

ST. ANDREW'S PARISH CHURCH

Established 1706



CHRISTMAS DAY

THE HOLY EUCHARIST AT 10:30 A.M.

25 December 2025

THE CHRISTMAS POINSETTIAS

Adorning the Church are Given to the Glory of God and

In Memory of

Arthur Edward Acres, Pippa Shove, James “Dicky” Overcash and Martha Brewster by Judith & David Acres; Our parents by Allen & Jackie Ayers; Marty Olsen and David Arch by Jean & Bill Bartlett; Our loving mother and grandmother, Rebecca Herring by Lynn & Emily Benasutti; Anne M. Blitch & E. Leo Blitch, Jr., Clara H. Blitch & E. Leo Blitch Sr., Edwin L. Blitch, III, Harry E. Powell, Joyce P. Donohoe and Carol J. Hardman by JoAnne Blitch; William H. Buck by The Buck & Little Families; Buzz & Cari Carns and Patrick & June Connolly by The Carns Family; Allen & Donna Christensen by Michael, Stefanie, Tessa & Victoria Christensen; in loving memory of Andy Crosby by Becky, Abigail & Joseph Crosby; Charles & Beverly Cunningham and Theo & Ponnice Holman by Lynn Cunningham; Ed & Casey Durham by Carrie Davis; Phyllis & George Allen by The Davis and Hanchey Families; Bobbie Doshier and Sam Howerth by Judy and Burrell Doshier; Harper Drolet with love from Jamie, Amy, Henderson & Helen Drolet; My best friend, Jodi Fuoti by Vicki Filan; Ellen Finkbine by Dale Finkbine; Ron Gossett by your loving family; John & Jean Butler and Dick & Fair Fleming by Lynn & Robert Fleming; Mr. & Mrs. N.C. Fredrick, Sr. and Mr. & Mrs. H.C. Lundy by Mr. & Mrs. N.C. Fredrick; Samuel Porcher Gaillard, III by Ann H. Gaillard; Rev. Edward J. Hancock by Fran Hancock & Family; Mary Joe & Tom Worth by Isabel Harris; My parents by Tim Hodgins; Stewart & Carol Huey and Vern & Hermione Rivers by Marshall & Barbara Huey; My parents by Vickie Isaacs; Buzz & Cari Carns by Will & Margaret Manuel; Carol Jeanne Ulmer O’Cain by The Meyer Family; Our parents, John, Nancy, Bob and Ruth by John & Barbara Mojonnier, James & Mert Pye, Carl & Georgiana Marasek, and Philip Pearson by The Pye Family; Garrett Kranias by Betsy Morgan; Thomas Darryl Narmour and Michael Scott Narmour by Kay Narmour; Lena Musick and Robert & Polly Quick by Donna & Gil Quick; Robert K. Strobel by Millie Strobel; Colin Williams by Lorraine & Norm Wheeler; Alex Wier by William Wier and Lindsay Dew; Our parents by George & Janice Sakash; Ron & Jean Gillette and Jeremy Seagle by Mike & Lisa Seagle; Lynn Skilton and Royce R. Causey by Bp. Bill & Debbe Skilton; David Harrison Williamson by William, Melissa, Georgia & Parker Southard; Aaron Eugene and Betty Ann Queen by Alan & Julie Thomas; Wilbur A. and Frances G. Thomas by Alan & Julie Thomas; William & Joan Kennerty and Marjorie Palmer by Joe & Sally Tyson; My parents, Gladys & Matt Jones by Darla Wier.

In Honor of

Bo & Tyler James Bartlett by Jean & Bill Bartlett; Stacey Buck by The Buck and Little Families; Our children, Kit & Mary Davis by Carrie & Pat Davis; Pace Dittmer by Judy & Burrell Doshier; Our children & grandchildren by Mike & Vicki Filan; Greyson & Crosby Gardner and Elliott & Mary Stott by Jennifer Gardner; Brenda Rindge by Tom & Lynda Higgins; Our children & grandchildren by John & Barbara Mojonnier; Our children, Sam & Sarah, Cole, Mary Claire & our grandson Hayes by Richard & Sharon Moser; Our children & grandchildren by George & Janice Sakash; Our children, Matthew, Justin and Allison by Mike & Lisa Seagle; Ynez Beard by Donna & Gil Quick; My children & grandchildren by Darla Wier; Darla Wier by her children & grandchildren.

Christmas Day

25 December 2025

The Holy Eucharist at 10:30 a.m.

THE INTROIT CAROL: THE CHOIR

The Carol of the Crib

Words: Timothy Dudley-Smith (1926 - 2024)

Music: Joanna Forbes L'Estrange (b.1971)

1. Light to the world, a child is born; dark is the night before the dawn:
Day is upon us, darkness is dying, with Mary's child in slumber lying.

Chorus: Christ has come, our life to share; sorrows and sins and griefs to bear;
See where above us the heaven's are clear, the angels are singing, for Christ is here!

2. Light for a world gone far astray, dawn of the hope of God's new day;
Songs for our sighing, joy for our weeping, with Mary's child so softly sleeping.

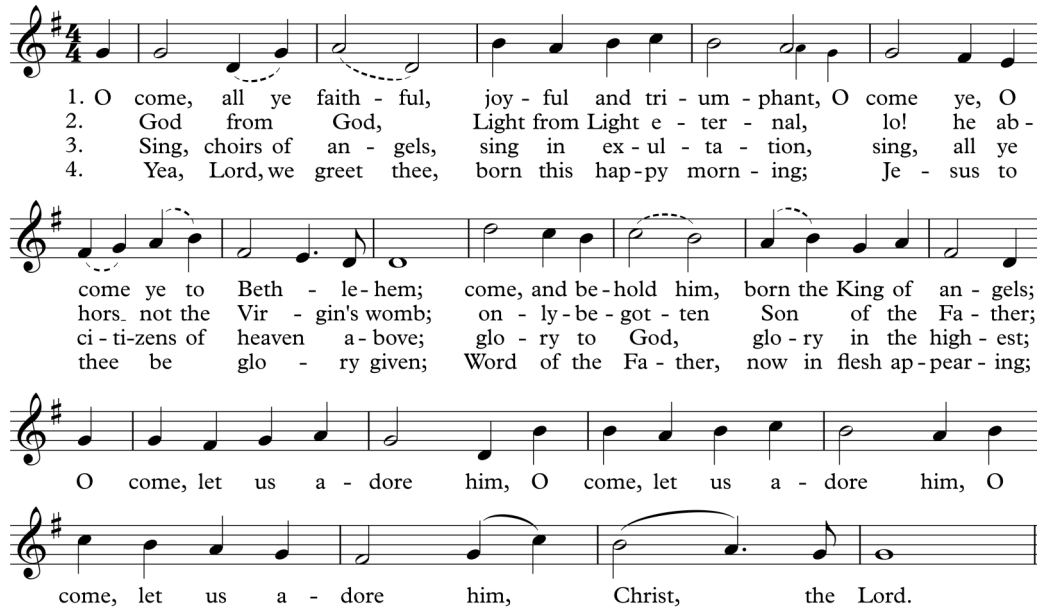
Chorus: Christ has come.....

3. Light of the world, God's only Son! Now is the day of grace begun:
Love is among us, love beyond dreaming, With Mary's child for our redeeming.

Chorus: Christ has come.....

THE PROCESSIONAL

Tune: *Adeste Fideles*



1. O come, all ye faith - ful, joy - ful and tri - um - phant, O come ye, O
2. God from God, Light from Light e - ter - nal, lo! he ab -
3. Sing, choirs of an - gels, sing in ex - ul - ta - tion, sing, all ye
4. Yea, Lord, we greet thee, born this hap - py morn - ing; Je - sus to

come ye to Beth - le - hem; come, and be - hold him, born the King of an - gels;
horns not the Vir - gin's womb; on - ly - be - got - ten Son of the Fa - ther;
ci - ti - zens of heaven a - bove; glo - ry to God, glo - ry in the high - est;
thee be glo - ry given; Word of the Fa - ther, now in flesh ap - pear - ing;

O come, let us a - dore him, O come, let us a - dore him, O

come, let us a - dore him, Christ, the Lord.

Text: John Francis Wade (1711-1786); tr. Frederick Oakeley (1802-1880) and others
Music: ADESTE FIDELIS, present form of melody att. John Francis Wade

THE ACCLAMATION - (BCP 2019 page 123)

Celebrant : For unto us a child is born

People: **Unto us a Son is given!**

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.

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.

ON THE COVER

St Luke 2 verse 16

And they went with haste and found
Mary and Joseph, and the baby
lying in a manger.

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 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.

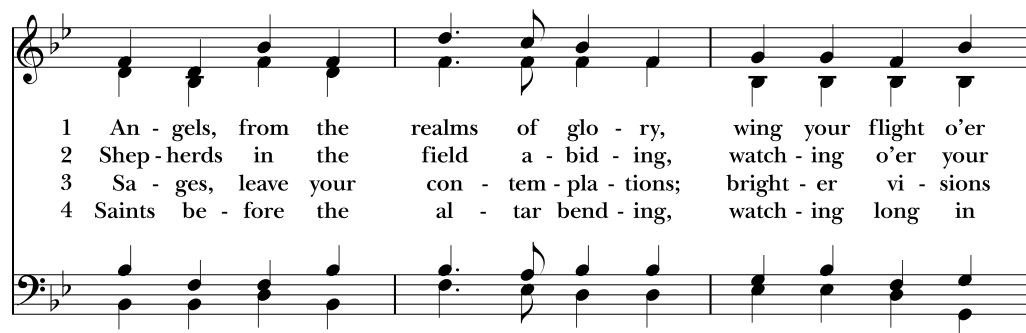
THE KYRIE (BCP 2019 page 124)

Celebrant: Lord, have mercy upon us.


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

Celebrant: Lord, have mercy upon us.

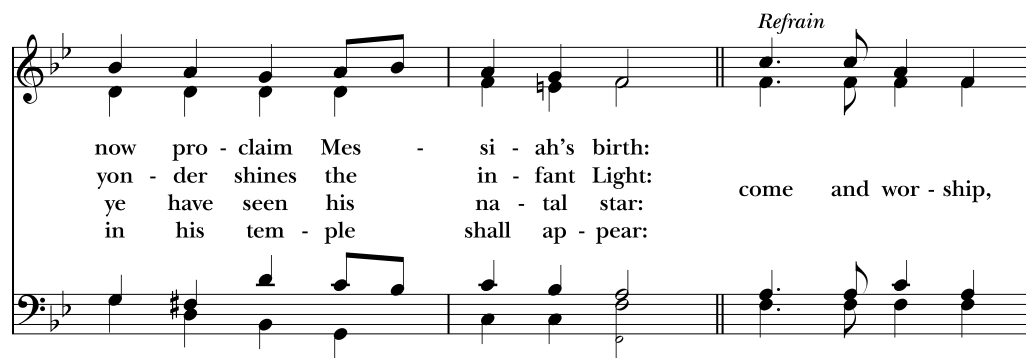
THE GLORIA IN EXCELSIS: Angels from the realms of glory Tune: *Regent Square*



1 An - gels, from the realms of glo - ry, wing your flight o'er
 2 Shep - herds in the field a - bid - ing, watch - ing o'er your
 3 Sa - ges, leave your con - tem - pla - tions; bright - er vi - sions
 4 Saints be - fore the al - tar bend - ing, watch - ing long in

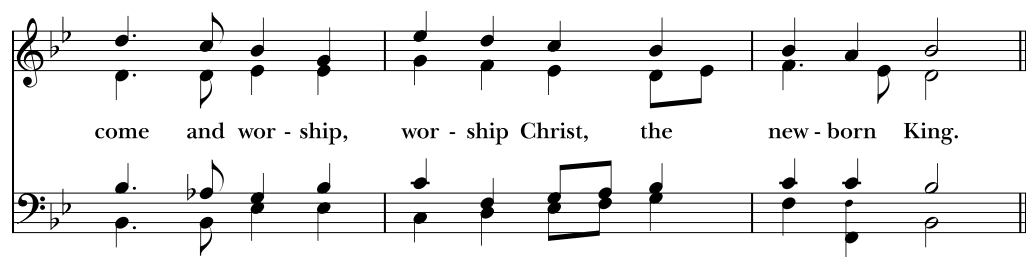


all the earth; ye, who sang cre - a - tion's sto - ry,
 flocks by night, God with you is now re - sid - ing;
 beam a - far; seek the great De - sire of na - tions;
 hope and fear, sud - den - ly the Lord, de - scend - ing,



Refrain

now pro - claim Mes - si - ah's birth:
 yon - der shines the in - fant Light: come and wor - ship,
 ye have seen his na - tal star:
 in his tem - ple shall ap - pear:



come and wor - ship, wor - ship Christ, the new - born King.

Words: James Montgomery (1771-1854), alt. Music: *Regent Square*, Henry Thomas Smart (1813-1879).

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, you have given your only-begotten Son to take our nature upon him, and to be born this day of a pure virgin: Grant that we, who have been born again and made your children by adoption and grace, may daily be renewed by your Holy Spirit; through Jesus Christ our Lord, to whom with you and the same Spirit be honor and glory, now and for ever. **Amen.**

(Please be seated)

The Liturgy of the Word

THE OLD TESTAMENT LESSON

Isaiah 9 verses 1-7

1. But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. 2. The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone. 3. You have multiplied the nation; you have increased its joy; they rejoice before you as with joy at the harvest, as they are glad when they divide the spoil. 4. For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken as on the day of Midian. 5. For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. 6. For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. 7. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.

Lector: The Word of the Lord.

People: **Thanks be to God.**

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 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.

1. O sing unto the Lord a new song : sing unto the Lord, all the whole earth.
2. Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.
3. Declare his honour unto the heathen : and his wonders unto all people.
4. Glory and worship are before him : power and honour are in his sanctuary.
5. Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.
6. Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.
7. O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.
8. Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.
9. Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.
10. Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.
11. For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.



THE EPISTLE LESSON

Titus 2 verses 11-14

11. For the grace of God has appeared, bringing salvation for all people, 12. training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13. waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, 14. who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

Lector: The Word of the Lord.

People: **Thanks be to God.**

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 SEQUENCE HYMN (*Please stand*)Tune: *Mendelssohn*

1. Hark! the herald angels sing, glory to the new-born King;
Peace on earth and mercy mild, God and sinners reconciled:
Joyful all ye nations rise, join the triumph of the skies,
With the angelic host proclaim, Christ is born in Bethlehem.
Hark the herald angels sing, Glory to the new-born King
2. Christ by highest heaven adored, Christ, the everlasting Lord,
Late in time behold him come, offspring of a virgin's womb.
Veiled in flesh the God-head see, hail the incarnate Deity!
Pleased as man with man to dwell, Jesus our Emmanuel.
Hark the herald angels sing, Glory to the new-born King

THE HOLY GOSPEL:

St. Luke 2 verses 1-20

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

1. In those days a decree went out from Caesar Augustus that all the world should be registered. 2. This was the first registration when Quirinius was governor of Syria. 3. And all went to be registered, each to his own town. 4. And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, 5. to be registered with Mary, his betrothed, who was with child. 6. And while they were there, the time came for her to give birth. 7. And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

8. And in the same region there were shepherds out in the field, keeping watch over their flock by night. 9. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. 10. And the angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. 11. For unto you is born this day in the city of David a Savior, who is Christ the Lord. 12. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger." 13. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 14. "Glory to God in the highest, and on earth peace among those with whom he is pleased!"

15. When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." 16. And they went with haste and found Mary and Joseph, and the baby lying in a manger. 17. And when they saw it, they made known the saying that had been told them concerning this child. 18. And all who heard it wondered at what the shepherds told them. 19. But Mary treasured up all these things, pondering them in her heart. 20. And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

Gospeller The Gospel of the Lord.
People: **Praise be to thee, O Christ.**

THE SEQUENCE HYMN (*Please stand*)

Tune: *Mendelssohn*

3. Hail the heaven-born Prince of Peace! Hail the Sun of Righteousness!
Light and life to all he brings, risen with healing in his wings;
Mild he lays his glory by, born that man no more may die,
Born to raise the sons of earth, born to give them second birth.
Hark the herald angels sing, Glory to the new-born King

THE SERMON

THE REVEREND MARSHALL HUEY

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 **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.”

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

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; 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; 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 PRAYERS OF THE PEOPLE, *continued*

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, 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, Joe Biden, 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 for those we name at this time. (*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, (*pause*) in thanksgiving let us pray.

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

Celebrant:

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be gathered under the banner of the Prince of Peace; to whom be dominion and glory, now and for ever. **Amen.**

Celebrant: 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 AND ABSOLUTION OF SIN (*Please kneel as able*) (BCP 2019 page 130)
Let us humbly confess our sins to Almighty God.

Silence

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.**

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.

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.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.
“ - 1 John 1:8

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.



You may scan here to give an offering to OSA.

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 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.

THE ANNOUNCEMENTS

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>

THE OFFERTORY CAROL

THE PARISH CHOIR:

In the bleak mid-winter

Words: Christina Rossetti (1830-1894) Music: Harold Darke (1886-1976)

In the bleak mid-winter frosty wind made moan
Earth stood hard as iron, water like a stone;
Snow had fallen snow on snow,
In the bleak mid-winter, long ago.

Our God heav'n cannot hold him, nor earth sustain;
Heav'n and earth shall flee away when he comes to reign.
In the bleak mid-winter a stable place sufficed
The Lord God almighty, Jesus Christ.

Angels and archangels may have gathered there,
Cherubim and seraphim thronged the air,
But his mother only in her maiden bliss,
Worshipped the beloved with a kiss.

What can I give him, poor as I am?
If I were a shepherd I would bring a lamb;
If I were a wise man I would do my part;
Yet what I can I give him, give my heart.

THE PRESENTATION HYMN (*Please stand*)

Tune: *Gloria*

1. An - gels we have heard on high, saing - ing sweet - ly through the night,
 2. Come to Beth - le - hem and see him whose birth the an - gels sing;
 and the moun-tains in re-ply ech - o - ing their brave de - light.
 come, a - dore on bend - ed knee Christ, the Lord, the new - born King.
 Glo - ri - a in ex-cel-sis De - o.
 Glo - ri - a in ex - cel - sis De - o.

Text: French carol; tr. James Chadwick (1813-1882), alt.
 Music: GLORIA, French carol; arr. Edward Shippen Barnes (1887-1958)

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 gave Jesus Christ, your only Son, to be born for us; who, by the Holy Spirit and the Virgin Mary his mother, was made truly man, yet without the stain of sin, that we might be cleansed from sin and given the right to become your children.

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.

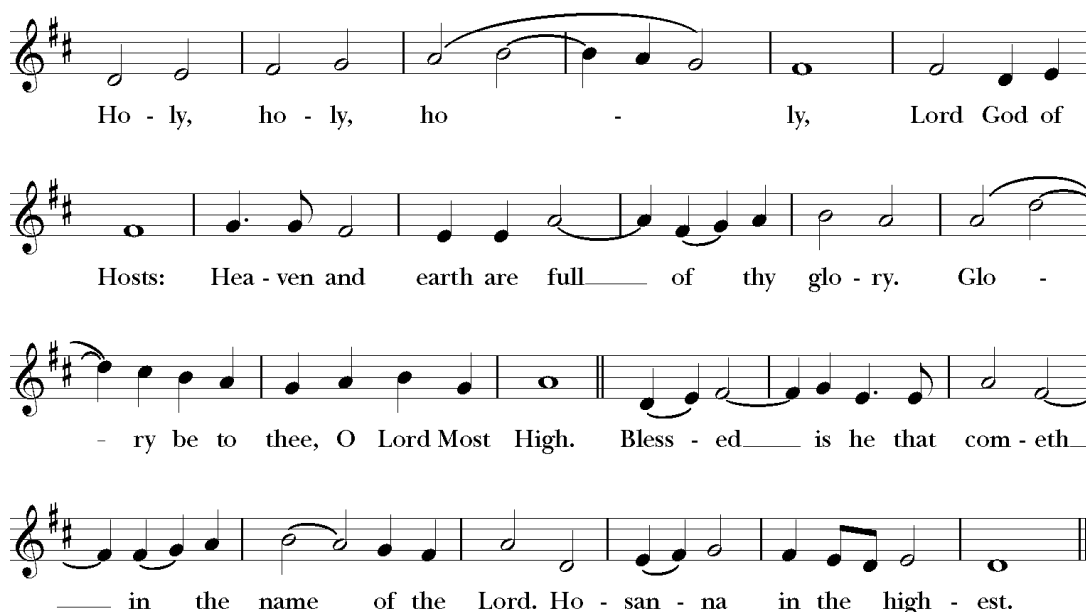
We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

* 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



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.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

The Celebrant continues:

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.

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.

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 sing:



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 FRACTION (BCP 2019 page 135)

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

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

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**, 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.

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

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

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 COMMUNION CAROL

THE PARISH CHOIR

Here is the Little Door

Words: Frances Chesterton (1869-1938) Music: Owain Park (b.1993)

Here is the little door, lift up the latch, oh lift!
 We need not wander more but enter with our gift, our gift of finest gold,
 Gold that was never bought nor sold, myrrh to be strewn about His Bed;
 Incense in clouds about His Head; all for the Child that stirs not in His sleep,
 But holy slumber holds with ass and sheep.

Bend low about His Bed: for each He has a gift;
 See how His eyes awake, lift up your hands, oh lift!
 For gold, He gives a keen-edged sword. (Defend with it Thy little Lord!)
 For incense, smoke of battle red, myrrh for the honoured happy dead;
 Gifts for His children, terrible and sweet,
 Touched by such tiny hands and oh, such tiny feet.

THE COMMUNION HYMN

Tune: *In dulci jubilo*

1,2,3. Good Chris - tian friends, re - joice with heart and soul and voice;

1. give ye heed to what we say: Je - sus Christ is born to - day;
 2. now ye hear of end - less bliss; Je - sus Christ was born for this!
 3. now ye need not fear the grace: Je - sus Christ was born to save!

ox and ass be - fore him bow, and he is in the man - ger now.
 He hath o - pened hea - ven's door, and we are blest for ev - er - more.
 Calls you one and calls you all to gain his ev - er - last - ing hall.

Christ is born to - day! Christ is born to - day!
 Christ was born for this! Christ was born for this!
 Christ was born to save! Christ was born to save!

Text: John Mason Neale (1818-1866), alt.
 Music: IN DULCI JUBILO, German carol, 14th cent.



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 CAROL

Tune: *Stille Nacht*

1. Si - lent night, ho - ly night, all is calm, all is bright
 2. Si - lent night, ho - ly night, shep - herds quake at the sight,
 3. Si - lent night, ho - ly night, Son of God, love's pure light

round you vir - gin mo - ther and child. Ho - ly in - fant so ten - der and mild,
 glo - ries stream from hea - ven a - far, heav - en - ly hosts sing al - le - lu - ia;
 ra - diant beams from thy ho - ly face, with the dawn of re - deem - ing grace,

sleep in hea - ven - ly peace. Sleep in hea - ven - ly peace.
 Christ the Sa - vior, is born! Christ, the Sa - vior, is born!
 Je - sus, Lord, at thy birth. Je - sus, Lord, at thy birth.

Text: Joseph Mohr (1792-1848); tr. John Freeman Young (1820-1885)
 Music: STILLE NACHT, melody Franz Xaver Gruber (1787-1863)



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 POST COMMUNION PRAYER (BCP 2019 page 137)

After Communion, the Celebrant says

Celebrant: Let us pray. (*Kneeling*)

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: *God rest ye merry Gentlemen*



1 God rest you mer - ry, gen - tle - men, let noth - ing you dis - may;
2 From God our heaven - ly Fa - ther a bless - ed an - gel came
3 "Fear not, then," said the an - gel, "Let noth - ing you af - fright;
4 Now to the Lord sing prais - es, all you with - in this place,



re - mem - ber Christ our Sa - vior was born on Christ - mas Day,
and un - to cer - tain shep - herds brought tid - ings of the same;
this day is born a Sa - vior of a pure vir - gin bright,
and with true love and char - i - ty each o - ther now em - brace;



to save us all from Sa - tan's power when we were gone a - stray.
how that in Beth - le - hem was born the Son of God by name.
to free all those who trust in him from Sa - tan's power and might."
this ho - ly tide of Christ - mas doth bring re - deem - ing grace.



O tid - ings of com - fort and joy, com - fort and



joy; O tid - ings of com - fort and joy!

Words: London carol, 18th cent. Music: *God Rest You Merry*, melody from *Little Book of Christmas Carols*, ca. 1850; harm. Charles Winfred Douglas (1867-1944). Copyright © The Church Pension Fund.

THE DISMISSAL AND COMMISSIONING (BCP 2019 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!

As the service ends, we are challenged 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.