

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE FIFTH SUNDAY OF EASTER

The Holy Eucharist at 11:15 a.m.

18th May 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*  
KEVIN UPPERCUE, *Organist/Pianist*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *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*

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

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Thursday May 29, 2025 at Old St. Andrew's Parish Church, we are celebrating Ascension Day, forty days after Easter Day. There is a wonderful service of Choral Evensong at 7.00pm. Come and be Blessed.



# The Fifth Sunday of Easter

18th May 2025

The Holy Eucharist at 11:15 a.m.

THE BELL CHOIR INTROIT

**Christ is Alive! Alleluia!**

Tune: Truro - arranged by Michael Helman

THE CHOIR INTROIT

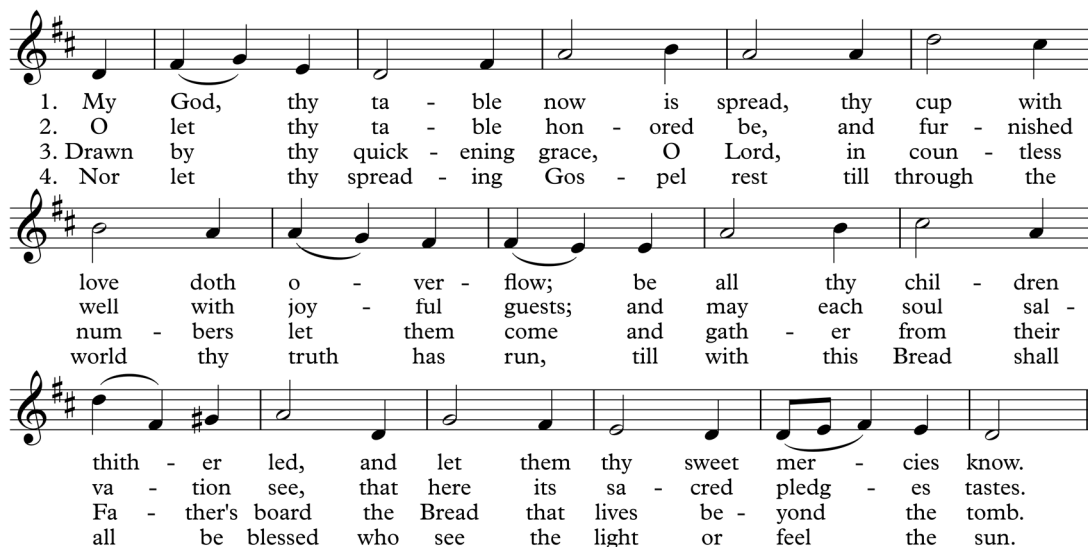
**Call to remembrance, O Lord**

Words from Psalm 25 verses 5-6 Music: Richard Farrant (c.1530-1580)

Call to remembrance, O Lord, thy tender mercy and thy loving kindness  
Which have been ever of old. O remember not the sins and offences of my youth:  
But according to thy mercy think thou on me, O Lord, for thy goodness.

THE PROCESSIONAL HYMN

Tune: *Rockingham*



1. My God, thy ta - ble now is spread, thy cup with  
2. O let thy ta - ble hon - ored be, and fur - nished  
3. Drawn by thy quick - ening grace, O Lord, in coun - tless  
4. Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren  
well with joy - ful guests; and may each soul sal -  
num - bers let them come and gath - er from their  
world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.  
va - tion see, that here its sa - cred pledg - es tastes.  
Fa - ther's board the Bread that lives be - yond the tomb.  
all be blessed who see the light or feel the sun.

Text: Sts. 1-3, Philip Doddridge (1702-1751), alt. st. 4, Isaac Watts (1674-1748), alt.

Music: ROCKINGHAM, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1707); harm. Samuel Webbe (1740-1816)

THE ACCLAMATION (BCP 2019 page 123)

*Celebrant:* Alleluia! Christ is Risen!

*People:* **The Lord is Risen indeed! Alleluia!**

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.**

## 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.

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.

Front page:  
On the Road to Emmaus.  
St John 24 verse 13-35

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

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

## THE SUMMARY OF THE LAW (BCP 2019 page 124)

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 KYRIE (BCP 2019 page 124)

*Celebrant:* Lord, have mercy upon us.

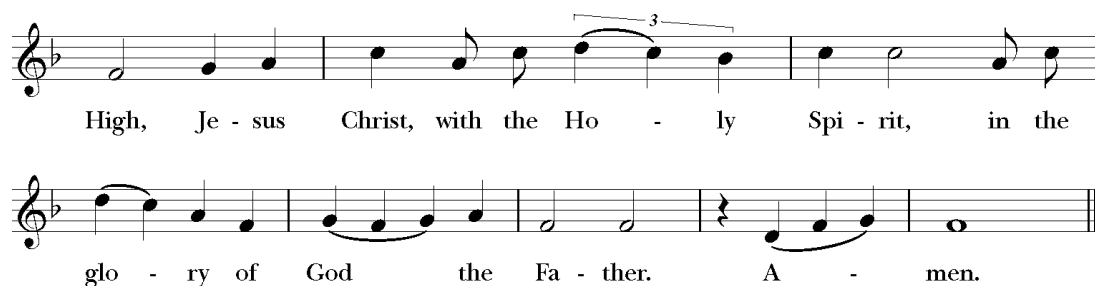
*People:* **Christ, have mercy upon us.**

*Celebrant:* Lord, have mercy upon us.

## 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



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, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal glory; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

*(Please be seated)*

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

## The Liturgy of the Word

THE FIRST LESSON

Leviticus 19: verses 1-2 & 9-18

And the LORD spoke to Moses, saying, <sup>2</sup>“Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am holy.

<sup>9</sup>“When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. <sup>10</sup>And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God.

<sup>11</sup>“You shall not steal; you shall not deal falsely; you shall not lie to one another. <sup>12</sup>You shall not swear by my name falsely, and so profane the name of your God: I am the LORD.

<sup>13</sup>“You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. <sup>14</sup>You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD.

<sup>15</sup>“You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. <sup>16</sup>You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD.

<sup>17</sup>“You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. <sup>18</sup>You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

*Lector:* The Word of the Lord.

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

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

I will magnify thee, O God, my King : and I will praise thy Name for ever and ever.  
 2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.  
 3 Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness.  
 4 One generation shall praise thy works unto another : and declare thy power.  
 5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works;  
 6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.  
 7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.  
 8 The Lord is gracious and merciful : long-suffering and of great goodness.  
 9 The Lord is loving unto every man : and his mercy is over all his works.

THE SECOND LESSON

Revelation 19 verses 1-9

After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, "Hallelujah! Salvation and glory and power belong to our God, <sup>2</sup>for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants."

<sup>3</sup>Once more they cried out, "Hallelujah! The smoke from her goes up forever and ever."

<sup>4</sup>And the twenty-four elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, "Amen. Hallelujah!" <sup>5</sup>And from the throne came a voice saying, "Praise our God, all you his servants, you who fear him, small and great."

<sup>6</sup>Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. <sup>7</sup>Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; <sup>8</sup>it was granted her to clothe herself with fine linen, bright and pure"— for the fine linen is the righteous deeds of the saints.

<sup>9</sup>And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."

*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: Al - le - lu -  
 way; let all the earth re - joyce and say:  
 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 Vulpus (1560?-1616)

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

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

<sup>13</sup>That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, <sup>14</sup>and they were talking with each other about all these things that had happened. <sup>15</sup>While they were talking and discussing together, Jesus himself drew near and went with them. <sup>16</sup>But their eyes were kept from recognizing him. <sup>17</sup>And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. <sup>18</sup>Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" <sup>19</sup>And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, <sup>20</sup>and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. <sup>21</sup>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 happened. <sup>22</sup>Moreover, some women of our company amazed us. They were at the tomb early in the morning, <sup>23</sup>and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. <sup>24</sup>Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." <sup>25</sup>And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! <sup>26</sup>Was it not necessary that the Christ should suffer these things and enter into his glory?" <sup>27</sup>And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

<sup>28</sup>So they drew near to the village to which they were going. He acted as if he were going farther, <sup>29</sup>but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. <sup>30</sup>When he was at table with them, he took the bread and blessed and broke it and gave it to them. <sup>31</sup>And their eyes were opened, and they recognized him. And he vanished from their sight. <sup>32</sup>They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" <sup>33</sup>And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, <sup>34</sup>saying, "The Lord has risen indeed, and has appeared to Simon!" <sup>35</sup>Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

*Gospeller:* The Gospel of the Lord.

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

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

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

## THE NICENE CREED (BCP 2019 page 127)

Let us confess our faith in the words of the Nicene Creed:

*Celebrant and People:*

**We believe in one God,**

**The Father, the Almighty, maker of heaven and earth,  
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-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.**

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

*Led by a member of the Order of the Daughters of the King. If you would like our Daughters of the King to pray for a specific need, please fill out a confidential prayer card found at the prayer box near the main entrance to the church.*

*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 Steve Wood, our Archbishop, Chip Edgar, our Bishop, and for Bill Skilton our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our associate Rector Fr. Rich; and our Assisting Priests Fr. David and Fr. Doug; 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.**

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

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



For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for San José Church in the Dominican Republic and their Rector, Fr. Isaac Pringle, 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, Donald Trump, our Governor, Henry McMaster and our Mayor, William Cogswell.

*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 those we name at this time, silently or aloud. *(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, named at this time silently or aloud *(pause)* in thanksgiving let us pray.

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

*Celebrant:*

Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray, in the hearts of all people the true love of peace, and guide with your pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility your kingdom may go forward, till the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

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 OF SINS *(Please kneel)* (BCP 2019 page 130)

Let us confess our sins against God and our neighbor.

*Celebrant and People:*

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

*The 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 COMFORTABLE WORDS (BCP 2019 page 130)

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

**Be still and know that I am God**

Words: Herb Frombach, based on Psalm 46 verse 10      Music: Mary McDonald

Be still and know that I am God.

Be still and know that I am with you.

Be still and know that I will comfort you  
When you come to Me in your hour of need.

Be still and know that I am God.

Be still and know that I am here for you;

And I will wipe away your tears; you will be renewed.

Come unto Me, My child, be still, and know that I will give you rest.

I am present in your pain and I always will remain

Your Comforter and Friend.

Be still and know that I am God.

Be still and know that I am with you.

Be still and know that I will comfort you  
When you come to Me in your hour of need.

Be still and know that I am God.

Be still and know that I am here for you;

And I will wipe away your tears; you will be renewed.

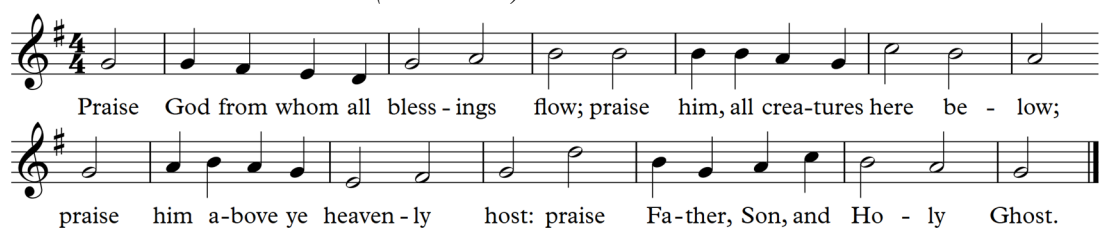
Peace I leave with you; My peace, I give unto you.

Be still and know that I am God.

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



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.**

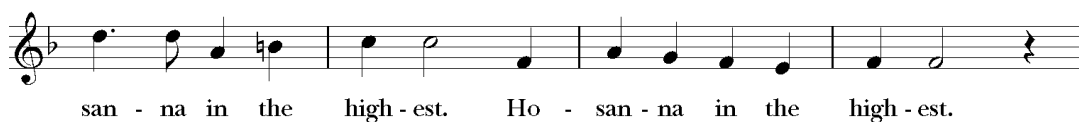
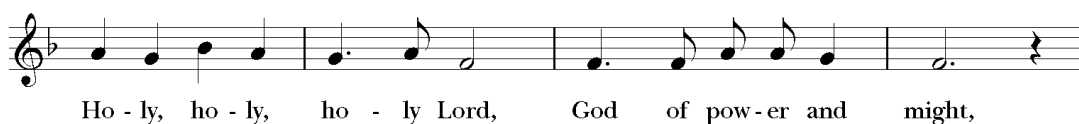
The *Celebrant* continues

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 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.

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 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.**



# 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 (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

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)

18 May 2025

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 **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 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 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 COMMUNION ANTHEM *(Please be seated)*

SUNG BY THE CHOIR

### **Holy Spirit, Living Breath of God**

Words and Music by Keith Getty & Stuart Townend

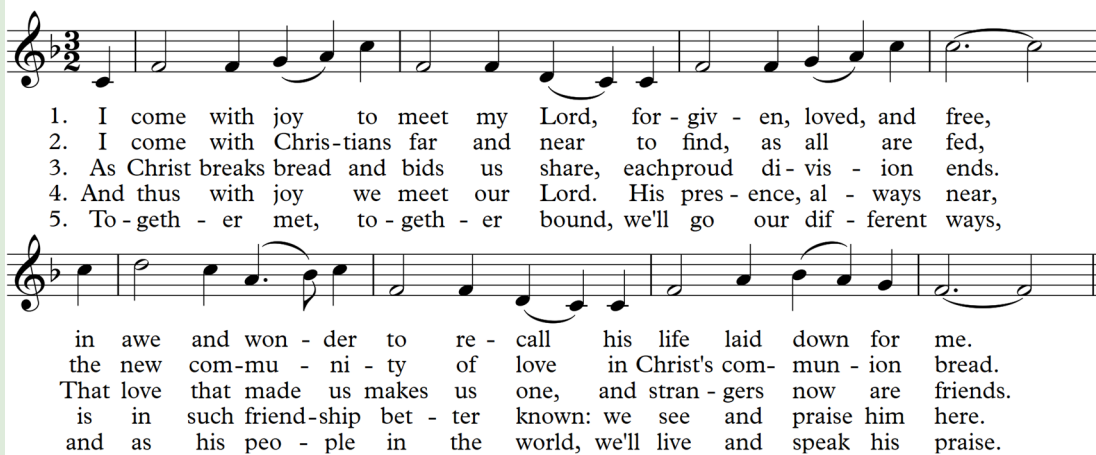
Holy Spirit, living Breath of God, breathe new life into my willing soul.  
Let the presence of the risen Lord come renew my heart and make me whole.  
Cause your word to come alive in me. Give me faith for what I cannot see.  
Give me passion for Your purity. Holy Spirit breathe new life in me.

Holy Spirit, come abide within me. May your joy be seen in all I do.  
Love enough to cover every sin, in each thought and deed and attitude.  
Kindness to the greatest and the least, gentleness that sows the path of peace.  
Turn my strivings into works of grace. Breath of God show Christ in all I do.

Holy Spirit, from creation’s birth, giving life to all that God has made,  
Show Your power once again on earth: cause Your Church to hunger for Your ways.  
Let the fragrance of our prayers arise. Lead us on the road of sacrifice,  
That, in unity, the face of Christ may be clear for all the world to see.  
Holy Spirit, living Breath of God, breathe new life into my willing soul.

## THE FIRST COMMUNION HYMN

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, each proud 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 SECOND COMMUNION HYMN

Tune: *Getty/Townend*



1 Let all mortal flesh keep si - lence, 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 THIRD 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' 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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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: *Laudate Dominum*



1. O praise ye the Lord! Praise him in the height;  
2. O praise ye the Lord! Praise him up - on earth;  
3. O praise ye the Lord! All things that give sound;  
4. O praise ye the Lord! Thanks - giv - ing and song

re - joice in his word, ye an - gels of light;  
in tune - ful ac - cord, all ye of new birth;  
each ju - bi - lant chord re - ech - o a - round;  
to him be out - poured all a - ges a - long!

ye hea - vens, a - dore him by whom ye were made,  
praise him who hath brought you his grace from a - bove,  
loud or - gans his glo - ry forth tell in deep tone,  
For love in cre - a - tion, for hea - ven re - stored,

and wor - ship be - fore him, in bright - ness ar - rayed.  
praise him who hath taught you to sing of his love.  
and sweet harp, the sto - ry of what he hath done.  
for grace of sal - va - tion, O praise ye the Lord!

Text: Henry Williams Baker (1821-1877), alt.; based on PSalms 148 and 150  
Music: LAUDATE DOMINUM, Charles Hubert Hastings Parry (1848-1918)

**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.