

# ST. ANDREW'S PARISH CHURCH

established 1706



THE EIGHTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:15 a.m.

3 August 2025



# OLD ST. ANDREW'S PARISH CHURCH

## *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, *Organist/Pianist*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
TERESA HART, *Administrative Assistant*  
JEFFERY 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 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 Volunteers*  
LARRY COOMER, *Graveyard Administrator*  
PAUL PORWOLL, *Historian*  
MICHAEL CHRISTENSEN, *AV Coordinator*  
ROXANNE ERSKINE, *Membership Coordinator*

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

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## **SERVING TODAY**

HOMILIST—The Reverend David Alwine

CRUCIFER - Mary Catherine Alwine

USHERS – The Lengens

LECTORS—Tim Hodgins, Dana Huser

PRAYERS OF THE PEOPLE –Dana Huser

CHALICE BEARER - Brenda Jennings, Tim Hodgins

VESTRY IN CHARGE - Stefanie Christensen, Jim Beall

ALTAR GUILD— Janet Bex, Romaine & Eric Smith, Andrea Ulmer

# The Eighth Sunday after Pentecost

3rd August 2025

The Holy Eucharist at 11:15 a.m.

THE INTROIT

SUNG BY OUR PARISH CHOIR

## Lead me Lord

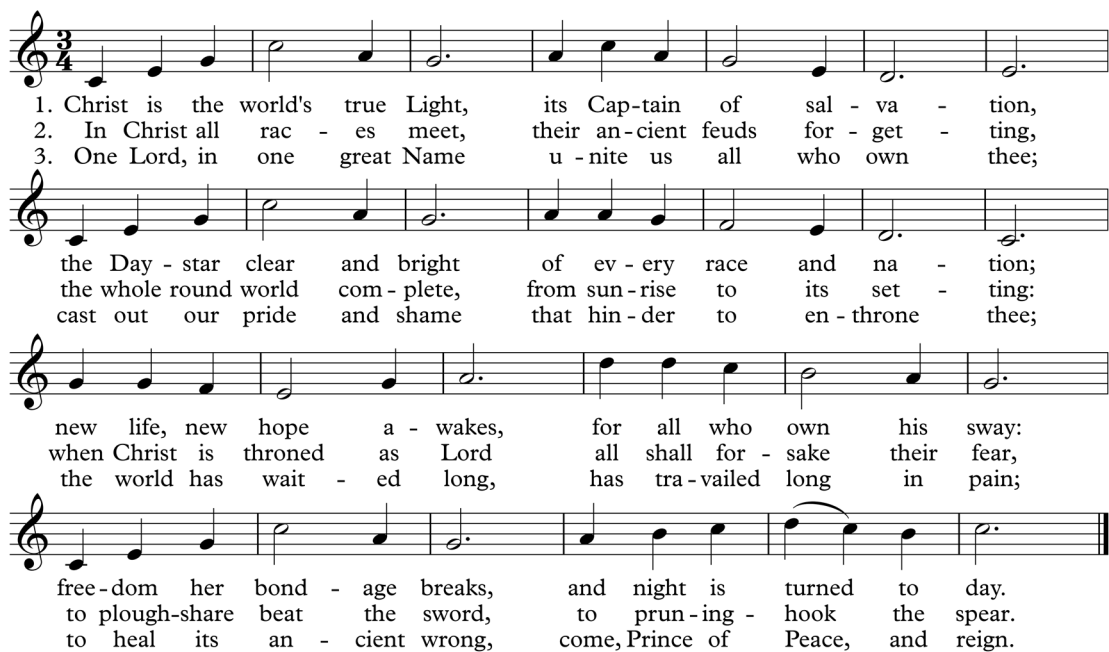
Music: Samuel Sebastian Wesley (1810-1876)

Words: Psalm 5 verse 8 & Psalm 4 verse 9

Lead me, Lord, lead me in Thy righteousness,  
Make Thy way plain before my face.  
For it is Thou Lord, Thou Lord only,  
That makest me dwell in safety.

THE PROCESSIONAL HYMN

Tune: *St. Joan*



1. Christ is the world's true Light, its Cap-tain of sal - va - tion,  
2. In Christ all rac - es meet, their an-cient feuds for - get - ting,  
3. One Lord, in one great Name u - nite us all who own thee;

the Day - star clear and bright of ev - ery race and na - tion;  
the whole round world com - plete, from sun - rise to its set - ting;  
cast out our pride and shame that hin - der to en - throne thee;

new life, new hope a - wakes, for all who own his sway:  
when Christ is throned as Lord all shall for - sake their fear,  
the world has wait - ed long, has tra - vailed long in pain;

free - dom her bond - age breaks, and night is turned to day.  
to plough-share beat the sword, to prun - ing - hook the spear.  
to heal its an - cient wrong, come, Prince of Peace, and reign.

Text: George Wallace Briggs (1875-1959), alt.  
Music: ST. JOAN, Percy E. B. Collier (1895-?)

THE ACCLAMATION (BCP 2019 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 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.**

## 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 card rack on the back of each pew) and fill out the visitor card. Please place it in the offering plate or leave it with an usher.

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

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.

Front page:  
Jesus teaching the people  
with parables



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)

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.

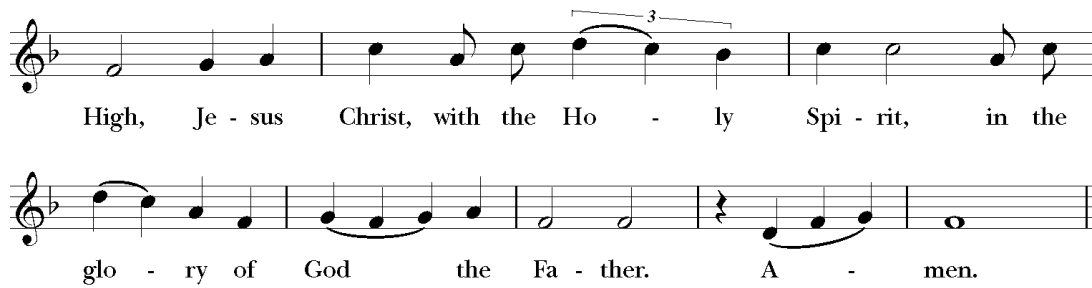
*People:* **Christ, have mercy upon us.**

*Celebrant:* Lord, have mercy upon us.

## THE GLORIA IN EXCELSIS



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, 7. you a - lone are the Most



THE COLLECT OF THE DAY (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

Almighty and merciful God, it is only by your grace that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*(Please be seated)*

## The Liturgy of the Word

THE OLD TESTAMENT LESSON

Ecclesiastes 1:12-2:11

<sup>12</sup> I the Preacher have been king over Israel in Jerusalem. <sup>13</sup> And I applied my heart to seek and to search out by wisdom all that is done under heaven. It is an unhappy business that God has given to the children of man to be busy with. <sup>14</sup> I have seen everything that is done under the sun, and behold, all is vanity and a striving after wind. <sup>15</sup> What is crooked cannot be made straight, and what is lacking cannot be counted. <sup>16</sup> I said in my heart, "I have acquired great wisdom, surpassing all who were over Jerusalem before me, and my heart has had great experience of wisdom and knowledge." <sup>17</sup> And I applied my heart to know wisdom and to know madness and folly. I perceived that this also is but a striving after wind. <sup>18</sup> For in much wisdom is much vexation, and he who increases knowledge increases sorrow. **2** I said in my heart, "Come now, I will test you with pleasure; enjoy yourself." But behold, this also was vanity. <sup>2</sup> I said of laughter, "It is mad," and of pleasure, "What use is it?" <sup>3</sup> I searched with my heart how to cheer my body with wine—my heart still guiding me with wisdom—and how to lay hold on folly, till I might see what was good for the children of man to do under heaven during the few days of their life. <sup>4</sup> I made great works. I built houses and planted vineyards for myself. <sup>5</sup> I made myself gardens and parks, and planted in them all kinds of fruit trees. <sup>6</sup> I made myself pools from which to water the forest of growing trees. <sup>7</sup> I bought male and female slaves, and had slaves who were born in my house. I had also great possessions of herds and flocks, more than any who had been before me in Jerusalem. <sup>8</sup> I also gathered for myself silver and gold and the treasure of kings and provinces. I got singers, both men and women, and many concubines, the delight of the sons of man. <sup>9</sup> So I became great and surpassed all who were before me in Jerusalem. Also my wisdom remained with me. <sup>10</sup> And whatever my eyes desired I did not keep from them. I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil. <sup>11</sup> Then I considered all that my hands had done and the toil I had expended in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun.

*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

Audite Haec Omnes (*Hear these things, all*)

Psalm 49 Verses 1-12

1. O hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world;
2. High and low, rich and poor : one with another.
3. My mouth shall speak of wisdom : and my heart shall muse of understanding.
4. I will incline mine ear to the parable : and shew my dark speech upon the harp.
5. Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about?
6. There be some that put their trust in their goods : and boast themselves in the multitude of their riches.
7. But no man may deliver his brother : nor make agreement unto God for him;
8. For it cost more to redeem their souls : so that he must let that alone for ever;
9. Yea, though he live long : and see not the grave.
10. For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.
11. And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.
12. Nevertheless, man will not abide in honour : seeing that he may be compared unto the beasts that perish; this is the way of them.

THE NEW TESTAMENT LESSON

Colossians 3 verses 5-17

<sup>5</sup> Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. <sup>6</sup> On account of these the wrath of God is coming. <sup>7</sup> In these you too once walked, when you were living in them. <sup>8</sup> But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. <sup>9</sup> Do not lie to one another, seeing that you have put off the old self with its practices <sup>10</sup> and have put on the new self, which is being renewed in knowledge after the image of its creator. <sup>11</sup> Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

<sup>12</sup> Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, <sup>13</sup> bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. <sup>14</sup> And above all these put on love, which binds everything together in perfect harmony. <sup>15</sup> And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. <sup>16</sup> Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. <sup>17</sup> And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

*Lector:* The Word of the Lord.

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

## THE SEQUENCE HYMN

Tune: *Lobe den Herren*

1. Praise to the Lord, the Almighty the King of creation;  
O my soul praise him, for he is thy health and salvation:  
Join the great throng, psaltery, organ and song,  
Sounding in glad adoration
2. Praise to the Lord; over all things he gloriously reigneth:  
Borne as on eagle's wings, safely his saints he sustaineth.  
Hast thou not seen how all thou needest hath been  
Granted in what he ordaineth

## THE HOLY GOSPEL

St. Luke 12 Verses 13-21

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

<sup>13</sup>Someone in the crowd said to Jesus, "Teacher, tell my brother to divide the inheritance with me." <sup>14</sup>But Jesus said to him, "Man, who made me a judge or arbitrator over you?" <sup>15</sup>And he said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions." <sup>16</sup>And he told them a parable, saying, "The land of a rich man produced plentifully, <sup>17</sup>and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' <sup>18</sup>And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. <sup>19</sup>And I will say to my soul, "Soul, you have ample goods laid up for many years; relax, eat, drink, be merry." <sup>20</sup>But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?' <sup>21</sup>So is the one who lays up treasure for himself and is not rich toward God."

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

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

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

## THE SEQUENCE HYMN

Tune: *Lobe den Herren*

3. Praise to the Lord, who doth prosper thy way and defend thee;  
Surely his goodness and mercy shall ever attend thee;  
Ponder anew what the Almighty can do,  
Who with his love doth befriend thee

## THE NICENE CREED (BCP 2019 page 127)

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

*Celebrant and People:*

**We believe in one God,**

**The Father, the Almighty, maker of heaven and earth,  
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-begotten Son of God,  
eternally begotten of the Father,**

**God from God, Light from Light, true God from true God,  
begotten, not made, of one Being with the Father;  
through him all things were made.**

**For us and for our salvation, he came down from heaven,  
was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again, in accordance with the Scriptures;  
he ascended into heaven, and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.  
We acknowledge one Baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

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

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

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

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

For Steve Wood, our Archbishop, Chip Edgar, our Bishop, and for Bill Skilton our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector Fr. Rich, and our Assisting Priests Fr. David and Fr. Doug; our Deacon Emeritus, Lee 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.**

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.



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

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

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

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

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

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

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

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

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

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

*Celebrant:*

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

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

Let us confess our sins against God and our neighbor.

*Celebrant and People:*

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

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

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

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

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

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

# THE COMFORTABLE WORDS (BCP 2019 page 130)

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

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

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

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

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

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

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

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

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

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

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

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

# THE OFFERTORY ANTHEM

## "Turn back O Man"

Words: Clifford Bax (1886-1962)

Music arranged by Gustav Holst (1874-1934)

Turn back O Man, forswear thy foolish ways.  
Old now is Earth, and none may count her days.  
Yet thou, her child whose head is crowned with flame,  
Still will not hear thine inner God proclaim  
'Turn back, O Man, forswear thy foolish ways.'

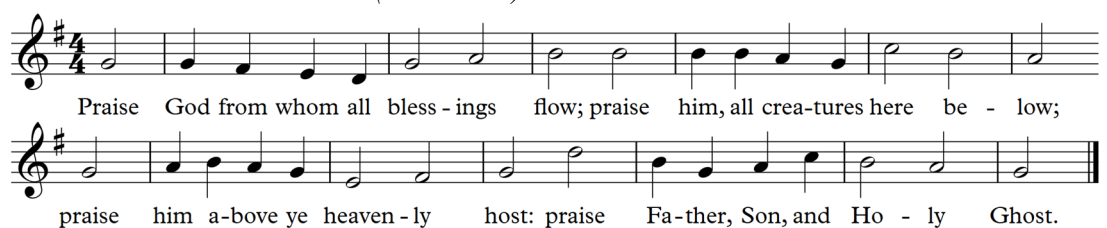
Earth might be fair and all men glad and wise,  
Age after age their tragic empires rise.  
Built while they dream, and in that dreaming weep,  
Would man but wake from out his haunted sleep.  
Earth shall be fair, and all her people one.

Nor till that hour shall God's whole will be done.  
Now even now, once more from earth to sky  
Peals forth in joy man's old undaunted cry,  
'Earth shall be fair and all her folk be one!'

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 PRESENTATION HYMN (*Please stand*)

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.**

## 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 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:

### 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 sing

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

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)

3 August 2025

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

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

## THE MINISTRATION OF COMMUNION

### *Celebrant:*

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

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

### THE COMMUNION ANTHEM *(Please be seated)*

SUNG BY THE CHOIR

#### **The Peace of God**

Music: John Rutter (born 1945) Words: Book of Common Prayer (1662)

The peace of God, which passes all understanding,  
Keep your hearts and minds in the knowledge of God,  
And of his Son Jesus Christ our Lord:  
And the blessing of God Almighty,  
The Father, the Son and the Holy Ghost,  
Be amongst you and remain with you always. Amen.

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

### THE FIRST COMMUNION HYMN

Tune: *Jonas Myrin*

*Refrain*

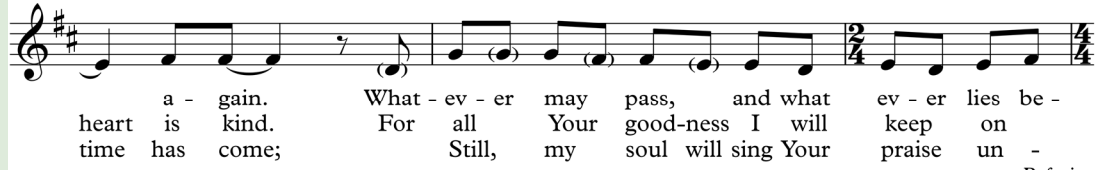


Bless the Lord, O my soul, O my soul; wor-ship His ho - ly Name.  
Sing like nev-er be-fore, O my soul; I'll wor-ship Your ho - ly Name.

*Verse* *(repeat refrain 1st time)*



1. The sun comes up, it's a new day dawn- ing, it's time to sing Your song  
2. You're rich in love and You're slow to an - ger. Your Name is great and Your  
3. And on that day, when my strength is fail - ing, the end draws near, and my



a - gain. What - ev - er may pass, and what ev - er lies be -  
heart is kind. For all Your good-ness I will keep on  
time has come; Still, my soul will sing Your praise un -

*to Refrain*



fore me, let me be sing - ing when the eve - ning comes.  
sing - ing: Ten thou-sand rea-sons for my heart to find.  
end - ing, Ten thou-sand years, and then for - ev - er more!

Text & Music: Jonas Myrin and Matt Redman © 2011 Thankyou Music, Said And Done Music  
Used by permission. CCLI# 1984772

# THE SECOND COMMUNION HYMN

Tune: *Herbert Howells*



1. All my hope on God is found - ed He doth still my  
2. Pride of man an earth - ly glor - y, sword and crown be -  
3. God's great good - ness aye can - dur - eth, deep his wis - dom,  
4. Dai - ly doth the al - mighty giv - er bount - eous gifts on  
5. Still from Man to God e - tern - al sac - ri - fice of



trust re - new. Me through change and chance he guid - eth on - ly  
tray his trust; what with care and toil He build - eth tower and  
pass - ing thought: splen - dour, light, and life at - tend him, beau - ty  
us be - stow; his de - sire our soul de - light - eth, please - ure  
praise be done, high a - bove all prais - es prais - ing for the



good and on - ly true God un - known he a - lone calls my  
temp - le fall to dust. But God's power hour by hour is my  
spring - eth out of naught. ev - er - more from his store new born  
leads us where to go, love does stand at his hand; joy doth  
gift of Christ the Son. Christ doth call one and all: ye who



heart to be his own  
temp - le and my tower  
worlds rise and a - dore.  
wait on his com - mand  
foll - low shall not fall

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

# THE THIRD COMMUNION HYMN

Tune: *Houston*



1. I want to walk as a child of the light. I want to fol - low Je - sus.  
2. I want to see the bright-ness of God. I want to look at Je - sus.  
3. I'm look-ing for the com - ing of Christ. I want to be with Je - sus.



God set the stars to give light to the world. The star of my life is Je - sus.  
Clear sun of right-eous-ness, shine on my path, and show me the way to the Fa - ther.  
When we have run with pa-tience the race, we shall know the joy of Je - sus.



In him there is no dark-ness at all. The night and the day are both a - like. The



Lamb is the light of the ci - ty of God. Shine in my heart, Lord Je - sus.

Text: Kathleen Thomerson (b. 1934)

Music: HOUSTON, Kathleen Thomerson. © 1970 Celebration. Used by permission. CCLI# 1984772

THE POST COMMUNION PRAYER (BCP 2019 page 137)

After Communion, the *Celebrant* says: Let us pray.

**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)

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

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Diademata*

1. Crown him with man - y crowns, the Lamb up - on his throne;  
2. Crown him the Son of God be - fore the worlds be - gan,  
3. Crown him the Lord of life, who tri - umphed o'er the grave,  
Hark! how the heaven-ly an - them drowns all mu - sic but its own;  
and ye, who tread where he hath trod, crown him the Son of man;  
and rose vic - to - rious in the strife for those he came to save;  
a - wake, my soul, and sing of him who died for thee,  
who ev - ery grief hath known that wrings the hu - man breast,  
his glo - ries now we sing who died, and rose on high,  
and hail him as thy match-less King through all e - ter - ni - ty.  
and takes and bears them for his own, that all in him may rest.  
who died, e - ter - nal life to bring, and lives that death may die.

Text: Matthew Bridges (1800-1894)  
Music: DIADEMATA, George Job Elvey (1816-1893)

## We Go Out to Serve God

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.

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!**

THE POSTLUDE