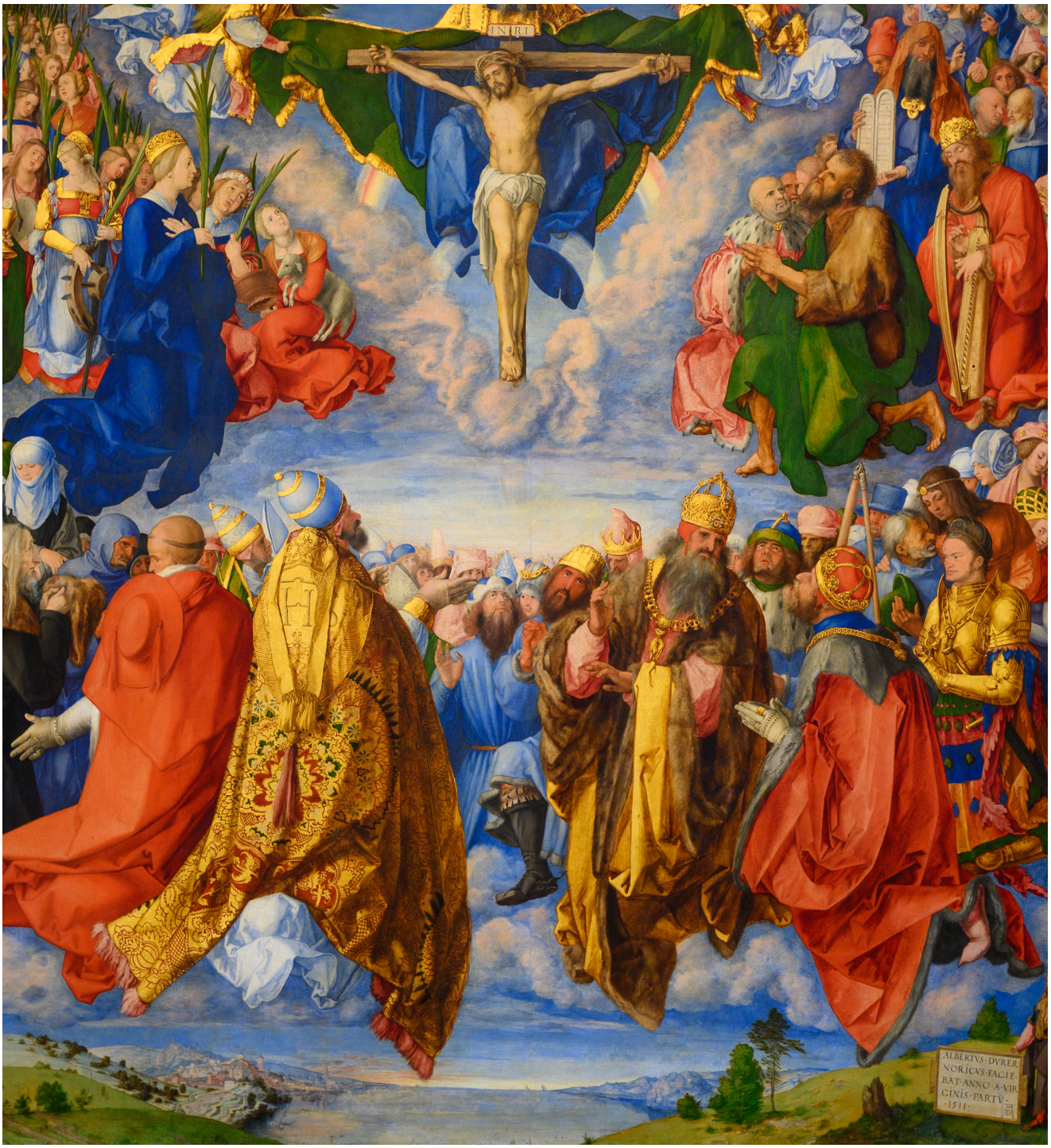
St. Andrew's Parish Church

established 1706



All Saints' Day

The Holy Eucharist at 11:15 a.m.

1 November 2026

Welcoming All, Worshipping Christ
Witnessing God's Love

All Saints' Day
November 1, 2026
List of Remembrance

11:15 a.m. Service

Let us remember and pray for the faithful departed of this Parish who have died since last All Saints' Day:

And now let us pray for the departed who we remember at this time:

Arthur Edward Acres

Martha Brewster

James "Dicky" Overcash

Pippa Shove

All Saints' Day

1st November 2026

The Holy Eucharist at 11:15 a.m.

THE RECTOR'S WELCOME

THE PRAYER:

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Celebrant and the People: **O Almighty God, who pours out on all who desire it the spirit of grace and supplication: Deliver us, when we draw near to you, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship you in spirit and in truth; through Jesus Christ our Lord. Amen.**

Celebrant: : Please prepare in heart, mind and spirit for worship.

THE PRELUDE

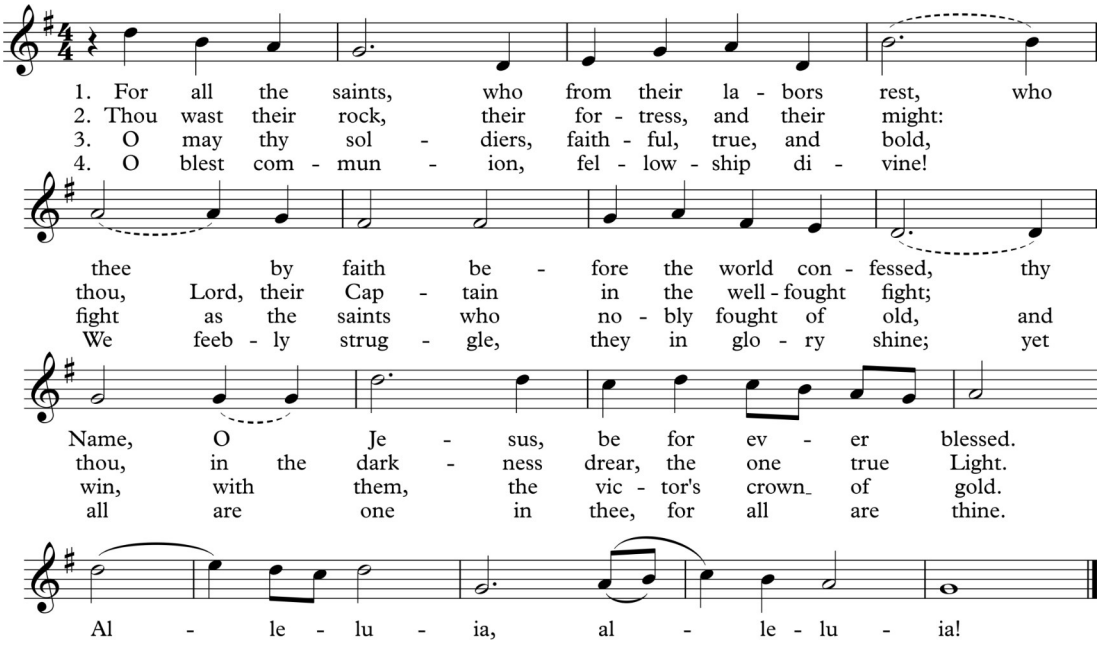
THE INTROIT — SUNG BY OUR PARISH CHOIR

These are they which follow the Lamb

Music: John Goss (1800-1880) Words: Revelation 14: 4-5

These are they which follow the Lamb whithersoever He goeth.
These were redeemed from among men,
Being the first-fruits unto God and to the Lamb.
And in their mouth was found no guile:
For they are without fault before the throne of God.

THE PROCESSIONAL HYMN — Tune: *Sine Nomine*



Text: William Walsham How (1823-1897)
Music: SINE NOMINE, Ralph Vaughan Williams (1872-1958)

Welcome!

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

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

Front page.
For All The Saints
With kind permission from Shutterstock

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.

THE ACCLAMATION (BCP 2019 page 123)
Celebrant: Worthy is the Lord Our God
People: **To receive Glory, and Honor and Power**
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.**

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 SUMMARY OF THE LAW (BCP 2019 page 124)
Celebrant:
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 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 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 - *(Sung)*

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.

Almighty God, you have knit together your elect in one communion and fellowship in the mystical Body of your Son: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

(Please be seated)

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 Liturgy of the Word

THE FIRST LESSON Ephesians 2:4-22

4 God, being rich in mercy, because of the great love with which he loved us, 5 even
when we were dead in our trespasses, made us alive together with Christ—by grace you
have been saved— 6 and raised us up with him and seated us with him in the heavenly
places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable rich-
es of his grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved
through faith. And this is not your own doing; it is the gift of God, 9 not a result of
works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus
for good works, which God prepared beforehand, that we should walk in them.
11 Therefore remember that at one time you Gentiles in the flesh, called "the uncircumci-
sion" by what is called the circumcision, which is made in the flesh by hands— 12 re-
member that you were at that time separated from Christ, alienated from the common-
wealth of Israel and strangers to the covenants of promise, having no hope and without
God in the world. 13 But now in Christ Jesus you who once were far off have been
brought near by the blood of Christ. 14 For he himself is our peace, who has made us
both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing
the law of commandments expressed in ordinances, that he might create in himself one
new man in place of the two, so making peace, 16 and might reconcile us both to God in
one body through the cross, thereby killing the hostility. 17 And he came and preached
peace to you who were far off and peace to those who were near. 18 For through him we
both have access in one Spirit to the Father. 19 So then you are no longer strangers and
aliens, but you are fellow citizens with the saints and members of the household of God,
20 built on the foundation of the apostles and prophets, Christ Jesus himself being the
cornerstone, 21 in whom the whole structure, being joined together, grows into a holy
temple in the Lord. 22 In him you also are being built together into a dwelling place for
God by the Spirit.

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.

Lector: The Word of the Lord.
People: **Thanks be to God.**

THE PSALM *Cantate Domino* (Sing to the Lord) Psalm 149
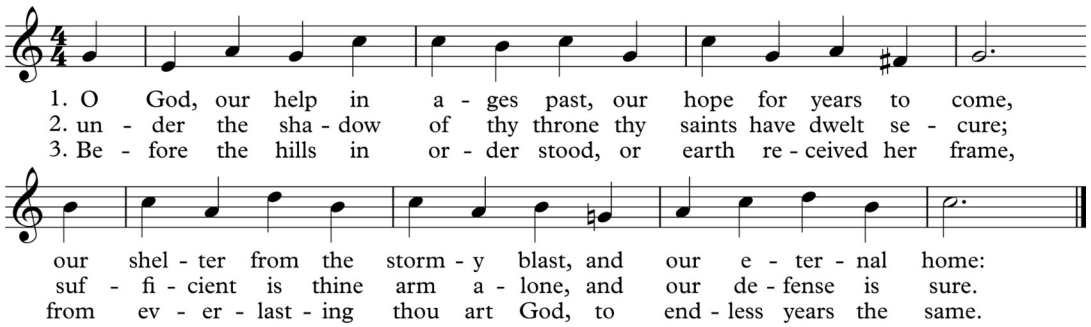
1. O SING unto the Lord a new song : let the congregation of saints praise him.
2. Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.
3. Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.
4. For the Lord hath pleasure in his people : and helpeth the meek-hearted.
5. Let the saints be joyful with glory : let them rejoice in their beds.
6. Let the praises of God be in their mouth : and a two-edged sword in their hands;
7. To be avenged of the heathen : and to rebuke the people;
8. To bind their kings in chains : and their nobles with links of iron.
9. That they may be avenged of them, as it is written : Such honour have all his saints.

THE SECOND LESSON Revelation 7: verses 2-4 & 9-17

2 Then I saw another angel ascending from the rising of the sun, with the seal of the
living God, and he called with a loud voice to the four angels who had been given
power to harm earth and sea, 3 saying, "Do not harm the earth or the sea or the trees,
until we have sealed the servants of our God on their foreheads." 4 And I heard the
number of the sealed, 144,000, sealed from every tribe of the sons of Israel:
9 After this I looked, and behold, a great multitude that no one could number, from
every nation, from all tribes and peoples and languages, standing before the throne
and before the Lamb, clothed in white robes, with palm branches in their
hands, 10 and crying out with a loud voice, "Salvation belongs to our God who sits on
the throne, and to the Lamb!" 11 And all the angels were standing around the throne
and around the elders and the four living creatures, and they fell on their faces before
the throne and worshiped God, 12 saying, "Amen! Blessing and glory and wisdom and
thanksgiving and honor and power and might be to our God forever and ever!
Amen."
13 Then one of the elders addressed me, saying, "Who are these, clothed in white
robes, and from where have they come?" 14 I said to him, "Sir, you know." And he
said to me, "These are the ones coming out of the great tribulation. They have
washed their robes and made them white in the blood of the Lamb.
15 For this reason they are before the throne of God, and worship him day and night
within his temple, and the one who is seated on the throne will shelter them. 16 They
will hunger no more; the sun will not strike them, nor any scorching heat; 17 for the
Lamb at the center of the throne will be their shepherd, and he will guide them to
springs of the water of life, and God will wipe away every tear from their eyes."

Lector: The Word of the Lord.
People: **Thanks be to God.**

THE SEQUENCE HYMN *(Please stand)* Tune: *St. Anne*



Text: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5
Music: ST. ANNE, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

THE HOLY GOSPEL St. Matthew 5 Verses 1-12

Gospeller: The Holy Gospel of our Lord Jesus Christ according to St. Matthew.
People: **Glory to you, Lord Christ.**

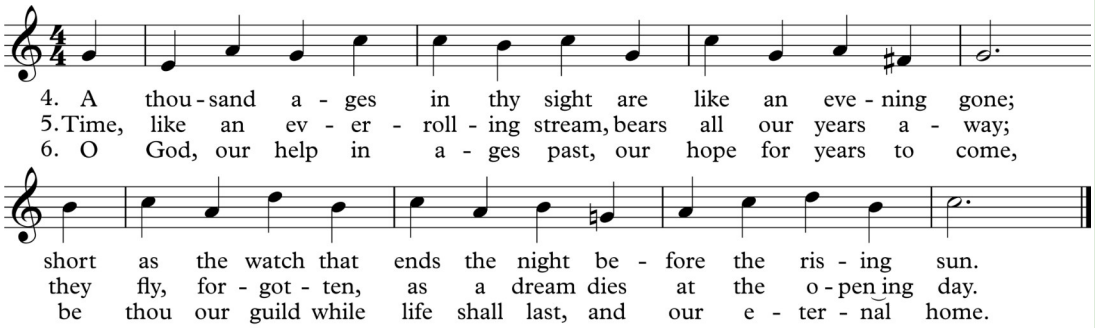
1 Seeing the crowds, Jesus went up on the mountain, and when he sat down, his disciples came to him. 2 And he opened his mouth and taught them, saying: 3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 "Blessed are those who mourn, for they shall be comforted. 5 "Blessed are the meek, for they shall inherit the earth. 6 "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. 7 "Blessed are the merciful, for they shall receive mercy. 8 "Blessed are the pure in heart, for they shall see God. 9 "Blessed are the peacemakers, for they shall be called sons of God. 10 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. 11 "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

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 *(Please stand)* Tune: *St. Anne*



Text: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5
Music: ST. ANNE, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

THE SERMON The Reverend Marshall Huey

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 **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."

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, 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.**

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.

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, 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: Let us now join in this prayer for peace

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.

Celebrant: 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.**

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.

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.**

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.

Scan here to give an offering to OSA.

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

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 offering at this time to Old St. Andrew's Parish Church, please follow the link pr ise the QR code in the left hand margin:
https://www.oldstandrews.org/giving-1

THE OFFERTORY ANTHEM (Sung by our Parish Choir)

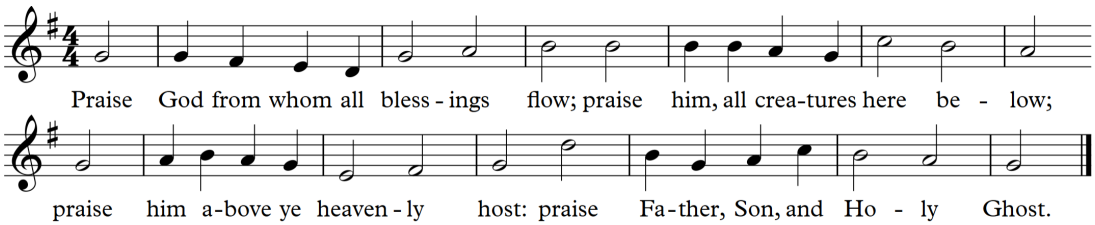
Ubi caritas

Words: Gregorian Chant from the Liber Usualis
Music: Michael John Trotta (b..1978)

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor,
Exultemus, et in ipso jucundemur.
Timeamus, et amemus Deum vivium.
Et ex corde diligamus nos sincere. Amen.

Where charity and love are, there God is.
The love of Christ has gathered us into one.
Let us exult, and in Him be joyful.
Let us fear and let us love the living God.
And from a sincere heart let us love each other (and Him).

THE PRESENTATION HYMN *(Please stand)* Old Hundredth



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.**

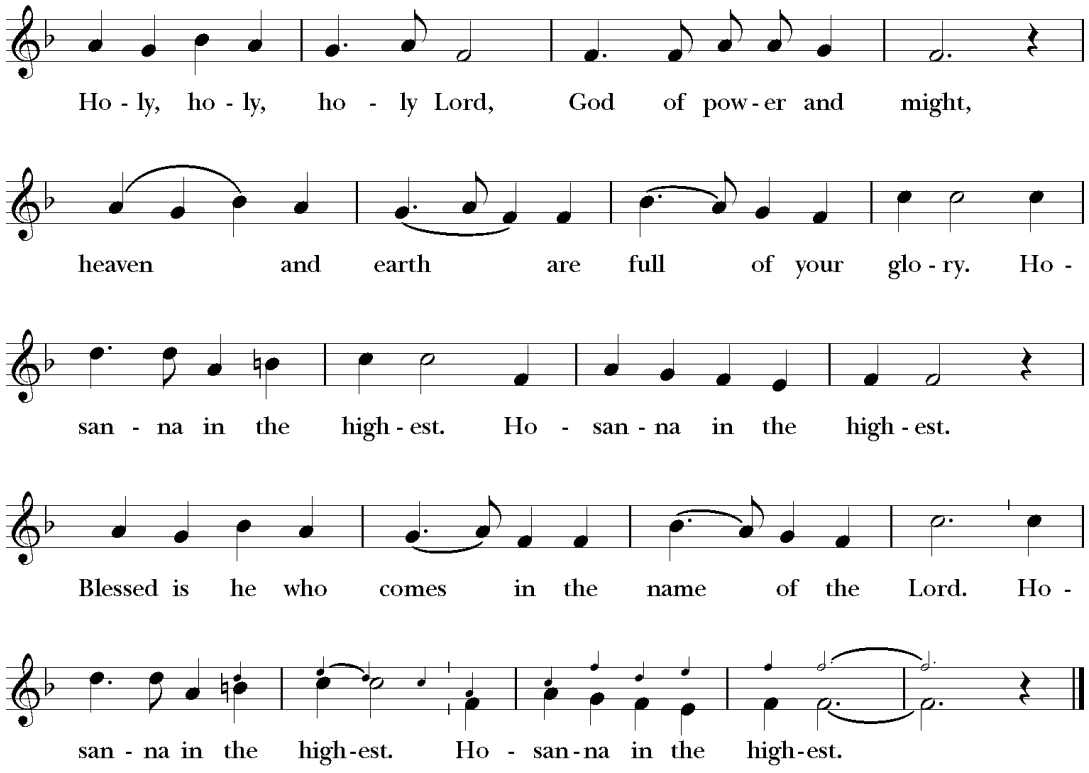
The *Celebrant* continues

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

For in the multitude of your saints, you have surrounded us with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the unfading crown of glory.

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



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.

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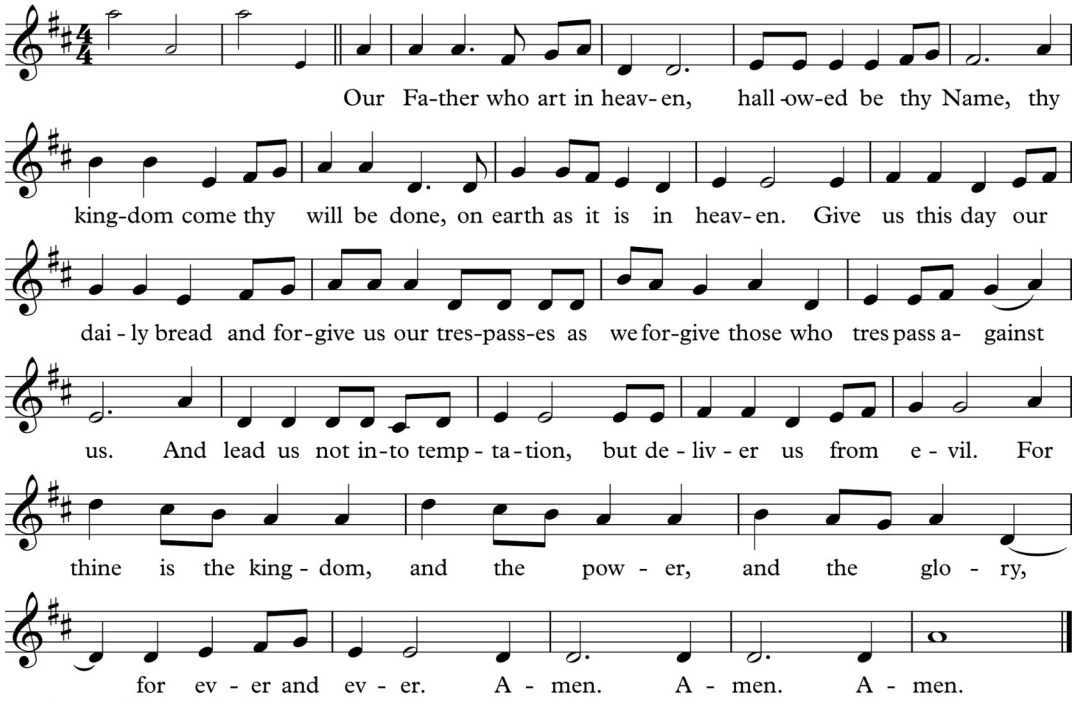
This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

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 sing



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

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

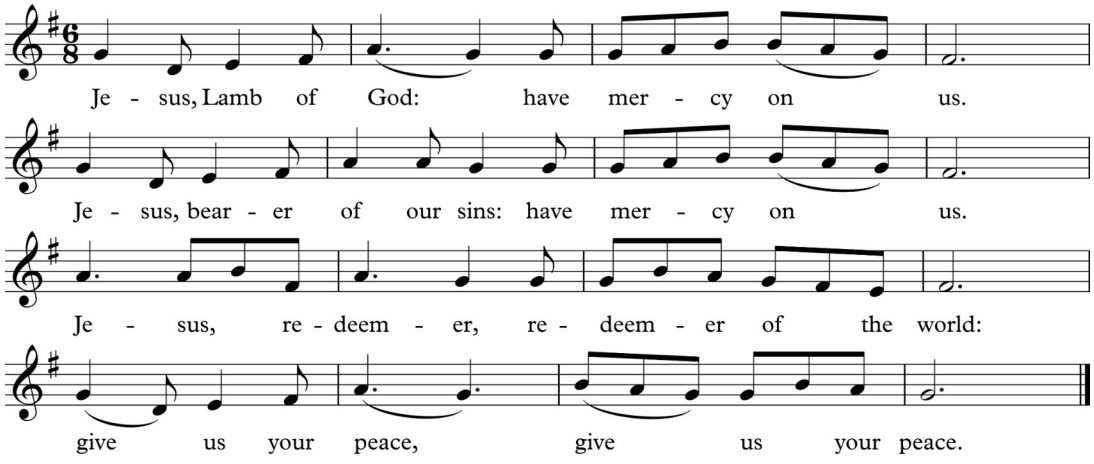
People: **Therefore let us keep the feast. Alleluia.**

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

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.



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

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 MINISTRATION OF COMMUNION

Celebrant:

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

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

THE COMMUNION ANTHEM (Sung by our Parish Choir)

The Souls of the Righteous are in the Hand of God

Music: Stanley Marchant (1883-1949) Words: The Book of Wisdom 3:1-2
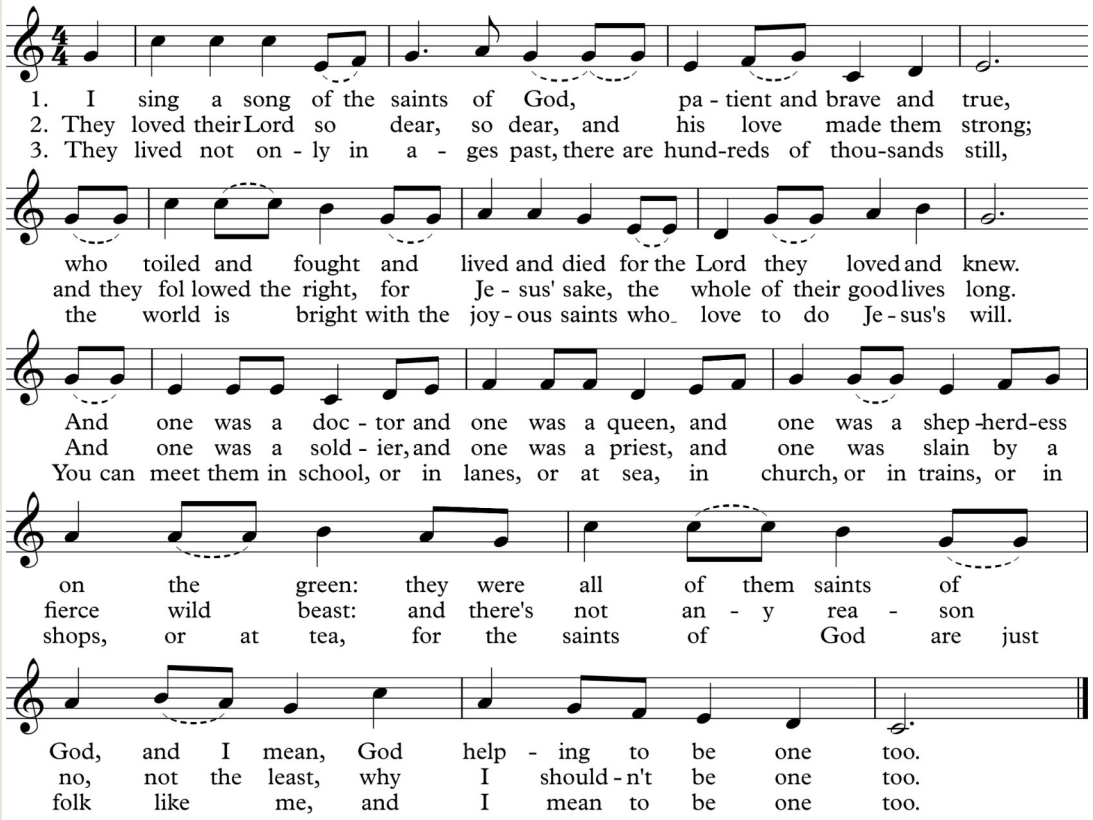
The souls of the righteous are in the Hand of God
And there shall no torment touch them.
In the sight of the unwise, they seemed to die,
But they are in peace.

THE ALL SAINTS' REMEMBRANCE

Read by Members of the Order of the Daughters of the King

The names are printed on the inside of the front cover.

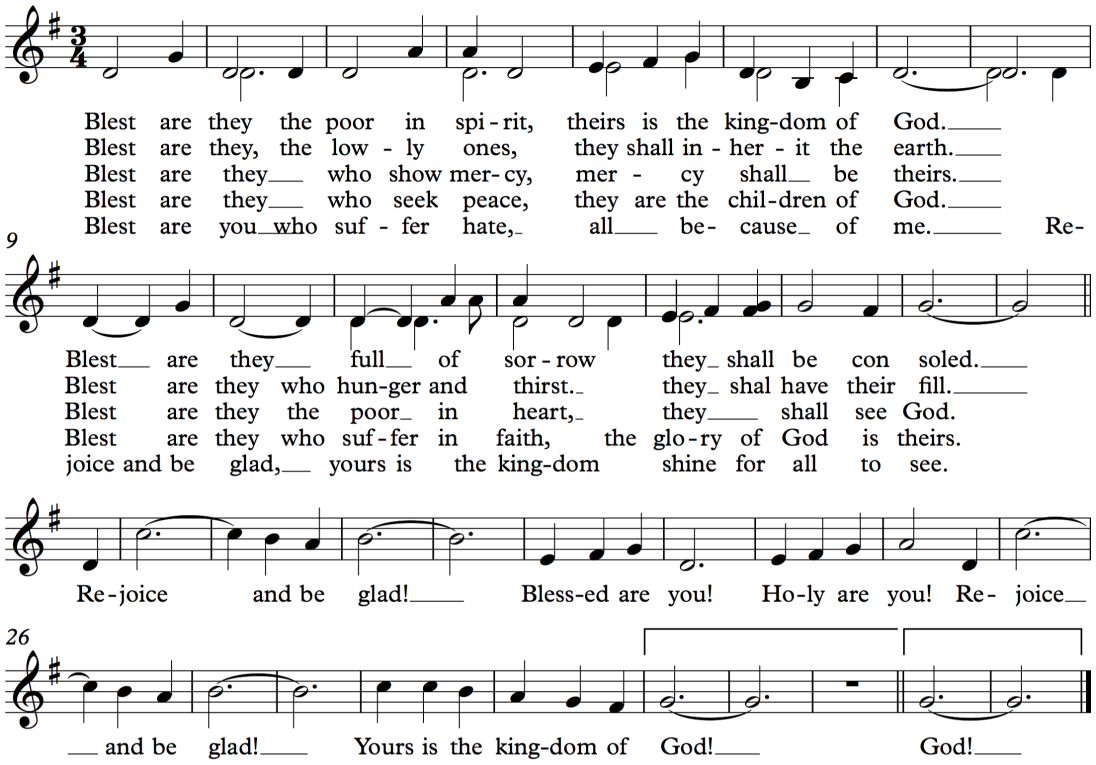
THE FIRST COMMUNION HYMN Tune: *Grand Isle*



Text: Lesbia Scott. (1898-1986), alt.
Music: GRAND ISLE, John Henry Hopkins (1861-1945) © Oxford University Press. Used by permission.

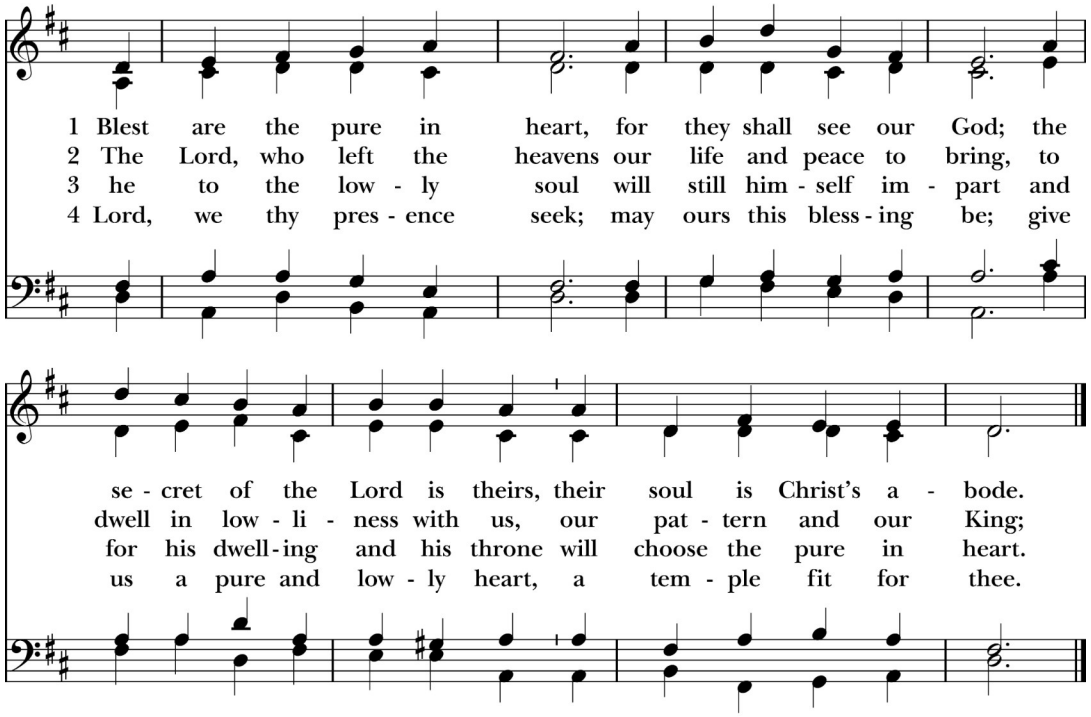
The Second Communion Hymn

Tune: *Blest are they*



The Third Communion Hymn

Tune: *Franconia*
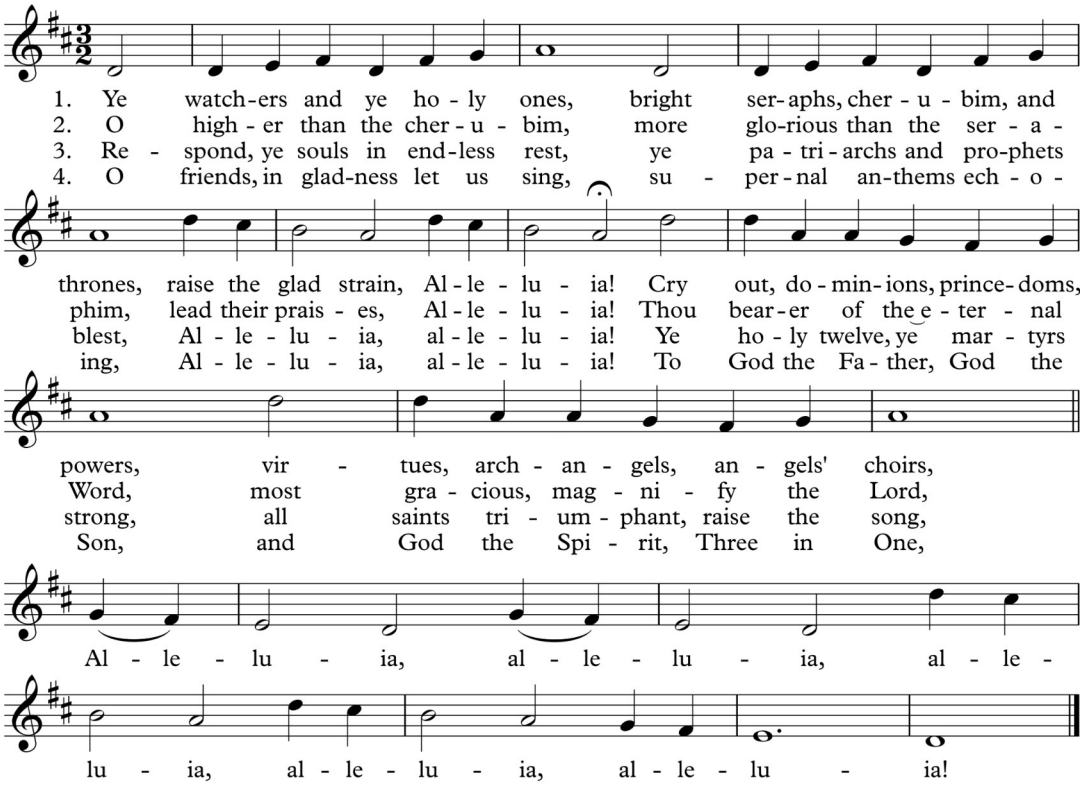


Words: Sts. 1 and 3, John Keble (1792-1866), alt.; sts. 2 and 4, William John Hall (1793-1861), alt. Music: *Franconia*, melody Johann Balthasar König (1691-1758); adapt. and harm. William Henry Havergal (1793-1870).

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

THE POST COMMUNION PRAYER (BCP 2019 page 137)
After Communion, the *Celebrant* says: Let us pray.
Heavenly Father, We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN *(Please stand)* Tune: *Lasst uns erfreuen*



Text: John Athelstan Laurie Riley (1858-1945)
Music: LASST UNS ERFREUEN, melody from *Auserlesne Catholische Geistliche Kirchengesang*, 1626; adapt. and harm. Ralph Vaughan Williams (1872-1958)

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.

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.

We Go Out to Serve God

THE DISMISSAL AND COMMISSIONING (BCP page 138)

Priest or Deacon: Our worship has concluded; our service begins.
Alleluia! Alleluia! Go in peace to love and serve the Lord.

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

THE POSTLUDE