

# ST. ANDREW'S PARISH CHURCH

established in 1706



## THE NATIVITY OF OUR LORD JESUS CHRIST CHRISTMAS EVE

24 December 2020

2.00pm, 4.00pm, 7.00pm, 11.00pm



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND DR. DONALD MCDANIEL, *Assistant Rector*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organist/Keyboards*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *Administrative Assistant*  
WALTER STANLEY, *Sexton*

PAUL PORWOLL, *Historian*

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

## *The Vestry*

Kathy Abraham, 2021  
Gene Arner, 2022  
Jim Beall, 2022  
Mandy Beckmann, 2023  
Rich Carns, 2023  
Clay Chandler, 2021  
Tommy Compton, 2022  
Carrie Davis, 2023  
Jenny Fogle, 2023  
Herb Huser, 2021  
James Little, 2021, *Junior Warden*  
Michael Ulmer, 2022, *Senior Warden*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*

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THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*

*The Anglican Diocese of*  
**SOUTH CAROLINA**  
*Making Biblical Anglicans for a Global Age*

# Music & Carols for Christmas Eve

December 24, 2020

At 1.30pm, 3.30pm, 6.30pm & 10.30pm

The music begins one half-hour before the Liturgy

THE HYMN (Omitting Verse 4)

Tune: *St. Louis*

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

1 A - bove thy deep and dream - less sleep the si - lent stars go by;  
2 while mor - tals sleep, the an - gels keep their watch of won - dering love.  
3 So God im - parts to hu - man hearts the bless - ings of his heaven.  
4 where mis - er - y cries out to thee, Son of the mo - ther mild;  
5 cast out our sin and en - ter in, be born in us to - day.

1 yet in thy dark streets shin - eth the ev - er - last - ing Light;  
2 O morn - ing stars, to - geth - er pro - claim the ho - ly birth!  
3 No ear may hear his com - ing, but in this world of sin,  
4 where char - i - ty stands watch - ing and faith holds wide the door,  
5 We hear the Christ - mas an - gels the great glad tid - ings tell;

1 the hopes and fears of all the years are met in thee to - night.  
2 and prais - es sing to God the King, and peace to men on earth.  
3 where meek souls will re - ceive him, still the dear Christ en - ters in.  
4 the dark night wakes, the glo - ry breaks, and Christ - mas comes once more.  
5 O come to us, a - bide with us, our Lord Em - man - u - el!

Words: Phillips Brooks (1835-1893) Music: *St. Louis*, Lewis H. Redner (1831-1908)

## Welcome!

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

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

Please **silence** your cell  
phone.

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

Frontispiece:  
The Adortaion of the Child:  
by Gerard van Honthorst  
(1592-1656)

*Sung by the Choir*

Ding dong ding: Ding-a-dong-ding: Ding dong, ding dong: Ding-a-dong-ding.

Up! Good Christen folk and listen how the merry church bells ring,

And from steeple bid good people, Come adore the new-born King.

Tell the story, how from glory, God came down at Christmastide,

Bringing gladness, chasing sadness, showering blessings far and wide.

Born of mother, blest o'er other, Ex Maria Virgine, (of the Virgin Mary)

In a stable, ('tis no fable), Christus natus hodie (Christ is born today)

Ding dong ding: Ding-a-dong-ding: Ding dong, ding dong: Ding-a-dong-ding.

## THE HYMN - CONGREGATION

Tune: *Carol*

1. It came upon the midnight clear, that glorious song of old,  
From angles bending near the earth to touch their harps of gold:  
"Peace on the earth, goodwill to men, from heaven's all-gracious King:  
The world in solemn stillness lay to hear the angels sing.
2. Still through the cloven skies they come with peaceful wings unfurled,  
And still their heavenly music floats o'er all the weary world;  
Above its sad and lowly plains they bend on hovering wing,  
And ever o'er its Babel sounds the blessed angels sing.
3. For lo! the days are hastening on, by prophet-bards of old,  
When with the ever circling years comes round the age of gold,  
When peace shall over all the earth its ancient splendors fling,  
And all the world give back the song which now the angels sing.

## CHRISTMAS CAROL:

**O Holy Night**

Music - Adolphe Adam,      Text - Placide Cappeau

"O Holy Night" was created in 1847 when French composer Adolphe Adam set music to a French poem "Minuit, chretiens" (Midnight, Christians) by wine merchant and poet Placide Cappeau. The original French title of the song was "Cantique de Noel." A Unitarian minister named John Sullivan Dwight reportedly translated the song to English and this version was published in 1855. The song paints a lyrical picture of the night of Christ's birth and carries a Christian message of salvation. Today, "O Holy Night" remains a treasured Christmas carol with its sweeping, magnificent melody, and powerful, heart-piercing chorus.





*Sung by the Choir*

1. Born in a stable so bare, born so long ago;  
Born 'neath light of star, He who loved us so.  
Far away silent he lay, born today, your homage pay,  
For Christ is born for aye, born on Christmas Day
2. Cradled by mother so fair, tender he lullaby;  
Over her son so dear, angel hosts fill the sky.  
Far away silent he lay, born today, your homage pay,  
For Christ is born for aye, born on Christmas Day
3. Wise Men from distant far land, shepherds from starry hills  
Worship this babe so rare, hearts with His warmth He fills.  
Far away silent he lay, born today, your homage pay,  
For Christ is born for aye, born on Christmas Day
4. Love in that stable was born, into our hearts to flow;  
Innocent dreaming babe, make me thy love to know.  
Far away silent he lay, born today, your homage pay,  
For Christ is born for aye, born on Christmas Day

## THE HYMN - CONGREGATION

Tune: *Gabriel's Message* (A Basque Carol)

1. The an - gel Ga - bri - el from hea - ven came, his  
2. "For known a bless - ed Mo - ther thou shalt be, all

wings as drift - ed snow, his eyes as flame; "All  
gen - er - a - tions laud and hon - or thee, thy

hail," said he, "thou low - ly maid - en Ma - ry, most  
Son shall be Em - man - u - el, by seers for - told, most

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

Text: Basque carol; para. Sabine Baring-Gould (1834-1924)  
Music: GABRIEL'S MESSAGE, Basque carol



CHRISTMAS AT  
OLD ST. ANDREW'S

December 24, 2020

*Christmas Eve*

2:00 The Holy Eucharist  
4:00 The Holy Eucharist  
7:00 The Holy Eucharist  
11:00 The Holy Eucharist

December 25, 2020

*Christmas Day*

10:30 The Holy Eucharist

December 27, 2020

*Christmas 1*

8:00 Lessons & Carols  
9:00 Lessons & Carols  
11:00 Lessons & Carols

January 3, 2021

*Epiphany*

8:00 The Holy Eucharist  
9:00 The Family Service  
with Holy Eucharist  
11:00 The Holy Eucharist

CHRISTMAS CAROL:

**In the bleak mid-winter**

Gustav Holst (1874-1934)

*Sung by the Choir*

1. In the bleak mid-winter frosty wind made moan earth stood hard as iron, water like a stone; snow had fallen snow on snow, in the bleak mid-winter, long ago.
2. Our God heav'n cannot hold him, nor earth sustain; heav'n and earth shall flee away when he comes to reign. In the bleak mid-winter a stable place sufficed the Lord God almighty, Jesus Christ.
3. Angels and archangels may have gathered there, cherubim and seraphim thronged the air, but his mother only in her maiden bliss, worshipped the beloved with a kiss.
4. What can I give him, poor as I am? If I were a shepherd I would bring a lamb; If I were a wise man I would do my part; Yet what I can I give him, give my heart.

THE HYMN

Tune: *Irby*

1. Once in royal David's city stood a lowly cattle shed,  
Where a mother laid her baby in a manger for His bed:  
Mary was that mother mild, Jesus Christ her little child.
2. He came down to earth from heaven, who is God and Lord of all  
And His shelter was a stable, and His cradle was a stall.  
With the poor and meek and lowly, lived on earth our Savior holy.
3. And our eyes at last shall see Him, through His own redeeming love,  
For that child so dear and gentle, is our Lord in heaven above,  
And He leads His children on, to the place where He has gone.
4. Not in that poor lowly stable, with the oxen standing by.  
We shall see Him; but in heaven, set at God's right hand on high;  
When like stars His children crowned, all in white shall wait around.



*The service begins with the Processional Hymn on the facing page.*

# The Nativity of our Lord Jesus Christ



THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Adeste Fidelis*

1. O come, all ye faith - ful, joy - ful and tri - um - phant, O come ye, O  
 2. God from God, Light from Light e - ter - nal, lo! he ab -  
 3. Sing, choirs of an - gels, sing in ex - ul - ta - tion, sing, all ye  
 4. Yea, Lord, we greet thee, born this hap - py morn - ing; Je - sus to

come ye to Beth - le - hem; come, and be - hold him, born the King of an - gels;  
 hors. not the Vir - gin's womb; on - ly - be - got - ten Son of the Fa - ther;  
 ci - ti - zens of heaven a - bove; glo - ry to God, glo - ry in the high - est;  
 thee be glo - ry given; Word of the Fa - ther, now in flesh ap - pear - ing;

O come, let us a - dore him, O come, let us a - dore him, O  
 come, let us a - dore him, Christ, the Lord.

Text: John Francis Wade (1711-1786); tr. Frederick Oakeley (1802-1880) and others  
 Music: ADESTE FIDELIS, present form of melody att. John Francis Wade



THE ACCLAMATION - (BCP 2019 page 123)

**Celebrant:** For unto us a child is born.

**People:** Unto us a child is given. Amen.

THE COLLECT FOR PURITY (BCP 2019 page 124)

The Celebrant says

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 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.

This ancient Greek hymn, **Gloria in excelsis**, begins with the words uttered by the angels announcing the birth of the Savior in Bethlehem. The first Latin translation of this hymn, sometimes called the Greater Doxology, appeared in the fourth century.

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 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  
High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
glo - ry of God the Fa - ther. A - men.

## THE COLLECT FOR CHRISTMAS

Celebrant: The Lord be with you.  
People: *And with thy spirit..*  
Celebrant: Let us pray.



O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit, He lives and reigns, one God, in glory everlasting. *Amen.*

## The Liturgy of the Word

### THE OLD TESTAMENT LESSON

Isaiah 9:1-7

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. 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. 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. 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. For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. 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. 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 PSALM

*Cantate Domine* (Sing to the Lord)

Psalm 96

1. O sing unto the Lord a new song : sing unto the Lord, all the whole earth.
2. Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.
3. Declare his honour unto the heathen : and his wonders unto all people.
4. Glory and worship are before him : power and honour are in his sanctuary.
5. Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.
6. Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.
7. O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.
8. Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.
9. Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.
10. Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.
11. For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

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.



Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs. For to which of the angels did God ever say, "You are my Son, today I have begotten you"? Or again, "I will be to him a father, and he shall be to me a son"? And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him." Of the angels he says, "He makes his angels winds, and his ministers a flame of fire." But of the Son he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions. And, 'You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like a garment, like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.'"

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

THE SEQUENCE HYMN (*Please stand*)Tune: *Mendelssohn*

1. Hark! the herald angels sing, glory to the new-born King;  
 Peace on earth and mercy mild, God and sinners reconciled:  
 Joyful all ye nations rise, join the triumph of the skies,  
 With th'angelic host proclaim, Christ is born in Bethlehem.

*Hark the herald angels sing, Glory to the new-born King*

2. Christ by highest heav'n adored, Christ, the everlasting Lord,  
 Late in time behold him come, offspring of a virgin's womb.  
 Veiled in flesh the God-head see, hail th'incarnate Deity!  
 Pleased as man with man to dwell, Jesus our Emmanuel.

*Hark the herald angels sing, Glory to the new-born King*

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: AT 4:00PM, 7:00PM &amp; 11:00PM

Luke 2:1-20

Deacon: The Holy Gospel of our Lord Jesus Christ according to Luke.  
 People: *Glory be to thee, O Lord.*

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was betrothed and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the inn. In that region there were shepherds living in the fields, keeping watch over their flock by night.

Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid; for see-- I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in swaddling clothes and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest heaven, and on earth peace among those whom he favors!" When the angels had left them and gone into heaven, the shepherds said to one another, "Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us." So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

Deacon: The Gospel of the Lord.

People: *Praise be to thee, O Christ..*

THE HOLY GOSPEL - AT 2:00PM

John 1: 1-18

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

People: *Glory be to thee, O Lord.*

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him. He was not the light, but came to bear witness about the light. The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") For from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only God, who is at the Father's side, he has made him known.

Deacon: The Gospel of the Lord.

People: *Praise be to thee, O 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*, which also literally means "good news." **Gospel** is an exact translation of the Greek word, *euangelion*, the source of the English words "evangelist" and "evangelism".

THE SEQUENCE HYMN

Tune: *Mendelssohn*

Hail the heav'n-born Prince of Peace! Hail the Sun of Righteousness!  
Light and life to all he brings, risen with healing in his wings;  
Mild he lays his glory by, born that man no more may die,  
Born to raise the sons of earth, born to give them second birth.  
*Hark the herald angels sing, Glory to the new-born King*

THE SERMON

THE NICENE CREED (BCP 2019 page 127)

Let us confess our faith in the words of the Nicene Creed:0

Celebrant: We believe in one God,

*People:*

**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)

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.**

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."



For Foley Beach, our Archbishop, and Mark Lawrence, our Bishop, for Bishop Bill Skilton; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Donnie; our Assistant to the Rector, Fr. Joe; for our assistant Priest, Fr David; our Deacon, Lee; 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 All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez, 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, John Tecklenburg.

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

For all those who are in trouble, sorrow, need, sickness, or any other adversity.

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

For all those who have departed this life in the certain hope of the resurrection, in thanksgiving let us pray.

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

**Celebrant:** I invite your prayers of intercession and thanksgiving at this time, silently or aloud.

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)*

Let us confess our sins against God and our neighbor.

*Silence may be kept*

Celebrant: (BCP 2019 page 130)

**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.**

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.

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

“Repent therefore, and turn back, that your sins may be blotted out.” - *Acts 3:19*

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.”  
- *1 John 1:8*

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

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

#### THE COMFORTABLE WORDS (BCP 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*)

**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>

#### THE OFFERTORY CAROL **SHILOH (Methinks I See an Heavenly Host)**

Words & Music—William Billings (1746-1800)

1. Methinks I see an heavenly host of angels on the wing;  
Methinks I hear their cheerful notes, so merrily they sing,  
'Let all your fears be banish'd hence, glad tidings I proclaim;  
For there's a Savior born today, and Jesus is his name.
2. Lay down your crooks and quit your flocks, to Bethlehem repair;  
And let your wand'ring steps be squar'd by yonder shining star.  
Seek not in courts or palaces, nor royal curtains draw;  
But search the stable, see your God extended on the straw.
3. Then suddenly a heavenly host around the shepherds throng,  
Exulting in the three-fold God and thus addressed their song.  
To God the Father, Christ the Son, and Holy Ghost ador'd;  
The first and last, and last and first, eternal praise afford.

THE PRESENTATION HYMN (*Please stand*)

Tune: *Gloria*

1. An - gels we have heard on high, saing - ing sweet - ly through the night,  
 2. Come to Beth - le - hem and see him whose birth the an - gels sing;  
 and the moun-tains in re - ply ech - o - ing their brave de - light.  
 come, a - dore on bend - ed knee Christ, the Lord, the new - born King.  
 Glo - - - - - ri - a in ex-cel-sis De - o.  
 Glo - - - - -  
 - ri - a in ex - cel - sis De - - - o.

Text: French carol; tr. James Chadwick (1813-1882), alt.  
 Music: GLORIA, French carol; arr. Edward Shippen Barnes (1887-1958)

*Celebrant:* (BCP 2019 page 131)

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

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

## The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

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

*Celebrant* Lift up your hearts.

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

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

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

The Celebrant continues

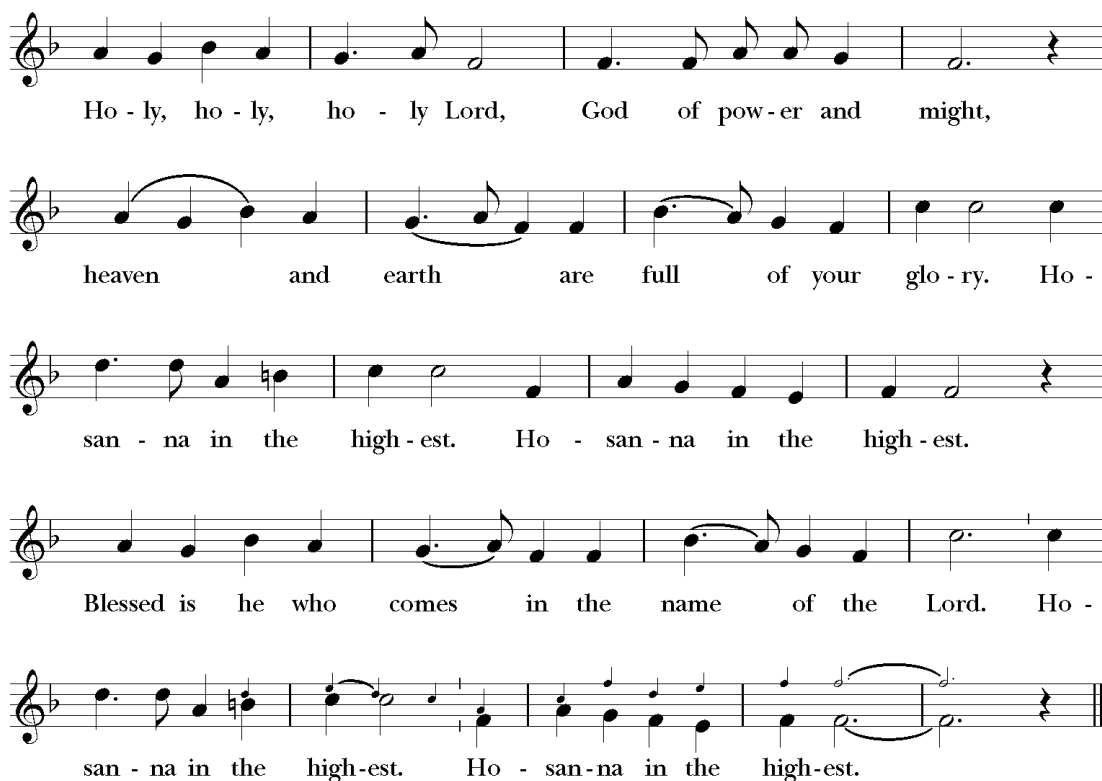
It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Because you gave Jesus Christ, your only Son, to be born for us; who, by the Holy Spirit and the Virgin Mary his mother, was made truly man, yet without the stain of sin, that we might be cleansed from sin and given the right to become your children.

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

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

## THE SANCTUS & BENEDICTUS



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.

## 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:

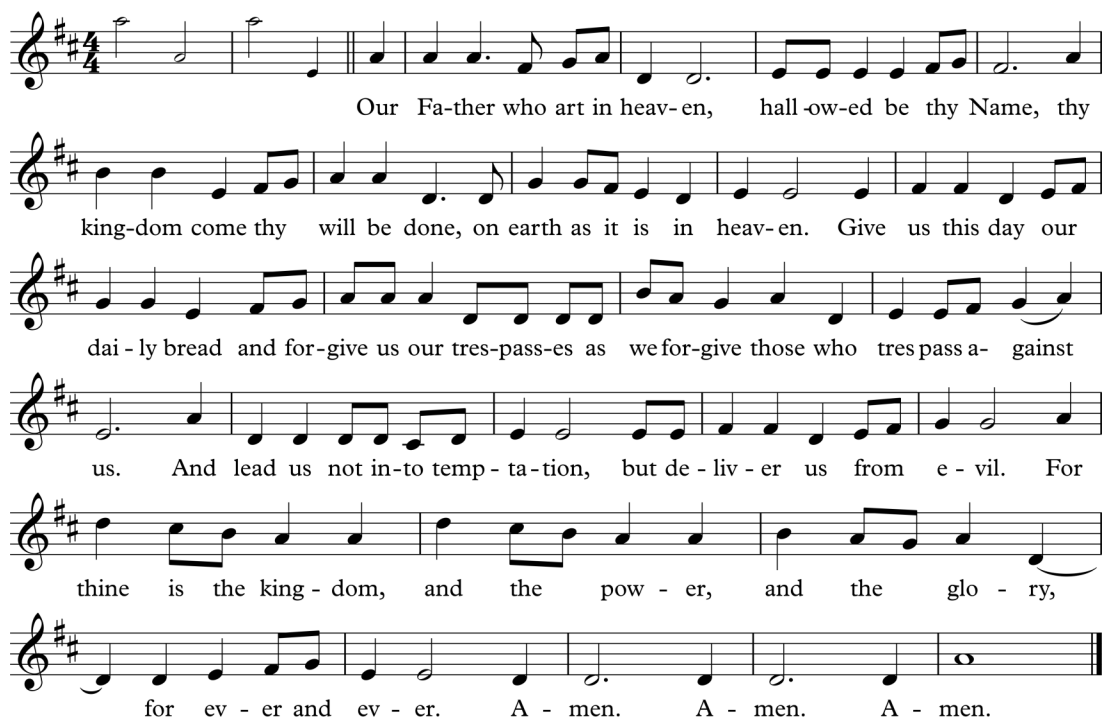
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, 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 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.



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

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

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

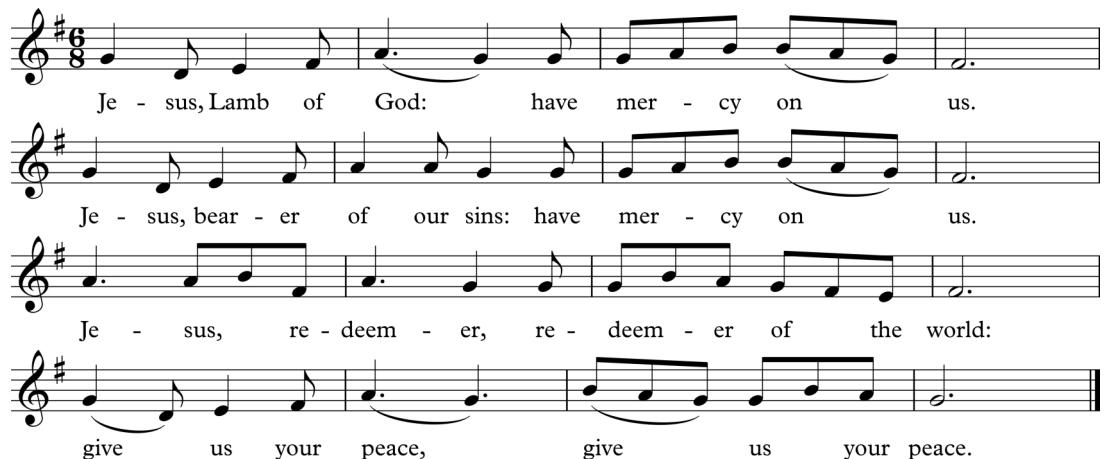
**Celebrant:** We do not presume (BCP 2019 page 135)

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

THE PRAYER FOR SPIRITUAL COMMUNION (BCP 2019 page 677)

**Celebrant:** Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul, never permit me to be separated from you. Amen.

THE AGNUS DEI



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



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.



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



Sung by the Choir

We all know the two principal tunes to *Away in a manger*. The one most heard in the USA is by James Murray and in the UK it is the tune by William Kirkpatrick. Lesser known is the haunting French melody from Normandy that was arranged by Reginald Jacques in the 1960s. David recounts the story of the Head Crucifer at Exeter Cathedral, Gary Reader, who died on December 21st and whose funeral service was held in Exeter Cathedral in the Quire on December 22nd. He and his wife were great supporters of the King's Counterpoint's sister choir, Counterpoint, and they requested that members of the choir sang at the service. Jane Reader, wanted the choir to sing this arrangement of *Away in a Manger*. During the singing of the carol the words took on a whole new meaning for the choir and congregation and it was a very poignant moment as the choir sang 'and fit us for heaven to live with thee there.'

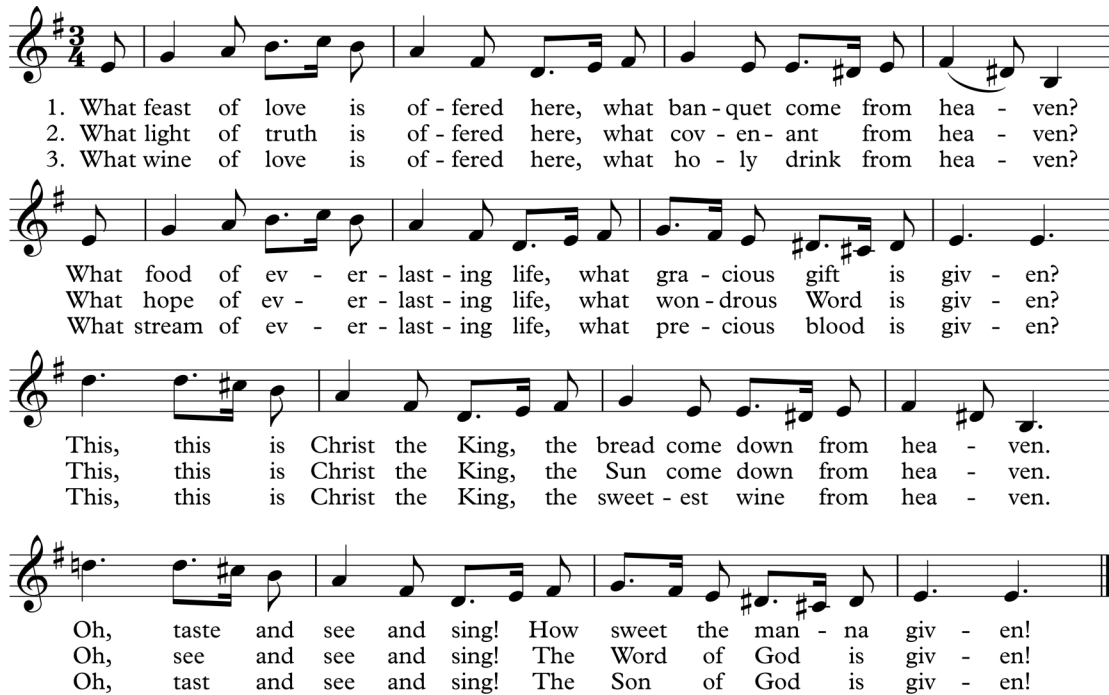
1. Away in a manger, no crib for a bed,  
The little Lord Jesus laid down his sweet head.  
The stars in the sky looked down where he lay,  
The little Lord Jesus asleep in the hay.

2. The cattle are lowing, the baby awakes,  
But little Lord Jesus no crying he makes.  
I love Thee, Lord Jesus, look down from the sky  
And stay by my side until morning is nigh.

3. Be near me, Lord Jesus, I ask Thee to stay  
Close by me forever, and love me, I pray.  
Bless all the dear children in thy tender care,  
And fit us for heaven, to live with thee there.







1. What feast of love is of - fered here, what ban - quet come from hea - ven?  
 2. What light of truth is of - fered here, what cov - en - ant from hea - ven?  
 3. What wine of love is of - fered here, what ho - ly drink from hea - ven?

What food of ev - er - last - ing life, what gra - cious gift is giv - en?  
 What hope of ev - er - last - ing life, what won - drous Word is giv - en?  
 What stream of ev - er - last - ing life, what pre - cious blood is giv - en?

This, this is Christ the King, the bread come down from hea - ven.  
 This, this is Christ the King, the Sun come down from hea - ven.  
 This, this is Christ the King, the sweet - est wine from hea - ven.

Oh, taste and see and sing! How sweet the man - na giv - en!  
 Oh, see and see and sing! The Word of God is giv - en!  
 Oh, tast and see and sing! The Son of God is giv - en!

Text: Delores Dufner. © OCP Publications. Used by permission. OneLicense.net A-716890.  
 Music: GREENSLEEVES, English melody; harm. *Christmas Carols New and Old*, 1871



## THE POST COMMUNION PRAYER (BCP 2019 page 137)

After Communion, the Celebrant says

Let us pray. (please kneel)

Celebrant : Heavenly Father

*People:* ....**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.**

It is often said that the hymn **Silent Night** was composed out of necessity. According to popular story, Organist Franz Gruber hastily composed this tune for guitar accompaniment Christmas Eve night in 1818 because the organ had broken in the Parish Church of St. Nicholas in Oberndorf, Austria. The text had already been written by the parish priest, Fr. Joseph Mohr, a year or two earlier. Today it is the world's most popular sacred Christmas carol.

## THE POST-COMMUNION HYMN

Tune: *Stille nacht*

1. Si - lent night, ho - ly night, all is calm, all is bright  
 2. Si - lent night, ho - ly night, shep-herds quake at the sight,  
 3. Si - lent night, ho - ly night, Son of God, love's pure light

round yon vir - gin mo-ther and child. Ho - ly in-fant so ten-der and mild,  
 glo - ries stream from hea-ven a - far, heaven-ly hosts sing al - le - lu - ia;  
 ra - dant beams from thy ho - ly face, with the dawn of re - deem - ing grace,

sleep in hea - ven-ly peace. Sleep in hea - ven-ly peace.  
 Christ the Sa - vior, is born! Christ, the Sa - vior, is born!  
 Je - sus, Lord, at thy birth. Je - sus, Lord, at thy birth.

Text: Joseph Mohr (1792-1848); tr. John Freeman Young (1820-1885)  
 Music: STILLE NACHT, melody Franz Xaver Gruber (1787-1863)



## THE BLESSING (BCP 2019 page 127)

1 Joy to the world! the Lord is come: let earth re -  
 2 Joy to the world! the Sa - vior reigns; let us our  
 \*3 No more let sins and sor - rows grow, nor thorns in -  
 4 He rules the world with truth and grace, and makes the

ceive her King; let ev - ery heart pre - pare him room, and  
 songs em - ploy, while fields and floods, rocks, hills and plains, re -  
 fest the ground; he comes to make his bless - ings flow far  
 na - tions prove the glo - ries of his right - eous - ness, and

heaven and na - ture sing, and heaven and na - ture  
 peat the sound - ing joy, re - peat the sound - ing  
 as the curse is found, far as the curse is  
 won - ders of his love, and won - ders of his

sing, and heaven, and heaven and na - ture sing.  
 joy, re - peat, re - peat the sound - ing joy.  
 found, far as, far as the curse is found.  
 love, and won - ders, won - ders of his love.

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: Alleluia. Let us go forth in the name of Christ.

People: Thanks be to God. Alleluia.

## ***THE CHRISTMAS POINSETTIAS***

*adorning the church are given to the Glory of God and*

### ***In Memory of***

*Mr. & Mrs. Ralph F. Warren, Mrs. Jo-Ann W. Booker and Miss Hannah Kathryn Warren by Nancy Warren; Jim Noland by The Noland Family; Peter & Betty Filan and Ron & Jean Gillette by Mike & Vicki Filan; Our parents: John & Nancy and Bob & Ruth by John & Barbara Mojonnier; Richard Samer and Gloria Owens by Skip & Sherry Benson; Lena Musick by Gil & Donna Quick; Robert & Polly Quick by Gil & Donna Quick; Linda R. Morrison by Rebecca Mauldin; Lynn Skilton and Reggie Causey by Bill & Debbe Skilton; My brother, George Dillow by Jessie Atkinson; Anne M. & E. Leo Blitch, Jr., Clara H. & E. Leo Blitch, Sr., Edwin L. Blitch, III, Harry E. Powell, Joyce P. Donohoe and Carol J. Hardman by JoAnne Blitch; Our parents by Tim & Mary Hodgens; Addison Runge by Mom and Dad (Skip & Shirley Runge); Harper Drolet by The Drolet Family; John & Patricia Hammond and Paul & Virginia Bresnan by Paul & Kim Bresnan; Arthur Edward Acres by David & Judith Acres; Dickie Overcash by David & Judith Acres; Joan S. Kennerty and William C. Kennerty by Joe & Sally Tyson and Joan & Jeff Doran; Lawrence Lehmann by Mildred Lehmann; Moses by Dianne Bowler; David (Harbaugh) Mills, Marge Rudasill and Emmy Wilson by James & Erin Wilson; Loved ones by Kathy & Mike Abraham; William H. Buck, Sr. and Irene L. Henriksen by Billy & Lisa Buck; Mr. & Mrs. Charles Cunningham and Mr. & Mrs. Theo Holman by Lynn & John Cunningham; Cari Carns by The Carns Family; Keith Gillespie & Frances Boyett by Dean & Debra Bays; Our parents by Dianna & Ashley Cave; Ed Durham by Carrie & Patrick Davis; William Schaefer, John Schaefer and Will Schaefer by Wayne & Nancy Toussaint*

### ***In Honor of***

*Cameron and Connor by Nancy Warren; Our friends and family by Rick, Dawn & Tyler Newman; Our grandchildren, Christian, Clark & Mary Alice by Mike & Vicki Filan; Our children and grandchildren by John & Barbara Mojonnier; Ronald Hall by Brian, Courtney, Emila & Landon; Our Clergy and Staff by Betsey & Ed Shafer; Millie & Bob Strobel and Mildred Lehmann by Betsey & Ed Shafer; All our loved ones by Herb & Dana Huser; Mike (Papa) & Vicki (Mumsie) Filan by James & Erin Wilson; Our family by Kathy & Mike Abraham; Our parents: Stacey Buck and Randy & Terri Harley by Billy & Lisa Buck; Daughters of the King, St. Elizabeth Chapter by Naomi Radcliff; Our children, Mary & Kit Davis by Carrie & Patrick Davis; Glory Schaefer by Wayne & Nancy Toussaint*

### ***In Thanksgiving for***

*Our son, John Lawson Shafer by Betsey & Ed Shafer; Our Parish Family by Betsey & Ed Shafer*