

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE FIRST SUNDAY IN ADVENT

The Holy Eucharist at 11:15 a.m.

30 November 2025



# Welcoming All, Worshipping Christ Witnessing God's Love



## *The Clergy & Staff*

THE REV. MARSHALL HUEY, *Rector*  
THE REV. RICHARD GIERSCHE, *Associate Rector*  
THE REV. DAVID ALWINE, *Assisting Priest*  
THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*  
THE REV. LEE HERSHON, *Deacon Emeritus*  
DAVID ACRES, *Director of Music*  
JUDITH ACRES, *Director of Children's Choir*  
KEVIN UPPERCUE, *Organist/Pianist*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
TERESA HART, *Administrative Assistant*  
JEFFREY HEARN, *Buildings & Grounds Administrator*  
BENJAMIN LUNDGREN, *Sunday Sexton*

THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Retired*  
*Assistant Bishop, The Dominican Republic, Retired*  
*Bishop in Residence, Old St. Andrew's Parish Church*

## *The Vestry*

Kathy Abraham, *2028 Senior Warden*  
Dean Bays, *2028*  
Jim Beall, *2026*  
Stefanie Christensen *2026*  
Pat Davis, *2028*  
Rick Jennings, *2027*  
T J Leavell, *2028*  
Todd Lundgren, *2027 Junior Warden*  
Randall Shealey, *2026*  
Romaine Smith, *2027*  
Michael Ulmer, *2027*  
Gail Wagaman, *2026*  
John Steinmeyer, *Treasurer*

## *The Volunteers*

Larry Coomer, *Graveyard Administrator*  
Michael Christensen, *AV Coordinator*  
Roxanne Erskine, *Membership Coordinator*  
Paul Porwoll, *Historian*

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THE RT. REV. CHARLES F. EDGAR, III, *Bishop of The Anglican Diocese of South Carolina*

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Join The King's Counterpoint here December 13 at 7pm for Christmas Through the Ages Volume 12. No Tickets required, this is a FREE Concert. The choir traces the history of sacred and secular music and carols for the Christmas Season from plainchant, through Medieval and Renaissance, Baroque and 20th-Century and up to the modern day. Carols from America, England, France and Germany. A perfect way to celebrate the Christmas Season here at Old St. Andrew's, and to capture the Christmas Spirit through music, song and readings.

**Saturday, 13th December at 7:00pm**

Old St. Andrew's Parish Church, 2604 Ashley River Road

**Sunday, 14th December at 2:00pm**

The Cathedral of St. John the Baptist, 120 Broad Street, Charleston



# THE FIRST SUNDAY IN ADVENT

30th November 2025

The Holy Eucharist at 11:15 a.m.

## 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.

THE PRELUDE INTROIT

SUNG BY OUR PARISH CHOIR

### People Look east - Traditional French Carol arr. John Leavitt

People look east. The time is near of the crowning of the year.  
Make your house fair as you are able, trim the hearth and set the table.  
People look east and sing today: Love, the Guest, is on the way.

Stars, keep the watch. When night is dim, one more light the bowl shall brim,  
Shining beyond the frosty weather, bright the sun and moon together.  
People, look east and sing today: Love, the Star, is on the way.

Angels, announce with shouts of mirth Him who brings new life to earth.  
Set every peak and valley humming with the word, the Lord is coming.  
People, look east and sing today: Love, the Lord, is on the way.

THE INTROIT

*Tune: Veni, veni Emmanuel*

### Verses sung by the choir and joined with by the Congregation on the Refrains

Verse 1. O come, O come, Emmanuel, and ransom captive Israel, that mourns in lonely exile here until the Son of God appear.

Refrain: **Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!**

Verse 2. O come, thou wisdom from on high, who orderest all things mightily; to us the path of knowledge show, and teach us in her ways to go.

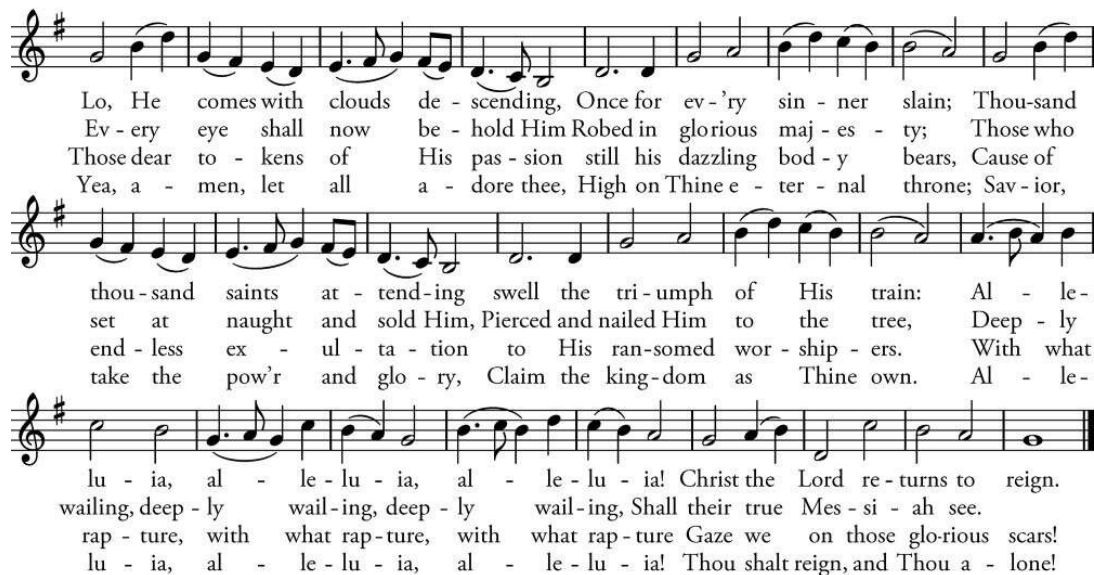
Refrain: **Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!**

THE LIGHTING OF THE FIRST ADVENT CANDLE

David & Judith Acres

THE PROCESSIONAL HYMN

*Tune: Helmsley*



Lo, He comes with clouds de - scending, Once for ev-'ry sin - ner slain; Thou-sand  
Ev - ery eye shall now be - hold Him Robed in glorious maj - es - ty; Those who  
Those dear to - kens of His pas - sion still his dazzling bod - y bears, Cause of  
Yea, a - men, let all a - dore thee, High on Thine e - ter - nal throne; Sav - ior,  
thou - sand saints at - tend - ing swell the tri - umph of His train: Al - le -  
set at naught and sold Him, Pierced and nailed Him to the tree, Deep - ly  
end - less ex - ul - ta - tion to His ran - somed wor - ship - ers. With what  
take the pow'r and glo - ry, Claim the king - dom as Thine own. Al - le -  
lu - ia, al - le - lu - ia, al - le - lu - ia! Christ the Lord re - turns to reign.  
wailing, deep - ly wail - ing, deep - ly wail - ing, Shall their true Mes - si - ah see.  
rap - ture, with what rap - ture, with what rap - ture Gaze we on those glo - rious scars!  
lu - ia, al - le - lu - ia, al - le - lu - ia! Thou shalt reign, and Thou a - lone!

Front page.  
St. Matthew 24 verse 30  
.....and they will see the  
Son of Man coming on the  
clouds of heaven with  
power and great glory.

The Liturgy begins with the **Acclamation**, which is an 'eager expression' of praise. 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. These words of Christ bring to our attention the perfect standard of God's righteousness and what He requires of us. Both **The Summary of the Law** and The Decalogue (Ten Commandments) are valid options for this movement of the liturgy. The Summary was first used in place of The Decalogue in 1718.

The words **Kyrie Eleison**. **Christe Eleison**. mean Lord, Have mercy. Christ, Have Mercy. Within the liturgy, it lifts our voices in a prayer for the compassion of Christ after the declaration of the Summary of the Law, which holds up the standard of God's righteousness. Kyrie Eleison first appeared in the Holy Communion Service as the response of a litany in the Antioch-Jerusalem liturgy after the middle of the 4th century. Around 595AD, Christe Eleison was added by St. Gregory the Great of Rome.

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

**THE ACCLAMATION** - (BCP 2019 page 145)  
*Celebrant*: Surely the Lord is coming soon.  
*People*: **Amen. Come Lord Jesus!**

**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.**

**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 KYRIE** (BCP 2019 page 124)

*Celebrant*: Lord, have mercy upon us.

*People*: **Christ, have mercy upon us.**

*Celebrant*: Lord, have mercy upon us.

**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 COLLECT OF THE DAY** (BCP 2019 page 125)

*Celebrant*: The Lord be with you.

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

*Celebrant*: Let us pray.

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

(Please be seated)

## The Liturgy of the Word

THE OLD TESTAMENT LESSON

Isaiah 2 verses 1-5

<sup>1</sup> The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. <sup>2</sup> It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, <sup>3</sup> and many peoples shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. <sup>4</sup> He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war anymore. <sup>5</sup> O house of Jacob, come, let us walk in the light of the LORD.

*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 CANTICLE

(Sung by the Choir)

### The Matin Responsory

Words translated from the First Responsory of Advent Sunday  
(early medieval Roman rite)

Music adapted by Palestrina (c.1525-1594) as sung for the First Sunday of Advent,  
in King's College Chapel, Cambridge, England.

Cantor 1: I look from afar:

Cantor 2: And lo, I see the power of God coming, and a cloud covering the whole earth.

Cantor 1: Go ye out to meet him and say:

Choir: Tell us, art thou he that should come to reign over thy people Israel?

Cantor 3: High and low, rich and poor, one with another.

Choir: Go ye out to meet him and say:

Cantor 4: Hear, O thou Shepherd of Israel, thou that leadest Joseph, like a sheep.

Choir: Tell us, art thou he that should come?

Soprano & Altos: Stir up thy strength, O Lord, and come

Choir: To reign over thy people Israel.

Cantor 1: Glory be to the Father, and to the Son, and to the Holy Ghost.

Choir: I look from afar: and lo, I see the power of God coming, and a cloud covering the whole earth.

Basses & Tenors: Go ye out to meet him and say:

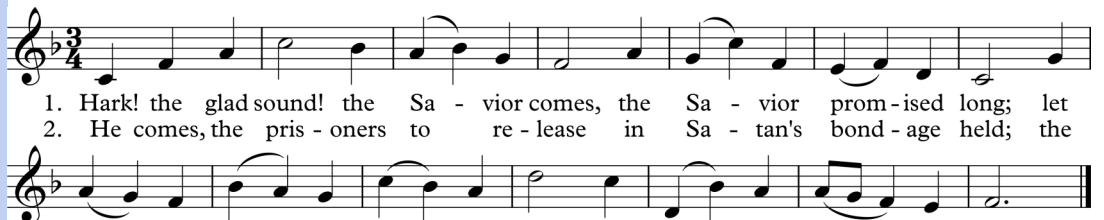
Choir: Tell us, art thou he that should come to reign over thy people Israel?

<sup>8</sup>Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. <sup>9</sup>For the commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” <sup>10</sup>Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

<sup>11</sup>Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. <sup>12</sup>The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. <sup>13</sup>Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. <sup>14</sup>But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

*Lector:* The Word of the Lord.

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

THE SEQUENCE HYMN (*Please stand*)Tune: *Richmond*


1. Hark! the glad sound! the Sa - vior comes, the Sa - vior prom - ised long; let  
 2. He comes, the pris - oners to re - lease in Sa - tan's bond - age held; the  
 ev - ery heart pre - pare a throne, and ev - ery voice a song.  
 gates of brass be - fore him burst, the i - ron fet - ters yield.

Text: Philip Doddridge (1702-1751)

Music: RICHMOND, melody Thomas Haweis (1734-1820); adapt. Samuel Webbe (1740-1816)

*Gospeller:* The Holy Gospel of our Lord Jesus Christ according to St. Matthew.

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

<sup>29</sup> Jesus said to the disciples: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. <sup>30</sup> Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup> And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

<sup>32</sup> "From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. <sup>33</sup> So also, when you see all these things, you know that he is near, at the very gates. <sup>34</sup> Truly, I say to you, this generation will not pass away until all these things take place. <sup>35</sup> Heaven and earth will pass away, but my words will not pass away.

<sup>36</sup> "But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. <sup>37</sup> For as were the days of Noah, so will be the coming of the Son of Man. <sup>38</sup> For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, <sup>39</sup> and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. <sup>40</sup> Then two men will be in the field; one will be taken and one left. <sup>41</sup> Two women will be grinding at the mill; one will be taken and one left. <sup>42</sup> Therefore, stay awake, for you do not know on what day your Lord is coming. <sup>43</sup> But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. <sup>44</sup> Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect."

*Gospeller:* 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: *Richmond*

3. He comes, the bro - ken heart to bind, the bleed - ing soul to cure; and  
 4. Our glad ho - san - nas, Prince of Peace, thy wel - come shall pro-claim; and  
 with the trea - sures of his grace to en - rich the hum - ble poor.  
 heaven's e - ter - nal arch - es ring with thy be - lov - ed Name.

Text: Philip Doddridge (1702-1751)

Music: RICHMOND, melody Thomas Haweis (1734-1820); adapt. Samuel Webbe (1740-1816)

## THE NICENE CREED (BCP 2019 page 127)

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

*Celebrant and People:*

**We believe in one God,**

**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)

*Led by a member of the Order of the Daughters of the King. If you would like our Daughters of the King to pray for a specific need, please fill out a confidential prayer card found at the prayer box near the main entrance to the church.*

*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 Steve Wood, our Archbishop, Chip Edgar, our Bishop, and for Bill Skilton our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector Fr. Rich, and our Assisting Priests Fr. David and Fr. Doug; our Deacon Emeritus, Lee Hershon, 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 for all who teach and disciple others, in particular for San José Church in the Dominican Republic and their Rector, Fr. Isaac Pringle, and their Bishop Moises Quezada, and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

*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, William Cogswell.

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

For all those who are in trouble, sorrow, need, sickness, or any other adversity, particularly those on our parish prayer list and those we name at this time, silently or aloud. *(pause)*

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

For all those who have departed this life in the certain hope of the resurrection, named at this time silently or aloud *(pause)* in thanksgiving let us pray.

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

*Celebrant:*

Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray, in the hearts of all people the true love of peace, and guide with your pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility your kingdom may go forward, till the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

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)* (BCP 2019 page 130)

Let us confess our sins against God and our neighbor.

*Celebrant and People:*

**Most merciful God, 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.**

About the “posture” of prayer: It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

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

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*

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.*

THE OFFERTORY: If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link:

<https://www.oldstandrews.org/giving-1>

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.

THE OFFERTORY ANTHEM

(Sung by our Parish Choir)

**The Lamb**

Music: Charles Wood (1866-1926)

Words: William Blake (1757-1827)

Little Lamb, who made thee? Dost thou know who made thee?  
Gave thee life, and bid thee feed by the stream and o'er the mead,  
Gave thee clothing of delight, softest clothing, woolly bright;  
Gave thee such a tender voice, making all the vales rejoice,  
Little Lamb who made thee? Dost thou know who made thee?

Little Lamb I'll tell thee, Little Lamb I'll tell thee:  
He is called by thy name, for He calls Himself a Lamb,  
He is meek and He is mild, He became a little child.  
I a child and thou a Lamb, we are called by His name.  
Little Lamb, God bless thee! Little Lamb, God bless thee!

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth

Praise God from whom all blessings flow; praise him, all creatures here below;  
praise him above ye heavenly 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

Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. Ho - san - na in the high - est.

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.

We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

\* 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.

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.

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

## THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*Please Kneel*

*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.**



THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

And now as our Savior Christ has taught us, we are bold to pray.

**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 FRACTION (BCP 2019 page 135)

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

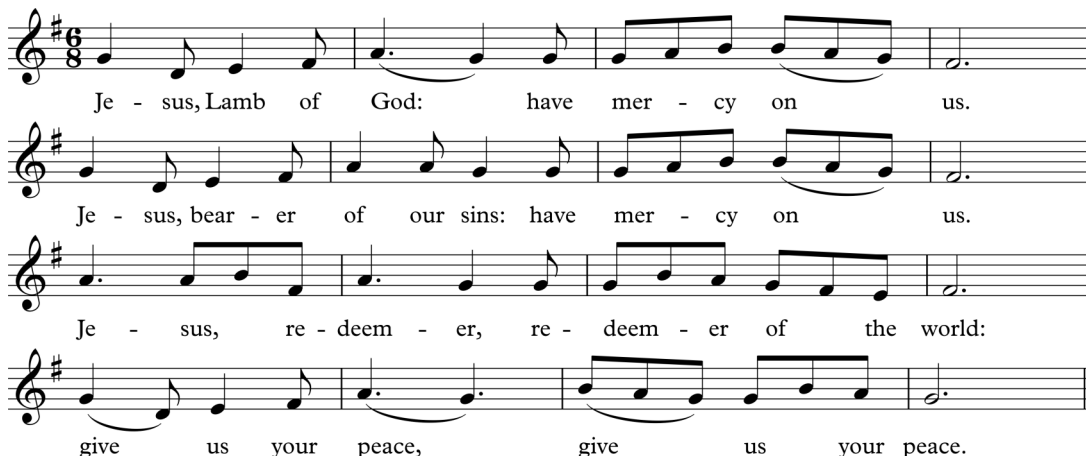
*People:* Therefore let us keep the feast. Alleluia.

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

*Celebrant and People:*

**We do not presume 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**

THE AGNUS DEI



Setting: from *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (1937-2010)

THE MINISTRATION OF COMMUNION

*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.

*(If you need Holy Communion brought to you in your pew, please ask the Usher.)*

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.

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 COMMUNION ANTHEM

(Sung by our Parish Choir)

### The Truth From Above

A Traditional English Folk Carol, arranged by Ralph Vaughan William (1872-1958)

1. This is the truth sent from above, the truth of God the God of love,  
Therefore don't turn me from your door, but hearken all both rich and poor.
2. The first thing which I do relate is that God did man create;  
The next thing which to you I tell, woman was made with man to dwell.
3. Thus we were heirs to endless woes. 'till God the Lord did interpose;  
And so a promise soon did run that he would redeem us by his Son.
4. And at that season of the year our blest Redeemer did appear;  
He here did live, and here did preach, and many thousands he did teach.
5. Thus he in love to us behaved, to show us how we must be saved;  
And if you want to know the way, be pleased to hear what he did say.

## THE FIRST COMMUNION HYMN

Tune: *Moscow*

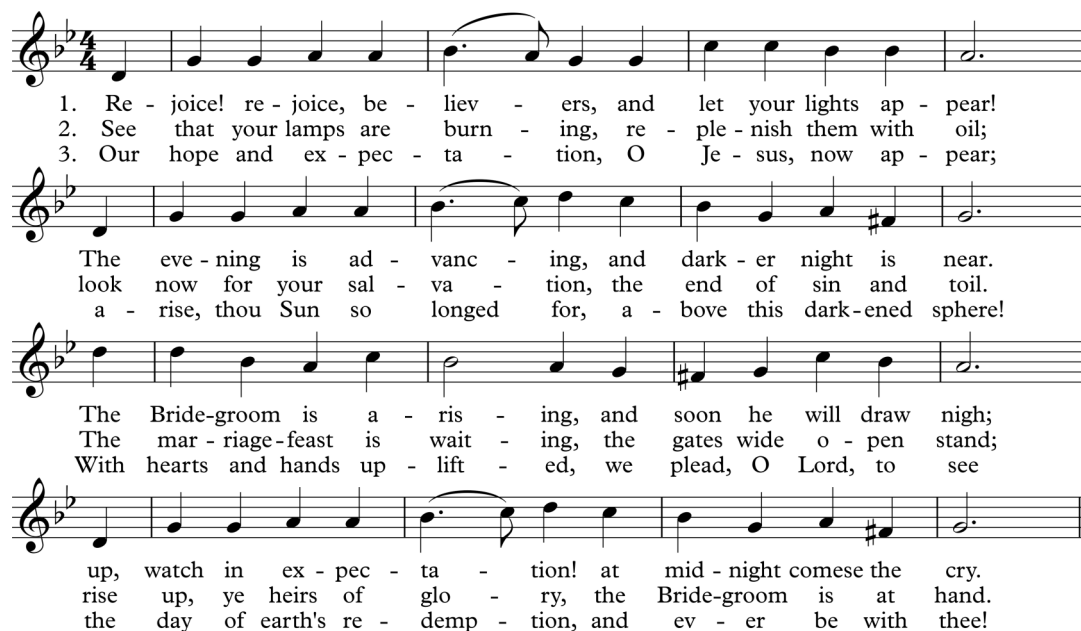
1 Come, thou al - might - y King, help us thy Name to sing,  
 2 Come, thou in - car - nate Word, by heaven and earth a - dored;  
 3 Come, ho - ly Com - fort - er, thy sa - cred wit - ness bear  
 4 To Thee, great One in Three, the high - est prais - es be,

help us to praise. Fa - ther whose love un-known all things cre-  
 our prayer at - tend: come, and thy peo - ple bless; come, give thy  
 in this glad hour: thou, who al - might - y art, now rule in  
 hence ev - er - more; thy sov - ereign ma - jes - ty may we in

at - ed own, build in our hearts thy throne, An - cient of Days.  
 word suc - cess; stab - lish thy right - eous - ness, Sa - vior and friend.  
 ev - ery heart, and ne'er from us de - part, Spi - rit of power.  
 glo - ry see, and to e - ter - ni - ty love and a - dore.

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

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 THIRD COMMUNION HYMN

Tune: *In Christ Alone*



1. In Christ a - lone my hope is found, He is my light, my strength, my song;  
 2. In Christ a - lone, who took on flesh, full-ness of God in help - less babe!  
 3. There in the ground His bo - dy lay, light of the world by dark - ness slain;  
 4. No guilt in life, no fear in death this is the pow'r of Christ in me;

this cor - nerstone, this so - lid ground, firm through the fier - cest drought and storm.  
 This gift of love and right - eous ness, scorned by the ones He came to save:  
 Then burst ing forth in glo - rious day, up from the grave He rose a - gain!  
 from life's first cry to fin - al breath, Je - sus commands my des - tin - y.

What heights of love, what depths of peace, when fears are stilled, when striv - ings cease!  
 till on that cross as Je - sus died, the power of death was cri - ci - fied;  
 And as He stands in vic - to - ry, sins's curse has lost its grip on me;  
 No pow'r of hell, no scheme of man, can ev - er pluck me from His hand;

My com - for - ter, my all in all, here in the love of Christ I stand.  
 for ev - ry sin on Him was laid: here in the death of Christ I live.  
 for I am His and He is mine, bought with the pre - cious blood of Christ.  
 till He re - turns or calls me home: here in the pow'r of Christ I stand.

Text & Music: Keith Getty & Stuart Townend  
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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.

As the service ends, we are charged to “go,” a challenge to reach out beyond our own church to the world around us.

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

## THE POST COMMUNION PRAYER (BCP 2019 page 137)

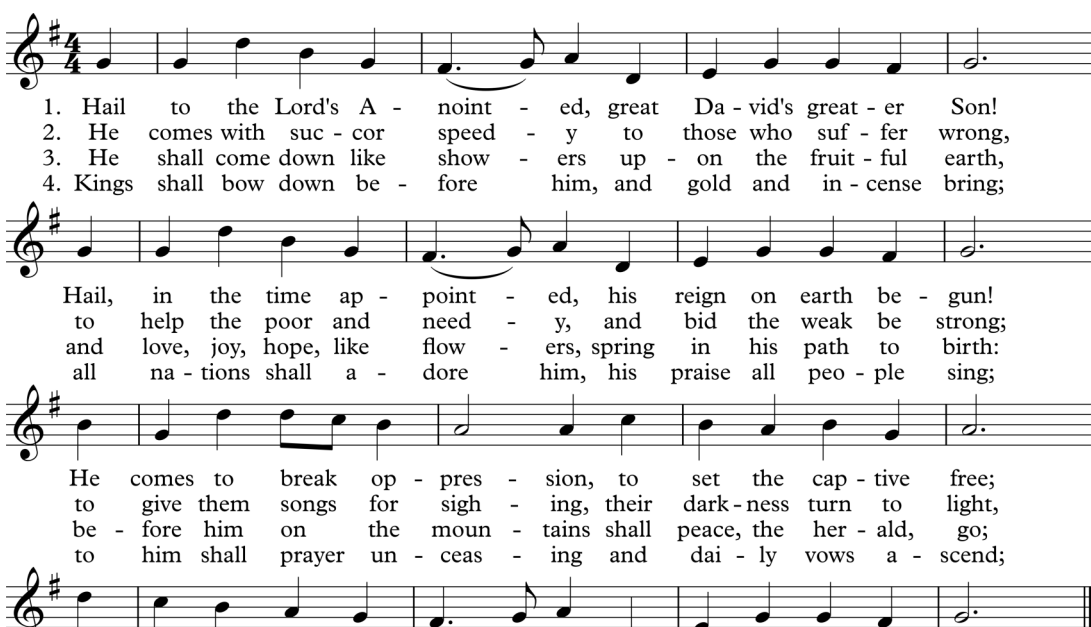
After Communion, the *Celebrant* says: Let us pray.

**Heavenly Father, 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.**

## THE BLESSING (BCP 2019 page 137)

### THE RECESSIONAL HYMN (*Please stand*)

Tune: *Es flog ein kleins waldvoglein*



1. Hail to the Lord's A - noint - ed, great Da - vid's great - er Son!  
 2. He comes with suc - cor speed - y to those who suf - fer wrong,  
 3. He shall come down like show - ers up - on the fruit - ful earth,  
 4. Kings shall bow down be - fore him, and gold and in - cense bring;

Hail, in the time ap - point - ed, his reign on earth be - gun!  
 to help the poor and need - y, and bid the weak be strong;  
 and love, joy, hope, like flow - ers, spring in his path to birth:  
 all na - tions shall a - dore him, his praise all peo - ple sing;

He comes to break op - pres - sion, to set the cap - tive free;  
 to give them songs for sigh - ing, their dark - ness turn to light,  
 be - fore him on the moun - tains shall peace, the her - ald, go;  
 to him shall prayer un - ceas - ing and dai - ly vows a - scend;

to take a - way trans - gres - sion, and rule in eq - ui - ty.  
 whose souls, con-demned and dy - ing, were pre - cious in his sight.  
 and right-eous - ness in foun - tains from hill to val - ley flow.  
 his king - dom still in - creas - ing, a king - dom with - out end.

Text: James Montgomery (1771-1854); para. of Psalm 72

Music: ES FLOG EIN KLEINS WALDVÖGLEIN, German folk song; adapt *A Student's Hymnal*, 1923, after Henry Walford Davies (1869-1941)

## We Go Out to Serve God

### THE DISMISSAL AND COMMISSIONING

(BCP page 138)

*Priest or Deacon:*

Our worship has concluded; our service begins.

Alleluia! Alleluia! Go in peace to love and serve the Lord.

*People:*

**Thanks be to God! Alleluia! Alleluia! Alleluia!**

### THE POSTLUDE

**O Come, O Come, Emmanuel by John Ferguson**