

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE EPIPHANY OF OUR LORD JESUS CHRIST

The Holy Eucharist at 11:15 a.m.

4 January 2026





# Welcoming All, Worshipping Christ Witnessing God's Love



## *The Clergy & Staff*

THE REV. MARSHALL HUEY, *Rector*  
THE REV. RICHARD GIERSCHE, *Associate Rector*  
THE REV. DAVID ALWINE, *Assisting Priest*  
THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*  
THE REV. LEE HERSHON, *Deacon Emeritus*  
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JUDITH ACRES, *Director of Children's Choir*  
KEVIN UPPERCUE, *Organist/Pianist*  
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JEANNE GERHARDT, *Parish Bookkeeper*  
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JEFFREY HEARN, *Buildings & Grounds Administrator*  
BENJAMIN LUNDGREN, *Sunday Sexton*

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*Bishop Suffragan, South Carolina, Retired*  
*Assistant Bishop, The Dominican Republic, Retired*  
*Bishop in Residence, Old St. Andrew's Parish Church*

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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*  
Cindi Smith, *Clerk*  
Vestry-elect  
John Cunningham *2029*  
Dale Finkbine *229*  
Jonathan Grajam *2029*  
James Little *2029*

## *The Volunteers*

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

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

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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 the door, or line at

[www.thekingscounterpoint.com](http://www.thekingscounterpoint.com) or after the 11.15 service on  
4th January in Gilchrist Hall, or by calling David on 216 217 7721.

# The Epiphany of Our Lord Jesus Christ

4 January 2026

The Holy Eucharist at 11:15 a.m.

THE INTROIT

**Quem pastores** - words: from the 1300s

Music: anonymous Germany, 1555 - harmonies: Ralph Vaughan Williams (1872-1958)

1. **Quem pastores laudavere, quibus angeli dixere,  
Absit vobis iam timere, natus est rex gloriae.**
2. **Ad quem magi ambulabant, aurum thus, myrrham portabant,  
Immolabant haec sincere nato regi gloriae.**
3. **Christo regi deo nato, per Mariam nobis dato,  
Merito resonet vere laus, honor et Gloria.**

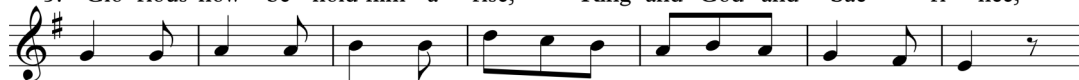
1. Thou whom shepherds worshipped, hearing angels tell their tidings cheering  
'Sire, away with doubt and fearing! Christ the King is born for all.'
2. Thou to whom came wise men faring, gold and myrrh and incense bearing,  
Heartfelt homage thus declaring, to the King that's born for all.
3. Bending low in adoration thee we greet, for our salvation  
Giver by wondrous incarnation, King of Glory born for all.

THE PROCESSIONAL

Tune: *Three Kings of Orient*



1. We three kings of O - ri - ent are, bear - ing gifts we tra - verse a - far,
2. Born a King on Beth - le - hem's plain, gold I bring to crown him a - gain,
3. Frank - in - cense to of - fer have I: in - cense owns a De - i - ty nigh;
4. Myrrh is mine; its bit - ter per - fume breathes a life of gath - er - ing gloom;
5. Glo - rious now be - hold him a - rise, King and God and Sac - ri - fice;



field and foun - tain, moor and moun - tain, fol - low - ing yon - der star.  
King for ev - er, ceas - ing nev - er o - ver us all to reign.  
prayer and prais - ing, glad - ly rais - ing, wor - ship him, God Most High.  
sor - rowing, sigh - ing, bleed - ing, dy - ing, sealed in the stone - cold tomb.  
heaven sings al - le - lu - ia: al - le - lu - ia the earth re - plies.



O star of won - der, star of night, star with roy - al beau - ty



bright; west - ward lead - ing, still pro - ceed - ing, guide us to thy per - fect light!

Text: John Henry Hopkins, Jr. (1820-1891), alt.

Music: THREE KINGS OF ORIENT, John Henry Hopkins, Jr. (1820-1891)

THE ACCLAMATION - (BCP 2019 page 123)

*Celebrant:* I will make you as a light for the nations.

*People:* **That my salvation may reach to the end of the earth. Amen.**

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.**

## 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 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.

ON THE COVER  
The Arrival of the Magi

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 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)

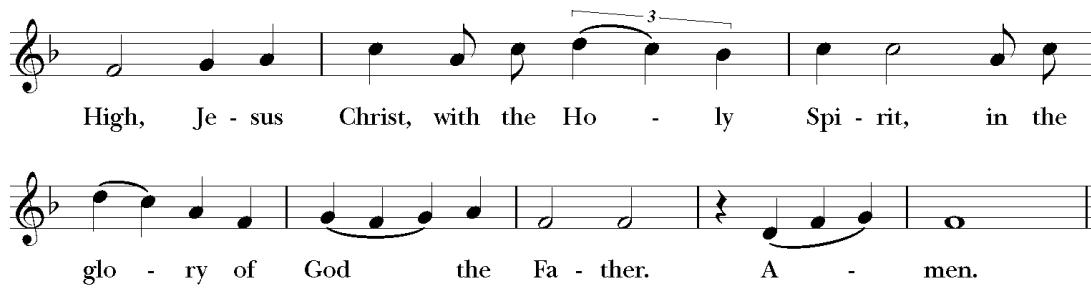
*Celebrant:* Lord, have mercy upon us.

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

*Celebrant:* Lord, have mercy upon us.

## THE GLORIA IN EXCELSIS

1. Glo - ry to God in the high - est, and  
peace to his peo - ple on earth. 2. Lord God, heaven - ly  
King, al - might - y God and Fa - ther, we wor - ship you, we  
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
take a - way the sin of the world: have mer - cy  
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -  
ceive our prayer. 6. For you a - lone are the Ho - ly One,  
you a - lone are the Lord, 7. you a - lone are the Most



THE COLLECT OF THE DAY (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us, who know you now by faith, to your presence, where we may see your glory face to face; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

*(Please be seated)*

## The Liturgy of the Word

THE OLD TESTAMENT READING

Isaiah 60 verses 1-9

<sup>1</sup>Arise, shine; for your light has come, and the glory of the LORD has risen upon you. <sup>2</sup>For darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will appear over you. <sup>3</sup>Nations shall come to your light, and kings to the brightness of your dawn. <sup>4</sup>Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms. <sup>5</sup>Then you shall see and be radiant; your heart shall thrill and rejoice, because the abundance of the sea shall be brought to you, the wealth of the nations shall come to you. <sup>6</sup>A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the LORD. <sup>7</sup>All the flocks of Kedar shall be gathered to you; the rams of Nebaioth shall minister to you; they shall come up with acceptance on my altar, and I will beautify my beautiful house. <sup>8</sup>Who are these that fly like a cloud, and like doves to their windows? <sup>9</sup>For the coastlands shall hope for me, the ships of Tarshish first, to bring your children from afar, their silver and gold with them, for the name of the LORD your God, and for the Holy One of Israel, because he has made you beautiful.

*Lector:* The Word of the Lord.

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

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

The 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.



1. Give the King thy judgements, O God : and thy righteousness unto the King's son.
2. Then shall he judge thy people according unto right : and defend the poor.
3. The mountains also shall bring peace : and the little hills righteousness unto the people.
4. He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong-doer.
5. They shall fear thee, as long as the sun and moon endureth : from one generation to another.
6. He shall come down like the rain into a fleece of wool : even as the drops that water the earth.
7. In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.
8. His dominion shall be also from the one sea to the other : and from the flood unto the world's end.
9. They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.
10. The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.
11. All kings shall fall down before him : all nations shall do him service

## THE EPISTLE READING

Ephesians 3 verses 1-21


<sup>1</sup> For this reason I, Paul, a prisoner of Christ Jesus on behalf of you Gentiles—  
<sup>2</sup> assuming that you have heard of the stewardship of God's grace that was given to me for you, <sup>3</sup> how the mystery was made known to me by revelation, as I have written briefly. <sup>4</sup> When you read this, you can perceive my insight into the mystery of Christ, <sup>5</sup> which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. <sup>6</sup> This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel. Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. <sup>8</sup> To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, <sup>9</sup> and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things, <sup>10</sup> so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. <sup>11</sup> This was according to the eternal purpose that he has realized in Christ Jesus our Lord, <sup>12</sup> in whom we have boldness and access with confidence through our faith in him. <sup>13</sup> So I ask you not to lose heart over what I am suffering for you, which is your glory. <sup>14</sup> For this reason I bow my knees before the Father, <sup>15</sup> from whom every family in heaven and on earth is named, <sup>16</sup> that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, <sup>17</sup> so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, <sup>18</sup> may have strength to comprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup> and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. <sup>20</sup> Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, <sup>21</sup> to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

*Lector:* The Word of the Lord.

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

THE SEQUENCE HYMN (*Please stand*)

Tune: *Puer Nobis*



1. What star is this, with beams so bright, more beau teous than the noon-day light? It  
 2. True spake the pro-phet from a-far who told the rise of Ja-cob's star; and  
 3. The guid-ing star a-bove is bright; with-in them shines a clear-er light, and  
 shines to her-ald forth the King, and Gen-tiles to his crib to bring.  
 east-ern sa-ges with a-maze up-on the won-drous to-ken gaze.  
 leads them on with power be-nign to seek the Giv-er of the sign.

Text: Charles Coffin (1676-1749); tr. *Hymns Ancient and Modern*, 1861, after John Chandler (1807-1876), alt.  
 Music: PUER NOBIS, melody from Trier MS., 15th cent.; adapt. Michael Praetorius (1571-1621)

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 HOLY GOSPEL

Matthew 2 Verses 1-12

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

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, <sup>2</sup> saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him." <sup>3</sup> When Herod the king heard this, he was troubled, and all Jerusalem with him; <sup>4</sup> and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. <sup>5</sup> They told him, "In Bethlehem of Judea, for so it is written by the prophet:

<sup>6</sup> "And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel."


<sup>7</sup> Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. <sup>8</sup> And he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him." <sup>9</sup> After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. <sup>10</sup> When they saw the star, they rejoiced exceedingly with great joy. <sup>11</sup> And going into the house, they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. <sup>12</sup> And being warned in a dream not to return to Herod, they departed to their own country by another way.

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"

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

THE SEQUENCE HYMN (*Please stand*)

Tune: *Puer Nobis*



4. O Je-sus, while the star of grace im-pels us on to seek thy face, let  
 5. To God the Fa-ther, heaven-ly Light, to Christ, re-vealed in earth-ly night, to  
 not our sloth-ful hearts re-fuse the guid-ance of thy light to use.  
 God the Ho-ly Ghost we raise our e-qual and un-ceas-ing praise.

Text: Charles Coffin (1676-1749); tr. *Hymns Ancient and Modern*, 1861, after John Chandler (1807-1876), alt.  
 Music: PUER NOBIS, melody from Trier MS., 15th cent.; adapt. Michael Praetorius (1571-1621)

THE NICENE CREED (BCP 2019 page 127)

Let us confess our faith in the words of the Nicene Creed:

*Celebrant and People:*

**We believe in one God,**

**The Father, the Almighty, maker of heaven and earth,  
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-begotten Son of God,  
eternally begotten of the Father,**

**God from God, Light from Light, true God from true God,  
begotten, not made, of one Being with the Father;  
through him all things were made.**

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

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

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

**We believe in one holy catholic and apostolic Church.**

**We acknowledge one Baptism for the forgiveness of sins.**

**We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

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

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

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

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

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; 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.**

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

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

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*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.*



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 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 CONFESSION 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.**

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 ANTHEM (*Please be seated*)

SUNG BY THE CHOIR

**The Three Kings**

Words and Music by John H. Hopkins, Jr

Arranged by Philip Stopford

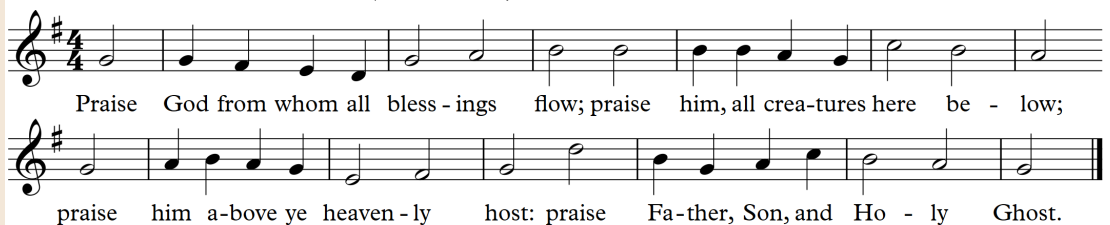
1. We three kings of Orient are bearing gifts we traverse afar.  
Field and fountain, moor and mountain, following yonder star.
2. Born a King on Bethlehem's plain, gold I bring to crown him again.  
King forever, ceasing never over us all to reign.
- Refrain: O star of wonder, star of night, star with royal beauty bright.  
Westward leading still proceeding, guide us to the perfect light.
3. Frankincense to offer have I. Incense owns a deity nigh.  
Prayer and praising, all men raising, worship him, God most high.
4. Myrrh is mine its bitter perfume breathes a life of gathering gloom.  
Sorrowing, sighing, bleeding, dying, sealed in a stone-cold tomb.

Refrain: O star of wonder.....

*We first came across Philip Stopford's splendid arrangement of We Three Kings just over two years ago. This is a beautiful and intense musical description of the journey of the Magi to the stable in Bethlehem. The opening, played on the piano, gives the direction to the accompanist: "Play, with the feel of a lumpy camel ride". The tune that we all know then goes through various different arrangements, building to a glorious finale.*

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



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.

Through Jesus Christ our Lord, who took on our mortal flesh to reveal His glory; that he might bring us out of darkness and into his own glorious light.

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 power and might, Ho - ly,  
ho - ly, ho - ly Lord, God of power and might, hea-ven and earth are  
full, full of your glo - ry. Ho-san - na in the high - est. Ho  
san - na in the high - est. Bless-ed is he who comes in the  
name of the Lord. Ho - san - na in the  
high - est. Ho - san - na in the high - est.

Setting: from *Deutsche Messe*, Franz Peter Schubert (1797-1828)

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.

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

## 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.**

THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

And now as our Savior Christ has taught us, we are bold to sing:

Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy  
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our  
dai-ly bread and for-give us our tres-pass-es as we for-give those who trespass a- gainst  
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For  
thine is the king-dom, and the pow-er, and the glo-ry,  
for ev-er and ev-er. A-men. A-men. A-men.

Text: International Consultation on English Texts  
Music: R.D. Duckett (1959-2013) Used by permission.  
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

THE FRACTION (BCP 2019 page 135)

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

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

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

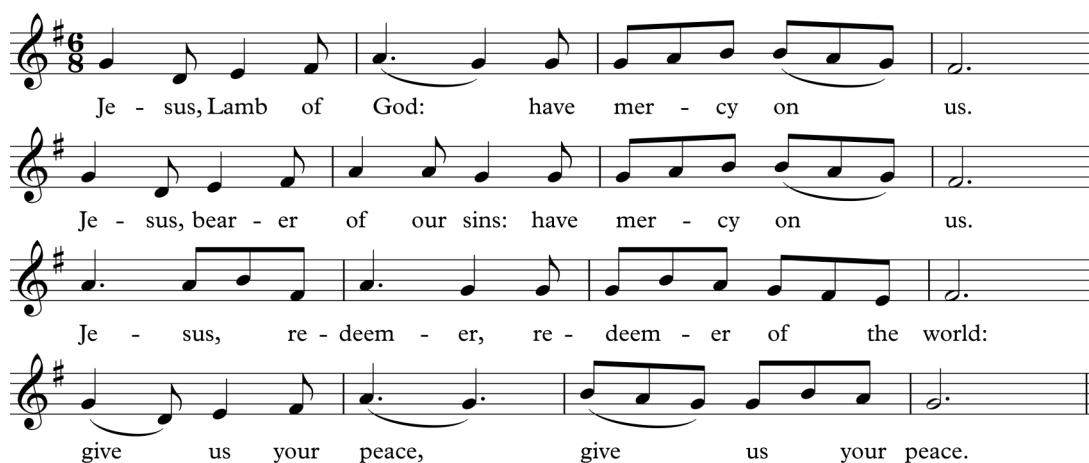
*Celebrant and People:*

**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 **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 AGNUS DEI



Setting: from *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (1937-2010)

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 MINISTRATION OF COMMUNION

*Celebrant:*

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

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

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

SUNG BY THE CHOIR

### **Saw you never, in the twilight**

Anon 15th Century French Carol

1. Saw you never, in the twilight, when the sun had left the skies,  
Up in heav'n the clear stars shining through the gloom, like silver eyes.  
So of old the wise men, watching, saw a little stranger star,  
And they knew the King was given, and they followed it from far.
2. Heard you never of the story how they crossed the desert wild,  
Journeyed on by plain and mountain, till they found the holy Child  
How they opened all their treasure, kneeling to that infant King:  
Gave the gold and fragrant incense, gave the myrrh in offering.
3. Know ye not that lowly baby was the bright and morning Star?  
He who came to light the Gentiles, and the darkened isles afar.  
And we, too, may seek his cradle, there our hearts' best treasures bring:  
Love, and faith, and true devotion for our Saviour, God and King.



# THE FIRST COMMUNION HYMN

Tune: *Morning Star*

1. Bright - est and best of the stars of the morn - ing,  
 2. Cold on his cra - dle the dew - drops are shin - ing,  
 3. Shall we then yield of him, in cost - ly de - vo - tion,  
 4. Vain - ly we of - fer each am - ple o - bla - tion,

dawn on our dark - ness, and lend us thine aid;  
 low lies his head with the beasts of the stall;  
 o - dors of E - dom, and of - ferings di - vine,  
 vain - ly with gifts would his fa - vor se - cure,

star of the east, the hor - i - zon a - dorn - ing,  
 an - gels a - dore him in slum - ber re - clin - ing,  
 gems of the moun - tain, and pearls of the o - cean,  
 rich - er by far is the heart's a - dor - a - tion,

guide where our in - fant Re - deem - er is laid.  
 Ma - ker and Mon - arch and Sa - vior of all.  
 myrrh from the for - est, and gold from the mine?  
 dear - er to God are the prayers of the poor.

Text: Reginald Heber (1783-1826), alt.  
 Music: MORNING STAR, James Proctor Harding (1850-1911)

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 SECOND COMMUNION HYMN

Tune: *Houston*

1. I want to walk as a child of the light. I want to fol - low Je - sus.  
 2. I want to see the bright-ness of God. I want to look at Je - sus.  
 3. I'm look-ing for the com - ing of Christ. I want to be with Je - sus.

God set the stars to give light to the world. The star of my life is Je - sus.  
 Clear sun of right-eous-ness, shine on my path, and show me the way to the Fa - ther.  
 When we have run with pa-tience the race, we shall know the joy of Je - sus.

In him there is no dark-ness at all. The night and the day are both a - like. The

Lamb is the light of the ci - ty of God. Shine in my heart, Lord Je - sus.

Text: Kathleen Thomerson (b. 1934)  
 Music: HOUSTON, Kathleen Thomerson. © 1970 Celebration. Used by permission. CCLI# 1984772



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 POST COMMUNION PRAYER (BCP 2019 page 137)

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

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

## THE BLESSING (BCP 2019 page 137)

### THE RECESSIONAL HYMN (*Please stand*)

*Tune: Dix*

1 As with glad - ness men of old did the guid - ing star be - hold;  
 2 As with joy - ful steps they sped to that low - ly man - ger - bed;  
 3 As they of - fered gifts most rare at that man - ger rude and bare;  
 4 Ho - ly Je - sus! ev - ery day keep us in the nar - row way;  
 5 In the heaven - ly coun - try bright, need they no cre - a - ted light;

1 as with joy they hailed its light, lead - ing on - ward, beam - ing bright;  
 2 there to bend the knee be - fore him whom heaven and earth a - dore;  
 3 so may we with ho - ly joy, pure and free from sin's al - loy,  
 4 and, when earth - ly things are past, bring our ran - somed souls at last  
 5 thou its light, its joy, its crown, thou its sun which goes not down:

1 so, most gra - cious Lord, may we ev - er - more be led to thee.  
 2 so may we with will - ing feet ev - er seek the mer - cy - seat.  
 3 all our cost - liest trea - sures bring, Christ! to thee, our heaven - ly King.  
 4 where they need no star to guide, where no clouds thy glo - ry hide.  
 5 there for ev - er may we sing al - le - lu - ias to our King.

Words: William Chatterton Dix (1837-1898). Music: *Dix*, melody Conrad Kocher (1786-1872); arr. William Henry Monk (1823-1889); harm. *The English Hymnal*, 1906

## We Go Out to Serve God

### The Dismissal and Commissioning

(BCP page 138)

*Priest or Deacon:*

Our worship has concluded; our service begins.

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

*People:*

**Thanks be to God! Alleluia! Alleluia! Alleluia!**

Postlude:

**As with Gladness Men of Old by Robert A. Hobby (b. 1962)**

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