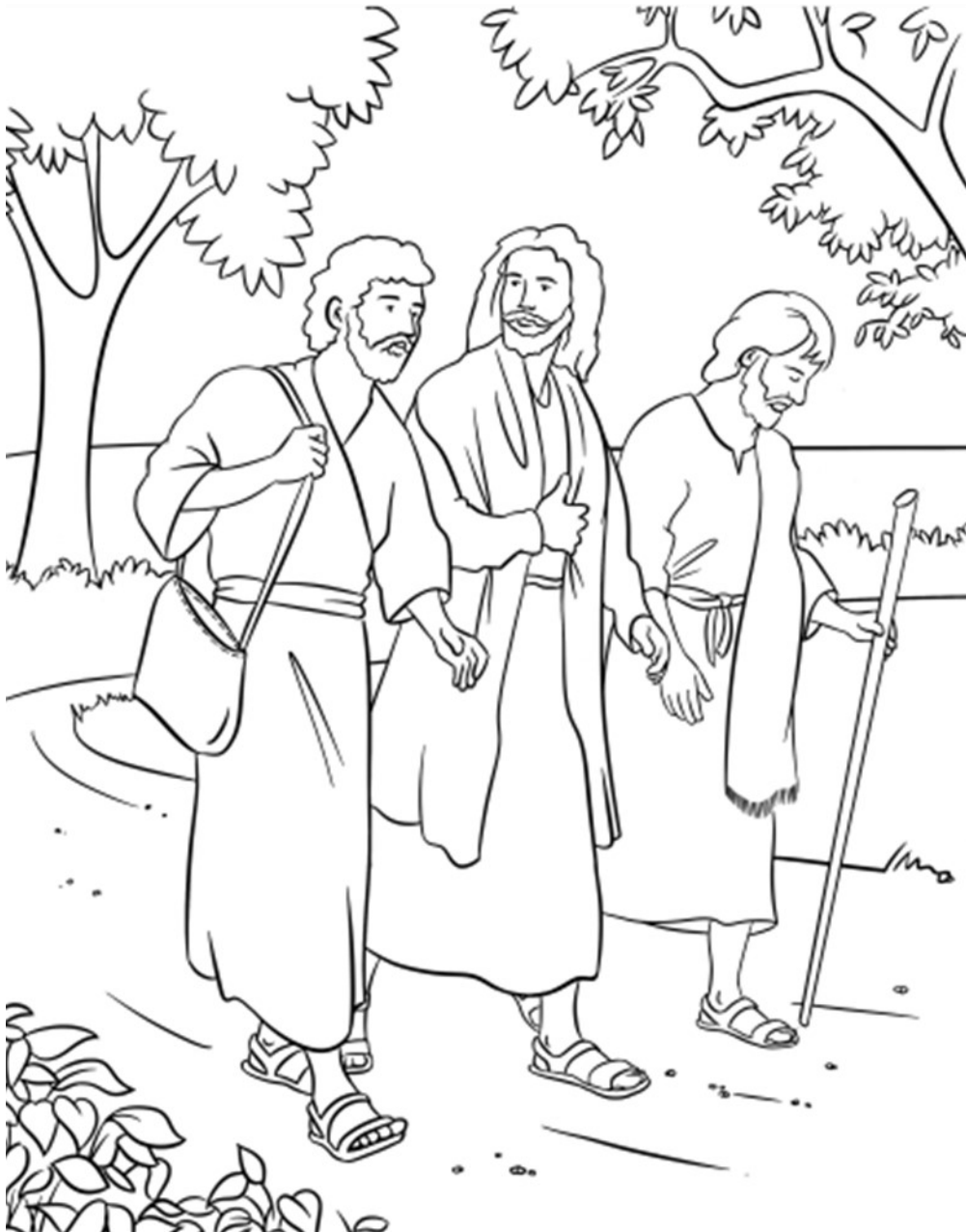


ST. ANDREW'S PARISH CHURCH

Established 1706



The Fifth Sunday of Easter

The Family Service at 9:00 a.m.

May 18, 2025



OLD ST. ANDREW'S PARISH CHURCH

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, *Piano*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
TERESA HART, *Administrative Assistant*
REED TODD, *Sexton*

PAUL PORWOLL, *Historian*
LARRY COOMER, *Graveyard Administrator*
MICHAEL CHRISTENSEN, *AV Coordinator*

The Vestry

Kathy Abraham, 2028, *Senior Warden*
Dean Bays, 2028
Jim Beall, 2026
Stefanie Christensen, 2026
Pat Davis, 2028
Rick Jennings, 2027
T.J. Leavell, 2028
Todd Lundgren, 2027, *Junior Warden*
Randall Shealey, 2026
Romaine Smith, 2027
Michael Ulmer, 2027
Gail Wagaman, 2026

John Steinmeyer, *Treasurer*
Cindi Smith, *Clerk*

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

SERVING TODAY

| | | |
|----------------------------|----------------------|-------------------|
| The Reverend Marshall Huey | Tessa Christensen | The Christensens |
| HOMILIST | Stefanie Christensen | FAMILY OF THE DAY |
| | LECTORS | |

PRAYERS OF THE PEOPLE - Stephanie Christensen

CHALICE BEARER - James Littles

VESTRY IN CHARGE - Pat Davis, Dean Bays

ALTAR GUILD— Carin Jorgensen, Leigh Smalley, Brenda Jennings

The Fifth Sunday of Easter
May 18, 2025
The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

Mighty to Save

1. Ev - ery one needs com - pas - sion, love that's nev - er fail - ing, let
2. Take me as You find me, all my fears and fail - ures, -
mer - cy fall on me. - Ev - ery - one needs for - give -
fill my life a - gain; I give my life to fol -
- ness, the kind - ness of a Sav - ior, the Hope of na - tions.
- low, - ev - ery thing I be - lieve in. now I sur - rend er.
Refrain
Sav - ior, He can move the moun - tains, my God is might - y to save,
He is might - y to save; for e - ver, Au - thor of Sal - va - tion,
He rose and con - quered the grave, Je - sus con - quered the grave.

Words and music by Ben Fielding & Reuben Morgan;
© 2006 Hillsong Music Pub. (adm. EMI CMG). Used by permission CCLI #1984772.

The Acclamation (BCP page 123)
Celebrant Alleluia! Christ is risen!
People **The Lord is risen indeed! Alleluia!**

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.**

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.

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 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 be-
tween 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 Sum-
mary of the Law** and The Deca-
logue (Ten Commandments) are
valid options for this movement of
the liturgy. The Summary was first
used in place of The Decalogue in
1718.

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

The 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*

Majesty

Maj - es - ty, wor - ship His maj - es - ty,
un - to Je - sus be all glo - ry, pow - er, and praise;
Maj - es - ty, King - dom au - thor - i - ty
flow from His throne un - to His own; His an - them raise.
So ex - alt, lift up on high the name of Je - sus;
Mag - ni - fy, come glo - ri - fy Christ Je - sus, the King.
Maj - es - ty, wor - ship His maj - es - ty,
Je - sus who died, now glo - ri - fied, King of all kings.

Words and music by Jack Hayford, 1977
© 1981 by Rocksmith Music. Used by permission CCLI #1984772.

The Collect of the Day

(BCP page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

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.

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

The Liturgy of the Word

The First Lesson (*will not be read*)

Leviticus: 1-2, 9-18

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

⁹“When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. ¹⁰And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God.¹¹“You shall not steal; you shall not deal falsely; you shall not lie to one another. ¹²You shall not swear by my name falsely, and so profane the name of your God: I am the LORD.¹³“You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. ¹⁴You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD.¹⁵“You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. ¹⁶You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD.¹⁷“You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. ¹⁸You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Second Lesson

Revelation: 19: 1-9

After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, “Hallelujah! Salvation and glory and power belong to our God, ²for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants.” ³Once more they cried out, “Hallelujah! The smoke from her goes up forever and ever.”⁴And the twenty-four elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, “Amen. Hallelujah!” ⁵And from the throne came a voice saying, “Praise our God, all you his servants, you who fear him, small and great.”⁶Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, “Hallelujah! For the Lord our God the Almighty reigns. ⁷Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; ⁸it was granted her to clothe herself with fine linen, bright and pure”— for the fine linen is the righteous deeds of the saints. ⁹And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of God.”

Lector: The Word of the Lord.

People: **Thanks be to God.**

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

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

The Gospel Song, *standing**Praise My Soul the King of Heaven*

1. Praise, my soul, the King of hea - ven; to his feet thy trib-ute bring;
 2. Praise him for his grace and fa - vor to his peo-ple in dis - tress;
 3. Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
 4. An - gels, help us to a - dore him; ye be - hold him face to face;
 ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing:
 praise him still, the same as ev - er, slow to chide, and swift to bless:
 in his hand he gen - tly bears us, res - cues us from all our foes.
 sun and moon, bow down be - fore him, dwell - ers all in time and space.
 Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
 Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
 Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
 Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

Text: Henry Francis Lyte (1793-1847), alt.
 Music: LAUDA ANIMA, John Goss (1800-1880)

The Holy Gospel

St. Luke 24: 13-35

Gospeller:

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

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

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

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."

²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.²⁸ So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹ but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. ³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹ And their eyes were opened, and they recognized him. And he vanished from their sight. ³² They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” ³³ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴ saying, “The Lord has risen indeed, and has appeared to Simon!” ³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

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

The Homily, *seated*

Fr. Marshall Huey

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. kingdom will have no end. 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.”

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.

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.

The Prayers of the People, *standing*

(BCP page 128)

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.

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.**

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.

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.**

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*

The Peace

(BCP page 131)

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

People: **And with your spirit.**

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.

The Recognition of High School Graduates

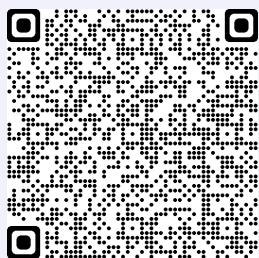
The Presentation of the Cari Carns Memorial Scholarship

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

At the Cross (Love Ran Red) by Chris Tomlin

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



Or visit oldstandrews.org and click on the giving tab.

There's a place where mercy reigns and never dies
There's a place where streams of grace flow deep and wide
Where all the love I've ever found
Comes like a flood, comes flowing down

Chorus:

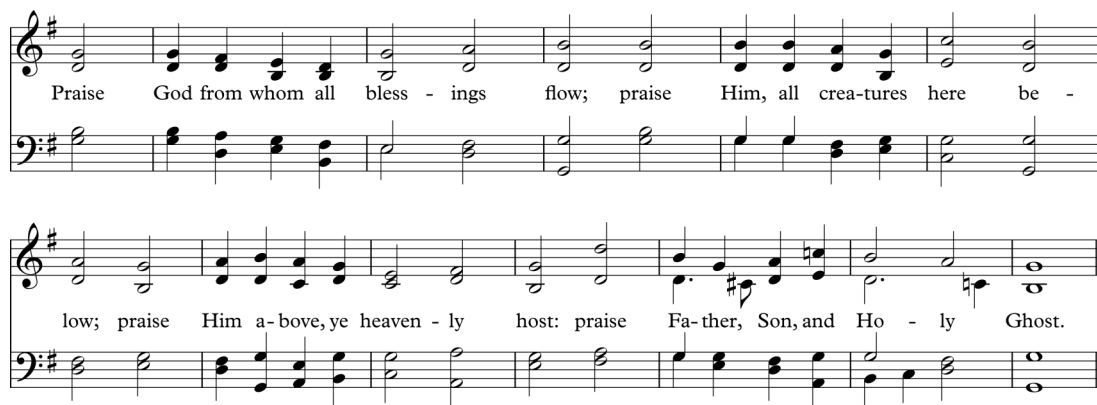
At the cross, at the cross I surrender my life
I'm in awe of You, I'm in awe of You
When Your love ran red and my sin washed white
I owe all to You, I owe all to You, Jesus

There's a place where sin and shame are powerless
And there my heart has peace with God and forgiveness
Where all the love I've ever found
Comes like a flood, comes flowing down

Repeat Chorus

Here my hope is found, here on holy ground
Here I bow down, here I bow down
Here arms open wide, here You save my life
Here I bow down, here I bow

Repeat Chorus two times.



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

Celebrant:

(BCP page 131)

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

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

I Chronicles 29:11-14

We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Lift up your hearts.

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

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

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

The Celebrant continues:

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

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:

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.

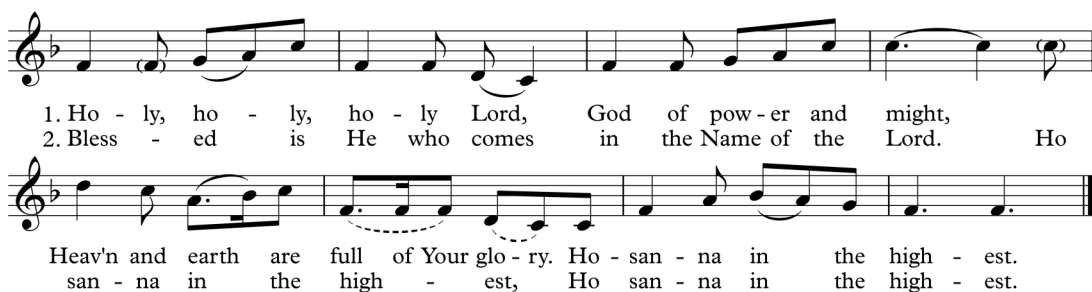
We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

* 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 Sanctus



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)

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

The Prayer of Consecration, *kneeling*

(BCP page 132)

Celebrant:

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Celebrant:

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

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

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

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

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

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

The **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

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 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)

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*

Holy Spirit, Living Breath of God



1. Ho - ly Spi - rit, liv - ing Breath of God, breathe new life in - to my will - ing soul;
 2. Ho - ly Spi - rit, come a - bide with - in; may your joy be seen in all I do.
 3. Ho - ly Spi - rit, from cre - a - tion's birth, giv - ing life to all that God has made.

bring the pre - sence of the ri - sen Lord, to re - new my heart and make me whole.
 Love e - nough to co - ver ev - ery sin in each thought and deed and at - ti - tude.
 Show your pow - er once a - gain on earth, cause your church to hun - ger for your ways.

Cause your Word to come a - live in me; give me faith for what I can - not see.
 Kind - ness to the great - est and the least; gen - tle - ness that sows the path of peace.
 Let the frag - rance of our prayers a - rise; lead us on the road of sac - ri - fice,

Give me pass - ion for your pu - ri - ty; Ho - ly Spi - rit breathe new life in me.
 Turn my striv - ings in - to works of grace; Breath of God, show Christ in all I do.
 that in u - ni - ty the face of Christ will be clear for all the world to see.

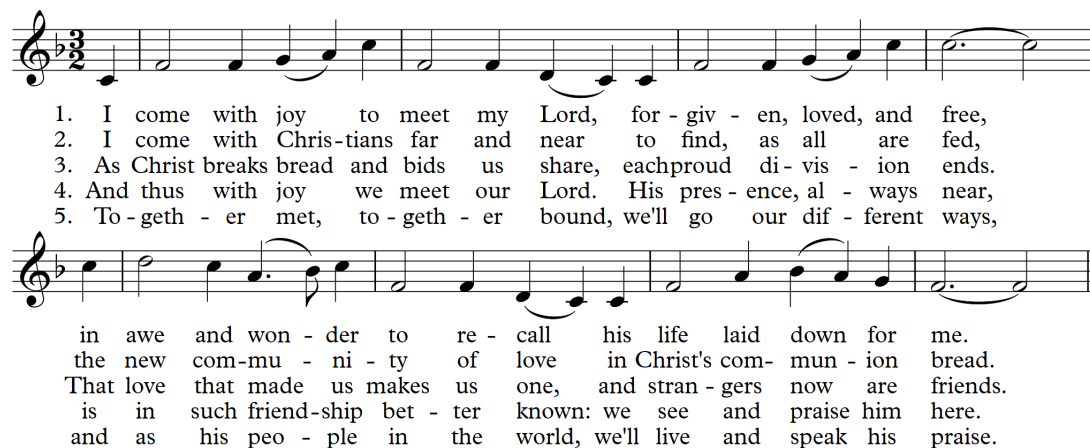
Words and music by Keith Getty & Stuart Townend
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The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another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

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

The Second Communion Song, *seated*

I Come with Joy to Meet my Lord



1. I come with joy to meet my Lord, for - giv - en, loved, and free,
 2. I come with Chris - tians far and near to find, as all are fed,
 3. As Christ breaks bread and bids us share, each proud di - vis - ion ends.
 4. And thus with joy we meet our Lord. His pres - ence, al - ways near,
 5. To - geth - er met, to - geth - er bound, we'll go our dif - ferent ways,

in awe and won - der to re - call his life laid down for me.
 the new com - mu - ni - ty of love in Christ's com - mun - ion bread.
 That love that made us makes us one, and stran - gers now are friends.
 is in such friend - ship bet - ter known: we see and praise him here.
 and as his peo - ple in the world, we'll live and speak his praise.

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

The Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

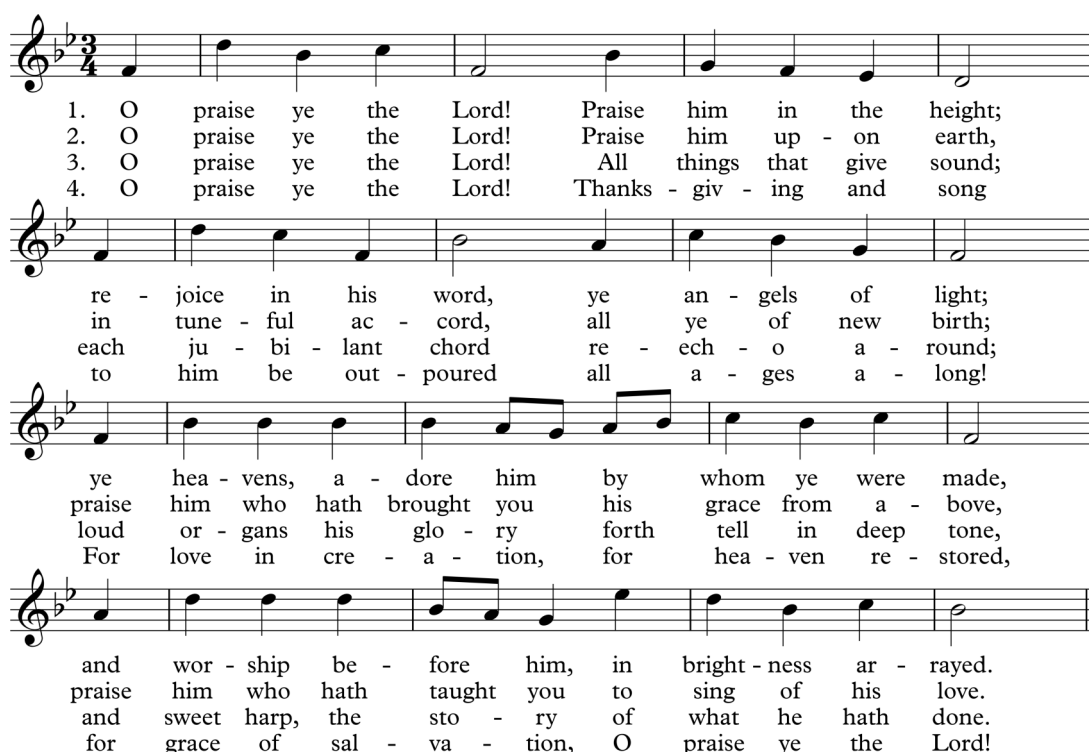
Heavenly Father,

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

The Blessing

The Recessional Song, *standing*

O Praise Ye the Lord



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

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

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

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

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

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

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

We Go Out to Serve God

The Dismissal and Commissioning

(BCP page 138)

Priest or Deacon: Our worship has concluded; our service begins.

Alleluia! Alleluia! Go in peace to love and serve the Lord.

People:

Thanks be to God! Alleluia! Alleluia! Alleluia!