

# ST. ANDREW'S PARISH CHURCH

Established 1706



**The Third Sunday of Epiphany**

The Family Service at 9:00 a.m.

January 25, 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, *Pianist*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
TERESA HART, *Administrative Assistant*  
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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*

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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*

## *2029 Vestry Elect*

John Cunningham  
Dale Finkbine  
Jonathan Graham  
James Little

## *The Volunteers*

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

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

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# The Third Sunday of Epiphany

January 25, 2026

The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

The Processional Song, *standing*

1. The splen - dor of the King, - clothed in maj - es - ty;  
2. And age to age He stands, and time is in His hands,  
  
let all the earth re - joice, let all the earth re - joice.  
Be - gin - ning and the End, Be - gin - ning and the End;  
  
He wraps - Him - self in light, and dark - ness tries to hide,  
the God - head, Three in One, - Fa - ther, Spir - it, Son,  
  
and trem - bles at His voice, Lamb, and trem - bles at His voice.  
the Li - on and the Lamb, the Li - on and the Lamb.  
  
*Refrain*  
How great is our God, sing with me, how great is our God;  
and all will see how great, how great is our God! *1st time - to verse 2*  
*2nd time - going on*  
  
*Bridge*  
Name a - bove all names, wor - thy of all praise;  
my heart will sing, how great is our God! *1st time - repeat bridge*  
*2nd time - to refrain*

Words and music: Chris Tomlin, Jesse Reeves, and Ed Cash  
© 2004 worshiptogether.com songs/sixsteps Music/Alletrop Music (admin. Capitol CMG/Music Svcs.). Used by permission CCLI #1984772.

The Acclamation

(BCP page 123)

*Celebrant:* I will make you as a light for the nations.

*People:* That my salvation may reach to the end of the earth. Amen.

The Collect for Purity

(BCP page 124)

*Priest:* 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!

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.

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.

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 Summary of the Law

(BCP page 124)

*Priest:* 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 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 Kyrie

(BCP page 124)

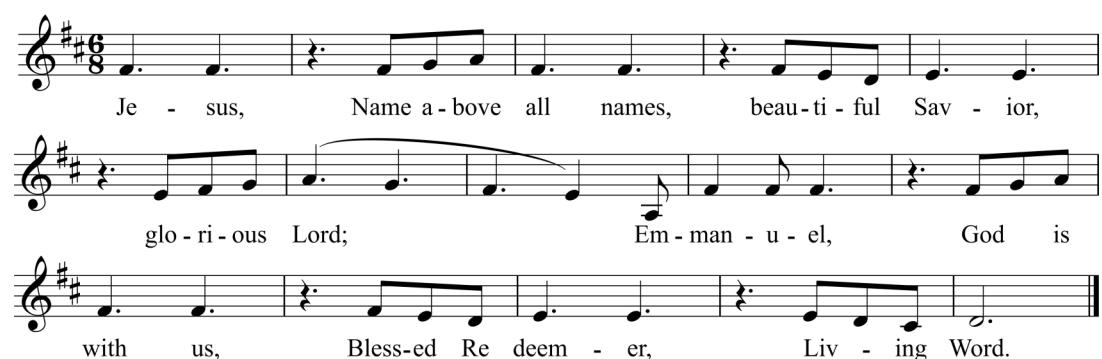
*Priest:* Lord, have mercy upon us.

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

*Priest:* Lord, have mercy upon us.

## The Song of Praise, *standing*

*Jesus, Name Above All Names*



Jesus, Name above all names, beautiful Savior,  
glorious Lord; Emmanuel, God is  
with us, Blessed Redeemer, Living Word.

Words and music: Nadia Hearn  
© 1974, 1978 Scripture in Song. Used by permission CCLI #1984772.

**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.

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*(Please be seated)*

## The Liturgy of the Word

### The First Lesson

1 Samuel 3:1-20

Now the boy Samuel was ministering to the Lord in the presence of Eli. And the word of the Lord was rare in those days; there was no frequent vision. <sup>2</sup>At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his own place.<sup>3</sup> The lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was.<sup>4</sup> Then the Lord called Samuel, and he said, “Here I am!” <sup>5</sup>and ran to Eli and said, “Here I am, for you called me.” But he said, “I did not call; lie down again.” So he went and lay down.<sup>6</sup> And the Lord called again, “Samuel!” and Samuel arose and went to Eli and said, “Here I am, for you called me.” But he said, “I did not call, my son; lie down again.”<sup>7</sup> Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him.<sup>8</sup> And the Lord called Samuel again the third time. And he arose and went to Eli and said, “Here I am, for you called me.” Then Eli perceived that the Lord was calling the boy.<sup>9</sup> Therefore Eli said to Samuel, “Go, lie down, and if he calls you, you shall say, ‘Speak, Lord, for your servant hears.’”<sup>10</sup> So Samuel went and lay down in his place. <sup>11</sup>And the Lord came and stood, calling as at other times, “Samuel! Samuel!” And Samuel said, “Speak, for your servant hears.”<sup>12</sup> Then the Lord said to Samuel, “Behold, I am about to do a thing in Israel at which the two ears of everyone who hears it will tingle.<sup>13</sup> On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end.<sup>14</sup> And I declare to him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them.<sup>15</sup> Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever.”<sup>16</sup> Samuel lay until morning; then he opened the doors of the house of the Lord. And Samuel was afraid to tell the vision to Eli.<sup>17</sup> But Eli called Samuel and said, “Samuel, my son.” And he said, “Here I am.”<sup>18</sup> And Eli said, “What was it that he told you? Do not hide it from me. May God do so to you and more also if you hide anything from me of all that he told you.”<sup>19</sup> So Samuel told him everything and hid nothing from him. And he said, “It is the Lord. Let him do what seems good to him.”<sup>20</sup> And Samuel grew, and the Lord was with him and let none of his words fall to the ground.<sup>21</sup> And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of 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.

### The Second Lesson

Galatians 1: 11-24

[St. Paul wrote]<sup>11</sup> “For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. <sup>12</sup>For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. <sup>13</sup>For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. <sup>14</sup>And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. <sup>15</sup>But when he who had set me apart before I was born, and who called me by his grace,<sup>16</sup> was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone;<sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.<sup>18</sup> Then after three years I went up to Jerusalem to visit Cephas (Simon Peter) and remained with him fifteen days.<sup>19</sup> But I saw none of the other apostles except James the Lord's brother. <sup>20</sup>(In what I am writing to you, before God, I do not lie!) <sup>21</sup>Then I went into the regions of Syria and Cilicia. <sup>22</sup>And I was still unknown in person to the churches of Judea that are in Christ. <sup>23</sup>They only were hearing it said, “He who used to persecute us is now preaching the faith he once tried to destroy.”<sup>24</sup> And they glorified God because of me.”

*Lector:* The Word of the Lord.

*People:* Thanks be to God.

The Gospel Song, *standing**Make Me a Servant*

5 Make me a servant, humble and meek.  
 9 Lord, let me lift up those who are weak.  
 13 And may the prayer of my heart always be:  
 17 Make me a servant, make me a servant, make me a servant to-day.

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 Holy Gospel

St. John 1: 29-51

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

[After Jesus' baptism, John the Baptist saw Jesus coming toward him at the Jordan], and said, "Behold, the Lamb of God, who takes away the sin of the world!"<sup>30</sup> This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.'<sup>31</sup> I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."<sup>32</sup> And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him.<sup>33</sup> I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'<sup>34</sup> And I have seen and have borne witness that this is the Son of God."<sup>35</sup> The next day again John was standing with two of his disciples,<sup>36</sup> and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!"<sup>37</sup> The two disciples heard him say this, and they followed Jesus.<sup>38</sup> Jesus turned and saw them following and said to them, "What are you seeking?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?"<sup>39</sup> He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.

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."

*Continued →*

<sup>40</sup> One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother. <sup>41</sup> He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ). <sup>42</sup> He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John. You shall be called Cephas" (which means Peter). <sup>43</sup> The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." <sup>46</sup> Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." <sup>47</sup> Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" <sup>48</sup> Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." <sup>49</sup> Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" <sup>50</sup> Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." <sup>51</sup> And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

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

The Homily, *seated*

Father Rich Giersch

## 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 **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."

*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.*

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.

*Reader:* Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Wood, Bishop Edgar; Bishop Skilton, Father Marshall, Father Rich, Father David, Father Doug, Deacon Lee, and our staff, and we ask you to bless them. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant.

Lord God, we pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular San José Church in the Dominican Republic, their Rector, Fr. Isaac Pringle and their Bishop, Moises Quezada; and Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Lord God, we pray for the leaders of our country, especially President Trump, Governor McMaster, Mayor Cogswell, and we ask you to bless them.

Lord God, we thank you for all our blessings, especially for people who love and care for us. *(intercessions may be spoken aloud)*

Lord God, we ask you to take care of everyone who is sick or sad.  
*(intercessions may be spoken aloud)*

Lord God, we pray for all those who have departed this life in the certain hope of resurrection, *(intercessions may be spoken aloud)*

Lord God, we know you hear us when we pray. We ask that you answer our prayers as may be best for us.

**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.

*Priest:*

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.**

## We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

*Celebrant:* Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

*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.

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 Absolution, *kneeling*

*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.**

The Comfortable Words

(BCP page 130)

*Bishop or Priest:*

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

These verses of Scripture following the Absolution serve as a seal of assurance that for those who are truly penitent, the Lord has put away their sins. They are comforting in that they give us the strength to believe we are forgiven. **The Comfortable Words** come directly from the first Anglican Book of Common Prayer 1549 written by Thomas Cranmer and were included through German Lutheran influence.

The Peace

(BCP page 131)

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

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

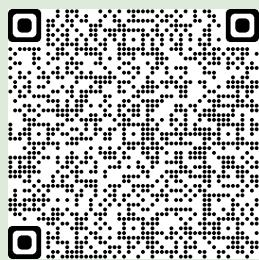
**The Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.

## We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

*Speak O Lord*

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.

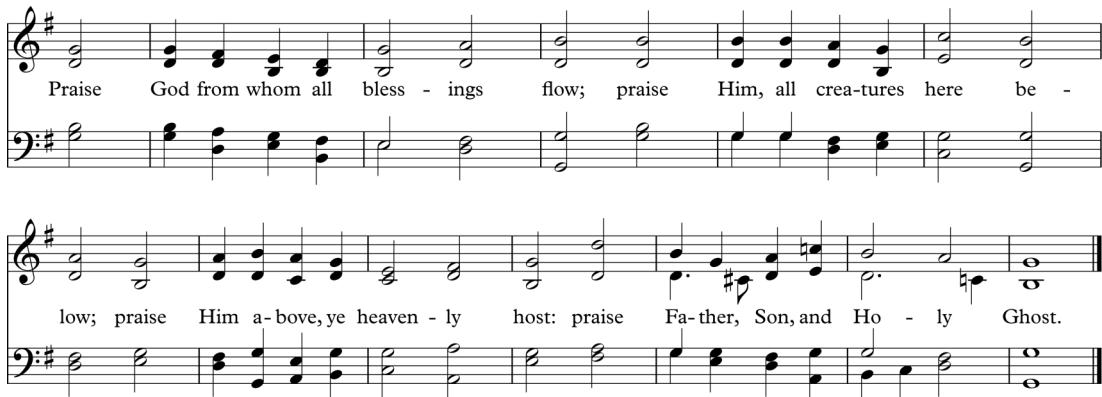
Speak, O Lord, as we come to You  
To receive the food of Your holy Word  
Take Your truth, plant it deep in us  
Shape and fashion us in Your likeness  
That the light of Christ might be seen today  
In our acts of love and our deeds of faith  
Speak, O Lord, and fulfill in us  
All Your purposes for Your glory

Teach us, Lord, full obedience  
Holy reverence, true humility  
Test our thoughts and our attitudes  
In the radiance of Your purity  
Cause our faith to rise, cause our eyes to see  
Your majestic love and authority  
Words of pow'r that can never fail  
Let their truth prevail over unbelief

Speak, O Lord, and renew our minds  
Help us grasp the heights of Your plans for us  
Truths unchanged from the dawn of time  
That will echo down through eternity  
And by grace, we'll stand on Your promises  
And by faith, we'll walk as You walk with us  
Speak, O Lord, 'til Your church is built  
And the earth is filled with Your glory

The Presentation Song, *standing*

*Doxology*



Praise God from whom all blessings flow; praise Him, all creatures here below;  
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.

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 Celebrant continues:*

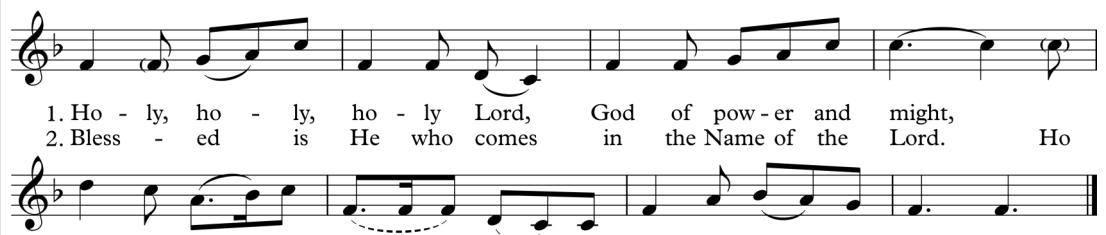
It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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:

### The Sanctus

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.



1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
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.

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

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 trespass a- gainst  
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For  
thine is the king-dom, and the pow-er, and the glo-ry,  
for ev-er and ev-er. A-men. A-men. A-men.

Text: International Consultation on English Texts

Music: R.D. Duckett (1959-2013) Used by permission.

Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

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

## 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 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

*One Bread, One Body*

*Refrain*

One bread, one bod - y, one Lord of all;  
 one cup of bless - ing which we bless,  
 and we, though man - y through-out the earth,  
 we are one bod - y in this one Lord.

*Verse*

1. Gen - tile or Jew, ser - vant or free,  
 2. Man - y the gifts, man - y the works,  
 3. Grain for the fields, scat - tered and grown,  
 wom - an or man, no more.  
 one in the Lord of all.  
 gath - ered to one for all.

*to Refrain*

Text: John Foley (b. 1939)  
 Music: John Foley (b. 1939)

The Second Communion Song, seated

*Amazing Grace (My Chains are Gone)*

by Chris Tomlin

Amazing grace  
How sweet the sound  
That saved a wretch like me  
I once was lost, but now I'm found  
Was blind, but now I see  
  
Twas grace that taught my heart to fear  
And grace my fears relieved  
How precious did that grace appear  
The hour I first believed

*Chorus:*

*My chains are gone  
I've been set free*

*My God, my Savior has ransomed me  
And like a flood His mercy reigns  
Unending love, amazing grace*

The Lord has promised good to me  
His word my hope secures  
He will my shield and portion be  
As long as life endures

*Repeat chorus twice:*

The earth shall soon dissolve like snow  
The sun forbid to shine  
But, God who called me here below  
Will be forever mine  
Will be forever mine  
You are forever mine

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

*On Eagle's Wings*

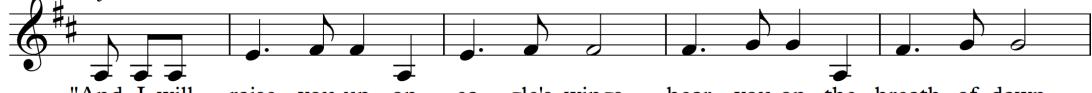


1. You who dwell in the shel-ter of the Lord, who a-bide in this shad-ow for life,  
2. Snares of the fowl-er will nev-er cap-ture you, and fam - ine will bring you no fear;  
3. For to the an-gels He's giv-en a com-mand to guard you in all of your ways;



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."

## 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*

*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?"  
Refrain I will give my life to them. Whom shall I send?

Here I am, Lord. Is it I, Lord? I have heard You calling in the  
night. I will go, Lord, if You lead me.  
I will hold Your people in my heart.

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## 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!**

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.

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.