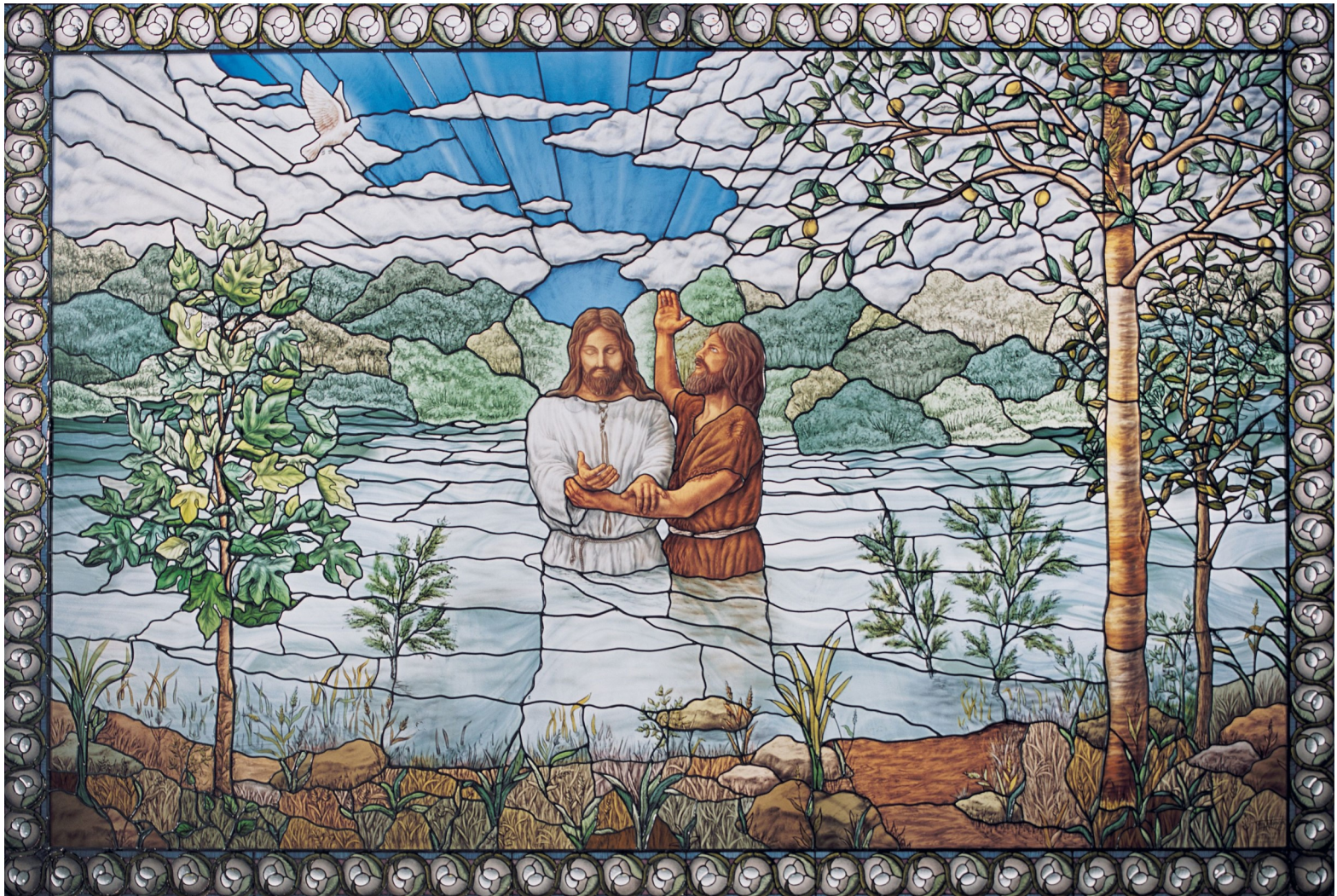


ST. ANDREW'S PARISH CHURCH

Established 1706



THE BAPTISM OF OUR LORD JESUS CHRIST
The Second Sunday after Epiphany
The Holy Eucharist at 11:15 a.m.
14 January 2024



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JACOB A. ROGERS, *Curate*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
THE REVEREND DAVID ALWINE, *Assisting Priest*
THE REVEREND LEE HERSHON, *Deacon Emeritus*
DAVID ACRES, *Director of Music*
KEVIN UPPERCUE *Organ/Piano*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*

PAUL PORWOLL, *Historian*
MICHAEL CHRISTENSEN, *AV Coordinator*

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, *2024 Senior Warden*
William Adams, *2024*
Debra Bays, *2025*
Jim Beall, *2026*
Wilson Blanton, *2025*
Stefanie Christensen, *2026*
Roxanne Erskine, *2024*
James Little, *2025 Junior Warden*
Herb Huser, *2024*
Randall Shealey, *2026*
Gail Wagaman, *2026*
James Wilson, *2025*
Vestry Elect
Rick Jennings, *2027*
Todd Lundgren, *2027*
Romaine Smith, *2027*
Michael Ulmer, *2027*

John Steinmeyer, *Treasurer*
Cindi Smith, *Clerk*
Andy Lacour, *Chancellor*

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



The King's Counterpoint have pleasure in presenting their choral chamber ensemble **VOX REGIS** in Concert in a program entitled "**Medieval Melodies.**" The choir explores medieval music from the 800/900s to the early 1500s; to include monophonic chant to glorious polyphony that would have been heard from town fayres to cathedrals, churches and chapels. Composers include:

el Sabio, de la Halle, Machaut, Dufay, de Lantins,
Dunstaple, Power, Cornysh and Sherynham

Sunday, 4th February at 2:00pm

Christ Episcopal Church

2304 N Highway 17, Mount Pleasant. SC 29466

Tickets: www.thekingscounterpoint.com and David/Judith

Prices: General admission: \$25 Seniors \$20 Students \$10

The Baptism of Our Lord Jesus Christ

The Second Sunday after Epiphany

14 January 2024

The Holy Eucharist at 11:15 a.m.

Welcome!

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

THE INTROIT

Veni Creator - Come Holy Ghost, the Maker, come


Music: Orlando Gibbons (1583-1625) Words: Rabanus Maurus (776-856)

1. Come Holy Ghost, the Maker, come; take in the souls of thine thy place;
Thou whom our hearts had being from, oh, fill them with thy heav'nly grace.
2. Thou art that comfort from above, the highest doth by gift impart;
Thou spring of life, a fire of love, and the anointing spirit art.


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

THE PROCESSIONAL HYMN *(Please Stand)*

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:
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;



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.
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 strengthen and to cheer.

Text: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.

Music: DEUS TUORUM MILITUM, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

THE ACCLAMATION (BCP 2019 page 123)

Celebrant : I will make you as a light to the nations,

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

Isaiah 49:6

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

THE COLLECT FOR PURITY (BCP 2019 page 124)

Celebrant:

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.**

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.

THE FRONT COVER
The Baptism of Our Lord.
Jesus Christ
A Stained Glass Window
In the Nauvoo Temple of
Jesus Christ in Alabama

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.

THE SUMMARY OF THE LAW (BCP 2019 page 124)

Celebrant: 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 2019 page 124)

Celebrant: Lord, have mercy upon us.

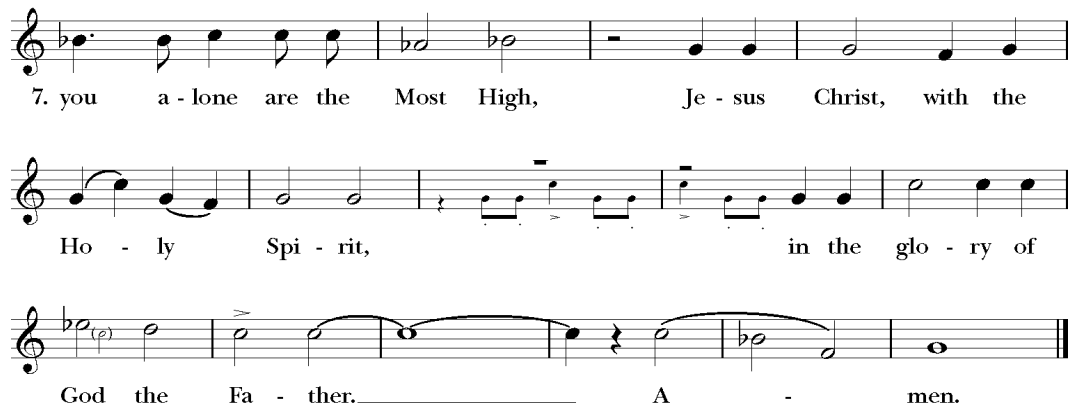
People: **Christ, have mercy upon us.**

Celebrant: Lord, have mercy upon us.

THE GLORIA IN EXCELSIS (BCP 2019 page 124)



1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,
on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy on us;
5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For
you a - lone are the Ho - ly One, you a - lone are the Lord,



THE COLLECT OF THE DAY (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Eternal Father, at the baptism of Jesus you revealed him to be your Son, and your Holy Spirit descended upon him like a dove: Grant that we, who are born again by water and the Spirit, may be faithful as your adopted children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Liturgy of the Word

THE OLD TESTAMENT LESSON

Isaiah 42 verses 1-9

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. ²He will not cry aloud or lift up his voice, or make it heard in the street; ³a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. ⁴He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law. ⁵Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it: ⁶"I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, ⁷ to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. ⁸I am the LORD; that is my name; my glory I give to no other, nor my praise to carved idols. ⁹Behold, the former things have come to pass, and new things I now declare; before they spring forth I tell you of them."

Lector: The Word of the Lord.

People: **Thanks be to God.**

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 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 PSALM

Deus, Deus meus (God, my God)
Sung by The Parish Choir

Psalm 89 verses 20-29

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

THE NEW TESTAMENT LESSON

Acts 10 verses 34-38

³⁴ So Peter opened his mouth and said: "Truly I understand that God shows no partiality, ³⁵ but in every nation anyone who fears him and does what is right is acceptable to him. ³⁶ As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all), ³⁷ you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN

Tune: *Salzburg*

1. Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise,
 2. Man - i - fest at Jor - dan's stream, Pro - phet, Priest, and King su - preme;

Man - i - fest - ed by the star to the sa - ges from a - far;
 and at Ca - na, wed - ding-guest, in thy God-head man - i - fest;

branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
 man - i - fest in power di - vine, chang - ing wa - ter in - to wine;

an - thems be to thee ad - dressed, God in man made man - i - fest.

Text: Christopher Wordsworth (1807-1885)
 Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

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 HOLY GOSPEL

St. Mark 1: verses 7-11

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

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

⁷ And John the Baptist preached, saying, “After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. ⁸ I have baptized you with water, but he will baptize you with the Holy Spirit.”

⁹ In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰ And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. ¹¹ And a voice came from heaven, “You are my beloved Son; with you I am well pleased.”

Gospeller: The Gospel of the Lord.

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

3. Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;
 4. Man - i - fest on moun - tain height, shin - ing in re - splen-dent light,

man - i - fest in val - iant fight, quell - ing all the dev - il's might;
 where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.

man - i - fest in gra - cious will, ev - er bring - ing good from ill;
 When from there thou led - dest them stead - fast to Je - ru - sa - lem,

an - thems be to thee ad - dressed, God in man made man - i - fest.
 cross and Eas - ter Day at - test God in man made man - i - fest.

Text: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)
 Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

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 NICENE CREED (BCP 2019 page 127)

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

Celebrant and People:

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.”

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.

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.

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

Led by a member of the Order of the Daughters of the King

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 Foley Beach, our Archbishop, 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 Curate, Fr. Jacob; our Assistant to the Rector, Fr. Joe; our assisting priest Fr David; our Deacon Emeritus, Lee Hershon; 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, Fr. Zac Nash, Chaplain at Joint Base Charleston: All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Isaac Pringle Mejia; 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, Joe Biden, 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 for those we name at this time. *(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, *(pause)* in thanksgiving let us pray.

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

Celebrant: 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.**

Celebrant: Almighty God, you made us in your own image, and you have redeemed us through your Son Jesus Christ: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; guide with your pure and peaceable wisdom those who take counsel for the nations of the earth, especially the leaders of Israel and Palestine and our own; that in tranquility your kingdom may be where no sword is drawn but the sword of righteousness and no strength known but the strength of love, until the earth is filled with the knowledge of your love and all people are gathered under the banner of the Prince of Peace; to whom be dominion and glory, now and for ever. **Amen.**

THE CONFESSION AND ABSOLUTION OF SIN *(Please kneel)* (BCP 2019 page 130)

Celebrant: Let us humbly confess our sins to Almighty God.

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.

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.



Scan here to give an offering to OSA.

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)

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 (*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>

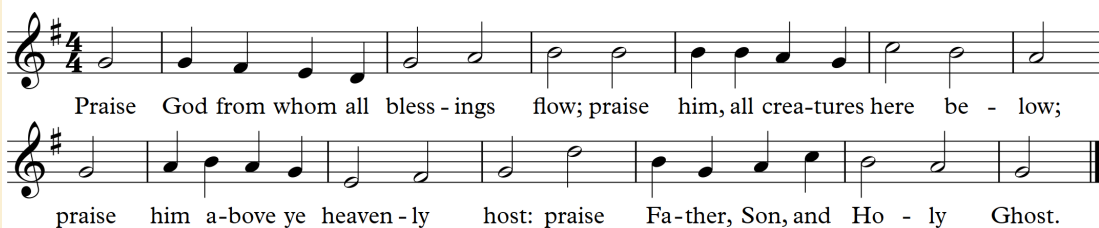
THE OFFERTORY ANTHEM

Down in the River

Traditional American Spiritual arranged by Judith Acres

THE PRESENTATION HYMN

Tune: *Old Hundredth*



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. Amen.** (*I Chronicles 29:11-14*)

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.**

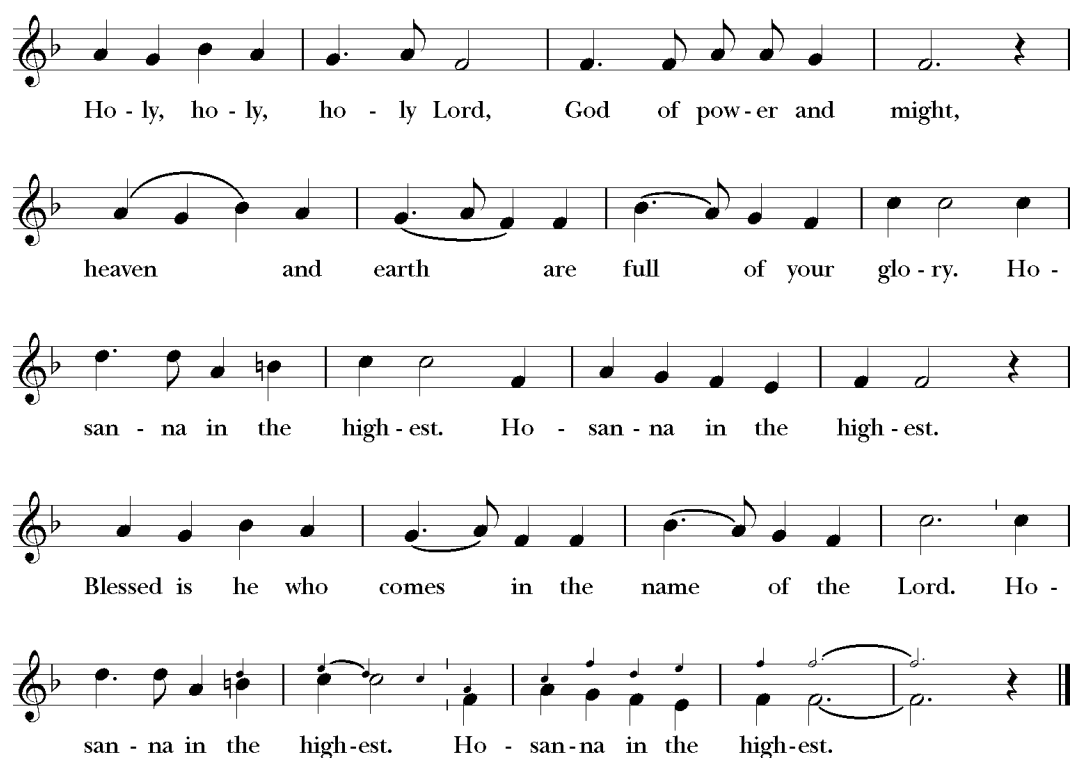
The *Celebrant* continues:

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, who took on our mortal flesh to reveal his glory; that he might bring us out of darkness and into his own glorious light.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

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 and participate in the victory Christ has won for us.

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

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

(Please Kneel)

Celebrant:

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

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Celebrant:

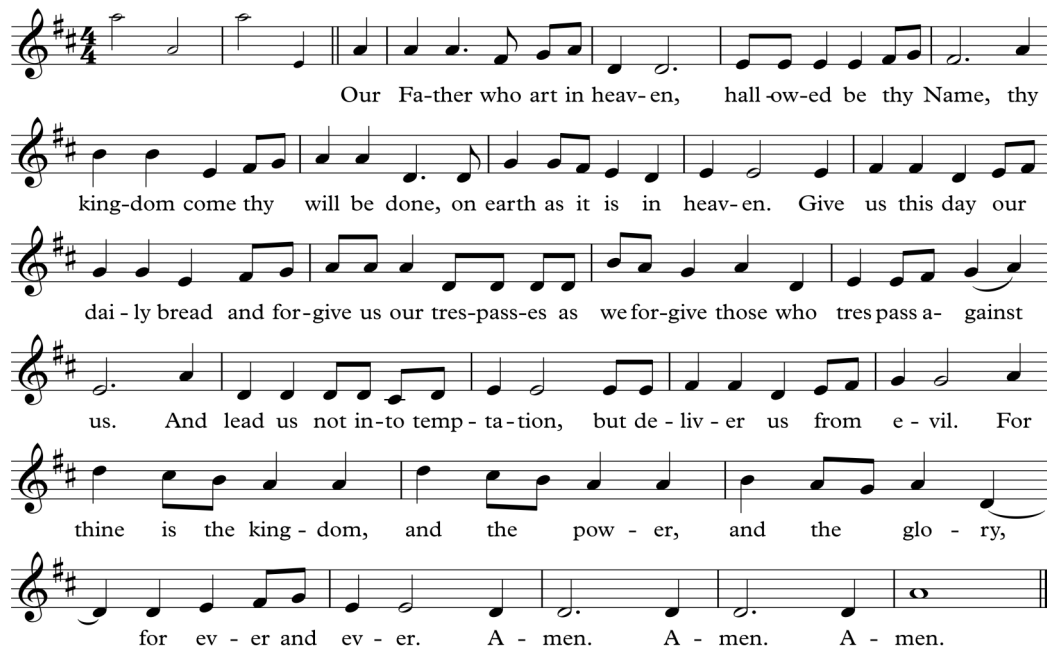
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament,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

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

THE LORD'S PRAYER (BCP 2019 page 134)

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 (BCP 2019 page 135)

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

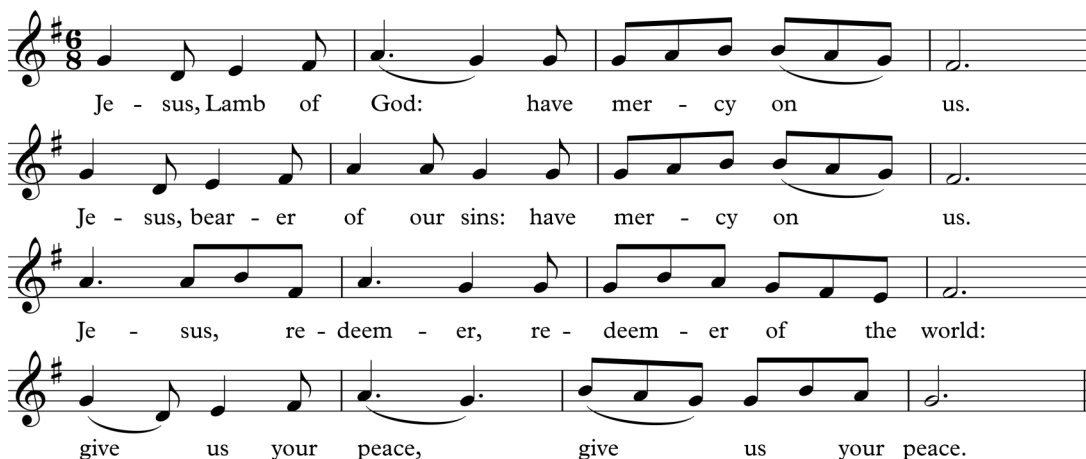
People: Therefore let us keep the feast. Alleluia

THE PRAYER OF HUMBLE ACCESS (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 (BCP 2019 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 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 COMMUNION ANTHEM

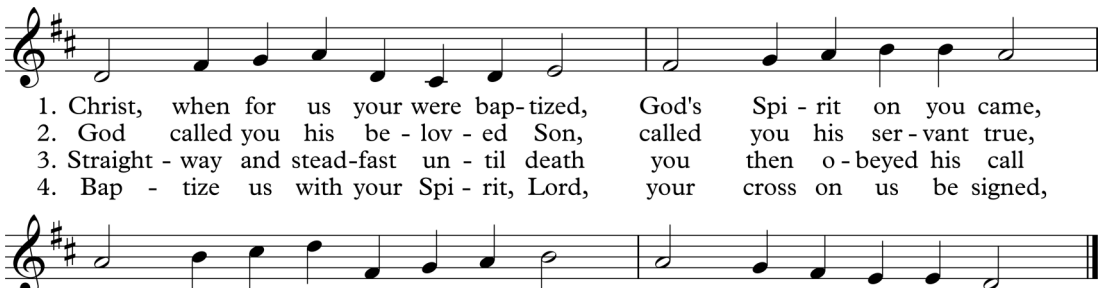
Deep River

Words & Music - Anon - arr. David & Judith Acres (2017)

Deep River, my home is over Jordan.
Deep River, Lord. I want to cross over into camp-ground.
Oh, don't you want to go, to the Gospel feast;
That Promised Land, where all is peace?
Deep River, my home is over Jordan.
Deep River, Lord. I want to cross over into camp-ground.

THE FIRST COMMUNION HYMN

Tune: *Caithness*



1. Christ, when for us your were bap-tized, God's Spi - rit on you came,
2. God called you his be - lov - ed Son, called you his ser - vant true,
3. Straight - way and stead-fast un - til death you then o - beyed his call
4. Bap - tize us with your Spi - rit, Lord, your cross on us be signed,

as peace-ful as a dove and yet as ur - gent as a flame.
sent you his king-dom to pro-claim, his ho - ly will to do.
free - ly as Son of Man to serve and give your life for all.
that, like-wise in God's ser - vice we may per - fect free-dom find.

Text: F. Bland Tucker (1895-1984), rev. © The Church Pension Fund. All rights reserved. Used by permission.
Music: CAITHNESS, melody *The Psalmes of David in Prose and Meter*, 1635

THE OLD ST. ANDREW'S PARISH CHURCH YOUTH CHOIR

A CATALONIAN CAROL

1. Bless-ed as - sur - ance, Je - sus is mine! Oh, what a fore - taste of glo - ry di -
 2. Per-fect sub-mis - sion, per-fect de - light, vi - sions of rap - ture now burst on my
 3. Per-fect sub-mis - sion, all is at rest; I in my Sa - vior am hap - py and

vine! Heir of sal - va - tion, pur - chase of God, born of His spir - it, washed in His blood.
 sight; an - gels de - scend - ing bring from a - bove e - choes of mer - cy, whis - pers of love.
 blest, watch - ing and wait - ing, look - ing a - bove, filled with His good - ness, lost in His love.

Refrain

This is my sto - ry, this is my song, prais - ing my Sa - vior all the day

long: this is my sto - ry, this is my song, prais - ing my Sa - vior all the day long.

Text: Fanny J. Crosby (1820-1915)
 Music: Phoebe P. Knapp (1830-1908)

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 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 to make Christ known in the world.

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Engelberg*

1. We know that Christ is raised and dies no more. Em-braced by
 2. We share by wa - ter in His sav - ing death. Re - born we
 3. The Fa - ther's splen - dor clothes the Son with life. The Spi - rit's
 4. A new cre - a - tion comes to life and grows as Christ's new

death He broke its fear - ful hold; and our de - spair He turned to
 share with Him an Eas - ter life as liv - ing mem - bers of a
 pow - er shakes the Church of God. Bap - tized we live with God, the
 bo - dy takes on flesh and blood. The u - ni - verse re - stored and

blaz - ing joy. Al - le - lu - ia!
 liv - ing Christ.
 Three in One.
 whole will sing:

Final Ending
 Al - le - lu - ia! A - men.

Text: John Brownlow Geyer
 Music: ENGELBERG, Charles Villiers Stanford (1852-1924)
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THE DISMISSAL (BCP 2019 page 138)

Priest or Deacon: Our worship has concluded; our service begins.
 Alleluia. Alleluia. Go in peace rejoicing in the power of the spirit.
People: **Thanks be to God. Alleluia. Alleluia. Alleluia.**

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

Organ Postlude: Voluntary in D (Fugue) William Selby (1738–1798)

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