

ST. ANDREW'S PARISH CHURCH

Established 1706



The Third Sunday of Easter

The Family Service at 9:00 a.m.

May 4, 2025



OLD ST. ANDREW'S PARISH CHURCH

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, *Piano*
 BRENDA RINDGE, *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*
 TERESA HART, *Administrative Assistant*
 REED TODD, *Sexton*

PAUL PORWOLL, *Historian*
 LARRY COOMER, *Graveyard Administrator*
 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 RT. REV. CHARLES F. EDGAR III, , *Bishop of The Anglican Diocese of South Carolina*

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*

SERVING TODAY

The Reverend Richard Giersch
 HOMILIST

Bartlee Davis
 Clayton Davis
 LECTORS

The Davises
 FAMILY OF THE DAY

PRAYERS OF THE PEOPLE - Lisa Seagle

CHALICE BEARER - James Wilson

VESTRY IN CHARGE - T.J Leavell

ALTAR GUILD– Dee Norton, Millie Strobel

The Third Sunday of Easter

May 4, 2025

The Family Service at 9:00 a.m.

Welcome!

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

We Gather in the Lord's Name

The Processional Song, *standing*

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 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 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.

If you are visiting with us today, please take a **welcome brochure** (located in the envelope rack on the back of each pew) and fill out the **visitor card**. Please place it in the offering plate or leave it with an usher.

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

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

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

The Kyrie

(BCP page 124)

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

Priest: Lord, have mercy upon us.

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

Priest: Lord, have mercy upon us.

The Song of Praise, *standing*

Alleluia #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 ris - - - en.

to Refrain

Text: Donald Fishel (b. 1950)
 Music: ALLELUIA NO. 1, Donald Fishel. Used by permission. OneLicense.net A-716890.

The Collect of the Day (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

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

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 ² and 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. ³ Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. ⁴ And falling to the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" ⁵ And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting. ⁶ But rise and enter the city, and you will be told what you are to do." ⁷ The men who were traveling with him stood speechless, hearing the voice but seeing no one. ⁸ Saul 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. ⁹ And for three days he was without sight, and neither ate nor drank.

→

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.

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 SECOND NEW TESTAMENT LESSON

Revelation Chapter 5:1-14

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. ²And I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the scroll and break its seals?” ³And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, ⁴and I began to weep loudly because no one was found worthy to open the scroll or to look into it. ⁵And 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.” ⁶And 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. ⁷And he went and took the scroll from the right hand of him who was seated on the throne. ⁸And 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. ⁹And 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, ¹⁰and you have made them a kingdom and priests to our God, and they shall reign on the earth.” ¹¹Then 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, ¹²saying 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!” ¹³And 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.**

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the

Liturgy of the Word, and it consists of the readings, the sermon, the creed, and the prayers of the people.

Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the Holy Gospel, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

The Gospel Song, *standing**Open Our Eyes, Lord*

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

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

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

Text & Music: Bob Cull (b. 1949)
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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. ² Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. ³ Simon 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. ⁴ Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. ⁵ Jesus said to them, “Children, do you have any fish?” They answered him, “No.” ⁶ He 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. ⁷ That 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. ⁸ The 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. ⁹ When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. ¹⁰ Jesus said to them, “Bring some of the fish that you have just caught.” ¹¹ So 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. ¹² Jesus said to them, “Come and have breakfast.” Now none of the disciples dared ask him, “Who are you?” They knew it was the Lord. ¹³ Jesus came and took the bread and gave it to them, and so with the fish. ¹⁴ This was now the third time that Jesus was revealed to the disciples after he was raised from the dead. ¹⁵ When 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.” He said to him a second time, “Simon, son of John, do you love me?”

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.”

He said to him, “Yes, Lord you know that I love you.; He said to him, “Tend my sheep”.He 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 every-thing; 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**

The Homily, *seated*

Fr. Rich Giersch

We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

Celebrant: Let us stand and confess our faith in the words of the Nicene Creed.

***People:* We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.**

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father, through Him all things were made. For us and for our salvation He came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. kingdom will have no end. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

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

The Prayers of the People, *standing*

(BCP page 128)

Reader: Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Wood, 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.

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

About the "posture" of prayer: It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

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.**

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.

We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

Celebrant: Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

People: **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

The Absolution, *kneeling*

The Bishop when present, or the Priest, stands and says:

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Comfortable Words

(BCP page 130)

Bishop or Priest:

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

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

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

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

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

The Peace

(BCP page 131)

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

People: **And with your spirit.**

The Service of Admission for Junior Daughters of the King

Shealy Davis

Olivia Leavell

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

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God's complete forgiveness through Jesus Christ.

These verses of Scripture following the Absolution serve as a seal of assurance that for those who are truly penitent, the Lord has put away their sins. They are comforting in that they give us the strength to believe we are forgiven. **The Comfortable Words** come directly from the first Anglican Book of Common Prayer 1549 written by Thomas Cranmer and were included through German Lutheran influence.

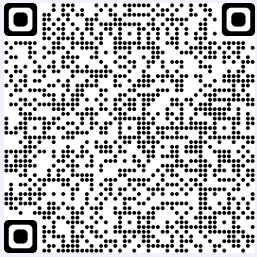
The Peace is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise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

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Behold Our God
by Sovereign Grace Music

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



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

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

Chorus:

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

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

Repeat Chorus

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

Repeat Chorus

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

Repeat chorus twice.

Musical score for 'The Presentation Song' in G major, 4/4 time. The score consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are: '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.

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

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

Our altar is **The Lord's Table** and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine.

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

* If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

The Sanctus

1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
 2. Bless - ed is He who comes in the Name of the Lord. Ho

Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.
 san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts
 Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

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

The Prayer of Consecration, *kneeling*

(BCP page 132)

Celebrant:

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

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me." Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People:

- Christ has died.**
- Christ is risen.**
- Christ will come again.**

Celebrant:

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

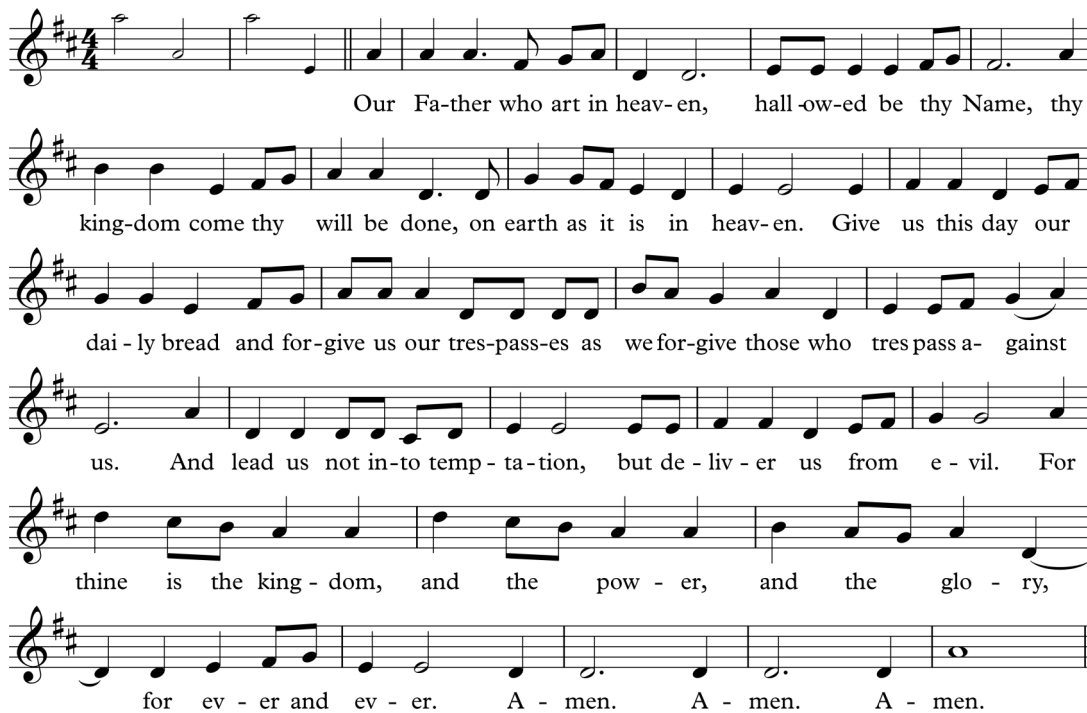
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever.

Amen.

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

The Lord's Prayer

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



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

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

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

The Fraction

Celebrant: Christ our Passover is sacrificed for us.

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



The Prayer of Humble Access

(BCP page 135)

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

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 Agnus Dei (Lamb of God)

The musical score for 'The Agnus Dei (Lamb of God)' is written in G major (one sharp) and 2/2 time. It consists of five staves of music. The lyrics are: 'Lamb of God, You take a - way the sins of the world: have mer - cy on us, have mer - cy on us. Lamb of God, You take a - way the sins of the world: have mer - cy on us, have mer - cy on us. Lamb of God, You take a - way the sins of the world: grant us peace.'

Setting: Eric Wyse (b. 1959).
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The Invitation to Communion

(BCP page 136)

Celebrant:

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

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

The First Communion Song, *seated*

Here I am Lord

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?"
Refrain I will give my life to them. Whom shall I send?"

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

At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

The Second Communion Song, *seated*

Revelation Song

Wor - thy is the Lamb who was slain, ho - ly, ho - ly, is He;
Repeat 1st time
 sing a new song to Him who sits on hea - ven's mer - cy seat.

Refrain
 Ho - ly, ho - ly, ho - ly is the Lord God Al - migh - ty,
 Who was, and is, and is to come. With all cre - a - tion, I sing
 praise to the King of Kings; You are my ev - ery thing and I will a - dore You.

Words and music: Jennie Lee Riddle
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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.

The Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

Heavenly Father,

We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing

The Recessional Song, *standing*

In Christ Alone

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

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

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

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

Text & Music: Keith Getty & Stuart Townend
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As the service ends, we are charged to “go,” a challenge to reach out beyond our own church to the world around us.

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

We Go Out to Serve God

The Dismissal and Commissioning

(BCP page 138)

Priest or Deacon: Our worship has concluded; our service begins.

Alleluia! Alleluia! Go in peace to love and serve the Lord.

People:

Thanks be to God! Alleluia! Alleluia! Alleluia!