

# ST. ANDREW'S PARISH CHURCH

established 1706



THE SIXTH SUNDAY OF EASTER  
ROGATION SUNDAY  
The Holy Eucharist  
with Holy Baptism at 11:15 a.m.  
10 May 2026



# Welcoming All, Worshipping Christ Witnessing God's Love



## *The Clergy & Staff*

THE REV. MARSHALL HUEY, *Rector*  
 THE REV. RICHARD GIERSCH, *Associate Rector*  
 THE REV. DAVID ALWINE, *Assisting Priest*  
 THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*  
 THE REV. LEE HERSHON, *Deacon Emeritus*  
 DAVID ACRES, *Director of Music*  
 JUDITH ACRES, *Director of Children's Choir*  
 KEVIN UPPERCUE, *Organist/Pianist*  
 BRENDA RINDGE, *Director of Christian Education*  
 AMY AUSTEN, *Parish Administrator*  
 JEANNE GERHARDT, *Parish Bookkeeper*  
 TERESA HART, *Administrative Assistant*  
 JEFFREY HEARN, *Buildings & Grounds Administrator*  
 BENJAMIN LUNDGREN, *Sunday Sexton*

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  
 John Cunningham 2029  
 Pat Davis, 2028  
 Dale Finkbine 2029  
 Jonathan Graham 2029  
 Rick Jennings, 2027  
 T.J. Leavell, 2028  
 James Little 2029  
 Todd Lundgren, 2027, *Junior Warden*  
 Romaine Smith, 2027  
 Michael Ulmer, 2028  
 John Steinmeyer, *Treasurer*  
 Romaine Smith, *Clerk*

## *The Volunteers*

Larry Coomer, *Graveyard Administrator*  
 Michael Christensen, *AV Coordinator*  
 Roxanne Erskine, *Membership Coordinator*  
 Paul Porwoll, *Historian*

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

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**Old St. Andrew's will be celebrating the Ascension Day with an Evensong  
 Thursday May 14, 2025 at 7.00pm  
 Sung by our Parish Choir & Members of The King's Counterpoint  
 with Organist Nicholas Quardokus and Officiant The Reverend Richard Giersch  
 (service lasts approximately 45 minutes)**

# The Sixth Sunday of Easter

## Rogation Sunday

10 May 2026  
The Holy Eucharist  
with Holy Baptism at 11:15 a.m.

THE BELL CHOIR PRELUDE

### Christ is Alive! Alleluia!

Music based on the Easter Hymn Truro by Lowell Mason (1792-1872)  
Arranged by Michael Helman

THE INTROIT

Sung by our Parish Choir

### “Thou visitest the earth”

Words: Psalm 65 verses 9 && 12      Music: Maurice Greene (1695-1755)

Thou visitest the earth, and blesses it:  
And crownest the year with Thy goodness.

THE PROCESSIONAL 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 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.**

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

Front page:  
Jesus said to them, “come and have breakfast.”  
St John 21 verse 12”

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, we thank you for making the earth fruitful, so that it may produce what is needed to sustain our life: Bless those who work in the fields; give us seasonable weather; and grant that we may all share the fruits of the earth, rejoicing in your goodness; through Jesus Christ our Lord. **Amen**

*(Please be seated)*

## The Liturgy of the Word

THE FIRST LESSON

Acts 17 verses 22-34

<sup>22</sup>So Paul, standing in the midst of the Areopagus, said: “Men of Athens, I perceive that in every way you are very religious. <sup>23</sup>For as I passed along and observed the objects of your worship, I found also an altar with this inscription: ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you. <sup>24</sup>The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, <sup>25</sup>nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. <sup>26</sup>And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, <sup>27</sup>that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, <sup>28</sup>for “In him we live and move and have our being”; as even some of your own poets have said, “For we are indeed his offspring.”

<sup>29</sup>Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. <sup>30</sup>The times of ignorance God overlooked, but now he commands all people everywhere to repent, <sup>31</sup>because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”

<sup>32</sup>Now when they heard of the resurrection of the dead, some mocked. But others said, “We will hear you again about this.” <sup>33</sup>So Paul went out from their midst. <sup>34</sup>But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

*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.

7. Praise the Lord upon earth : ye dragons, and all deeps;
8. Fire and hail, snow and vapours : wind and storm, fulfilling his word;
9. Mountains and all hills : fruitful trees and all cedars;
10. Beasts and all cattle : worms and feathered fowls;
11. Kings of the earth and all people : princes and all judges of the world;
12. Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.
13. He shalt exalt the horn of his people; all his saints shall praise him : even the children of Israel, even the people the serveth him.

## THE SECOND LESSON

## I Peter 3 verses 8-18

<sup>8</sup> Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. <sup>9</sup> Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. <sup>10</sup> For “Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; <sup>11</sup> let him turn away from evil and do good; let him seek peace and pursue it. <sup>12</sup> For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil.”

<sup>13</sup> Now who is there to harm you if you are zealous for what is good? <sup>14</sup> But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, <sup>15</sup> but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, <sup>16</sup> having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. <sup>17</sup> For it is better to suffer for doing good, if that should be God's will, than for doing evil.

<sup>18</sup> For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit.

*Lector:* The Word of the Lord.

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

THE SEQUENCE HYMN

Tune: *Nicaea*

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

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!  
 2. Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,  
 Ear - ly in the morn - ing our song shall rise to thee:  
 cast - ing down their gold - en crowns a - round the glass - y sea;  
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,  
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,  
 God in three Per - sons, bless - ed Trin - i - ty,  
 which wert, and art, and ev - er - more shalt be.

Text: Reginald Heber (1783-1826), alt.  
 Music: NICAEA, John Bacchus Dykes (1823-1876)

THE HOLY GOSPEL

St. John 21

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

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

After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. <sup>2</sup>Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. <sup>3</sup>Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

<sup>4</sup>Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. <sup>5</sup>Jesus said to them, “Children, do you have any fish?” They answered him, “No.” <sup>6</sup>He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, because of the quantity of fish. <sup>7</sup>That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. <sup>8</sup>The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

<sup>9</sup>When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. <sup>10</sup>Jesus said to them, “Bring some of the fish that you have just caught.” <sup>11</sup>So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. <sup>12</sup>Jesus said to them, “Come and have breakfast.” Now none of the disciples dared ask him, “Who are you?” They knew it was the Lord. <sup>13</sup>Jesus came and took the bread and gave it to them, and so with the fish. <sup>14</sup>This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

<sup>15</sup>When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” <sup>16</sup>He said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.” <sup>17</sup>He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.”

continued.....

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”

Jesus said to him, “Feed my sheep. <sup>18</sup>Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” <sup>19</sup>(This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, “Follow me.”

<sup>20</sup>Peter turned and saw the disciple whom Jesus loved following them, the one who also had leaned back against him during the supper and had said, “Lord, who is it that is going to betray you?” <sup>21</sup>When Peter saw him, he said to Jesus, “Lord, what about this man?” <sup>22</sup>Jesus said to him, “If it is my will that he remain until I come, what is that to you? You follow me!” <sup>23</sup>So the saying spread abroad among the brothers that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?”

<sup>24</sup>This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true.

<sup>25</sup>Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

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

THE SEQUENCE HYMN

Tune: *Nicaea*

3. Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,  
 4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!  
 though the sin - ful hu - man eye thy glo - ry may not see,  
 All thy works shall praise thy Name, in earth, in sky, and sea;  
 on - ly thou art ho - ly; there is none be - side thee,  
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,  
 per - fect in power, in love, and pu - ri - ty.  
 God in three Per - sons, bless - ed Trin - i - ty.

Text: Reginald Heber (1783-1826), alt.  
 Music: NICAEA, John Bacchus Dykes (1823-1876)

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)  
 © John B. Geyer Used by permission. OneLicense.net A-716890

## 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 living members 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 her that which by nature they cannot have.

THE PRESENTATION

*Celebrant:*

The Candidate for Holy Baptism will now be presented.

*Presenters:*

We present Campbell Mae Carns to receive the Sacrament of Baptism.

*Celebrant:*

Today, on behalf of Campbell, 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 she is taught, as soon as she is able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. She must come to put her 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 her soul. When she has embraced all these, she is to come to the Bishop to be confirmed, that she may publicly claim the Faith for her 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 Campbell in her 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 Campbell who is to receive the Sacrament of Baptism.

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

**We beseech you to hear us good Lord.**

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

**We beseech you to hear us good Lord.**

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

**We beseech you to hear us good Lord.**

That she 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, she may grow up in every way into him who is the head.

**We beseech you to hear us good Lord.**

That, looking to Jesus, she may run with endurance the race set before her, 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 her through your Holy Spirit, that she 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, she 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:*

Campbell, 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:*

Campbell, 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 her as your own child by adoption, made her a member of your holy Church, and raised her to the new life of grace. Sustain her O Lord, in your Holy Spirit, that she 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>

**Let All Mortal Flesh Keep Silence**  
 Words: From the Liturgy of St. James  
 Music: Sir Edward Bairstow (1874-1946)

Let all mortal flesh keep silence  
 And stand with fear and trembling,  
 And lift itself above all earthly thought.  
 For the King of kings and Lord of lords,  
 Christ our God, cometh forth to be our oblation,  
 And to be given for Food to the faithful.  
 Before Him come the choirs of angels  
 With every principality and power;  
 The Cherubim with many eyes,  
 And wingèd Seraphim,  
 Who veil their faces  
 As they shout exultingly the hymn:  
 Alleluia.  
 Let all mortal flesh keep silence  
 And stand with fear and trembling,

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 blessings flow; praise Him, all creatures 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.**

## The Holy Communion

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 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.

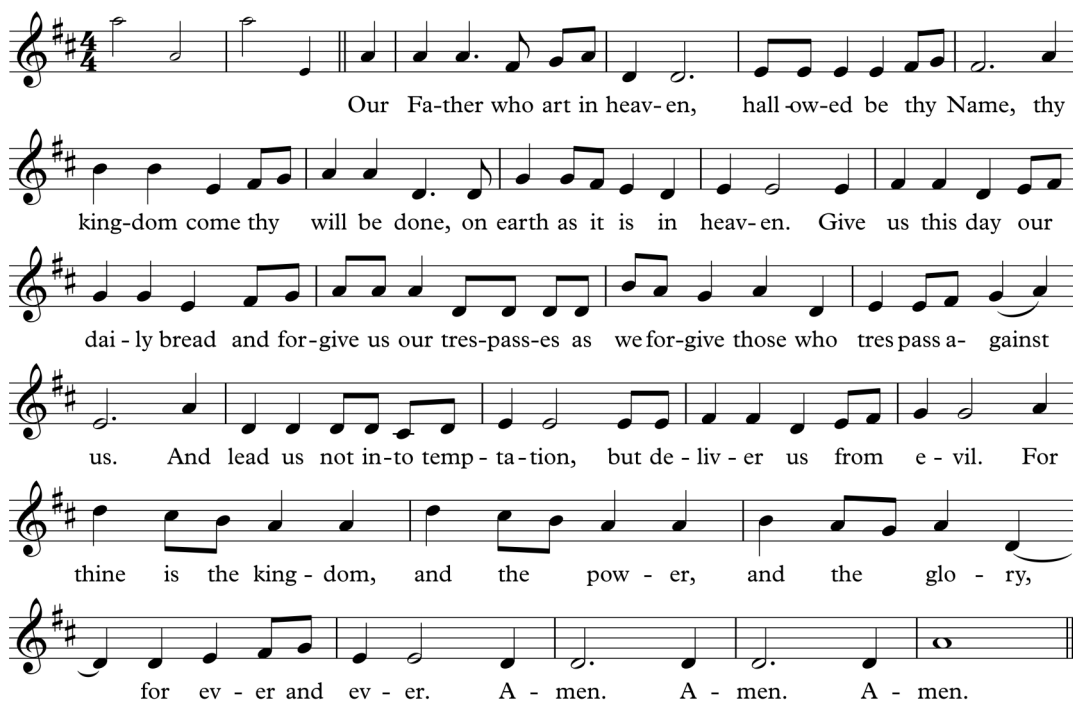
This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

## THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

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

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.



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.**

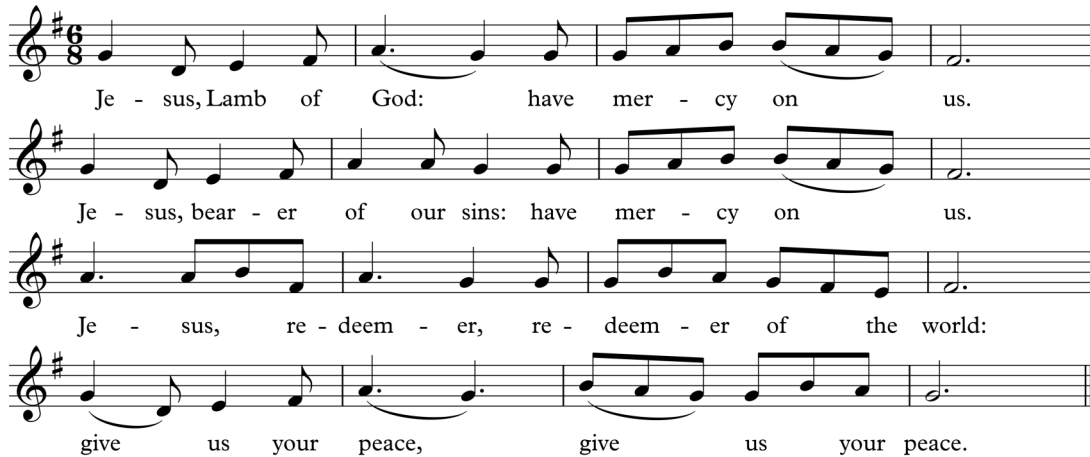
The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

## 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 pew, please ask the Usher.)*

## THE COMMUNION ANTHEM

Sung by our Parish Choir

### **I sat down under his shadow**

Words: Song of Solomen 2, vv3-4 Music: Sir Edward Bairstow (1874-1946)

I sat down under his shadow with great delight,  
And his fruit was sweet to my taste.  
He brought me to the banqueting house,  
And his banner over me was love.  
I sat down under his shadow!

THE FIRST COMMUNION HYMN

Tune: *Vine Ridge*



1. Won - der - ful, mer - ci - ful Sav - ior, pre - cious Re - deem - er and Friend;
2. Coun - se - lor, Com - fort - er, Keep - er, Spir - it we long to em - brace;
3. Al - might - y, in - fi - nite Fa - ther, faith - ful - ly lov - ing Your own;



who would have thought that a Lamb could res - cue the souls of men?  
 You of - fer hope when our hearts have hope - less - ly lost the way;  
 here in our weak - ness You find us fall - ing be - fore Your throne;

*Refrain*



Oh, You res - cue the souls of men. (to vs. 2)  
 oh, we hope - less - ly lost the way. You are the One that we praise,  
 oh, we're fall - ing be - fore Your throne.



You are the One we a - dore, You give the heal - ing and grace our



hearts al - ways hun - ger for; oh, our hearts al - ways hun - ger for.

Text: Dawn Rodgers and Eric Wyse, 1989; Music: VINE RIDGE, Dawn Rodgers, 1989.  
 © 1989 WORD Music, LLC & Dayspring Music, LLC. Used by permission. CCLI# 1984772.

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

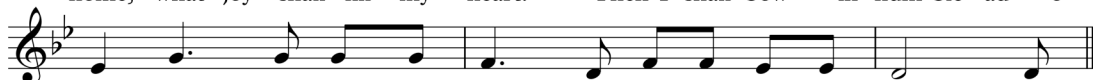
Tune: *Swedish Folk Tune*



1. O Lord My God, when I in awe - some won - der con - sid - er
2. When through the woods and for - est glades I wan - der, I hear the
3. But when I think that God, His Son not spar - ing, sent Him to
4. When Christ shall come, with shout of ac - cla - ma - tion, and take me



all the worlds Thy hand hath made, I see the stars, I hear the roll - ing  
 birds sing sweet - ly in the trees; When I look down from loft - y moun - tain  
 die, I scarce can take it in, that on the cross my bur - den glad - ly  
 home, what joy shall fill my heart! Then I shall bow in hum - ble ad - o -



thun - der, Thy pow'r through - out the u - ni - verse dis - played;  
 gran - deur and hear the brook and feel the gen - tle breeze;  
 bear - ing He bled and died to take a - way my sin;  
 ra - tion and there pro - claim, "My God, how great Thou art!"

*Refrain*



Then sings my soul, my Savior God to Thee, How great Thou art! How great Thou



art! Then sings my soul, my Sav - ior God, to



Thee, How great Thou art! How great Thou art!

Text: Stuart K. Hine  
 Music: Swedish folk tune; arr. Stuart K. Hine ©1953 Stuart K. Hine (admin. by Manna Music, Inc.) Used by permission. CCLI# 1984772

THE THIRD COMMUNION HYMN

Tune: *It is well*

1. When peace, like a riv - er, at - tend - eth my way; when  
 2. Though Sa - tan should buf - fet, though tri - als should come, let  
 3. He lives, oh, the bliss of this glo - ri - ous thought; my  
 4. And, Lord, haste the day when our faith shall be sight, the

sor - rows, like sea bil - lows, roll; what - ev - er my lot, thou hast  
 this blest as - sur - ance con - trol, that Christ hath re - gard - ed my  
 sin, not in part, but the whole, is nailed to his cross, and I  
 clouds be rolled back as a scroll, the trum - pet shall sound and the

taught me to say, it is well, it is well with my soul.  
 help - less es - tate and hath shed his own blood for my soul.  
 bear it no more. Praise the Lord, praise the Lord, O my soul!  
 Lord shall des - cend; e - ven so it is well with my soul.

*Refrain*  
 It is well with my soul,  
 it is well, it is well with my soul.

Text: Horatio G. Spafford (1828-1888) alt.  
 Music: IT IS WELL, Philip P. Bliss (1838-1876)

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 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)

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 RECESSIONAL HYMN (*Please stand*)

Tune: *Slane*

1. Be thou my vi - sion, O Lord of my heart;  
 2. Be thou my wis - dom, and thou my true word;  
 3. High King of hea - ven, when vic - tory is won,

all else be nought to me, save that thou art;  
 I ev - er with thee and thou with me, Lord;  
 may I reach hea - ven's joys, bright hea - ven's Sun!

thou my best thought, by day or by night,  
 thou my great Fa - ther; thine own may I be;  
 Heart of my heart, what - ev - er be - fall,

wak - ing or sleep - ing, thy pres - ence my light.  
 thou in my dwell - ing, and I one with thee.  
 still be my vi - sion, O Ru - ler of all.

Text: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt.  
 Music: SLANE, Irish ballad melody; adapt. *The Church Hymnary*, 1927

## We Go Out to Serve God

THE DISMISSAL AND COMMISSIONING

(BCP page 138)

*Priest or Deacon:*

Our worship has concluded; our service begins.

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

*People:*

**Thanks be to God! Alleluia! Alleluia! Alleluia!**

THE POSTLUDE

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.