

ST. ANDREW'S PARISH CHURCH

established 1706



The Seventeenth Sunday after Pentecost
The Holy Eucharist at 11:15 a.m.
20 September 2026



Welcoming All, Worshipping Christ Witnessing God's Love



The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
 THE REV. RICHARD GIERSCHE, *Associate Rector*
 THE REV. DAVID ALWINE, *Assisting Priest*
 THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*
 THE REV. LEE HERSHON, *Deacon Emeritus*
 DAVID ACRES, *Director of Music*
 KYLIE SMOAK, *Director of Children's Choir*
 KEVIN UPPERCUE, *Organist/Pianist*
 BRENDA RINDGE, *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*
 TERESA HART, *Administrative Assistant*
 WILLIAM ADAMS, *Sunday Sexton*

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

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

The Volunteers

LARRY COOMER, *Graveyard Administrator*
 MICHAEL CHRISTENSEN, *AV Coordinator*
 JEFFREY HEARN, *Buildings & Grounds Administrator*
 ROXANNE ERSKINE, *Membership Coordinator*
 PAUL PORWOLL, *Historian*

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



Join The King's Counterpoint for a family fun-filled afternoon of Music, Games, Raffles, Auctions, Bingo, Apple Cider, Seasonal Refreshments, Wine and MORE as we launch our 2026-27 Concert Season! October 3rd, 3.00-5.30pm
Here at Old St. Andrew's Parish Church, in Gilchrist Hall

KCP are launching their Thirteenth Season with, games including mini-gourd tic-tac-toe to corn-hole, seasonal food & drinks to enjoy, Guess how many Seasonal Werthers are in the jar, incredible raffle baskets and silent auction items, bingo, scavenger hunts, impromptu performances it's going to be a great time! Silent and Live Auctions and Two Golden Tickets drawn for our 2026-27 Season offering premier seating at all the coming season's concerts, together with wonderful Silent and Live Auctions and cabaret performances that you REALLY won't want to miss! **Admission is only \$10** (and Under 18 is always FREE!)

Tickets are available online: www.thekingscounterpoint.com or on Sundays in Gilchrist Hall

The Seventeenth Sunday after Pentecost

20 September 2026

The Holy Eucharist at 11:15 a.m.

THE RECTOR'S WELCOME

THE PRELUDE

THE INTROIT

Sung by Our Parish Choir

Christ Be With You

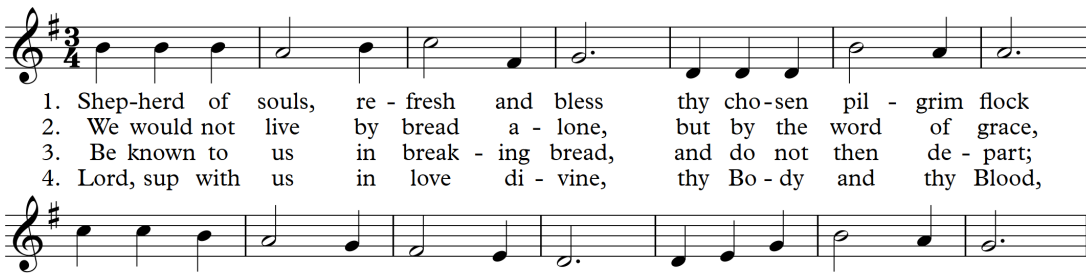
Words: Attributed to St. Patrick

Music: Barry Rose (b.1934)

Christ be with you, Christ within you,
Christ beside you, Christ to win you
Christ to comfort and restore you.
Christ beneath you, Christ above you,
Christ in quiet, Christ in danger.
Christ in hearts of all who love you,
Christ in mouth of friend and stranger.

THE PROCESSIONAL HYMN

Tune: *St. Agnes*



1. Shep-herd of souls, re - fresh and bless thy cho-sen pil - grim flock
2. We would not live by bread a - lone, but by the word of grace,
3. Be known to us in break - ing bread, and do not then de - part;
4. Lord, sup with us in love di - vine, thy Bo - dy and thy Blood,
with man - na in the wil - der - ness, with wa - ter from the rock.
in strength of which we trav - el on to our a - bid - ing place.
Sa - vior, a - bide with us, and spread thy ta - ble in our heart.
that liv - ing bread, that heaven - ly wine, be our im - mor - tal food.

Text: James Montgomery (1771-1854), alt.
Music: ST. AGNES, melody John Bacchus Dykes (1823-1876)

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 **wel-
come 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.

Front page:
A vineyard field.

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 **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 ACCLAMATION (BCP 2019 page 123)

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

THE COLLECT FOR PURITY (BCP 2019 page 124)

Celebrant:
Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

THE SUMMARY OF THE LAW (BCP 2019 page 124)

Hear what our Lord Jesus Christ says:

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

THE KYRIE (BCP 2019 page 124)

Celebrant: Lord, have mercy upon us.

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

Celebrant: Lord, have mercy upon us.

THE GLORIA IN EXCELSIS

1. **Glory to God in the highest, and peace to His people on earth.**
2. **Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.**
3. **Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,**
4. **You take away the sin of the world: have mercy on us;**
5. **You are seated at the right hand of the Father: receive our prayer.**
6. **For You alone are the Holy One, You alone are the Lord,**
7. **You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen**

THE COLLECT OF THE DAY (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

O Lord, you have taught us that without love, all our deeds are worth nothing: Send your Holy Spirit and pour into our hearts that most excellent gift of charity, the true bond of peace and of all virtues, without which whoever lives is counted dead before you; grant this for the sake of your Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

(Please be seated)

The Liturgy of the Word

THE FIRST LESSON

Jonah 3:1-4:11

Then the word of the LORD came to Jonah the second time, saying, ²“Arise, go to Nineveh, that great city, and call out against it the message that I tell you.” ³So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, three days' journey in breadth. ⁴Jonah began to go into the city, going a day's journey. And he called out, “Yet forty days, and Nineveh shall be overthrown!” ⁵And the people of Nineveh believed God. They called for a fast and put on sackcloth, from the greatest of them to the least of them.

⁶The word reached the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. ⁷And he issued a proclamation and published through Nineveh, “By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything. Let them not feed or drink water, ⁸but let man and beast be covered with sackcloth, and let them call out mightily to God. Let everyone turn from his evil way and from the violence that is in his hands. ⁹Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish.”

¹⁰When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it.

But it displeased Jonah exceedingly, and he was angry. ² And he prayed to the LORD and said, “O LORD, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster.” ³Therefore now, O LORD, please take my life from me, for it is better for me to die than to live.” ⁴ And the LORD said, “Do you do well to be angry?”

⁵Jonah went out of the city and sat to the east of the city and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city. ⁶Now the LORD God appointed a plant and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. ⁷But when dawn came up the next day, God appointed a worm that attacked the plant, so that it withered. ⁸When the sun rose, God appointed a scorching east wind, and the sun beat down on the head of Jonah so that he was faint. And he asked that he might die and said, “It is better for me to die than to live.” ⁹But God said to Jonah, “Do you do well to be angry for the plant?” And he said, “Yes, I do well to be angry, angry enough to die.” ¹⁰And the LORD said, “You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. ¹¹And should not I pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?”

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.

Exaltabo te, Deus (I will exalt thee Lord)

- 8 The Lord is gracious and merciful : long-suffering and of great goodness.
 9 The Lord is loving unto every man : and his mercy is over all his works.
 10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.
 11 They shew the glory of thy kingdom : and talk of thy power;
 12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.
 13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.
 14. The Lord upholdeth all such as fall : and lifteth up all those that are down.
 15. The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.
 16. Thou openest thine hand : and fillest all things living with plenteousness.
 17. The Lord is righteous in all his ways : and holy in all his works.
 18. The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

THE SECOND LESSON

Philippians 1 verses 21-27

²¹ For to me to live is Christ, and to die is gain. ²² If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. ²³ I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. ²⁴ But to remain in the flesh is more necessary on your account. ²⁵ Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, ²⁶ so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.

²⁷ Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN

Tune: *Galilee*

1. Je - sus calls us; o'er the tu - mult of our life's wild, rest - less sea,
2. As of old St. An - drew heard it by the Gal - i - le - an lake,
3. Je - sus calls us from the wor - ship of the vain world's gold - en store,



day by day his clear voice sound ing, say - ing, "Chris - tian, fol - low me."
 turned from home and toil and kin - dred, leav - ing all for his dear sake.
 from each i - dol that would keep us, say - ing, "Christ - ian, love me more."

Text: Cecil F. Alexander (1823-1895)
 Music: GALILEE, William H. Jude (1851-1922)

THE HOLY GOSPEL

St. Matthew 20 verses 1-16

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

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

Jesus said to his disciples: "For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. ²After agreeing with the laborers for a denarius a day, he sent them into his vineyard. ³And going out about the third hour he saw others standing idle in the marketplace, ⁴and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' ⁵So they went. Going out again about the sixth hour and the ninth hour, he did the same. ⁶And about the eleventh hour he went out and found others standing. And he said to them, 'Why do you stand here idle all day?' ⁷They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' ⁸And when evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' ⁹And when those hired about the eleventh hour came, each of them received a denarius. ¹⁰Now when those hired first came, they thought they would receive more, but each of them also received a denarius. ¹¹And on receiving it they grumbled at the master of the house, ¹²saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' ¹³But he replied to one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? ¹⁴Take what belongs to you and go. I choose to give to this last worker as I give to you. ¹⁵Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' ¹⁶So the last will be first, and the first last."

Gospeller: The Gospel of the Lord.

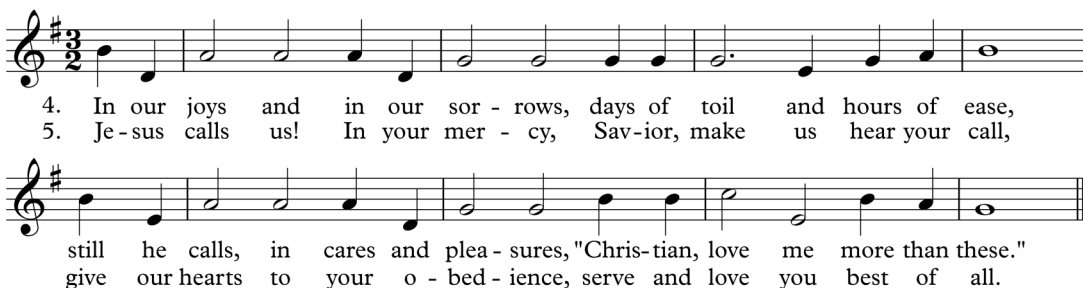
People: **Praise to you, Lord Christ.**

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 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: *Galilee*



4. In our joys and in our sor - rows, days of toil and hours of ease,
 5. Je - sus calls us! In your mer - cy, Sav - ior, make us hear your call,
 still he calls, in cares and plea - sures, "Chris - tian, love me more than these."
 give our hearts to your o - bed - ience, serve and love you best of all.

Text: Cecil F. Alexander (1823-1895)
 Music: GALILEE, William H. Jude (1851-1922)

THE SERMON

The Reverend David Alwine

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.

THE NICENE CREED (BCP 2019 page 127)
Let us confess our faith in the words of the Nicene Creed:

Celebrant and People:

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

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

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

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

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

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

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

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

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

For Steve Wood, our Archbishop; Julian Dobbs, our Dean of the Province; Chip Edgar, our Bishop; and for Bill Skilton, our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Rich; and our Assisting Priests, Fr. David and Fr. Doug; our Deacon Emeritus, Lee Hershon; and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

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

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

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

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

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

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

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

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

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

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

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

Celebrant:

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

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

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

Let us confess our sins against God and our neighbor.

Celebrant and People:

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

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

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

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

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

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

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

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

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

THE COMFORTABLE WORDS (BCP 2019 page 130)

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

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

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

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

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

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

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

People: **And with your spirit.**

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

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

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

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

THE OFFERTORY ANTHEM:

"Without His Cross"

Words and Music by Joseph M. Martin

Without His tears, there is no comfort,

Without His death, there is no life

Without His blood, there is no pardon,

Without His cross, there is no crown

Without His shame, there is no glory,

Without His grief, there is no joy

Without His stripes, there is no healing,

Without His cross, there is no crown

Lamb of God, You bring salvation,

And with Your grace, our hearts are sealed

Lord, with Your tears of love, You bathed our sorrows,

In Your eyes we stand revealed

Without His tears, there is no comfort,

Without His death, there is no life

Without His blood, there is no pardon,

Without His cross, there is no crown.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth

Praise God from whom all blessings flow; praise him, all creatures here below;

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

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

THE SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly,
ho - ly, ho - ly Lord, God of power and might, hea-ven and earth are
full, full of your glo - ry. Ho-san - na in the high - est. Ho
san - na in the high - est. Bless-ed is he who comes in the
name of the Lord. Ho - san - na in the
high - est. Ho - san - na in the high - est.

Setting: from *Deutsche Messe*, Franz Peter Schubert (1797-1828)

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.

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 PRAYER OF CONSECRATION (BCP 2019 page 132)

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.**

THE LORD'S PRAYER (BCP 2019 page 134)

Celebrant:

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

**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, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread.

THE FRACTION (BCP 2019 page 135)

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

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

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

Celebrant and People:

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

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

Setting: from *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (1937-2010)

The **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 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 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 COMMUNION ANTHEM

Sung by our Parish Choir

A New Commandment

Music Thomas Tallis (c.1505-1585)

Words: John 13 verses 34 and 35

A new commandment give I unto you; saith the Lord
That ye love together, as I have loved you,
That e'en so ye love one another.
By this shall everyman know that ye are my disciples,
If ye have love one to another

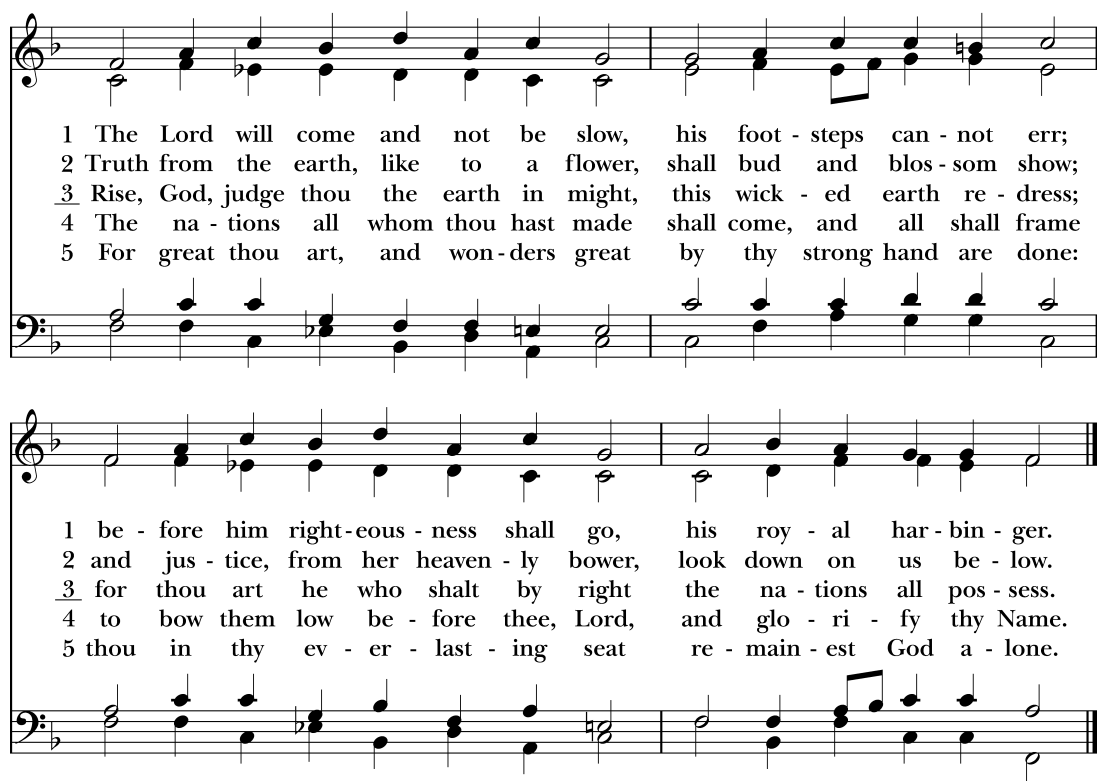
THE FIRST COMMUNION HYMN

Tune: *Slane*

1. Be thou my vi - sion, O Lord of my heart;
2. Be thou my wis - dom, and thou my true word;
3. High King of hea - ven, when vic - tory is won,
all else be nought to me, save that thou art;
I ev - er with thee and thou with me, Lord;
may I reach hea - ven's joys, bright hea - ven's Sun!
thou my best thought, by day or by night,
thou my great Fa - ther; thine own may I be;
Heart of my heart, what - ev - er be - fall,
wak - ing or sleep - ing, thy pres - ence my light.
thou in my dwell - ing, and I one with thee.
still be my vi - sion, O Ru - ler of all.

Text: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt.
Music: SLANE, Irish ballad melody; adapt. *The Church Hymnary*, 1927

THE SECOND COMMUNION HYMN

Tune: *York*


1 The Lord will come and not be slow, his foot - steps can - not err;
 2 Truth from the earth, like to a flower, shall bud and blos - som show;
 3 Rise, God, judge thou the earth in might, this wick - ed earth re - dress;
 4 The na - tions all whom thou hast made shall come, and all shall frame
 5 For great thou art, and won - ders great by thy strong hand are done:

1 be - fore him right-eous - ness shall go, his roy - al har - bin - ger.
 2 and jus - tice, from her heaven - ly bower, look down on us be - low.
 3 for thou art he who shalt by right the na - tions all pos - sess.
 4 to bow them low be - fore thee, Lord, and glo - ri - fy thy Name.
 5 thou in thy ev - er - last - ing seat re - main - est God a - lone.

Words: John Milton (1608-1674), alt. Music: *York*, melody from *The CL Psalmes of David*, 1615; adapt. *The Whole Booke of Psalmes*, 1621; harm, John Milton, Sr. (1563?-1647).

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

THE THIRD COMMUNION HYMN

Tune: *Vine Ridge*


1. Won - der - ful, mer - ci - ful Sav - ior, pre - cious Re - deem - er and Friend;
 2. Coun - se - lor, Com - fort - er, Keep - er, Spir - it we long to em - brace;
 3. Al - might - y, in - fi - nite Fa - ther, faith - ful - ly lov - ing Your own;

who would have thought that a Lamb could res - cue the souls of men?
 You of - fer hope when our hearts have hope - less - ly lost the way;
 here in our weak - ness You find us fall - ing be - fore Your throne;

Refrain

Oh, You res - cue the souls of men. (to vs. 2)
 oh, we hope - less - ly lost the way. You are the One that we praise,
 oh, we're fall - ing be - fore Your throne.

You are the One we a - dore, You give the heal - ing and grace our
 hearts al - ways hun - ger for; oh, our hearts al - ways hun - ger for.

Text: Dawn Rodgers and Eric Wyse, 1989; Music: VINE RIDGE, Dawn Rodgers, 1989.
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We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

THE POST COMMUNION PRAYER (BCP 2019 page 137)

Celebrant: Let us pray.

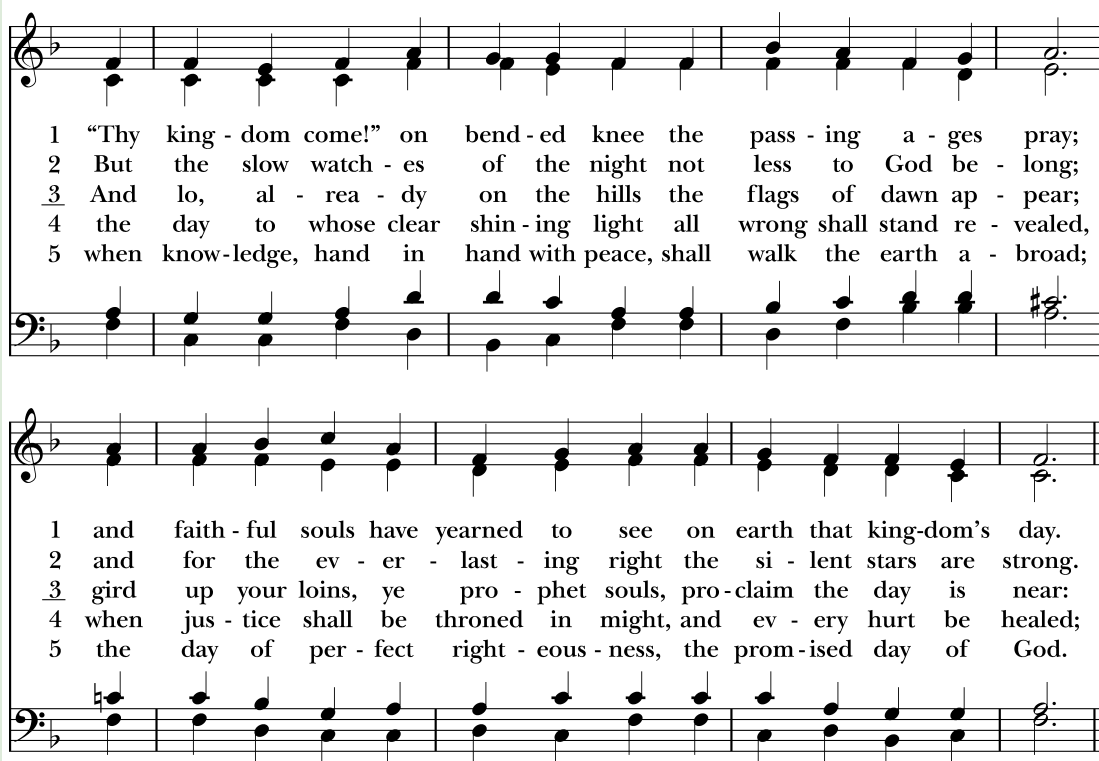
Celebrant and People:

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

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *St. Flavian*



1 “Thy king - dom come!” on bend - ed knee the pass - ing a - ges pray;
 2 But the slow watch - es of the night not less to God be - long;
 3 And lo, al - rea - dy on the hills the flags of dawn ap - pear;
 4 the day to whose clear shin - ing light all wrong shall stand re - vealed,
 5 when know - ledge, hand in hand with peace, shall walk the earth a - broad;

1 and faith - ful souls have yearned to see on earth that king - dom’s day.
 2 and for the ev - er - last - ing right the si - lent stars are strong.
 3 gird up your loins, ye pro - phet souls, pro - claim the day is near:
 4 when jus - tice shall be throned in might, and ev - ery hurt be healed;
 5 the day of per - fect right - eous - ness, the prom - ised day of God.

Words: Frederick Lucian Hosmer (1840-1929). Music: *St. Flavian*, melody from *Day’s Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901).

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

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

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

*Toccata on Praise God,
 from Whom All Blessings Flow
 by Michael Burkhardt (b. 1957)*