

ST. ANDREW'S PARISH CHURCH

established 1706



THE THIRD SUNDAY OF EASTER
The Holy Eucharist at 11:15 a.m.
4th May 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*
 JUDITH ACRES, *Director of Children's Choir*
 KEVIN UPPERCUE, *Organist/Pianist*
 BRENDA RINDGE, *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*
 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*

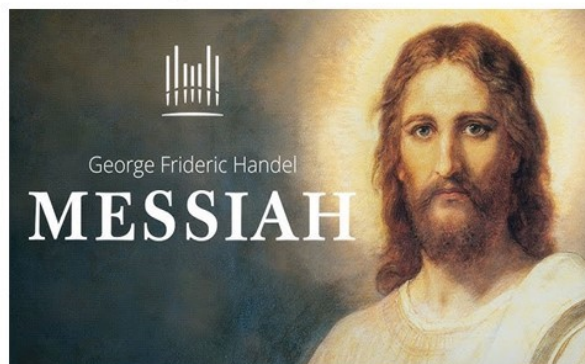


Messiah - G. F. Handel (1685-1759) (1745 London Revival)

with The King's Counterpoint Chamber Orchestra



Messiah was originally composed to be performed at Easter. It contains some of the most beautifully conceived arias & choruses in western sacred music. Its truncated performances in December leaves-out much of the story, that tells of Christ's birth, to his death and resurrection.



Handel wrote and rewrote Messiah nine separate times, and this is the fourth version that The King's Counterpoint have performed, in a proposed series of nine concerts, which will also include Mozart's stunning adaptation. Together with members of the CSO, this is a concert not to be missed!

Old St. Andrew's on Saturday, 10th May at 7.00pm
Cathedral of St. John the Baptist, 120 Broad St. Charleston
Sunday, 11th May at 2.00pm

Tickets: Reserved \$30, General Admission \$25, Seniors \$20, Students \$10, Under 18 FREE
Tickets available from David & Judith or via the website – www.thekingscounterpoint.com

The Third Sunday of Easter

4th May 2025

The Holy Eucharist at 11:15 a.m.

Welcome!

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

THE INTROIT

SUNG BY OUR PARISH CHOIR

Let Thy Merciful Ears, O Lord

Words: from the Book of Common Prayer

Music: Thomas Mudd (1619-1667)

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants;
And that they may obtain their petitions,
Make them to ask such things as shall please thee;
Through Jesus Christ our Lord, Amen.

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 PROCESSIONAL HYMN

Tune: *Hyfrydol*

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 123)

Celebrant: Alleluia! Christ is Risen!

People: **The Lord 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.**

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:

So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them.

The Gospel of St. John
Chapter 21 verse 11

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)

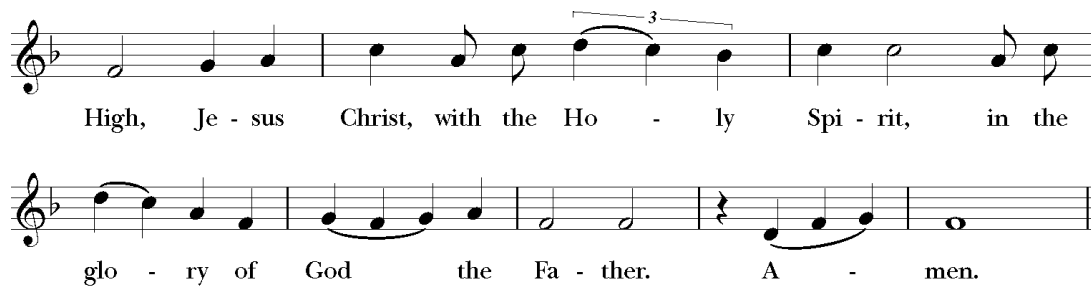
Celebrant: Lord, have mercy upon us.

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.

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 Liturgy of the Word

THE FIRST NEW TESTAMENT LESSON

Acts 9 verses 1-19

But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ²and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. ³Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. ⁴And falling to the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” ⁵And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting. ⁶But rise and enter the city, and you will be told what you are to do.” ⁷The men who were traveling with him stood speechless, hearing the voice but seeing no one. ⁸Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. ⁹And for three days he was without sight, and neither ate nor drank.

¹⁰Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.” ¹¹And the Lord said to him, “Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, ¹²and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.” ¹³But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. ¹⁴And here he has authority from the chief priests to bind all who call on your name.” ¹⁵But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. ¹⁶For I will show him how much he must suffer for the sake of my name.” ¹⁷So Ananias departed and entered the house. And laying his hands on him he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.” ¹⁸And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; ¹⁹and taking food, he was strengthened.

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.

REJOICE in the Lord, O ye righteous : for it becometh well the just to be thankful.
 2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.
 3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.
 4 For the word of the Lord is true : and all his works are faithful.
 5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.
 6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.
 7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.
 8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.
 9 For he spake, and it was done : he commanded, and it stood fast.
 10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.
 11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

THE SECOND NEW TESTAMENT LESSON

Revelation Chapter 5

Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. ² And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" ³ And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, ⁴ and I began to weep loudly because no one was found worthy to open the scroll or to look into it. ⁵ And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

⁶ And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. ⁷ And he went and took the scroll from the right hand of him who was seated on the throne. ⁸ And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. ⁹ And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, ¹⁰ and you have made them a kingdom and priests to our God, and they shall reign on the earth."

¹¹ Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, ¹² saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"

¹³ And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"

¹⁴ And the four living creatures said, "Amen!" and the elders fell down and worshiped.

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

1. Thou art the Way, to thee a - lone from sin and death we flee; and
 2. Thou art the Truth, thy word a - lone true wis - dom can im - part; thou

all who would the Fa - ther seek, must seek him, Lord, by thee.
 on - ly canst in - form the mind and pu - ri - fy the heart.

Text: George Washington Doane (1799-1859), alt.
 Music: ST. JAMES, Raphael Courteville (?-1735)

THE HOLY GOSPEL

St. John 21 Verses 1-17

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

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

Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. ²Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. ³Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

⁴Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. ⁵Jesus said to them, "Children, do you have any fish?" They answered him, "No." ⁶He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, because of the quantity of fish. ⁷That disciple whom Jesus loved therefore said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. ⁸The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

⁹When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. ¹⁰Jesus said to them, "Bring some of the fish that you have just caught." ¹¹So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. ¹²Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. ¹³Jesus came and took the bread and gave it to them, and so with the fish. ¹⁴This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

¹⁵When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." ¹⁶He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." ¹⁷He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

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

3. Thou art the Life, the rend - ing tomb pro - claims thy con - quering arm; and
 4. Thou art the Way, the Truth, the Life: grant us that way to know, that

those who put their trust in thee nor death nor hell shall harm.
 truth to keep, that llife to win, whose joys e - ter - nal flow.

Text: George Washington Doane (1799-1859), alt.
 Music: ST. JAMES, Raphael Courteville (?-1735)

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, *euangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

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.**

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 Bill Skilton, our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector Fr. Rich Giersch, 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.**

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

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

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>

Here at Old St Andrew's Parish Church the choir sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

THE OFFERTORY ANTHEM

Without His Cross

Words and Music by Joseph M Martin

Without His tears, there is no comfort,

Without His death, there is no life

Without His blood, there is no pardon,

Without His cross, there is no crown

Without His shame, there is no glory,

Without His grief, there is no joy

Without His stripes, there is no healing,

Without His cross, there is no crown

Lamb of God, You bring salvation, and with Your grace, our hearts are sealed

Lord, with Your tears of love, You bathed our sorrows,

In Your eyes we stand revealed

Without His tears, there is no comfort,

Without His death, there is no life

Without His blood, there is no pardon,

Without His cross, there is no crown.

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.**

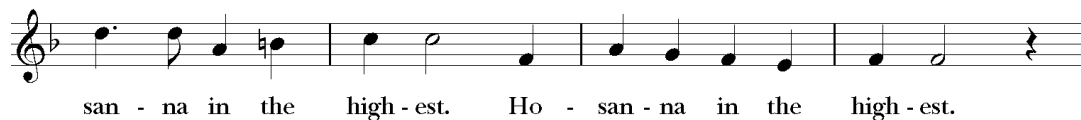
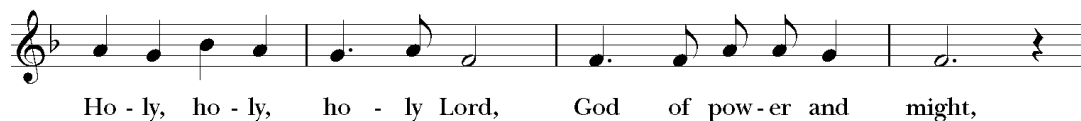
The *Celebrant* continues

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

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:

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.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

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.

Celebrant:

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

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Celebrant:

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

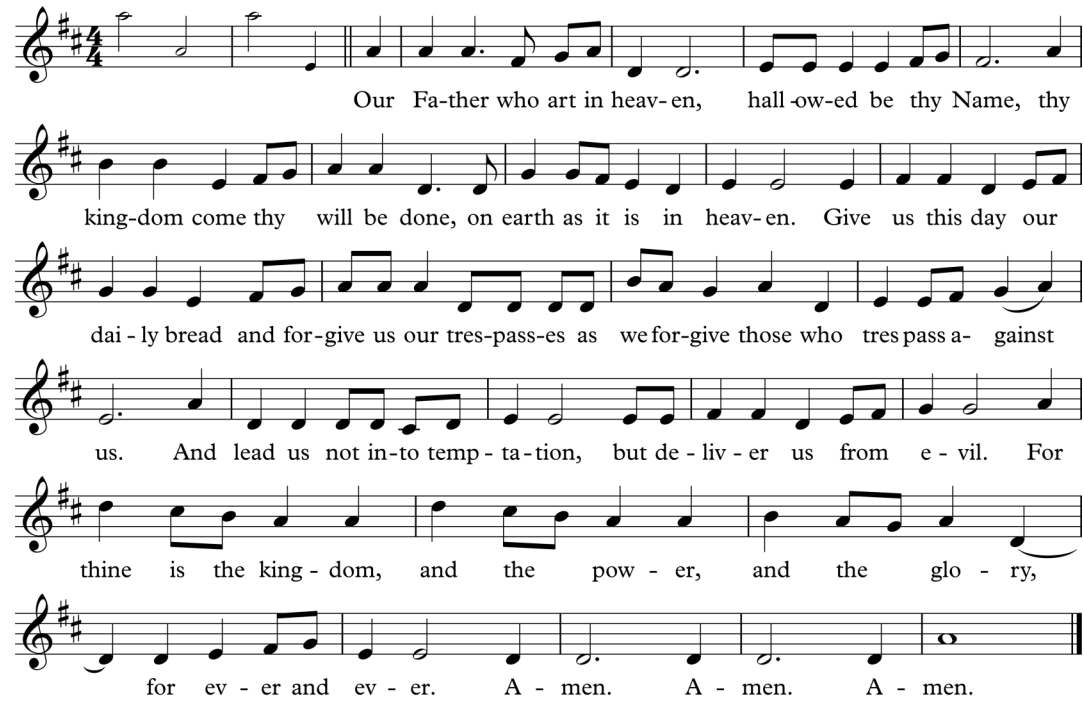
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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

THE LORD'S PRAYER (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)

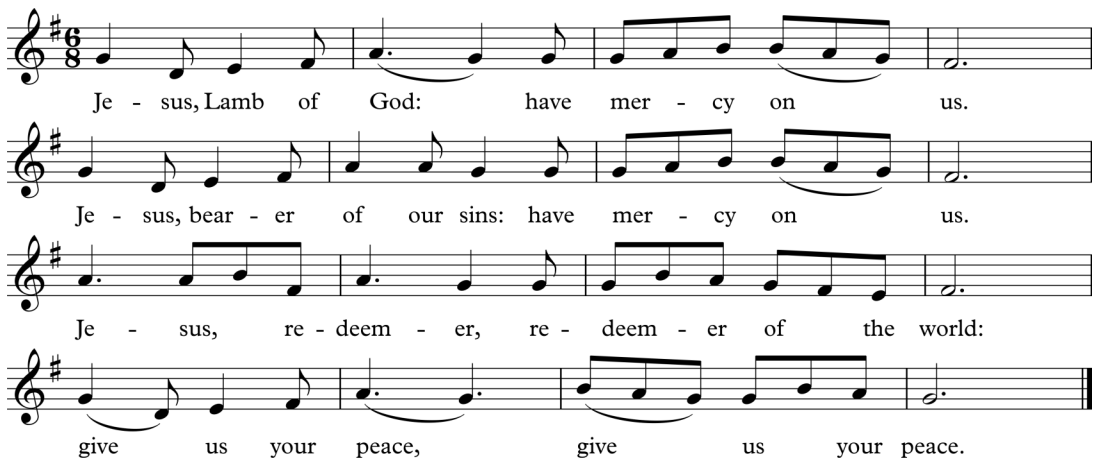
Celebrant: Alleluia. Christ our Passover is sacrificed for us.

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 pew, please ask the Usher.)

THE COMMUNION ANTHEM *(Please be seated)*

SUNG BY THE CHOIR

Now the Green Blade Rises

Tune: French 15th century - Words: John Crum (1872-1958)

1. Now the green blade rises from the buried grain, wheat that in darkness many days has lain;
Love lives again, that with the dead has been:
Love is come again like wheat that springeth green.
2. In the grave they laid Him Love whom hate had slain,
Thinking that never He would wake again,
Laid in the earth like grain that sleeps unseen: Love is come again.....
3. Forth He came at Easter, like the risen grain, He that for three days in the grave had lain,
Quick from the dead my risen Lord is seen: Love is come again.....
4. When our hearts are wintry, grieving, or in pain, Thy touch can call us back to life again,
Fields of our hearts that dead and bare have been: Love is come again.....

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: *Toolan*

1. I am the Bread of life. they who come to me shall not
2. The bread that I will give is my Flesh for the life of the
3. Un - less you eat of the Flesh of the Son of
4. I am the res - ur - rec - tion, I am the
5. Yes, Lord, we be - lieve that You are the

hun - ger, they who be - lieve in me shall not thirst.
world, and they who eat of this bread,
Man and drink of His blood, you
life. They who be - lieve in me,
Christ, the Son of God,

No one can come to me un - less the Fa - ther draw them.
they shall live for - ever, they shall live for - ev - er.
shall not have life with - in you, you shall not have life with - in you.
e - ven if they die, they shall live for - ev - er.
who has come in - to the world.

Refrain

And I will raise them up, and I will raise them
up, and I will raise them up on the last day.

Text: John 6, adapt. Suzanne Toolan, RSM, (b. 1927)
Music: Suzanne Toolan, RSM ©1966 GIA Publications, Inc. Used by permission. OneLicense A-716890

THE SECOND COMMUNION HYMN

Tune: *Paderborn*

1. Ye ser - vants of God, your Mas - ter pro - claim,
 2. God rul - eth on high, al - might - y to save;
 3. Sal - va - tion to God who sits on the throne!
 4. Then let us a - dore, and give him his right:

and pub - lish a - broad his won - der - ful Name;
 and still he is nigh: his pres - ence we have.
 Let all cry a - loud, and hon - or the Son.
 All glo - ry and power, all wis - dom and might,

the Name all - vic - to - rious of Je - sus ex - tol:
 The great con - gre - ga - tion his tri - umph shall sing,
 The prais - es of Je - sus the an - gels pro - claim,
 and hon - or and bless - ing, with an - gels a - bove,

his king - dom is glo - rious; he rules o - ver all.
 as - crib - ing sal - va - tion to Je - sus our King.
 fall down on their fa - ces, and wor - ship the Lamb.
 and thanks nev - er - ceas - ing and in - fi - nite love.

Text: Charles Wesley (1707-1788), alt.
 Music: PADERBORN, melody from *Catolisch-Paderbornisches Gesang-buch*, 1765

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 THIRD COMMUNION HYMN

Tune: *Daniel L. Schutte*

1. "I, the Lord of sea and sky, I have heard my peo - ple cry.
 2. "I, the Lord of snow and rain, I have borne my peo - ple's pain.
 3. "I, the Lord of wind and flame, I will tend the poor and lame.

All who dwell in deep - est sin my hand will save.
 I have wept for love of them. They turn a - way.
 I will set a feast for them. My hand will save.

I, who made the stars of night, I will make their dark-ness bright.
 I will break their hearts of stone, give them hearts for love a - lone.
 Fin est bread I will pro - vide till their hearts be sat - is - fied.

Who will bear my light to them? Whom shall I send?"
 I will speak my Word to them. Whom shall I send?"
 I will give my life to them. Whom shall I send?"

Refrain

Here I am, Lord. Is it I, Lord? I have heard You call - ing in the
 night. I will go, Lord, if You lead me.
 I will hold Your peo - ple in my heart.

Text & Music: Daniel Schutte ©1981 Daniel L. Schutte (admin. New Dawn Music)
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THE POST COMMUNION PRAYER (BCP 2019 page 137)

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

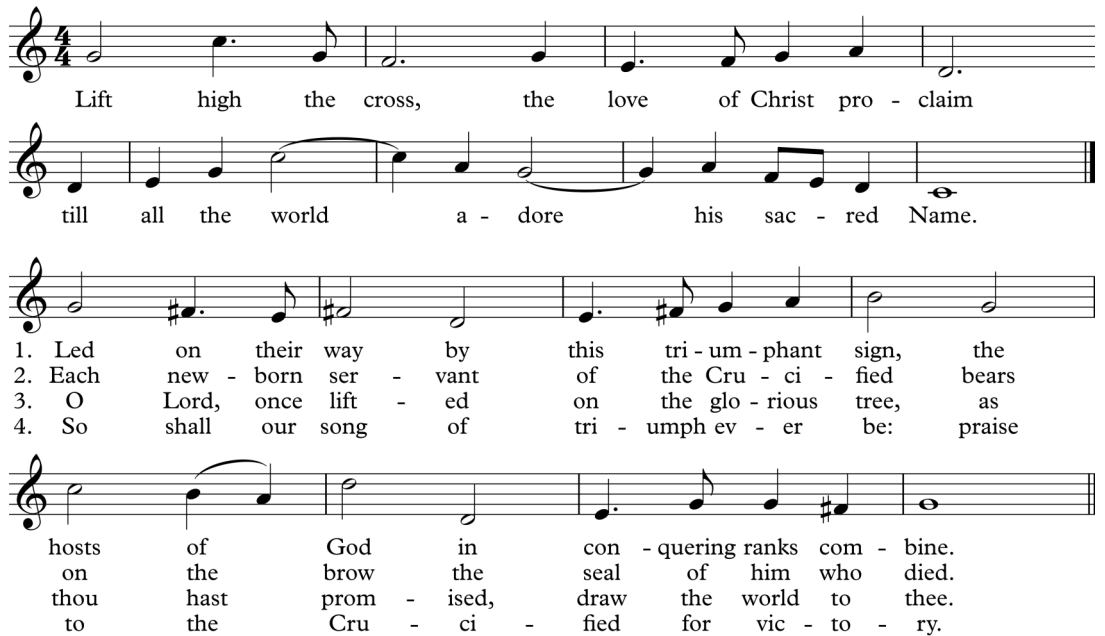
Heavenly Father, We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out 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: *Crucifer*



Lift high the cross, the love of Christ proclaim
till all the world adore his sacred Name.

1. Led on their way by this triumphant sign, the
2. Each new-born servant of the Cru - ci - fied bears
3. O Lord, once lift - ed on the glo - rious tree, as
4. So shall our song of tri - umph ev - er be: praise

hosts of God in con - quering ranks com - bine.
on the brow the seal of him who died.
thou hast prom - ised, draw the world to thee.
to the Cru - ci - fied for vic - to - ry.

Text: George William Kitchin (1827-1912); alt. Michael Robert Newbolt (1874-1956)
Music: CRUCIFER, Sydney Hugo Nicholson (1875-1947)
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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.