

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE PRESENTATION OF CHRIST IN THE TEMPLE CANDLEMAS

The Holy Eucharist at 11:15 a.m.  
8 February 2026



# *Welcoming All, Worshipping Christ Witnessing God's Love*



## *The Clergy & Staff*

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

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

## *The Vestry*

Kathy Abraham, 2028, *Senior Warden*  
Dean Bays, 2028  
John Cunningham 2029  
Pat Davis, 2028  
Dale Finkbine 2029  
Jonathan Graham 2029  
Rick Jennings, 2027  
T.J. Leavell, 2028  
James Little 2029  
Todd Lundgren, 2027, *Junior Warden*  
Romaine Smith, 2027  
Michael Ulmer, 2028  
John Steinmeyer, *Treasurer*

## *The Volunteers*

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

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

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## **SERVING TODAY**

HOMILIST—The Reverend Marshall Huey

USHERS – The Hares

LECTORS— Tim Hodges, Randall Shealey

PRAYERS OF THE PEOPLE –Carol Martin

CHALICE BEARER - Tim Hodgens, Michael Sun

VESTRY IN CHARGE – TJ Leavell, Michael Ulmer

ALTAR GUILD— Dee Norton, Millie Strobel, Betsy Morgan

# The Presentation of Christ in the Temple

## Candlemas

8 February 2026

The Holy Eucharist at 11:15 a.m.

## Welcome!

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

### THE INTROIT

**Senex puerum portabat**

Words: Magnificat Antiphon at First Vespers for the Purification  
Music: William Byrd (c.1540-1623)

**Senex puerum portabat: puer autem senem regebat:  
Quem virgo peperit, et post partum virgo permansit:  
Ipsum quem genuit, adoravit.**

An ancient held up an Infant, but the Infant upheld the ancient.  
A Child he was that a Virgin bore, and kept her as Virgin evermore.  
He whom she brought forth, she did adore.

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 PROCESSIONAL HYMN

Tune: *Brother James' Air*

1. How love - ly is thy dwell-ing - place, O Lord of hosts, to me!  
2. Be - side thine al - tars, gra - cious Lord, the swal - lows find a nest;  
3. They who go through the des - er - t vale will find it filled with springs,  
4. One day with - in thy courts ex - cels a thou - sand spent a - way;

My thirst - y soul de - sires and longs with - in thy courts to be;  
how hap - py they who dwell with thee and praise thee with - out rest,  
and they shall climb from height to height till Zi - on's tem - ple rings  
how hap - py they who keep thy laws nor from thy pre - cepts stray,

my ve - ry heart and flesh cry out, O liv - ing God, for thee.  
and hap - py they whose hearts are set up - on the pil - grim's quest.  
with praise to thee, in glo - ry thrond, Lord God, great King of kings.  
for thou shalt sure - ly bless all those who live the words they pray.

Text: Paraphrase of Psalm 84; sts. 1-2, *The Psalms of David in Meeter*, 1650; sts. 3-4, Carl P. Daw, Jr. (b. 1944)  
Music: BROTHER JAMES' AIR, J. L. Macbeth Bain, (c. 1840-1925) adapt.

The liturgy begins with the **Acclamation**, which is an eager expression of praise.

### THE ACCLAMATION - (BCP 2019 page 161)

**Celebrant:** Blessed be God: the Father, the Son, and the Holy Spirit.  
**People:** **And blessed be his Kingdom, now and for ever. Amen.**  
**Celebrant:** There is one Body and one Spirit;  
**People:** **There is one hope in God's call to us;**  
**Celebrant:** One Lord, one Faith, one Baptism;  
**People:** **One God and Father of all.**

Front page:  
....The Presentation of  
Christ in the Temple  
Stained Glass window in  
St. Monica's,  
Palmers Green, London

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

#### 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 and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple in the substance of our flesh, so we may be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*(Please be seated)*

## The Liturgy of the Word

### THE OLD TESTAMENT LESSON

Readings taken from Exodus, Leviticus & Malachi

Exodus 13 verses 11-16

<sup>11</sup> “When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, <sup>12</sup> you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD's. <sup>13</sup> Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. <sup>14</sup> And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong hand the LORD brought us out of Egypt, from the house of slavery. <sup>15</sup> For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.’ <sup>16</sup> It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the LORD brought us out of Egypt.”

Leviticus 12 verses 6-8

<sup>6</sup> “And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering, and a pigeon or a turtledove for a sin offering, <sup>7</sup> and he shall offer it before the LORD and make atonement for her. This is the law for her who bears a child, either male or female. <sup>8</sup> And if she cannot afford a lamb, then she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. And the priest shall make atonement for her, and she shall be clean.”

Malachi 3 verses 1-4

“Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. <sup>2</sup> But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. <sup>3</sup> He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD. <sup>4</sup> Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

*Lector:* The Word of the Lord.

*People:* Thanks be to God.

THE PSALM

*Quam dilecta* (How lovely are thy dwellings)

Psalm 84 verses 1-12

1. O how amiable are thy dwellings : thou Lord of hosts!
2. My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.
3. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.
4. Blessed are they that dwell in thy house : they will be alway praising thee.
5. Blessed is the man whose strength is in thee : in whose heart are thy ways.
6. Who going through the vale of misery use it for a well : and the pools are filled with water.
7. They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.
8. O Lord God of hosts, hear my prayer :hearken, O God of Jacob.
9. Behold, O God our defender : and look upon the face of thine Anointed.
10. For one day in thy courts : is better than a thousand.
11. I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.
12. For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

THE NEW TESTAMENT LESSON

Hebrews 2 verses 14-18 & 4 verses 11-16

<sup>14</sup> Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, <sup>15</sup> and deliver all those who through fear of death were subject to lifelong slavery. <sup>16</sup> For surely it is not angels that he helps, but he helps the offspring of Abraham. <sup>17</sup> Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. <sup>18</sup> For because he himself has suffered when tempted, he is able to help those who are being tempted.

<sup>11</sup> Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. <sup>12</sup> For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. <sup>13</sup> And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

<sup>14</sup> Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. <sup>15</sup> For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. <sup>16</sup> Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

*Lector:* The Word of the Lord.

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

## THE SEQUENCE HYMN

Tune: *Salzburg*

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;

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;

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;

an - thems be to thee ad-dressed, God in man made man - i - fest.

Text: Christopher Wordsworth (1807-1885)

Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

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”

St. Luke 2 Verses 22-40

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

<sup>22</sup> And when the time came for their purification according to the Law of Moses, they brought Jesus up to Jerusalem to present him to the Lord <sup>23</sup> (as it is written in the Law of the Lord, “Every male who first opens the womb shall be called holy to the Lord”) <sup>24</sup> and to offer a sacrifice according to what is said in the Law of the Lord, “a pair of turtledoves, or two young pigeons.” <sup>25</sup> Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. <sup>27</sup> And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, <sup>28</sup> he took him up in his arms and blessed God and said,

<sup>29</sup> “Lord, now you are letting your servant depart in peace, according to your word; <sup>30</sup> for my eyes have seen your salvation <sup>31</sup> that you have prepared in the presence of all peoples, <sup>32</sup> a light for revelation to the Gentiles, and for glory to your people Israel.” <sup>33</sup> And his father and his mother marveled at what was said about him. <sup>34</sup> And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed <sup>35</sup> (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

<sup>36</sup> And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin, <sup>37</sup> and then as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. <sup>38</sup> And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem.

<sup>39</sup> And when they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth. <sup>40</sup> And the child grew and became strong, filled with wisdom. And the favor of God was upon him.

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

## THE SEQUENCE HYMN

Tune: *Salzburg*

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 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.  
 man - i - fest in gra - cious 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.  
 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 SERMON

The Reverend Marshall Huey

THE PRESENTATION HYMN *(please stand)*Tune: *Engelberg*

1. We know that Christ is raised and dies no more. Em-braced by  
 2. We share by wa - ter in His sav - ing death. Re - born we  
 3. The Fa - ther's splen - dor clothes the Son with life. The Spi - rit's  
 4. A new cre - a - tion comes to life and grows as Christ's new  
 death He broke its fear - ful hold; and our de - spair He turned to  
 share with Him an Eas - ter life as liv - ing mem-bers of a  
 pow - er shakes the Church of God. Bap - tized we live with God, the  
 bo - dy takes on flesh and blood. The u - ni - verse re - stored and  
 blaz - ing joy. Al - - - le - lu - ia!  
 liv - ing Christ.  
 Three in One.  
 whole will sing:  
 Final Ending  
 Al - - - le - lu - ia! A - - - men.

Text: John Brownlow Geyer  
 Music: ENGELBERG, Charles Villiers Stanford (1852-1924)  
 © John B. Geyer Used by permission. OneLicense.net A-716890

## The Holy Baptism

*Celebrant:* Please be seated.

THE EXHORTATION

(BCP page 162)

*Celebrant:*

Dearly beloved, Scripture teaches us that we were all dead in our sins and trespasses, but by grace we may be saved through faith. Our Savior Jesus Christ said, “Unless one is born of water and the Spirit, he cannot enter the kingdom of God”; and He commissioned the Church to “make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.” Here we ask our heavenly Father that this candidate being baptized with water, may be filled with the Holy Spirit, born again, and received into the Church as a living member of Christ’s body. Therefore, I urge you to call upon God the Father, through our Lord Jesus Christ, that of His abundant mercy He will grant to him that which by nature he cannot have.

THE PRESENTATION

*Celebrant:*

The Candidate for Holy Baptism will now be presented.

*Presenters:*

We present Oliver Alan Smith to receive the Sacrament of Baptism.

*Celebrant:*

Today, on behalf of Oliver, you shall make vows to renounce the devil and all his works, to trust God wholeheartedly, and to serve him faithfully. It is your task to see that Oliver is taught, as soon as he is able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. He must come to put his faith in Jesus Christ, and learn the Creeds, the Lord’s Prayer, the Ten Commandments, and all other things that a Christian ought to know, believe, and do for the welfare of his soul. When he has embraced all these, he is to come to the Bishop to be confirmed, that he may publicly claim the Faith for his own and be further strengthened by the Holy Spirit to serve Christ and his kingdom.

Are you willing and ready to undertake this?

*Parents:* **I am, the Lord being my helper.**

PROFESSION OF FAITH

*Celebrant:* Do you renounce the devil and all the spiritual forces of wickedness that rebel against God?

*Parents:* **I renounce them.**

*Celebrant:* Do you renounce the empty promises and deadly deceptions of this world that corrupt and destroy the creatures of God?

*Parents:* **I renounce them.**

*Celebrant:* Do you renounce the sinful desires of the flesh that draw you from the love of God?

*Parents:* **I renounce them.**

*The Celebrant prays over the Candidate saying:*

Almighty God deliver you from the powers of darkness and evil, and lead you into the light and obedience of the kingdom of his Son Jesus Christ our Lord. **Amen.**

*Celebrant:* Do you turn to Jesus Christ and confess him as your Lord and Savior?

*Parents:* **I do.**

*Celebrant:* Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

*Parents:* **I do.**

*Celebrant:* Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

*Parents:* **I will, the Lord being my helper.**

*Celebrant, addressing the congregation:* Please Stand.

*Celebrant:* Will you who witness these vows do all in your power to support Oliver in his life in Christ?

*Congregation:* **We will.**

*Celebrant:* Let us join with this family to proclaim our faith in the words of the ancient baptismal confession, the Apostle's Creed.

*Celebrant:* Do you believe and trust in God the Father:

*People:* **I do.**

**I believe in God the Father almighty, creator of heaven and earth.**

*Celebrant:* Do you believe and trust in Jesus Christ?

*People:* **I do.**

**I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father, He will come again to judge the living and the dead.**

*Celebrant:* Do you believe and trust in the Holy Spirit?

*People:* **I do.**

**I believe in the Holy Spirit, the catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

## LITANY FOR THE CANDIDATES

*The Deacon, or other person appointed may say:*

Let us now pray for Oliver who is to receive the Sacrament of Baptism.

That this child may come to confess his faith in Jesus Christ as Lord and Savior.

**We beseech you to hear us good Lord.**

That he may continue in the apostles' teaching and the fellowship, in the breaking of bread, and in the prayers.

**We beseech you to hear us good Lord.**

That he may walk in a manner worthy of the calling to which he has been called, ever growing in faith and all heavenly virtues.

**We beseech you to hear us good Lord.**

That he may persevere in resisting evil, and, whenever he falls into sin, repent and return to the Lord.

**We beseech you to hear us good Lord.**

That he may proclaim by word and deed the Good News of God in Christ Jesus to a lost and broken world.

**We beseech you to hear us good Lord.**

That as a living member of the Body of Christ, he may grow up in every way into him who is the head.

**We beseech you to hear us good Lord.**

That, looking to Jesus, he may run with endurance the race set before him, and at the last receive the unfading crown of glory.

**We beseech you to hear us good Lord.**

## PRAYER FOR THE CANDIDATES

*Celebrant:* Let us pray

Almighty and everlasting Father, in your great mercy you saved Noah and his family in the Ark from the destruction of the flood, prefiguring the Sacrament of Holy Baptism. Look mercifully upon this your servant. Wash and sanctify him through your Holy Spirit, that he may be delivered from destruction and received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, he may pass through the turbulent floods of this troublesome world and come into the land of everlasting life, through Jesus Christ our Lord. **Amen.**

*Celebrant:* Please be seated.

## THANKSGIVING OVER THE WATER

*The Deacon, or the Celebrant, pours the water for Baptism.*

*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.**

*Celebrant:*

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John in the River Jordan when the Holy Spirit descended upon him as a dove.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are made regenerate by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

*The Celebrant touches the water and says:*

Now, Father, sanctify this water by the power of your Holy Spirit. May all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**



## THE BAPTISM

*The Celebrant says to the Sponsors:*

What name is given this child? Oliver Smith

*The Celebrant pours water upon the Child three times, saying:*

Oliver, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*The Celebrant makes the sign of the Cross upon the forehead of the newly baptized child, saying:*  
Oliver, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

*Celebrant:*

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, received him as your own child by adoption, made him a member of your holy Church, and raised him to the new life of grace. Sustain him O Lord, in your Holy Spirit, that he may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

*Celebrant:*

Let us welcome the newly baptized.

*Celebrant and People:*

**We receive you into the fellowship of the Church. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in the royal priesthood of all his people.**



Oliver Smith

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

*Celebrant:* The peace of the Lord be always with you.  
*People:* **And with your spirit.**

*Then the Ministers and People may greet one another in the name of the Lord.  
At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.*

## THE OFFERTORY

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

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

## THE OFFERTORY ANTHEM (*Please be seated*)

### The Song of Simeon (The Nunc Dimittis)

Music: Geoffrey Burgen (1941-2010)

Words: Luke 2 verses 29-32

Soloist: John Cunningham Trumpet: Samuel Smoak

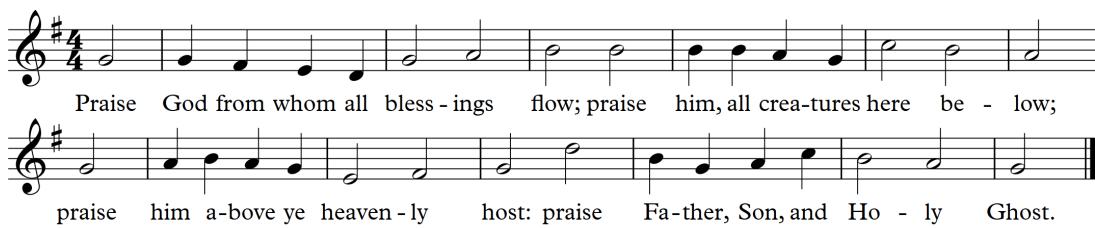
Lord, now lettest thou thy servant depart in peace  
According to thy word. For mine eyes have seen thy salvation,  
Which thou hast prepared before the face of all people;  
To be a light to lighten the Gentiles  
And to be the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost  
As it was in the beginning, is now and ever shall be,  
World without end. Amen.

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 PRESENTATION HYMN (*Please stand*)

Old Hundredth



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

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

*Celebrant:* (BCP 2019 page 131)

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

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

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 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.**

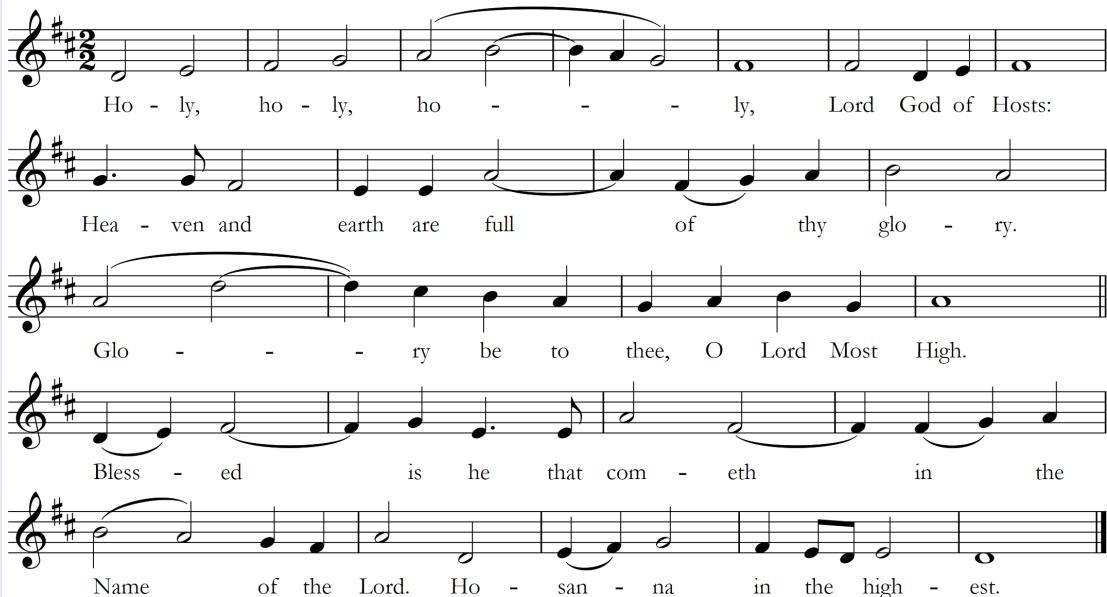
The *Celebrant* continues

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

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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



The musical setting for the Sanctus is a three-part composition in 2/2 time, featuring a soprano, alto, and bass line. The lyrics are as follows:

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.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*Please Kneel*

*Celebrant:*

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

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, “Take, eat; this is my Body, which is given for you: Do this in remembrance of me.”

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me.”

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Celebrant:*

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

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

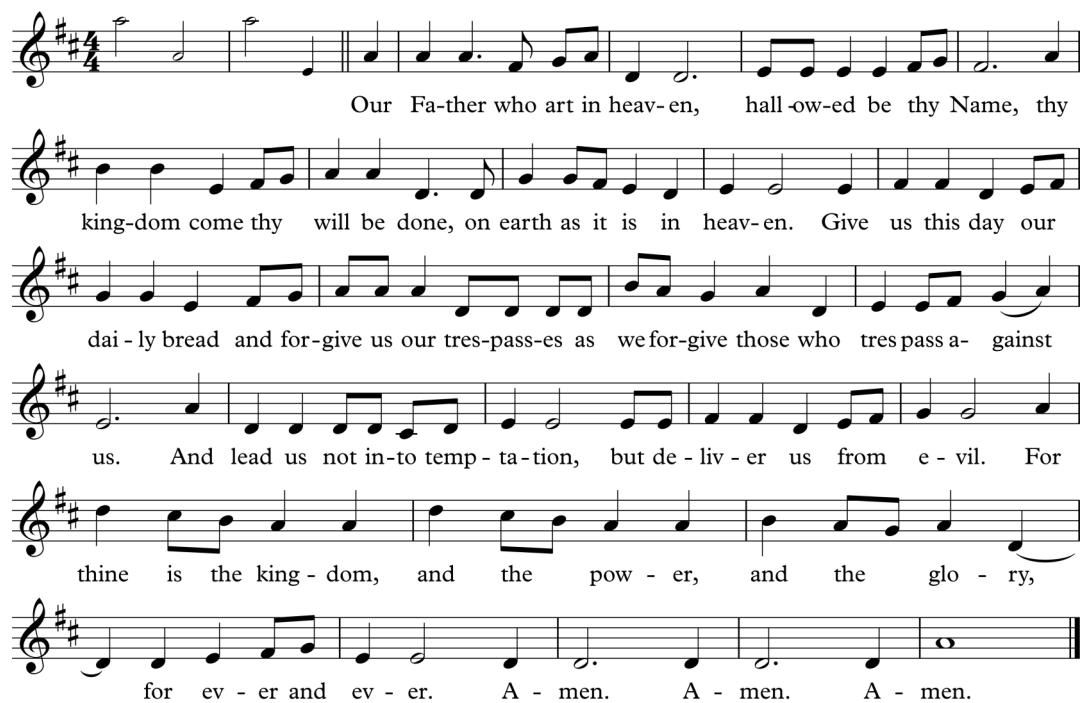
When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

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

## THE 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 trespass 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.**

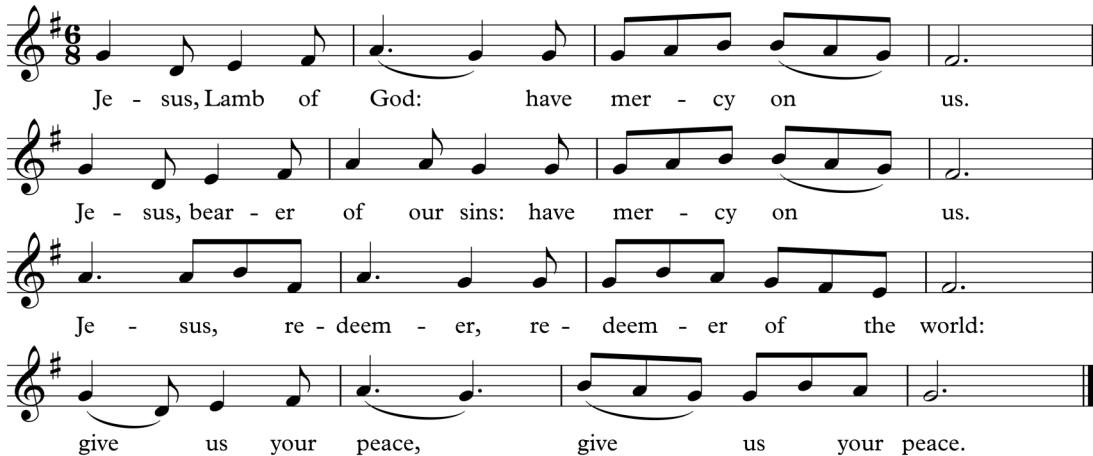
The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

## 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 (Lamb of God)



Jesus, Lamb of God: have mercy on us.  
Jesus, bearer of our sins: have mercy on us.  
Jesus, redeemer, redeemer 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 ANTHEM

**When to the Temple Mary Went**  
Words & Music by Johann Eccard (1553-1611)

- 1 When to the temple Mary went, and brought the Holy Child,  
Him did the aged Simeon see, as it had been revealed.  
He took up Jesus in his arms and blessing God he said:  
“In peace I now depart, my Savior having seen,  
The Hope of Israel, the Light of men.”
- 2 Help now thy servants, gracious Lord, that we may ever be  
As once the faithful Simeon was, rejoicing but in Thee;  
And when we must from earth departure take, departure take,  
May gently fall asleep, may gently fall asleep,  
May gently fall asleep and with Thee wake.

## THE FIRST COMMUNION HYMN

Tune: *Melody Green*

1. There is a Re - deem - er: Je - sus, God's own Son;  
 2. Je - sus, my Re - deem - er: Name a - bove all names;  
 3. When I stand in glo - ry, I will see His face;



pre - cious Lamb of God, Mes-si- ah, Ho - ly One. (*to verse 2*)  
 pre - cious Lamb of God, Mes-si- ah, Hope for sin - ners slain.  
 there I'll serve my King for - ev-er in that ho - ly place.

*Refrain*

Thank You, O my Fa - ther, for giv-ing us Your Son,



and leav - ing Your Spir-it till the work on earth is done.

Words: Melody Green, 1982  
 Music: *There Is a Redeemer*, Melody Green, 1982  
 © 1982 Birdwing Music/BMG Songs, Inc./Ears To Hear Music (admin. by EMI CMG). Used by permission CCLI #1984772.

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.

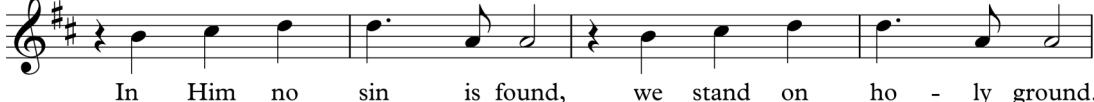
## THE SECOND COMMUNION HYMN

Tune: *David Evans*

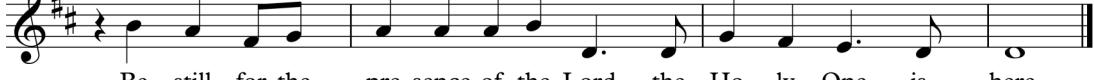
1. Be still, for the pre-sence of the Lord, the Ho - ly One is here.  
 2. Be still, for the glo - ry of the Lord is shin - ing all a - round.  
 3. Be still, for the pow - er of the Lord is mov - ing in this place.



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  
 ©1986 ThankYou Music (Admin. EMI Christian Music Publishing) Used by permission. CCLI# 1984772

## THE THIRD COMMUNION HYMN

Tune: *Picardy*

1 Let all mortal flesh keep silence, and with fear and  
 2 King of kings, yet born of Mary, as of old on  
 3 Rank on rank the host of heaven spreads its van-guard  
 4 At his feet the six-winged seraph; cherubim with

trembling stand; ponder nothing 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 blessing 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

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

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

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

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

## THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)Tune: *Truro*

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.

1 Lift up your heads, ye mighty gates; be hold the  
 2 O blest the land, the ci - ty blest, where Christ the  
 3 Fling wide the por - tals of your heart; make it a  
 \*4 Re - deem - er, come! I o - pen wide my heart to  
 5 So come, my Sov - ereign; en - ter in! Let new and

1 King of glo - ry waits! The King of kings is  
 2 ru - ler is con - fessed! O hap - py hearts and  
 3 tem - ple, set a - part from earth - ly use for  
 4 thee: here, Lord, a - bide! Let me thy in - ner  
 5 no - bler life be - gin; thy Ho - ly Spi - rit

1 draw - ing near; the Sa - vior of the world is here.  
 2 hap - py homes to whom this King of tri - umph comes!  
 3 heaven's em - ploy, a - doned with prayer and love and joy.  
 4 pres - ence feel: thy grace and love in me re - veal.  
 5 guide us on, un - til the glo - rious crown be won.

Words: Georg Weissel (1590-1635); tr. Catherine Winkworth (1827-1878)  
 Music: *Truro*, melody from *Psalmody Evangelica*, Part II, 1789; harm. Lowell Mason (1792-1872), alt.

## 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!**

*Postlude:* **Postlude in F Minor by Luise Adolpha Le Beau (1850-1927)**

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.