

# ST. ANDREW'S PARISH CHURCH

Established 1706



## **The Fourth Sunday in Lent**

The Family Service at 9:00 a.m.

March 30, 2025



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND DAVID ALWINE, *Assisting Priest*  
THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*  
THE REVEREND LEE HERSHON, *Deacon Emeritus*  
DAVID ACRES, *Director of Music*  
JUDITH ACRES, *Director of Children's Choir*  
KEVIN UPPERCUE, *Piano*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
TERESA HART, *Office Assistant*  
REED TODD, *Sexton*

PAUL PORWOLL, *Historian*  
LARRY COOMER, *Graveyard Administrator*  
MICHAEL CHRISTENSEN, *AV Coordinator*

THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Retired*  
*Assistant Bishop, The Dominican Republic, Retired*  
*Bishop in Residence, Old St. Andrew's Parish Church*

## *The Vestry*

Kathy Abraham, 2028, *Senior Warden*  
Dean Bays, 2028  
Jim Beall, 2026  
Stefanie Christensen, 2026  
Pat Davis, 2028  
Rick Jennings, 2027  
T.J. Leavell, 2028  
Todd Lundgren, 2027, *Junior Warden*  
Randall Shealey, 2026  
Romaine Smith, 2027  
Michael Ulmer, 2027  
Gail Wagaman, 2026

John Steinmeyer, *Treasurer*  
Cindi Smith, *Clerk*

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

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## SERVING TODAY

The Reverend Marshall Huey  
HOMILIST

Molly Wier  
William Wier  
LECTORS

The Wiers  
FAMILY OF THE DAY

PRAYERS OF THE PEOPLE - Daughters of the King

CHALICE BEARER - James Little

VESTRY IN CHARGE - Romaine Smith

ALTAR GUILD— Lilian Fogel, Daphne Simons, Erin Wilson

The Fourth Sunday in Lent  
March 30, 2025  
The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

*Guide Me, O, Thou Great Jehovah*

1. Guide me, O Thou great Je - ho - vah, pil - grim through this bar - ren land.  
2. O - pen now the cry - stal foun tain, whence the heal - ing stream doth flow;  
3. When I tread the verge of Jor - dan, bid my anx - ious fears sub - side;

I am weak, but Thou art might - y; hold me with Thy power - ful hand.  
Let the fire and clou - dy pil - lar lead me all my jour - ney through.  
death of death and hell's de - struc - tion, land me safe on Ca - nann's side;

Bread of Hea - ven, Bread of Hea - ven, feed me now and ev - er -  
Strong De - liv - erer, strong De - liv - erer, be Thou still my Strength and  
songs of prais - es, songs of prais - es, I will ev - er give to

more, feed me now and ev - er - more.  
Shield; be Thou still my Strength and Shield.  
Thee, I will ev - er give to Thee.

Text: William Williams (1717-1791) tr. Peter Williams (1722-1796), alt.  
Music: CWM RHONDDA, John Hughes (1873-1932)

The Acclamation, *standing*

(BCP page 123)

*Celebrant:* Bless the Lord who forgives all our sins.

*People:* **His mercy endures forever.**

The Collect for Purity

(BCP page 124)

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

The Summary of the Law

(BCP page 124)

*Priest:* Hear what our Lord Jesus Christ says:

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

# 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 envelope rack on  
the back of each pew) and fill out  
the **visitor card**. Please place it in  
the offering plate or leave it with  
an usher.

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

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ.

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

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 Song of Praise, *standing*

*Kyrie Eleison*

1. Ky - ri - e e - le - i - son.  
 2. Lord, have mer - - cy.

Chri - - ste e - le - i - son.  
 Christ, have mer - - cy.

Ky - ri - e e - le - i - son.  
 Lord, have mer - - cy.

Words: Traditional; alt. *International Consultation on English Texts*, 1975  
 Music: *Brentwood*, Eric Wyse, 2004  
 © 2006 Vine Ridge Music BMI (admin. Music Services [www.musicsservices.org](http://www.musicsservices.org)).  
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The Collect of the Day, *standing*

(BCP page 123)

*Priest:* The Lord be with you.

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

*Priest:* Let us pray.

**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.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

*Please be seated for the Lessons.*

## We Hear God's Word

The First Lesson

Joshua 4:19-5:1 & 9-12

<sup>19</sup>The people came up out of the Jordan on the tenth day of the first month, and they encamped at Gilgal on the east border of Jericho. <sup>20</sup>And those twelve stones, which they took out of the Jordan, Joshua set up at Gilgal. <sup>21</sup>And he said to the people of Israel, "When your children ask their fathers in times to come, 'What do these stones mean?' <sup>22</sup>then you shall let your children know, 'Israel passed over this Jordan on dry ground.' <sup>23</sup>For the LORD your God dried up the waters of the Jordan for you until you passed over, as the LORD your God did to the Red Sea, which he dried up for us until we passed over, <sup>24</sup>so that all the peoples of the earth may know that the hand of the LORD is mighty, that you may fear the LORD your God forever."

As soon as all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard that the LORD had dried up the waters of the Jordan for the people of Israel until they had crossed over, their hearts melted and there was no longer any spirit in them because of the people of Israel. <sup>9</sup>And the LORD said to Joshua, "Today I have rolled away the reproach of Egypt from you." And so the name of that place is called Gilgal to this day.

<sup>10</sup>While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. <sup>11</sup>And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. <sup>12</sup>And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year

*Lector:* The Word of the Lord.

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

The Second Lesson (*will not be read*)

II Corinthians 15 verses 17-21

<sup>17</sup>Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. <sup>18</sup>All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; <sup>19</sup>that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. <sup>20</sup>Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. <sup>21</sup>For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

*Lector:* The Word of the Lord.

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

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

The Gospel Song, *standing*

*Thy Word*

*Refrain*



Thy Word is a lamp un-to my feet and a light un-to my path.

*Fine.*



Thy Word is a lamp un-to my feet and a light un-to my path.



1. When I feel a-fraid, think I've lost my way, still You're there right be- side me. And  
 2. I will not for-get Your love for me and yet my heart for - ev - er is wan-der ing.

*to Refrain*



noth-ing will I fear as long as You are near. Please be near me to the end.  
 Je - sus, be my guide and hold me to Your side, and I will love You to the end.

Text: Amy Grant (b.1960) Music: Michael W. Smith (b.1957)  
 © 1984 Meadowgreen Music Co., Age to Age Music (admin. EMI Christian Music Pub.)  
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The Holy Gospel

St. Luke 15 Verses 11-32

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

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

<sup>11</sup> And Jesus said, "There was a man who had two sons. <sup>12</sup> And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them. <sup>13</sup> Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. <sup>14</sup> And when he had spent everything, a severe famine arose in that country, and he began to be in need. <sup>15</sup> So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. <sup>16</sup> And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.

<sup>17</sup> "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! <sup>18</sup> I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. <sup>19</sup> I am no longer worthy to be called your son. Treat me as one of your hired servants."<sup>20</sup> And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. <sup>21</sup> And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.' <sup>22</sup> But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

→

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.

<sup>23</sup> And bring the fattened calf and kill it, and let us eat and celebrate. <sup>24</sup> For this my son was dead, and is alive again; he was lost, and is found.’ And they began to celebrate.

<sup>25</sup> “Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. <sup>26</sup> And he called one of the servants and asked what these things meant. <sup>27</sup> And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.’ <sup>28</sup> But he was angry and refused to go in. His father came out and entreated him, <sup>29</sup> but he answered his father, ‘Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends. <sup>30</sup> But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!’ <sup>31</sup> And he said to him, ‘Son, you are always with me, and all that is mine is yours. <sup>32</sup> It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.’”

*Gospeller:* The Gospel of the Lord.

*People:* Praise to you, Lord Christ.

The Homily, *seated*

Father Marshall Huey

## We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

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

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

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

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

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

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

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.

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

The Prayers of the People, *standing*

(BCP page 128)

*Reader:* Let us offer our prayers to God.

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

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

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

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

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

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

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

*Priest:*

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

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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.*



## We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

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

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

The Absolution, *kneeling*

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

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

The Comfortable Words

(BCP page 130)

*Bishop or Priest:*

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

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

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

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

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

The Peace

(BCP page 131)

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

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

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.

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

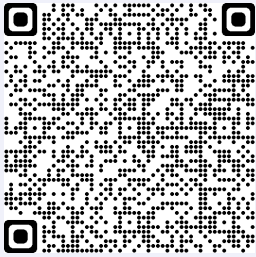
**The Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.

# We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

*Lord Have Mercy (for What We Have Done)*  
by Matt Boswell and Matt Papa

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



Or visit [oldstandrews.org](http://oldstandrews.org) and click on the giving tab.

For what we have done and left undone  
We fall on Your countless mercies  
For sins that are known and those unknown  
We call on Your name so holy  
For envy and pride, for closing our eyes  
For scorning our very neighbor  
In thought, word, and deed, we've failed You, our King  
How deeply we need a Savior

*Chorus:*

Lord, have mercy; Christ, have mercy  
Lord, have mercy on us  
Lord, have mercy; Christ, have mercy  
Lord, have mercy on us

For what You have done, Your life of love  
You perfectly lived, we praise You  
Both tempted and tried, You fixed Your eyes  
You finished the work God gave You  
And there on the tree, a King among thieves  
You bled for a world's betrayal  
You loved to the end, our merciful friend  
How pure and forever faithful

*Repeat chorus*

For hearts that are cold for seizing control  
For scorning our very Maker  
In thought, word, and deed, we've failed You, our King  
How deeply we need a Savior

*Repeat chorus twice*

Musical score for 'The Presentation Song' in G major, 4/4 time. The score consists of two systems of music, each with a vocal line (treble clef) and a bass line (bass clef). The lyrics are: 'Praise God from whom all blessings flow; praise Him, all creatures here below; praise Him above, ye heavenly host: praise Father, Son, and Holy Ghost.'

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

*Celebrant:*

(BCP page 131)

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

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

*I Chronicles 29:11-14*

## We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Lift up your hearts.

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

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

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

*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.

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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:

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.

## The Sanctus

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

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

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

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

## The Prayer of Consecration, *kneeling*

(BCP page 132)

### *Celebrant:*

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

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

Therefore we proclaim the mystery of faith:

### *Celebrant and People:*

- Christ has died.**
- Christ is risen.**
- Christ will come again.**

### *Celebrant:*

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

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

**Amen.**

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

## The Lord's Prayer

*Celebrant:* And now, as our Savior Christ has taught us, we are bold to pray:

*Spoken*

**Our Father, who art in heaven, hallowed be thy Name,  
thy kingdom come, thy will be done on earth, as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
As we forgive those who trespass against us.  
And lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.**

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

## The Fraction

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

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



**The Prayer of Humble Access**

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

*Celebrant and People;*

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

## The Agnus Dei (Lamb of God)

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

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

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

Setting: Eric Wyse (b. 1959).  
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## The Invitation to Communion

(BCP page 136)

*Celebrant:*

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

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

The First Communion Song, *seated*

*Amazing Grace*

1. A - maz - ing grace! how sweet the sound, that saved a wretch like me!  
 2. 'Twas grace that taught my heart to fear, and grace my fears re - lieved;  
 3. The Lord has prom - ised good to me, his Word my hope se - cures;  
 4. Through man - y dan - gers, toils, and snares, I have al - rea - dy come;  
 5. When we've been there ten thou - sand years, bright shin - ing as the sun,

I once was lost but now am found, was blind but now I see.  
 how pre - cious did that grace ap - pear the hour I first be - lieved!  
 he will my shield and por - tion be as long as life en - dures.  
 'tis grace that brought me safe thus far, and grace will lead me home.  
 we've no less days to sing God's praise than when we'd first be - gun.

Text: John Newton (1725-1807), alt.; st. 5, John Rees (19th cent.)  
 Music: NEW BRITAIN, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921)

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 Second Communion Song, *seated*

*Peace Like a River - It is Well With my Soul*

1. When peace, like a riv - er, at - tend - eth my way; when  
 2. Though Sa - tan should buf - fet, though tri - als should come, let  
 3. He lives, oh, the bliss of this glo - ri - ous thought; my  
 4. And, Lord, haste the day when our faith shall be sight, the

sor - rows, like sea bil - lows, roll; what - ev - er my lot, thou hast  
 this blest as - sur - ance con - trol, that Christ hath re - gard - ed my  
 sin, not in part, but the whole, is nailed to his cross, and I  
 clouds be rolled back as a scroll, the trum - pet shall sound and the

taught me to say, it is well, it is well with my soul.  
 help - less es - tate and hath shed his own blood for my soul.  
 bear it no more. Praise the Lord, O my soul!  
 Lord shall des - cend; e - ven so it is well with my soul.

*Refrain*  
 It is well with my soul,  
 it is well, it is well with my soul.

Text: Horatio G. Spafford (1828-1888) alt.  
 Music: IT IS WELL, Philip P. Bliss (1838-1876)

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

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

The Post Communion Prayer, *kneeling*

*Celebrant:* Let us pray.

*Celebrant and People:*

**Heavenly Father,**

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

The Blessing

The Recessional Song, *standing*

*10,000 Reasons*

*Refrain*

Bless the Lord, O my soul, O my soul; wor-ship His ho - ly Name.  
Sing like nev-er be-fore, O my soul; I'll wor-ship Your ho - ly Name. *(repeat refrain 1st time)*

*Verse*

1. The sun comes up, it's a new day dawn- ing, it's time to sing Your song
2. You're rich in love and You're slow to an - ger. Your Name is great and Your
3. And on that day, when my strength is fail - ing, the end draws near, and my

a - gain. What - ev - er may pass, and what ev - er lies be -  
heart is kind. For all Your good-ness I will keep on  
time has come; Still, my soul will sing Your praise un -  
*to Refrain*

fore me, let me be sing - ing when the eve - ning comes.  
sing - ing: Ten thou-sand rea - sons for my heart to find.  
end - ing, Ten thou-sand years, and then for - ev - er more!

Text & Music: Jonas Myrin and Matt Redman © 2011 Thankyou Music, Said And Done Music  
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As the service ends, we are charged to “go,” a challenge to reach out beyond our own church to the world around us.

**We Go Out to Serve God**

The Dismissal and Commissioning

(BCP page 138)

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

Go in peace rejoicing in the power of the spirit.

*People:*

**Thanks be to God!**

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