols in existence. Though our children’s choir will sing in unison today, many people enjoy harmonizing the chorus, a practice which has a noble tradition; for legend has it that when shepherds in the old days sang this carol in the fields and mountains around Christmastime, the angels would join in the chorus.

The First Noel

Children and Youth Choirs

Another tradition that didn’t begin until much later is the tradition of Advent. For most Christians, the Christmas season begins on the Sunday nearest November 30. This date is the feast day of Saint Andrew, one of the 12 apostles of Christ. The nearest Sunday is the first day of *Advent*, a four-week period during which Christians prepare for the celebration of Christmas. The word *advent* means “a coming” and refers to the coming of Jesus on Christmas Day.

Many Christians have an Advent wreath in their homes during the holiday season; others celebrate with an Advent wreath in their churches. Most of these wreaths are made of evergreen or holly branches and may lie on a table. Four candles, one for each Sunday of Advent, are placed among the branches. On the first Sunday, the family or congregation lights one candle and joins in prayer. They repeat this ceremony on each Sunday of Advent, lighting one additional candle each time. Three of the candles are purple, and the other one is pink. On Christmas Day, all four candles may be replaced by four white ones, or a white candle may be added in the center. White symbolizes Jesus. Even more recently, each candle has come to symbolize something different: Hope, love, peace, and joy.

Come, Thou Long-Expected Jesus

Chancel Choir

The Protestant Reformation of the 16th Century helped spur the growth of carols and caroling. And the establishment of the Lutheran Church did much to promote congregational singing. In Germany, Martin Luther wrote and composed carols, and is said to have gone caroling with family and friends, singing in four-part harmony, while he accompanied them on his lute.

Along with the surge in religious Christmas carol writing, came some carols with less religious themes. They were derived from traditional drinking, feasting, or folk songs, straying from the strictly religious themes found in Church music.

In England there is a tradition of Christmas carolling (earlier known as wassailing), in which groups of singers travel from house to house, singing carols, for which they are often rewarded with money, mince pies, or a glass of an appropriate drink. Children sometimes would ask for money for themselves, but adults usually asked for money for charity. This tradition began many years ago, when visitors sang carols in return for a drink from the *wassail bowl*. The bowl contained hot punch made from ale, apples, eggs, sugar, and spices. The word *wassail* comes from *Was haile*, an old Saxon greeting that means “Be healthy.” Today, English people at large parties still drink punch, but it’s usually made from wine and other alcoholic beverages, fruit, and spices.

Here We Come A-Wassailing

Children and Youth Choirs

While we’re thinking about all of those poor children who would travel from home to home singing and collecting money for themselves or charity, let us also take some time to give of our tithes and offerings. Ushers, please come forward.

Medieval laws in Sweden declared a Christmas peace (*julefrid*) to be twenty days, during which fines for robbery and manslaughter were doubled. Swedish children still celebrate a party, throwing out the Christmas tree (*julgransplundring*), on the 20th day of Christmas.

Originally, this Swedish Spring tune written in 1582 was transformed in 1853 into a Christmas carol by Dr. John Mason Neale, a Victorian clergyman and brilliant scholar, extolling the virtues of a well-liked king of Bohemia who ruled from 928 A.D. to 935 A.D. Our prayer of dedication today will take the form of this tale sung by our youth choir with soloists Aaron Cates as the squire and Jordan Green as Good King Wenceslas. **Good King Wenceslas Youth Choirs**

While many of the Ukrainian Christmas Eve customs are of a solemn nature, the custom of caroling is joyful and merry. Ukrainian Christmas songs have their origins in antiquity, as do many other traditions practiced at Christmas time. Some Ukrainian carols have pagan elements in them, but many have been Christianized. For example, one pagan carol tells of a landowner who is awakened by a swallow and told to make preparations, because three guests are coming to his house: the sun, the moon and the rain. In the Christianized version the three guests become Jesus Christ, St. Nicholas, and St. George.

The very popular Ukrainian carol in the United States, *Carol of the Bells*, in its originality tells of a swallow (herald of Spring) that has come to a landowner's house and asks him to come out and see how rich he is, how many calves he has, and so on. The Christianized version features the choir employing the use of the poetic device onomatopoeia—that is, hoping to make their voices sound like actual bells to some degree.

Carol of the Bells (Ukrainian Carol)

Chancel Choir

While we're on the whole bell theme, let's switch back to another French hymn, this time stemming from the 16th century, for *Ding Dong! Merrily On High*.

Ding Dong! Merrily On High

Chancel Choir

Medieval Mystery Plays certainly featured much upbeat music suitable for dancing and merriment. But they also often featured at least one lullaby—often sung by the women before the Massacre of the Innocents to put their children to sleep before Herod's soldiers might find them by their crying. Kind of a morbid backdrop for a lullaby, but often very powerful to the listener. The Polish *Infant Holy*, *Infant Lowly* has a more delicate narrative.

Infant Holy, Infant Lowly

Bring a Torch, Jeanette Isabella is another lullaby-like song. This one is French in origin, and features our children and youth choirs.

Bring a Torch, Jeanette Isabella

Children and Youth Choirs

Joseph Mohr wrote this next song on Christmas Eve in 1818 for a Christmas festival in Salzburg, Austria. The organ was not functioning the day of the service, so Mohr decided to write a new hymn that would not require organ accompaniment. He took it to his friend Franz Gruber and asked him to write a suitable tune. The two sang the new hymn as Gruber accompanied on the guitar. The village choir joined in repeating the last line of each stanza in four-part harmony. Since that time, it has become one of the most loved and most sung Christmas carols in the world: *Silent Night*, or, in its native tongue, *Stille Nacht*.

Stille Nacht

Chancel Choir

#239 - Silent Night (verse 1 only)

Congregation

Our next song was also originally written in German. The earliest source of the text is a manuscript from St. Alban's Carthusian Monastery, and it is based on Isaiah 11:1. Originally referring to Mary as the rose, with ten additional verses creating a ballad about how Mary learned she was to be the mother of Jesus, 16th-century reformers sought to change the emphasis of the hymn to refer to Jesus. Today we'll only be singing three of those reformed verses of *Lo, How a Rose E'er Blooming*.

Lo, How a Rose E'er Blooming (all 3 verses, last one a capella)

Chancel Choir

The 19th century can be described as an unusually productive century of Christmas song creation, the second golden age of carols. The following carols, among many others, were written in that century.

O Holy Night

O Come, O Come Emmanuel

We Three Kings of Orient Are

Jingle Bells

Up on the Housetop

Jolly Old St. Nicholas

I Heard the Bells on Christmas Day

What Child Is This?

O Little Town of Bethlehem

Away In a Manger

In 1849, another one of the oldest American Christmas carols was written by Edmund Hamilton Sears of the First Unitarian Church in Wayland, Massachusetts. *It Came Upon a Midnight Clear* is the first of the carol-like hymns from the pens of American poets—distinctly American.

#218 - It Came Upon a Midnight Clear (verse 1 only)

Congregation

In the 19th century, we also find some political messages filtering into Christmas carols. After learning that his son had been seriously wounded in the Civil War, in 1863, Henry Wadsworth Longfellow wrote the poem that begins, "I heard the bells on Christmas Day"—an anti-war and anti-South poem—which was later joined to a tune written for an entirely different reason.

Nashville born and bred John Work, Jr., was one of the first descendants of an ex-slave to study African-American music. He is most well-known for publishing *The Folk Song of the American Negro* in 1915, for his role as president of Nashville's Roger Williams University, and for his contribution to writing some of the stanzas for, and first publishing the chorus of, our next song.

It's often sung in evangelistic worship services during non-Christmas seasons as well. So it seems appropriate to offer an invitation to discipleship as we sing the next song. If there's anyone who would like to come forward for a time of prayer, or to make a decision about joining the church, or to make a profession of faith in Christ, please feel free to do that at this time, as we sing all three verses of *Go, Tell It on the Mountain*.

#251 - Go, Tell It on the Mountain (all 3 verses)

Congregation

It has been said that the First Golden Age of Christmas Carols occurred in the 15th and 16th centuries, and that the Second Golden Age of Christmas Carols occurred in the 19th century. Then the 20th century was surely the *Third* Golden Age, particularly between 1932 and 1951, as evidenced by these new carols:

Santa Claus is Comin' To Town; Winter Wonderland; The Little Drummer Boy; Happy Holiday; White Christmas
I'll Be Home for Christmas; Have Yourself a Merry Little Christmas; Let It Snow! Let It Snow! Let It Snow!
All I Want for Christmas Is My Two Front Teeth; Here Comes Santa Claus; Rudolph the Red-Nosed Reindeer
Frosty the Snowman; Silver Bells; It's Beginning to Look Like Christmas

We won't be singing any of these songs today, but we hope you get to hear these, and plenty of others, this Christmas season. And we hope that this has been a fun, interesting, even enlightening, experience this morning as we've taken some time to experience Christmas not only around the world, but also through the ages.

For our final hymn today, this tune of Felix Mendessohn's was originally written in 1840 for a celebratory hymn to mark a festival in Leipzig commemorating the invention of printing. Scored for male voices and brass, it had nothing at all to do with Christmas. It was an English Mendelssohn enthusiast, William Cummings, who chose it after searching for a suitable tune to go with Charles Wesley's words—and it has since become one of the most well-known carols of all. Please join us for verses 1 and 4 of *Hark, the Herald Angels Sing*.

#240 - Hark, the Herald Angels Sing (verse 1 & 4 only)

Congregation

Favorite Christmas Songs of the 20th Century

In 1998, ASCAP President and Chairman Marilyn Bergman announced the Society's 25 most-performed holiday songs. "These classic songs brighten the season year after year, and are a cornerstone of the ASCAP repertory," she said. "Most of them have been recorded in renditions by artists in every genre, yet each song retains the original stamp of its creators." These are the top ASCAP holiday hits of the 20th Century.

1. "White Christmas" by Irving Berlin (1942)
2. "Santa Claus Is Coming to Town" by J. Fred Coots and Haven Gillespie (1934)
3. "The Christmas Song (Chestnuts Roasting on an Open Fire)" by Mel Torme and Robert Wells (1946)
4. "Winter Wonderland" by Felix Bernard and Richard B. Smith (1934)
5. "Rudolph the Red-Nosed Reindeer" by Johnny Marks (1949)
6. "Sleigh Ride" by Leroy Anderson (1948; words added in 1950 by Mitchell Parish)
7. "Have Yourself a Merry Little Christmas" by Ralph Blane and Hugh Martin (1944)
8. "Silver Bells" by Jay Livingston and Ray Evans (1950)
9. "Let It Snow! Let It Snow! Let It Snow!" by Sammy Cahn and Jule Styne (1945)
10. "Little Drummer Boy" by Katherine K. Davis, Henry V. Onorati and Harry Simeone (1941)
11. "Jingle Bell Rock" by Joseph Carleton Beal and James Ross Boothe (1957)
12. "I'll Be Home for Christmas" by Walter Kent, Kim Gannon and Buck Ram (1943)
13. "Frosty the Snow Man" by Steve Nelson and Walter E. Rollins (1950)
14. "Blue Christmas" by Billy Hayes and Jay W. Johnson (1948)
15. "Carol of the Bells" by Peter J. Wilhousky and Mykola Dmytrovich Leontovich (1936)
16. "It's Beginning to Look a Lot Like Christmas" by Meredith Willson (1951)
17. "Here Comes Santa Claus (Right Down Santa Claus Lane)" by Gene Autry and Oakley Haldeman (1946)
18. "(There's No Place Like) Home for the Holidays" by Bob Allen and Al Stillman (1954)
19. "Rockin' Around the Christmas Tree" by Johnny Marks (1958)
20. "I Saw Mommy Kissing Santa Claus" by Tommie Connor (1952)
21. "We Need a Little Christmas" by Jerry Herman (1966)
22. "The Christmas Waltz" by Sammy Cahn and Jule Styne (1954)
23. "The Chipmunk Song (Christmas Don't Be Late)" by Ross Bagdasarian (David Seville, 1958)
24. "Feliz Navidad" by Jose Feliciano (1970)
25. "A Holly Jolly Christmas" by Johnny Marks (1962)

**Westview United
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7107 Westview Drive,
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Return Service Requested

Non-profit Organization
Permit # 11
Fairview, TN 37062



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***Mission Statement: "We envision Westview
United Methodist Church as a place that
equips disciples to change lives."***

"The Good Views" is a monthly publication of the Westview United Methodist Church.

- Gary Wedgewood, Pastor
- Rev. Loyd Mabry, Columbia District Superintendent
- Bishop Richard Wills, Tennessee Conference

Sunday Activities
8:30 AM Southern Folk Worship
9:30 AM Sunday School
10:30 AM Worship
12-2:00 PM Youth Fellowship
2:00 PM Joyful Noyz Youth Praise Band

Wednesday Activities
6:30 PM Chancel Choir Practice
6:30 PM Women's Bible Study