

ST. ANDREW'S PARISH CHURCH

Established 1706



The Fifteenth Sunday after Pentecost

The Family Service at 9:00 a.m.

September 1, 2024



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
 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*
 JUDITH ACRES, *Assistant Director of Music*
 KEVIN UPPERCUE, *Piano*
 BRENDA RINDGE, *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*

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

Debra Bays, 2025
 Jim Beall, 2026
 Wilson Blanton, 2025 *Senior Warden*
 Stefanie Christensen, 2026
 Rick Jennings, 2027
 James Little, 2025 *Junior Warden*
 Todd Lundgren, 2027
 Randall Shealey, 2026
 Romaine Smith, 2027
 Michael Ulmer, 2027
 Gail Wagaman, 2026
 James Wilson, 2025

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

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

SERVING TODAY

The Reverend Joseph Vella
 HOMILIST

Marie Connelly
 Marshall Connelly
 LECTORS

The Connellys
 FAMILY OF THE DAY

PRAYERS OF THE PEOPLE - Marie Connelly

CHALICE BEARERS - Marie Connelly

VESTRY IN CHARGE - James Wilson, Michael Ulmer, Jim Beall

ALTAR GUILD - Janet Bex, Romaine and Eric Smith, Andrea Ulmer

On the Cover

David and Goliath

The Fifteenth Sunday after Pentecost

September 1, 2024

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

The First Song of Isaiah

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-ples; 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)

Text: The Book of Common Prayer, 1979 © 1976 Charles Mortimer Guilbert, Custodian
Music: Jack Noble White © 1976 Belwin-Mills Publishing Corp. Used by permission. CCLI# 1984772

The Acclamation

(BCP page 123)

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

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

Welcome!

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

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

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

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ.

These words of Christ bring to our attention the perfect standard of God's righteousness and what He requires of us. Both **The Summary of the Law** and The Decalogue (Ten Commandments) are valid options for this movement of the liturgy. The Summary was first used in place of The Decalogue in 1718.

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

The Collect for Purity

(BCP 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.**

The Summary of the Law

(BCP page 124)

Priest: Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

The Kyrie

(BCP page 124)

Celebrant: Lord, have mercy upon us.

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

Celebrant: Lord, have mercy upon us.

Song of Praise

Give Thanks

Give thanks with a grate-ful heart, give thanks to the Ho - ly One, give
 thanks be-cause He's giv - en Je - sus Christ, His Son.
 Give thanks with a grate-ful heart, give thanks to the Ho - ly One, give
 thanks be-cause He's giv - en Je - sus Christ, His Son.
 And now let the weak say, "I am strong"; let the poor say, "I am
 rich be-cause of what the Lord has done for us."
 And now let the weak say, "I am strong"; let the poor say, "I am
 rich be-cause of what the Lord has done for
 us." Give us. Give thanks, give thanks.

Text & Music: Henry Smith (b. 1952)
 © 1978 Integrity's Hosanna!! Music (admin. by ASCAP). Used by permission. CCLI# 1984772.

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

O Lord, we pray that your grace may always precede and follow after us, that we may continually be given to good works; 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 First Lesson

Deuteronomy 4:1-9

“And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you. ²You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you. ³Your eyes have seen what the LORD did at Baal-peor, for the LORD your God destroyed from among you all the men who followed the Baal of Peor. ⁴But you who held fast to the LORD your God are all alive today. ⁵See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. ⁶Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, ‘Surely this great nation is a wise and understanding people.’ ⁷For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him? ⁸And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?

⁹“Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children

Lector: The Word of the Lord.

People: **Thanks be to God**

The Collect is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The 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.

¹⁰ Finally, be strong in the Lord and in the strength of his might. ¹¹ Put on the whole armor of God, that you may be able to stand against the schemes of the devil. ¹² For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. ¹⁴ Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, ¹⁵ and, as shoes for your feet, having put on the readiness given by the gospel of peace. ¹⁶ In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; ¹⁷ and take the helmet of salvation, and the sword of the Spirit, which is the word of God, ¹⁸ praying at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints, ¹⁹ and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, ²⁰ for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The SPARK Bible Lesson, *seated*

David and Goliath
SPARK Bible, pg. 130

The Gospel Song, *standing*

A Mighty Fortress is our God

1. A might - y for - tress is our God, a bul-wark nev - er fail - ing;
 2. Did we in our own strength con-fide, our striv-ing would be los - ing;
 3. And though this world, with dev - ils filled, should threat en to un - do us;
 4. That word a - bove all earth - ly powers, no thanks to them, a - bid eth;

our help - er he a - mid the flood of mor - tal ills pre - vail - ing;
 were not the right man on our side, the man of God's own choos - ing;
 we will not fear, for God hath willed his truth to tri - umph through us;
 the Spi - rit and the gifts are ours through him who with us sid - eth:

for still our an - cient foe doth seek to work us woe; his craft and power are great,
 dost ask who this may be? Christ Je - sus, it is he; Lord Sab - ba - oth his Name,
 the prince of dark - ness grim, we trem-ble not for him; his rage we can en - dure,
 let goods and kin - dred go, this mor-tal life al - so; the bo - dy they may kill:

and, armed with cru - el hate, on earth is not his e - qual.
 from age to age the same, and he must win the bat - tle.
 for lo! his doom is sure, one lit - tle word shall fell him.
 God's truth a - bid - eth still, his king - dom is for ev - er.

Text: Martin Luther (1483-1546); tr. Frederick Henry Hedge (1805-1890); based on Psalm 46
 Music: EIN FESTE BURG, melody Martin Luther; harm. Johann Sebastian Bach (1685-1750)

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

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

Now when the Pharisees gathered to Jesus, with some of the scribes who had come from Jerusalem, ² they saw that some of his disciples ate with hands that were defiled, that is, unwashed. ³ (For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders, ⁴ and when they come from the marketplace, they do not eat unless they wash. And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.) ⁵ And the Pharisees and the scribes asked him, “Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?” ⁶ And Jesus said to them, “Well did Isaiah prophesy of you hypocrites, as it is written, “This people honors me with their lips, but their heart is far from me; ⁷ in vain do they worship me, teaching as doctrines the commandments of men.” ⁸ You leave the commandment of God and hold to the tradition of men.” ⁹ And Jesus said to them, “You have a fine way of rejecting the commandment of God in order to establish your tradition! ¹⁰ For Moses said, ‘Honor your father and your mother’; and, ‘Whoever reviles father or mother must surely die.’ ¹¹ But you say, ‘If a man tells his father or his mother, “Whatever you would have gained from me is Corban”’ (that is, given to God)— ¹² then you no longer permit him to do anything for his father or mother, ¹³ thus making void the word of God by your tradition that you have handed down. And many such things you do.” ¹⁴ And he called the people to him again and said to them, “Hear me, all of you, and understand: ¹⁵ There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him.” ¹⁷ And when he had entered the house and left the people, his disciples asked him about the parable. ¹⁸ And he said to them, “Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, ¹⁹ since it enters not his heart but his stomach, and is expelled?” (Thus he declared all foods clean.) ²⁰ And he said, “What comes out of a person is what defiles him. ²¹ For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, ²² coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. ²³ All these evil things come from within, and they defile a person.”

Gospeller: The Gospel of the Lord.

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

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.”

We Respond to God

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word “creed” comes from the Latin word “credo” which means “I believe.”

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

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

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.

The Nicene Creed, *standing*

(BCP page 127)

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

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

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

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The Prayers of the People, *standing*

(BCP page 128)

Reader: Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Wood, Bishop Edgar; Bishop Skilton, Father Marshall, Father Joe, Father David, Deacon Lee, and our staff, and we ask you to bless them. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant.

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

Lord God, we pray for the leaders of our country, especially President Biden, Governor McMaster, Mayor Cogswell, and we ask you to bless them.

Lord God, we thank you for all our blessings, especially for people who love and care for us. (*intercessions may be spoken aloud*)

Lord God, we ask you to take care of everyone who is sick or sad. (*intercessions may be spoken aloud*)

Lord God, we pray for all those who have departed this life in the certain hope of resurrection, (*intercessions may be spoken aloud*)

Lord God, we know you hear us when we pray. We ask that you answer our prayers as may be best for us.

Priest:

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be gathered under the banner of the Prince of Peace; to whom be dominion and glory, now and for ever. **Amen.**

We Ask for God's Forgiveness

The Confession of Sins

(BCP page 130)

Celebrant: Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

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

The Absolution, *kneeling*

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

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

The Comfortable Words

(BCP page 130)

Bishop or Priest:

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

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

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

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

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

The Peace

(BCP page 131)

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

People: **And with your spirit.**

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

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

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

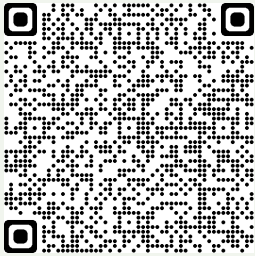
The Peace is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise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

We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

Compassion Hymn

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



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

There is an everlasting kindness You lavished on us
When the radiance of Heaven came to rescue the lost
You called the sheep without a shepherd to leave their distress
For Your streams of forgiveness and the shade of Your rest
And with compassion for the hurting You reached out Your hand
As the lame ran to meet You and the dead breathed again
You saw behind the eyes of sorrow and shared in our tears
Heard the sigh of the weary, let the children draw near

Chorus:

What boundless love, what fathomless grace
You have shown us, O God of compassion
Each day we live an offering of praise
As we show to the world Your compassion
We stood beneath the cross of Calvary and gazed on Your face
At the thorns of oppression and wounds of disgrace
For surely You have borne our suffering and carried our grief
As you pardoned the scoffer and showed grace to the thief

Repeat Chorus

How beautiful the feet that carry this Gospel of peace
To the fields of injustice and the valleys of need
To be a voice of hope and healing, to answer the cries
Of the hungry and helpless, with the mercy of Christ

Repeat Chorus

The Presentation Song, *standing*

Doxology

Praise God from whom all blessings flow; praise Him, all creatures here be -
low; praise Him a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

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

Celebrant:

(BCP page 131)

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

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

I Chronicles 29:11-14

We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Lift up your hearts.

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

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

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

The Celebrant continues:

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

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

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

The Sanctus

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

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

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

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.

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.**

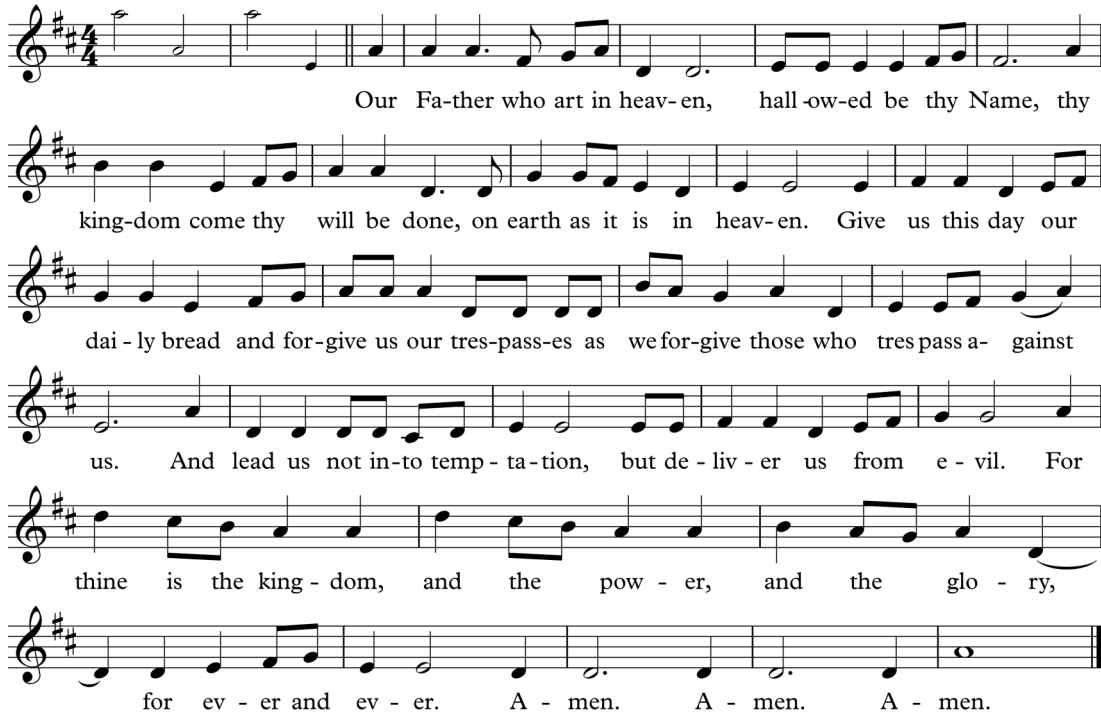
When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink

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

The Lord's Prayer

Celebrant:

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



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

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

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

The Fraction

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

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

The Prayer of Humble Access

(BCP page 135)

Celebrant and People;

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

The Prayer of Humble Access

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

The Agnus Dei (Lamb of God)

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

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

(BCP page 136)

Celebrant:

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

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

The First Communion Song, *seated*

Rock of Ages

1. Rock of a - ges, cleft for me, let me hide my - self in thee;
 2. Should my tears for ev - er flow, should my zeal no lon ger know,
 3. While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,
 all for sin could not a - tone: thou must save, and thou a - lone;
 when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.
 in my hand no price I bring, sim - ply to thy cross I cling.
 Rock of a - ges, cleft for me, let me hide my - self in thee.

Text: Augustus Montague Toplady (1740-1778), alt.
 Music: TOPLADY, Thomas Hastings (1784-1872)

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

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

The Second Communion Song, *seated*

There is a Hope

1. There is a hope that burns with - in my heart, that gives me
 2. There is a hope that lifts my wea - ry head, a con - so -
 3. There is a hope that stands the test of time, that lifts my

strength for eve - ry pass - ing day; a glimpse of
 la - tion strong a - gainst de - spair; that when the
 eyes be - yond the beck - oning grave to see the

glo - ry now re - vealed in mea - ger part, yet drives all doubt a -
 world has plunged me in its deep - est pit, I find the Sav - ior
 match - less beau - ty of a day di - vine, when I be - hold His

way: I stand in Christ, with sins for - given and
 there! Through pres - ent suf - ferrings, fu - ture's fear, He
 face! When suf - ferings cease, and sor - rows die, and

Christ in me, the hope of heaven; my high - est call - ing and my
 whis - pers, "Cour - age!" in my ear; for I am safe in e - ver -
 ev - ery long - ing sat - is - fied, then joy un - speak - a - ble will

deep - est joy, to make His will my home.
 last - ing arms, and they will lead me home.
 flood my soul, for I am tru - ly home.

Words and music by Mark Edwards and Stuart Townend
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The Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

Heavenly Father,

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

The Blessing

The Recessional Song, *standing*

Onward, Christian Soldiers



1. On - ward, Chris - tian sol - diers, march - ing as to war,
2. At the sign of tri - umph Sa - tan's host doth flee;
3. Like a might - y ar - my moves the Church of God;
4. Crowns and thrones may per - ish, king - doms rise and wane,
5. On - ward, then, ye peo - ple, join our hap - py throng;



with the cross of Je - sus go - ing on be - fore!
on, then, Chris - tian sol - diers, on to vic - to - ry!
Chris - tians, we are tread - ing where the saints have trod;
but the Church of Je - sus con - stant will re - main;
blend with ours your voic - es in the tri - umph song:



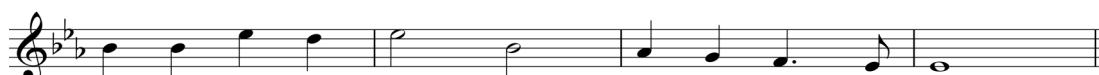
Christ, the roy - al Mas - ter, leads a - gainst the foe;
Hell's foun - da - tions quiv - er at the shout of praise;
we are not di - vid - ed, all one bo - dy we,
gates of hell can ne - ver 'gainst that Church pre - vail;
glo - ry, laud, and hon - or, un - to Christ the King;



for - ward in - to bat - tle, see, his ban - ners go.
Chris - tians, lift your voic - es, loud your an - thems raise.
one in hope, and doc - trine, one in char - i - ty.
we have Christ's own prom - ise, and that can - not fail.
this through count - less a - ges we with an - gels sing.



On - ward, Chris - tian sol - diers, march - ing as to war,



with the cross of Je - sus go - ing on be - fore!

Text: Sabine Baring-Gould (1834-1924)
Music: ST. GERTUDE, Arthur Seymour Sullivan (1842-1900)

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!

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.

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.