

ST. ANDREW'S PARISH CHURCH

established 1706



Christ the King Sunday

The Holy Eucharist
and Baptism at 11:15 a.m.
24 November 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*
 KEVIN UPPERCUE, *Organist/Pianist*
 BRENDA RINDGE, *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*
 JUDITH ACRES, *Administrative Assistant*

PAUL PORWOLL, *Historian*
 MICHAEL CHRISTENSEN, *AV Coordinator*
 LARRY COOMER, *Graveyard Administrator*

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
Vestry-elect
 Kathy Abraham
 Dean Bays
 Pat Davis
 T.J. Leavell

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 David Alwine
 HOMILIST

Dale Finkbine
 Rick Jennings
 LECTORS

Dale Finkbine
 CHALICE

USHERS - Michael & Andrea Ulmer

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

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

Christ the King Sunday

24 November 2024

The Holy Eucharist and Baptism at 11:15 a.m.

THE INTROIT

SUNG BY OUR PARISH CHOIR

Domine Jesu Christi

Words and Music: Henry G Ley (1887-1962)

Domine, Jesu Christe, qui me creasti, redemisti,
et preordinasti ad hoc quod sum, Tu scis quid de me facere vis;
Fac de me secundum voluntatem tuam cum misericordia. Amen

Lord Jesus Christ, King who created, redeemed, and preordained me
To be this that I am, you know what you wish to do with me;
Do with me in accordance with your will, with mercy. Amen.

THE PROCESSIONAL HYMN

Tune: *Lauda Anima*



1. Praise, my soul, the King of hea - ven; to his feet thy trib - ute bring;
2. Praise him for his grace and fa - vor to his peo - ple in dis - tress;
3. Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
4. An - gels, help us to a - dore him; ye be - hold him face to face;



ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing:
praise him still, the same as ev - er, slow to chide, and swift to bless:
in his hand he gen - tly bears us, res - cues us from all our foes.
sun and moon, bow down be - fore him, dwell - ers all in time and space.



Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

Text: Henry Francis Lyte (1793-1847), alt.
Music: LAUDA ANIMA, John Goss (1800-1880)

THE ACCLAMATION - (BCP 2019 page 161)

Celebrant: Blessed be God: the Father, the Son, and the Holy Spirit.
People: **And blessed be his Kingdom, now and for ever. Amen.**

Celebrant: There is one Body and one Spirit;
People: **There is one hope in God's call to us;**

Celebrant: One Lord, one Faith, one Baptism;
People: **One God and Father of all.**

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.

Front page:
All Saints'
Stained Glass Window
in a London church

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
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

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 everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; 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

Daniel 7 verses 9-14

⁹ “As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. ¹⁰ A stream of fire issued and came out from before him; a thousands thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened. ¹¹ “I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. ¹² As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.

¹³ “I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.

¹⁴ And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

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 Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

THE NEW TESTAMENT LESSON

Revelation 1 verses 1-8

The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John, ²who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. ³Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.

⁴John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

To him who loves us and has freed us from our sins by his blood ⁶and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. ⁷Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

⁸“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN

Tune: *St. Stephen*



1. The King shall come when morn ing dawns and light tri - um-phant breaks;
 2. Not, as of old, a lit - tle child, to bear, and fight, and die,
 3. The King shall come when morn ing dawns and earth's dark night is past;



when beau - ty gilds the east - ern hills and life to joy a - wakes.
 but crowned with glo - ry like the sun that lights the morn - ing sky.
 O haste the ris - ing of that morn, the day that e'er shall last;

Text: Greek, tr. John Bwornlie (1859-1925), alt.
 Music: ST. STEPHEN, William Jones (1726-1800), alt.

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

THE HOLY GOSPEL

St. John 18 verses 33-38

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

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

³³ So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” ³⁶ Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” ³⁷ Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him” ³⁸ Pilate said to him, “What is truth?”

Gospeller: The Gospel of the Lord.

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

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: *St. Stephen*



4. and let the end - less bliss be - gin, by wear - y saints fore - told,
 5. The King shall come when morn - ing dawns and light and beau - ty brings:



when right shall tri - umph o - ver wrong, and truth shall be ex - tolled.
 Hail, Christ the Lord! Thy peo - ple pray, come quick - ly, King of kings.

Text: Greek, tr. John Bwornlie (1859-1925), alt.
 Music: ST. STEPHEN, William Jones (1726-1800), alt.

THE SERMON

The Reverend David Alwine

THE PRESENTATION HYMN *(please stand)*

Tune: *Engelberg*

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

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

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

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

Text: John Brownlow Geyer
 Music: ENGELBERG, Charles Villiers Stanford (1852-1924)
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The Holy Baptism

Celebrant:: Please be seated.

THE EXHORTATION

(BCP page 162)

Celebrant:

Dearly beloved, Scripture teaches us that we were all dead in our sins and trespasses, but by grace we may be saved through faith. Our Savior Jesus Christ said, “Unless one is born of water and the Spirit, he cannot enter the kingdom of God”; and he commissioned the Church to “make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.” Here we ask our heavenly Father that this candidate being baptized with water, may be filled with the Holy Spirit, born again, and received into the Church as a living member of Christ’s body. Therefore, I urge you to call upon God the Father, through our Lord Jesus Christ, that of his abundant mercy he will grant to him that which by nature he cannot have.

THE PRESENTATION

Celebrant:

The Candidate for Holy Baptism will now be presented.

Presenters:

We present Samuel Ulmer Lengen to receive the Sacrament of Baptism.

Celebrant:

Today, on behalf of Samuel you shall make vows to renounce the devil and all his works, to trust God wholeheartedly, and to serve him faithfully. It is your task to see that Samuel is taught, as soon as he is able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. He must come to put his faith in Jesus Christ, and learn the Creeds, the Lord's Prayer, the Ten Commandments, and all other things that a Christian ought to know, believe, and do for the welfare of his soul. When he has embraced all these, he is to come to the Bishop to be confirmed, that he may publicly claim the Faith for his own and be further strengthened by the Holy Spirit to serve Christ and his kingdom.

Are you willing and ready to undertake this?

Parents: **I am, the Lord being my helper.**

PROFESSION OF FAITH

Celebrant: Do you renounce the devil and all the spiritual forces of wickedness that rebel against God?

Parents: **I renounce them.**

Celebrant: Do you renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?

Parents: **I renounce them.**

Celebrant: Do you renounce the sinful desires of the flesh that draw you from the love of God?

Parents: **I renounce them.**

The Celebrant prays over the Candidate saying:

Almighty God deliver you from the powers of darkness and evil, and lead you into the light and obedience of the kingdom of his Son Jesus Christ our Lord. **Amen.**

Celebrant: Do you turn to Jesus Christ and confess him as your Lord and Savior?

Parents: **I do**

Celebrant: Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

Parents: **I do**

Celebrant: Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

Parents: **I will, the Lord being my helper.**

Celebrant, addressing the congregation: Please Stand.

Celebrant: Will you who witness these vows do all in your power to support Samuel in his life in Christ?

Congregation: **We Will.**

Celebrant: Let us join with this family to proclaim our faith in the words of the ancient baptismal confession, the Apostle's Creed.

Celebrant: Do you believe and trust in God the Father:

People: **I do.**

I believe in God the Father almighty, creator of heaven and earth.

Celebrant: Do you believe and trust in Jesus Christ?

People: **I do.**

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father, He will come again to judge the living and the dead.

Celebrant: Do you believe and trust in the Holy Spirit?

People: **I do.**

I believe in the Holy Spirit, the catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

LITANY FOR THE CANDIDATES

The Deacon, or other person appointed may say:

Let us now pray for Samuel who is to receive the Sacrament of Baptism.

That this child may come to confess his faith in Jesus Christ as Lord and Savior.

We beseech you to hear us good Lord.

That he may continue in the apostles' teaching and the fellowship, in the breaking of bread, and in the prayers.

We beseech you to hear us good Lord.

That he may walk in a manner worthy of the calling to which he has been called, ever growing in faith and all heavenly virtues.

We beseech you to hear us good Lord.

That he may persevere in resisting evil, and, whenever he falls into sin, repent and return to the Lord.

We beseech you to hear us good Lord.

That he may proclaim by word and deed the Good News of God in Christ Jesus to a lost and broken world.

We beseech you to hear us good Lord.

That as a living member of the Body of Christ, he may grow up in every way into him who is the head.

We beseech you to hear us good Lord.

That, looking to Jesus, he may run with endurance the race set before him, and at the last receive the unfading crown of glory.

We beseech you to hear us good Lord.

PRAYER FOR THE CANDIDATES

Celebrant: Let us pray

Almighty and everlasting Father, in your great mercy you saved Noah and his family in the Ark from the destruction of the flood, prefiguring the Sacrament of Holy Baptism. Look mercifully upon this your servant. Wash and sanctify him through your Holy Spirit, that he may be delivered from destruction and received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, he may pass through the turbulent floods of this troublesome world and come into the land of everlasting life, through Jesus Christ our Lord. **Amen.**

Celebrant: Please be seated.

THANKSGIVING OVER THE WATER

The Deacon, or the Celebrant, pours the water for Baptism.

Celebrant: The Lord be with you.

People: **And with your spirit**

Celebrant: Lift up you 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.**

Celebrant:

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John in the River Jordan when the Holy Spirit descended upon him as a dove.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are made regenerate by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

The Celebrant touches the water and says:

Now, Father, sanctify this water by the power of your Holy Spirit. May all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

THE BAPTISM

The Celebrant says to the Sponsors:

What name is given this child?

The Celebrant pours water upon the Child three times, saying:

Samuel, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The Celebrant makes the sign of the Cross upon the forehead of the newly baptized child, saying:

Samuel, you are sealed by the Holy Spirit in Baptism and marked as Christ's own forever. **Amen.**

Celebrant:

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, received him as your own child by adoption, made him a member of your holy Church, and raised him to the new life of grace. Sustain him O Lord, in your Holy Spirit, that he may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

Celebrant:

Let us welcome the newly baptized.

Celebrant and People:

We receive you into the fellowship of the Church. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in the royal priesthood of all his people.

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 (*Please be seated*)

SUNG BY OUR PARISH CHOIR

“There’s a wideness in God’s Mercy”

Words: Frederick William Faber (1814-1863) Music: Maurice Bevan (1921-2006)

1. There’s a wideness in God’s mercy like the wideness of the sea; there’s a kindness in his justice which is more than liberty. There is no place where earth’s sorrows are more felt than up in heaven; there is no place where earth’s failings have such kindly judgement given.
2. For the love of God is broader than the measure of man’s mind; and then heart of the Eternal is most wonderfully kind. But we make his love too narrow by false limits of our own; and we magnify his strictness with a zeal he will not own.
3. There is plentiful redemption in the blood that has been shed; there is joy for all the members in the sorrows of the Head. There is grace enough for thousands of new worlds as great as this; there is room for fresh creations in that upper home of bliss. If our love were but more simple we should take him at his word; and our lives would be all gladness in the joy of Christ our Lord.

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

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?)

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: (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 your only begotten Son Jesus Christ, the King of kings and Lord of lords; for you have seated him at your right hand in glory, and put all things in subjection under his feet, that he may present them to you, O Father, perfectly restored in beauty, truth, and love.

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.

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.**

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 **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 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.**

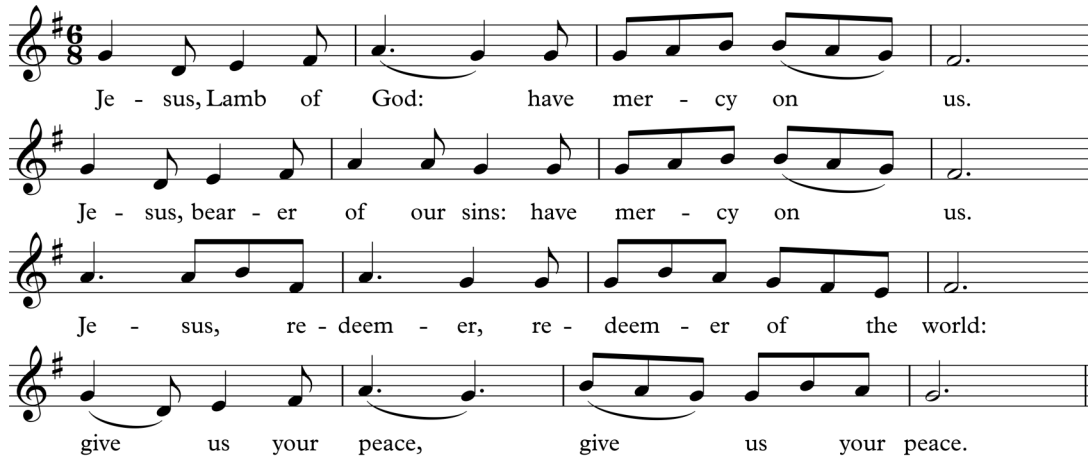
The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

Celebrant and People:

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

THE AGNUS DEI (LAMB OF GOD)



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 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

Here, O my Lord, I see Thee face to face

Words: English Hymnal: 312 Music: Percy Whitlock (1903-1946)

Here, O my Lord, I see Thee face to face,
Here faith can touch and handle things unseen;
Here would I grasp with firmer hands thy grace;
And all my weariness upon Thee lean.
Here would I feed upon the Bread of God;
Here drink with Thee the Royal wine of Heav'n
Here would I lay aside each earthy load,
And taste afresh the calm of sin forgiv'n.

Percy Whitlock studied at London's Royal College of Music with Charles Villiers Stanford and Ralph Vaughan Williams. From 1921-1930, Whitlock was assistant organist at Rochester Cathedral in Kent. He served as Director of Music at St Stephen's Church, Bournemouth for the next five years.

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: *Vikki Cook*

1. Be - fore the throne of God a - bove I have a strong, a per - fect plea;
 2. When Sat - an tempts me to des - pair, and tells me of the guilt with - in,
 3. Be - hold Him there! The ris - en Lamb! My per - fect spot - less Right - eous - ness,

A Great High Priest whose name is Love, who ev - er lives and pleads for me.
 Up - ward I look, and see Him there who made an end to all my sin;
 The great un - chang - a - ble I AM, the King of glo - ry and of grace.;

My name is grav - en on His hands, my name is writ - ten on His heart;
 Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed free;
 One with Him - self, I can - not die, my soul is pur - chased by His blood,

I know that while in heaven He stands, no tongue can bid me thence de - part.
 For God, the Just, is sat - is - fied to look on Him and par - don me,
 My life is hid with Christ on high, with Christ, my Sav - ior and my God,

No tongue can bid me thence de - part.
 To look on Him and par - don me.
 With Christ, my Sav - ior and my God.

Words by Charitie L. Bancroft, adapt., music by Vikki Cook
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last time: repeat to last half of verse 3

THE SECOND COMMUNION HYMN

Tune: *Hanover*

1. O worship the King, all glorious above!
 O gratefully sing his power and his love!
 Our shield and defender, the Ancient of Days,
 Pavilioned in splendor, and girded with praise.
2. O tell of his might! O sing of his grace!
 Whose robe is the light, whose canopy space.
 His chariots of wrath the deep thunderclouds form,
 And dark is his path on the wings of the storm.
3. The earth, with its store of wonders untold,
 Almighty, thy power hath founded of old,
 Hath stablished it fast by a changeless decree,
 And round it hath cast, like a mantle, the sea.
4. Thy bountiful care, what tongue can recite?
 It breathes in the air; it shines in the light;
 It streams from the hills, it descends to the plain,
 And sweetly distills in the dew and the rain.
5. Frail children of dust, and feeble as frail,
 In thee do we trust, nor find thee to fail;
 Thy mercies, how tender! how firm to the end!
 Our Maker, Defender, Redeemer, and Friend!

THE THIRD COMMUNION HYMN (If needed)

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)

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

THE POST COMMUNION PRAYER (BCP 2019 page 137)

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: *Hyfrydol*

1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;
2. Al - le - lu - ia! Bread of Hea - ven, thou on earth our food, our stay!
3. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:

Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;
Al - le - lu - ia! here the sin - ful flee to thee from day to day:
Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:

Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,
thou with - in the veil hast en - tered, robed in flesh, our great High Priest:

Je - sus out of ev - ery na - tion hath re deemed us by his blood.
where the songs of all the sin - less sweep a - cross the crys - tal sea.
thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.

Text: John Wilbur Chapman (1859-1918)
Music: HYFRYDOL, Rowland Hugh Prichard (1811-1887)

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