

ST. ANDREW'S PARISH CHURCH

Established 1706



The Third Sunday of Easter
The Family Service at 9:00 a.m.
April 19, 2026



Welcoming All, Worshipping Christ Witnessing God's Love



The Clergy & Staff

THE REV. MARSHALL HUEY, *Rector*
 THE REV. RICHARD GIERSCH, *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*
 JUDITH ACRES, *Director of Children's Choir*
 KEVIN UPPERCUE, *Pianist*
 BRENDA RINDGE, *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*
 TERESA HART, *Administrative Assistant*
 JEFFREY HEARN, *Buildings & Grounds Administrator*
 BENJAMIN LUNDGREN, *Sunday Sexton*

The Vestry

Kathy Abraham, 2028, *Senior Warden*
 Dean Bays, 2028
 John Cunningham 2029
 Pat Davis, 2028
 Dale Finkbine 2029
 Jonathan Graham 2029
 Rick Jennings, 2027
 T.J. Leavell, 2028
 James Little 2029
 Todd Lundgren, 2027, *Junior Warden*
 Romaine Smith, 2027
 Michael Ulmer, 2028
 John Steinmeyer, *Treasurer*
 Romaine Smith, *Clerk*

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 Volunteers

Larry Coomer, *Graveyard Administrator*
 Michael Christensen, *AV Coordinator*
 Roxanne Erskine, *Membership Coordinator*
 Paul Porwoll, *Historian*

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

SERVING TODAY

HOMILIST -The Reverend Rich Giersch

FAMILY OF THE DAY-The Wilsons

LECTORS– Erin Wilson, Mary Alice Wilson

PRAYERS OF THE PEOPLE - Erin Wilson

CHALICE BEARER - Erin Wilson

VESTRY IN CHARGE - Pat Davis, Dale Finkbine

ALTAR GUILD - Millie Strobel, Romaine Smith, Eric Smith, Andrea Ulmer

The Third Sunday of Easter

April 19, 2026

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

Alleluia, Sing to Jesus



1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;
2. Al - le - lu - ia! Bread of Hea - ven, thou on earth our food, our stay!
3. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:



Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;
Al - le - lu - ia! here the sin - ful flee to thee from day to day:
Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:



Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,
thou with - in the veil hast en - tered, robed in flesh, our great High Priest:



Je - sus out of ev - ery na - tion hath re deemed us by his blood.
where the songs of all the sin - less sweep a - cross the crys - tal sea.
thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.

Text: John Wilbur Chapman (1859-1918)
Music: HYFRYDOL, Rowland Hugh Prichard (1811-1887)

The Acclamation - (BCP 2019 page 161)

Celebrant: Alleluia! Christ is risen!

People: **The Lord is risen indeed! Alleluia**

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.**

Welcome!

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

Our Mission Statement...

*Welcoming All,
Worshipping Christ,
Witnessing God's Love*

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 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.

The Kyrie

(BCP page 124)

Priest: Lord, have mercy upon us.

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

Priest: Lord, have mercy upon us.

The Song of Praise, *standing*

Alléluia #1

Refrain

Al - le - lu - ia, al - le - lu - ia! Give thanks to the ris - en Lord.

Al - le - lu - ia, al - le - lu - ia! Give praise to his Name.

1. Je - sus is good Lord of all the earth.
2. Spread the good news o'er all the earth:

He is the King of cre - a - - - tion.
Je - sus has died and has ris - - - en.

to Refrain

Text: Donald Fishel (b. 1950)

Music: ALLELUIA NO. 1, Donald Fishel. Used by permission. OneLicense.net A-716890.

The Collect of the Day (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty God, you gave your only Son to be for us both a sacrifice for sin and an example of godly living: Give us grace thankfully to receive his inestimable benefits, and daily to follow the blessed steps of his most holy life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

(Please be seated)

The Collect is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Liturgy of the Word

The First Lesson

Acts 2: 14, 36-47

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.

³⁷ Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” ³⁸ And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. ³⁹ For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” ⁴⁰ And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” ⁴¹ So those who received his word were baptized, and there were added that day about three thousand souls.

⁴² And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. ⁴³ And awe came upon every soul, and many wonders and signs were being done through the apostles. ⁴⁴ And all who believed were together and had all things in common. ⁴⁵ And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. ⁴⁶ And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, ⁴⁷ praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Second Lesson

1 Peter 1: 13-25

¹³ Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. ¹⁴ As obedient children, do not be conformed to the passions of your former ignorance, ¹⁵ but as he who called you is holy, you also be holy in all your conduct, ¹⁶ since it is written, “You shall be holy, for I am holy.” ¹⁷ And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, ¹⁸ knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot. ²⁰ He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you ²¹ who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

²² Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, ²³ since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; ²⁴ for “All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, ²⁵ but the word of the Lord remains forever.”

And this word is the good news that was preached to you.

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*

Open Our Eyes, Lord

1. O-pen our eyes, Lord, we want to see Je - sus, to reach out and
 2. O-pen our ears, Lord, and help us to lis - ten, o - pen our

1.
 touch him, and say that we love him.
 eyes,

2. *repeat song from beginning*
 Lord, we want to see Je - sus.

Text & Music: Bob Cull (b. 1949)
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Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the Holy Gospel, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

The Holy Gospel

St. Luke: 24 13-35

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

¹³ That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴ and they were talking with each other about all these things that had happened. ¹⁵ While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶ But their eyes were kept from recognizing him. ¹⁷ And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. ¹⁸ Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” ¹⁹ And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened.

Continued →

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.”

²² Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³ and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. ²⁴ Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” ²⁵ And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?” ²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

²⁸ So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹ but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. ³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹ And their eyes were opened, and they recognized him. And he vanished from their sight. ³² They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” ³³ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴ saying, “The Lord has risen indeed, and has appeared to Simon!” ³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

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

The Homily, *seated*

Father Rich Giersch

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.”

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.

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.

Reader: Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Wood, Bishop Dobbs, Bishop Edgar; Bishop Skilton, Father Marshall, Father Rich, 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.

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.

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.**

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*

Behold Our God
by Sovereign Grace Music

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



Or visit oldstandrews.org and click on the giving tab.

Who has held the oceans in his hands?
Who has numbered every grain of sand?
Kings and nations tremble at his voice
All creation rises to rejoice

Chorus:

Behold our God, seated on his throne
Come, let us adore him
Behold our king, nothing can compare
Come, let us adore him

Who has given counsel to the Lord?
Who can question any of his words?
Who can teach, the one who knows all things?
Who can fathom all his wondrous deeds?

Repeat Chorus

Who has felt the nails upon his hands?
Bearing all the guilt of sinful man
God eternal, humbled to the grave
Jesus, Savior, risen now to reign

Repeat Chorus

You will reign forever (let Your glory fill the Earth) – sung 8 times

Repeat chorus twice.

Musical score for 'The Presentation Song, standing'. It consists of two systems of music, each with a treble and bass staff. The lyrics are: 'Praise God from whom all blessings flow; praise Him, all creatures here be - low; praise Him above, ye heavenly host: praise Father, Son, and Holy Ghost.'

Text: Thomas Ken (1637-1711)
 Music: OLD HUNDREDDTH, 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.

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has won for us everlasting life.

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)

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.

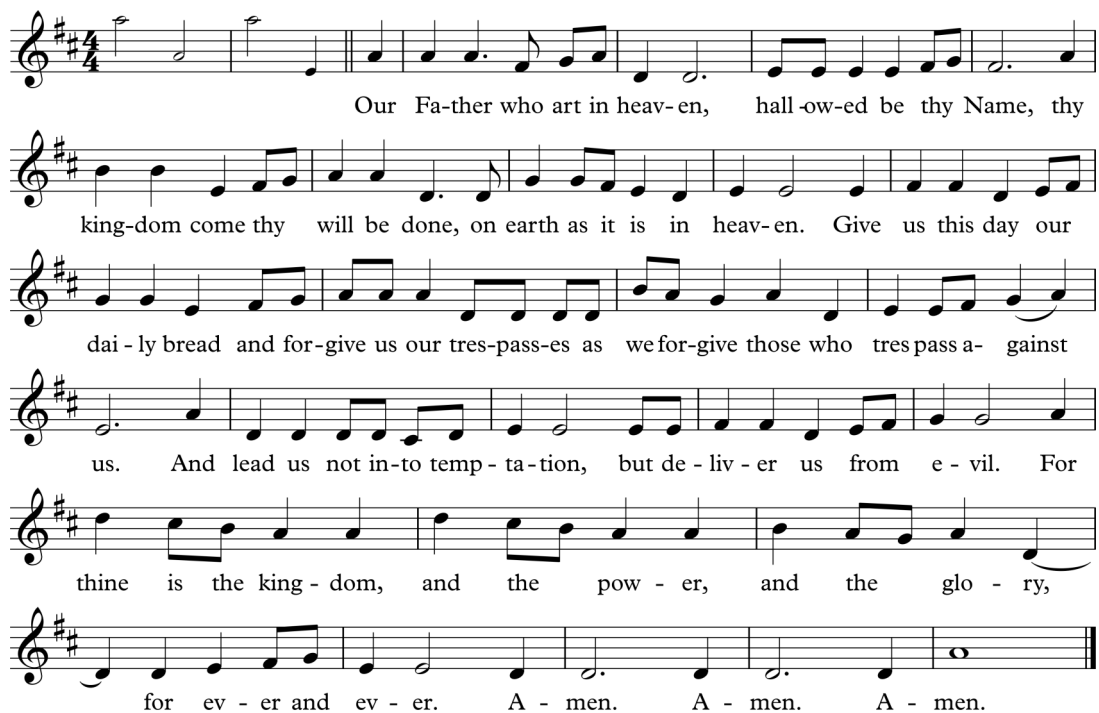
Amen.

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 Lord's Prayer

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



Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who tres pass a- gainst
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For
thine is the king-dom, and the pow-er, and the glo-ry,
for ev-er and ev-er. A - men. A - men. A - men.

Text: International Consultation on English Texts
Music: R.D. Duckett (1959-2013) Used by permission.
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

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

(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 **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)

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*

Revelation Song

Wor-thy is the Lamb who was slain, ho - ly, ho - ly, is He;
 sing a new song to Him who sits on hea-ven's mer-cy seat. *Repeat 1st time*
Refrain
 Ho - ly, ho - ly, ho - ly is the Lord God Al - migh - ty,
 Who was, and is, and is to come. With all cre-a - tion, I sing
 praise to the King of Kings; You are my ev-ery thing and I will a-dore You.

Words and music: Jennie Lee Riddle
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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, 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)

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

At Old St. Andrew's, we encourage you to continue to pray by singing 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 Third Communion Song, *seated*

One Bread, One Body

Refrain
 One bread, one bod - y, one Lord of all;
 one cup of bless - ing which we bless,
 and we, though man - y through - out the earth,
 we are one bod - y in this one Lord.

Versé
 1. Gen - tile or Jew, ser - vant or free,
 2. Man - y the gifts, man - y the works,
 3. Grain for the fields, scat - tered and grown, *to Refrain*

wom - an or man, no more.
 one in the Lord of all.
 gath - ered to one for all.

Text: John Foley (b. 1939)
 Music: John Foley (b. 1939)

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

(BCP 2019 page 137)

The Recessional Song, *standing*

In Christ Alone

1. In Christ a - lone my hope is found, He is my light, my strength, my song;
2. In Christ a - lone, who took on flesh, full-ness of God in help - less babe!
3. There in the ground His bo - dy lay, light of the world by dark - ness slain;
4. No guilt in life, no fear in death this is the pow'r of Christ in me;

this cor-nerstone, this so - lid ground, firm through the fier - cest drought and storm.
This gift of love and right-eous ness, scorned by the ones He came to save:
Then burst ing forth in glo - rious day, up from the grave He rose a - gain!
from life's first cry to fin - al breath, Je - sus commands my des - tin - y.

What heights of love, what depths of peace, when fears are stilled, when striv-ings cease!
till on that cross as Je - sus died, the wrath of God was sat - is - fied;
And as He stands in vic - to - ry, sins' curse has lost its grip on me;
No pow'r of hell, no scheme of man, can ev - er pluck me from His hand;

My com - for - ter, my all in all, here in the love of Christ I stand.
for ev - ry sin on Him was laid: here in the death of Christ I live.
for I am His and He is mine, bought with the pre-cious blood of Christ.
till He re - turns or calls me home: here in the pow'r of Christ I stand.

Text & Music: Keith Getty & Stuart Townend
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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.

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

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!