

# ST. ANDREW'S PARISH CHURCH

established 1706



Sunday after Ascension  
The Seventh Sunday of Easter  
The Holy Eucharist at 11:15 a.m.  
17 May 2026



# Welcoming All, Worshipping Christ Witnessing God's Love



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 THE REV. DAVID ALWINE, *Assisting Priest*  
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## The Tudors' Sacred Songs Glorious Sacred Music from Tudor England - 1495-1595



Join the ethereal voices of Vox Regis, the King's Counterpoint's small voice ensemble as they take us on a heavenly journey through the sacred music of Tudor England. Covering the late 1400s and through the 1500s, singing church music from the courts of Kings Henry VII and VIII, and on through Edward VI, Mary I and Elizabeth I.



Featuring works from sources of the period, including the Eton Choirbook and The Royal Choirbook - collections of Latin and English liturgical music that has survived down through the ages. Composers include, Cornysh (1465-1523) Taverner (c.1495-1545). Tallis (c.1505-1585), Byrd (1543-1623), Sheppard (1550-1559), and Mundy ((c.1530-1591).

## The Cathedral of St. John the Baptist

120 Broad Street, Charleston. 29401

Sunday, May 31 at 2.00pm

Reserved \$25, General Admission \$20, Seniors \$15 University Students \$10, Under 18 FREE

Tickets available from David (Telephone: 216 217 7721), or via the website: [www.thekingscounterpoint.com](http://www.thekingscounterpoint.com)

# The Seventh Sunday of Easter

## Sunday after Ascension

17 May 2026

The Holy Eucharist at 11:15 a.m.

## Welcome!

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

THE PRELUDE: *Meditation on Diademata* by Charles Callahan (1951–2023)

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:  
L'Ascension  
by Gustave Doré  
(1832-1883)

These words of Christ bring to our attention the perfect standard of God's righteousness and what He requires of us. Both **The Summary of the Law** and The Decalogue (Ten Commandments) are valid options for this movement of the liturgy. The Summary was first used in place of The Decalogue in 1718.

The words **Kyrie** Eleison. Christe Eleison. mean Lord, Have mercy. Christ, Have Mercy. Within the liturgy, it lifts our voices in a prayer for the compassion of Christ after the declaration of the Summary of the Law, which holds up the standard of God's righteousness. Kyrie Eleison first appeared in the Holy Communion Service as the response of a litany in the Antioch-Jerusalem liturgy after the middle of the 4th century. Around 595AD, Christe Eleison was added by St. Gregory the Great of Rome.

## THE SUMMARY OF THE LAW (BCP 2019 page 124)

Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

## THE KYRIE (BCP 2019 page 124)

*Celebrant:* Lord, have mercy upon us.

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

*Celebrant:* Lord, have mercy upon us.

## THE GLORIA IN EXCELSIS

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



THE COLLECT OF THE DAY (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

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

*(Please be seated)*

## The Liturgy of the Word

THE FIRST LESSON

Acts 1 verses 1-14

St. Luke said: “In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, <sup>2</sup>until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup>He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

<sup>4</sup>And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; <sup>5</sup>for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

<sup>6</sup>So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” <sup>7</sup>He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. <sup>8</sup>But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” <sup>9</sup>And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. <sup>10</sup>And while they were gazing into heaven as he went, behold, two men stood by them in white robes, <sup>11</sup>and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

<sup>12</sup>Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. <sup>13</sup>And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. <sup>14</sup>All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.”

*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 transition 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.

**PSALM 47 (BCP 328) We will read responsively by the half verse.**

1 O clap your hands together, all you peoples; \* **O cry aloud unto God with shouts of joy.**

2 For the LORD Most High is to be feared; \* **he is the great King over all the earth.**

3 He shall subdue the peoples under us, \* **and the nations under our feet.**

4 He shall choose our inheritance for us, \* **the pride of Jacob whom he loved.**

5 God has gone up with a shout of triumph, \* **the LORD with the sound of the trumpet.**

6 O sing praises, sing praises unto our God; \* **O sing praises, sing praises unto our King.**

7 For God is the King of all the earth; \* **think upon his mighty acts and praise him with a song.**

8 God reigns over the nations; \* **God sits on his holy throne.**

9 The princes of the peoples are gathered with the people of the God of Abraham;

\* **for the mighty upon earth have become the servants of the Lord, and he is very highly exalted.**

## THE SECOND LESSON

1 Peter 4 verses 12-19

<sup>12</sup> Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. <sup>13</sup> But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. <sup>14</sup> If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. <sup>15</sup> But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. <sup>16</sup> Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. <sup>17</sup> For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God? <sup>18</sup> And "if the righteous is scarcely saved, what will become of the ungodly and the sinner?"

<sup>19</sup> Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.

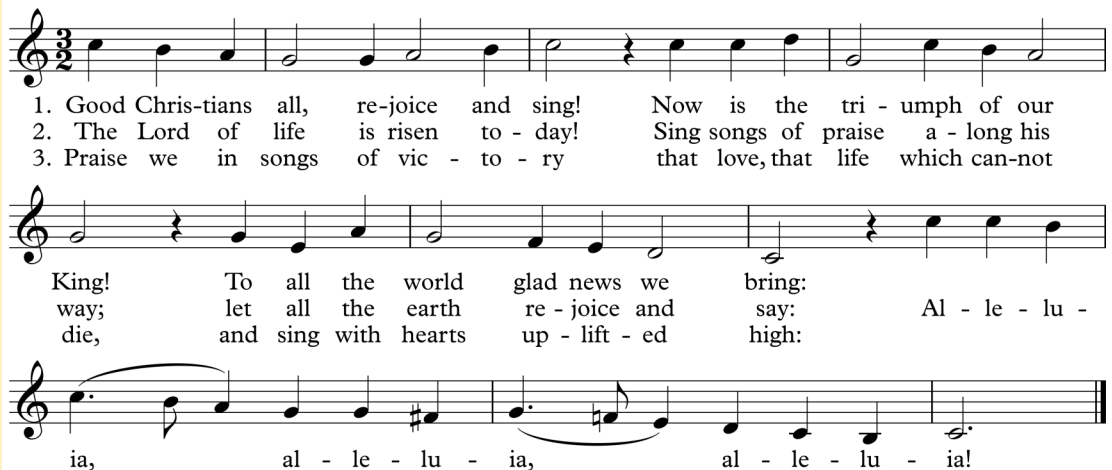
*Lector:* The Word of the Lord.

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

## THE SEQUENCE HYMN

Tune: *Gelobt sei Gott*

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.



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

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

THE HOLY GOSPEL

St. John 17 Verses 1-11

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

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

When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you, <sup>2</sup>since you have given him authority over all flesh, to give eternal life to all whom you have given him. <sup>3</sup>And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. <sup>4</sup>I glorified you on earth, having accomplished the work that you gave me to do. <sup>5</sup>And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

<sup>6</sup>“I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. <sup>7</sup>Now they know that everything that you have given me is from you. <sup>8</sup>For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. <sup>9</sup>I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. <sup>10</sup>All mine are yours, and yours are mine, and I am glorified in them. <sup>11</sup>And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.

*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”

THE SEQUENCE HYMN

Tune: *Gelobt sei Gott*

4. Your Name we bless, O ris - en Lord, and sing to - day with one ac -  
 5. To God the Fa - ther, God the Son, to God the Spir - it, al - ways  
 cord the life laid down, the life re - stored: Al - le - lu -  
 One, we sing for life in us be - gun:  
 ia, al - le - lu - ia, al - le - lu - ia!

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

THE SERMON

The Reverend Rich Giersch

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; Julian Dobbs, our Dean of the Province; Chip Edgar, our Bishop; and for Bill Skilton, our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Rich; and our Assisting Priests, Fr. David and Fr. Doug; our Deacon Emeritus, Lee Hershon; and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

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

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 Mejía, 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.

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.

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 COMFORTABLE WORDS** (BCP 2019 page 130)

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

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

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

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

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

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

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

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

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

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

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

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

**THE OFFERTORY HYMN**

Tune: *Diademata*

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

**THE PRESENTATION HYMN** (*Please stand*)

Old Hundredth

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

*Celebrant:* (BCP 2019 page 131)

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

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

## The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

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

*Celebrant* Lift up your hearts.

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

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

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

The *Celebrant* continues

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

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

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### THE SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,



heaven and earth are full of your glo - ry. Ho -



san - na in the high - est. Ho - san - na in the high - est.



Blessed is he who comes in the name of the Lord. Ho -



san - na in the high - est. Ho - san - na in the high - est.

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 pen, please ask the Usher.)*

THE FIRST COMMUNION HYMN

Tune: *Before the Throne of God Above*

1. Be - fore the throne of God a - bove I have a strong, a per - fect plea;  
 2. When Sat - an tempts me to des - pair, and tells me of the guilt with - in,  
 3. Be - hold Him there! The ris - en Lamb! My per - fect spot - less Right - eous - ness,

A Great High Priest whose name is Love, who ev - er lives and pleads for me.  
 Up - ward I look, and see Him there who made an end to all my sin;  
 The great un - chang - a - ble I AM, the King of glo - ry and of grace.;

My name is grav - en on His hands, my name is writ - ten on His heart;  
 Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed free;  
 One with Him - self, I can - not die, my soul is pur - chased by His blood,

I know that while in heaven He stands, no tongue can bid me thence de - part.  
 For God, the Just, is sat - is - fied to look on Him and par - don me,  
 My life is hid with Christ on high, with Christ, my Sav - ior and my God,

No tongue can bid me thence de - part.  
 To look on Him and par - don me.  
 With Christ, my Sav - ior and my God.

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

THE SECOND COMMUNION HYMN

Tune: *Coronation*

1. All hail the power of Je - sus' Name! Let an - gels pros - trate fall;  
 4. Ye heirs of Is - rael's cho - sen race, ye ran - somed of the fall,  
 6. Let ev - ery kind - red, ev - ery tribe, on this ter - rest - rial ball,

bring forth the roy - al di - a - dem, and crown him Lord of all!  
 hail him who saves you by his grace, and crown him Lord of all!  
 to him all maj - es - ty as - cribe and crown him Lord of all!

bring forth the roy - al di - a - dem, and crown him Lord of all!  
 hail him who saves you by his grace and crown him Lord of all!  
 to him all maj - es - ty as - cribe and crown him Lord of all!

Text: Edward Perronet (1726-1792), alt.  
 Music: CORONATION, Oliver Holden (1765-1844), alt.

THE THIRD COMMUNION HYMN

Tune: *In Babilone*



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



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



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



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

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

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 FOURTH COMMUNION HYMN

Tune: *St. Magnus*



1 The head that once was crowned with thorns is crowned with glo - ry now;  
 2 The high - est place that heaven af - fords is his, is his by right,  
 3 the joy of all who dwell a - bove, the joy of all be - low,  
 4 To them the cross with all its shame, with all its grace is given;  
 5 They suf - fer with their Lord be - low, they reign with him a - bove,



1 a roy - al di - a - dem a - dorns the might - y vic - tor's brow.  
 2 the King of kings, and Lord of lords, and heaven's e - ter - nal Light;  
 3 to whom he man - i - fests his love and grants his name to know.  
 4 their name, an ev - er - last - ing name; their joy, the joy of heaven.  
 5 their prof - it and their joy to know the mys - tery of his love.



6 The cross he bore is life and health,  
 though shame and death to him:  
 his people's hope, his people's wealth,  
 their everlasting theme.

Words: Thomas Kelly (1769-1855). Music: *St. Magnus*, melody from *Divine Companion*, 1707; harm, William Henry Monk (1823-1889), after John Pyke Hullah (19th cent.).

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 POST COMMUNION PRAYER (BCP 2019 page 137)

*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 HYMN (*Please stand*)

Tune: *Lobe den herren*



1. Praise to the Lord, the Al - might - y, the King of cre - a - tion;  
 2. Praise to the Lord, o - ver all things he glo - rious - ly reign - eth:  
 3. Praise to the Lord! O let all that is in me a - dore him!



O my soul, praise him, for he is thy health and sal - va - tion:  
 borne as on ea - gle - wings, safe - ly his saints he sus - tain - eth.  
 All that hath life and breath come now with prais - es be - fore him!



join the great throng, psal - ter - y, or - gan, and song,  
 Hast thou not seen how all thou need - est hath been  
 Let the a - men sound from his peo - ple a - gain;



sound - ing in glad ad - o - ra - - tion.  
 grant - ed in what he or - dain - eth?  
 glad - ly for ev - er a - dore him.

Text: Joachim Neander (1650-1680); tr. Hymnal 1940, alt.  
 Music: LOBE DEN HERREN, melody from *Erneuerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863;

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!**

THE POSTLUDE