

ST. ANDREW'S PARISH CHURCH

established 1706



THE SECOND SUNDAY OF EASTER
The Holy Eucharist with Holy Baptism
at 11:15 a.m. 27 April 2025



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REV. MARSHALL HUEY, *Rector*
 THE REV. DAVID ALWINE, *Assisting Priest*
 THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*
 THE REV. LEE HERSHON, *Deacon Emeritus*
 DAVID ACRES, *Director of Music*
 JUDITH ACRES, *Director of Children's Choir*
 KEVIN UPPERCUE, *Organist/Pianist*
 BRENDA RINDGE, *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*
 TERESA HART, *Administrative Assistant*
 REED TODD, *Sexton*

LARRY COOMER, *Graveyard Administrator*
 PAUL PORWOLL, *Historian*
 MICHAEL CHRISTENSEN, *AV Coordinator*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Retired
Assistant Bishop, The Dominican Republic, Retired
Bishop in Residence, Old St. Andrew's Parish Church

The Vestry

Kathy Abraham, *2028 Senior Warden*
 Dean Bays, *2028*
 Jim Beall, *2026*
 Stefanie Christensen *2026*
 Pat Davis, *2028*
 Rick Jennings, *2027*
 T J Leavell, *2028*
 Todd Lundgren, *2027 Junior Warden*
 Randall Shealey, *2026*
 Romaine Smith, *2027*
 Michael Ulmer, *2027*
 Gail Wagaman, *2026*

John Steinmeyer, *Treasurer*
 Cindi Smith, *Clerk*

THE RT. REV. CHARLES F. EDGAR, III, *Bishop of The Anglican Diocese of South Carolina*

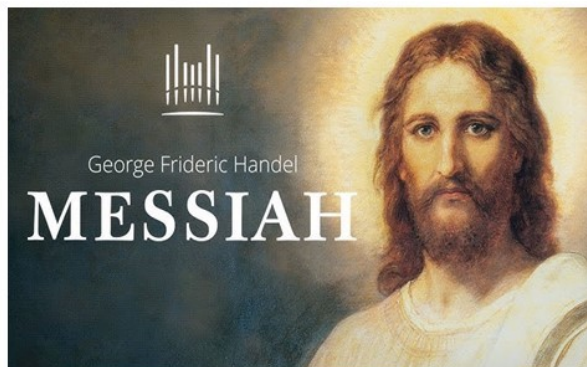


Messiah - G. F. Handel (1685-1759) (1745 London Revival)

with The King's Counterpoint Chamber Orchestra



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



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

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

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

The Second Sunday of Easter

27 April 2025

The Holy Eucharist at 11:15 a.m.

Welcome!

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

THE INTROIT

SUNG BY OUR PARISH CHOIR

A Gaelic Blessing

Words: Adapted from an old Gaelic rune Music: John Rutter (b.1945)

Deep peace of the running wave to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the gentle night to you.
Moon and stars pour their healing light on you,
Deep peace of Christ the Light of the World to you,
Deep peace of Christ to you.

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: *Unser Herrscher*

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 161)

Celebrant: Blessed be God: the Father, the Son, and the Holy Spirit.

People: **And blessed be his Kingdom, now and for ever. Amen.**

Celebrant: There is one Body and one Spirit;

People: **There is one hope in God's call to us;**

Celebrant: One Lord, one Faith, one Baptism;

People: **One God and Father of all.**

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

Front page:
Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

St. John 20 verses 28-29

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
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

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 Liturgy of the Word

THE OLD TESTAMENT LESSON

Job 42 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 PSALM

Confitebor tibi (Praise to you)

Psalm 111

I will give thanks unto the LORD with my whole heart, * secretly among the faithful, and in the congregation.

2 The works of the LORD are great, * sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour, * and his righteousness endureth for ever.

4 The merciful and gracious LORD hath so done his marvelous works, * that they ought to be had in remembrance.

5 He hath given meat unto them that fear him; * he shall ever be mindful of his covenant.

6 He hath showed his people the power of his works, * that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement; * all his commandments are true.

8 They stand fast for ever and ever, * and are done in truth and equity.

9 He sent redemption unto his people; * he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the LORD is the beginning of wisdom; * a good understanding have all they that do thereafter; his praise endureth for ever

The **Collects** are prayers that touch on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

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

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 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 SEQUENCE HYMN

Tune: *Gelobt Sei Gott*

1. Good Chris-tians all, re-joyce 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 -
die, and sing with hearts up - lift - ed high: ia,
ia, al - le - lu - ia, al - le - lu - ia!

Text: Cyril A. Alington (1872-1955), alt.
Music: GELOBT SEI GOTT, Melchior Vulpius (1560?-1616)

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."

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.**

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 Vulpinus (1560?-1616)

THE SERMON

The Reverend Marshall Huey

THE PRESENTATION HYMN *(please stand)*

Tune: *Engelberg*

1. We know that Christ is raised and dies no more. Em-braced by
 2. We share by wa - ter in His sav - ing death. Re - born we
 3. The Fa - ther's splen - dor clothes the Son with life. The Spi - rit's
 4. A new cre - a - tion comes to life and grows as Christ's new

death He broke its fear - ful hold; and our de - spair He turned to
 share with Him an Eas - ter life as liv - ing mem - bers of a
 pow - er shakes the Church of God. Bap - tized we live with God, the
 bo - dy takes on flesh and blood. The u - ni - verse re - stored and

blaz - ing joy. Al - - le - lu - ia!
 liv - ing Christ.
 Three in One.
 whole will sing:

Final Ending
 Al - - le - lu - ia! A - - men.

Text: John Brownlow Geyer
 Music: ENGELBERG, Charles Villiers Stanford (1852-1924)
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The Holy Baptism

Celebrant:: Please be seated.

THE EXHORTATION

(BCP page 162)

Celebrant:

Dearly beloved, Scripture teaches us that we were all dead in our sins and trespasses, but by grace we may be saved through faith. Our Savior Jesus Christ said, “Unless one is born of water and the Spirit, he cannot enter the kingdom of God”; and he commissioned the Church to “make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.” Here we ask our heavenly Father that this candidate being baptized with water, may be filled with the Holy Spirit, born again, and received into the Church as a living member of Christ’s body. Therefore, I urge you to call upon God the Father, through our Lord Jesus Christ, that of his abundant mercy he will grant to him that which by nature he cannot have.

THE PRESENTATION

Celebrant:

The Candidate for Holy Baptism will now be presented.

Presenters:

We present Townsend Allen Strang to receive the Sacrament of Baptism.

Celebrant:

Today, on behalf of Townsend, you shall make vows to renounce the devil and all his works, to trust God wholeheartedly, and to serve him faithfully. It is your task to see that Townsend is taught, as soon as he is able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. He must come to put his faith in Jesus Christ, and learn the Creeds, the Lord's Prayer, the Ten Commandments, and all other things that a Christian ought to know, believe, and do for the welfare of his soul. When he has embraced all these, he is to come to the Bishop to be confirmed, that he may publicly claim the Faith for his own and be further strengthened by the Holy Spirit to serve Christ and his kingdom.

Are you willing and ready to undertake this?

Parents: **I am, the Lord being my helper.**

PROFESSION OF FAITH

Celebrant: Do you renounce the devil and all the spiritual forces of wickedness that rebel against God?

Parents: **I renounce them.**

Celebrant: Do you renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?

Parents: **I renounce them.**

Celebrant: Do you renounce the sinful desires of the flesh that draw you from the love of God?

Parents: **I renounce them.**

The Celebrant prays over the Candidate saying:

Almighty God deliver you from the powers of darkness and evil, and lead you into the light and obedience of the kingdom of his Son Jesus Christ our Lord. **Amen.**

Celebrant: Do you turn to Jesus Christ and confess him as your Lord and Savior?

Parents: **I do**

Celebrant: Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

Parents: **I do**

Celebrant: Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

Parents: **I will, the Lord being my helper.**

Celebrant, addressing the congregation: Please Stand.

Celebrant: Will you who witness these vows do all in your power to support Townsend in his life in Christ?

Congregation: **We will.**

Celebrant: Let us join with this family to proclaim our faith in the words of the ancient baptismal confession, the Apostle's Creed.

Celebrant: Do you believe and trust in God the Father:

People: **I do.**

I believe in God the Father almighty, creator of heaven and earth.

Celebrant: Do you believe and trust in Jesus Christ?

People: **I do.**

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father, He will come again to judge the living and the dead.

Celebrant: Do you believe and trust in the Holy Spirit?

People: **I do.**

I believe in the Holy Spirit, the catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

LITANY FOR THE CANDIDATES

The Deacon, or other person appointed may say:

Let us now pray for Townsend who is to receive the Sacrament of Baptism.

That this child may come to confess his faith in Jesus Christ as Lord and Savior.

We beseech you to hear us good Lord.

That he may continue in the apostles' teaching and the fellowship, in the breaking of bread, and in the prayers.

We beseech you to hear us good Lord.

That he may walk in a manner worthy of the calling to which he has been called, ever growing in faith and all heavenly virtues.

We beseech you to hear us good Lord.

That he may persevere in resisting evil, and, whenever he falls into sin, repent and return to the Lord.

We beseech you to hear us good Lord.

That he may proclaim by word and deed the Good News of God in Christ Jesus to a lost and broken world.

We beseech you to hear us good Lord.

That as a living member of the Body of Christ, he may grow up in every way into him who is the head.

We beseech you to hear us good Lord.

That, looking to Jesus, he may run with endurance the race set before him, and at the last receive the unfading crown of glory.

We beseech you to hear us good Lord.

PRAYER FOR THE CANDIDATES

Celebrant: Let us pray

Almighty and everlasting Father, in your great mercy you saved Noah and his family in the Ark from the destruction of the flood, prefiguring the Sacrament of Holy Baptism. Look mercifully upon this your servant. Wash and sanctify him through your Holy Spirit, that he may be delivered from destruction and received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, he may pass through the turbulent floods of this troublesome world and come into the land of everlasting life, through Jesus Christ our Lord. **Amen.**

Celebrant: Please be seated.

THANKSGIVING OVER THE WATER

The Deacon, or the Celebrant, pours the water for Baptism.

Celebrant: The Lord be with you.

People: **And with your spirit**

Celebrant: Lift up you 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.**

Celebrant:

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John in the River Jordan when the Holy Spirit descended upon him as a dove.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are made regenerate by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

The Celebrant touches the water and says:

Now, Father, sanctify this water by the power of your Holy Spirit. May all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

THE BAPTISM

The Celebrant says to the Sponsors:

What name is given this child?

The Celebrant pours water upon the Child three times, saying:

Townsend, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The Celebrant makes the sign of the Cross upon the forehead of the newly baptized child, saying:

Townsend, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

Celebrant:

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, received him as your own child by adoption, made him a member of your holy Church, and raised him to the new life of grace. Sustain him O Lord, in your Holy Spirit, that he may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

Celebrant:

Let us welcome the newly baptized.

Celebrant and People:

We receive you into the fellowship of the Church. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in the royal priesthood of all his people.

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 ANTHEM (*Please be seated*)

SUNG BY THE CHOIR

Exsultate Jubilate

Music: Karl Jenkins (b.1944) (arrangement of Palladio: 1st Movement)

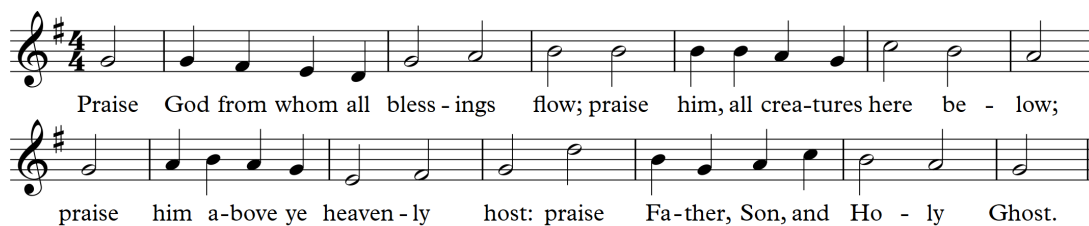
**Exsultate, jubilate, O vos animae beatae,
Exsultate, jubilate, dulcia cantica canendo;
Cantui vestro respondendo psallant aethera cum me.**

*Exult, be joyful, O you happy souls,
Exult, be joyful in the singing of sweet songs;
And in response to your song may the heavens sing psalms with me.*

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 PRESENTATION HYMN (*Please stand*)

Old Hundredth



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 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.**

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 Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

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

The *Celebrant* continues

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

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

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

THE SANCTUS

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.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

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.**

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.

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**, 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 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.**

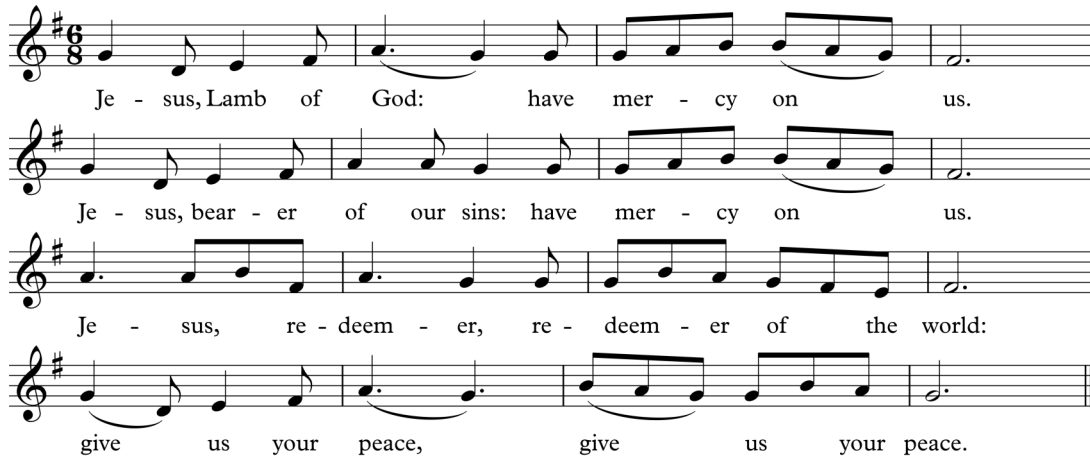
The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

THE 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

THE AGNUS DEI (Lamb of God)



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 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 COMMUNION ANTHEM

The Risen Christ

Music by Keith Getty & Phil Madeira Words based on Philippians 3:10

O breath of God, come fill this place; revive our hearts to know Your grace;
And from our slumber make us rise that we may know the risen Christ.

O word of God, so clear and true, renew our minds to trust in You;
And give to us the bread of life that we may know the risen Christ.

O love of God, so unrestrained, refresh our souls in Jesus's name.
Let us reflect Your sacrifice that we may know the risen Christ.

May God the Father, God the Son, and God the Spirit make us one,
In holiness let us unite that we may know the risen Christ.

THE FIRST COMMUNION HYMN

Tune: *New Britain*



1. A - maz - ing grace! how sweet the sound, that saved a wretch like me!
 2. 'Twas grace that taught my heart to fear, and grace my fears re - lieved;
 3. The Lord has prom - ised good to me, his Word my hope se - cures;
 4. Through man - y dan - gers, toils, and snares, I have al - rea - dy come;
 5. When we've been there ten thou - sand years, bright shin - ing as the sun,



I once was lost but now am found, was blind but now I see.
 how pre - cious did that grace ap - pear the hour I first be - lieved!
 he will my shield and por - tion be as long as life en - dures.
 'tis grace that brought me safe thus far, and grace will lead me home.
 we've no less days to sing God's praise than when we'd first be - gun.

Text: John Newton (1725-1807), alt.; st. 5, John Rees (19th cent.)
 Music: NEW BRITAIN, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921)

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: *Getty & Townend*



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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THE THIRD COMMUNION HYMN

Tune: *Picardy*



1 Let all mortal flesh keep silence, and with fear and
 2 King of kings, yet born of Ma-ry, as of old on
 3 Rank on rank the host of hea-ven spreads its van-guard
 4 At his feet the six-winged ser-aph; cher-u-bim with



trem-bling stand; pon-der noth-ing earth-ly -
 earth he stood, Lord of lords in hu-man
 on the way, as the Light of Light de-
 sleep-less eye veil their fac-es to the



mind-ed, for with bless-ing in his hand
 ves-ture, in the Bo-dy and the Blood
 scend-eth from the realms of end-less day,
 Pres-ence, as with cease-less voice they cry,



Christ our God to earth de-scend-eth,
 he will give to all the faith-ful
 that the powers of hell may va-nish
 "Al-le-lu-ia, al-le-lu-ia!"



our full hom-age to de-mand.
 his own self for heaven-ly food.
 as the dark-ness clears a-way.
 Al-le-lu-ia, Lord Most High!"

Words: Liturgy of St. James; para. Gerard Moultrie (1829-1885). Music: *Picardy*, French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860; harm. after *The English Hymnal*, 1906.

THE FOURTH COMMUNION HYMN

Tune: *Eagle's Wings*

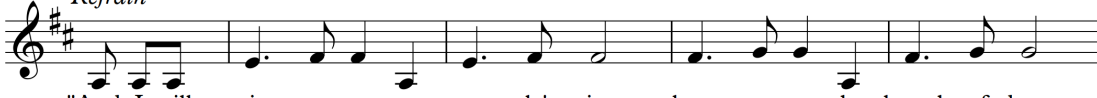


1. You who dwell in the shel-ter of the Lord, who a-bide in this shad-ow for life,
 2. Snares of the fowl-er will nev-er cap-ture you, and fam-ine will bring you no fear;
 3. For to the an-gels He's giv-en a com-mand to guard you in all of your ways;

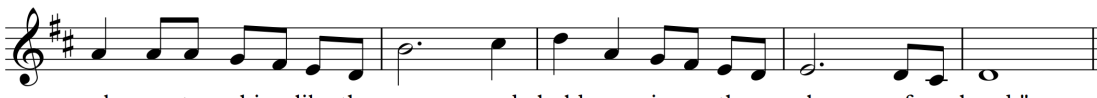


say to the Lord: "My ref-uge, my rock in whom I trust!"
 un-der His wings your ref-uge with faith-ful-ness your shield.
 up-on their hands they will bear you up, lest you dash your foot a-against a stone.

Refrain



"And I will raise you up on ea-gle's wings, bear you on the breath of dawn,



make you to shine like the sun, and hold you in the palm of my hand."

Text & Music: Michael Joncas (b. 1951)
 © 1979 New Dawn Music Used by permission. CCLI# 1984772

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.

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)

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

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

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Puer Nobis*

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.

As the service ends, we are charged to “go,” a challenge to reach out beyond our own church to the world around us.

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

Postlude: Toccata on Jesus Christ Is Risen Today by Matthew H. Corl (b. 1965)