

ST. ANDREW'S PARISH CHURCH

Established 1706



The Second Sunday of Easter

The Family Service at 9:00 a.m.

April 27, 2025



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND DAVID ALWINE, *Assisting Priest*
THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*
THE REVEREND 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 Marshall Huey
HOMILIST

Mandy Beckman
Molly Wier
LECTORS

The Weirs
FAMILY OF THE DAY

PRAYERS OF THE PEOPLE - Mandy Beckman

CHALICE BEARER - Mandy Beckman

VESTRY IN CHARGE - Romaine Smith, Michael Ulmer

ALTAR GUILD- Lillian Fogel, Daphne Simons, Erin Wilson

The Second Sunday of Easter

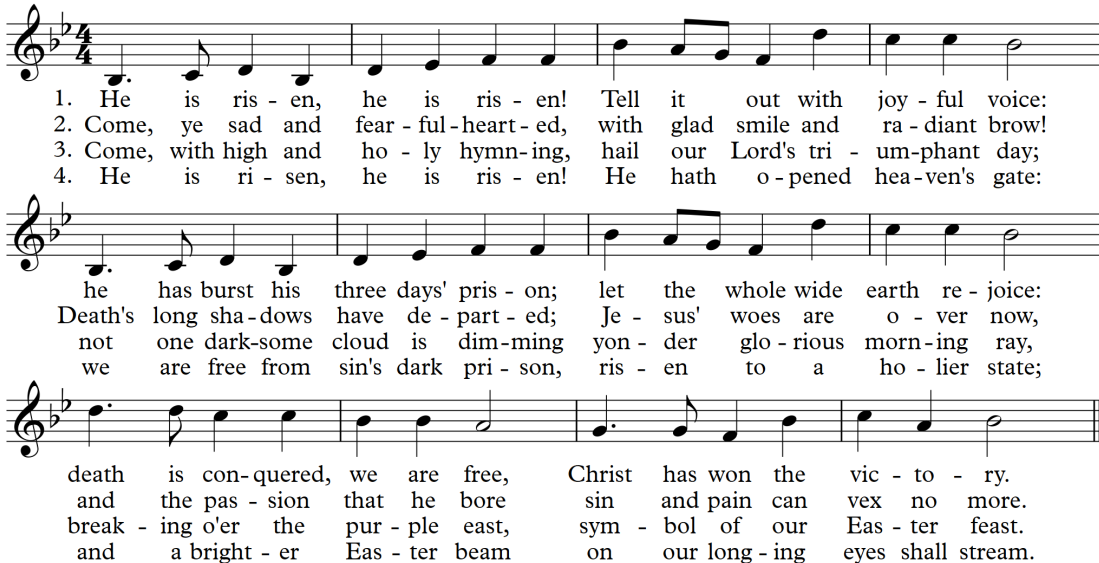
April 27, 2025

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

He is Risen



1. He is ris - en, he is ris - en! Tell it out with joy - ful voice:
2. Come, ye sad and fear - ful - heart - ed, with glad smile and ra - diant brow!
3. Come, with high and ho - ly hymn - ing, hail our Lord's tri - um - phant day;
4. He is ri - sen, he is ris - en! He hath o - pened hea - ven's gate:
he has burst his three days' pris - on; let the whole wide earth re - joice:
Death's long sha - dows have de - part - ed; Je - sus' woes are o - ver now,
not one dark - some cloud is dim - ming yon - der glo - rious morn - ing ray,
we are free from sin's dark pri - son, ris - en to a ho - lier state;
death is con - quered, we are free, Christ has won the vic - to - ry.
and the pas - sion that he bore sin and pain can vex no more.
break - ing o'er the pur - ple east, sym - bol of our Eas - ter feast.
and a bright - er Eas - ter beam on our long - ing eyes shall stream.

Text: Cecil Frances Alexander (1818-1895), alt.
Music: UNSER HERRSCHER, Joachim Neander (1650-1680)

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.

Welcome!

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

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

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

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

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

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

The 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*

He is Exalted

He is ex-alt-ed, the King is ex-alt-ed on high, I will praise Him.
 He is ex-alt-ed, for - ev-er ex-alt-ed and I will praise His Name!
 He is the Lord, for ev-er His Truth shall reign. Heav-en and earth re-
 joice in His ho - ly Name. He is ex-alt-ed, the King is ex-alt-ed on high!

Text & Music: Twila Paris ©1985 Straightway Music & Mountain Spring Music. Used by permission. CCLI# 1984772

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 and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.** (*Please be seated*)

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

We Hear God's Word

The First Lesson *(will not be read)*

Job 32 verses 1-6

¹Then Job answered the LORD and said: ²“I know that you can do all things, and that no purpose of yours can be thwarted. ³“Who is this that hides counsel without knowledge?” Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. ⁴“Hear, and I will speak; I will question you, and you make it known to me.” ⁵I had heard of you by the hearing of the ear, but now my eye sees you; ⁶therefore I despise myself, and repent in dust and ashes.”

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Second Lesson

Revelation 1:4-19

⁴John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood ⁶and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. ⁷Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

⁸“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

⁹I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. ¹⁰I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet ¹¹saying, “Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”

¹²Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, ¹³and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. ¹⁴The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. ¹⁶In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.

¹⁷When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, “Fear not, I am the first and the last, ¹⁸and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. ¹⁹Write therefore the things that you have seen, those that are and those that are to take place after this.


Lector: The Word of the Lord.

People: **Thanks be to God.**


The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

The Gospel Song, *standing*


That Easter Day with Joy Was Bright



1 That Eas - ter day with joy was bright, the
 2 His ris - en flesh with ra - diance glowed; his
 3 O Je - sus, King of gen - tle - ness, do
 4 O Lord of all, with us a - bide in
 5 All praise, O ris - en Lord, we give to



1 sun shone out with fair - er light, when, to their long - ing
 2 wound - ed hands and feet he showed; those scars their sol - emn
 3 thou thy - self our hearts pos - sess that we may give thee
 4 this our joy - ful Eas - ter - tide; from ev - ery wea - pon
 5 thee, who, dead, a - gain dost live; to God the Fa - ther



1 eyes re - stored, the a - pos - tles saw their ris - en Lord.
 2 wit - ness gave that Christ was ris - en from the grave.
 3 all our days the will - ing tri - bute of our praise.
 4 death can wield thine own re - deemed for ev - er shield.
 5 e - qual praise, and God the Ho - ly Ghost, we raise.

Words: Latin, 5th cent.; ver. *Hymnal 1940* Copyright © The Church Pension Fund. Music: *Puer nobis*, melody from Trier MS., 15th cent.; adapt. Michael Praetorius (1571-1621); harm. *Hymns Ancient and Modern, Revised*, 1950; acc. John F. Erickson (b. 1938) Copyright ©1982 by John Erickson. All rights reserved. Used with permission.

The Holy Gospel

St. John 20 Verses 19-31

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

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

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." ²² And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld." ²⁴ Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.

→

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

The word Gospel comes from the Old English word, *gōd-spell*, which means "good news" or "glad tidings." That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism."

The Holy Gospel Continued

²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” ²⁷ Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” ²⁸ Thomas answered him, “My Lord and my God!” ²⁹ Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

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

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.”

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.

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 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.

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.**

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.

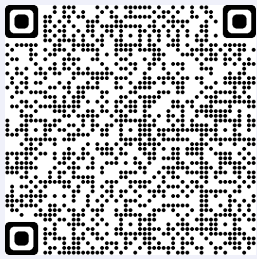
The Peace is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise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

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Amen (Because He Lives)

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.

1. I be - lieve in the Son; I be-lieve in the Ris - en One;
 2. I was dead in the grave; I was cov-ered in sin and shame;

I be-lieve I o - ver - come by the pow-er of His blood;
 I heardmer-cy call my name; He rolled the stone away.

Refrain
 A - men, a - men, I'm a - live, I'm a-live be-cause He lives;

A - men, a - men, let my song join the one that nev - er

1. *last time to ending* ends be-cause He lives. | 2. ends be-cause He

Bridge
 lives, I can face to - mor - row; Be-cause He lives ev - 'ry fear is
 gone; I know He holds my life, my fu - ture in His hand. A -
 (to Refrain)

Ending
 ends be-cause He lives; Be-cause He lives.

Words & Music: Ed Cash, Gloria Gaither, Jason Ingram, Matt Maher, Daniel Carson, William J. Gaither, & Chris Tomlin.
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Praise God from whom all bless - ings flow; praise Him, all crea-tures here be -

low; praise Him a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly 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.

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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.

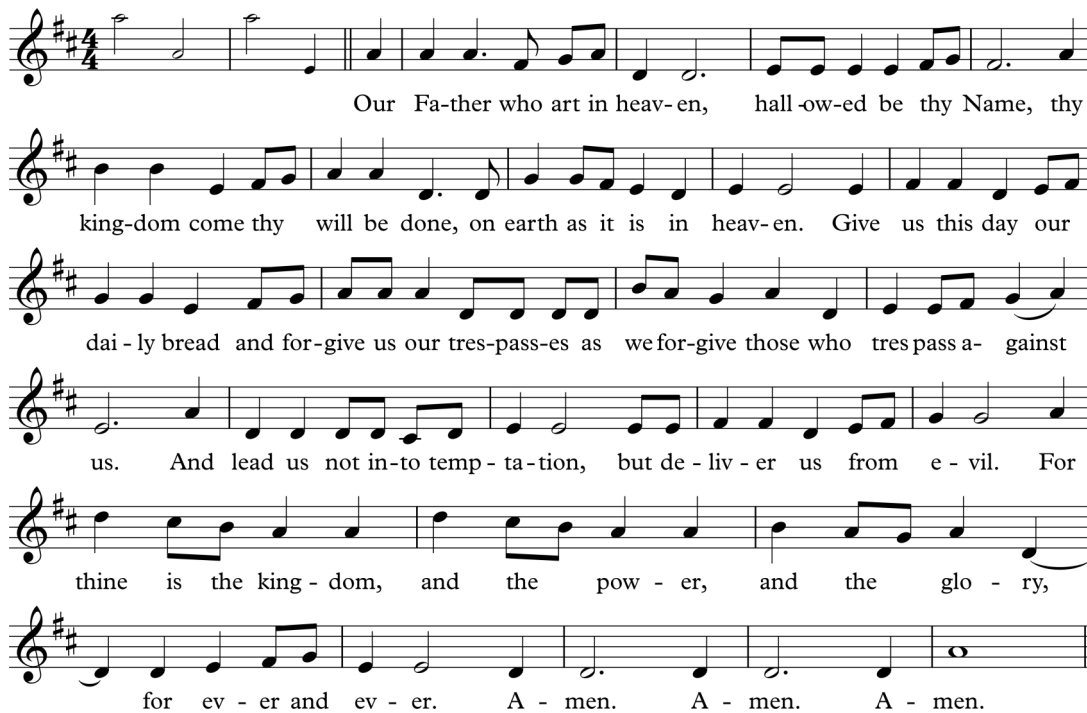
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever.

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)

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*

Agnus De(Lamb of God)

Al - le - lu - ia, Al - le - lu - ia, for the Lord God Al - might - y
reigns. Al - le - lu - ia, Al - le - lu - ia,
for the Lord God Al - might - y reigns. Al - le - lu - ia.
Refrain
Ho - ly, ho - ly are You, Lord God Al - might - y; Wor - thy is the
Lamb, wor - thy is the Lamb. You are ho - ly, ho - ly are You, Lord God Al - might -
y; Wor - thy is the Lamb, wor - thy is the Lamb. You are ho - ly.

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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*

I am the Bread of Life

1. I am the Bread of life. they who come to me shall not
2. The bread that I will give is my Flesh for the life of the
3. Un - less you eat of the Flesh of the Son of
4. I am the res - ur - rec - tion, I am the
5. Yes, Lord, we be - lieve that You are the
hun - ger, they who be - lieve in me shall not thirst.
world, and they who eat of this bread,
Man and drink of His blood, you
life. They who be - lieve in me,
Christ, the Son of God,
No one can come to me un - less the Fa - ther draw them.
they shall live for - ever, they shall live for - ev - er.
shall not have life with - in you, you shall not have life with - in you.
e - ven if they die, they shall live for - ev - er.
who has come in - to the world.
Refrain
And I will raise them up, and I will raise them
up, and I will raise them up on the last day.

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

The 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*

See What a Morning

1. See, what a morn - ing! Glo - rious-ly bright, with the dawn - ing of hope in Je-
 2. See Mar-y weep - ing, "Where is He laid" as in sor - row she turns to the
 3. One with the Fa - ther, An - cient of Days, through the Spir - it who clothes faith with

ru - sa-lem; fold - ed the grave clothes, tomb filled with light as the
 emp - ty tomb; hears a voice speak-ing, call - ing her name; it's the
 cer - tain-ty; hon - or and bless - ing, glo - ry and praise to the

an - gels an-nounce "Christ is ris - en! See God's sal -
 Mast - er, the Lord raised to life a - gain. The voice that
 King crowned with power and au - thor - i - ty! And we are

va - tion plan, wrought in love, borne in pain, paid in sa - cri- fice,
 spans the years, speak-ing life, stir - ing hope, bring-ing peace to us,
 raised with Him, death is dead, Love has won, Christ has con - quered;

ful - filled in Christ, the Man,
 will sound till He ap - pears, for He lives; Christ is ris-en from the dead!
 and we shall reign with Him,

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We Go Out to Serve God

The Dismissal and Commissioning

(BCP page 138)

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

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

People:

Thanks be to God! Alleluia! Alleluia! Alleluia!

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.