

ST. ANDREW'S PARISH CHURCH

established in 1706



THE FIRST SUNDAY OF CHRISTMAS

A Service of Lessons & Carols

28 December 2025 at 11:15 a.m.



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 RINDGE, *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*
 TERESA HART, *Administrative Assistant*
 JEFFREY HEARN, *Buildings & Grounds Administrator*
 BENJAMIN LUNDGREN, *Sunday Sexton*
 THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Retired
Assistant Bishop, The Dominican Republic, Retired
Bishop in Residence, Old St. Andrew's Parish Chur

The Vestry

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

Vestry Elect

John Cunningham
 Dale Finkbine
 Jonathan Graham
 James Little

The Volunteers

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

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



Join Regis Homines, the men's voice choir drawn from members of The King's Counterpoint this coming January at the Cathedral of St. John the Baptist, when they bring you some of the most beautiful sacred music, recounting the life and times of the Three Kings. With music by Byrd, Cima, Handl, Vaughan Williams and Praetorius, the concert explores the journey of the Magi and their visit to Bethlehem, to visit the new-born baby Jesus.

Sunday, 11th January at 2:00pm

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

Ticket prices: Reserved \$20, General admission \$15

Seniors \$10, University Students \$5, under 18 always FREE

Tickets are available on line at

www.thekingscounterpoint.com or after the 11.15 services on Sunday, 28th December and Sunday, 4th January in Gilchrist Hall, or by calling David on 216 217 7721.

The First Sunday of Christmas

28 December 2025 at 11.15 a.m.

A Service of Lessons & Carols

Welcome!

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

THE PROCESSIONAL HYMN (*Please stand and sing*)

Tune: *Regent Square*

Refrain

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

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.

Frontispiece:

St. Luke Chapter 2 verse 11
For unto you this day is born
in the city of David a Saviour,
who is Christ the Lord

THE BIDDING PRAYER (*STANDING*)

Beloved in Christ, be it this Christmas-tide our care and delight to prepare ourselves to hear again the message of the angels; in heart and mind to go even unto Bethlehem and see this thing which has come to pass, and the Babe lying in a manger. Let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by this Holy Child; and let us make this Church glad with our carols of praise: But first let us pray for the needs of His whole world; for peace and goodwill over all the earth; for unity and brotherhood within the Church He came to build. And because this of all things would rejoice His heart, let us at this time remember in His name the poor and the helpless, the cold, the hungry and the oppressed; the sick in body and in mind and them that mourn; the lonely and the unloved; the aged and the little children; all who know not the Lord Jesus, or who love Him not, or who by sin have grieved His heart of love. Lastly let us remember before God all those who rejoice with us, but upon another shore and in a greater light, that multitude which no one can number, whose hope was in the Word made flesh, and with whom, in this Lord Jesus, we for evermore are one, and in particular those whom we remember in prayer at this time, silently or aloud. (*Pause for silent prayer*)

These prayers and praises we humbly offer up to the throne of Heaven.

THE CONFESSION AND ABSOLUTION OF SIN (BCP 2019 page 130)

And now, kneeling, let us humbly confess our sins to Almighty God..

Silence may be kept.

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 Celebrant 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.**

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 COLLECT OF THE DAY (*continue kneeling*)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated for the First Lesson

THE FIRST LESSON (*Please be seated*)

Genesis 3:1-15

¹ Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loin cloths.

⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹ But the LORD God called to the man and said to him, “Where are you?” ¹⁰ And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” ¹¹ He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹² The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” ¹³ Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.

¹⁴ The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. ¹⁵ I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE FIRST RESPONSIVE CAROL (*Please remain seated*)Tune: *Stuttgart*

1 Come, thou long - ex - pect-ed Je - sus, born to set thy peo - ple free;
 2 Is - rael's strength and con - so - la - tion, hope of all the earth thou art:
 3 Born thy peo - ple to de - liv - er, born a child, and yet a king,
 4 By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.
 dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
 born to reign in us for ev - er, now thy gra - cious king - dom bring.
 by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

Words: Charles Wesley (1707-1788) Music: *Stuttgart*, melody from *Psalmodia Sacra, oder Andächtige und Schöne Gesange*, 1715; adapt. and harm. William Henry Havergal (1793-1870), alt.

THE SECOND LESSON (*Please remain seated*)

Isaiah 7: 10-14 and 11:1-9

¹⁰ Again the LORD spoke to Ahaz: ¹¹ “Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven.” ¹² But Ahaz said, “I will not ask, and I will not put the LORD to the test.” ¹³ And he said, “Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? ¹⁴ Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

¹ There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. ² And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. ³ And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, ⁴ but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. ⁵ Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.

⁵ The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. ⁷ The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. ⁸ The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. ⁹ They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.

Lector: The Word of the Lord.

People: Thanks be to God.

THE SECOND RESPONSIVE CAROL *(Please remain seated)*Tune: *Es ist ein ros*

1 Lo, how a Rose e'er bloom-ing from ten - der stem hath sprung!
 2 I - sa - iah 'twas fore - told it, the Rose I have in mind,
 * 3 O Flower, whose fra - grace ten - der with sweet - ness fills the air,

Of Jes - se's lin - eage com - ing as seers of old have sung.
 with Ma - ry we be - hold it, the Vir - gin Mo - ther kind.
 dis - pel in glo - rious splen - dor the dark - ness ev - ery - where;

It came, a blos - som bright, a - mid the
 To show God's love a - right, she bore to
 true man, yet ve - ry God, from sin and

cold of win - ter, when half spent was the night.
 us a Sa - vior, when half spent was the night.
 death now save us, and share our ev - ery load.

Words: St. 1-2 German, 15th cent.; tr. Theodore Baker (1851-1934). St. 3, Friedrich Layritz (1808-1859); tr. Harriet Reynolds Krauth Spaeth (1845-1925); ver. *Hymnal 1940*. St. 3, Copyright © The Church Pension Fund. Music: *Es ist ein Ros*, melody from *Alte Catholische Geistliche Kirchengesäng*, 1599; harm. Michael Praetorius (1571-1621).



THE THIRD LESSON (*Please remain seated*)

Luke 1:26-56

²⁶In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, ²⁷to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. ²⁸And he came to her and said, "Greetings, O favored one, the Lord is with you!" ²⁹But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. ³⁰And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³²He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father, David, ³³and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

³⁴And Mary said to the angel, "How will this be, since I am a virgin?"

³⁵And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God. ³⁶And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. ³⁷For nothing will be impossible with God." ³⁸And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her.

³⁹In those days Mary arose and went with haste into the hill country, to a town in Judah, ⁴⁰and she entered the house of Zechariah and greeted Elizabeth. ⁴¹And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, ⁴²and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb! ⁴³And why is this granted to me that the mother of my Lord should come to me? ⁴⁴For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. ⁴⁵And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."

⁴⁶And Mary said,
"My soul magnifies the Lord, ⁴⁷and my spirit rejoices in God my Savior, ⁴⁸for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed; ⁴⁹for he who is mighty has done great things for me, and holy is his name. ⁵⁰And his mercy is for those who fear him from generation to generation. ⁵¹He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts; ⁵²he has brought down the mighty from their thrones and exalted those of humble estate; ⁵³he has filled the hungry with good things, and the rich he has sent away empty. ⁵⁴He has helped his servant Israel, in remembrance of his mercy, ⁵⁵as he spoke to our fathers, to Abraham and to his offspring forever."

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE THIRD RESPONSIVE CAROL (*Please remain seated*)Tune: *Gabriel's Message*

1. The an - gel Ga - bri - el from hea - ven came, his
 2. "For known a bless - ed Mo - ther thou shalt be, all
 3. Then gen - tle Ma - ry meek - ly bowed her head, "To
 4. Of her, Em - man - u - el, the Christ, was born in

wings as drift - ed snow, his eyes as flame; "All
 gen - er - a - tions laud and hon - or thee, thy
 me be as it pleas - eth God," she said, "my
 Beth - le - hem, all on a Christ - mas morn, and

hail," said he, "thou low - ly maid - en Ma - ry, most
 Son shall be Em - man - u - el, by seers for - told, most
 soul shall laud and mag - ni - fy his ho - ly Name." Most
 Chris - tian folk throughout the world will ev - er say: "Most

high - ly fa - vored la - dy," Glo - - - ri - a!
 high - ly fa - vored la - dy," Glo - - - ri - a!
 high - ly fa - vored la - dy," Glo - - - ri - a!
 high - ly fa - vored la - dy," Glo - - - ri - a!

Text: Basque carol; para. Sabine Baring-Gould (1834-1924)

Music: GABRIEL'S MESSAGE, Basque carol

THE FOURTH LESSON (*Please remain seated*)

Luke 2:1-20

¹ In those days a decree went out from Caesar Augustus that all the world should be registered. ²This was the first registration when Quirinius was governor of Syria. ³And all went to be registered, each to his own town. ⁴And 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, ⁵to be registered with Mary, his betrothed, who was with child. ⁶And while they were there, the time came for her to give birth. ⁷And 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!"

continued over.....

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.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE FOURTH RESPONSIVE CAROL (*Please Stand*)

Tune: *Divinum Mysterium*



This hymn may be performed in equal note values: ♩ ♩ ♩ ♩

Words: Marcus Aurelius Clemens Prudentius (348-410?); tr. John Mason Neale (1818-1866) and Henry Williams Baker (1821-1877), alt.

Music: *Divinum mysterium*, Sanctus trope, 11th cent.; adapt. *Piae Cantiones*, 1582; acc. Bruce Neswick (b. 1956), harm. Copyright ©1984, Bruce Neswick. All rights reserved. Used with permission.

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

In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through him, and without him was not any thing made that was made. ⁴In him was life, and the life was the light of men. ⁵The light shines in the darkness, and the darkness has not overcome it.

⁶There was a man sent from God, whose name was John. ⁷He came as a witness, to bear witness about the light, that all might believe through him. ⁸He was not the light, but came to bear witness about the light.

⁹The true light, which gives light to everyone, was coming into the world. ¹⁰He was in the world, and the world was made through him, yet the world did not know him. ¹¹He came to his own, and his own people did not receive him. ¹²But to all who did receive him, who believed in his name, he gave the right to become children of God, ¹³who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

¹⁴And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. ¹⁵(John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) ¹⁶For from his fullness we have all received, grace upon grace. ¹⁷For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸No one has ever seen God; the only God, who is at the Father's side, he has made him known.

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

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 RESPONSIVE GOSPEL CAROL (*Please Stand*)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!

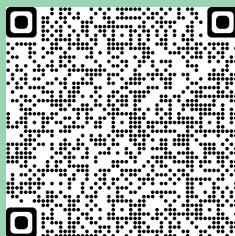
ox and ass be-fore him bow, and he is in the man-ger now.
 He hath o-pened hea-ven's door, and we are blest for ev-er-more.
 Calls you one and calls you all to gain his ev-er-last-ing hall.

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

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

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

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 online offering to OSA. Or visit oldstandrews.org and click on the Giving tab.

THE PEACE (*Please remain standing*)

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 HYMN

Tune: *Forest Green*



1. O lit - tle town of Beth - le - hem, how still we see thee lie!
2. For Christ is born of Ma - ry; and gath- ered all a - bove,
3. How si - lent - ly, how si - lent - ly, the won drous gift is given!
4. O ho - ly child of Beth - le - hem, de - scend to us, we pray;

A - bove thy deep and dream- less sleep the si - lent stars go by;
while mor - tals sleep, the an - gels keep their watch of won - dering love.
So God im - parts to hu - man hearts the bless - ings of his heaven.
cast out our sin and en - ter in, be born in us to - day.

yet in thy dark streets shin - - eth the ev - er - last - ing Light;
O morn - ing stars, to - geth - er pro - claim the ho - ly birth!
No ear may hear his com - - ing, but in this world of sin,
We hear the Christ - mas an - gels the great glad tid - ings tell;

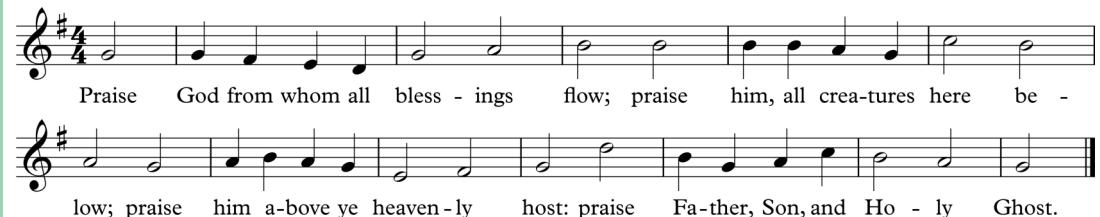
the hopes and fears of all the years are met in thee to - night.
and prais - es sing to God the King, and peace to men on earth.
where meek souls will re - ceive him, still the dear Christ en - ters in.
O come to us, a - bide with us, our Lord Em - man - u - el!

Text: Phillips Brooks (1835-1893)

Music: FOREST GREEN, English melody; adapt. and harm. Ralph Vaughan Williams (1872-1958)

THE PRESENTATION HYMN (*Please stand*)

Tune: Old Hundredth



Praise God from whom all bless - ings flow; praise him, all crea-tures here be -
low; praise him a - bove ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)

Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

Celebrant: (BCP 2019 page 131)

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

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

The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

People **We lift them up to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

The Celebrant continues

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

Because you 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:

THE SANCTUS

Ho - ly, ho - ly, ho - ly, Lord God of Hosts: Hea - ven and earth are full - of thy glo - ry. Glo - ry be to thee, O Lord Most High. Bless - ed is he that com - eth in the name of the Lord. Ho - san - na in the high - est.

Our altar is **The Lord's Table** and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine.

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

* If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

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.

Celebrant:

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

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Celebrant:

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

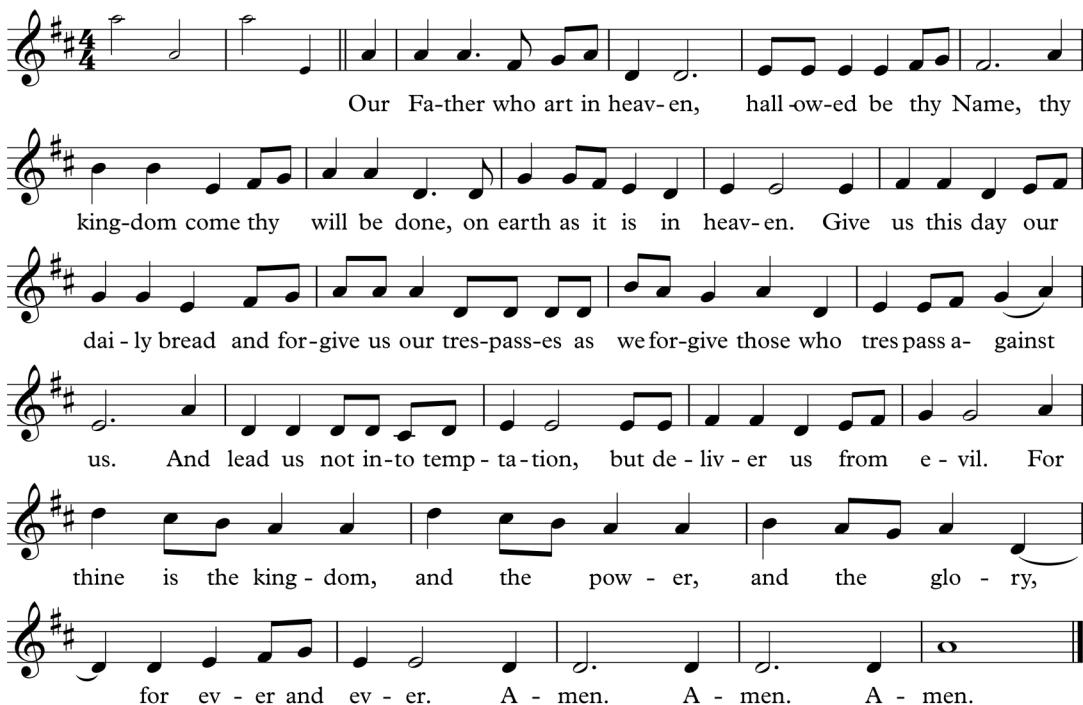
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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

THE LORD'S PRAYER (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. A - men.

Text: International Consultation on English Texts

Music: R.D. Duckett (1959-2013) Used by permission.

Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread.

THE FRACTION (BCP 2019 page 135)

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

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

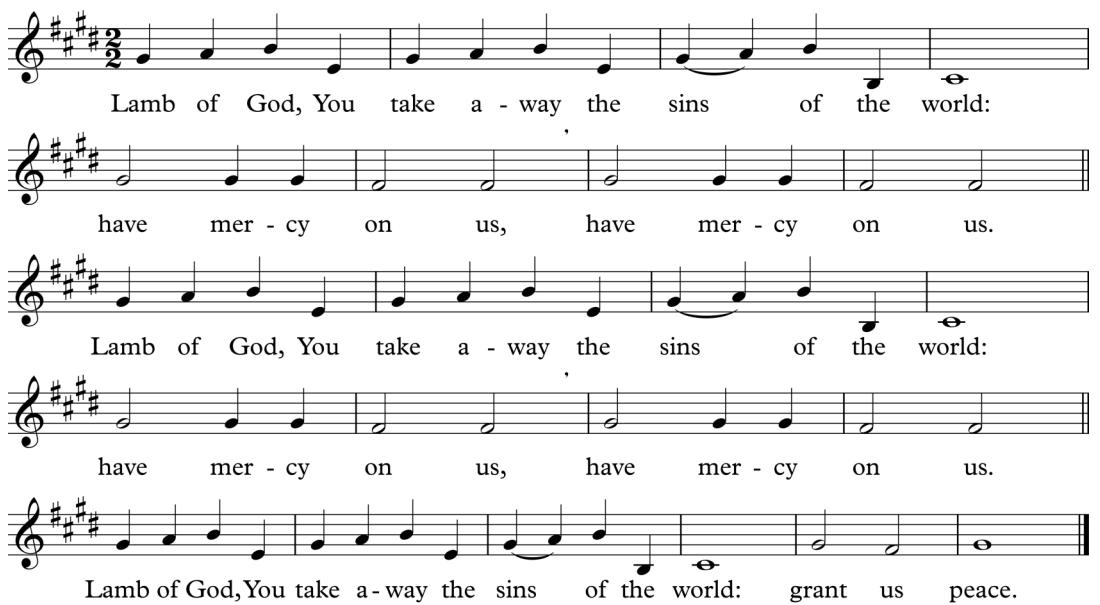
THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

Celebrant and People:

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

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

THE AGNUS DEI



Lamb of God, You take a - way the sins of the world:
have mer - cy on us, have mer - cy on us.

Lamb of God, You take a - way the sins of the world:
have mer - cy on us, have mer - cy on us.

Lamb of God, You take a - way the sins of the world: grant us peace.

Setting: Eric Wyse (b. 1959).
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THE MINISTRATION OF COMMUNION (BCP 2019 page 136)

Celebrant:

The gifts of God for the people of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.

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



THE FIRST COMMUNION CAROL

Tune: *Cranham*

1 In the bleak mid - win - ter, frost - y wind made moan,
 2 Our God, heaven can - not hold him, nor____ earth sus - tain;
 3 An - gels and arch - an - gels may have gath - ered there,
 4 What____ can I give him, poor____ as I am?

earth stood hard as i - ron, wa - ter like a stone;
 heaven and earth shall flee a - way when he comes to reign:
 cher - u - bim and se - ra-phim thron - ed the air;
 If I were a shep - herd, I would bring a lamb;

snow had fal - len, snow on snow, snow____ on____ snow,
 in the bleak mid - win - ter a sta - ble - place suf - ficed
 but his mo - ther on - ly, in her maid - en bliss,
 if I were a wise__ man, I would do my part;

the in the bleak mid - win - ter, long a - go.
 the Lord____ God in - car - nate, Je - sus Christ.
 wor - shiped the be - lov - ed with a kiss.
 yet what I can I give him - give my heart.

Words: Christina Rossetti (1830-1894). Music: *Cranham*, Gustav Theodore Holst (1874-1934).

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: *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.

Refrain

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 THIRD COMMUNION HYMN *(If Needed)*Tune: *Gloria*

1. An - gels we have heard on high, saing - ing sweet - ly through the night,
 2. Shep - herds, why this ju - bi - lee? Why these songs of hap - py cheer?
 3. Come to Beth - le - hem and see him whose birth the an - gels sing;
 4. See him in a man - ger laid whom the an - gels praise a - bove;

and the moun-tains in re - ply ech - o - ing their brave de - light.
 What great bright-ness did you see? What glad tid - ings did you hear?
 come, a - dore on bend - ed knee Christ, the Lord, the new - born King.
 Ma - ry, Jo - seph, lend your aid, while we raise our hearts in love.

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)

THE POST COMMUNION PRAYER (BCP 2019 page 137)

After Communion, the Celebrant says:

Let us pray.

Celebrant and People:

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

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed and sent out with a purpose to make Christ known in the world.



THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Standing*)Tune: *Go tell it on the mountain*

Go, tell it on the moun - tain over the hills and ev - ery-where;
 go, tell it on the moun - tain, that Je - sus Christ is born.

Fine

1. While shep - herds kept their watch - ing o'er si - lent flocks by night,
 2. The shep - herds feared and trem - bled, when lo! a - bove the earth,
 3. Down in a low - ly man - ger the hum - ble Christ was born,

D.C.

1. Be - hold through - out the heav - ens there shown a ho - ly light.
 2. Rang out the an - gel cho - rus that hailed the Sav - ior's birth.
 3. And God sent us sal - va - tion that bless - ed Christ - mas morn.

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.

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!**

Postlude: