

ST. ANDREW'S PARISH CHURCH

established 1706



THE SUNDAY AFTER ASCENSION

The Holy Eucharist at 11:15 a.m.

1st June 2025



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REV. MARSHALL HUEY, *Rector*
THE REV. RICHARD GIERSH, *Associate Rector*
THE REV. DAVID ALWINE, *Assisting Priest*
THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*
THE REV. LEE HERSHON, *Deacon Emeritus*
DAVID ACRES, *Director of Music*
KEVIN UPPERCUE, *Organist/Pianist*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Director of Children's Choir*
TERESA HART *Administrative Assistant*
REED TODD, *Sexton*
LARRY COOMER, *Graveyard Administrator*
PAUL PORWOLL, *Historian*
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*

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

The Sunday after the Ascension

The Seventh Sunday of Easter

1st June 2025

The Holy Eucharist at 11:15 a.m.

THE INTROIT

SUNG BY OUR PARISH CHOIR

The Eternal Gates

Words: C F Alexander (1816-1895)

Music: Christopher Tye (c1505-c1572)

Th'eternal gates lift up their heads, the doors are opened wide;
The King of Glory is gone up unto His Father's side.
And ever on our earthly path a gleam of glory lies;
A light still breaks behind the cloud that veils thee from our eyes.

THE PROCESSIONAL HYMN

Tune: *Diademata*

1. Crown him with man - y crowns, the Lamb up - on his throne;
2. Crown him the Son of God be - fore the worlds be - gan,
3. Crown him the Lord of life, who tri - umphed o'er the grave,
Hark! how the heaven - ly an - them drowns all mu - sic but its own;
and ye, who tread where he hath trod, crown him the Son of man;
and rose vic - to - rious in the strife for those he came to save;
a - wake, my soul, and sing of him who died for thee,
who ev - ery grief hath known that wrings the hu - man breast,
his glo - ries now we sing who died, and rose on high,
and hail him as thy match - less King through all e - ter - ni - ty.
and takes and bears them for his own, that all in him may rest.
who died, e - ter - nal life to bring, and lives that death may die.

Text: Matthew Bridges (1800-1894)
Music: DIADEMATA, George Job Elvey (1816-1893)

THE ACCLAMATION (BCP 2019 page 123)

Celebrant: Alleluia! Christ is Risen!

People: **He is Risen indeed! Alleluia!**

THE COLLECT FOR PURITY (BCP 2019 page 124)

Celebrant:

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

Welcome!

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

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

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

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

Front page:
The Ascension of Our Lord
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 SUMMARY OF THE LAW (BCP 2019 page 124)

Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it:

You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

THE KYRIE (BCP 2019 page 124)

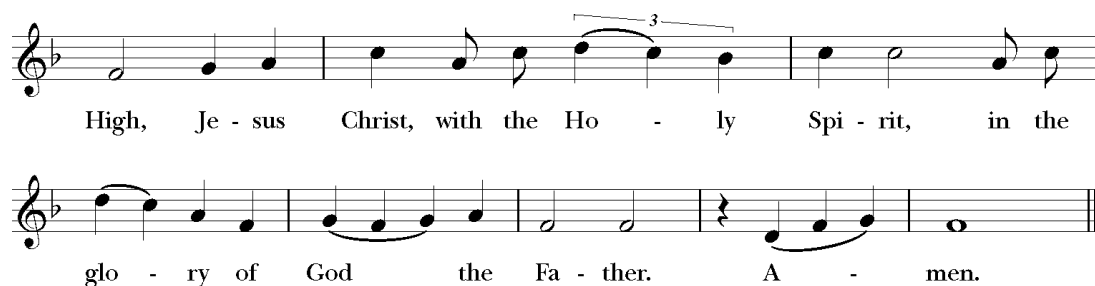
Celebrant: Lord, have mercy upon us.

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

Celebrant: Lord, have mercy upon us.

THE GLORIA IN EXCELSIS

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



THE COLLECT OF THE DAY (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

O God, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

(Please be seated)

The Liturgy of the Word

THE FIRST NEW TESTAMENT LESSON

Acts 16 verses 16-34

¹⁶ As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling. ¹⁷ She followed Paul and us, crying out, "These men are servants of the Most High God, who proclaim to you the way of salvation." ¹⁸ And this she kept doing for many days. Paul, having become greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out that very hour.

¹⁹ But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers. ²⁰ And when they had brought them to the magistrates, they said, "These men are Jews, and they are disturbing our city. ²¹ They advocate customs that are not lawful for us as Romans to accept or practice." ²² The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. ²³ And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. ²⁴ Having received this order, he put them into the inner prison and fastened their feet in the stocks.

²⁵ About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, ²⁶ and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. ²⁷ When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. ²⁸ But Paul cried with a loud voice, "Do not harm yourself, for we are all here." ²⁹ And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas. ³⁰ Then he brought them out and said, "Sirs, what must I do to be saved?" ³¹ And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." ³² And they spoke the word of the Lord to him and to all who were in his house. ³³ And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family. ³⁴ Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that he had believed in God.

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

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

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

1. O clap your hands together, all ye peoples: * O sing unto God with the voice of melody.
- 2 For the LORD is high, and to be feared; * he is the great King upon all the earth.
- 3 He shall subdue the peoples under us, * and the nations under our feet.
- 4 He shall choose out an heritage for us, * even the excellency of Jacob, whom he loved.
- 5 God is gone up with a merry noise, * and the LORD with the sound of the trump.
- 6 O sing praises, sing praises unto our God; * O sing praises, sing praises unto our King.
- 7 For God is the King of all the earth: * sing ye praises with understanding.
- 8 God reigneth over the nations; * God sitteth upon his holy seat.
- 9 The princes of the peoples are joined unto the people of the God of Abraham; * for God, which is very high exalted, doth defend the earth, as it were with a shield.

THE SECOND NEW TESTAMENT LESSON

Revelation 22 verses 10-21

- ¹⁰ And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. ¹¹ Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy."
- ¹² "Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. ¹³ I am the Alpha and the Omega, the first and the last, the beginning and the end."
- ¹⁴ Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. ¹⁵ Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.
- ¹⁶ "I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."
- ¹⁷ The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price.
- ¹⁸ I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, ¹⁹ and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.
- ²⁰ He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!
- ²¹ The grace of the Lord Jesus be with all. Amen.

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

THE SEQUENCE HYMN

Tune: *Gelobt sei Gott*

1. Good Chris-tians all, re-joyce and sing! Now is the tri - umph of our
 2. The Lord of life is risen to - day! Sing songs of praise a - long his
 3. Praise we in songs of vic - to - ry that love, that life which can-not

King! To all the world glad news we bring:
 way; let all the earth re - joyce and say: Al - le - lu -
 die, and sing with hearts up - lift - ed high:

ia, al - le - lu - ia, al - le - lu - ia!

Text: Cyril A. Alington (1872-1955), alt.
 Music: GELOBT SEI GOTT, Melchior Vulpus (1560?-1616)

THE HOLY GOSPEL

St. John 17 Verses 20-26

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

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

²⁰ Jesus said, "I do not ask for these only, but also for those who will believe in me through their word, ²¹ that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. ²² The glory that you have given me I have given to them, that they may be one even as we are one, ²³ I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. ²⁴ Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. ²⁵ O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. ²⁶ I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them."

Gospeller: The Gospel of the Lord.

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

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

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

THE SEQUENCE HYMN

Tune: *Gelobt sei Gott*

4. Your Name we bless, O ris - en Lord, and sing to - day with one ac -
 5. To God the Fa - ther, God the Son, to God the Spir - it, al-ways

cord the life laid down, the life re - stored:
 One, we sing for life in us be - gun: Al - le - lu -

ia, al - le - lu - ia, al - le - lu - ia!

Text: Cyril A. Alington (1872-1955), alt. St. 5, Normal Mealy (1923-1987)
 Music: GELOBT SEI GOTT, Melchior Vulpus (1560?-1616)

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

THE NICENE CREED (BCP 2019 page 127)

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

Celebrant and People:

We believe in one God,

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

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

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

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

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

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

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

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

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

Led by a member of the Order of the Daughters of the King. If you would like our Daughters of the King to pray for a specific need, please fill out a confidential prayer card found at the prayer box near the main entrance to the church.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Celebrant:

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

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

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

Let us confess our sins against God and our neighbor.

Celebrant and People:

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

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

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

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

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

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God’s complete forgiveness through Jesus Christ.

THE COMFORTABLE WORDS (BCP 2019 page 130)

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

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

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

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

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

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

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

People: **And with your spirit.**

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

At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.

THE OFFERTORY: If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link:

<https://www.oldstandrews.org/giving-1>

THE OFFERTORY ANTHEM

Cantate Domino

Words: from Ps 46, 95, 99 Music: Karl Jenkins (b.1944)

Alleluia! Cantate Domino canticum novum.

Alleluia! Jubilate Deo omnis terra: servite Domino in laetitia.

Alleluia! Cantate et exultate et psallite Regem regum et hymnum dicite Deo.

Alleluia! Sing to the Lord a new song.

Alleluia! Be joyful in the Lord, all the earth: serve the Lord in gladness.

Alleluia! Sing and exult, and sing psalms to the King of Kings. Alleluia!

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.

Sir Karl Jenkins is one of the most performed living composers in the world. Educated at Gowerton Grammar School, Cardiff University and the Royal Academy of Music, London, The Armed Man: A Mass For Peace (from whence this short motet comes) alone has been performed over 2000 times in 20 different countries since the CD was released while his recorded output has resulted in seventeen gold and platinum disc awards.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth

Praise God from whom all blessings flow; praise him, all creatures here below;
praise him above ye heavenly host: praise Father, Son, and Holy Ghost.

Text: Thomas Ken (1637-1711)

Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

Celebrant: (BCP 2019 page 131)

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

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

The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

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

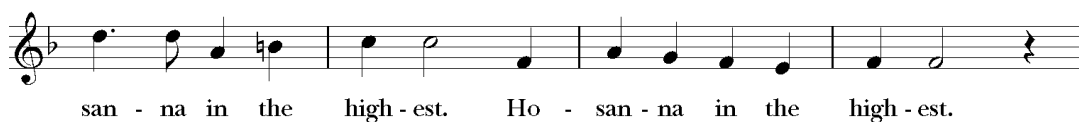
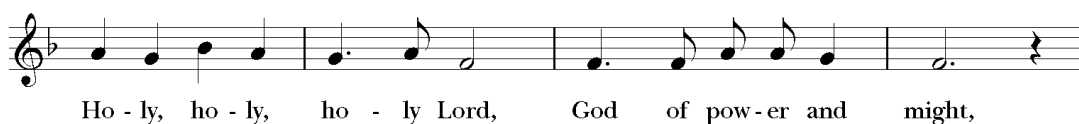
The *Celebrant* continues

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

Through your dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection appeared to his Apostles, and in their sight ascended into heaven to prepare a place for us; that where he is, there we might also ascend, and reign with him in glory.

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



Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine.

We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

* If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

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

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

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

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

Celebrant:

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

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Celebrant:

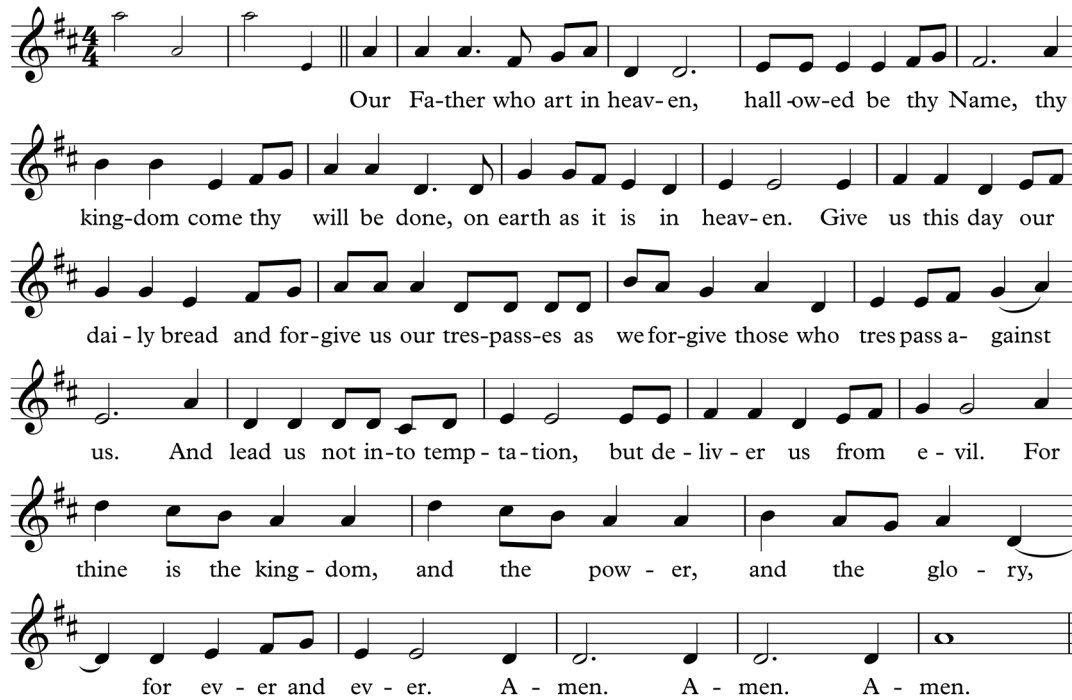
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament,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

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

THE LORD'S PRAYER (BCP 2019 page 134)

Celebrant:

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



Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who 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 FRACTION (BCP 2019 page 135)

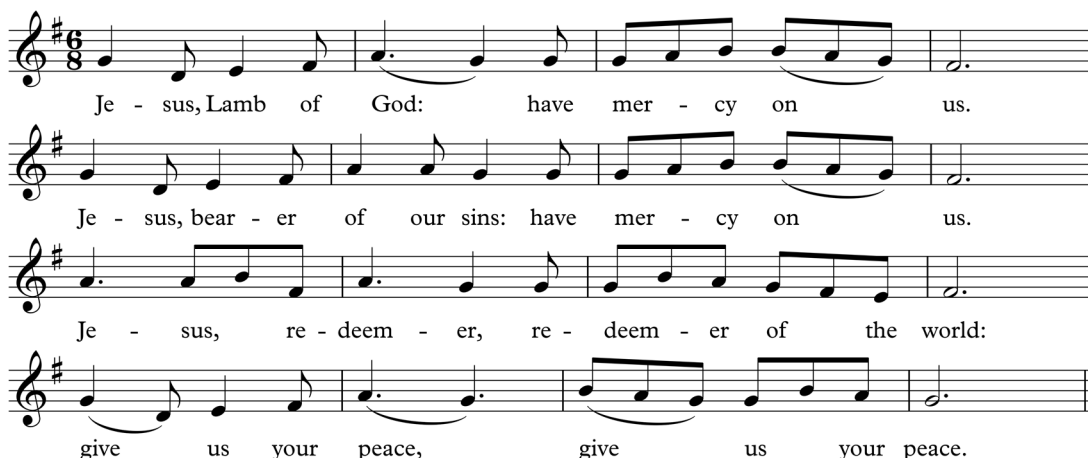
Celebrant: Alleluia. Christ our Passover is sacrificed for us.

People: Therefore let us keep the feast. Alleluia.

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

Celebrant and People:

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



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

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

THE MINISTRATION OF COMMUNION

Celebrant:

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

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

THE COMMUNION ANTHEM *(Please be seated)*

SUNG BY THE CHOIR

Be Still My Soul

Words: Kathrina von Schlege (1697-1768)

Music: Jean Sibelius (1865-1957) arranged by C Rand Matheson (b.2003)

Be still, my soul: The Lord is on thy side;
With patience bear thy cross of grief or pain.

Leave to thy God to order and provide;

In every change he faithful will remain.

Be still, my soul: The hour is hastening on;

When we shall be forever with the Lord.

When disappointment, grief and fear are gone.

Sorrow forgot, love's purest joys restored.

Be still, my soul: When change and tears are past,

All safe and blessed we shall meet at last.

Be still, my soul: The Lord is on thy side. Be still, my soul.

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 FIRST COMMUNION HYMN

Tune: *Vikki Cook*

1. Be - fore the throne of God a - bove I have a strong, a per - fect plea;
2. When Sat - an tempts me to des - pair, and tells me of the guilt with - in,
3. Be - hold Him there! The ris - en Lamb! My per - fect spot - less Right - eous - ness,
A Great High Priest whose name is Love, who ev - er lives and pleads for me.
Up - ward I look, and see Him there who made an end to all my sin;
The great un - chang - a - ble I AM, the King of glo - ry and of grace.;
My name is grav - en on His hands, my name is writ - ten on His heart;
Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed free;
One with Him - self, I can - not die, my soul is pur - chased by His blood,
I know that while in heaven He stands, no tongue can bid me thence de - part.
For God, the Just, is sat - is - fied to look on Him and par - don me,
My life is hid with Christ on high, with Christ, my Sav - ior and my God,
No tongue can bid me thence de - part.
To look on Him and par - don me.
With Christ, my Sav - ior and my God.

Words by Charitie L. Bancroft, adpt., music by Vikki Cook
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last time: repeat to last half of verse 3

THE SECOND COMMUNION HYMN

Tune: *Royal Oak*

1. Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i - le - an King!
 2. Pas - chal Lamb, by God a - pointed - ed, all our sins on thee were - laid;
 3. Je - sus, hail! en - throned in glo - ry, there for ev - er to a - bide;

Thou didst suf - fer to re - lease us; thou didst free sal - va - tion bring.
 by al - might - y love a - noint - ed, thou hast full a - tone ment made.
 all the heav - en - ly hosts a - dore thee, seat - ed at thy Fa - ther's side.

Hail, thou u - ni - ver - sal Sa - vior, bear - er of our sin and shame!
 All thy peo - ple are for - giv - en through the vir - tue of thy blood:
 There for sin - ners thou art plead - ing: there thou dost our place pre - pare;

By thy mer - it we find fa - vor: life is giv - en through thy Name.
 o - pened is the gate of hea - ven, re - con - ciled are we with God.
 ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.

Text: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt.
 Music: IN BABILONE, melody from *oude en Nieuwe Hollantse Boerenliedjes en Cantradanseu*, 1710

THE THIRD COMMUNION HYMN

Tune: *Myrin & Redman*

1. Bless - ed as - sur - ance, Je - sus is mine! Oh, what a fore - taste of glo - ry di -
 2. Per - fect sub - mis - sion, per - fect de - light, vi - sions of rap - ture now burst on my
 3. Per - fect sub - mis - sion, all is at rest; I in my Sa - vior am hap - py and

vine! Heir of sal - va - tion, pur - chase of God, born of His spir - it, washed in His blood.
 sight; an - gels de - scend - ing bring from a - bove e - choes of mer - cy, whis - pers of love.
 blest, watch - ing and wait - ing, look - ing a - bove, filled with His good - ness, lost in His love.

Refrain

This is my sto - ry, this is my song, prais - ing my Sa - vior all the day

long: this is my sto - ry, this is my song, prais - ing my Sa - vior all the day long.

Text: Fanny J. Crosby (1820-1915)
 Music: Phoebe P. Knapp (1830-1908)

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

THE POST COMMUNION PRAYER (BCP 2019 page 137)

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

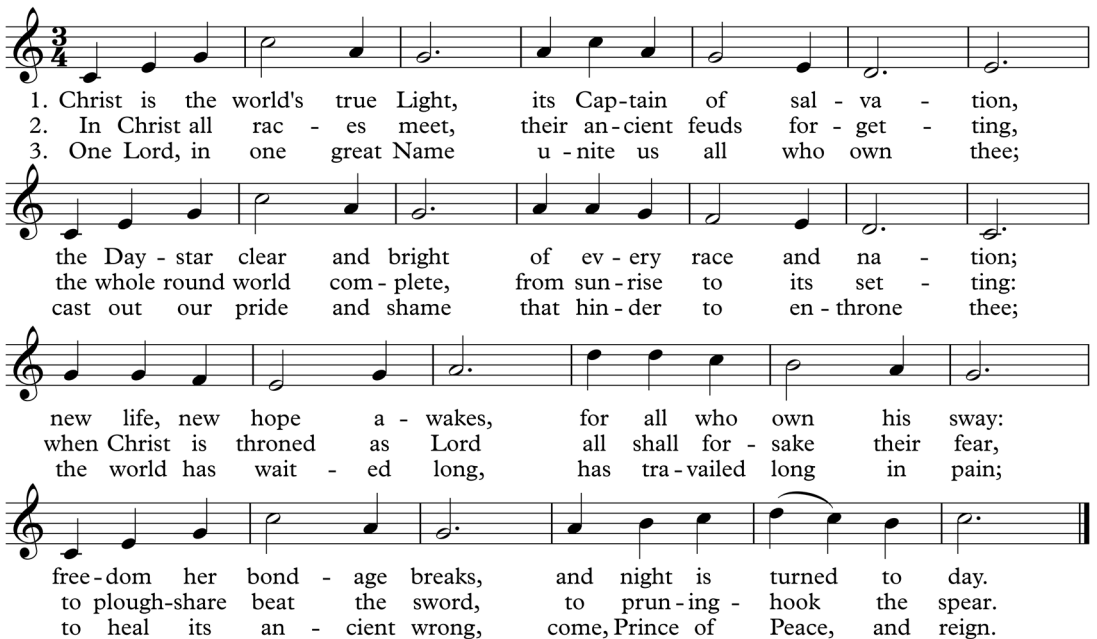
Heavenly Father, We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out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

THE BLESSING (BCP 2019 page 137)

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 RECESSIONAL HYMN (*Please stand*)

Tune: *St. Joan*



1. Christ is the world's true Light, its Cap-tain of sal - va - tion,
2. In Christ all rac - es meet, their an - cient feuds for - get - ting,
3. One Lord, in one great Name u - nite us all who own thee;

the Day - star clear and bright of ev - ery race and na - tion;
the whole round world com - plete, from sun - rise to its set - ting;
cast out our pride and shame that hin - der to en - throne thee;

new life, new hope a - wakes, for all who own his sway:
when Christ is throned as Lord all shall for - sake their fear,
the world has wait - ed long, has tra - vailed long in pain;

free - dom her bond - age breaks, and night is turned to day.
to plough-share beat the sword, to prun - ing - hook the spear.
to heal its an - cient wrong, come, Prince of Peace, and reign.

Text: George Wallace Briggs (1875-1959), alt.
Music: ST. JOAN, Percy E. B. Collier (1895-?)

We Go Out to Serve God

THE DISMISSAL AND COMMISSIONING

(BCP page 138)

Priest or Deacon:

Our worship has concluded; our service begins.

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

People:

Thanks be to God! Alleluia! Alleluia! Alleluia!

THE POSTLUDE

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

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