

# ST. ANDREW'S PARISH CHURCH

Established 1706



**The Boy Jesus in the Temple**  
**The First Sunday of Epiphany**  
The Family Service at 9:00 a.m.

January 11, 2026



# 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*  
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JUDITH ACRES, *Director of Children's Choir*  
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BRENDA RINDGE, *Director of Christian Education*  
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JEANNE GERHARDT, *Parish Bookkeeper*  
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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*

## *2029 Vestry Elect*

John Cunningham  
Dale Finkbine  
Jonathan Graham  
James Little

## *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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# The Boy Jesus in the Temple The First Sunday of Epiphany

January 11, 2026  
The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

The Processional Song, *standing*

*Mighty to Save*

1. Ev - ery one needs com - pas - sion, love that's nev - er fail - ing, let  
2. Take me as You find me, all my fears and fail - ures, -

mer - cy fall on me. - Ev - ery - one needs for - give -  
fill my life a - gain; I give my life to fol -

- ness, the kind - ness of a Sav - ior, the Hope of na - tions.  
- low, - ev - ery thing I be - lieve in. now I sur - rend er.

*Refrain*

Sav - ior, He can move the moun - tains, my God is might - y to save,  
He is might - y to save; for e - ver, Au - thor of Sal - va - tion,  
He rose and con - quered the grave, Je - sus con quered the grave.

1st time: to vs. 2  
2nd time: going on

Shine your light and let the whole world see. We're sing ing  
for the glo - ry of the ris - en King. Je - sus. Shine your light, and let the whole world  
see. We're sing - ing for the glo - ry of the ris - en King. to Refrain

Words and music by Ben Fielding & Reuben Morgan;  
© 2006 Hillsong Music Pub. (adm. EMI CMG). Used by permission CCLI #1984772.

The Acclamation

(BCP page 123)

*Celebrant:* I will make you as a light for the nations.

*People:* That my salvation may reach to the end of the earth. Amen.

The Collect for Purity

(BCP page 124)

*Priest:* 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!

Our Mission Statement...

Welcoming All,  
Worshipping Christ,  
Witnessing God's Love

If you are visiting with us today,  
please take a **welcome brochure**  
(located in the envelope 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 liturgy begins with the **Acclamation**, which is an eager expres-  
sion of praise.

In the **Collect for Purity**, we ask  
God to cleanse our hearts and  
minds of anything that comes be-  
tween 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 Sum-  
mary of the Law** and The Deca-  
logue (Ten Commandments) are  
valid options for this movement of  
the liturgy. The Summary was first  
used in place of The Decalogue in  
1718.

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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 Collect** is a prayer 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.

## The Summary of the Law

(BCP page 124)

*Priest:* 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 page 124)

*Priest:* Lord, have mercy upon us.

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

*Priest:* Lord, have mercy upon us.

## The Song of Praise, *standing*

*Lord I Lift Your Name on High*

Lord, I lift Your Name on high; Lord, I Love to sing Your prai - ses.  
 I'm so glad You're in my life; I'm so glad You came to save us.  
*Chorus*  
 You came from hea - ven to earth to show the way, from the earth to the  
 cross, my debt to pay, from the cross to the  
 grave, from the grave to the sky. Lord, I lift Your Name on high.

Text & Music: Rick Founds  
 © 1989 Maranatha Praise, Inc. (admin. Maranatha! Music) Used by permission. CCLI# 1984772

## 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, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshiped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. **Amen.**

*(Please be seated)*

# The Liturgy of the Word

## The First Lesson

Isaiah 11: 1-10

<sup>1</sup> There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. <sup>2</sup> And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. <sup>3</sup> And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, <sup>4</sup> but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. <sup>5</sup> Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. <sup>6</sup> The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. <sup>7</sup> The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. <sup>8</sup> The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. <sup>9</sup> They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.

<sup>10</sup> In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

*Lector:* The Word of the Lord.

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

## The Second Lesson

Ephesians 6:1-9

<sup>1</sup> Children, obey your parents in the Lord, for this is right. <sup>2</sup> “Honor your father and mother” (this is the first commandment with a promise), <sup>3</sup> that it may go well with you and that you may live long in the land.” <sup>4</sup> Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

<sup>5</sup> Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, <sup>6</sup> not by the way of eye-service, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart, <sup>7</sup> rendering service with a good will as to the Lord and not to man, <sup>8</sup> knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a bondservant or is free. <sup>9</sup> Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him.

*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 SPARK Bible Lesson, *seated*  
The Gospel Song, *standing*

The Boy Jesus at the Temple (page 230)  
Songs of Thankfulness and Praise

1. Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise,  
2. Man - i - fest at Jor - dan's stream, Pro - phet, Priest, and King su - preme;  
3. Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;  
4. Man - i - fest on moun - tain height, shin - ing in re - splen - dent light,  
Man - i - fest - ed by the star to the sa - ges from a - far;  
and at Ca - na, wed - ding - guest, in thy God - head man - i - fest;  
man - i - fest in val - iant fight, quell - ing all the dev - il's might;  
where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.  
branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;  
man - i - fest in power di - vine, chang - ing wa - ter in - to wine;  
man - i - fest in gra - vious will, ev - er bring - ing good from ill;  
When from there thou led - dest them stead - fast to Je - ru - sa - lem,  
an - thems be to thee ad - dressed, God in man made man - i - fest.  
an - thems be to thee ad - dressed, God in man made man - i - fest.  
an - thems be to thee ad - dressed, God in man made man - i - fest.  
cross and Eas - ter Day at - test God in man made man - i - fest.

Text: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)  
Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

The Holy Gospel

St. Luke 2: 39-52

*Gospeller:* The Holy Gospel of our Lord Jesus Christ according to St. Luke.  
*People:* **Glory to you, Lord Christ.**

<sup>39</sup> And when Mary and Joseph had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth. <sup>40</sup> And Jesus grew and became strong, filled with wisdom. And the favor of God was upon him <sup>41</sup> Now his parents went to Jerusalem every year at the Feast of the Passover. <sup>42</sup> And when he was twelve years old, they went up according to custom. <sup>43</sup> And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, <sup>44</sup> but supposing him to be in the group they went a day's journey, but then they began to search for him among their relatives and acquaintances, <sup>45</sup> and when they did not find him, they returned to Jerusalem, searching for him. <sup>46</sup> After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. <sup>47</sup> And all who heard him were amazed at his understanding and his answers. <sup>48</sup> And when his parents saw him, they were astonished. And his mother said to him, "Son, why have you treated us so? Behold, your father and I have been searching for you in great distress." <sup>49</sup> And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?" <sup>50</sup> And they did not understand the saying that he spoke to them. <sup>51</sup> And he went down with them and came to Nazareth and was submissive to them. And his mother treasured up all these things in her heart. <sup>52</sup> And Jesus increased in wisdom and in stature and in favor with God and man.

*Gospeller:* The Gospel of the Lord.  
*People:* **Praise to you, Lord Christ.**

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."



## We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

*Celebrant:* Let us stand and confess our faith in the words of the Nicene Creed.

***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 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 **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.”

*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.*

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.

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.

*Reader:* Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Wood, Bishop Edgar; Bishop Skilton, Father Marshall, Father Rich, Father David, Father Doug, Deacon Lee, and our staff, and we ask you to bless them. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant.

Lord God, we pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular San José Church in the Dominican Republic, their Rector, Fr. Isaac Pringle and their Bishop, Moises Quezada; and Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Lord God, we pray for the leaders of our country, especially President Trump, Governor McMaster, Mayor Cogswell, and we ask you to bless them.

Lord God, we thank you for all our blessings, especially for people who love and care for us. (*intercessions may be spoken aloud*)

Lord God, we ask you to take care of everyone who is sick or sad. (*intercessions may be spoken aloud*)

Lord God, we pray for all those who have departed this life in the certain hope of resurrection, (*intercessions may be spoken aloud*)

Lord God, we know you hear us when we pray. We ask that you answer our prayers as may be best for us.

*Priest:*

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.**



# We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

*Celebrant:* Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

*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.**

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 Absolution, *kneeling*

*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 page 130)

*Bishop or Priest:*

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*

These verses of Scripture following the Absolution serve as a seal of assurance that for those who are truly penitent, the Lord has put away their sins. They are comforting in that they give us the strength to believe we are forgiven. **The Comfortable Words** come directly from the first Anglican Book of Common Prayer 1549 written by Thomas Cranmer and were included through German Lutheran influence.

**The Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.

The Peace

(BCP page 131)

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

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

# We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

*What a Beautiful Name* by Hillsong

You were the Word at the beginning  
One with God the Lord Most High  
Your hidden glory in creation  
Now, revealed in You our Christ

What a beautiful Name it is, what a beautiful Name it is  
The Name of Jesus Christ, my King  
What a beautiful Name it is, nothing compares to this  
What a beautiful Name it is, the Name of Jesus

You didn't want Heaven without us  
So Jesus, You brought Heaven down  
My sin was great, Your love was greater  
What could separate us now?

What a wonderful Name it is, what a wonderful Name it is  
The Name of Jesus Christ, my King  
What a wonderful Name it is, nothing compares to this  
What a wonderful Name it is, the Name of Jesus  
What a wonderful Name it is, the Name of Jesus

Death could not hold You, the veil tore before You  
You silenced the boast of sin and grave  
The Heavens are roaring, the praise of Your glory  
For You are raised to life again

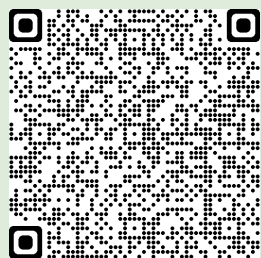
You have no rival, You have no equal  
Now and forever, God, You reign  
Yours is the Kingdom, Yours is the Glory  
Yours is the Name above all names

What a powerful Name it is, what a powerful Name it is  
The Name of Jesus Christ, my King  
What a powerful Name it is, nothing can stand against  
What a powerful Name it is, the Name of Jesus

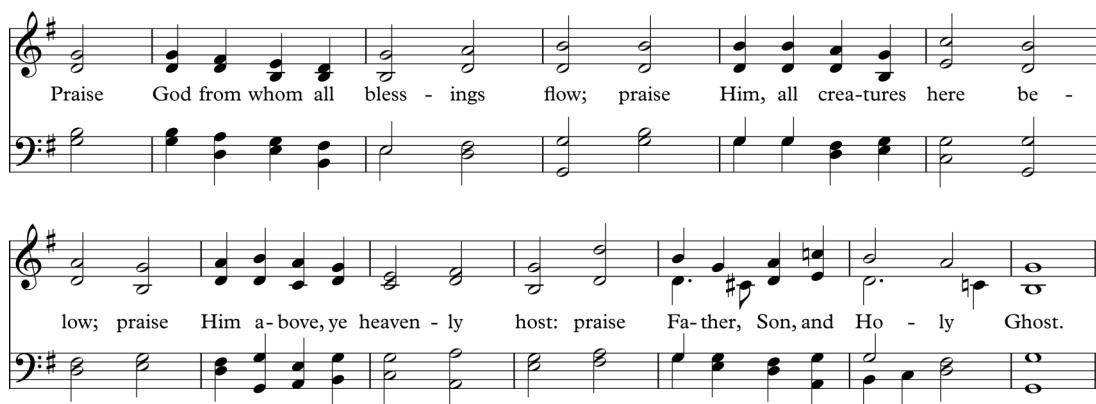
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Yours is the Name above all names

What a powerful Name it is, what a powerful Name it is  
The Name of Jesus Christ, my King  
What a powerful Name it is, nothing can stand against  
What a powerful Name it is, the Name of Jesus, What a powerful Name it is, the Name of  
Jesus  
What a powerful Name it is, the Name of Jesus

If you want to give an offering to  
Old St. Andrew's, you may scan  
this QR code



Or visit [oldstandrews.org](http://oldstandrews.org) and  
click on the giving tab.



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

*Celebrant:*

(BCP 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.**

*I Chronicles 29:11-14*

## We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP 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:

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.

## The Sanctus



1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, Ho  
 2. Bless - ed is He who comes in the Name of the Lord. Ho



Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.  
 san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts  
 Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

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

## The Prayer of Consecration, *kneeling*

(BCP page 132)

### *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.

## The Lord's Prayer

*Celebrant:* And now as our Savior Christ has taught us, we are bold to pray

Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy  
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our  
dai-ly bread and for-give us our tres-pass-es as we for-give those who tres pass a- gainst  
us. And lead us not in-to temp - ta-tion, but de - liv - er us from e - vil. For  
thine is the king - dom, and the pow - er, and the glo - ry,  
for ev - er and ev - er. A - men. A - men. A - men.

Text: International Consultation on English Texts  
Music: R.D. Duckett (1959-2013) Used by permission.  
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

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. When we eat of this bread, we most certainly receive our daily bread.

## The Fraction

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

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

## The Prayer of Humble Access

(BCP 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 **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

# The Agnus Dei (Lamb of God)

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 Invitation to Communion

(BCP page 136)

*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 First Communion Song, *seated*

*Be Still, for the Presence of the Lord*

1. Be still, for the pre-sence of the Lord, the Ho - ly One is here.  
2. Be still, for the glo - ry of the Lord is shin - ing all a - round.  
3. Be still, for the pow - er of the Lord is mov - ing in this place.  
Come, bow be - fore Him now, with rev - er - ence and fear.  
He burns with ho - ly fire, with splen - dor He is crowned.  
He comes to cleanse and heal, to min - is - ter His grace.  
In Him no sin is found, we stand on ho - ly ground.  
How awe - some is the sight, our rad - iant King of light!  
No work too hard for Him, in faith re - ceive from Him.  
Be still for the pre-sence of the Lord, the Ho - ly One is here.  
Be still, for the glo - ry of the Lord is shin - ing all a - round.  
Be still, for the pow - er of the Lord is mov - ing in this place.

Text & music: David Evans  
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The Second Communion Song, *seated*

*Let All Mortal Flesh Keep Silence*



1 Let all mo - rtal flesh keep si - lence, and with fear and  
 2 King of kings, yet born of Ma - ry, as of old on  
 3 Rank on rank the host of hea - ven spreads its van - guard  
 4 At his feet the six - winged ser - aph; cher - u - bim with

trem - bling stand; pon - der noth - ing earth - ly -  
 earth he stood, Lord of lords in hu - man  
 on the way, as the Light of Light de -  
 sleep - less eye veil their fac - es to the

mind - ed, for with bless - ing in his hand  
 ves - ture, in the Bo - dy and the Blood  
 scend - eth from the realms of end - less day,  
 Pres - ence, as with cease - less voice they cry,

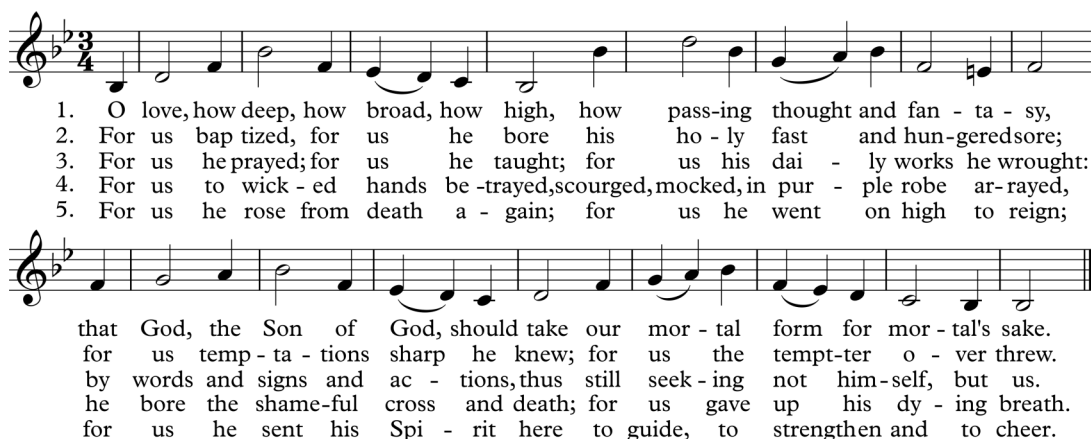
Christ our God to earth de - scend - eth,  
 he will give to all the faith - ful  
 that the powers of hell may va - nish  
 "Al - le - lu - ia, al - le - lu - ia!

our full hom - age to de - mand.  
 his own self for heaven - ly food.  
 as the dark - ness clears a - way.  
 Al - le - lu - ia, Lord Most High!"

Words: Liturgy of St. James; para. Gerard Moultrie (1829-1885) Music: *Picardy*, French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860; harm. after *The English Hymnal*, 1906

The Third Communion Song, *seated*

*O Love, How Deep, How Broad, How High*



1. O love, how deep, how broad, how high, how pass-ing thought and fan - ta - sy,  
 2. For us bap tized, for us he bore his ho - ly fast and hun - gered sore;  
 3. For us he prayed; for us he taught; for us his dai - ly works he wrought;  
 4. For us to wick - ed hands be - trayed, scourged, mocked, in pur - ple robe ar - rayed,  
 5. For us he rose from death a - gain; for us he went on high to reign;

that God, the Son of God, should take our mor - tal form for mor - tal's sake.  
 for us temp - ta - tions sharp he knew; for us the tempt - ter o - ver threw.  
 by words and signs and ac - tions, thus still seek - ing not him - self, but us.  
 he bore the shame - ful cross and death; for us gave up his dy - ing breath.  
 for us he sent his Spi - rit here to guide, to strengthen and to cheer.

Text: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.  
 Music: DEUSTUORUM MILITUM, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

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.

At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. 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.

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 to make Christ known in the world.

The Post Communion Prayer, *kneeling*

*Celebrant:* Let us pray.

*Celebrant and People:*

**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 Song, *standing*

*Joyful, Joyful We Adore Thee*

1. Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;  
 2. All thy works with joy sur-round thee, earth and heaven re - flect thy rays,  
 3. Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,  
 hearts un - fold like flowers be - fore thee, prais - ing thee, their sun a - bove.  
 stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.  
 well-spring of the joy of liv - ing, o - cean-depth of hap - py rest!  
 Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;  
 Field and for - est, vale and moun - tain, bloom - ing mea - dow, flash - ing sea,  
 Thou our Fa - ther, Christ our Bro - ther: all who live in love are thine;  
 giv - er of im - mor - tal glad - ness, fill us with the light of day.  
 chant - ing bird and flow - ing foun - tain, call us to re - joice in thee.  
 teach us how to love each o - ther, lift us to the joy di - vine.

Text: Henry Van Dyke (1852-1933)

Music: HYMN TO JOY, Ludwig van Beethoven (1770-1827); adapt. Edward Hodges (1796-1867), alt.

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.

## 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!**