

ST. ANDREW'S PARISH CHURCH

Established 1706



The Third Sunday in Advent

The Family Service at 9:00 a.m.

December 14, 2025



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, *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 Church*

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

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*

Volunteers

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



Join The King's Counterpoint here December 13 at 7pm for Christmas Through the Ages Volume 12. 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, and to capture the Christmas Spirit through music, song and readings.

Saturday, 13th December at 7:00pm

Old St. Andrew's Parish Church, 2604 Ashley River Road

Sunday, 14th December at 2:00pm The Cathedral of St. John the Baptist, 120 Broad Street, Charleston,

The Third Sunday of Advent

December 14, 2025

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Lighting of the Advent Candle

The Scott Davises

The Processional Song, *standing*

O Come, O Come, Emmanuel

5. O come, thou Key of Da - vid, come, and o - pen wide our heaven - ly home;
6. O come, thou Day-spring from on high, and cheer us by thy draw - ing nigh;

make safe the way that leads on high, and close the path to mis - er - y.
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 Acclamation

(BCP page 124)

Celebrant : Surely the Lord is coming soon.

People: **Amen. Come Lord Jesus!**

The Collect for Purity

(BCP page 124)

Priest: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Welcome!

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

Our Mission Statement...

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

If you are visiting with us today, please take a **welcome brochure** (located in the envelope rack on the back of each pew) and fill out the **visitor card**. Please place it in the offering plate or leave it with an usher.

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

These words of Christ bring to our attention the perfect standard of God's righteousness and what He requires of us. Both **The Summary of the Law** and The Decalogue (Ten Commandments) are valid options for this movement of the liturgy. The Summary was first used in place of The Decalogue in 1718.

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The words Kyrie Eleison. Christe Eleison. mean Lord, Have mercy. Christ, Have Mercy. Within the liturgy, it lifts our voices in a prayer for the compassion of Christ after the declaration of the Summary of the Law, which holds up the standard of God's righteousness. Kyrie Eleison first appeared in the Holy Communion Service as the response of a litany in the Antioch-Jerusalem liturgy after the middle of the 4th century. Around 595AD, Christe Eleison was added by St. Gregory the Great of Rome

The Summary of the Law

(BCP page 124)

Priest: Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

The Kyrie

(BCP page 124)

Priest: Lord, have mercy upon us.

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

Priest: Lord, have mercy upon us.

The Song of Praise, standing

Light One Candle to Watch for Messiah



1. Light one can-dle to watch for Mes-si - ah: let the light ban-ish dark - ness.
2. Light two can-dles to watch for Mes-si - ah: let the light ban-ish dark - ness.
3. Light three can-dles to watch for Mes-si - ah: let the light ban-ish dark - ness.



He shall bring sal - va - tion to Is - ra-el, God ful - fills his prom - ise.
He shall feed the flock like a shep-herd, gent - ly lead them home - ward.
Lift your heads and lift high the gate - way for the King of glo - ry.

Text: Wayne L. Wold (b. 1954)

Music: Yiddish folk tune, arr. Wayne L. Wold.

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The Collect is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Collect of the Day (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Stir up your power, O Lord, and with great might come among us; and as we are sorely hindered by our sins from running the race that is set before us, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, now and forever. **Amen**

(Please be seated)

The Liturgy of the Word

The First Lesson

Isaiah 7: 10-17

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. ¹⁵ He shall eat curds and honey when he knows how to refuse the evil and choose the good.

¹⁶ For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted. ¹⁷ The LORD will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria!”

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

The Second Lesson

Isaiah 9:1-7

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

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Gospel Song, *standing*

The Angel Gabriel

1. The an - gel Ga - bri - el from hea - ven came, his
 2. "For known a bless - ed Mo - ther thou shalt be, all
 wings as drift - ed snow, his eyes as flame; "All thy
 gen - er - a - tions laud and hon - or thee, most
 hail," said he, "thou low - ly maid - en Ma - ry, most
 Son shall be Em - man - u - el, by seers for - told,
 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

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 Holy Gospel

Luke 1: 26-56

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

²⁶The 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.

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."

continued

⁴¹ And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, ⁴² and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb! ⁴³ And why is this granted to me that the mother of my Lord should come to me? ⁴⁴ For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. ⁴⁵ And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.”

⁴⁶ And Mary said,

My soul magnifies the Lord, ⁴⁷ and my spirit rejoices in God my Savior, ⁴⁸ for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed; ⁴⁹ for he who is mighty has done great things for me, and holy is his name. ⁵⁰ And his mercy is for those who fear him from generation to generation. ⁵¹ He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts; ⁵² he has brought down the mighty from their thrones and exalted those of humble estate; ⁵³ he has filled the hungry with good things, and the rich he has sent away empty. ⁵⁴ He has helped his servant Israel, in remembrance of his mercy, ⁵⁵ as he spoke to our fathers, to Abraham and to his offspring forever. ⁵⁶ And Mary remained with her about three months, and returned to her home.

Gospeller: The Gospel of the Lord.

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

The Homily, *seated*

Father Marshall Huey

We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

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

People: **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.**

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father, through Him all things were made. For us and for our salvation He came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word “creed” comes from the Latin word “credo” which means “I believe.”

Led by a member of the Order of the Daughters of the King. If you would like our Daughters of the King to pray for a specific need, please fill out a confidential prayer card found at the prayer box near the main entrance to the church.

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

Reader: Let us offer our prayers to God.

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

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

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

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

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

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

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

About the "posture" of prayer:
It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

Priest:

Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray, in the hearts of all people the true love of peace, and guide with your pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility your kingdom may go forward, till the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

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

People: Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God's complete forgiveness through Jesus Christ.

The Absolution, *kneeling*

The Bishop when present, or the Priest, stands and says:

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

The Comfortable Words

(BCP page 130)

Bishop or Priest:

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

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

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

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

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

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

The Peace

(BCP page 131)

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

People: **And with your spirit.**

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.

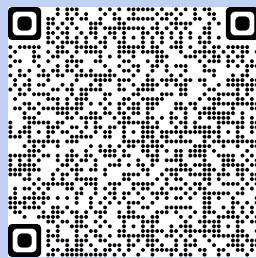
We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

He Alone Has Done Great Things

by Matt Maher

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



Or visit oldstandrews.org and click
on the giving tab.

My soul proclaims Your greatness, Lord
Rejoicing in my Saviour
Your mercy belongs to those who fear Your Son
His blessings You have given them forever
And holy is His name, holy is His name

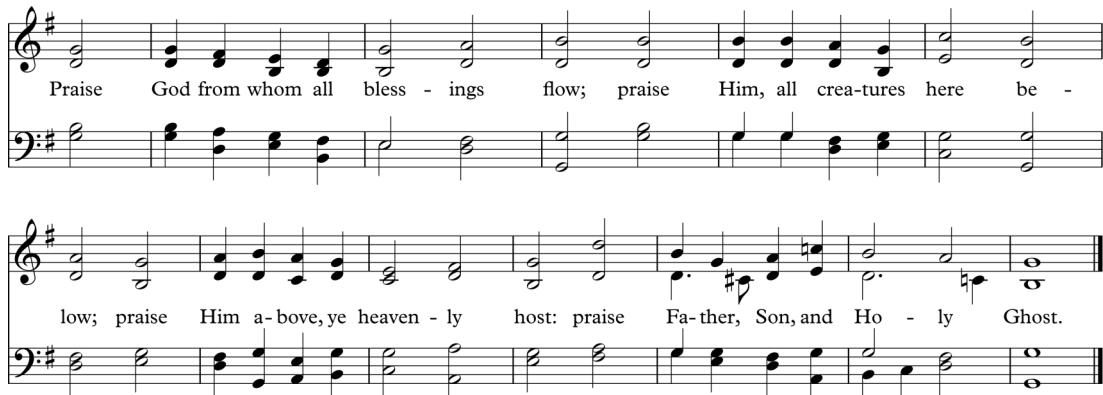
You alone have done great things
I can't boast of anything
Mighty one, and King of kings, Jesus
You alone have done great things
By Your living word in me
Mighty One, and King of kings, Jesus

My soul proclaims Your greatness, Lord
Rejoicing in my Saviour
Your mercy belongs to those who fear Your Son
His blessings You have given them forever
And holy is His name, holy is His name

You alone have done great things
I can't boast of anything
Mighty one, and King of kings, Jesus
You alone have done great things
By Your living word in me
Mighty One, and King of kings, Jesus

The Presentation Song, *standing*

Doxology



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 page 131)

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

People: And of your own have we given you.

I Chronicles 29:11-14

We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

Celebrant: The Lord be with you.

People: And with your spirit.

Celebrant: Lift up your hearts.

People: We lift them up to the Lord.

Celebrant: Let us give thanks to the Lord our God.

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

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 Celebrant continues:

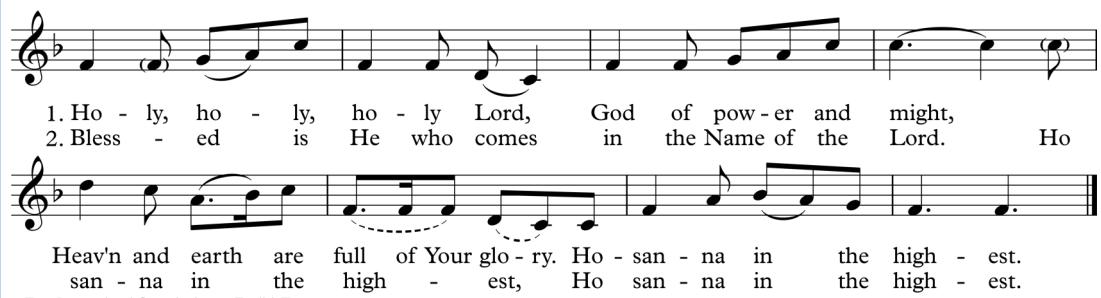
It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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

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.



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

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

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

The Prayer of Consecration, *kneeling*

(BCP page 132)

Celebrant:

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

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me." Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Celebrant:

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

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

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

The Lord's Prayer

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 Fraction

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

People: Therefore let us keep the feast. Alleluia.

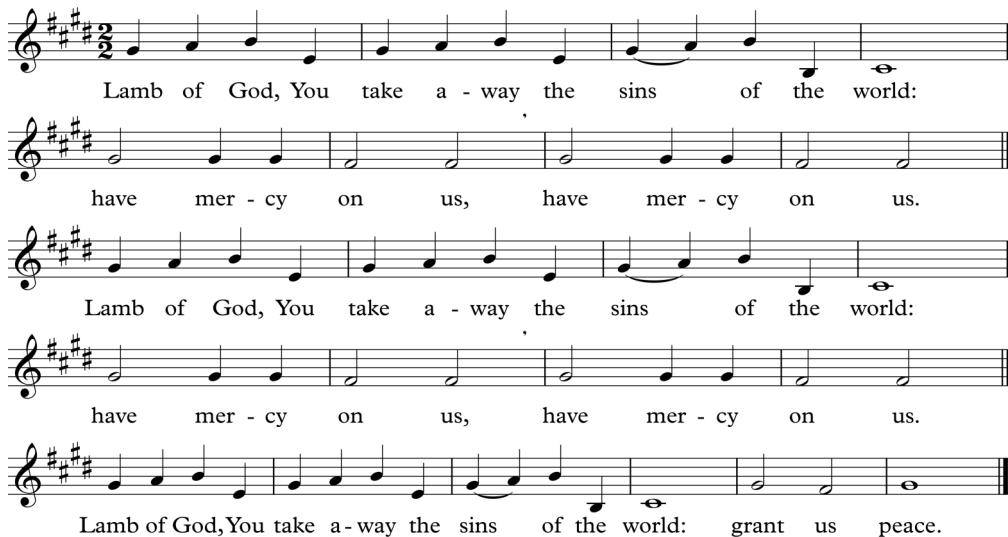
The Prayer of Humble Access

(BCP page 135)

Celebrant and People:

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

The Agnus Dei (Lamb of God)



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

Setting: Eric Wyse (b. 1959).
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The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ. When we eat of this bread, we most certainly receive our daily bread.

The 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.

Celebrant:

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

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

The First Communion Song, *seated*

O Savior of the Fallen Race

By Keith & Kristyn Getty

O Savior of our fallen race
O Brightness of the Father's face
O Son who shared the Father's might
Before the world knew day or night

O Jesus, very Light of light
Our constant Star in sin's deep night
Now, hear the prayers Your people pray
Throughout the world this holy day

Remind us, Lord of life and grace
How once, to save our fallen race
You put our human vesture on
And came to us as Mary's son

Today, as year by year its light
Brings to our world a promise bright
One precious truth outshines the sun
Salvation comes from You alone

For from the Father's throne You came
His banished children to reclaim
And earth, and sea, and sky revere
The love of Him who sent You here

And we are jubilant today
For You have washed our guilt away
O hear the glad new song we sing
On this, the birth of Christ our King!

O Savior of our fallen race
The world will see Your radiant face
For You who came to us before
Will come again and all restore

Let songs of praise Your name adorn
O Christ, Redeemer, virgin-born
Whom with the Father we adore
And Holy Spirit evermore.

The Second Communion Song, seated

Lamb of God

1. Your on-ly Son no sin to hide, but You have sent Him from Your side
 2. Your gift of Love they cru - ci - fied, they laughed and scorned Him as He died.
 3. I was so lost, I should have died, but You have brought me to Your side

to walk up - on this guilt-y sod and to be - come the Lamb of God. *to Vs. 2*
 The hum-ble King they named a fraud and sac - ri - ficed the Lamb of God. *to Refrain*
 to be led by Your staff and rod and to be called a lamb of God.

Refrain

O Lamb of God, sweet Lamb of God. I love the Ho - ly Lamb of God.

O wash me in His pre - cious blood, 1. my Je-sus Christ, the Lamb of God.
 2. 'til I am just a lamb of God.

WORDS: Twila Paris, 1985

MUSIC: *Lamb of God*, Twila Paris, 1985; arr. Eric Wyse, 2005

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The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

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

The Third Communion Song, seated

How Deep the Father's Love

1. How deep the Fa-ther's love for us, how vast be-yond all mea - sure,
 2. Be - hold the Man up - on a cross, my sin up - on His shoul - ders;
 3. I will not boast in an - y - thing, no gifts, no power, no wis - dom;

that He should give His on - ly Son to make a wretch His trea - sure.
 a - shamed, I hear my mock-ing voice call out a-mong the scoff - ers.
 but I will boast in Je - sus Christ, His death and res - ur - rec - tion.

How great the pain of sear-ing loss; the Fa - ther turns His face a- way,
 It was my sin that held Him there un - til it was ac - com - plished;
 Why should I gain from His re - ward? I can - not give an an - swer,

as wounds which mar the Cho-sen One bring man - y sons to glo - ry.
 His dy - ing breath has brought me life: I know that it is fin - ished.
 but this I know with all my heart: His wounds have paid my ran - som.

Words and music by Stuart Townend
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The Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

Heavenly Father,

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

The Blessing

(BCP 2019 page 137)

The Recessional Song, *standing*

Tell Out My Soul

1 Tell out, my soul, the great-ness of the Lord!
2 Tell out, my soul, the great-ness of his Name!
3 Tell out, my soul, the great-ness of his might!
4 Tell out, my soul, the glo - ries of his word!

Un - num - bered bless - ings give my spi - rit voice;
Make known his might, the deeds his arm has done;
Powers and do - min - ions lay their glo - ry by.
Firm is his prom - ise, and his mer - cy sure.

ten - der to me the prom - ise of his word;
his mer - cy sure, from age to age the same;
Proud hearts and stub - born wills are put to flight,
Tell out, my soul, the great - ness of the Lord

in God my Sa - vior shall my heart re - joice.
his ho - ly Name— the Lord, the Mighty One.
the hun - gry fed, the hum - ble lift - ed high.
to chil - dren's chil - dren and for ev - er - more!

Words: Timothy Dudley-Smith (b. 1926); based on *The Song of Mary*. Copyright ©1962, Hope Publishing Company.

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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.

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

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

We Go Out to Serve God

The Dismissal and Commissioning

(BCP page 138)

Priest or Deacon: Our worship has concluded; our service begins.

Alleluia! Alleluia! Go in peace to love and serve the Lord.

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