

# ST. ANDREW'S PARISH CHURCH

Established 1706



## **The Feast of St. Andrew, the Apostle The Rite of Confirmation**

The Family Service at 9:00 a.m.

November 23, 2025



# Welcoming All, Worshipping Christ Witnessing God's Love



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

## ***Our Confirmands at 9:00***

Tessa Christensen  
Mary Davis  
Oliver Giersch  
Michael Jenkins  
Amelia Little  
James Sun  
Clark Wilson

## ***Our Confirmands at 11:15***

Kate Bailey  
June Nadol  
Alan Thomas  
Julie Thomas  
Emery Tumbleston  
David Wells

## ***Those Reaffirmed at 11:15***

Richard Nadol  
Kathryn Parnell  
Elizabeth Swan  
David Swan  
Johnny Tumbleston  
Leslie Tumbleston  
Johnny Wallace  
Kaye Wallace  
Bontae Wood

## ***Those Received at 11:15***

Roy Bailey  
Pam Boardman  
Steve Boardman  
Karen Wells

## The First Reading

*from The Church Act 1706*

Forasmuch in a well grounded Christian Commonwealth, matters concerning Religion and the Honour of God, ought in the first Place to be taken into Consideration, and honest Endeavors to attain such good Ends countenanced and encouraged, as being not only most acceptable to God, but the best Way and Means to obtain his Mercy and Blessing upon a People and Country. Be it therefore enacted by his Excellency John Lord Granville, Palatine, and the rest of the true and absolute Lords Proprietors of this Province, by and with the advice and consent of the rest of the members of the General Assembly now met at Charles Town for the South and West part of this Province, and by the Authority of the same. That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England...be solemnly read by all and every Minister or Reader in Every Church which now is, or hereafter shall be settled, and by Law established within this Province...And whereas it is necessary, and for the better Accommodation and Conveniency of the Inhabitants of this Province, that the same be divided into Parishes. Be it therefore further Enacted that Berkeley County Shall be divided into six more Parishes besides Charles Town... One upon Ashley River to be called by the name of St. Andrew's... And for the encouragement of faithful Ministers, labouring in the work of the Gospel, to come and reside in this Province, Be it further enacted that there shall be a Rector or Minister for each of the several Parishes...

*continued →*

# The Feast of St. Andrew, the Apostle

## The Rite of Confirmation

November 23, 2025  
The Family Service at 9:00 a.m.

### We Gather in the Lord's Name

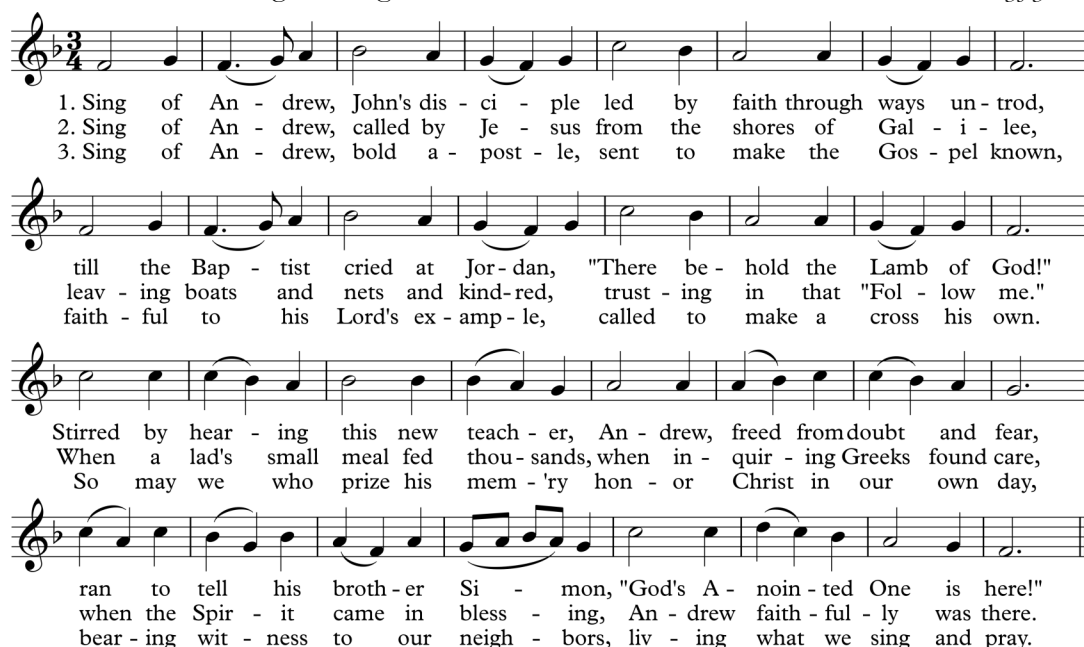
... each shall be incorporate, and each of them shall have capacity and succession, by the name of the Rector of that Parish of which he is the Minister... and shall have the care of the souls of the inhabitants within the parish committed to his charge, and the Rector or Minister of the several parishes shall have and enjoy, to them and their successors, the several glebe lands already obtained or appointed... to any of the several parishes by the society founded by royal charter in the Kingdom of England, by the name of 'The Society for the Propagation of the Gospel in Foreign Parts... And there shall be seven more Vestrymen in each Parish... sober and discreet persons, that are also inhabitants of the said Parish, and of the religion of the Church of England and shall take the usual oaths appointed by act of parliaments... And be it further enacted... that the Churchwardens and Vestry of each Parish be authorized and required to take constant care to satisfy and pay the parochial charges, and all necessary repairs... and in case they shall not have sufficient effects to pay... it shall be lawful for the respective Vestry... to assess such sum as shall be necessary by the assessment of the estate, real and personal, of all and every inhabitants... and for want of sufficient distress, to commit the person to prison till payment be made...

Read Three times and ratified in open Assembly, this 30th of Nov. 1706; Signed and Sealed by the Honourable Sir Nathaniel Johnson, Knight, as Governor; Enacted, Ratified and forever Confirmed under the Great Seal of the Province by His Excellency John Lord Granville, Palatine, and the rest of the true and absolute Lords Proprietors of the Province of Carolina.

*Lector:* Here ends the Reading.

The Processional Song, *standing*

Tune: *Hyfrydol*



1. Sing of An - drew, John's dis - ci - ple led by faith through ways un - trod,  
2. Sing of An - drew, called by Je - sus from the shores of Gal - i - lee,  
3. Sing of An - drew, bold a - post - le, sent to make the Gos - pel known,  
till the Bap - tist cried at Jor - dan, "There be - hold the Lamb of God!"  
leav - ing boats and nets and kind - red, trust - ing in that "Fol - low me."  
faith - ful to his Lord's ex - amp - le, called to make a cross his own.  
Stirred by hear - ing this new teach - er, An - drew, freed from doubt and fear,  
When a lad's small meal fed thou - sands, when in - quir - ing Greeks found care,  
So may we who prize his mem - 'ry hon - or Christ in our own day,  
ran to tell his broth - er Si - mon, "God's A - noin - ted One is here!"  
when the Spir - it came in bless - ing, An - drew faith - ful - ly was there.  
bear - ing wit - ness to our neigh - bors, liv - ing what we sing and pray.

Text: Carl P. Daw, Jr. (b. 1944)  
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Music: HYFRYDOL, Rowland Hugh Prichard (1811-1887)

## Welcome!

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

Our Mission Statement...

*Welcoming All,  
Worshipping Christ,  
Witnessing God's Love*

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

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

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 Acclamations - (BCP 2019 page 123 & page 175)

*Celebrant:* Blessed be God, the Father and the Holy Spirit

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

*Bishop* The Lord will pour out his Spirit upon all flesh,

*People* **And your sons and daughters shall prophesy.**

*Bishop* Your old men shall dream dreams,

*People* **And your young men shall see visions.**

*Bishop* You shall know that the Lord is in the midst of his people,

*People* **That He is the Lord and there is none else.**

*Bishop* And it shall come to pass

*People* **That everyone who calls on the Name of the Lord shall be saved.**

The Song of Praise, *standing*

*The First Hymn*

Let all be silent, the shining stars not sound.

Rushing rivers still, let the mountains bow down.

In awe and wonder, in reverence we come.

Who is worthy of all worship? Who is seated on the throne?

Chorus:

All powers cry out in answer. All glory and praise forever

To our God, the Father, Son and Holy Spirit. Amen, we sing Amen

Let all be silent, the shining stars not sound.

Rushing rivers still, let the mountains bow down.

In awe and wonder, in reverence we come.

Who is worthy of all worship? Who is seated on the throne?

Bridge:

To the only Giver of all good gifts, Amen

To the only One who forgives all our sin, Amen.

To the only God, to the Risen King

To the One who died and rose again, Amen, we sing Amen.

Chorus:

All powers cry out in answer.....

Amen we sing Amen, Amen

We sing our hymn, Amen.

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

The Collect of the Day (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray together.

**Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother, Simon, with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

*(Please be seated)*

# The Liturgy of the Word

The First Lesson

Deuteronomy 30: 11-20

<sup>11</sup> “For this commandment that I command you today is not too hard for you, neither is it far off. <sup>12</sup> It is not in heaven, that you should say, ‘Who will ascend to heaven for us and bring it to us, that we may hear it and do it?’ <sup>13</sup> Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ <sup>14</sup> But the word is very near you. It is in your mouth and in your heart, so that you can do it. <sup>15</sup> “See, I have set before you today life and good, death and evil. <sup>16</sup> If you obey the commandments of the LORD your God that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it. <sup>17</sup> But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, <sup>18</sup> I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. <sup>19</sup> I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, <sup>20</sup> loving the LORD your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”

*Lector:* The Word of the Lord. *People:* **Thanks be to God.**

Psalm 19

We will read responsively by the half verse.

- 1 The heavens declare the glory of God, \* *and the firmament shows his handiwork.*
- 2 One day speaks to another, \* *and one night gives knowledge to another.*
- 3 There is neither speech nor language, \* *and their voices are not heard;*
- 4 But their sound has gone out into all lands, \* *and their words to the ends of the world.*
- 5 In them he has set a tent for the sun, \* *which comes forth as a bridegroom out of his chamber, and rejoices like a strong man to run his course.*
- 6 It goes forth from the uttermost part of the heavens, and runs about to the end of it again, \* *and there is nothing hidden from its heat.*
- 7 The law of the LORD is perfect, reviving the soul; \* *the testimony of the LORD is sure, and gives wisdom to the simple.*
- 8 The statutes of the LORD are right, and rejoice the heart; \* *the commandment of the LORD is pure, and gives light to the eyes.*
- 9 The fear of the LORD is clean, and endures for ever; \* *the judgments of the LORD are true, and righteous altogether.*
- 10 More to be desired are they than gold, even much fine gold; \* *sweeter also than honey, than the drippings from the honeycomb.*
- 11 Moreover, by them is your servant taught, \* *and in keeping them there is great reward.*
- 12 Who can tell how often he offends? \* *O cleanse me from my secret faults.*
- 13 Keep your servant also from presumptuous sins, lest they get the dominion over me; \* *so shall I be undefiled, and innocent of great offense.*
- 14 Let the words of my mouth and the meditation of my heart be always acceptable in your sight, \* *O LORD, my rock and my redeemer.*

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.

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 Second Lesson

Romans 10: 8b-18

<sup>8</sup> But what does it say? 'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim); <sup>9</sup> because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. <sup>11</sup> The scripture says, 'No one who believes in him will be put to shame.' <sup>12</sup> For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. <sup>13</sup> For, 'Everyone who calls on the name of the Lord shall be saved.'

<sup>14</sup> But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? <sup>15</sup> And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!' <sup>16</sup> But not all have obeyed the good news; for Isaiah says, 'Lord, who has believed our message?' <sup>17</sup> So faith comes from what is heard, and what is heard comes through the word of Christ.

<sup>18</sup> But I ask, have they not heard? Indeed they have; for 'Their voice has gone out to all the earth, and their words to the ends of the world.'


*Lector:* The Word of the Lord. *People:* **Thanks be to God.**

The SPARK Bible Lesson, *seated*


The Disciples  
Page 258

The Gospel Song, *standing*

*Jesus Calls Us*



1. Je - sus calls us; o'er the tu - mult of our life's wild, rest - less sea,  
 2. As of old St. An - drew heard it by the Gal - i - le - an lake,  
 3. Je - sus calls us from the wor - ship of the vain world's gold - en store,



day by day his clear voice sound ing, say - ing, "Chris - tian, fol - low me."  
 turned from home and toil and kin - dred, leav - ing all for his dear sake.  
 from each i - dol that would keep us, say - ing, "Christ - ian, love me more."

Text: Cecil F. Alexander (1823-1895)  
 Music: GALILEE, William H. Jude (1851-1922)



*Gospeller:* The Holy Gospel of our Lord Jesus Christ according to St. Matthew.  
*People:* **Glory to you, Lord Christ.**

<sup>18</sup> While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. <sup>19</sup> And he said to them, "Follow me, and I will make you fishers of men." <sup>20</sup> Immediately they left their nets and followed him. <sup>21</sup> And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. <sup>22</sup> Immediately they left the boat and their father and followed him. <sup>23</sup> And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. <sup>24</sup> So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. <sup>25</sup> And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

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

The Homily, *seated*

The Right Reverend Charles F Edgar III

## We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

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

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

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father, through Him all things were made. For us and for our salvation He came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

The 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** 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."

*Candidates, please come forward.*

**THE PRESENTATION, EXHORTATION AND EXAMINATION  
OF CANDIDATES FOR  
CONFIRMATION, RECEPTION, AND REAFFIRMATION**

*Presenters:* Right Reverend Father in God, we present these persons to receive the laying on of hands.

*Bishop:* Have they been adequately prepared?

*Presenters:* They have.

*Bishop:*

Dearly beloved, it is essential that those who wish to be Confirmed or Received in this Church publicly confess Jesus Christ as their Lord and Savior; become his disciples; know and affirm the Nicene Creed, the Lord's Prayer, and the Ten Commandments; and have received instruction in the Holy Scriptures of the Old and New Testaments and the Catechism of the Church. God's grace is imparted in Baptism, through which we are made God's children by adoption and given the Holy Spirit. By the power of the Spirit, manifested in gifts and fruit, we are enabled to be God's people for the sake of the world.

Now, these Candidates desire publicly to confess their faith in Jesus Christ as Savior and their commitment to follow him as Lord. They also desire the strengthening of grace through the laying on of hands, that the Holy Spirit may fill them more and

*Bishop:* Do you, here in the presence of God and the Church, renew the solemn promises and vows made at your Baptism and commit to keep them?

*Candidates* **I do.**

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

*Candidates* **I renounce them.**

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

*Candidates* **I renounce them.**

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

*Candidates* **I renounce them.**

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

*Candidates* **I do.**



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

*Candidates* **I do.**

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

*Candidates* **I will, the Lord being my helper.**

*The Bishop addresses the Congregation, saying*

Will you who witness these vows do all in your power to support these persons in their life in Christ?

*Congregation* **We will.**

**The Baptismal Covenant** *Please Stand*

*Bishop:* Will the congregation please stand as we all affirm our Baptismal Covenant. Do you believe and trust in God the Father?

*People:* **I do. I believe in God, the Father almighty, creator of heaven and earth.**

*Bishop:* 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.**

*Bishop:* Do you believe in God the Holy Spirit?

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

## **PRAYER AND THE LAYING ON OF HANDS**

*Bishop:* Let us pray.

Almighty and ever-living God, we beseech you to strengthen these your servants for witness and ministry through the power of your Holy Spirit. Daily increase in them your manifold virtues of grace: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and true godliness, and the spirit of holy fear, now and for ever. **Amen.**

*Please be seated*

## FOR CONFIRMATION

*Each Confirmand kneels in front of the Bishop. The Bishop, then laying his hands upon the person's head, prays:*

Defend, O Lord, this your servant *N.* with your heavenly grace, that *he* may continue yours for ever, and daily increase in your Holy Spirit more and more until *he* comes into the fullness of your everlasting kingdom.

*People* :                **Amen.**

## CONCLUDING PRAYER AFTER THE LAYING ON OF HANDS

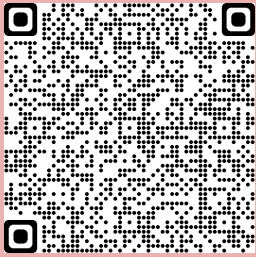
*Bishop:*

Almighty and ever-living God, let your fatherly hand ever be upon these your servants; let your Holy Spirit ever be with them; and so lead them in the knowledge and obedience of your Holy Word, that they may faithfully serve you in this life, and joyfully dwell with you in the life to come; through Jesus Christ our Lord. **Amen.**

*Bishop:*                The Peace of the Lord be always with you.

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

If you want to give an offering to Old St. Andrew's, you may scan this QR code



Or visit [oldstandrews.org](http://oldstandrews.org) and click on the giving tab.

## We Give in Thanksgiving for God's Blessing

**Sung by the Children's Choir**

Praise God from whom all blessings flow; praise Him, all creatures here be -

low; praise Him above, ye heavenly host: praise Father, Son, and Holy Ghost.

Text: Thomas Ken (1637-1711)  
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

*Celebrant:*

(BCP page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

*People:* **And of your own have we given you.**

*I Chronicles 29:11-14*

## We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Lift up your hearts.

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

*Celebrant:* Let us give thanks to the Lord our God.

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

*The Celebrant continues:*

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

Through the great shepherd of your flock, Jesus Christ our Lord, who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations, and promised to be with them always, even to the end of the ages.

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

Our altar is **The Lord's Table** and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine.

We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

\* If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.


Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

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

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

## The Sanctus



1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, Ho  
 2. Bless - ed is He who comes in the Name of the Lord. Ho

Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.  
 san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts  
 Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

## The Prayer of Consecration, *kneeling*

(BCP page 132)

### *Celebrant:*

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me." Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.  
 Christ is risen.  
 Christ will come again.**

### *Celebrant:*

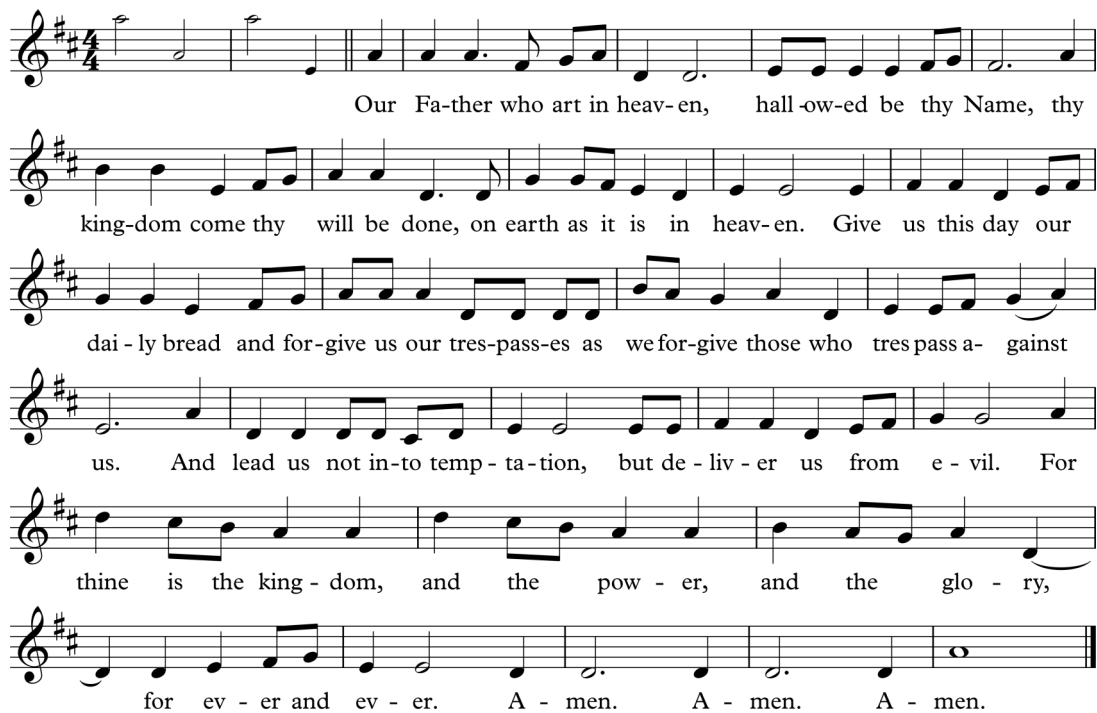
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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

**Amen.**

## The Lord's Prayer

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



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

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

## The Fraction

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

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

## The Prayer of Humble Access

(BCP page 135)

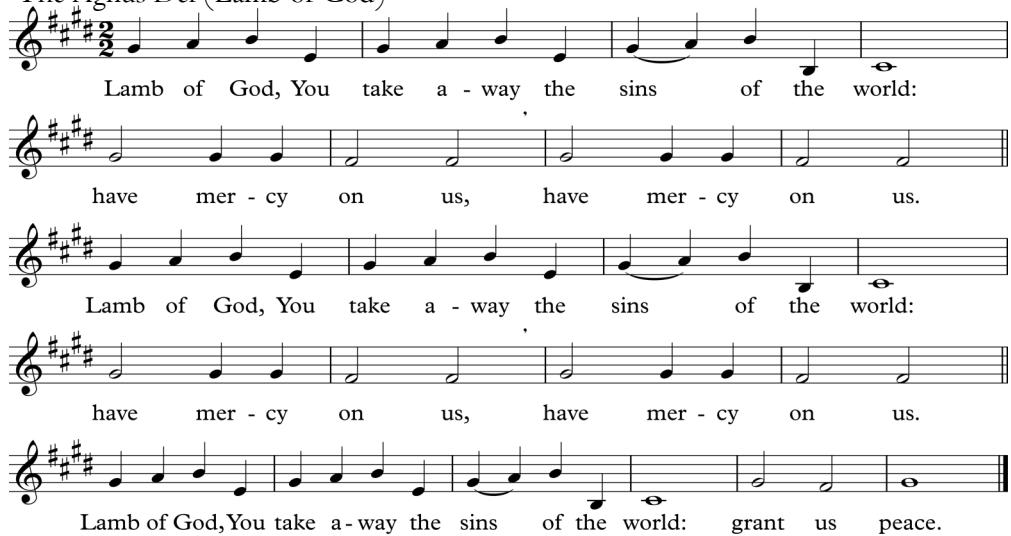
*Celebrant and People;*

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

The **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 (Lamb of God)



Lamb of God, You take a - way the sins of the world:  
have mer - cy on us, have mer - cy on us.  
Lamb of God, You take a - way the sins of the world:  
have mer - cy on us, have mer - cy on us.  
Lamb of God, You take a - way the sins of the world: grant us peace.

Setting: Eric Wyse (b. 1959).  
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## The Invitation to Communion

(BCP page 136)

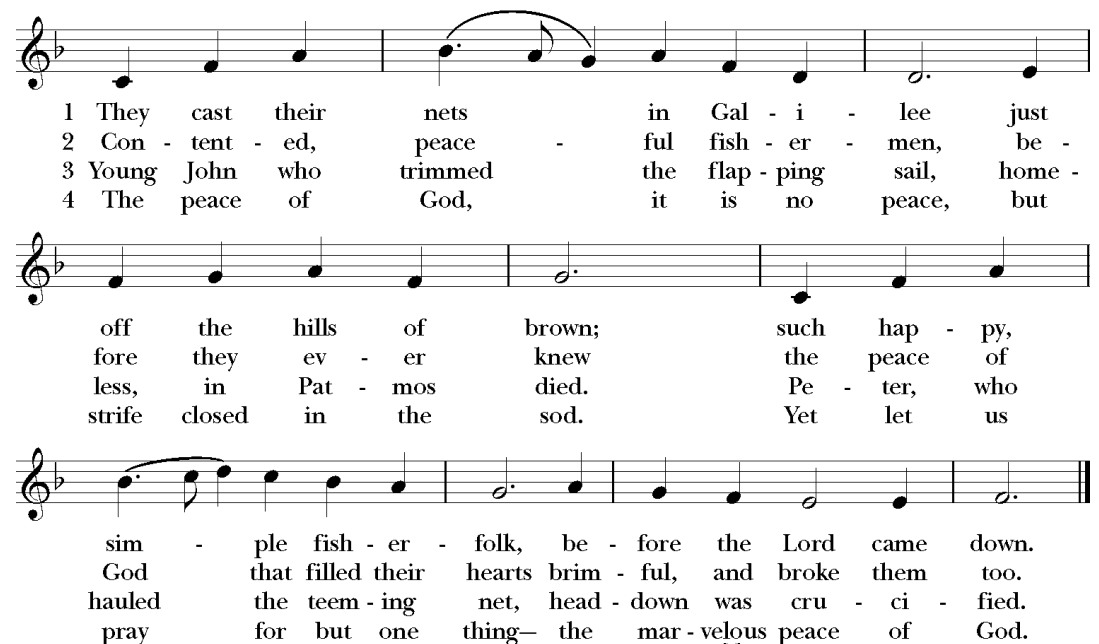
*Celebrant:*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

*(If you need Holy Communion brought to you in your pew, please ask the Usher.)*

## The First Communion Song, *seated*

*They Cast their in Galilee*



1 They cast their nets in Gal - i - lee just  
2 Con - tent - ed, peace - ful fish - er - men, be -  
3 Young John who trimmed the flap - ping sail, home -  
4 The peace of God, it is no peace, but  
off the hills of brown; such hap - py,  
fore they ev - er knew the peace of  
less, in Pat - mos died. Pe - ter, who  
strife closed in the sod. Yet let us  
sim - ple fish - er - folk, be - fore the Lord came down.  
God that filled their hearts brim - ful, and broke them too.  
hailed the teem - ing net, head - down was cru - ci - fied.  
pray for but one thing— the mar - velous peace of God.

Words: William Alexander Percy (1885-1942), alt. Copyright © by Edward B. Marks Music Corporation. Music: *Georgetown*, David McKinley Williams (1887-1978) Copyright © The Church Pension Fund. All rights reserved. Used with permission.



# The Second Communion Song, *seated*

*Here I am Lord*

1. "I, the Lord of sea and sky, I have heard my peo - ple cry.  
 2. "I, the Lord of snow and rain, I have borne my peo - ple's pain.  
 3. "I, the Lord of wind and flame, I will tend the poor and lame.

All who dwell in deep - est sin my hand will save.  
 I have wept for love of them. They turn a - way.  
 I will set a feast for them. My hand will save.

I, who made the stars of night, I will make their dark-ness bright.  
 I will break their hearts of stone, give them hearts for love a - lone.  
 Fin est bread I will pro-vide till their hearts be sat - is - fied.

Who will bear my light to them? Whom shall I send?"  
 I will speak my Word to them. Whom shall I send?"  
 I will give my life to them. Whom shall I send?"

*Refrain*

Here I am, Lord. Is it I, Lord? I have heard You call-ing in the  
 night. I will go, Lord, if You lead me.  
 I will hold Your peo - ple in my heart.

Text & Music: Daniel Schutte ©1981 Daniel L. Schutte (admin. New Dawn Music)  
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The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

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

# The Third Communion Song, *seated*

*All Who are Thirsty*

All who are thirst - y, all who are weak, come to the foun-tain,  
 dip your heart in the stream of life; let the pain and the sor - row be washed a-way  
 in the waves of God's mer-cy as deep cries out to deep. We sing  
 "Come, Lord Je sus, come. Come, Lord Je sus, come."  
 "Ho - ly Spi - rit, come. Ho - ly Spi - rit, - come."

Words and music by Brenton Brown & Glenn Robertson © Vineyard Songs (UK/Ireland). Used by permission CCLI #1984772

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, *kneeling*

*Celebrant:* Let us pray.

*Celebrant and People:*

**Heavenly Father,**

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

The Blessing

(BCP 2019 page 137)

The Recessional Song, *standing*

*10,000 Reasons*

*Refrain*

Bless the Lord, O my soul, O my soul; wor-ship His ho - ly Name.  
Sing like nev-er be-fore, O my soul; I'll wor-ship Your ho - ly Name.

*Verse* (repeat refrain 1st time)

1. The sun comes up, it's a new day dawn- ing, it's time to sing Your song  
2. You're rich in love and You're slow to an - ger. Your Name is great and Your  
3. And on that day, when my strength is fail - ing, the end draws near, and my  
a - gain. What - ev - er may pass, and what ev - er lies be -  
heart is kind. For all Your good-ness I will keep on -  
time has come; Still, my soul will sing Your praise un -

*to Refrain*

fore me, let me be sing - ing when the eve - ning comes.  
sing - ing: Ten thou-sand rea-sons for my heart to find.  
end - ing, Ten thou-sand years, and then for - ev - er more!

Text & Music: Jonas Myrin and Matt Redman © 2011 Thankyou Music, Said And Done Music  
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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.

## 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!**