

# ST. ANDREW'S PARISH CHURCH

Established 1706



The Third Sunday of Easter

The Holy Eucharist at 11:00 a.m.

1 May 2022



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
THE REVEREND DAVID ALWINE, *Assistant to the Rector*  
THE REVEREND LEE HERSHON, *Deacon Emeritus*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *Administrative Assistant*  
  
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*

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

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## *The Vestry*

Kathy Abraham, *2024 Senior Warden*  
William Adams, *2024*  
Debra Bays, *2025*  
Mandy Beckmann, *2023*  
Wilson Blanton, *2025*  
Rich Carns, *2023*,  
Carrie Davis, *2023*  
Roxanne Erskine, *2024*  
Jenny Fogle, *2023*  
James Little, *2025 Junior Warden*  
Herb Huser, *2024*  
James Wilson, *2025*  
  
John Steinmeyer, *Treasurer*  
Cindi Smith, *Interim Clerk*  
Andy Lacour, *Chancellor*

## **SERVING TODAY**

The Reverend Marshall Huey  
HOMILIST

Dale Finkbine  
Larry Coomer  
LECTORS

Dale Finkbine  
Larry Coomer  
CHALICE BEARERS

PRAYERS OF THE PEOPLE - Barbara Huey

USHERS - Michael & Andrea Ulmer

VESTRY IN CHARGE - Kathy Abraham, James Little, Herb Huser

ALTAR GUILD - Lilian Fogel, Daphne Simons, Erin Wilson

# The Third Sunday of Easter

1 May 2022

The Holy Eucharist at 11:00 a.m.

## Welcome!

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

THE INTROIT

SUNG BY OUR PARISH CHOIR

### The Lord Bless You And Keep You

Words: Numbers Chapter 6 verse 24 Music: John Rutter (born 1945)

The Lord bless you and keep you:  
The Lord make his face to shine upon you and be gracious unto you.  
The Lord lift up the light of his countenance upon you  
And give you peace. Amen.

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 (*Please Stand*)

Tune: *Land of Rest*



1. I come with joy to meet my Lord, for - giv - en, loved, and free,
2. I come with Chris-tians far and near to find, as all are fed,
3. As Christ breaks bread and bids us share, eachproud di - vis - ion ends.
4. And thus with joy we meet our Lord. His pres - ence, al - ways near,
5. To - geth - er met, to - geth - er bound, we'll go our dif - ferent ways,



in awe and won - der to re - call his life laid down for me.  
the new com - mu - ni - ty of love in Christ's com - mun - ion bread.  
That love that made us makes us one, and stran - gers now are friends.  
is in such friend - ship bet - ter known: we see and praise him here.  
and as his peo - ple in the world, we'll live and speak his praise.

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

THE ACCLAMATION (BCP 2019 page 123)

*Celebrant:* Alleluia! Christ is risen!

*People:* **The Lord is risen indeed. Alleluia!**

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.

THE COLLECT FOR PURITY (BCP 2019 page 124)

*Celebrant:*

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

THE COVER

On the Road to Emmaus  
By Jon McNaughton

THE SUMMARY OF THE LAW (BCP 2019 page 124)

*Celebrant:* Hear what our Lord Jesus Christ says:

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

THE GLORIA IN EXCELSIS (BCP 2019 page 124)

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



THE COLLECT OF THE DAY (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

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.**

*(Please be seated)*

## The Liturgy of the Word

THE OLD TESTAMENT READING

Joshua 1 verses 1-9

After the death of Moses the servant of the LORD, the LORD said to Joshua the son of Nun, Moses' assistant, "Moses my servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel. Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses. From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you. Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go."

*Lector:* The Word of the Lord.

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

The **Collects** are prayers that touch on the theme of the Scripture readings and 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.

Exultate, justi *(Rejoice, ye just)*

1. Rejoice in the Lord, O ye righteous \* for it becometh well the just to be thankful.
2. Praise the Lord with harp \* sing praises unto him with the lute, and instrument of ten strings.
3. Sing unto the Lord a new song \* sing praises lustily unto him with a good courage.
4. For the word of the Lord is true \* and all his works are faithful.
5. He loveth righteousness and judgement \* the earth is full of the goodness of the Lord.
6. By the word of the Lord were the heavens made \* and all the hosts of them by the breath of his mouth.
7. He gathereth the waters of the sea together, as it were upon an heap \* and layeth up the deep, as in a treasure-house.
8. Let all the earth fear the Lord \* stand in awe of him, all ye that dwell in the world.
9. For he spake, and it was done \* he commanded and it stood fast.
10. The Lord bringeth the counsel of the heathen to nought \* and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.
11. The counsel of the Lord shall endure for ever \* and the thoughts of his heart from generation to generation.

THE EPISTLE READING

Revelation 5 verses 36-41

And 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. And he went and took the scroll from the right hand of him who was seated on the throne. And 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. And 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, and you have made them a kingdom and priests to our God, and they shall reign on the earth." Then 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, saying 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!" And 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!" 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.**



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:  
 way; let all the earth re - joyce and say: Al - le - lu -  
 die, and sing with hearts up - lift - ed high:



ia, al - le - lu - ia, al - le - lu - ia!

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

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

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

Now on that same day two of the disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” He asked them. “What things?” They replied. “The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.” Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

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

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 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”

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 Vulpius (1560?-1616)

## THE NICENE CREED (BCP 2019 page 127)

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

*Celebrant and People:*

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.”

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

**We believe in one Lord, Jesus Christ, the only-begotten Son of God, eternally begotten of the Father,**

**God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.**

**For us and for our salvation, he came down from heaven, was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.**

**For our sake he was crucified under Pontius Pilate; he suffered death and was buried.**

**On the third day he rose again, in accordance with the Scriptures; he ascended into heaven, and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.**

**We acknowledge one Baptism for the forgiveness of sins.**

**We look for the resurrection of the dead, and the life of the world to come. Amen.**

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.

## THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

*Led by a member of the Order of the Daughters of the King*

*Reader:* Let us pray for the Church and for the world, saying, “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

*Reader:* Lord, in your mercy:

*People:* **Hear our prayer.**

For Foley Beach, our Archbishop, for Chip Edgar, our Bishop, for Bill Skilton our Bishop in residence; and for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Assistants to the Rector, Fr. Joe and Fr. David; our Deacon Emeritus, Lee Hershon and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant.

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

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez; and their Bishop Moises Quezada, and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

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

For our brothers and sisters in Christ who are persecuted for their faith.

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

For our nation, for those in authority, and for all in public service, especially our President, Joe Biden, our Governor, Henry McMaster and our Mayor, John Tecklenburg.

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

For all those who are in trouble, sorrow, need, sickness, or any other adversity, particularly those on our parish prayer list, and for those we name at this time. (*pause*)

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

For all those who have departed this life in the certain hope of the resurrection, (*pause*) in thanksgiving let us pray.

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

*Celebrant:* Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

#### THE CONFESSION AND ABSOLUTION OF SIN (*Please kneel*) (BCP 2019 page 130)

*Celebrant:* Let us humbly confess our sins to Almighty God.

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

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

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

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

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

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

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.



Scan here to give an offering to OSA.

Here at Old St Andrew's Parish Church the choir sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

THE COMFORTABLE WORDS (BCP 2019 page 130)

*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 (*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

SUNG BY THE PARISH CHOIR

**The Risen Christ**

Music by Keith Getty & Phil Madeira Words based on Phillipians 3:10  
arranged by Tom Fettke

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 PRESENTATION HYMN (*Please stand*)

Old Hundredth

Praise God from whom all blessings flow; praise him, all creatures here below;  
praise him above 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.**

## 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.**

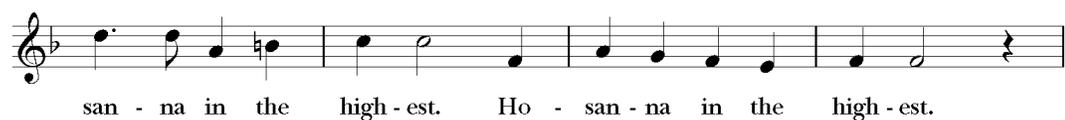
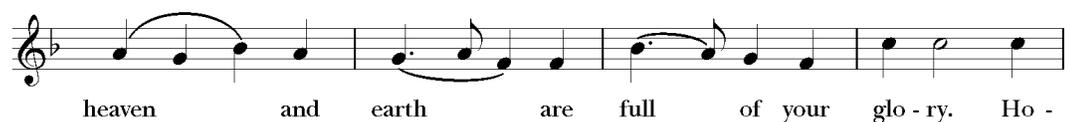
The *Celebrant* continues:

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



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 **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.

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.

## 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.**

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

THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

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

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

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

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

THE FRACTION (BCP 2019 page 135)

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

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

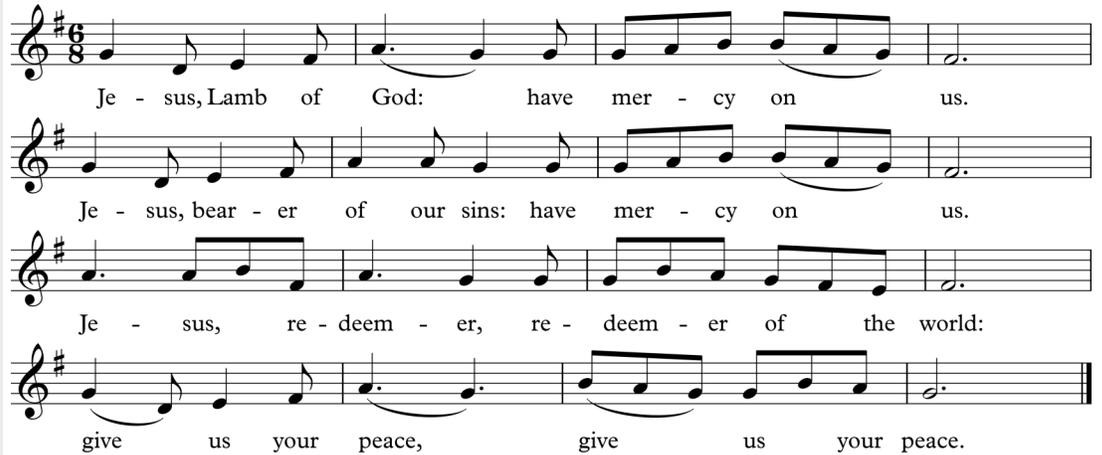
THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

*Celebrant and People:*

**We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.**

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

## THE AGNUS DEI



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 (BCP 2019 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.

## THE COMMUNION ANTHEM

Sung by our parish Choir

### Now the Green Blade Rises

Tune: 'Noël nouvelet—French 15th century - Words: John Crum (1872-1958)

1. Now the green blade rises from the buried grain,  
Wheat that in dark earth many days has lain;  
Love lives again, that with the dead has been:  
Love is come again like wheat that springeth green.
2. In the grave they laid Him Love whom men had slain,  
Thinking that never He would wake again,  
Laid in the earth like grain that sleeps unseen:  
Love is come again like wheat that springeth green
3. Forth He came at Easter, like the risen grain,  
He that for three days in the grave had lain,  
Quick from the dead my risen Lord is seen:  
Love is come again like wheat that springeth green
4. When our hearts are wintry, grieving, or in pain,  
Thy touch can call us back to life again,  
Fields of our hearts that dead and bare have been:  
Love is come again like wheat that springeth green.

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.

*This traditional French carol dates from the late 15th century and the early 16th century. The word nouvelet has the same root as Noël, both stemming from the word for news and newness. For centuries the carol was sung as a Christmas Carol, with the traditional words 'Sing we now of Christmas', until John Crum wrote the Easter words, Now the green blade riseth, in 1928.*

THE FIRST COMMUNION HYMN *(Please Remain Seated)*

Tune: *Lyons*

1. How firm a foun - da - tion, ye saints of the Lord,  
 2. "Fear not I am with thee; O be not dis - mayed!  
 3. "When through the deep wa - ters I call thee to go,  
 4. "When through fier - y tri - als thy path - way shall lie,  
 5. "The soul that to Je - sus hath fled for re - pose,  
 is laid for your faith in his ex - cel - lent word!  
 For I am thy God, and will still give thee aid;  
 the riv - ers of woe shall not thee o - ver - flow;  
 my grace, all suf - fi - cient, shall be thy sup - ply;  
 I will not, I will not de - sert thy its foes;  
 What more can he say than to you he hath said,  
 I'll strength - en thee, help thee, and cause thee to stand,  
 for I will be with thee, thy trou - bles to bless,  
 the flame shall not hurt thee; I on - ly de - sign  
 that soul, though all hell shall en - deav - or to shake,  
 to you that for ref - uge to Je - sus have fled?  
 up - held by my right - eous, om - ni - po - tent hand.  
 and sanc - ti - fy to thee thy deep - est dis - tress.  
 thy dross to con - sume, and thy gold to re - fine."  
 I'll nev - er, no, nev - er, no, nev - er for - sake."

Text: K. in John Rippons' *Selection*, 1787, alt.  
 Music: LYONS, att. Johan Michael Haydn (1737-1806) ©1947 The Cumberland Press. Used by permission.

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

THE SECOND COMMUNION HYMN *(If needed)*

Tune: *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

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 (BCP 2019 page 137)

*Celebrant:* Let us pray.

*Celebrant and People:*

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

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *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)

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

THE DISMISSAL AND COMMISSIONING (BCP 2019 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.