

# ST. ANDREW'S PARISH CHURCH

established in 1706



## THE EPIPHANY OF OUR LORD JESUS CHRIST

The Holy Eucharist at 11:00 a.m.

6 January 2019



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
THE REVEREND LEE HERSHON, *Deacon*  
DAVID ACRES *Director of Music*  
KIRSTEN HOLLEY, *Organist/Pianist*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
ANNE SHAUL, *Director of Children's Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
WALTER STANLEY, *Sexton*

THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Ret.*  
*Assistant Bishop, The Dominican Republic, Ret.*

## *The Vestry*

Rob Beard, *2019 Senior Warden*  
Roxanne Erskine, *2020 Junior Warden*  
Dean Bays, *2020*  
James Beardsley, *2020*  
Danielle Butler, *2020*  
Clay Chandler, *2021*  
Dale Finkbine, *2019*  
Margaret Gossett, *2019*  
James Little, *2021*  
Earl Smalley, III, *2019*  
Doug Bostick, *2021*  
James Wilson, *2020*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*  
Paul Porwell, *Historian*

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THE RT. REV. MARK J. LAWRENCE, *Bishop of South Carolina, XIV*

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## SERVING TODAY

The Rev. Jason Hamshaw  
HOMILIST

Barbara Mojonier  
Larry Coomer  
LECTOR

Larry Coomer  
CHALICE BEARER

Elliott Girone  
Ian Smith  
Caitlyn Hall  
ACOLYTES

Naomi Radcliff  
PRAYERS OF THE PEOPLE

Tim Smith  
Ursula Beckmann  
USHERS

Mary Anne Graf  
GREETER

Dean Bays  
Clay Chandler  
Jim Beardsley  
VESTRY IN CHARGE

Dee Norton  
Donna Quick  
Betty Rucker  
Stephanie Wenger  
ALTAR GUILD

# The Epiphany of Our Lord Jesus Christ

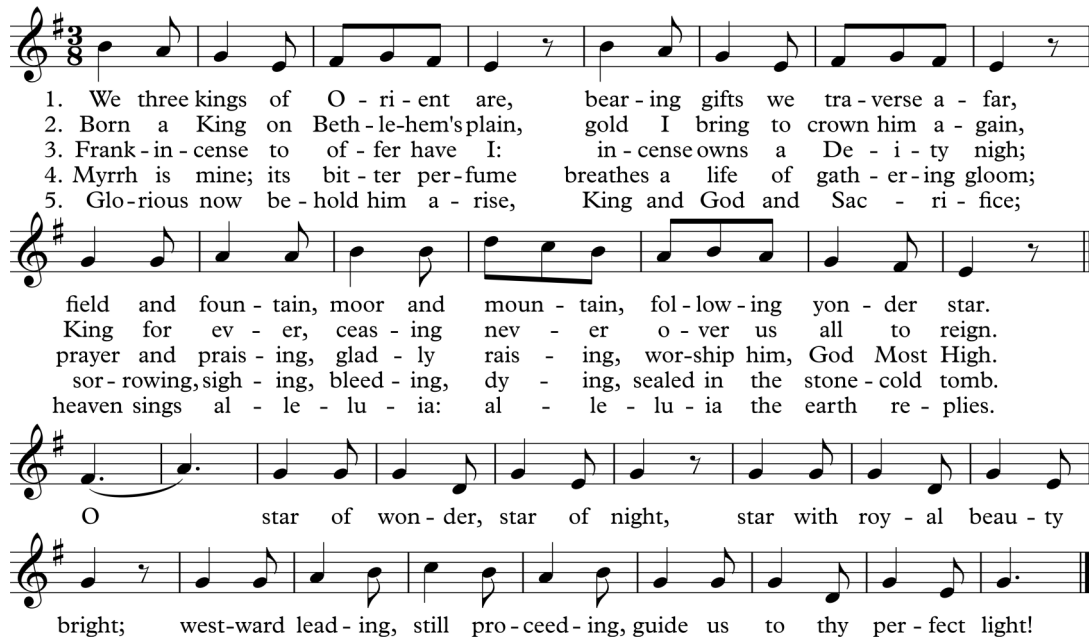
6 January 2019

The Holy Eucharist at 11:00 a.m.

THE COMMUNION ANTHEM - I wonder as I wander—Collected by John Jacob Niles

1. I wonder as I wander, out under the sky, why Jesus the Savior came from on high.  
For us lowly people to suffer and die, I wonder as I wander, out under the sky.
2. When Jesus was born it was in a cow's stall, came angels and shepherds and wise men and all, and from the high heaven a star's light did fall, the wonderful promise of God to recall.
3. If Jesus had wanted for any one thing, a star in the sky or a bird on the wing, or all of God's angels in heaven to sing, he surely could have it, for He was the King.
4. I wonder as I wander.....

THE PROCESSIONAL HYMN (*Please stand*) *THREE KINGS OF ORIENT* (Hymnal 128)



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)

Celebrant: Blessed be God: Father, Son, and Holy Spirit.

People: *And blessed be his kingdom, now and for ever. Amen.*

THE COLLECT FOR PURITY

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.

**Hearing aids** are available. Please ask an usher for assistance.

Please **silence** your cell phone.

Did you remember to **lock** your car?

A **nursery** is available. Please ask an usher for directions.

Frontispiece:  
The Adoration of the Magi  
Painted by Benedictine Monks  
In the Basilica of the  
Immaculate Conception Abbey  
Conception, Missouri

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.

## THE SUMMARY OF THE LAW

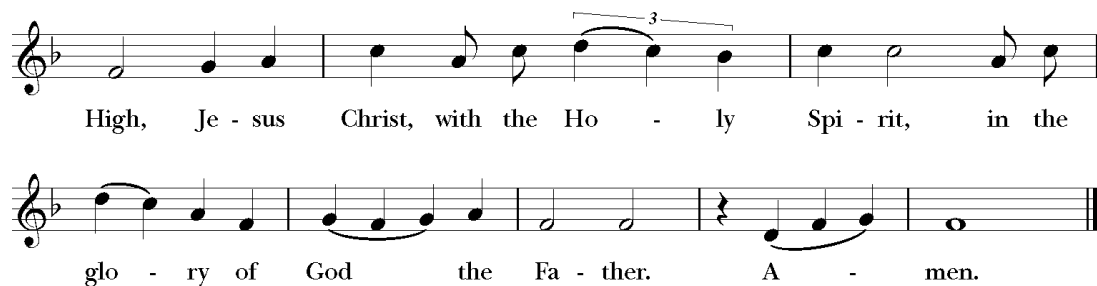
*The Celebrant continues*

Hear what our Lord Jesus Christ saith: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

## THE GLORIA IN EXCELSIS

(Hymnal S-280)

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

Celebrant: The Lord be with you.

People: *And also with you.*

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 for ever. *Amen.*

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 Liturgy of the Word

### THE FIRST LESSON

Isaiah 60:1-6

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. 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. Nations shall come to your light, and kings to the brightness of your dawn. 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. 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. 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.

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.

Lector: The Word of the Lord.

People: *Thanks be to God.*

*Deus, iudicium*

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 : and 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 SECOND LESSON

Ephesians 3:1-12

This is the reason that I Paul am a prisoner for Christ Jesus for the sake of you Gentiles— for surely you have already heard of the commission of God's grace that was given to me for you, and how the mystery was made known to me by revelation, as I wrote above in a few words, a reading of which will enable you to perceive my understanding of the mystery of Christ. In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: that is, the Gentiles have become fellow-heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel. Of this gospel I have become a servant according to the gift of God's grace that was given to me by the working of his power. Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, in whom we have access to God in boldness and confidence through faith in him.

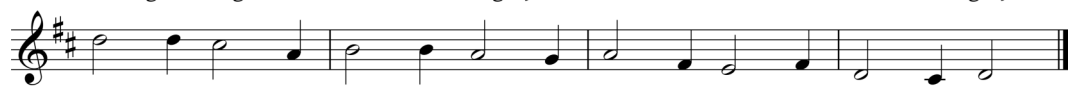
Lector:           The Word of the Lord.  
 People:           *Thanks be to God.*

THE SEQUENCE HYMN (*Please stand*)

PUER NOBIS (Hymnal 124)



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 2:1-12

Deacon: The Holy Gospel of our Lord Jesus Christ  
according to Matthew.

People: *Glory to you, Lord Christ.*

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, "In Bethlehem of Judea; for so it has been written by the prophet: 'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.'" Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

Deacon: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

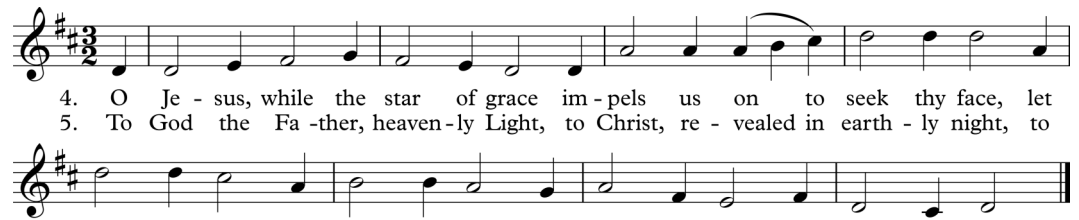
The word **Gospel** comes from the Old English word, *god-spell*, which means "good news" or "glad tidings." That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

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.”

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 SEQUENCE HYMN

PUER NOBIS (Hymnal 124)



4. O Je - sus, while the star of grace im - pels us on to seek thy face, let  
 5. To God the Fa - ther, heav - en - 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 SERMON

The Reverend Jason Hamshaw

### THE NICENE CREED (*Please stand*)

We believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is, seen and unseen.

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: by the power of the Holy Spirit He became incarnate from 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. With the Father and the Son He is worshiped and glorified. He 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

Form III

Father, we pray for your holy Catholic Church;

*That we all may be one.*

Grant that every member of the Church may truly and humbly serve you;

*That your Name may be glorified by all people.*

We pray for Archbishop Foley Beach, our Bishop, Mark Lawrence; and Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; Deacon Lee; and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant, and for San Jose Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

*That they may be faithful ministers of your Word and Sacraments.*

We pray for all who govern and hold authority in the nations of the world;

*That there may be justice and peace on the earth.*

Give us grace to do your will in all that we undertake;

*That our works may find favor in your sight.*

Have compassion on those who suffer from any grief or trouble;

*That they may be delivered from their distress.*

Give to the departed eternal rest;

*Let light perpetual shine upon them.*

We praise you for your saints who have entered into joy;

*May we also come to share in your heavenly kingdom.*

Let us pray for our own needs and those of others.

*Silence. The people may add their own petitions. The Celebrant adds a concluding Collect.*

## THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

*Silence may be kept*

*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.

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

Come unto me, all ye that travail and are heavy laden, and I will refresh you.

*Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that “From the beginning, human beings have misused their freedom and made wrong choices” and that “Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.” Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

THE PEACE (*Please stand*)

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

People: *And also with you.*

*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 ANTHEM (*Please be seated*)

SUNG BY THE CHOIR

We 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.

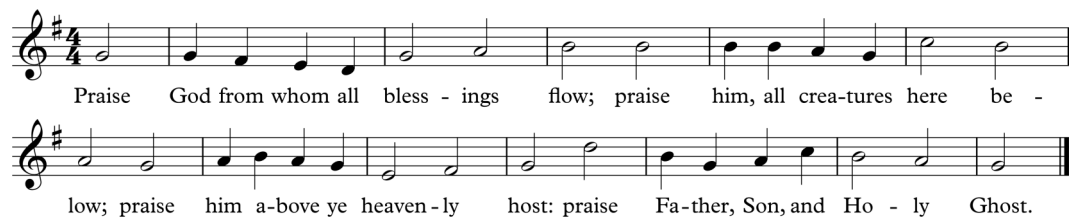
Refrain: O star of wonder.....

I 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.

If this is your first time here, we'd love to get to know you! Please fill out this card (or use the one in the Welcome Brochure) and place it in the offering plate so that we can get you connected!

THE PRESENTATION HYMN (*Please stand*)

OLD HUNDREDTH



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

Celebrant: All things come of thee, O LORD,

People: *And of thine own have we given thee.*

# The Holy Communion

## THE GREAT THANKSGIVING

*The Celebrant, whether bishop or priest, faces them and sings or says*

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

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

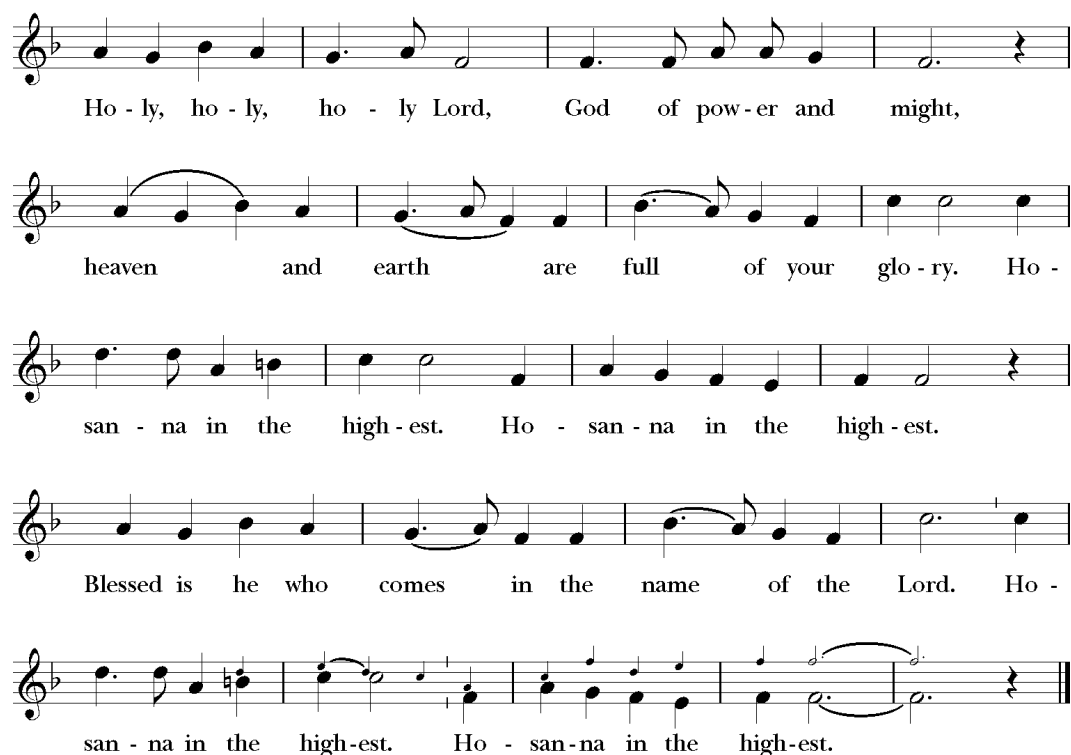
People: It is right to give him thanks and praise.

*Then, facing the Holy Table, the Celebrant proceeds*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

## THE SANCTUS & BENEDICTUS

(Hymnal S-125)



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
heaven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Ho - san - na in the high - est.  
Blessed is he who comes in the name of the Lord. Ho -  
san - na in the high - est. Ho - san - na in the high - est.

*Please kneel*

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. As he or she presents the cup, please gently take hold of the base of the chalice, helping the chalice bearer to guide it toward your lips.

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.

*Then the Celebrant continues*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: 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 for the remembrance of me." Therefore, according to his command, O Father,

*Celebrant and People*

*We remember his death, We proclaim his resurrection, We await his coming in glory.*

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St. Andrew and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. 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.*

And now, as our Savior Christ hath taught us, we are bold to say,

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 tres pass 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 **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 BREAKING OF THE BREAD

Celebrant: Alleluia. Christ our Passover is sacrificed for us;  
People: *Therefore let us keep the feast. Alleluia.*

## THE FRACTION ANTHEM

(Hymnal S-164)

Je - sus, Lamb of God: have mer - cy on us.  
Je - sus, bear - er of our sins: have mer - cy on us.  
Je - sus, re - deem - er, re - deem - er of the world:  
give us your peace, give us your peace.

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

The **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.

If you require a gluten-free wafer, please ask the priest at the altar rail when you kneel for Communion.

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 PRAYER OF HUMBLE ACCESS

*The following prayer may be said. The People may join in saying this prayer*

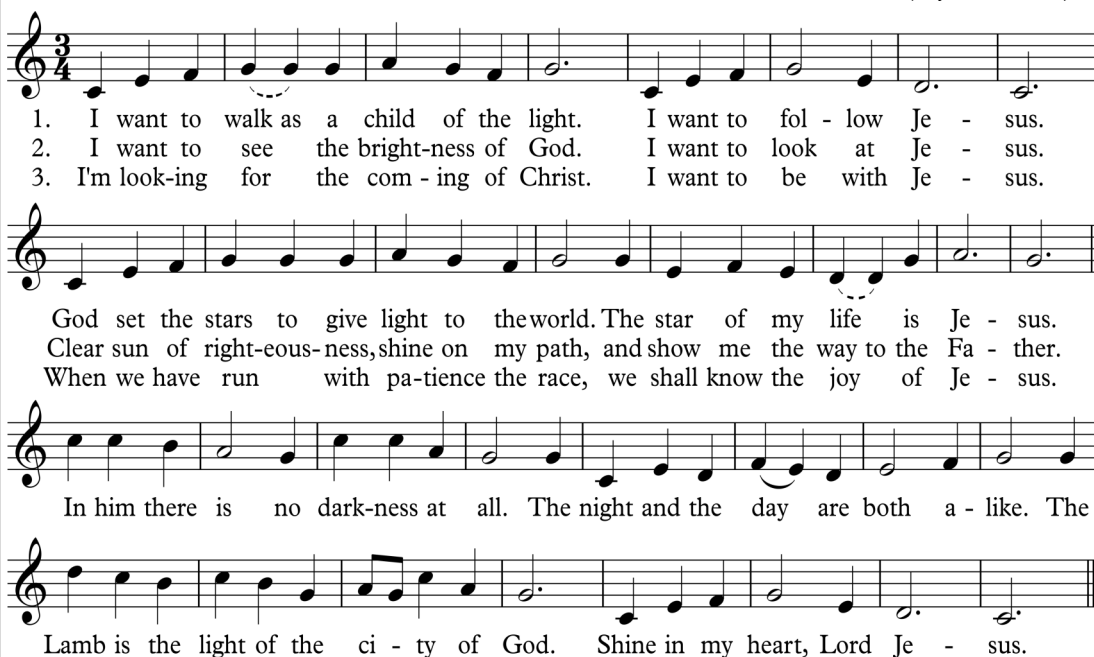
We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

*Facing the people, the Celebrant says the following Invitation*

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.

### FIRST COMMUNION HYMN

HOUSTON (Hymnal 490)



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



*Quem Pastores laudavere*

1. Quem pastores laudavere, quibus angeli dixere, absit vobis jam timere, natus est rex gloriae. (He whom the shepherds praised, to whom the angels sang: be not afraid, the King of Glory is born.)
2. Ad quem magi ambulabant, aurum thus, myrrham portabant, immolabant haec sincere nato regi gloriae. (To whom the Magi journeyed, carrying gold, frankincense and myrrh, they truly worshipped, the newborn King of Glory.)
3. Christo regi, deo nato, per Mariam nobis dato, merito resonet vere laus, honor et gloriae. (Christ the King, God incarnate, given to us through Mary, may resound with true merit, praise, honor and glory.)

**Quem Pastores Laudavere** first appeared in a manuscript dated 1410 which was found at Hohenfurth Abbey in Germany. This ancient carol tells the story of Christmas - from the shepherds to the kings to our own rejoicing for the Christ child. Uncomplicated in its construction with utmost care given to each iteration of the melody.

## SECOND COMMUNION HYMN

## MORNING STAR (Hymnal 117)



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 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)

After Communion, the Celebrant says

Let us pray.

*Celebrant and People*

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

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.

As the Eucharistic celebration ends, we are charged to "go forth." The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us.

## THE BLESSING

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

## THE RECESSIONAL HYMN (*Please stand*)

*DIX* (Hymnal 119)

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 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 DISMISSAL

Deacon: Let us go forth in the Name of Christ.  
 People: *Thanks be to God.*

## THE CLOSING VOLUNTARY

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