

# ST. ANDREW'S PARISH CHURCH

established 1706



THE THIRD SUNDAY IN ADVENT  
THE HOLY EUCHARIST AT 11:00 A.M.  
15 December 2019



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
THE REVEREND LEE HERSHON, *Deacon*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
ANNE SHAUL, *Director of Children's Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
GILLIAN BAGLEY, *Administrative Assistant*  
WALTER STANLEY, *Sexton*

THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Ret.*  
*Assistant Bishop, The Dominican Republic, Ret.*

## *The Vestry*

Gene Arner, *2022 Senior Warden*  
Roxanne Erskine, *2020 Junior Warden*  
Dean Bays, *2020*  
Jim Beall, *2022*  
Jim Beardsley, *2021*  
Doug Bostick, *2021*  
Danielle Butler, *2020*  
Clay Chandler, *2021*  
Tommy Compton, *2022*  
James Little, *2021*  
Michael Ulmer, *2022*  
James Wilson, *2020*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*  
Paul Porwoll, *Historian*

THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*



Join The King's Counterpoint this afternoon at the Cathedral of St Luke & St Paul for their 6th Annual Free Concert. No tickets are required. **"Christmas Through the Ages"** traces the history of music and carols for the Christmas Season from the earliest plainchant, through the medieval and renaissance periods and up to the modern day. Beautiful carols from America, England, France, Germany, Spain, Italy. A truly perfect way to start the Christmas Season!

**Sunday, 15th December at 3:00pm**

# The Third Sunday in Advent

15 December 2019

The Holy Eucharist at 11:00 a.m.

THE INTROIT

Tune: *Veni, veni Emmanuel*

Verses sung by the choir and joined by the Congregation in the Refrains

5. O come, thou Key of Da - vid, come, and o - pen wide our heaven - ly home;  
6. O come, thou Day-spring from on high, and cheer us by thy draw - ing nigh;  
make safe the way that leads on high, and close the path to mis - er - y.  
dis - perse the gloom-y clouds of night, and death's dark shad ow put to flight.  
Re-joice! Re-joice! Em - man - u - el shall come to thee, O Is - ra - el!

Text: Latin, ca. 9th cent.; ver. *Hymnal 1940*, alt.  
Music: VENI, EMMANUEL, plainsong, Mode 1, *Processionale*, 15th cent.; adapt. Thomas Helmore (1811-1890)

THE LIGHTING OF THE THIRD ADVENT CANDLE

Karen Koob, DOK

THE PROCESSIONAL

Tune: *Gabriel's Message*

1. The an - gel Ga - bri - el from hea - ven came, his  
2. "For known a bless - ed Mo - ther thou shalt be, all  
wings as drift - ed snow, his eyes as flame; "All  
gen - er - a - tions laud, and hon - or thee, thy  
hail," said he, "thou low - ly maid - en Ma - ry, most  
Son shall be Em - man - u - el, by seers for - told, most  
high - ly fa - vored la - dy," Glo - - - ri - a!  
high - ly fa - vored la - dy," Glo - - - ri - a!

Text: Basque carol; para. Sabine Baring-Gould (1834-1924)  
Music: GABRIEL'S MESSAGE, Basque carol

THE ACCLAMATION - (BCP 2019 page 123)

Celebrant: Surely the Lord is coming

People: **Amen. Come Lord Jesus!** Revelation 22:20

THE COLLECT FOR PURITY (BCP 2019 page 124)

Celebrant:

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

## Welcome!

to our historic, living church where the saints have gathered to worship since 1706!

If you are visiting with us today, please take a **welcome brochure** (located in the card rack on the back of each pew) and fill out the visitor card. Please place it in the offering plate or leave it with an usher.

**Hearing aids** are available. Please ask an usher for assistance.

Please **silence** your cell phone.

Did you remember to **lock** your car?

A **nursery** is available. Please ask an usher for directions.

In the **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. Here we offer ourselves to the glory of Jesus Christ.

FRONTISPICE

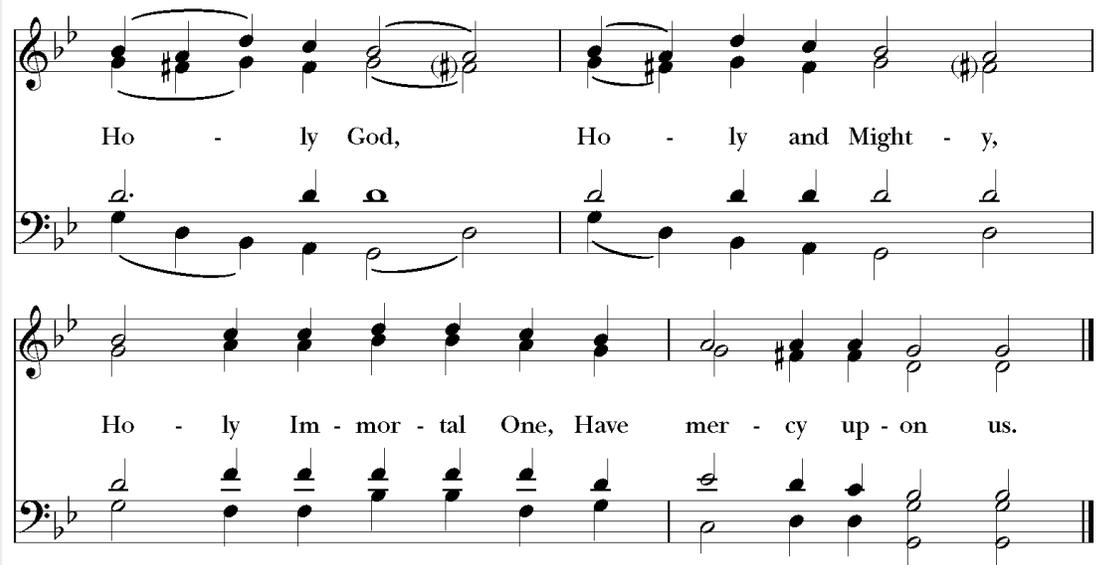
*The Annunciation*  
Bartolomé Murillo  
(1617-1682)

THE SUMMARY OF THE LAW (BCP 2019 page 124)

Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

THE TRISAGION (Sung Three Times)



Ho - ly God, Ho - ly and Might - y,  
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

THE COLLECTS OF THE DAY (BCP 2019 page 125)

Celebrant : The Lord be with you.

People: **And with your spirit.**

Celebrant : Let us pray.

Lord Jesus Christ, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Grant that the ministers and stewards of your mysteries may likewise make ready your way, by turning the hearts of the disobedient to the wisdom of the just, that at your second coming to judge the world, we may be found a people acceptable in your sight; who with the Father and the Holy Spirit, lives and reigns, one God, now and forever. **Amen.**

*(Please be seated)*

# The Liturgy of the Word

THE FIRST LESSON

Isaiah 35

The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who have an anxious heart, "Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you." Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; in the haunt of jackals, where they lie down, the grass shall become reeds and rushes. And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE PSALM

*Lauda anima mea* (I praise the Lord)

Psalm 146

1. Praise the Lord, O my soul; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.
2. O put not your trust in princes, nor in any child of man : for there is no help in them.
3. For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.
4. Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God;
5. Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever;
6. Who helpeth them to right that suffer wrong : who feedeth the hungry.
7. The Lord looseth men out of prison : the Lord giveth sight to the blind.
8. The Lord helpeth them that are fallen : the Lord careth for the righteous.
9. The Lord careth for the strangers, he defendeth the fatherless and widow :as for the way of the ungodly, he turneth it upside down.
10. The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

The Collects are prayers that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

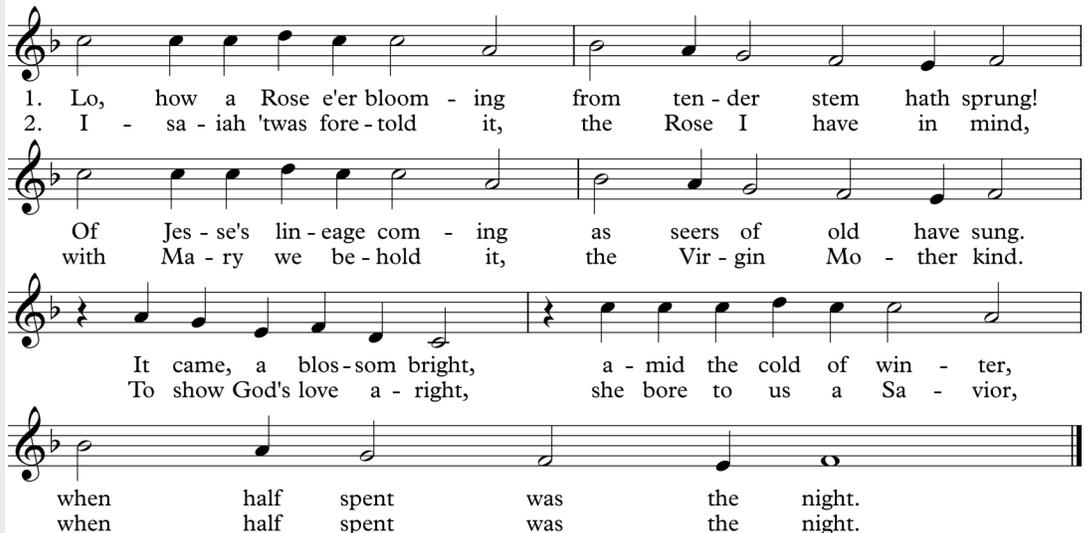
Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. You also, be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door. As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord. Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.

Lector: The Word of the Lord.

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

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the Liturgy of the Word, and it consists of the readings, the sermon, the creed, and the prayers of the people.

THE SEQUENCE HYMN (*Please stand*)*Tune: Es ist ein Ros*


1. Lo, how a Rose e'er bloom - ing from ten - der stem hath sprung!  
2. I - sa - iah 'twas fore - told it, the Rose I have in mind,  
Of Jes - se's lin - eage com - ing as seers of old have sung.  
with Ma - ry we be - hold it, the Vir - gin Mo - ther kind.  
It came, a blos - som bright, a - mid the cold of win - ter,  
To show God's love a - right, she bore to us a Sa - vior,  
when half spent was the night.  
when half spent was the night.

Text: German, 15th cent.; rt. Theodore Baker (1851-1934)  
Music: ES IST EIN ROS, melody from *alte Catholische Geistliche Kirchengesang*, 1599

Deacon: The Holy Gospel of our Lord Jesus Christ according to Matthew.

People: **Glory to you, Lord Christ.**

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

Deacon: The Gospel of the Lord.

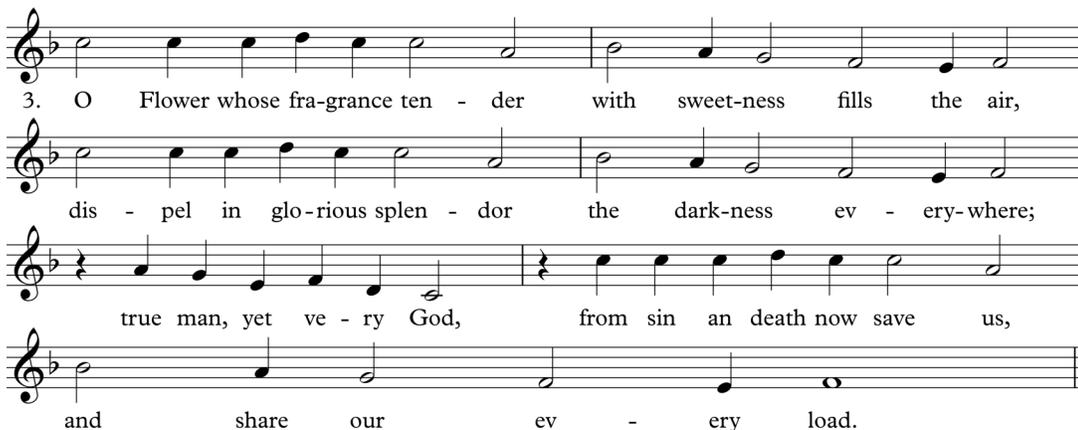
People: **Praise to you, Lord Christ.**

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

The word Gospel comes from the Old English word, *gōd-spell*, which means “good news” or “glad tidings.” That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means “good news.” These are the source of the English words “evangelist” and “evangelism”

THE SEQUENCE HYMN (*Please stand*)

*Tune: Es ist ein Ros*



3. O Flower whose fra-grance ten - der with sweet-ness fills the air,  
dis - pel in glo - rious splen - dor the dark-ness ev - ery-where;  
true man, yet ve - ry God, from sin an death now save us,  
and share our ev - ery load.

Text: Friedrich Layritz (1808-1859); tr. Harriet Reynolds Krauth Spaeth (1845-1925); ver. Hymnal 1940  
Music: ES IST EIN ROS, melody from *alte Catholische Geistliche Kirchengesang*, 1599

## THE NICENE CREED (BCP 2019 page 127)

Let us confess our faith in the words of the Nicene Creed:

Celebrant: We believe in one God,

*People:*

**The Father, the Almighty, maker of heaven and earth,  
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-begotten Son of God,  
eternally begotten of the Father,**

**God from God, Light from Light, true God from true God,  
begotten, not made, of one Being with the Father;  
through him all things were made.**

**For us and for our salvation, he came down from heaven,  
was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.**

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again, in accordance with the Scriptures;  
he ascended into heaven, and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.**

**We acknowledge one Baptism for the forgiveness of sins.**

**We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

Reader: Let us pray for the Church and for the world, saying, "hear our prayer."

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

Reader: Lord, in your mercy:

*People:* **Hear our prayer.**

For Foley Beach, our Archbishop, and Mark Lawrence, our Bishop, for Bishop Bill Skilton; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Donnie; our Assistant to the Rector, Fr. Joe; for our assistant Priest, Fr David; our Deacon, Lee; and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant;

Reader: Lord, in your 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. The word "creed" comes from the Latin word "credo" which means "I believe."

Christians pray. 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. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

For all those who proclaim the Gospel at home and abroad; and in particular for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

Reader: Lord, in your mercy:                    *People:* **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

Reader: Lord, in your mercy:                    *People:* **Hear our prayer.**

For our nation, for those in authority, and for all in public service, especially our President, Donald Trump, our Governor, Henry McMaster and our Mayor, John Tecklenburg.

Reader: Lord, in your mercy:                    *People:* **Hear our prayer.**

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

Reader: Lord, in your 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 your mercy:                    *People:* **Hear our prayer.**

**Celebrant:** I invite your prayers of intercession and thanksgiving at this time, silently or aloud. Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

#### THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

*Silence may be kept*

Celebrant: Most merciful God, (BCP 2019 page 130)

**..we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

*The Bishop when present, or the Priest, stands 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.

#### THE COMFORTABLE WORDS (BCP 2019 page 130)

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

We are all sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

Here at Old St Andrew's Parish Church the choir sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

THE PEACE (*Please stand*) (BCP 2019 page 131)

Celebrant: The peace of the Lord be always with you.

People: **And with your spirit.**

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

*At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.*

OFFERTORY ANTHEM:

*Sung by the Choir*

There is no rose of such virtue

Music: Philip Stopford

Words: anon. 14th Century

1. There is no rose of such virtue as is the rose that bare Jesu; Alleluia.
2. For in this rose contained was Heaven and earth in little space; Res miranda.  
(Res Miranda - A marvelous thing)
3. By that rose we may well see that He is God in persons three, Pari forma.  
(Pari forma - Equal in form)
4. The angels sungen the shepherds to: Gloria in excelsis Deo: Gaudeamus.  
(Gaudeamus - Let us rejoice)
5. Now leave we all this worldly mirth, and follow we this joyful birth; Transeamus  
(Transeamus - Let us go)

The words to this carol are from England and have been traced to around 1370, and are hauntingly beautiful. Philip Stopford's music effortlessly paints a rich tapestry of sound to tell the story of Christ's birth from the perspective of a 14th century poet. The rose is Mary, and the poetic lines are simply and beautiful in construction: 'For in this rose contained was, Heaven and earth in little space'. Stopford wrote this motet in 2015 and David was sent a copy by a friend in England, who thought it was a beautiful piece of 'new music'. We obtained the scores direct from Philip Stopford and the choir will be singing his Three Kings anthem at Epiphany in the New Year.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth

Praise God from whom all blessings flow; praise him, all creatures here below;  
praise him above ye heavens, ly host: praise Father, Son, and Holy Ghost.

Text: Thomas Ken (1637-1711)  
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

*Celebrant:* (BCP 2019 page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

*People:* **And of your own have we given you.**

### The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

*People* **And with your spirit.**

*Celebrant* Lift up your hearts.

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

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give him thanks and praise.**

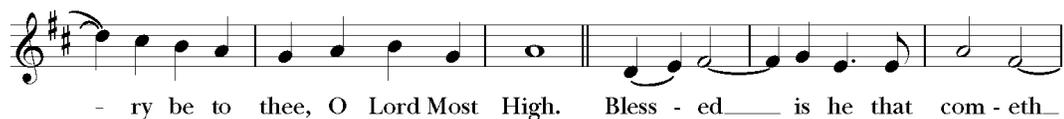
The Celebrant continues

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great glory to judge the world, we may without shame or fear rejoice to behold his appearing.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

#### THE SANCTUS AND BENEDICTUS



Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine. As he or she presents the cup, please gently take hold of the base of the chalice, helping the chalice bearer to guide it toward your lips.

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

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 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*Please Kneel*

When we gather together, we remember the presence of Jesus. By 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 bread and wine and eat and drink and participate in the victory Christ has won for us.

Celebrant:

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke 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, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

Celebrant:

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

Celebrant:

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

**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.**

Celebrant: Alleluia. Christ our Passover is sacrificed for us.

People :: **Therefore let us keep the feast. Alleluia.**

Celebrant: We do not presume (BCP 2019 page 135)

*People:* **to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your 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**

Lamb of God, You take a - way the sins of the world:  
have mer - cy on us, have mer - cy on us.  
Lamb of God, You take a - way the sins of the world:  
have mer - cy on us, have mer - cy on us.  
Lamb of God, You take a - way the sins of the world: grant us peace.

Setting: Eric Wyse (b. 1959).  
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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 fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. 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 is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread.

The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

*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 FIRST COMMUNION HYMN

*Tune: Gabriel's Message*

3. Then gen - tle Ma - ry meek - ly bowed her head, "To  
4. Of her, Em - man - u - el, the Christ, was born in  
me be as it pleas - eth God," she said, "my  
Beth - le - hem, all on a Christ - mas morn, and  
soul shall laud and mag - ni - fy his ho - ly Name." Most  
Chris - tian folk through-out the world will ev - er say: "Most  
high - ly fa - vored la - dy, Glo - - - ri - a!  
high - ly fa - vored la - dy," Glo - - - ri - a!

Text: Basque carol; para. Sabine Baring-Gould (1834-1924)  
Music: GABRIEL'S MESSAGE, Basque carol

THE COMMUNION ANTHEM - *(Please be seated)*

The Magnificat (The Song of Mary) - Music by George Dyson (1883-1964)

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his handmaiden: For behold, from henceforth :  
all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm:

He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel :

As he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

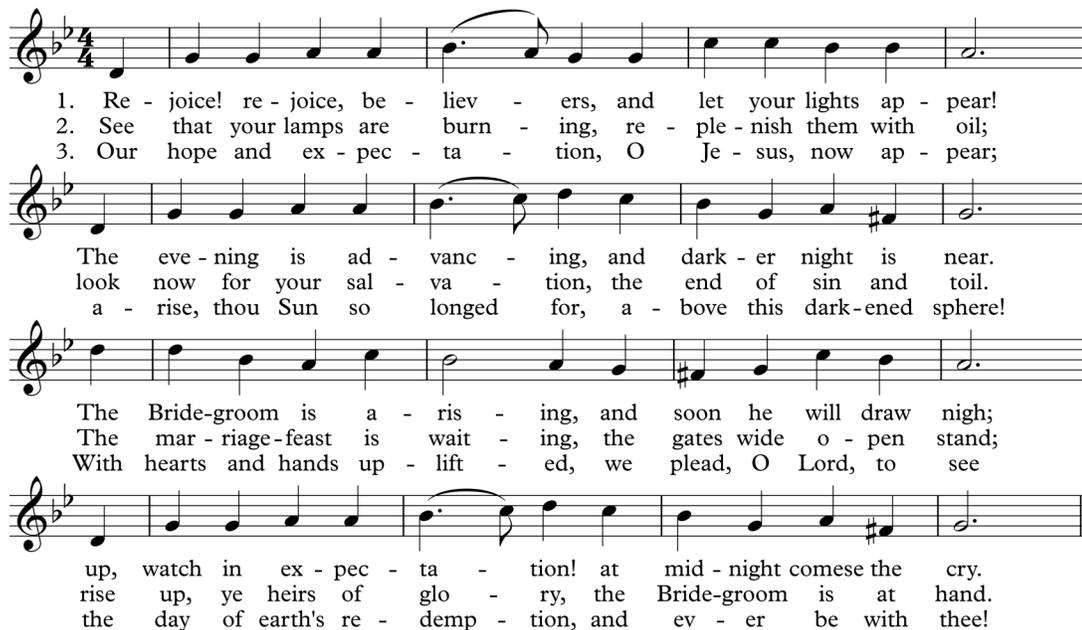
As it was in the beginning, is now, and ever shall be : world without end. Amen

The Magnificat is a canticle, also known as the Song of Mary, the Canticle of Mary, and, in the Byzantine tradition, the Ode of the Theotokos (Greek: Ἡ Ὕμνὸς τῆς Θεοτόκου). It is traditionally incorporated into the liturgical services of the Catholic Church (at vespers) and of the Eastern Orthodox churches (at the morning services). It is also heard at Evensong, together with the Nunc Dimittis at Anglican services. It is one of the eight most ancient Christian hymns and perhaps the earliest Marian hymn. Its name comes from the incipit of the Latin version of the canticle's text.

If you require a gluten-free wafer, please ask the priest at the altar rail when you kneel for Communion.

THE SECOND COMMUNION HYMN

Tune: *Llangloffan*



1. Re - joice! re - joice, be - liev - ers, and let your lights ap - pear!  
 2. See that your lamps are burn - ing, re - ple - nish them with oil;  
 3. Our hope and ex - pec - ta - tion, O Je - sus, now ap - pear;

The eve - ning is ad - vanc - ing, and dark - er night is near.  
 look now for your sal - va - tion, the end of sin and toil.  
 a - rise, thou Sun so longed for, a - bove this dark - ened sphere!

The Bride - groom is a - ris - ing, and soon he will draw nigh;  
 The mar - riage - feast is wait - ing, the gates wide o - pen stand;  
 With hearts and hands up - lift - ed, we plead, O Lord, to see

up, watch in ex - pec - ta - tion! at mid - night cometh the cry.  
 rise up, ye heirs of glo - ry, the Bride - groom is at hand.  
 the day of earth's re - demp - tion, and ev - er be with thee!

Text: Laurentius Laurentii (1660-1722); tr. Sarah B. Findlater (1823-1907), alt.  
 Music: LLANGLOFFAN, melody from *Hymnau a Thonau er Gwasanaeth yr Eglwys yng Nghymru*, 1865

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word “liturgy” literally means “the work of the people.” A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

THE POST COMMUNION PRAYER (BCP 2019 page 137)

After Communion, the Celebrant says

Let us pray. (*Kneeling*)

Celebrant : Heavenly Father

**People: ....We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

At Old St. Andrew’s, we encourage you to continue to pray by singing both before and after you come to the Communion Rail. In this way, all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

*Tune: Woodlands*

1 Tell out, my soul, the great-ness of the Lord!  
 2 Tell out, my soul, the great-ness of his Name!  
 3 Tell out, my soul, the great-ness of his might!  
 4 Tell out, my soul, the glo - ries of his word!

Un - num - bered bless - ings give my spi - rit voice;  
 Make known his might, the deeds his arm has done;  
 Powers and do - min - ions lay their glo - ry by.  
 Firm is his prom - ise, and his mer - cy sure.

ten - der to me the prom - ise of his word;  
 his mer - cy sure, from age to age the same;  
 Proud hearts and stub - born wills are put to flight,  
 Tell out, my soul, the great - ness of the Lord

in God my Sa - vior shall my heart re - joice.  
 his ho - ly Name— the Lord, the Might - y One.  
 the hun - gry fed, the hum - ble lift - ed high.  
 to chil - dren's chil - dren and for ev - er - more!

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THE DISMISSAL (BCP 2019 page 138)

Deacon: Alleluia, alleluia. Let us go forth in the Name of Christ.  
 People: **Thanks be to God. Alleluia. Alleluia. Alleluia!**

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

The Scripture quotations are from the English Standard Version of the Bible.