

# ST. ANDREW'S PARISH CHURCH

Established 1706



**The Transfiguration**  
The Family Service at 9:00 a.m.  
February 15, 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*

## *The Volunteers*

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

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*

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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

HOMILIST -The Reverend David Alwine

FAMILY OF THE DAY- The Wiers

LECTORS- Marshall Wier, William Weir

PRAYERS OF THE PEOPLE – Vicki Filan

CHALICE BEARER - Eric Smith

VESTRY IN CHARGE - James Little, John Cunningham

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

# The Transfiguration

February 15, 2026

The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

The Processional Song, standing

*Days of Elijah*

1. These are the days of E - li - jah, de - clar - ing the Word of the Lord. And  
2. These are the days of E - zek - iel, the dry bones be - com - ing as flesh. And

these are the days of Your ser - vant, Mo - ses, right eous - ness be - ing re - stored. And  
these are the days of Your ser - vant, Da - vid, re build ing a tem - ple of praise. And

these are the days of great tri - als, of fam - ine and dark ness and sword; still  
these are the days of the har vest, the fields are as white in your world; and

*Chorus*

we are the voice in the des - ert cry - ing, "Pre - pare ye the way of the Lord." Be - hold he  
we are the la - bor - ers in your vine - yard de - clar - ing the Word of the Lord.

comes, rid - ing on the clouds, shin - ing like the sun at the trum - pet call. Lift your  
voice, it's the year of ju - bi lee, and out of Zi - on's hills sal - va - tion comes.

Text & Music: Robin Mark  
© 1996 Daybreak Music, Ltd. (admin. by Integrity's Hosanna! Music)  
Used by permission. CCLI# 1984772.

The Acclamation

(BCP page 123)

*Celebrant:* I will make you as a light for the nations.

*People:* That my salvation may reach to the ends of the earth.

## 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 Collect for Purity

(BCP page 124)

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

The 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

*Alleluia No. 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 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 - a - ris - - - en.

*to Refrain*

Text: Donald Fishel (b. 1950)

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

**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 Collect of the Day (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; 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 Lessons

*Exodus 24: 12-18*

<sup>12</sup>The LORD said to Moses, “Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” <sup>13</sup>So Moses rose with his assistant Joshua, and Moses went up into the mountain of God. <sup>14</sup>And he said to the elders, “Wait here for us until we return to you. And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them.” <sup>15</sup>Then Moses went up on the mountain, and the cloud covered the mountain. <sup>16</sup>The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. <sup>17</sup>Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. <sup>18</sup>Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

*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 Second Lesson

*Philippians 3: 7-14*

<sup>7</sup>But whatever gain I had, I counted as loss for the sake of Christ. <sup>8</sup>Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ <sup>9</sup>and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— <sup>10</sup>that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, <sup>11</sup>that by any means possible I may attain the resurrection from the dead. <sup>12</sup>Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. <sup>13</sup>Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, <sup>14</sup>I press on toward the goal for the prize of the upward call of God in Christ Jesus.

*Lector:* The Word of the Lord.

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

The Gospel 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)

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. Matthew 17: 1-9

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

After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves.<sup>2</sup> There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.<sup>3</sup> Just then there appeared before them Moses and Elijah, talking with Jesus.<sup>4</sup> Peter said to Jesus, “Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah.”<sup>5</sup> While he was still speaking, a bright cloud covered them, and a voice from the cloud said, “This is my Son, whom I love; with him I am well pleased. Listen to him!”<sup>6</sup> When the disciples heard this, they fell facedown to the ground, terrified.<sup>7</sup> But Jesus came and touched them. “Get up,” he said. “Don’t be afraid.”<sup>8</sup> When they looked up, they saw no one except Jesus.<sup>9</sup> As they were coming down the mountain, Jesus instructed them, “Don’t tell anyone what you have seen, until the Son of Man has been raised from the dead.”

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

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.”

## 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, Dean 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.

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 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*

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

(BCP page 131)

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

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

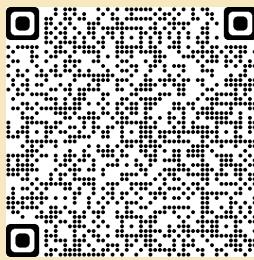
**The Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise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

# We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

***Shine, Jesus, Shine***  
*Sung by the Children's Choir*

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.

1. Lord, the light of Your love is shin-ing, in the midst of the  
2. As we gaze on Your king-ly bright-ness so our fac-es dis-dark-ness shin-ing; Je-sus, Light of the World, shine up-on us, play Your like-ness, ev-er chang-ing from glo-ry to glo-ry; set us free by the truth You now bring us; shine on me, shine on me, mir-rored here, may our lives tell Your sto-ry; shine on me, shine on me.

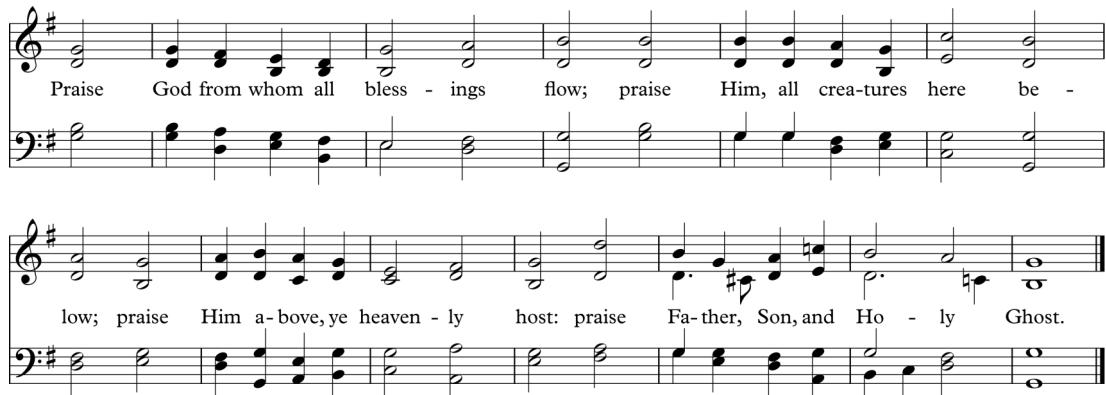
*Refrain*

Shine, Je-sus, shine, fill this land with the Fa-ther's glo-ry;  
blaze, Spir-it blaze; set our hearts on fire;  
flow, riv-er, flow, flood the na-tions with grace and mer-cy;  
send forth Your Word, Lord, and let there be light.

Words: Graham Kendrick, 1987 Music: *Shine, Jesus, Shine*, Graham Kendrick, 1987  
© 1987 Make Way Music (administered by Music Services, Inc.). Used by permission CCLI #1984772.

The Presentation Song, *standing*

Doxology



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

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

Celebrant:

(BCP page 131)

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

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

*I Chronicles 29:11-14*

## We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Lift up your hearts.

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

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

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

The Celebrant continues:

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

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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.

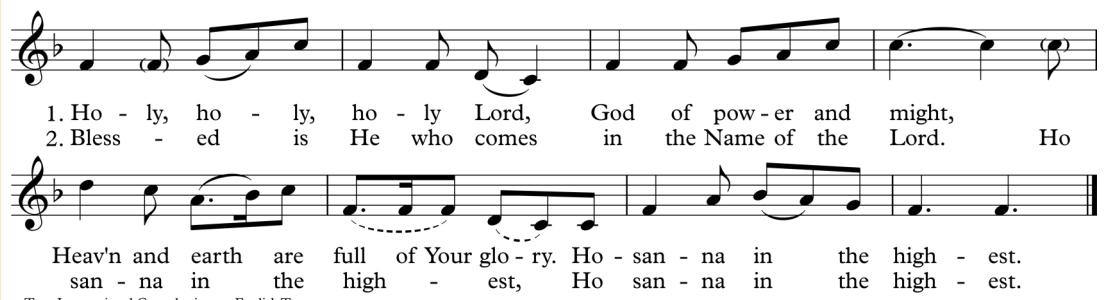
We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

\* 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

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.



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:*

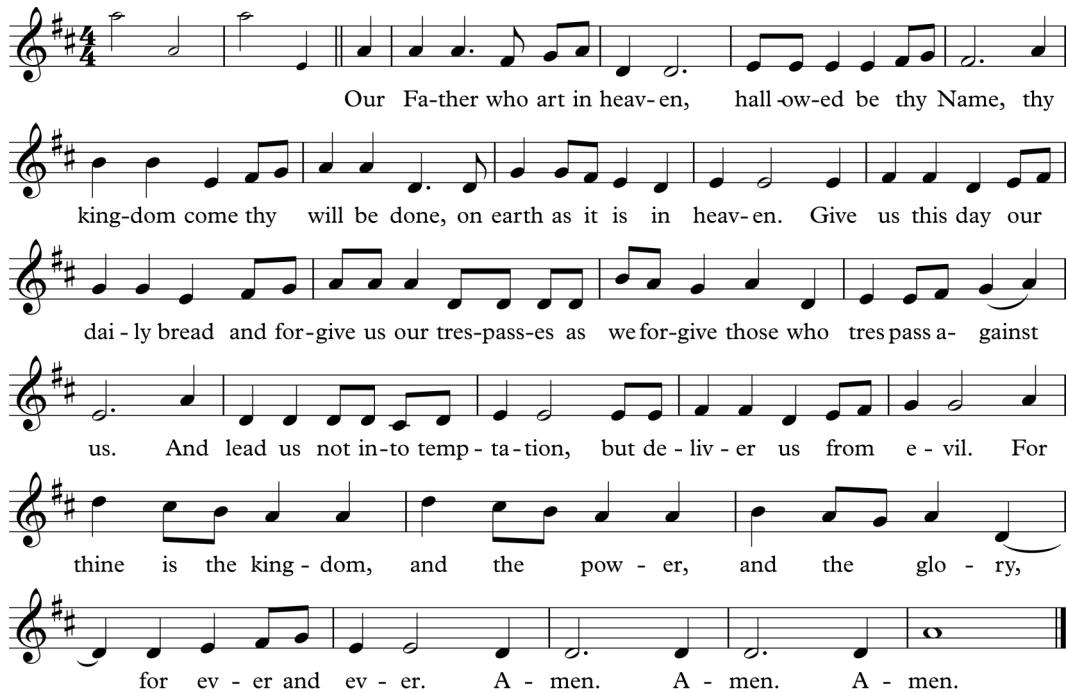
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, 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.

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

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



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 trespass 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:* Alleluia. Christ our Passover is sacrificed for us.

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

## 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 *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.

(BCP page 136)

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

### The First Communion Song, seated

*Gratitude by Brandon Lake*

All my words fall short, I got nothin' new  
How could I express all my gratitude?  
I could sing these songs as I often do  
But every song must end and You never do

#### **Chorus:**

So I throw up my hands and praise You again and again  
'Cause all that I have is a hallelujah, hallelujah  
And I know it's not much, but I've nothin' else fit for a King  
Except for a heart singin', Hallelujah, hallelujah  
I've got one response, I've got just one move  
With my arm stretched wide, I will worship You

#### **Repeat chorus**

Oh, come on, my soul  
Oh, don't you get shy on me, lift up Your song  
Cause you've got a lion inside of those lungs  
Get up and praise the Lord  
Come on, my soul  
Oh, don't you get shy on me, lift up Your song  
'Cause you've got a lion inside of those lungs  
Get up and praise the Lord, hey

#### **Repeat chorus**

The Second Communion Song, seated

*Agnus Dei*

O Lamb of God, that ta - kest a - way the sins of the world, have mer - cy up - on us. O Lamb of God, that ta - kest a - way the sins of the world, have mer - cy up - on us. O Lamb of God that ta - kest a - way the sins of the world, grant us thy peace.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

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 Third Communion Song, seated

*Grace Flows Down*

A - maz-ing grace, how sweet the sound. A- maz-ing love, now flow-ing down from hands\_and feet that were nailed to the tree, as grace flows down and cov - ers me. It cov - ers me. It cov - ers me. It cov - ers me.

Text & Music: David Bell, Louie Giglio, Rod Padgett  
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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

(BCP 2019 page 137)

The Recessional Song, *standing*

*Soon and Very Soon*



1.4. Soon and ve - ry soon, we are going to see the King!  
2. No more cry - ing there, we are going to see the King!  
3. No more dy - ing there, we are going to see the King!

Soon and ve - ry soon, we are going to see the King!  
No more cry - ing there, we are going to see the King!  
No more dy - ing there, we are going to see the King!

Soon and ve - ry soon, we are going to see the King!  
No more cry - ing there, we are going to see the King!  
No more dy - ing there, we are going to see the King!

Hal - le - lu - - jah! Hal - le - lu - - jah! We're going to see the King!

*Ending*

Hal - - le - lu - - - ia! Hal - - le - lu - - - jah!

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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.

**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!**