

# ST. ANDREW'S PARISH CHURCH

Established 1706



**The Third Sunday in Lent**

The Family Service at 9:00 a.m.

March 3, 2024



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND JACOB A. ROGERS, *Curate*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
THE REVEREND DAVID ALWINE, *Assisting Priest*  
THE REVEREND LEE HERSHON, *Deacon Emeritus*  
DAVID ACRES, *Director of Music*  
KEVIN UPPERCUE, *Piano*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *Administrative Assistant*

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*

Debra Bays, 2025  
Jim Beall, 2026  
Wilson Blanton, 2025 *Senior Warden*  
Stefanie Christensen, 2026  
Rick Jennings, 2027  
James Little, 2025 *Junior Warden*  
Todd Lundgren, 2027  
Randall Shealey, 2026  
Romaine Smith, 2027  
Michael Ulmer, 2027  
Gail Wagaman, 2026  
James Wilson, 2025

John Steinmeyer, *Treasurer*  
Cindi Smith, *Clerk*  
Andy Lacour, *Chancellor*

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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 Jacob Rogers  
HOMILIST

Kit Davis  
Kristen Martin  
LECTORS

The Patrick Davises  
FAMILY OF THE DAY

CHALICE BEARERS - James Little, James Wilson

VESTRY IN CHARGE - Todd Lundgren, Wilson Blanton, Rick Jennings

ALTAR GUILD - Dee Norton, Millie Strobel

**The Third Sunday in Lent**  
March 3, 2024  
The Family Service at 9:00 a.m.

**We Gather in the Lord's Name**

The Processional Song, *standing*

*O For a Thousand Tongues to Sing*

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,  
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim  
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;

1 the glo - ries of my God and King, the tri - umphs of his grace!  
2 and spread through all the earth a - broad the hon - ors of thy Name.  
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.

Words: Charles Wesley (1707-1788), alt. Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

The Acclamation, *standing*

(BCP page 123)

*Celebrant:* Bless the Lord who forgives all our sins  
*People:* **His mercy endures forever. Amen**

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

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.**

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

The Summary of the Law

(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.

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.

*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 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 - - - cv.

Chri - - ste e - le - i - son. cv.

Ky - ri - e e - le - i - son. cv.

Words: Traditional; alt. *International Consultation on English Texts*, 1975  
Music: Brentwood, Eric Wyse, 2004  
© 2006 Vine Ridge Music BMI (admin. Music Services [www.musicservices.org](http://www.musicservices.org)).  
Used by permission. CCLI# 1984772.

## The Collect of the Day, *standing*

(BCP page 123)

*Priest:* The Lord be with you.

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

*Priest:* Let us pray.

Heavenly Father, you have made us for yourself, and our hearts are restless until they rest in you: Look with compassion upon the heartfelt desires of your servants, and purify our disordered affections, that we may behold your eternal glory in the face of Christ Jesus; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated for the Lessons.*

## We Hear God's Word

### The First Lesson

Exodus 20:1-21

And God spoke all these words, saying,

2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

3 "You shall have no other gods before me.

4 "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5 You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, 6 but showing steadfast love to thousands of those who love me and keep my commandments.

7 "You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.

8 "Remember the Sabbath day, to keep it holy. 9 Six days you shall labor, and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female

*(continued)*

**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.



servant, or your livestock, or the sojourner who is within your gates. <sup>11</sup>For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

<sup>12</sup>“Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.

<sup>13</sup>“You shall not murder.

<sup>14</sup>“You shall not commit adultery.

<sup>15</sup>“You shall not steal.

<sup>16</sup>“You shall not bear false witness against your neighbor.

<sup>17</sup>“You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's.”

<sup>18</sup>Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off <sup>19</sup>and said to Moses, “You speak to us, and we will listen; but do not let God speak to us, lest we die.” <sup>20</sup>Moses said to the people, “Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.” <sup>21</sup>The people stood far off, while Moses drew near to the thick darkness where God was.

*Lector:* The Word of the Lord.

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

The Second Lesson (*will not be read*)

Romans 7:12-25

<sup>12</sup>So the law is holy, and the commandment is holy and righteous and good.

<sup>13</sup>Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. <sup>14</sup>For we know that the law is spiritual, but I am of the flesh, sold under sin. <sup>15</sup>For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. <sup>16</sup>Now if I do what I do not want, I agree with the law, that it is good. <sup>17</sup>So now it is no longer I who do it, but sin that dwells within me. <sup>18</sup>For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. <sup>19</sup>For I do not do the good I want, but the evil I do not want is what I keep on doing. <sup>20</sup>Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

<sup>21</sup>So I find it to be a law that when I want to do right, evil lies close at hand. <sup>22</sup>For I delight in the law of God, in my inner being, <sup>23</sup>but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. <sup>24</sup>Wretched man that I am! Who will deliver me from this body of death? <sup>25</sup>Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

*Lector:* The Word of the Lord.

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

The SPARK Bible Lesson, *seated*

The Ten Commandments  
SPARK Bible, pg. 94

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.

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 Gospel Song, *standing*

*Ancient Words*

1. Ho - ly words, long pre-served for our walk in this world,  
 2. Ho - ly words of our faith, hand-ed down to this age,  
 they re - sound with God's own heart; let the an - cient words im - part  
 came to us through sac - ri - fice; heed the faith - ful words of Christ!  
 words of life, words of hope, give us strength, help us cope;  
 Ho - ly words, long pre-served for our walk in this world,  
 in this world where e're we roam, an - cient words will guide us home.  
 they re - sound with God's own heart; let the an - cient words im - part.  
*Refrain*  
 An - cient words, ev - er true, chang-ing me and chang-ing you;  
 we have come with o - pen hearts; let the an - cient words im - part.

Words and music by Lynn DeShazo  
 © 2001 Integrity's Hosanna! Music. Used by permission CCLI #1984772.

## The Holy Gospel

St. John 2:13-22

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

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

<sup>13</sup>The Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup>In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. <sup>15</sup>And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. <sup>16</sup>And he told those who sold the pigeons, “Take these things away; do not make my Father's house a house of trade.” <sup>17</sup>His disciples remembered that it was written, “Zeal for your house will consume me.”

<sup>18</sup>So the Jews said to him, “What sign do you show us for doing these things?” <sup>19</sup>Jesus answered them, “Destroy this temple, and in three days I will raise it up.” <sup>20</sup>The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” <sup>21</sup>But he was speaking about the temple of his body. <sup>22</sup>When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

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

## 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 **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 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 Beach, Bishop Edgar; Bishop Skilton, Father Marshall, Father Jacob, Father Joe, Father David, 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 Fr. Zac Nash, Chaplain at Joint Base Charleston; All Saints' Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; San José Church in the Dominican Republic, their Rector, Fr. Isaac Pringle Mejía 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 Biden, 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.*

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.



## 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.**

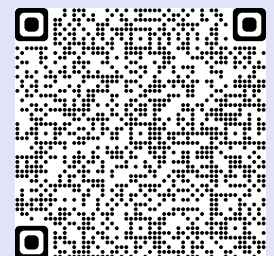
We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

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.

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.

# We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

*He Will Hold Me Fast*

**Sung by the Family Service Team**

1. When I fear my faith will fail, Christ will hold me fast;  
When the tempter would prevail, He will hold me fast.  
I could never keep my hold through life's fearful path;  
For my love is often cold; He must hold me fast.

REFRAIN

He will hold me fast,  
He will hold me fast;  
For my Savior loves me so,  
He will hold me fast.....

2. Those He saves are His delight, Christ will hold me fast;  
Precious in His holy sight, He will hold me fast.  
He'll not let my soul be lost; His promises shall last;  
Bought by Him at such a cost, He will hold me fast.

REFRAIN

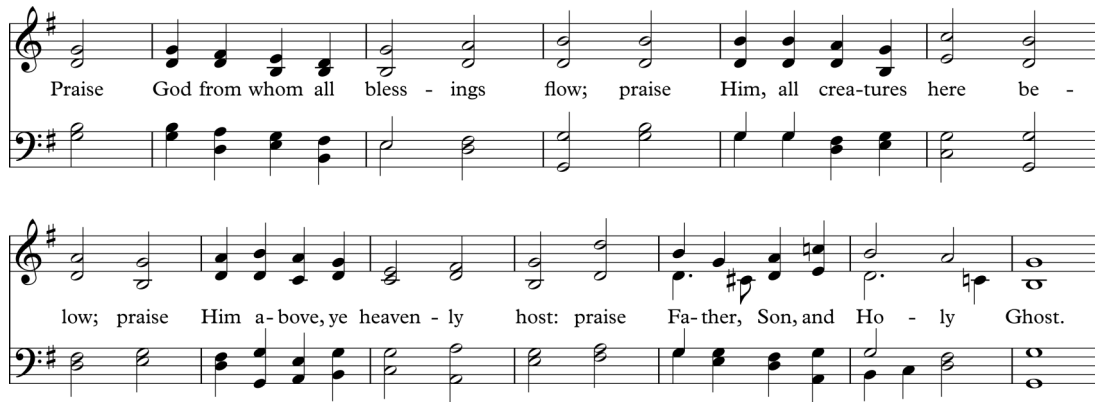
He will hold me fast.....

3. For my life He bled and died, Christ will hold me fast;  
Justice has been satisfied; He will hold me fast.  
Raised with Him to endless life, He will hold me fast  
'Till our faith is turned to sight when He comes at last!

REFRAIN

He will hold me fast.....





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.

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

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

## 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)

## The Prayer of Consecration, *knelling*

(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.**

## 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 Fraction

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

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

## The Prayer of Humble Access

(BCP page 135)

*Celebrant and People;*

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

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

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



## The Agnus Dei (Lamb of God)

Setting: Eric Wyse (b. 1959).  
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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.

## The Invitation to Communion

(BCP page 136)

*Celebrant:*

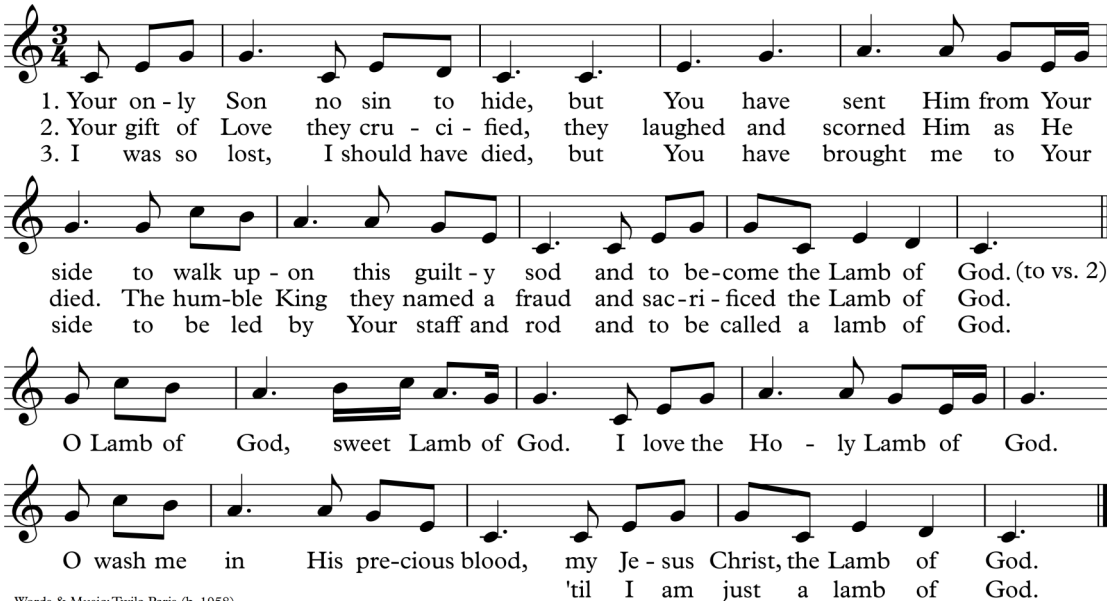
The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

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



The First Communion Song, *seated*

*Lamb of God*



1. Your on - ly Son no sin to hide, but You have sent Him from Your  
 2. Your gift of Love they cru - ci - fied, they laughed and scorned Him as He  
 3. I was so lost, I should have died, but You have brought me to Your

side to walk up - on this guilt - y sod and to be - come the Lamb of God. (to vs. 2)  
 died. The hum - ble King they named a fraud and sac - ri - ficed the Lamb of God.  
 side to be led by Your staff and rod and to be called a lamb of God.

O Lamb of God, sweet Lamb of God. I love the Ho - ly Lamb of God.

O wash me in His pre - cious blood, my Je - sus Christ, the Lamb of God.  
 'til I am just a lamb of God.

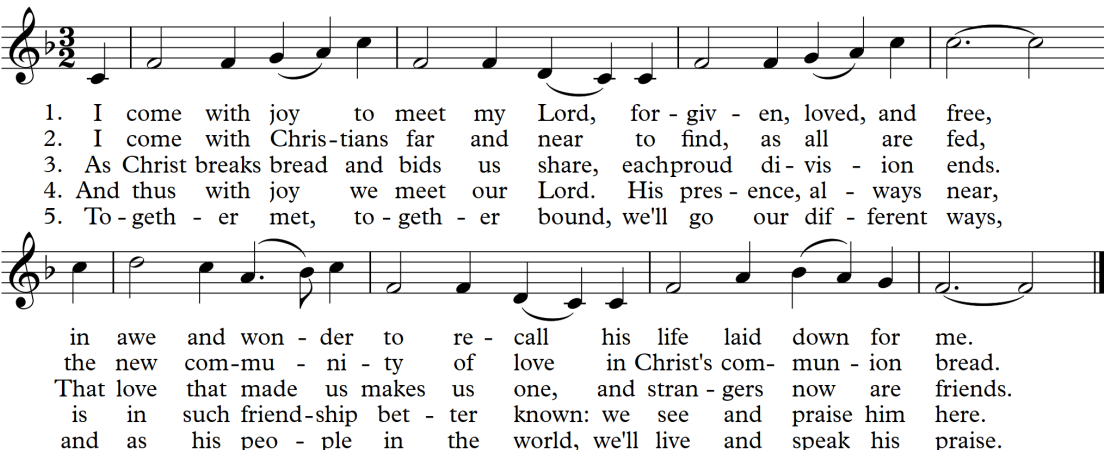
Words & Music: Twila Paris (b. 1958)

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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*

*I come with joy to meet the Lord*



1. I come with joy to meet my Lord, for - giv - en, loved, and free,  
 2. I come with Chris - tians far and near to find, as all are fed,  
 3. As Christ breaks bread and bids us share, each proud di - vis - ion ends.  
 4. And thus with joy we meet our Lord. His pres - ence, al - ways near,  
 5. To - geth - er met, to - geth - er bound, we'll go our dif - ferent ways,

in awe and won - der to re - call his life laid down for me.  
 the new com - mu - ni - ty of love in Christ's com - mun - ion bread.  
 That love that made us makes us one, and stran - gers now are friends.  
 is in such friend - ship bet - ter known: we see and praise him here.  
 and as his peo - ple in the world, we'll live and speak his praise.

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.

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*

*Praise to the Living God*

1. Praise to the liv - ing God! All prais - ed be his Name  
2. Form - less, all love - ly forms de - clare his love - li - ness;  
3. His Spi - rit flow - eth free, high surg - ing where it will:  
4. E - ter - nal life hath he im - plant - ed in the soul;

who was, and is, and is to be, for ay the same.  
ho - ly, no ho - li - ness of earth can his ex - press.  
in pro - phet's word he spoke of old; he speak - eth still.  
his love shall be our strength and stay while a - ges roll.

The one e - ter - nal God ere aught that now ap - pears:  
Lo, he is Lord of all. Cre - a - tion speaks his praise,  
Es - tab - lished is his law, and change less it shall stand,  
Praise to the liv - ing God! All prais - ed be his Name

the first, the last, be - yond all thought his time - less years!  
and ev - ery - where a - bove, be - low, his will o - beys.  
deep writ up - on the hu - man heart, on sea, on land.  
who was, and is, and is to be, for ay the same.

Text: Medieval Jewish liturgy; tr. Max Landsberg (1845-1928) and Newton M. Mann (1836-1926)  
Music: LEONI, Hebrew melody

## 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!**

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.

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.