

# ST. ANDREW'S PARISH CHURCH

established 1706



THE SECOND SUNDAY OF EASTER

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

12 April 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*

---

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

---



## Nature's Exultation

A Choral celebration of the Wild & Wonderful World Around Us



Come and join the King's Counterpoint as they take us on a heavenly journey through the centuries, from the 7th century and on through the mid-1200s; through the 1400s and on through the Tudor and Renaissance periods, up through the Romantic and Victoria eras and finally into the 20th Century.



From Medieval English composers of the 1300s, onto Josquin, Passerau, Flecha, Clemens non Papa Tallis, Palestrina and Victoria, then onto Pearsall from the Victorian era and modern composers including Stopford, Rutter, Head and Charles Wood, we embark on a glorious voyage of discovery.

## Old St. Andrew's Parish Church

2604 Ashley River Road. Charleston. 29401

Sunday, May 3 at 2.00pm

Reserved \$25, General Admission \$20, Seniors \$15 University Students \$10, Under 18 FREE

Tickets available from David (Telephone: 216 217 7721), or via the website: [www.the kings counterpoint.com](http://www.the kings counterpoint.com)

# The Second Sunday of Easter

12 April 2026

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

## Welcome!

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

THE INTROIT

SUNG BY OUR PARISH CHOIR

### Blessed are the pure in heart

Words: John Keble (1792-1866) Music: Henry Walford Davies (1869-1941)

Blessed are the pure in heart, for they shall see our God;  
The secret of the Lord is theirs, their soul is Christ's abode.  
Still to the lowly soul He doth Himself impart,  
And for His cradle and His throne, chooseth the pure in heart.

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

THE PROCESSIONAL HYMN

Tune: *Unser Herrscher*

1. He is ris - en, he is ris - en! Tell it out with joy - ful voice:  
2. Come, ye sad and fear - ful - heart - ed, with glad smile and ra - diant brow!  
3. Come, with high and ho - ly hymn - ing, hail our Lord's tri - um - phant day;  
4. He is ri - sen, he is ris - en! He hath o - pened hea - ven's gate:  
he has burst his three days' pris - on; let the whole wide earth re - joice:  
Death's long sha - dows have de - part - ed; Je - sus' woes are o - ver now,  
not one dark - some cloud is dim - ming yon - der glo - rious morn - ing ray,  
we are free from sin's dark pri - son, ris - en to a ho - lier state;  
death is con - quered, we are free, Christ has won the vic - to - ry.  
and the pas - sion that he bore sin and pain can vex no more.  
break - ing o'er the pur - ple east, sym - bol of our Eas - ter feast.  
and a bright - er Eas - ter beam on our long - ing eyes shall stream.

Text: Cecil Frances Alexander (1818-1895), alt.  
Music: UNSER HERRSCHER, Joachim Neander (1650-1680)

THE ACCLAMATION - (BCP 2019 page 161)

*Celebrant:* Blessed be God: the Father, the Son, and the Holy Spirit.  
*People:* **And blessed be his Kingdom, now and for ever. Amen.**

*Celebrant:* There is one Body and one Spirit;  
*People:* **There is one hope in God's call to us;**

*Celebrant:* One Lord, one Faith, one Baptism;  
*People:* **One God and Father of all.**

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

Front page:  
St. Thomas the Apostle  
Stained Glass Window  
from a church in London

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

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.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## The Liturgy of the Word

THE FIRST LESSON

Acts 2 verses 14a,22-32

<sup>14</sup>Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.

<sup>22</sup>"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— <sup>23</sup>this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup>God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. <sup>25</sup>For David says concerning him,

"I saw the Lord always before me, for he is at my right hand that I may not be shaken; <sup>26</sup>therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. <sup>27</sup>For you will not abandon my soul to Hades, or let your holy one see corruption. <sup>28</sup>You have made known to me the paths of life; you will make me full of gladness with your presence."

<sup>29</sup>"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup>Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, <sup>31</sup>he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup>This Jesus God raised up, and of that we all are witnesses. <sup>33</sup>Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. <sup>34</sup>For David did not ascend into the heavens, but he himself says "The Lord said to my Lord, "Sit at my right hand<sup>35</sup> until I make your enemies your footstool." <sup>36</sup>Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified." <sup>37</sup> Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" <sup>38</sup> And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

*Continued* →

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.

<sup>39</sup> For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” <sup>40</sup> And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” <sup>41</sup> So those who received his word were baptized, and there were added that day about three thousand souls.

*Lector:* The Word of the Lord.

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

THE PSALM

*Confitebor tibi*  
(Praise to you)

Psalm 111

1. I will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.
2. The works of the Lord are great : sought out of all of them that have pleasure therein.
3. His work is worthy to be praised and had in honour : and his righteousness endureth for ever.
4. The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.
5. He hath given meat unto them that fear him : he shall ever be mindful of his covenant.
6. He hath shewed his people the power of his works : that he may give them the heritage of the heathen.
7. The works of his hands are verity and judgement : all his commandments are true.
8. They stand fast for ever and ever : and are done in truth and equity.
9. He sent redemption unto his people : he hath commanded his covenant for ever; holy and reverend is his Name.
10. The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter; the praise of it endureth for ever.

THE SECOND LESSON

I Peter I verses 3-9

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, <sup>5</sup> who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. <sup>6</sup> In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, <sup>7</sup> so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. <sup>8</sup> Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, <sup>9</sup> obtaining the outcome of your faith, the salvation of your souls.

*Lector:* The Word of the Lord.

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

THE SEQUENCE HYMN

Tune: *Gelobt sei Gott*

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. Good Chris-tians all, re-joice and sing! Now is the tri - umph of our  
 2. The Lord of life is risen to - day! Sing songs of praise a - long his  
 3. Praise we in songs of vic - to - ry that love, that life which can-not

King! To all the world glad news we bring:  
 way; let all the earth re - joice and say: Al - le - lu -  
 die, and sing with hearts up - lift - ed high:

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

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

THE HOLY GOSPEL

St. John 20 Verses 19-31

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

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

<sup>19</sup> On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” <sup>20</sup> When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. <sup>21</sup> Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” <sup>22</sup> And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. <sup>23</sup> If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

<sup>24</sup> Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. <sup>25</sup> So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.”

<sup>26</sup> Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” <sup>27</sup> Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” <sup>28</sup> Thomas answered him, “My Lord and my God!” <sup>29</sup> Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

<sup>30</sup> Now Jesus did many other signs in the presence of the disciples, which are not written in this book; <sup>31</sup> but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

*Gospeller:* The Gospel of the Lord.

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

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

THE SEQUENCE HYMN

Tune: *Gelobt sei Gott*

4. Your Name we bless, O ris - en Lord, and sing to - day with one ac -  
5. To God the Fa - ther, God the Son, to God the Spir - it, al-ways  
cord the life laid down, the life re - stored: Al - le - lu -  
One, we sing for life in us be - gun:  
ia, al - le - lu - ia, al - le - lu - ia!

Text: Cyril A. Alington (1872-1955), alt. St. 5, Normal Mealy (1923-1987)  
Music: GELOBT SEI GOTT, Melchior Vulpius (1560?-1616)

THE SERMON

The Rev Dr. Frank Larisey



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

1. 2. 3.  
 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 these candidates 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 them that which by nature they cannot have.

THE PRESENTATION

*Celebrant:*

The Candidates for Holy Baptism will now be presented.

*Presenters:*

We present James Barry Littlejohn to receive the Sacrament of Baptism.

*Presenters:*

We present Violet Louise Reeves to receive the Sacrament of Baptism.

*Celebrant:*

Today, on behalf of Violet and James, 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 they are taught, as soon as they are able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. They must come to put their 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 their souls. When they have embraced all these, they are to come to the Bishop to be confirmed, that they may publicly claim the Faith for their 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 James and Violet in their 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 James and Violet who are to receive the Sacrament of Baptism.

That these children may come to confess their faith in Jesus Christ as Lord and Savior.

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

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

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

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

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

That they 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 living members of the Body of Christ, they may grow up in every way into him who is the head.

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

That, looking to Jesus, they may run with endurance the race set before them, 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 these your servants. Wash and sanctify them through your Holy Spirit, that they 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, they 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:*

James/Violet, 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:*

James/Violet, 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 these your servants the forgiveness of sin, received them as your own children by adoption, made them members of your holy Church, and raised them to the new life of grace. Sustain them O Lord, in your Holy Spirit, that they may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

*Celebrant:*

Let us welcome the newly baptized.

*Celebrant and People:*

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

THE PEACE (*Please stand*) (BCP 2019 page 131)

*Celebrant:* The peace of the Lord be always with you.

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

*Then the Ministers and People may greet one another in the name of the Lord.*

*At this time the Rector will welcome all to the Lord's Table  
and share the announcements of the day.*

## THE OFFERTORY

If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link:

<https://www.oldstandrews.org/giving-1>

THE OFFERTORY ANTHEM

**Blessed be the God and Father (Part I)**

Words: I Peter 1 verses 3-5, 15

Music: Samuel Sebastian Wesley (1810-1876)

Blessed be the God and Father of our Lord Jesus Christ,  
Which according to his abundant mercy hath begotten us again  
Unto a lively hope by the resurrection of Jesus Christ from the dead,

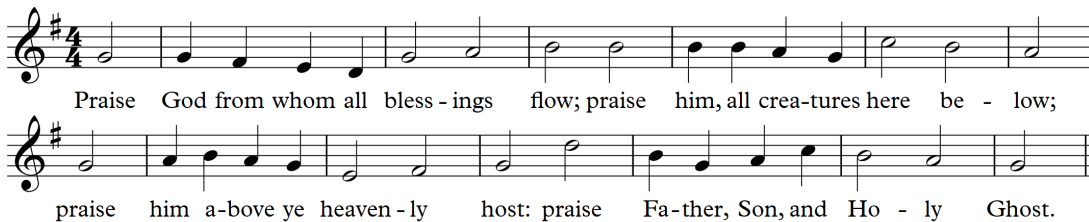
To an inheritance incorruptible, and undefiled,  
That fadeth not away, reserved in heaven for you,  
Who are kept by the power of God through faith unto salvation  
Ready to be revealed in the last time.

But as he which hath called you is holy,  
So be ye holy in all manner of conversation.  
Pass the time of your sojourning here in fear.  
See that ye love one another with a pure heart fervently.

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

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



Praise God from whom all bless - ings flow; praise him, all crea - tures here be - low;  
praise him a - bove ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)  
Music: OLD HUNDREDDTH, 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.

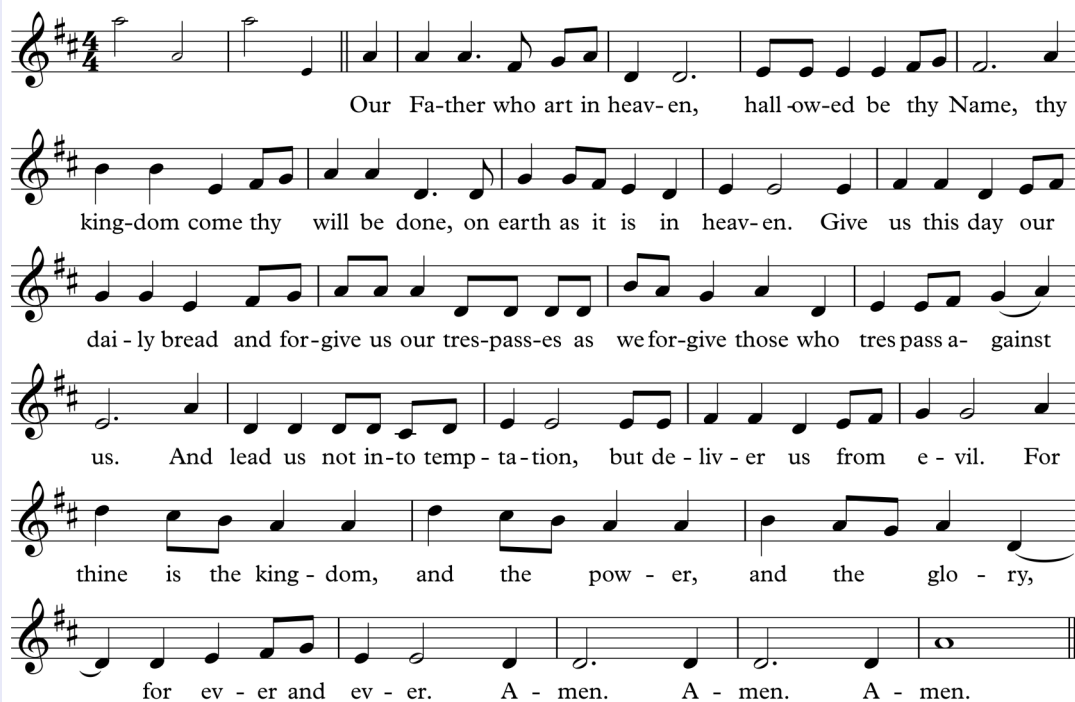
This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

## 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.**

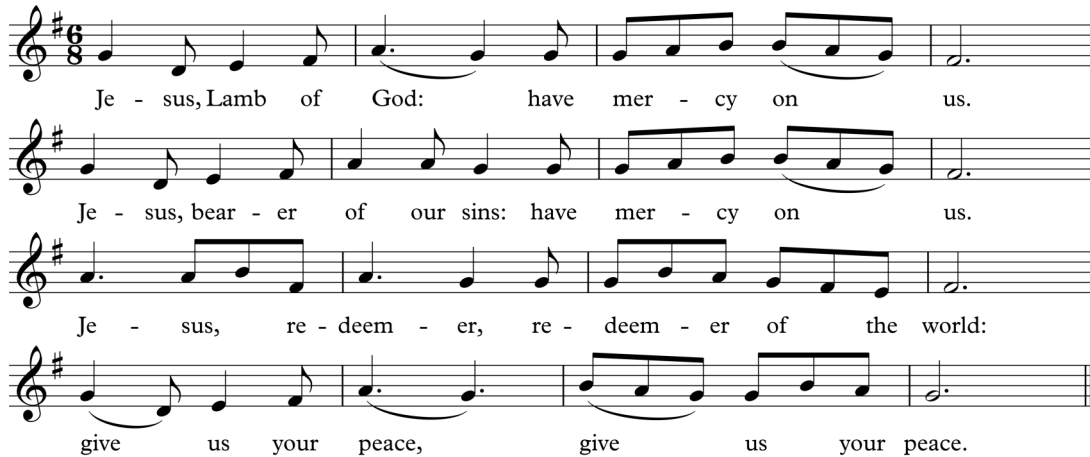
The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

## 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)

### **The Peace of God**

Music: John Rutter (b.1945) Words: BCP (1662)

The peace of God which passeth all understanding  
Keep your hearts and minds  
In the knowledge and love of God  
And of his Son Jesus Christ our Lord,  
And the blessing of God almighty  
The Father, the Son and the Holy Ghost  
Be amongst you and remain with you always.  
Amen.

THE FIRST COMMUNION HYMN

Tune: *Richard Gillard*



1. Bro - ther let me be your ser - vant, let me be as Christ to you;  
 2. We are pil - grims on a jour - ney we are peo - ple on the road;  
 3. I will hold the Christ light for you in the night-time of your fear;  
 4. I will weep when you are weep - ing; when you laugh I'll laugh with you.  
 5. When we sing to God in heav - en we shall find such har - mon - y,



pray that I may have the grace to let you be my ser - vant too.  
 we are here to help each oth - er walk the mile and bear the load.  
 I will hold my hand out to you, speak the peace you long to hear.  
 I will share your joy and sor - row 'til we've seen this jour - ney through.  
 born of all we've known to - ge - ther of Christ's love and a - go - ny.

Text & Music: Richard Gillard ©1977 Scripture in Song (Admin. Integrity Music, Inc.) 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: *Puer Nobis*



1 That Eas - ter day with joy was bright, the  
 2 His ris - en flesh with ra - diance glowed; his  
 3 O Je - sus, King of gen - tle - ness, do  
 4 O Lord of all, with us a - bide in  
 5 All praise, O ris - en Lord, we give to



1 sun shone out with fair - er light, when, to their long - ing  
 2 wound - ed hands and feet he showed; those scars their sol - emn  
 3 thou thy - self our hearts pos - sess that we may give thee  
 4 this our joy - ful Eas - ter - tide; from ev - ery wea - pon  
 5 thee, who, dead, a - gain dost live; to God the Fa - ther



1 eyes re - stored, the a - pos - tles saw their ris - en Lord.  
 2 wit - ness gave that Christ was ris - en from the grave.  
 3 all our days the will - ing tri - bute of our praise.  
 4 death can wield thine own re - deemed for ev - er shield.  
 5 e - qual praise, and God the Ho - ly Ghost, we raise.

Words: Latin, 5th cent.; ver. *Hymnal 1940* Copyright © The Church Pension Fund. Music: *Puer nobis*, melody from Trier MS., 15th cent.; adapt. Michael Praetorius (1571-1621); harm. *Hymns Ancient and Modern, Revised*, 1950; acc. John F. Erickson (b. 1938) Copyright ©1982 by John Erickson. All rights reserved. Used with permission.

THE THIRD COMMUNION HYMN

Tune: *On Eagle's Wings*



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



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

*Refrain*



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



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

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

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

THE FOURTH COMMUNION HYMN *(If Needed)*

Tune: *Savannah*



1 Love's re - deem - ing work is done, fought the fight, the bat - tle won.  
 2 Lives a - gain our glo - rious King; where, O death, is now thy sting?  
 3 Soar we now where Christ has led, fol - lowing our ex - alt - ed Head;



Death in vain for - bids him rise; Christ has o - pened par - a - dise.  
 Once he died our souls to save, where thy vic - to - ry, O grave?  
 made like him, like him we rise, ours the cross, the grave, the skies.

Words: Charles Wesley (1707-1788), alt. Music: *Savannah*, from *Harmonia Sacra*, ca. 1760.

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

THE POST COMMUNION PRAYER (BCP 2019 page 137)

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

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

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Getty/Townend*

1. In Christ a-lone my hope is found, He is my light, my strength, my song;  
 2. In Christ a-lone, who took on flesh, full-ness of God in help-less babe!  
 3. There in the ground His bo-dy lay, light of the world by dark-ness slain;  
 4. No guilt in life, no fear in death this is the pow'r of Christ in me;

this cor-nerstone, this so-lid ground, firm through the fier-cest drought and storm.  
 This gift of love and right-eous-ness, scorned by the ones He came to save:  
 Then burst ing forth in glo-rious day, up from the grave He rose a-gain!  
 from life's first cry to fin-al breath, Je-sus commands my des-tin-y.

What heights of love, what depths of peace, when fears are stilled, when striv-ings cease!  
 till on that cross as Je-sus died, the wrath of God was sat-is-fied;  
 And as He stands in vic-to-ry, sins's curse has lost its grip on me;  
 No pow'r of hell, no scheme of man, can ev-er pluck me from His hand;

My com-for-ter, my all in all, here in the love of Christ I stand.  
 for ev-ry sin on Him was laid: here in the death of Christ I live.  
 for I am His and He is mine, bought with the pre-cious blood of Christ.  
 till He re-turns or calls me home: here in the pow'r of Christ I stand.

Text & Music: Keith Getty & Stuart Townend  
 ©2001 Thankyou Music Used by permission. CCLI# 1984772

**We Go Out to Serve God**

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

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!**

POSTLUDE

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