

ST. ANDREW'S PARISH CHURCH

established 1706



THE SECOND SUNDAY IN ADVENT

THE HOLY EUCHARIST AT 11:00 A.M.

4 December 2022



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

The Vestry

THE REVEREND MARSHALL HUEY, *Rector*
 THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
 THE REVEREND DAVID ALWINE, *Assistant to the Rector*
 THE REVEREND LEE HERSHON, *Deacon Emeritus*
 DAVID ACRES, *Director of Music*
 ANN HOOD, *Organ/Piano*
 BRENDA RINDGE., *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*
 JUDITH ACRES, *Administrative Assistant*
 JEFFREY HEARN, *Sexton*

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

PAUL PORWOLL, *Historian*
 MICHAEL CHRISTENSEN, *AV Coordinator*

Kathy Abraham, *2024 Senior Warden*
 William Adams, *2024*
 Debra Bays *2025*
 Mandy Beckmann, *2025*
 Wilson Blanton, *2025*
 Rich Carns, *2023*
 Carrie Davis, *2023*
 Roxanne Erskine, *2024*
 Jenny Fogle, *2023*
 Herb Huser, *2024*
 James Little, *2025 Junior Warden*
 James Wilson, *2025*

Vestry Elect

Jim Beall, *2026*
 Buzz Carns, *2026*
 Randall Shealey, *2026*
 Gail Wagaman, *2026*

John Steinmeyer, *Treasurer*
 Cindi Smith, *Clerk*
 Andy Lacour, *Chancellor*

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



Join The King's Counterpoint here December 17 at 7pm for Christmas Through the Ages Volume 9. 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.

Saturday, 17th December at 7:00pm

The Second Sunday in Advent

4 December 2022

The Holy Eucharist at 11:00 a.m.

THE PRELUDE INTROIT

Comfort ye my people & Every Valley

Words: Isaiah 40 verse 1-4 Music: Georg Friedrich Handel (1685-1759)

Soloist: John Cunningham

Old St. Andrew's String Ensemble:

Karel Abo - Violin, Nina Sandberg - Violin

Sadie Nichols - Viola, Aubrey Goio - 'Cello, Roman Pekkar—Double Bass

i. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. The voice of him that crieth in the wilderness; Prepare ye the way of the Lord; make straight in the desert a highway for our God.

ii. Ev'ry valley shall be exalted, and ev'ry mountain and hill made low; the crooked straight and the rough places plain.

THE INTROIT

Tune: Veni, veni Emmanuel

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

3. O come, thou Branch of Jes - se's tree, free them from Sa-tan's ty - ran - ny
4. O come, thou Day-spring from on high, and cheer us by thy draw - ing nigh;
that trust thy might y power to save, and give them vic tory o'er the grave.
dis - perse the gloom y clouds of night, and death's dark shad ow put to flight.
Re-joice! Re-joice! Em - man - u - el shall come to thee, O Is - ra - el!

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

THE LIGHTING OF THE SECOND ADVENT CANDLE

David & Judith Acres

THE PROCESSIONAL

Tune: Winchaester New

1. On Jor - dan's bank the Bap - tist's cry an - noun - ces that the Lord is nigh;
2. Then cleansed be ev - ery breast from sin; make straight the way for God with - in,
3. For thou art our sal - va - tion, Lord, our ref - uge, and our great re - ward;
4. To heal the sick stretch out thine hand, and bid the fall - en sin - ner stand;
5. All praise, e - ter - nal Son, to thee, whose ad - vent doth thy peo - ple free;
a - wake and hear - en, for he brings glad tid - ings of the King of kings.
and let each heart pre - pare a home where such a might - y guest may come.
with - out thy grace we waste a - way like flowers that with - er and de - cay.
shine forth, and let thy light re - store earth's own true love - li - ness once more.
whom with the Fa - ther we a - dore and Ho - ly Spi - rit ev - er - more.

Text: Charles Coffin (1676-1749); rt. Charles Winfred Douglas (1867-1944)
Music: WINCHESTER NEW, melody from *Musicalishes Hand-Buch*, 1690

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** and fill out the visitor card. Please place it in the offering plate or leave it with an usher.

ON THE COVER
Stained Glass window of
John the Baptist
St. Paul's Church,
Yellow Springs, Ohio.

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.

THE ACCLAMATION - (BCP 2019 page 145)

Celebrant: Surely the Lord is coming.

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 TRISAGION (*Sung three times by Choir and Congregation*)

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.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that by patience and the comfort of your holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

(Please be seated)

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 Liturgy of the Word

THE OLD TESTAMENT READING

Isaiah 40: verses 1-11

Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins. A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken. A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades when the breath of the LORD blows on it; surely the people are grass. The grass withers, the flower fades, but the word of our God will stand forever. Go on up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!" Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE PSALM

Deus judicium
(The Lord reigns)

Psalm 72 verses 1-11

1. Give the King thy judgements, O God : and thy righteousness unto the King's son.
2. Then shall he judge thy people according unto right : and defend the poor.
3. The mountains also shall bring peace : and the little hills righteousness unto the people.
4. He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong-doer.
5. They shall fear thee, as long as the sun and moon endureth : from one generation to another.
6. He shall come down like the rain into a fleece of wool : even as the drops that water the earth.
7. In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8. His dominion shall be also from the one sea to the other : and from the flood unto the world's end.
9. They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.
10. The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.
11. All kings shall fall down before him : all nations shall do him service

THE EPISTLE READING

Romans 15 verses 1-13

We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. Let each of us please his neighbor for his good, to build him up. For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me." For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Therefore welcome one another as Christ has welcomed you, for the glory of God.

For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise you among the Gentiles, and sing to your name." And again it is said, "Rejoice, O Gentiles, with his people." And again, "Praise the Lord, all you Gentiles, and let all the peoples extol him." And again Isaiah says, "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope."

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN (*Please stand*)

Tune: Psalm 42

1. Com - fort, com - fort ye my peo - ple, speak ye peace, thus saith our God;
2. Hark, the voice of one that cri - eth in the des - ert far and near,
com - fort those who sit in dark - ness mourn - ing 'neath their sor - rows' load.
call - ing us to new re - pent - ance since the king - dom now is here.
Speak ye to Je - ru - sa - lem of the peace that waits for them;
Oh, that warn - ing cry o - bey! Now pre - pare for God a way;
tell her that her sins I cov - er, and her war - fare now is o - ver.
let the val - leys rise to meet him and the hills bow down to greet him.

Text: Johann G. Olearius (1611-1684); tr. Catherine Winkworth (1827-1878), alt.
Music: PSALM 42, melody and bass Claude Goudimel (1514-1572); harm. *The Hymnal* 1982

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

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

In those days John the Baptist came preaching in the wilderness of Judea, “Repent, for the kingdom of heaven is at hand.” For this is he who was spoken of by the prophet Isaiah when he said, “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’” Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the region about the Jordan were going out to him, and they were baptized by him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit in keeping with repentance. And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. “I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

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: Psalm 42

3. Make ye straight what long was crook - ed, make the rough - er pla - ces plain;
 let your hearts be true and hum - ble, as be - fits his ho - ly reign.
 For the glo - ry of the Lord now o'er earth is shed a - broad;
 and all flesh shall see the to - ken that the word is nev - er bro - ken.

Text: Johann G. Olearius (1611-1684); tr. Catherine Winkworth (1827-1878), alt.
 Music: PSALM 42, melody and bass Claude Goudimel (1514-1572); harm. *The Hymnal 1982*

THE SERMON

The Reverend Marshall Huey

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 **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.

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.**

Continued →

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 Assistants to the Rector, Fr. Joe and Fr. David; for 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.**

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular, Fr. Zac Nash, Chaplain at Joint Base Charleston; for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic, their Rector, Fr. Isaac Pringle Mejía 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, John Tecklenburg.

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

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

Almighty God, who sits on the throne of judgment, we humbly beseech thee to bless the members of the South Carolina Supreme Court as they deliberate this final petition filed against us. Give unto them the spirit of wisdom and understanding, that they may provide finality to these lawsuits and enable us to continue our mission and ministry here. Guide and direct us as to how to best serve and support Camp St. Christopher and the parishes who have been displaced. Grant to all of us in our Diocese your peace which truly passes understanding, and the reassurance that you are a just and loving God.

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

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.

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 stand for the Prayers of the People but kneeling for Confessional and Eucharistic 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 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.



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 Bishop when present, or the Priest, stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE COMFORTABLE WORDS (BCP 2019 page 130)

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

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

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

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

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 ANTHEM

This is the Record of John

(Soloist: John Cunningham)

Words: John 1 verses 19-23 Music: Orlando Gibbons (1583-1625)

This is the record of John, when the Jews sent Priests and Levites from Jerusalem
To ask him: "Who art thou?" And he confessed and denied not, and said plainly:
"I am not the Christ!"

And they asked him: "What art thou then? Art thou Elias?" And he said "I am not"
"Art thou the prophet?" And he answered, "No."

Then said they unto him: "What art thou?"

That we may give an answer unto them that sent us? What say'st thou of thyself?"

And he said, "I am the voice of him that crieth in the wilderness:

Make straight the way of the Lord."

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth

Praise God from whom all blessings flow; praise Him, all creatures here be -

low; praise Him above, ye heavenly host: praise Father, Son, and Holy Ghost.

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

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.

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

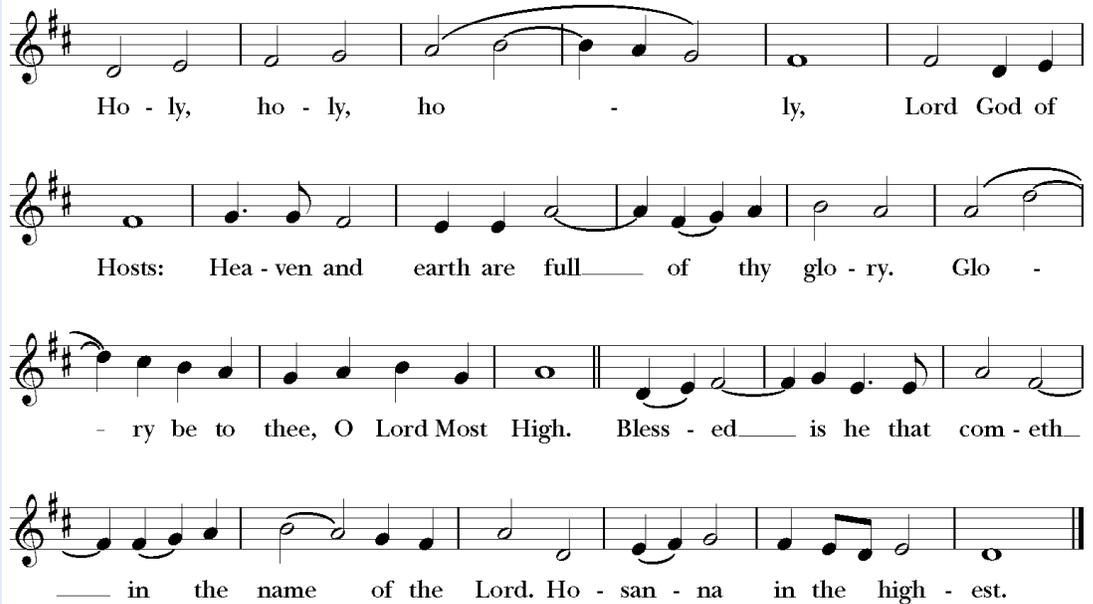
It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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** 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

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.

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.

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 (BCP 2019 page 134) (*Spoken during Advent*)

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 **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.

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

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

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.

THE COMMUNION ANTHEM

Remember, O thou man

From *Melismata* 1611 Words & Music by Thomas Ravenscroft (1592-1633)

1. Remember, O thou man, thy time is spent. Remember, O thou man,
How thou art dead and gone, and I did what I can: therefore repent!
2. Remember Adam's fall, O thou man. remember Adam's fall from heav'n to hell!
Remember Adam's fall, how we were condemn'd all,
In hell perpetual, therefore to dwell.
3. Remember God's goodness, O thou man! Remember God's goodness
And his promise made. Remember God's goodness, how he sent his Son doubtless,
our sin for to redress, be not afraid.
4. In Bethl'hem was he born, O thou man. In Bethl'hem was he born,
For mankind dear. In Bethl'hem was he born, for us that were forlorn,
And therefore took no scorn, our sins to bear.

FIRST COMMUNION HYMN

Tune: *Ascension*

1. There's a voice in the wil-der-ness cry-ing, a call from the ways un-trod:
 2. O Zi-on, that bring-est good tid-ings, get thee up to the heights and sing!
 3. but the word of our God en-dur-eth, the arm of the Lord is strong;

pre- pare in the des-ert a high-way, a high-way for our God!
 Pro- claim to a des-o-late peo- ple the com-ing of their King.
 he stands in the midst of na- tions, and he will right the wrong.

The val-leys shall be ex- alt-ed, the lof- ty hills brought low;
 Like the flowers of the field they per- ish, like grass our works de- cay,
 He shall feed his flock like a shep-herd, the lambs he'll gent- ly hold;

make straight all the crook-ed pla- ces where the Lord our God may go!
 the power and pomp of na- tions shall pass like a dream a- way;
 to pas- tures of peace he'll lead them, and bring them safe to his fold.

Text: James Lewis Milligan (1876-1961), alt.
 Music: ASCENSION, Henry Hugh Bancroft (1904-1988)

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 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.

SECOND COMMUNION HYMN (If needed)

Tune: *York*

1 The Lord will come and not be slow, his foot- steps can- not err;
 2 Truth from the earth, like to a flower, shall bud and blos- som show;
 3 Rise, God, judge thou the earth in might, this wick- ed earth re- dress;
 4 The na- tions all whom thou hast made shall come, and all shall frame
 5 For great thou art, and won- ders great by thy strong hand are done:

1 be- fore him right-eous- ness shall go, his roy- al har- bin- ger.
 2 and jus- tice, from her heaven- ly bower, look down on us be- low.
 3 for thou art he who shalt by right the na- tions all pos- sess.
 4 to bow them low be- fore thee, Lord, and glo- ri- fy thy Name.
 5 thou in thy ev- er- last- ing seat re- main- est God a- lone.

Words: John Milton (1608-1674), alt.
 Music: *York*, melody from *The CL Psalms of David*, 1615; adapt. *The Whole Book of Psalms*, 1621; harm. John Milton, Sr. (1563?-1647)

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.

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 BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Bereden vag for Herran*



1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!
2 He brings God's rule, O Zi - on; he comes from heaven a - bove.
3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.



Let ev - ery hill and val - ley a lev - el way ap - pear.
His rule is peace and free - dom, and jus - tice, truth, and love.
His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
All lands will bow be - fore him, their voic - es will a - dore him.



Refrain
Oh, blest is Christ that came in God's most ho - ly name.

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

THE DISMISSAL (BCP 2019 page 138)

Deacon: Alleluia, alleluia. Let us go forth in the Name of Christ.

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

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