

ST. ANDREW'S PARISH CHURCH

established 1706



The Fifth Sunday of Easter
Mission Sunday
The Holy Eucharist at 11:15 a.m.
3 May 2026



Welcoming All, Worshipping Christ Witnessing God's Love



The Clergy & Staff

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

The Vestry

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

THE 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*
 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*



Nature's Exultation

A Choral celebration of the Wild & Wonderful World Around Us



Come and join the King's Counterpoint as they take us on a heavenly journey through the centuries, from the 7th century and on through the mid-; through the 1400s and on through the Tudor and Renaissance periods, up through the Romantic and Victoria eras and finally into the 20th Century.



From Medieval English composers of the 1300s, onto Josquin, Passerau, Flecha, Clemens non Papa Tallis, Palestrina and Victoria, then onto Pearsall from the Victorian era and modern composers including Stopford, Rutter, Head and Charles Wood, we embark on a glorious voyage of discovery.

Old St. Andrew's Parish Church
 2604 Ashley River Road. Charleston. 29401
 Sunday, May 3 at 2.00pm

Reserved \$25, General Admission \$20, Seniors \$15 University Students \$10, Under 18 FREE
 Tickets available from David (Telephone: 216 217 7721), or via the website: www.the kings counterpoint.com

The Fifth Sunday after Easter

Mission Sunday

3 May 2026

The Holy Eucharist at 11:15 a.m.

THE INTROIT

Sung by our Parish Choir

O be Joyful in the Lord (The Jubilate)

Words: from the Book of Psalms Music: Thomas Weelkes (1576-1523)

O be joyful in the Lord, all ye lands, serve the Lord with gladness, and come before his presence with a song. Be ye sure that the Lord he is God, it is he that hath made us, and not we ourselves. We are his people, and the sheep of his pasture. O go your way into his gates with thanksgiving, and into his courts with praise, Be thankful unto him, and speak good of his Name. For the Lord is gracious, his mercy is everlasting, and his truth endureth from generation to generation.

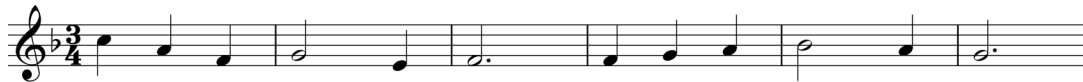
Glory be to the Father, and to the Son and to the Holy Ghost.

As it was in the beginning is now and ever shall.

World without end. Amen.

THE PROCESSIONAL HYMN

Tune: *St. Columba*



Christ for the world we sing! The world to Christ we bring



1. with lov - ing zeal; the poor, and them that mourn, the faint and
2. with fer - vent prayer; the way - ward and the lost, by rest - less
3. with one ac - cord; with us the work to share, with us re -
4. with joy - ful songs; the new - born souls, whose days, re - claimed from



o - ver - borne, sin - sick and sor - row - worn, whom Christ doth heal.
pas - sions tossed, re - deemed at count - less cost from dark de - spair.
proach to dare, with us the cross to bear, for Christ our Lord.
er - ror's ways, in - spired with hope and praise, to Christ be - long.

Text: Samuel Wolcott (1813-1886)
Music: MOSCOW, Felice de Giardini (1716-1796)

THE ACCLAMATION (BCP 2019 page 123)

Celebrant: Alleluia! Christ is risen!

People: **The Lord is risen indeed! Alleluia**

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!

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:
Missions of the World

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

Through north and south and east and west May God's im-mor-tal name be

blessed: Al - le - lu - ia, al - le - lu - ia! Till

ev' - ry - where be - neath the sun, God's reign be - gins; God's will is

done: Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia,

lu - ia, al - le - lu - ia, al - le - lu - ia!

Words: from *Songs of Praise*, alt. Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958), alt.

THE COLLECT OF THE DAY (BCP 2019 page 24)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. **Amen.**

(Please be seated)

The Liturgy of the Word

THE FIRST LESSON

Genesis 12 verses 1-7 & 15 verses 1-6

Now the LORD said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. ²And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

⁴So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. ⁵And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, ⁶Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. ⁷Then the LORD appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him.

15 After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” ²But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” ³And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” ⁴And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” ⁵And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶And he believed the LORD, and he counted it to him as righteousness.

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

Sung by our Parish Choir
Jubilare Deo (Shout to God)

Psalm 66 verses 1-8

- O BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.
- 2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.
- 3 For all the world shall worship thee : sing of thee, and praise thy Name.
- 4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.
- 5 He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.
- 6 He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.
- 7 O praise our God, ye people : and make the voice of his praise to be heard;
- 8 Who holdeth our soul in life : and suffereth not our feet to slip.

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 SECOND LESSON

Acts 1 verses 6-8 and 6 verses 1-8

So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” ⁷ He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. ⁸ But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.

Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. ² And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. ³ Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. ⁴ But we will devote ourselves to prayer and to the ministry of the word.” ⁵ And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. ⁶ These they set before the apostles, and they prayed and laid their hands on them.

⁷ And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith. ⁸ And Stephen, full of grace and power, was doing great wonders and signs among the people.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN

Tune: *Gelobt sei Gott*

1. Good Chris-tians all, re-joyce and sing! Now is the tri - umph of our
 2. The Lord of life is risen to - day! Sing songs of praise a - long his
 3. Praise we in songs of vic - to - ry that love, that life which can-not

King! To all the world glad news we bring:
 way; let all the earth re - joyce and say: Al - le - lu -
 die, and sing with hearts up - lift - ed high:

ia, al - le - lu - ia, al - le - lu - ia!

Text: Cyril A. Alington (1872-1955), alt.
 Music: GELOBT SEI GOTT, Melchior Vulpius (1560?-1616)

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. Matthew 28 Verses 16-20

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

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

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw Jesus they worshiped him, but some doubted. ¹⁸ And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Gospeller: The Gospel of the Lord.

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

4. Your Name we bless, O ris - en Lord, and sing to - day with one ac -
 5. To God the Fa - ther, God the Son, to God the Spir - it, al-ways

cord the life laid down, the life re - stored: Al - le - lu -
 One, we sing for life in us be - gun:

ia, al - le - lu - ia, al - le - lu - ia!

Text: Cyril A. Alington (1872-1955), alt. St. 5, Normal Mealy (1923-1987)
 Music: GELOBT SEI GOTT, Melchior Vulpius (1560?-1616)

THE SERMON

Rev'do Augusto Sandino Sánchez Pujols
 Reverend Marshall Huey

THE NICENE CREED (BCP 2019 page 127)

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

Celebrant and People:

**We believe in one God,
The Father, the Almighty, maker of heaven and earth,
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-begotten Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father;
through him all things were made.
For us and for our salvation, he came down from heaven,
was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again, in accordance with the Scriptures;
he ascended into heaven, and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

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

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

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

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

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

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

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

For Steve Wood, our Archbishop; Julian Dobbs, our Dean of the Province; Chip Edgar, our Bishop; and for Bill Skilton, our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Rich; and our Assisting Priests, Fr. David and Fr. Doug; our Deacon Emeritus, Lee 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 Mejía, and their Bishop Moises Quezada, and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

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

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

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

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

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

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

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

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

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

Celebrant:

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

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

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

Let us confess our sins against God and our neighbor.

Celebrant and People:

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

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

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

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

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

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

These verses of Scripture following the Absolution serve as a seal of assurance that for those who are truly penitent, the Lord has put away their sins. They are comforting in that they give us the strength to believe we are forgiven. **The Comfortable Words** come directly from the first Anglican Book of Common Prayer 1549 written by Thomas Cranmer and were included through German Lutheran influence.

The Peace is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.

Here at Old St Andrew's Parish Church the choir sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

THE COMFORTABLE WORDS (BCP 2019 page 130)

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

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

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

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

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

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

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

People: **And with your spirit.**

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

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

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

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

THE OFFERTORY ANTHEM

Cornerstone (My Hope is Built on Nothing Less)

Words and Music by: Myrin, Morgan, Liljero, Mote—arr. Heather Sorenson

Trumpet: Samuel Smoak

My hope is built on nothing less,
Than Jesus' blood and righteousness.
I dare not trust the sweetest frame,
But wholly trust in Jesus name.

Chorus: Christ alone. Cornerstone.
Weak made strong in the Savior's love.
Through the storm, He is Lord. Lord of all.

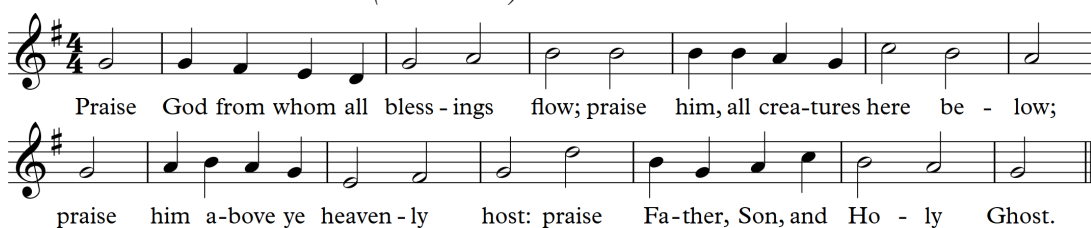
When darkness seems to hide His face,
I rest on His unchanging grace.
In every high and stormy gale,
My anchor holds within the veil.
Chorus: Christ alone.....

When He shall come with trumpet sound,
Oh, may I then in Him be found.
Dressed in His righteousness alone.
Faultless to stand before the throne.

Chorus: Christ alone.....

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



Praise God from whom all blessings flow; praise him, all creatures here below;
praise him above ye heavenly host: praise Father, Son, and Holy Ghost.

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

Celebrant: (BCP 2019 page 131)

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

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

The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

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

The *Celebrant* continues

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

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has won for us everlasting life.

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

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.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

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

Celebrant:

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

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Celebrant:

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


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

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

THE LORD'S PRAYER (BCP 2019 page 134)

Celebrant:

And now as our Savior Christ has taught us, we are bold to 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)

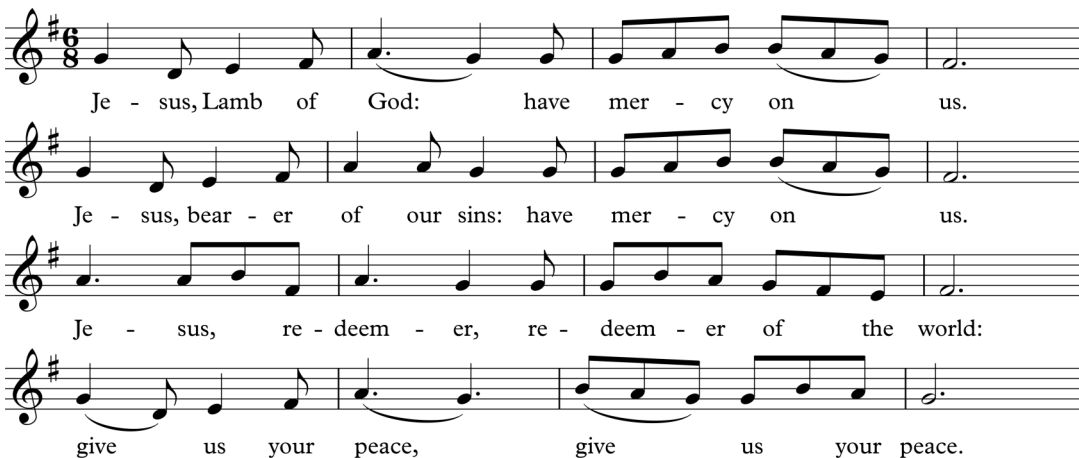
Celebrant: Alleluia. Christ our Passover is sacrificed for us.

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)

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 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.

Pescador de Hombres
(Fishers of Men)

1. You have come to the seashore; you haven't looked for the wise or the rich; you only want that I follow you.

2. You know well what I have; in my boat there isn't wealth or swords; only my nets and my work.

3. You need my hands; my fatigue so others can rest; the love you want I'll keep loving.

4. You fisher of other seas; eternal hope, souls that are hoping; good friend who is calling me.

THE MINISTRATION OF COMMUNION

Celebrant:

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

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

THE COMMUNION ANTHEM

Sung by our Parish Choir

Verily, verily I say unto you

Words: John 6 verses 53-56 Music: Thomas Tallis (c1505-c1585)

Verily, verily I say unto you:

Except ye eat the flesh of the Son of man and drink his blood,

Ye have no life in you.

Whoso eateth my flesh, and drinketh my blood,

Hath eternal life.

And I will raise him up at the last day.

For my flesh is meat indeed,

And my blood is drink indeed.

He that eateth my flesh, and drinketh my blood,

Dwelleth in me, and I in him.

THE FIRST COMMUNION HYMN

Tune: *Cesaro Gabarain*



1. Tú _____ has ve - ni - do a la a - ri - lla, _____ No has bus - ca - do _____
 2. Tú _____ sa - bes bien lo que ten - go, _____ en me bar - ca _____
 3. Tú _____ ne - ce - si - tas mis ma - nos, _____ mi can - san - cio _____
 4. Tú _____ pes - ca - dor de o - tros, ma - res, _____ an - sia e - ter - na, _____



— ni a sa - bios, ni a ri - cos, — tan só - lo - quie - res — que yo te si - ga. —
 — no hay o - ro ni es - pa - das, — tan só - lo re - des — y mi tra - ba - jo. —
 — que a o - tros des - can - se, — a - mor que quie - ra — se - guir a - man - do. —
 — al - mas que es - pe - ran. — A - mi - go bue - no, — que a - sí me lla - mas. —

Refrain



Se - ñor _____ me has mi - ra - do a los o - jos, _____ son - ri - en - do _____
 O Lord, _____ in my eyes You were gaz - ing, _____ Kind - ly smil - ing, _____



— has di - cho mi nom - bre, _____ en la a - re - na _____ he de - ja - do mi
 my name You were call - ing; _____ All I treas - ured, _____ I have left on the



bar - ca, _____ jun - to a ti bus - ca - ré o - tro mar. _____
 sand there; _____ Close to You, I will find oth - er seas. _____

THE SECOND COMMUNION HYMN

Tune: *Gott sei dank*

Spread, O spread, thou mighty word, spread the kingdom of the Lord,
That to earth's remotest bound all mat heed the joyful sound.

Word of how the Father's will made the world, and keeps it, still;
How his only Son he gave, earth from sin and death to save,

Word of how the Savior's love earth's sore burden doth remove;
How forever, in its need, through his death the world is freed.

Word of how the Spirit came bringing peace in Jesus' name;
How his never failing love guides us on to heaven above.

Word of life, most pure and strong, word for which the nations long,
Spread abroad, until from night all the world awakes from night.

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: *Jack Noble White*

Refrain

Sure-ly, it is God who saves me; I will trust in Him and not be a - fraid. For the
Lord is my strong-hold and my sure de-fense, and He will be my Sav - ior. *(repeat Refrain)*

1. There fore you shall draw wa-ter with re-joic-ing from the springs of sal-vat-ion. And on that
day you shall say, "Give thanks to the Lord," and call up - on His Name; *(to Refrain)*

2. Make His deeds known a mong the peo-ple; See that they re-mem-ber that His Name is ex-alt-ed
Sing the prais - es of the Lord, for He has done great
things, and this is known in all the world. *(to Refrain)*

3. Cry a - loud, in-hab - i-tants of Zi - on, Ring out your joy, for the
Great One in the midst of you is the Ho - ly One of Is - rael. *(to Refrain 2x)*

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 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.

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Tidings*

Text: Mary Ann Thomson (1834-1923), alt.
Music: TIDINGS, James Walch (1837-1901)

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!

THE POSTLUDE

Tiento del Quinto Tono by Antonio de Cabezón (1510–1566)