

# ST. ANDREW'S PARISH CHURCH

Established 1706



**The First Sunday in Lent**

The Family Service at 9:00 a.m.

March 9, 2025



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND DAVID ALWINE, *Assisting Priest*  
THE REV. CANON DOUGLAS PETERSON, *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*

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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 Reverend Marshall Huey  
HOMILIST

Sarah Sheorn  
Abbey Mueller Sheorn  
LECTORS

The Sheorns  
FAMILY OF THE DAY

PRAYERS OF THE PEOPLE - Stefanie Christensen

CHALICE BEARER - Eric Smith

VESTRY IN CHARGE - Stefanie Christensen, Rick Jennings

ALTAR GUILD - Dee Norton, Millie Strobel

## *The Vestry*

Kathy Abraham, 2028, *Senior Warden*  
Dean Bays, 2028  
Jim Beall, 2026  
Stefanie Christensen, 2026  
Pat Davis, 2028  
Rick Jennings, 2027  
T.J. Leavell, 2028  
Todd Lundgren, 2027, *Junior Warden*  
Randall Shealey, 2026  
Romaine Smith, 2027  
Michael Ulmer, 2027  
Gail Wagaman, 2026

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

# The First Sunday in Lent

March 9, 2025

The Family Service at 9:00 a.m.

## We Gather in the Lord's Name

The Processional Song, *standing*

*Mighty to Save*



1. Ev - ery one needs com - pas - sion, love that's nev - er fail - ing, let  
2. Take me as You find me, all my fears and fail - ures, -



mer - cy fall on me. - Ev - ery - one needs for - give -  
fill my life a - gain; I give my life to fol -



- ness, the kind - ness of a Sav - ior, the Hope of na - tions.  
- low, - ev - ery thing I be - lieve in. now I sur - rend er.



Sav - ior, He can move the moun - tains, my God is might - y to save,



He is might - y to save; for e - ver, Au - thor of Sal - va - tion,



He rose and con - quered the grave, Je - sus con - quered the grave.

Words and music by Ben Fielding & Reuben Morgan;  
© 2006 Hillsong Music Pub. (adm. EMI CMG). Used by permission CCLI #1984772.

## 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 Acclamation, *standing*

(BCP page 123)

*Celebrant:* Bless the Lord who forgives all our sins.

*People:* **His mercy endures forever. Amen.**

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 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 Song of Praise, *standing*

*Kyrie Eleison*

1. Ky - ri - e e - le - i - son.  
 2. Lord, have mer - cy.

Chri - ste e - le - i - son.  
 Christ, have mer - cy.

Ky - ri - e e - le - i - son.  
 Lord, have mer - cy.

Words: Traditional; alt. *International Consultation on English Texts*, 1975  
 Music: *Brentwood*, Eric Wyse, 2004  
 © 2006 Vine Ridge Music BMI (admin. Music Services [www.musicsservices.org](http://www.musicsservices.org)).  
 Used by permission. CCLI# 1984772.

**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 of the Day, *standing*

(BCP page 123)

*Priest:* The Lord be with you.

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

*Priest:* Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations, and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*Please be seated for the Lessons.*

## We Hear God's Word

The First Lesson

Deuteronomy 26:1-11

“When you come into the land that the LORD your God is giving you for an inheritance and have taken possession of it and live in it, <sup>2</sup>you shall take some of the first of all the fruit of the ground, which you harvest from your land that the LORD your God is giving you, and you shall put it in a basket, and you shall go to the place that the LORD your God will choose, to make his name to dwell there. <sup>3</sup>And you shall go to the priest who is in office at that time and say to him, ‘I declare today to the LORD your God that I have come into the land that the LORD swore to our fathers to give us.’ <sup>4</sup>Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God.

<sup>5</sup>“And you shall make response before the LORD your God, ‘A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous. <sup>6</sup>And the Egyptians treated us harshly and humiliated us and laid on us hard labor. <sup>7</sup>Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction, our toil, and our oppression. <sup>8</sup>And the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, with signs and wonders. <sup>9</sup>And he brought us into this place and gave us this land, a land flowing with milk and honey. <sup>10</sup>And behold, now I bring the first of the fruit of the ground, which you, O LORD, have given me.’ And you shall set it down before the LORD your God and worship before the LORD your God. <sup>11</sup>And you shall rejoice in all the good that the LORD your God has given to you and to your house, you, and the Levite, and the sojourner who is among you.

*Lector:* The Word of the Lord.

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

The Second Lesson

Romans 10:4-13

<sup>4</sup>For Christ is the end of the law for righteousness to everyone who believes.

<sup>5</sup>For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. <sup>6</sup>But the righteousness based on faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) <sup>7</sup>“or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). <sup>8</sup>But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith that we proclaim); <sup>9</sup>because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup>For with the heart one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup>For the Scripture says, “Everyone who believes in him will not be put to shame.” <sup>12</sup>For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. <sup>13</sup>For “everyone who calls on the name of the Lord will be saved.

*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.

The Gospel Song, *standing*

*Lord, Who Throughout These Forty Days*



1. Lord, who through-out these for - ty days for us didst fast and pray,
2. As thou with Sa - tan didst con - tend and didst the vic - t'ry win,
3. As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,



teach us with thee to mourn our sins, and close by thee to stay.  
O give us strength in thee to fight, in thee to con - quer sin.  
to die to self, and chief - ly live by thy most ho - ly word.

Text: Claudia Frances Hernaman (1838-1898)  
Music: ST. FLAVIAN, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

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 1-13

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

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

And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry. The devil said to him, “If you are the Son of God, command this stone to become bread.” And Jesus answered him, “It is written, ‘Man shall not live by bread alone.’” (*Deuteronomy 8:3*)

And the devil took him up and showed him all the kingdoms of the world in a moment of time, and said to him, “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it will all be yours.” And Jesus answered him, “It is written, “‘You shall worship the Lord your God, and him only shall you serve.’” (*Deuteronomy 6:13*)

And he took him to Jerusalem and set him on the pinnacle of the temple and said to him, “If you are the Son of God, throw yourself down from here, for it is written, “‘He will command his angels concerning you, to guard you,’ and “‘On their hands they will bear you up, lest you strike your foot against a stone.’” (*Psalms 91:11-12*) And Jesus answered him, “It is said, ‘You shall not put the Lord your God to the test.’” (*Deuteronomy 6:16*)

And when the devil had ended every temptation, he departed from him until an opportune time.

*Gospeller:* The Gospel of the Lord.

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

The Homily, *seated*

Father Marshall Huey

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, *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, Father Doug, 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.

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.

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.

*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.**

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*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.*

## 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.**

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

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

The 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*

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

(BCP page 131)

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

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

## The Dedication of a Cross

*The gift may be presented to the Presider with these words*

We present to you this cross to be set apart for the service of Christ's holy Church.

Let us pray.

Almighty God, we thank you that you have put it into the hearts of your people to make offerings for your service, and have been pleased to accept their gifts. Be with us now and bless us as we set apart this cross to your praise and glory ; through Jesus Christ our Lord. Amen.

*Antiphon*

We will glory in the cross of our Lord Jesus Christ, in whom is our salvation, our life, and resurrection.

V. Christ for us became obedient unto death:

**R. Even death on a cross.**

Let us pray. *(Silence)*

**O gracious God, who in your mercy ordained that your Son should suffer death on a cross of shame: We thank you that it has become for us the sign of his triumph and the banner of our salvation; and we pray that this cross may draw our hearts to him, who leads us to the glory of your kingdom; where you live and reign for ever and ever. Amen.**

## We Give in Thanksgiving for God's Blessings

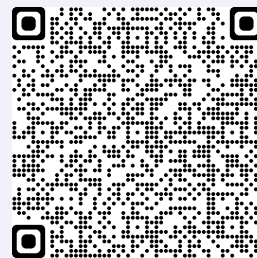
The Offertory Song, *seated*

*Here I am Lord*

**Sung by the Old St. Andrew's Children's Choir**

**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.

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.**

*I Chronicles 29:11-14*

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.

## 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.**

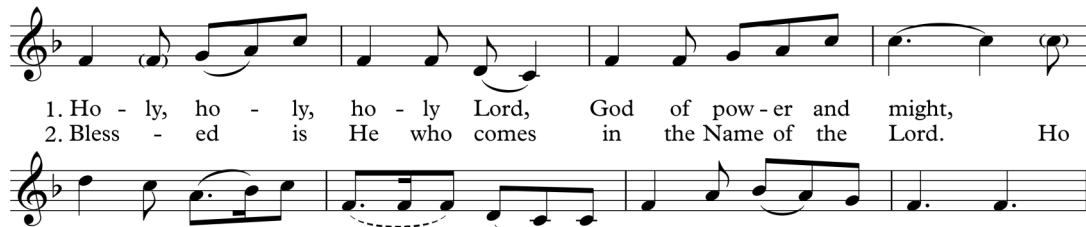
*The Celebrant continues:*

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

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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.

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.

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.**

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:

*Spoken*

**Our Father, who art in heaven, hallowed be thy Name,  
thy kingdom come, thy will be done on earth, as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
As we forgive those who trespass against us.  
And lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. 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 Fraction

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

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

## The Prayer of Humble Access

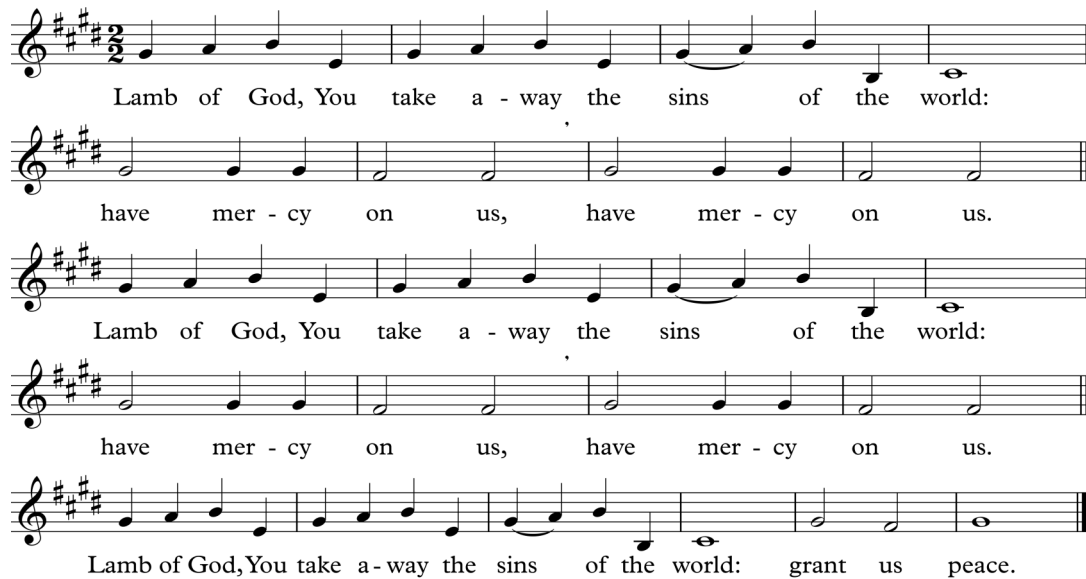
(BCP page 135)

*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 pen, please ask the Usher.)*

The First 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 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*

*Revelation Song*

Wor-thy is the Lamb who was slain, ho-ly, ho-ly, is He;  
sing a new song to Him who sits on hea-ven's mer-cy seat. *Repeat 1st time*  
*Refrain*  
Ho-ly, ho-ly, ho-ly is the Lord God Al-migh-ty,  
Who was, and is, and is to come. With all cre-a-tion, I sing  
praise to the King of Kings; You are my ev-ery thing and I will a-dore You.

Words and music: Jennie Lee Riddle  
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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*

*In Christ Alone*



1. In Christ a-lone my hope is found, He is my light, my strength, my song;  
2. In Christ a-lone, who took on flesh, full-ness of God in help-less babel!  
3. There in the ground His bo-dy lay, light of the world by dark-ness slain;  
4. No guilt in life, no fear in death this is the pow'r of Christ in me;

this cor-nerstone, this so-lid ground, firm through the fier-cest drought and storm.  
This gift of love and right-eous ness, scorned by the ones He came to save:  
Then burst ing forth in glo-rious day, up from the grave He rose a-gain!  
from life's first cry to fin-al breath, Je-sus commands my des-tin-y.

What heights of love, what depths of peace, when fears are stilled, when striv-ings cease!  
till on that cross as Je-sus died, the power of death was cri-ci-fied;  
And as He stands in vic-to-ry, sins's curse has lost its grip on me;  
No pow'r of hell, no scheme of man, can ev-er pluck me from His hand;

My com-for-ter, my all in all, here in the love of Christ I stand.  
for ev-ry sin on Him was laid: here in the death of Christ I live.  
for I am His and He is mine, bought with the pre-cious blood of Christ.  
till He re-turns or calls me home: here in the pow'r of Christ I stand.

Text & Music: Keith Getty & Stuart Townend  
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As the service ends, we are charged to “go,” a challenge to reach out beyond our own church to the world around us.

## We Go Out to Serve God

The Dismissal and Commissioning

(BCP page 138)

*Priest or Deacon:* Our worship has concluded; our service begins.  
Go in peace rejoicing in the power of the spirit.

*People:* **Thanks be to God!**

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