

# ST. ANDREW'S PARISH CHURCH

established 1706



THE THIRD SUNDAY IN ADVENT  
The Holy Eucharist at 11:15 a.m.  
14 December 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, *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 Church*

## *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*

## *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 The King's Counterpoint today December 14 at 2pm in the Cathedral of St. John the Baptist on Broad Street in downtown Charleston, 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.

**Sunday, 14th December at 2:00pm**

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

# The Third Sunday in Advent

14 December 2025

The Holy Eucharist at 11:15 a.m.

THE PRELUDE INTROIT

SUNG BY OUR PARISH CHOIR

## Magnificat (The Song of Mary)

Words: The Gospel According to St. Luke Chapter 1 verses 46-55

Music: from The Evening Canticles in F by Sir George Dyson (1883-1964)

My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his hand-maiden. For, behold, from henceforth all generations shall call me blessed. For he that is mighty hath magnified me and holy is his name. And his mercy is on them that fear him throughout all generations. He hath showed strength with his arm, he hath scattered the proud in the imaginations of their hearts. He hath put down the mighty from their seat and hath exalted the humble and meek. He hath filled the hungry with good things and the rich he hath sent empty away. He remembering of his mercy hath holpen\* his servant Israel as he promised to our forefathers, Abraham and his seed, for ever.

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.

# Welcome!

to our historic, living church where the saints

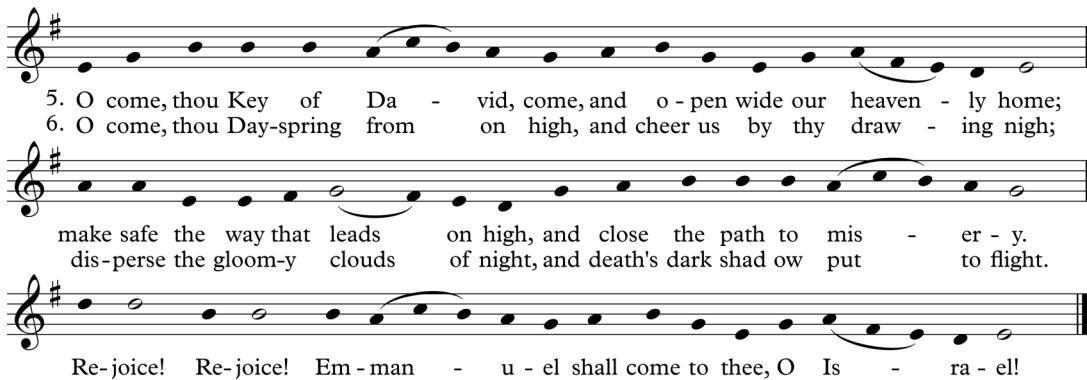
have gathered to worship since 1706!

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

THE INTROIT

Tune: *Veni, veni Emmanuel*

Veres sung by the choir and joined with by the Congregation on the Refrains



5. O come, thou Key of David, 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.  
disperse the gloom-y clouds of night, and death's dark shad ow put to flight.  
Re-joice! Re-joice! Em - man - u - el shall come to thee, O Is - ra - el!

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

THE LIGHTING OF THE THIRD ADVENT CANDLE

Dean & Debra Bays

THE PROCESSIONAL HYMN

Tune: *Gabriel's Message*

1. The Angel Gabriel from heaven came, his wings as drifted snow, his eyes as flame; "All hail," said he, "thou lowly maiden Mary, most highly favoured lady." Gloria!
2. "For known a blessed Mother thou shalt be, all generations laud and honour thee, Thy Son shall be Emmanuel, by seers fortold, most highly favoured lady." Gloria!
3. Then gentle Mary meekly bowed her head, "To me be as it pleaseth God," she said, "My soul shall laud and magnify his holy Name." Most highly favoured lady, Gloria!
4. Of her, Emmanuel, the Christ, was born in Bethlehem, all on a Christmas morn, And Christian folk throughout the world will ever say: "Most highly favoured lady," Gloria!

Front page.  
In the sixth month the angel Gabriel was sent from

God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David.

St Luke Chapter 1  
verses 26-27

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.

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

THE ACCLAMATION - (BCP 2019 page 145)

*Celebrant:* Surely the Lord is coming soon.

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

THE COLLECT FOR PURITY (BCP 2019 page 124)

*Celebrant:*

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

THE SUMMARY OF THE LAW (BCP 2019 page 124)

Hear what our Lord Jesus Christ says:

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

THE KYRIE (BCP 2019 page 124)

*Celebrant:* Lord, have mercy upon us.

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

*Celebrant:* Lord, have mercy upon us.

THE TRISAGION (Sung Three Times)

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 OLD TESTAMENT LESSON

Isaiah 7 verses 10-17

<sup>10</sup> Again the LORD spoke to Ahaz: <sup>11</sup>“Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven.” <sup>12</sup>But Ahaz said, “I will not ask, and I will not put the LORD to the test.” <sup>13</sup>And he said, “Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? <sup>14</sup>Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. <sup>15</sup>He shall eat curds and honey when he knows how to refuse the evil and choose the good.

<sup>16</sup> For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted. <sup>17</sup>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 PSALM

*Memento Domine*  
(Remember Master)

Psalm 132 verses 8-18

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

<sup>1</sup> 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. <sup>2</sup> 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. <sup>3</sup> 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. <sup>4</sup> 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. <sup>5</sup> For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. <sup>6</sup> 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. <sup>7</sup> 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 SEQUENCE HYMN (*Please stand*)Tune: *Est ist ein Ros*

1. Lo, how a Rose e'er bloom - ing from the ten - der stem hath sprung!  
 2. I - sa - iah 'twas fore - told it, the Rose I have in mind,  
 Of Jes - se's lin - eage com - ing as the seers of old have sung.  
 with Ma - ry we be - hold it, the Vir - gin Mo - ther kind.  
 It came, a blos - som bright, a - mid the cold of win - ter,  
 To show God's love a - right, she bore to us a Sa - vior,  
 when half spent was the night.  
 when half spent was the night.

Text: German, 15th cent.; rt. Theodore Baker (1851-1934)  
 Music: ES IST EIN ROS, melody from *alte Catholische Geistliche Kirchengesang*, 1599

## THE HOLY GOSPEL

St. Luke 1 Verses 26-56

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

<sup>26</sup> The angel Gabriel was sent from God to a city of Galilee named Nazareth,<sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. <sup>28</sup> And he came to her and said, "Greetings, O favored one, the Lord is with you!"

*continued →*

<sup>29</sup> But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. <sup>30</sup> And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. <sup>32</sup> He 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, <sup>33</sup> and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

<sup>34</sup> And Mary said to the angel, “How will this be, since I am a virgin?” <sup>35</sup> And 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. <sup>36</sup> And 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. <sup>37</sup> For nothing will be impossible with God.” <sup>38</sup> And 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.

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

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

<sup>56</sup> 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 SEQUENCE HYMN (*Please stand*)

Tune: *Est ist ein Ros*

3. O Flower whose fragrance ten - der with sweet-ness fills the air,  
dis - pel in glo-ri-ous splen - dor the dark-ness ev - ery-where;  
true man, yet ve - ry God, from sin an death now save us,  
and share our ev - ery load.

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

The word Gospel comes from the Old English word, *gōd-spell*, which means “good news” or “glad tidings.” That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means “good news.” These are the source of the English words “evangelist” and “evangelism”

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

THE NICENE CREED (BCP 2019 page 127)  
Let us confess our faith in the words of the Nicene Creed:  
*Celebrant and People:*

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

**We believe in one Lord, Jesus Christ, the only-begotten Son of God,  
eternally begotten of the Father,  
God from God, Light from Light, true God from true God,  
begotten, not made, of one Being with the Father;  
through him all things were made.**

**For us and for our salvation, he came down from heaven,  
was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again, in accordance with the Scriptures;  
he ascended into heaven, and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.  
We acknowledge one Baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

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

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

*Led by a member of the Order of the Daughters of the King. 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.*

*Reader:* Let us pray for the Church and for the world, saying, “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

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

For Steve Wood, our Archbishop, Chip Edgar, our Bishop, and for Bill Skilton our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector Fr. Rich, and our Assisting Priests Fr. David and Fr. Doug; our Deacon Emeritus, Lee Hershon, and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

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

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

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

For our brothers and sisters in Christ who are persecuted for their faith.

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

For our nation, for those in authority, and for all in public service, especially our President, Donald Trump, our Governor, Henry McMaster and our Mayor, William Cogswell.

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

For all those who are in trouble, sorrow, need, sickness, or any other adversity, particularly those on our parish prayer list and those we name at this time, silently or aloud. *(pause)*

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

For all those who have departed this life in the certain hope of the resurrection, named at this time silently or aloud *(pause)* in thanksgiving let us pray.

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

*Celebrant:*

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.**

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE CONFSSION OF SINS (*Please kneel*) (BCP 2019 page 130)

Let us confess our sins against God and our neighbor.

*Celebrant and People:*

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

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

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

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.

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 COMFORTABLE WORDS (BCP 2019 page 130)

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

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

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

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

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

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

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

People: **And with your spirit.**

*Then the Ministers and People may greet one another in the name of the Lord.*

*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>

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 OFFERTORY ANTHEM

(Sung by our Parish Choir)

**There is no rose of such virtue**

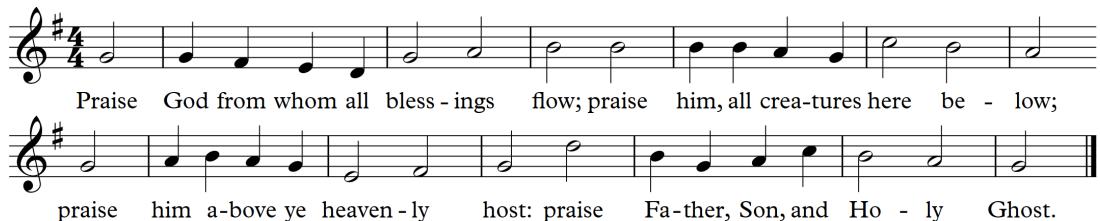
Music: Philip Stopford

Words: anon. 14th Century

1. There is no rose of such virtue as is the rose that bare Jesu; Alleluia.
2. For in this rose contained was Heaven and earth in little space; Res miranda.  
(Res Mirand - A marvelous thing)
3. By that rose we may well see that He is God in persons three, Paris forma.  
(Paris forma - Equal in form)
4. The angels sungen the shepherds to: Gloria in excelsis Deo: Gaudeamus.  
(Gloria in excelsis Deo: Gaudeamus - Glory to God in the Highest Let us rejoice)
5. Now leave we all this worldly mirth, and follow we this joyful birth; Transeamus  
(Transeamus - Let us go)

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.**

## The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

*People* **And with your spirit.**

*Celebrant* Lift up your hearts.

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

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

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

The *Celebrant* continues

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

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great glory to judge the world, we may without shame or fear rejoice to behold his appearing.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS

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.

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

#### THE 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.**

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 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 (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 AGNUS DEI

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

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

## THE COMMUNION ANTHEM

(Sung by our Parish Choir)

### Ave Maria

Words: An Ancient Catholic Hymn

Music Charles Gounod; (1818-1893) J S Bach (1685-1760)

*Ave Maria, gratia plena Dominus tecum; Benedicta tu in mulieribus,  
Et benedictus fructus ventris tui, Jesus.  
Sancta Maria, Mater Dei, ora pro nobis peccatoribus,  
nunc et in hora mortis nostrae. Amen.*

### The Old St. Andrew's String Quartet

Violin I - Cecilia Ostapeck      Violin II - Samuel Smoak

Viola - Andrae Raffield      Violoncello - Myles Owens-Walker

## THE FIRST COMMUNION HYMN

Hymn Composed by Jonathan Graham

1. Hail thee, Mary, Royal mother, blessed maid of David's line,  
You who bore our greater bother, who is Man and God divine:  
Theotokos, in your womb, dwelt the Light that burst our gloom.  
Blessed virgin, in the manger, Christ is born for you!

2. Hail, O Joseph, faithful dreamer, father to the Father's Son  
Guardian of our Redeemer, marvel at what God has done.  
In your arms, this Infant curled, is that God who holds the world.  
Blessed Joseph, in the manger Christ is born for you!

3. Hail thee, shepherds, poor and lowly, first to you the angels came,  
To declare that evening holy, and their good news to proclaim:  
Swaddled as your Paschal Lamb, now behold the Great, I Am.  
Blessed shepherds, in the manger, Christ is born for you!

4. Hail, O Magi, seeking wisdom, you who trusted from afar,  
Kings who sought the greater kingdom, promised by the natal star:  
At the end of long miles trod, see the face of Very God.  
Blessed Magi, in the manger, Christ is born for you!

5. Now, all people under Heaven, come and worship in the stall,  
Unto us this Child is given, born to us the King of all:  
No more fear death's dread domain; Christ has come to reign.  
Blessed people, in the manger, Christ is born for you!

6. Come, receive the promise spoken, Manna from the House of Bread,  
Take and eat His Body broken, take and drink the Blood he shed/.  
Food of immortality, whom long ages longed to see!  
Here, O Christian, on the Altar, Christ descends to you!

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.

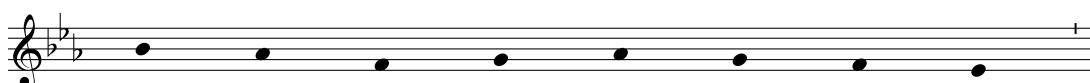
## THE SECOND COMMUNION HYMN

Tune: *Conditor alme siderum*

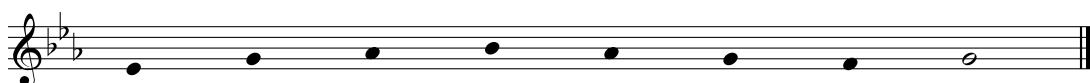
1 Cre - a - tor of the stars of night,  
 2 In sor - row that the an - cient curse,  
 3 When this old world drew on toward night,  
 4 At your great Name, O Je - sus, now,  
 5 Come in your ho - ly might, we pray,  
 \*6 To God the Fa - ther, God the Son,



1 your peo - ple's ev - er last - ing light,  
 2 should doom to death a u - ni - verse,  
 3 you came; but not in splen - dor bright,  
 4 all knees must bend, all hearts must bow:  
 5 re - deem us for e - ter nal day;  
 6 and God the Spi - rit, Three in One,



1 O Christ, Re - deem - er of us all,  
 2 you came, O Sa - vior, to set free,  
 3 not as a mon - arch, but the child,  
 4 all things on earth with one ac - cord,  
 5 de - fend us while we dwell be - low,  
 6 praise, hon - or, might, and glo - ry be



1 we pray you hear us when we call,  
 2 your own in glo - rious li - ber - ty,  
 3 of Ma - ry, blame - less mo - ther mild,  
 4 like those in heaven, shall call you Lord,  
 5 from all as - saults of our dread foe,  
 6 from age to age e - ter - nal ly.

Words: Latin, 9th cent.; ver. *Hymnal 1940*, alt. Copyright © The Church Pension Fund. Music: *Conditor alme siderum*, plainsong, Mode 4; acc. Bruce Neswick (b. 1956).

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.**

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

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Woodlands*

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 Might - y 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 Go Out to Serve God**

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

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!**

THE POSTLUDE

**Magnificat Fugue by Johann Pachelbel (1653–1706)**

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