

# ST. ANDREW'S PARISH CHURCH

Established 1706



**The Third Sunday of Epiphany**

The Family Service at 9:00 a.m.

January 26, 2025



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND DAVID ALWINE, *Assisting Priest*  
THE REVEREND LEE HERSHON, *Deacon Emeritus*  
DAVID ACRES, *Director of Music*  
KEVIN UPPERCUE, *Piano*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *Administrative Assistant*  
REED TODD, *Sexton*  
  
PAUL PORWOLL, *Historian*  
LARRY COOMER, *Graveyard Administrator*  
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  
Vestry-elect  
Kathy Abraham  
Dean Bays  
Pat Davis  
T.J. Leavell  
  
John Steinmeyer, *Treasurer*  
Cindi Smith, *Clerk*

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

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## SERVING TODAY

The Rev. Marshall Huey  
HOMILIST

Abigail Connelly  
Marie Connelly  
LECTORS

The Connellys  
FAMILY OF THE DAY

PRAYERS OF THE PEOPLE - Lisa Seagle

CHALICE BEARER - Marie Connelly

VESTRY IN CHARGE - Gail Wagaman, James Little, Debra Bays

ALTAR GUILD - Carin Jorgensen, Leigh Smalley, Brenda Jennings

# The Third Sunday of Epiphany

January 26, 2025

The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

# Welcome!

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

The Processional Song, *standing*

*How Great is Our God*

1. The splen - dor of the King, - clothed in maj - es - ty;  
2. And age to age He stands, and time is in His hands,  
let all the earth re - joice, let all the earth re - joice.  
Be - gin - ning and the End, Be - gin - ning and the End;  
He wraps Him - self in light, and dark - ness tries to hide,  
the God - head, Three in One, - Fa - ther, Spir - it, Son,  
and trem - bles at His voice, and trem - bles at His voice.  
the Li - on and the Lamb, the Li - on and the Lamb.  
*Refrain*  
How great is our God, sing with me, how great is our God;  
and all will see how great, how great is our God! *1st time - to verse 2*  
*2nd time - going on*  
*Bridge*  
Name a - bove all names, wor - thy of all praise;  
my heart will sing, how great is our God! *1st time - repeat bridge*  
*2nd time - to refrain*

Words and music: Chris Tomlin, Jesse Reeves, and Ed Cash  
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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 Acclamation, *standing*

(BCP page 145)

*Priest:* I will make you as a light for the nations.

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

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** 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 Collect for Purity

(BCP page 124)

*Priest:* 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)

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

### The Song of Praise, *standing*

*Jesus, Name Above All Names*

Je - sus, Name a - bove all names, beau - ti - ful Sav - ior,  
glo - ri - ous Lord; Em - man - u - el, God is  
with us, Bless - ed Re deem - er, Liv - ing Word.

Words and music: Nadia Hearn  
© 1974, 1978 Scripture in Song. Used by permission CCLI #1984772.

*(Sung 3 times)*

### The Collect of the Day, *standing*

(BCP page 123)

*Priest:* The Lord be with you.  
*People:* **And with your spirit.**  
*Priest:* Let us pray.

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated for the Lessons.*

## We Hear God's Word

The First Lesson

I Chronicles 22:11-19

<sup>11</sup> “Now, my son, the Lord be with you, so that you may succeed in building the house of the Lord your God, as he has spoken concerning you. <sup>12</sup> Only, may the Lord grant you discretion and understanding, that when he gives you charge over Israel you may keep the law of the Lord your God. <sup>13</sup> Then you will prosper if you are careful to observe the statutes and the rules that the Lord commanded Moses for Israel. Be strong and courageous. Fear not; do not be dismayed. <sup>14</sup> With great pains I have provided for the house of the Lord 100,000 talents of gold, a million talents of silver, and bronze and iron beyond weighing, for there is so much of it; timber and stone, too, I have provided. To these you must add. <sup>15</sup> You have an abundance of workmen: stonecutters, masons, carpenters, and all kinds of craftsmen without number, skilled in working <sup>16</sup> gold, silver, bronze, and iron. Arise and work! The Lord be with you!”

<sup>17</sup> David also commanded all the leaders of Israel to help Solomon his son, saying, <sup>18</sup> “Is not the Lord your God with you? And has he not given you peace on every side? For he has delivered the inhabitants of the land into my hand, and the land is subdued before the Lord and his people. <sup>19</sup> Now set your mind and heart to seek the Lord your God. Arise and build the sanctuary of the Lord God, so that the ark of the covenant of the Lord and the holy vessels of God may be brought into a house built for the name of the Lord.”

*Lector:* The Word of the Lord.

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

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.

<sup>12</sup>For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup>For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

<sup>14</sup>For the body does not consist of one member but of many. <sup>15</sup>If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. <sup>16</sup>And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. <sup>17</sup>If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? <sup>18</sup>But as it is, God arranged the members in the body, each one of them, as he chose. <sup>19</sup>If all were a single member, where would the body be? <sup>20</sup>As it is, there are many parts, yet one body.

<sup>21</sup>The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” <sup>22</sup>On the contrary, the parts of the body that seem to be weaker are indispensable, <sup>23</sup>and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, <sup>24</sup>which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, <sup>25</sup>that there may be no division in the body, but that the members may have the same care for one another. <sup>26</sup>If one member suffers, all suffer together; if one member is honored, all rejoice together.

<sup>27</sup>Now you are the body of Christ and individually members of it.

*Lector:* The Word of the Lord.

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

5 Make me a ser - vant, hum - ble and meek.

9 Lord, let me lift up those who are weak.

13 And may the prayer of my heart al - ways be:

17 Make me a ser - vant, make me a ser - vant,  
make me a ser - vant to - day.

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. Luke 4 verses 14-21

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

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

<sup>14</sup> And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. <sup>15</sup> And he taught in their synagogues, being glorified by all

<sup>16</sup> And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. <sup>17</sup> And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

<sup>18</sup> "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, <sup>19</sup> to proclaim the year of the Lord's favour.:

<sup>20</sup> And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. <sup>21</sup> And he began to say to them, "Today this Scripture has been fulfilled in your hearing."

*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 **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.

## We Respond to God

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 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 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 Trump, Governor McMaster, Mayor Cogswell, and we ask you to bless them. *continued* →



*The Prayers of the People, continued*

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:*

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.**

## 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.**

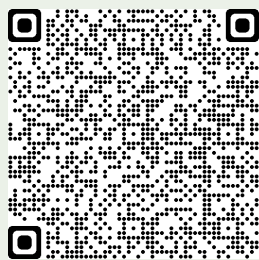
We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

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.

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



Or visit [oldstandrews.org](http://oldstandrews.org) and click on the giving tab.

## 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 Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

*We will Feast in the House of Zion* (Getty & McCracken)

*Refrain:* We will feast in the house of Zion  
We will sing with our hearts restored  
He has done great things, we will say together  
We will feast and weep no more  
We will not be burned by the fire  
He is the Lord, our God  
We are not consumed by the flood  
Upheld, protected, gathered up

*Refrain*

Every vow we've broken and betrayed  
You are the faithful One  
and from the garden to the grave  
Bind us together, bring shalom

*Refrain*

The Presentation Song, *standing*

*Doxology*

Musical score for 'The Presentation Song' in G major, 4/4 time. The score consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment (bass clef). The lyrics are: '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 HUNDREDTH, 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.**

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

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

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 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)

## The Prayer of Consecration, *kneeling*

(BCP page 132)

### *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

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



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

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

## The Fraction

*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 **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 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 Usber.)*

## The First Communion Song, *seated*

*One Bread, One Body*

One bread, one bod - y, one Lord of all;  
 one cup of bless - ing which we bless,  
 and we, though man - y through-out the earth,  
 we are one bod - y in this one Lord.

*Verse*

- |               |             |              |            |
|---------------|-------------|--------------|------------|
| 1. Gen - tile | or Jew,     | ser - vant   | or free,   |
| 2. Man - y    | the gifts,  | man - y      | the works, |
| 3. Grain for  | the fields, | scat - tered | and grown, |

*to Refrain*

wom - an or man, no more.  
 one in the Lord of all.  
 gath - ered to one for all.

Text: John Foley (b. 1939)  
 Music: John Foley (b. 1939)

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 Second Communion Song, *seated*

*Here I Am, Lord*

1. "I, the Lord of sea and sky, I have heard my peo - ple cry.  
 2. "I, the Lord of snow and rain, I have borne my peo - ple's pain.  
 3. "I, the Lord of wind and flame, I will tend the poor and lame.

All who dwell in deep - est sin my hand will save.  
 I have wept for love of them. They turn a - way.  
 I will set a feast for them. My hand will save.

I, who made the stars of night, I will make their dark-ness bright.  
 I will break their hearts of stone, give them hearts for love a - lone.  
 Fin est bread I will pro-vide till their hearts be sat - is - fied.

Who will bear my light to them? Whom shall I send?"  
 I will speak my Word to them. Whom shall I send?"  
*Refrain* I will give my life to them. Whom shall I send?"

Here I am, Lord. Is it I, Lord? I have heard You call-ing in the  
 night. I will go, Lord, if You lead me.  
 I will hold Your peo - ple in my heart.

Text & Music: Daniel Schutte ©1981 Daniel L. Schutte (admin. New Dawn Music)  
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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 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.

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

## The Blessing

### The Recessional Song, *standing*

*Christ for the World We Sing*

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)

## We Go Out to Serve God

### The Dismissal and Commissioning

(BCP page 138)

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

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

