

# ST. ANDREW'S PARISH CHURCH

established 1706



## PALM SUNDAY

The Holy Eucharist at 11:15 a.m.

29 March 2026



# Welcoming All, Worshipping Christ Witnessing God's Love



## *The Clergy & Staff*

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

THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Retired*  
*Assistant Bishop, The Dominican Republic, Retired*  
*Bishop in Residence, Old St. Andrew's Parish Church*

## *The Vestry*

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

## *The Volunteers*

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

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

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## TENEBRAE

### 'Darkness before the Dawn'

**A Candlelight Reflection of Music & Readings for Good Friday  
with The King's Counterpoint Chamber Ensemble VOX REGIS**



The service of Tenebrae is a Holy Week liturgy that symbolizes the "shadows" of Christ's Passion. The term literally means "darkness," and though it is no longer a commonly-observed service, the music composed for the Tenebrae liturgy has traditionally included some of the most beautiful choral repertoire of the Lenten season. Tenebrae begins with the church lit by candles, extinguished one by one after each reading/musical offering, until only one remains - the "Christ Candle." As the Tenebrae gathering concludes, this final candle is hidden to represent the darkness and desolation of the burial, followed by the Strepitus, which is performed at the end of Tenebrae services during Holy Week. This is usually observed by a loud noise - the slamming of a door, stamping or drumming. It symbolizes the earthquake, the chaotic uproar of creation, and the closing of the tomb upon Christ's death.

The observance then ends in silence, with people leaving the church quietly, in peace and calmness. **NO TICKETS REQUIRED**

**GOOD FRIDAY, 3rd April at 7.00pm**

# Palm Sunday

29 March 2026

The Holy Eucharist at 11:15 a.m.

THE PRELUDE INTROIT

Old St. Andrew's Children's Choir

## Hosanna!

Words: Milton LeDoux Music: Joanne LeDoux

THE INTROIT:

Sung by the Parish Choir

## Hosianna dem Sohne Davids

Music by Bartholomaeus Gesius (c.1560-1613)

Words: German text anon. English text by Elwood Coggin

**Hosianna, Hosianna dem Sohne Davids.**

**Hosianna, Hosianna dem Sohne Davids.**

**Gelobet sei, der da kommt im Namen des Herren**

**Hosianna.....**

Sing Hosanna, sing we now to the Son of David!

Sing Hosanna, sing we now to the Son of David!

Now praise we Him, who is come, the Savior of all men,

Now praise we Him, who is come, the Savior of all men.

Sing Hosanna.....

THE ACCLAMATION (*Please Stand*)

(BCP 2019 page 554)

*Celebrant:* Hosanna to the Son of David, the King of Israel.

*People:* **Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest!**

*Celebrant:* Let us pray together.

**Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. Amen.**

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Valet will ich dir geben*

*Refrain*

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!  
to whom the lips of child - dren made sweetho - san - nas ring.

1. Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
2. The com - pa - ny of an - gels is prais - ing thee on high;  
3. The peo - ple of the He - brews with palms be - fore thee went;

who in the Lord's Name com - est, the King and Bless - ed One.  
and we with all cre - a - tion in cho - rus make re - ply.  
our praise and prayers and an - thems be - fore thee we pre - sent.

## Welcome!

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

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

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

Front page:  
The Entry of Christ into  
Jerusalem  
Louis Felix Leullier  
(1811-1882)

THE EXHORTATION *(Please remain standing)*

*Celebrant:*

(BCP 2019 page 554)

Dear brothers and sisters, from the beginning of Lent until now we have been preparing our hearts by repentance and self-sacrifice. Today, with the whole Church, we herald the beginning of the celebration of the Paschal Mystery. On this day our Lord Jesus Christ entered Jerusalem and was welcomed as King with palms and shouts of praise. Today we greet him as our King, though we know his crown was a crown of thorns, and his throne a Cross.

Therefore, I invite you to follow our Lord this Holy Week, from his triumphal entry, through his suffering and death, to the glory of his resurrection.



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

THE COLLECT OF THE DAY

(BCP 2019 page 557)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

Almighty and everlasting God, in your tender love for us you sent your Son our Savior Jesus Christ to take upon himself our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and come to share in his resurrection; through Jesus Christ our Lord, 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 READING

Exodus 12 verses 1-14

The LORD said to Moses and Aaron in the land of Egypt, <sup>2</sup>“This month shall be for you the beginning of months. It shall be the first month of the year for you. <sup>3</sup>Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. <sup>4</sup>And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. <sup>5</sup>Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, <sup>6</sup>and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

<sup>7</sup>“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. <sup>8</sup>They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. <sup>9</sup>Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. <sup>10</sup>And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. <sup>11</sup>In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. <sup>12</sup>For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. <sup>13</sup>The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

<sup>14</sup>“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast.

*Lector:* The Word of the Lord.

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

THE PSALM *Confitemini Domino* (Give thanks to the Lord) Psalm 118 verses 19-29

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders rejected : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

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 READING

Zechariah 9 verses 9-14

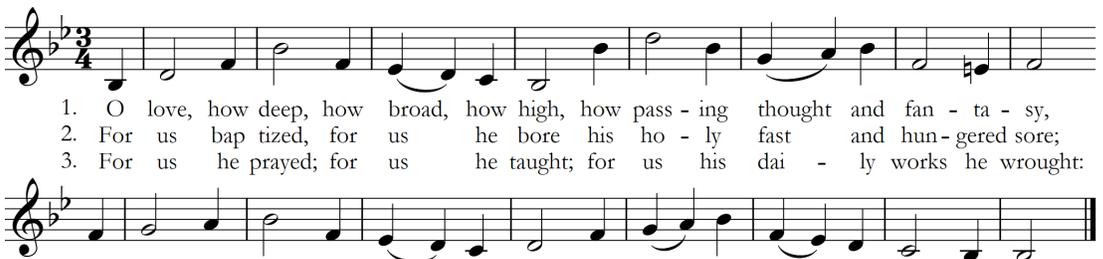
9 Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. 10 I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth. 11 As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. 12 Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double. 13 For I have bent Judah as my bow; I have made Ephraim its arrow. I will stir up your sons, O Zion, against your sons, O Greece, and wield you like a warrior's sword. 14 Then the Lord will appear over them, and his arrow will go forth like lightning; the Lord God will sound the trumpet and will march forth in the whirlwinds of the south.

*Lector:* The Word of the Lord.

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

THE SEQUENCE HYMN

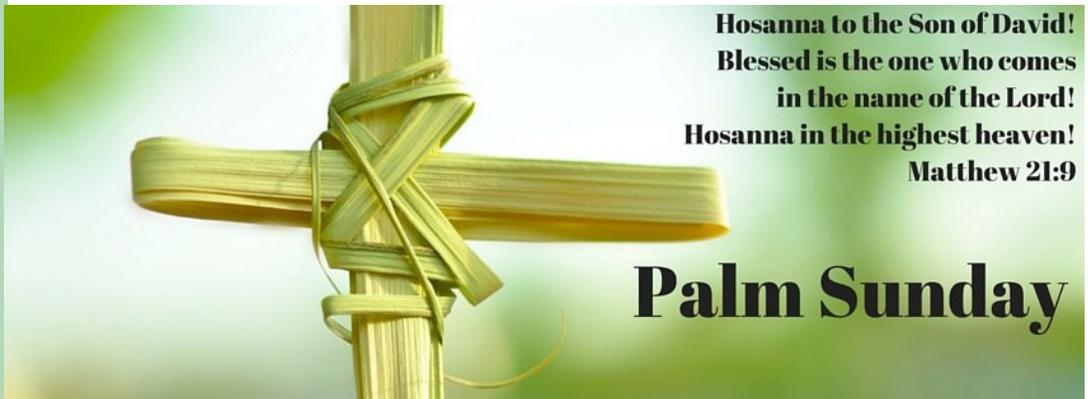
Tune: *Deus tuorum militum*



1. O love, how deep, how broad, how high, how pass - ing thought and fan - ta - sy,  
 2. For us bap - tized, for us he bore his ho - ly fast and hun - gered sore;  
 3. For us he prayed; for us he taught; for us his dai - ly works he wrought:

that God, the Son of God, should take our mor - tal form\_ for mor - tal's sake.  
 for us temp - ta - tions sharp he knew; for us the tempt - ter o - ver threw.  
 by words and signs and ac - tions, thus still seek - ing not him - self, but us.

Text: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.  
 Music: DEUS TUORUM MILITUM, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.



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

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

<sup>29</sup> As they went out of Jericho, a great crowd followed him. <sup>30</sup> And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, “Lord, have mercy on us, Son of David!” <sup>31</sup> The crowd rebuked them, telling them to be silent, but they cried out all the more, “Lord, have mercy on us, Son of David!” <sup>32</sup> And stopping, Jesus called them and said, “What do you want me to do for you?” <sup>33</sup> They said to him, “Lord, let our eyes be opened.” <sup>34</sup> And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him.

Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. <sup>3</sup> If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” <sup>4</sup> This took place to fulfill what was spoken by the prophet, saying, <sup>5</sup> “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.’” <sup>6</sup> The disciples went and did as Jesus had directed them. <sup>7</sup> They brought the donkey and the colt and put on them their cloaks, and he sat on them. <sup>8</sup> Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup> And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” <sup>10</sup> And when he entered Jerusalem, the whole city was stirred up, saying, *“Who is this?”* <sup>11</sup> And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

*Gospeller:* The Gospel of the Lord.

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

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

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

## THE SEQUENCE HYMN

Tune: *Deus tuorum militum*


4. For us to wick - ed hands be trayed, scourged, mocked, in pur - ple robe ar - rayed,  
5. For us he rose from death a - gain; for us he went on high to reign;  
6. All glo - ry to our Lord, and God for love so deep, so high, so broad;

he bore the shame - ful cross and death; for us gave up his dy - ing breath.  
for us he sent his Spi - rit here to guide, to strength - en and to cheer.  
the Trin - i - ty whom we a - dore for ev - er and for ev - er - more.

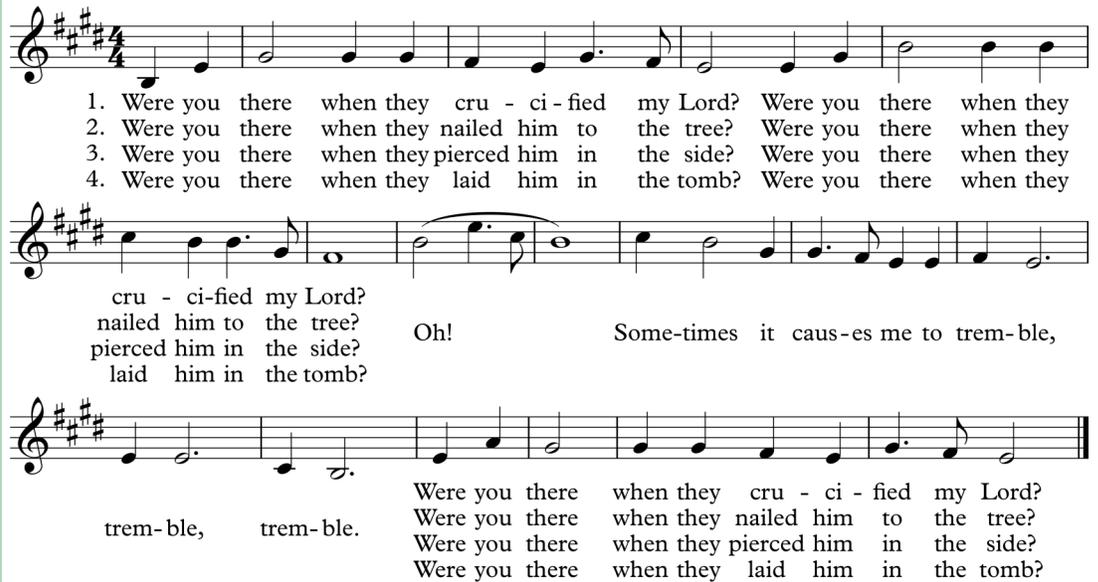
Text: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.  
Music: DEUS TUORUM MILITUM, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

## THE SERMON

The Reverend Marshall Huey

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

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



Text: Afro-American spiritual  
 Music: WERE YOU THERE, Afro-American spiritual

THE NICENE CREED (BCP 2019 page 127)

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

*Celebrant and People:*

**We believe in one God,  
 The Father, the Almighty, maker of heaven and earth,  
 of all that is, visible and invisible.  
 We believe in one Lord, Jesus Christ, the only-begotten Son of God,  
 eternally begotten of the Father,  
 God from God, Light from Light, true God from true God,  
 begotten, not made, of one Being with the Father;  
 through him all things were made.  
 For us and for our salvation, he came down from heaven,  
 was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.  
 For our sake he was crucified under Pontius Pilate;  
 he suffered death and was buried.  
 On the third day he rose again, in accordance with the Scriptures;  
 he ascended into heaven, and is seated at the right hand of the Father.  
 He will come again in glory to judge the living and the dead,  
 and his kingdom will have no end.  
 We believe in the Holy Spirit, the Lord, the giver of life,  
 who proceeds from the Father and the Son,  
 who with the Father and the Son is worshiped and glorified,  
 who has spoken through the prophets.  
 We believe in one holy catholic and apostolic Church.  
 We acknowledge one Baptism for the forgiveness of sins.  
 We look for the resurrection of the dead,  
 and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

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

*Reader:* Let us pray for the Church and for the world, saying, “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

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

For Steve Wood, our Archbishop; Julian Dobbs, our Dean of the Province; Chip Edgar, our Bishop; and for Bill Skilton, our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Rich; and our Assisting Priests, Fr. David and Fr. Doug; our Deacon Emeritus, Lee Her-shon; and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

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

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

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

For our brothers and sisters in Christ who are persecuted for their faith.

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

For our nation, for those in authority, and for all in public service, especially our President, Donald Trump, our Governor, Henry McMaster and our Mayor, William Cogswell.

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

For all those who are in trouble, sorrow, need, sickness, or any other adversity, particularly those on our parish prayer list and those we name at this time, silently or aloud.  
*(pause)*

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

For all those who have departed this life in the certain hope of the resurrection, named at this time silently or aloud *(pause)* in thanksgiving let us pray.

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

*Celebrant:*

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

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

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

Let us confess our sins against God and our neighbor.

*Celebrant and People:*

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

*The Bishop when present, or the Priest, stands and says*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

About the “posture” of prayer: It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God’s complete forgiveness through Jesus Christ.

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** 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.

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 COMFORTABLE WORDS** (BCP 2019 page 130)

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

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

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

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

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

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

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

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

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

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

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

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

**THE OFFERTORY ANTHEM**

**Ride on King Jesus**

African-American Spiritual arranged by Larry Harris

Ride on, King Jesus, no man can a-hinder me.

I was young when I begun: no man can a-hinder me

But now my race is almost done: no man can a-hinder me

Ride on, King Jesus, no man can a-hinder me.

King Jesus rides a milk-white horse: no man can a-hinder me

The river Jordan he did cross: no man can a-hinder me

Ride on, King Jesus, no man can a-hinder me.

If you want to find your way to God : no man can a-hinder me

The gospel highway must be trod: no man can a-hinder me

Ride on, King Jesus, no man can a-hinder me

**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 HUNDREDTH, Louis Bourgeois (1510?-1561?)

*Celebrant:* (BCP 2019 page 131)

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

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

## The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

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

*Celebrant* Lift up your hearts.

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

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

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

The *Celebrant* continues

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

Through Jesus Christ our Lord. For our sins he was lifted high upon the Cross, that he might draw the whole world to himself; and by his suffering and death he became the author of eternal salvation for all who put their trust in him.

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

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. Ho - san - na in the high - est.

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 PRAYER OF CONSECRATION (BCP 2019 page 132)

*Please Kneel*

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.

*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.**

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 pray:

**Our Father, who art in heaven, hallowed be thy Name,  
thy kingdom come, thy will be done on earth, as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses, as we forgive those who trespass against us.  
And lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.**

THE FRACTION (BCP 2019 page 135)

*Celebrant:* Christ our Passover is sacrificed for us.  
*People:* **Therefore let us keep the feast.**

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

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

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

THE MINISTRATION OF COMMUNION

*Celebrant:*

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

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

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

THE FIRST COMMUNION ANTHEM

**Chorale No. 21 from J S Bach's St Matthew Passion**

Erkenne mich, mein Hüter, mein Hirte, nimm mich an!

**Chorale No. 11 from J S Bach's St John Passion**

Wer hat dich so geschlagen, Mein Heil, und dich mit Plagen

THE FIRST COMMUNION HYMN

Tune: *Lamb of God: Twila Paris*

1. Your on-ly Son no sin to hide, but You have sent Him from Your side  
 2. Your gift of Love they cru - ci - fied, they laughed and scorned Him as He died.  
 3. I was so lost, I should have died, but You have brought me to Your side

to walk up - on this guilt-y sod and to be - come the Lamb of God. *to Vs. 2*  
 The hum-ble King they named a fraud and sac - ri - ficed the Lamb of God. *to Refrain*  
 to be led by Your staff and rod and to be called a lamb of God.

*Refrain*  
 O Lamb of God, sweet Lamb of God. I love the Ho - ly Lamb of God.

O wash me in His pre - cious blood, 1. my Je - sus Christ, the Lamb of God.  
 2. 'til I am just a lamb of God.

WORDS: Twila Paris, 1985

MUSIC: *Lamb of God*, Twila Paris, 1985; arr. Eric Wyse, 2005

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THE SECOND COMMUNION HYMN (*Please Remain Seated*) Tune: *My song is love unknown*



1. My song is love un - known, my Sa - vior's love to me, love  
 2. He came from his blest throne sal - va - tion to be - stow, but  
 3. Some - times they strew his way, and his strong prais - es sing, re -  
 4. Why, what hath my Lord done? What makes this rage and spite? He  
 5. They rise, and needs will have my dear Lord made a - way; a  
 6. In life no house, no home my Lord on earth might have; in  
 7. Here might I stay and sing, no sto - ry so di - vine: ne -



to the love - less shown that they might love - ly be. O who am I that  
 men made strange, and none the longed-for Christ would know. But O my friend, my  
 sound-ing all the day ho - san - nas to their King. Then "Cru - ci - fy!" is  
 made the lame to run, he gave the blind their sight. Sweet in - ju - ries! Yet  
 mur - der - er they save, the Prince of Life they slay. Yet stead-fast he to  
 death no friend - ly tomb but what a strang - er gave. What may I say? Heaven  
 ver was love, dear King, ne - ver was grief like thine. This is my friend, in



for my sake my Lord should take frail flesh, and die?  
 friend in - deed, who at my need his life did spend.  
 all their breath, and for his death they thirst and cry.  
 they at these them - selves dis - please, and 'gainst him rise.  
 suf - fering goes that he his foes from thence might free.  
 was his home; but mine the tomb where - in he lay.  
 whose sweet praise. I all my days could glad - ly spend.

Text: Samuel Crossman (1624-1683), alt.  
 Music: LOVE UNKNOWN, John Ireland (1879-1962)

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 THIRD COMMUNION HYMN

Tune: *Rockingham*



1. When I sur - vey the won - drous cross where the young  
 2. For - bid it, Lord, that I should boast, save in the  
 3. See, from his head, his hands, his feet, sor - row and  
 4. Were the whole realm of na - ture mine, that were an



prince of glo - ry died, my rich - est gain I  
 cross of Christ my God: all the vain things that  
 love flow min - gled down! Did e'er such love and  
 of - fering far too small; love so a - maz - ing,



count but loss, and pour con - tempt on all my pride.  
 charm me most, I sac - ri - fice them to his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts (1674-1748)  
 Music: ROCKINGHAM, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1707); harm. Samuel Webbe (1740-1816)

THE POST COMMUNION PRAYER (BCP 2019 page 137)

*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.**

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 BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Winchester New*



1. Ride on! Ride on in maj - es - ty! Hark! All the tribes ho - san - na cry;
2. Ride on! Ride on in maj - es - ty! In low - ly pomp ride on to die;
3. Ride on! Ride on in maj - es - ty! The an - gel arm - ies of the sky
4. Ride on! Ride on in maj - es - ty! Thy last and fierc - est strife is nigh;
5. Ride on! Ride on in maj - es - ty! In low - ly pomp ride on to die;



thy hum - ble beast pur - sues his road with palms and scat - tered gar - ments strowed.  
 O Christ, thy triumphs now be - gin O'er cap - tive death and con - quered sin.  
 look down with sad and won - d'ring eyes to see the app - roach ing sac - ri - fice.  
 The Fa - ther on his sap - phire throne ex - pects his own a - noint - ed Son.  
 Bow thy meek head to mor - tal pain, then take, O God, thy power and reign.

Text: Henry Hart Milman (1791-1868)  
Music: WINCHESTER NEW, melody from *Musicalishes Hand-Book*, 1690

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.

Go in peace to love and serve the Lord.

*People:*

**Thanks be to God!**

POSTLUDE