

ST. ANDREW'S PARISH CHURCH

Established 1706



The Nineteenth Sunday after Pentecost

The Family Service at 9:00 a.m.

October 19, 2025



Welcoming All, Worshipping Christ Witnessing God's Love



The Clergy & Staff

THE REV. MARSHALL HUEY, *Rector*
THE REV. RICHARD GIERSCHE, *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*
JEFFREY HEARN, , *Buildings & Grounds Administrator*
BENJAMIN LUNDGREN, *Sunday Sexton*

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 Volunteers

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

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

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

SERVING TODAY

HOMILIST—The Reverend Marshall Huey

USHERS - The Davises

LECTORS— Erin Wilson, Kit Davis

PRAYERS OF THE PEOPLE –Mary Davis

CHALICE BEARER - Erin Wilson

VESTRY IN CHARGE – TJ Leavell, Randall Shealey

ALTAR GUILD— Dee Norton, Millie Strobel, Betsey Morgan

The Nineteenth Sunday after Pentecost

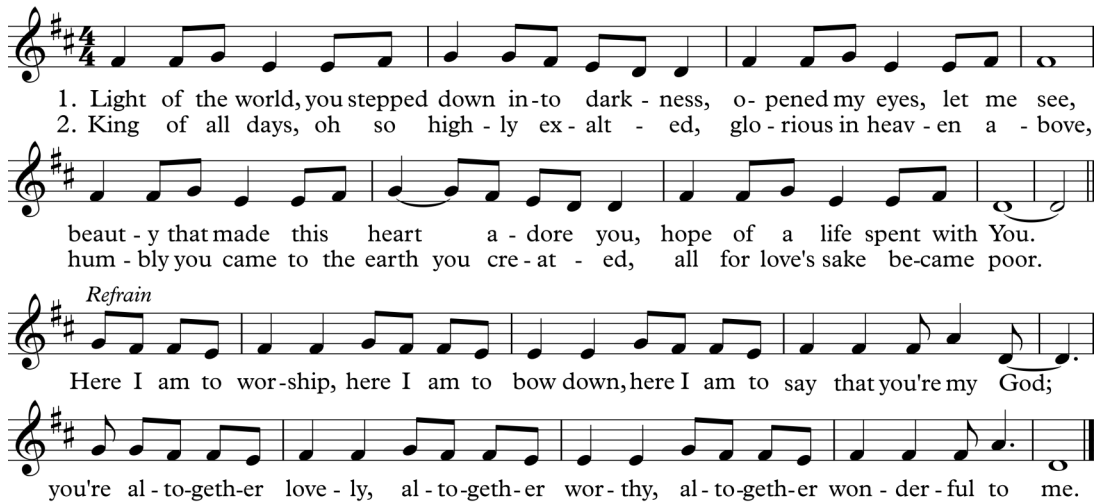
October 19, 2025

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

Here I am to Worship



1. Light of the world, you stepped down in-to dark - ness, o - pened my eyes, let me see,
2. King of all days, oh so high - ly ex - alt - ed, glo - rious in heav - en a - bove,
beaut - y that made this heart a - dore you, hope of a life spent with You.
hum - bly you came to the earth you cre - at - ed, all for love's sake be - came poor.

Refrain
Here I am to wor - ship, here I am to bow down, here I am to say that you're my God;
you're al - to - geth - er love - ly, al - to - geth - er wor - thy, al - to - geth - er won - der - ful to me.

Words and music by Tim Hughes
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The Acclamation

(BCP page 123)

Celebrant: Blessed be God: the Father, the Son, and the Holy Spirit.

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

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 Kyrie

(BCP page 124)

Priest: Lord, have mercy upon us.

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

Priest: Lord, have mercy upon us.

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 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

Give thanks with a grate-ful heart, give thanks to the Ho - ly One, give
 thanks be-cause He's giv - en Je - sus Christ, His Son.

Give thanks with a grate-ful heart, give thanks to the Ho - ly One, give
 thanks be-cause He's giv - en Je - sus Christ, His Son.

And now let the weak say, "I am strong"; let the poor say, "I am
 rich be-cause of what the Lord has done for us."

And now let the weak say, "I am strong"; let the poor say, "I am
 rich be-cause of what the Lord has done for

1. us." 2. Give us. Give thanks, give thanks.

Text & Music: Henry Smith (b. 1952)
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The Collect of the Day (BCP 2019 page 125)

Celebrant: The Lord be with you.
People: **And with your spirit.**
Celebrant: Let us pray.

Set us free, loving Father, from the bondage of our sins, and in your goodness and mercy give us the liberty of that abundant life which you have made known to us in our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

(Please be seated)

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 Liturgy of the Word

The First Lesson

Genesis 32: 3-8, 22-30

³And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom, ⁴instructing them, “Thus you shall say to my lord Esau: ‘Thus says your servant Jacob, ‘I have sojourned with Laban and stayed until now. ⁵I have oxen, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, in order that I may find favor in your sight.’” ⁶And the messengers returned to Jacob, saying, “We came to your brother Esau, and he is coming to meet you, and there are four hundred men with him.” ⁷Then Jacob was greatly afraid and distressed. He divided the people who were with him, and the flocks and herds and camels, into two camps, ⁸thinking, “If Esau comes to the one camp and attacks it, then the camp that is left will escape.”²²The same night he arose and took his two wives, his two female servants, and his eleven children, and crossed the ford of the Jabbok. ²³He took them and sent them across the stream, and everything else that he had. ²⁴And Jacob was left alone. And a man wrestled with him until the breaking of the day. ²⁵When the man saw that he did not prevail against Jacob, he touched his hip socket, and Jacob's hip was put out of joint as he wrestled with him. ²⁶Then he said, “Let me go, for the day has broken.” But Jacob said, “I will not let you go unless you bless me.” ²⁷And he said to him, “What is your name?” And he said, “Jacob.” ²⁸Then he said, “Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.” ²⁹Then Jacob asked him, “Please tell me your name.” But he said, “Why is it that you ask my name?” And there he blessed him. ³⁰So Jacob called the name of the place Peniel, saying, “For I have seen God face to face, and yet my life has been delivered.”

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Second Lesson

2 Timothy 3: 14-4:5

¹⁴But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it ¹⁵and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷that the man of God may be complete, equipped for every good work.

⁴ I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: ²preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. ³For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, ⁴and will turn away from listening to the truth and wander off into myths. ⁵As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

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 Gospel Song, *standing*

Jesus Call Us O'er the Tumult



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

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

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

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 Holy Gospel

St. Luke: 18: 1-8

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

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

And Jesus told them a parable to the effect that they ought always to pray and not lose heart. ² He said, "In a certain city there was a judge who neither feared God nor respected man. ³ And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.' ⁴ For a while he refused, but afterward he said to himself, 'Though I neither fear God nor respect man, ⁵ yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.'" ⁶ And the Lord said, "Hear what the unrighteous judge says. ⁷ And will not God give justice to his elect, who cry to him day and night? Will he delay long over them? ⁸ I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?"

Gospeller: The Gospel of the Lord.

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

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.

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.

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.**

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 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 Peace

(BCP page 131)

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

People: **And with your spirit.**

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

What a Beautiful Name by Hillsong

You were the Word at the beginning
One with God the Lord Most High
Your hidden glory in creation
Now, revealed in You our Christ

What a beautiful Name it is, what a beautiful Name it is
The Name of Jesus Christ, my King
What a beautiful Name it is, nothing compares to this
What a beautiful Name it is, the Name of Jesus

You didn't want Heaven without us
So Jesus, You brought Heaven down
My sin was great, Your love was greater
What could separate us now?

What a wonderful Name it is, what a wonderful Name it is
The Name of Jesus Christ, my King
What a wonderful Name it is, nothing compares to this
What a wonderful Name it is, the Name of Jesus
What a wonderful Name it is, the Name of Jesus

Death could not hold You, the veil tore before You
You silenced the boast of sin and grave
The Heavens are roaring, the praise of Your glory
For You are raised to life again

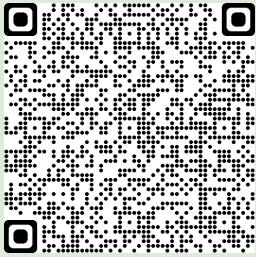
You have no rival, You have no equal
Now and forever, God, You reign
Yours is the Kingdom, Yours is the Glory
Yours is the Name above all names

What a powerful Name it is, what a powerful Name it is
The Name of Jesus Christ, my King
What a powerful Name it is, nothing can stand against
What a powerful Name it is, the Name of Jesus

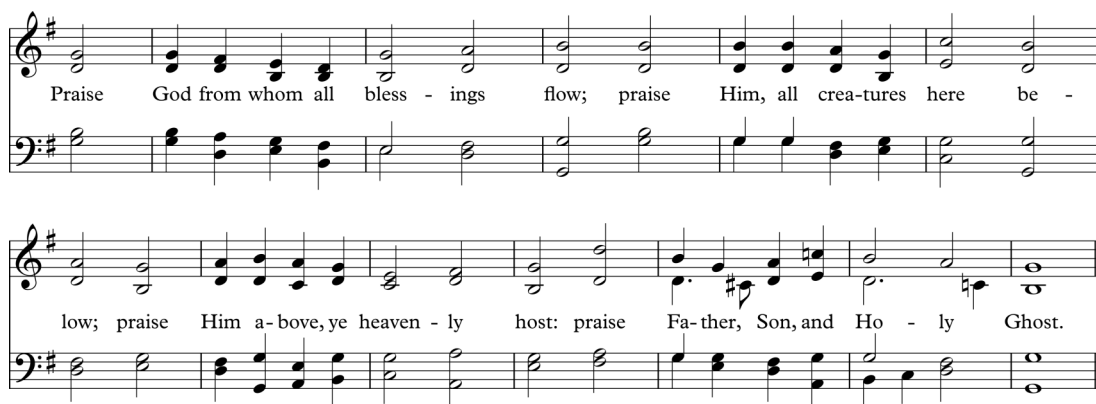
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Yours is the Kingdom, Yours is the Glory
Yours is the Name above all names

What a powerful Name it is, what a powerful Name it is
The Name of Jesus Christ, my King
What a powerful Name it is, nothing can stand against
What a powerful Name it is, the Name of Jesus, What a powerful Name it is, the Name of
Jesus
What a powerful Name it is, the Name of Jesus

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.



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

Celebrant:

(BCP page 131)

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

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

I Chronicles 29:11-14

We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Lift up your hearts.

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

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

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

The Celebrant continues:

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

Through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of 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.

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink

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

The Sanctus



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

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

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

The Prayer of Consecration, *kneeling*

(BCP page 132)

Celebrant:

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People:

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

Celebrant:

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

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

Amen.

The Lord's Prayer

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

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

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

The Fraction

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

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

The Prayer of Humble Access

(BCP page 135)

Celebrant and People:

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

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

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

The Agnus Dei (Lamb of God)

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

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

(BCP page 136)

Celebrant:

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

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

The First Communion Song, *seated*

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*

Fairest Lord Jesus

1 Fair - est Lord Je - sus, Ru - ler of all na - ture, O thou of
 2 Fair are the mea - dows, fair - er still the wood - lands, robed in the
 3 Fair is the sun - shine, fair - er still the moon - light, and all the

God and man the Son; thee will I cher - ish,
 bloom - ing garb of spring: Je - sus is fair - er,
 twink - ling, star - ry host: Je - sus shines bright - er,

thee will I hon - or, thou, my soul's glo - ry, joy, and crown.
 Je - sus is pur - er, who makes the woe - ful heart to sing.
 Je - sus shines pur - er, than all the an - gels heaven can boast.

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*

The Servant Song

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

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

Text & Music: Richard Gillard ©1977 Scripture in Song (Admin. Integrity Music, Inc.) Used by permission. CCLI# 1984772

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

The Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

Heavenly Father,

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

The Blessing

(BCP 2019 page 137)

The Recessional Song, *standing*

Stand Up, Stand Up for Jesus

1. Stand up, stand up, for Je - sus, ye sold - iers of the cross;
 2. Stand up, stand up, for Je - sus; the trum - pet call o - bey;
 3. Stand up, stand up, for Je - sus; stand in his strength a - lone;
 4. Stand up, stand up, for Je - sus: the strife will not be long:
 lift high his roy - al ban - ner, it must not suf - fer loss:
 forth to the might - y con - flict in this his glo - rious day:
 the arm of flesh will fail you, ye dare not trust your own:
 this day, the noise of bat - tle; the next, the vic - tor's song.
 from vic - tory un - to vic - tory his ar - my shall he lead,
 ye that are his now serve him a - gainst un - num - bered foes;
 put on the Gos - pel ar - mor, and watch - ing un - to prayer,
 To val - iant hearts tri - um - phant, a crown of life shall be;
 till ev - every foe is van - quished and Christ is Lord in - deed.
 let cour - age rise with dan - ger, and strength to strength op - pose.
 when du - ty calls, or dan - ger, be nev - er want - ing there.
 they with the King of glo - ry shall reign e - ter - nal - ly.

Text: George Duffield, Jr. (1818-1888), alt.
 Music: MORNING LIGHT, George James Webb (1803-1887)

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!