# St. Andrew's Parish Church

established 1706



## The Twenty-Second Sunday after Pentecost

The Holy Eucharist at 11:15 a.m.

25 October 2026

# Welcoming All, Worshipping Christ
# Witnessing God's Love

*The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*
THE REV. RICHARD GIERSCH, *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*
Cindi Smith, *Clerk*

*The Volunteers*

Larry Coomer, *Graveyard Administrator*
Michael Christensen, *AV Coordinator*
Jeffrey Hearn, *Buildings & Grounds Administrator*
Roxanne Erskine, *Membership Coordinator*
Paul Porwoll, *Historian*

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

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The King's Counterpoint

Join Vox Regis, The King's Counterpoint's chamber choir on 25th October, as they explore the glorious sound-world of William Byrd (1540-1623) and his teacher and mentor Thomas Tallis (1505-1585) in the super acoustics of The Cathedral of St. John the Baptist in downtown Charleston.

## Tallis ys Dead and Music Dies

Sacred motets and music from the Liturgy by Tallis and Byrd




The King's Counterpoint

William Byrd became one of the greatest composers of the Renaissance and he was taught by Tallis, another giant amongst the Tudor composers. The choir will be exploring the very best motets, anthems and liturgical settings from these giants of the music scene in the 16th and 17th centuries.

**The Cathedral of St. John the Baptist**
**120 Broad Street, Charleston. 29401**
**Sunday, October 25 at 2.00pm**
**This is a FREE ADMISSION Event, all are welcome, young and old!**
**Tickets are not required. Donations will be gratefully accepted to offset costs.**

# The Twenty-Second Sunday after Pentecost

25 October 2026

The Holy Eucharist at 11:15 a.m.

THE RECTOR'S WELCOME

THE PRAYER OF PREPARATION FOR WORSHIP

*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 AND INTROIT

**Almighty and Everlasting God**

Words: A Collect from the BCP Music: Orlando Gibbons (1583-1625)

Almighty and everlasting God, mercifully look upon our infirmities
And in all our dangers and necessities, stretch forth thy right hand to help and defend us
Through Christ our Lord. Amen

THE PROCESSIONAL HYMN *(Please Stand)* Tune: *St. Denio*




Text: Walter Chalmers Smith (1824-1908), alt.
Music: ST. DENIO, Welsh hym, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877)

## *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:
34 But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked him a question to test him.
St. Matthew 22 verse 34

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 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)

*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 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.**
1. **Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,**
2. **You take away the sin of the world: have mercy on us;**
3. **You are seated at the right hand of the Father: receive our prayer.**
4. **For You alone are the Holy One, You alone are the Lord,**
5. **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 and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **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 TESTAMENT LESSON I Corinthians verses 13 1-13

1 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong
or a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries
and all knowledge, and if I have all faith, so as to remove mountains, but have not
love, I am nothing. 3 If I give away all I have, and if I deliver up my body to be
burned, but have not love, I gain nothing.
4 Love is patient and kind; love does not envy or boast; it is not arrogant 5 or rude. It
does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice at
wrongdoing, but rejoices with the truth. 7 Love bears all things, believes all things,
hopes all things, endures all things.
8 Love never ends. As for prophecies, they will pass away; as for tongues, they will
cease; as for knowledge, it will pass away. 9 For we know in part and we prophesy in
part, 10 but when the perfect comes, the partial will pass away. 11 When I was a child,
I spoke like a child, I thought like a child, I reasoned like a child. When I became a
man, I gave up childish ways. 12 For now we see in a mirror dimly, but then face to
face. Now I know in part; then I shall know fully, even as I have been fully known.
13 So now faith, hope, and love abide, these three; but the greatest of these is love.

*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 PSALM Sung by our Parish Choir Psalm 1

***Beatus vir* (Blessed is the man)**

1. Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2. But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3. And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4. His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5. As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6. Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7. But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

THE NEW TESTAMENT LESSON I Thessalonians 2 verses 1-8

For you yourselves know, brothers, that our coming to you was not in vain. 2 But
though we had already suffered and been shamefully treated at Philippi, as you
know, we had boldness in our God to declare to you the gospel of God in the midst
of much conflict. 3 For our appeal does not spring from error or impurity or any at-
tempt to deceive, 4 but just as we have been approved by God to be entrusted with
the gospel, so we speak, not to please man, but to please God who tests our
hearts. 5 For we never came with words of flattery, as you know, nor with a pretext
for greed—God is witness. 6 Nor did we seek glory from people, whether from you
or from others, though we could have made demands as apostles of Christ. 7 But we
were gentle among you, like a nursing mother taking care of her own children. 8 So,
being affectionately desirous of you, we were ready to share with you not only the
gospel of God but also our own selves, because you had become very dear to us.

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

THE SEQUENCE HYMN Tune: *Galilee*




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

THE HOLY GOSPEL St. Matthew 22 verses 34-46

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

34 But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered
together. And one of them, a lawyer, asked him a question to test him. 36 "Teacher,
which is the great commandment in the Law?" 37 And Jesus said to him, "You shall
love the Lord your God with all your heart and with all your soul and with all your
mind. 38 This is the first and great commandment. 39 And a second is like it: You shall
love your neighbor as yourself. 40 On these two commandments depend all the Law
and the Prophets."

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 say-
ing, "What do you think about the Christ? Whose son is he?" They said to him, "The
son of David." 43 He said to them, "How is it then that David, in the Spirit, calls him
Lord, saying,

44 "'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under
your feet"'?

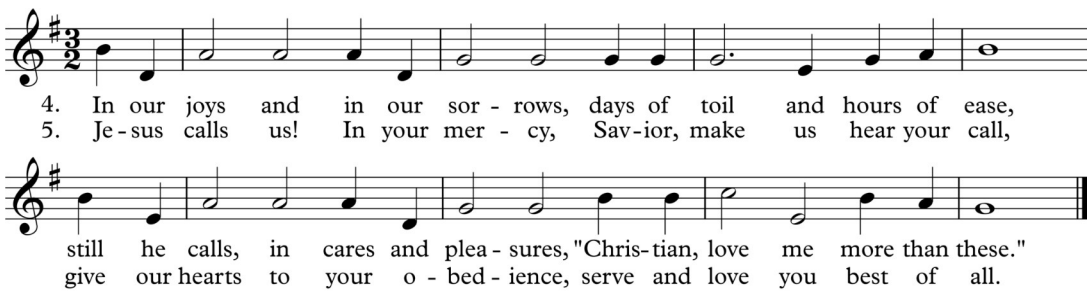
45 If then David calls him Lord, how is he his son?" 46 And no one was able to answer
him a word, nor from that day did anyone dare to ask him any more questions.

*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*




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

THE SERMON The Reverend David Alwine

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; 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.**

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 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; especially the church in South Sudan

*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.**

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.

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

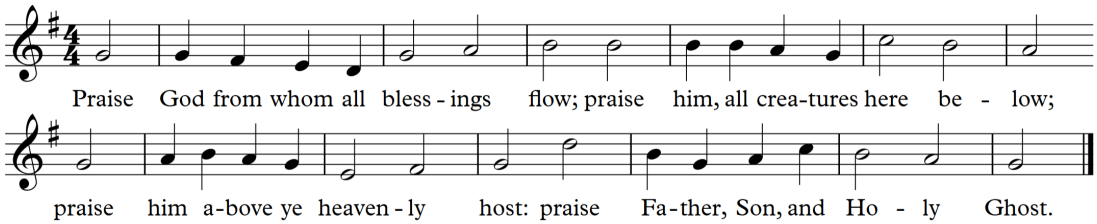
THE OFFERTORY ANTHEM — Sung by the Parish Choir

**Set me as a Seal upon Thine Heart**
Words: Adapted from the Song of Solomon Chapter 8 verses 6-7
Music: Sir William Walton (1902-1983)
Soloists: John Cunningham (Tenor) Savannah Scrio (Soprano)

*Sir William Walton's musical career began as a chorister at Christ Church Cathedral, Oxford, and from time to time he returned to sacred choral music, generally in response to a specific invitation or a commission. Set me as a seal upon thine heart was composed in 1938 for the wedding of Ivor Guest (son of Lady Alice Wimborne, with whom Walton was close at the time) and Lady Mabel Fox-Strangeways. Within its brief timespan, Sir William's setting of these aptly-chosen lines from the Song of Songs bears recognizable hallmarks of his style—intensity of mood, bittersweetness of harmony, and a certain melodic angularity which precludes any hint of sentimentality*

Set me as a seal upon thine heart,
As a seal upon thine arm:
For love is strong as death;
Many waters cannot quench love,
Neither can the floods drown it.

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.**

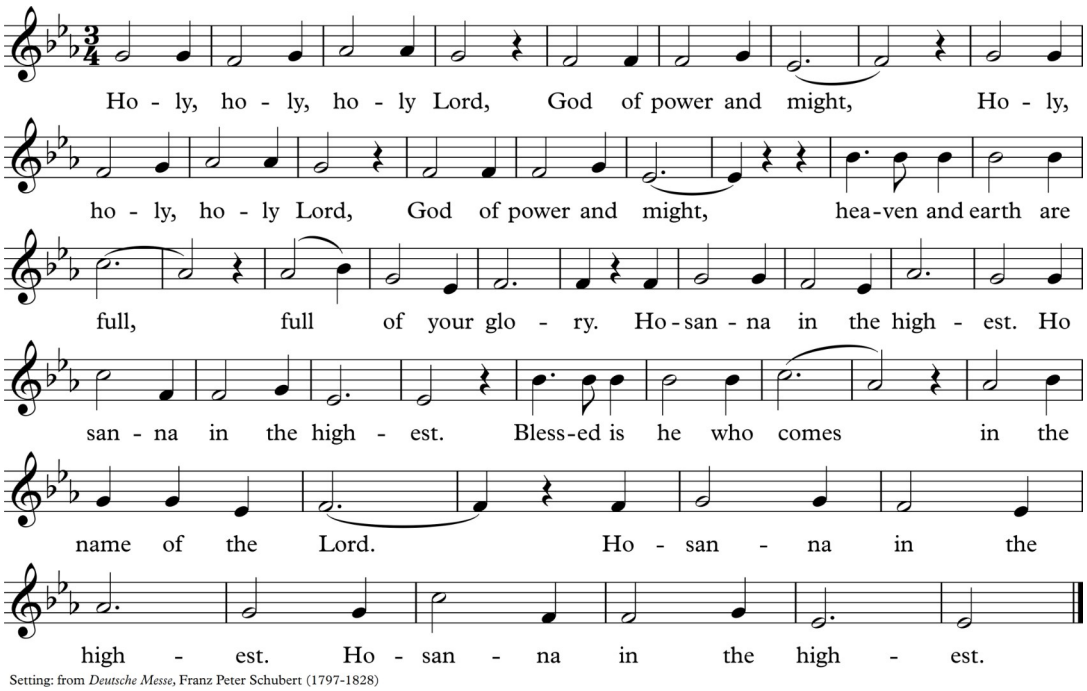
The *Celebrant* continues

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

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




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.

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 pray.

*People:* **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)

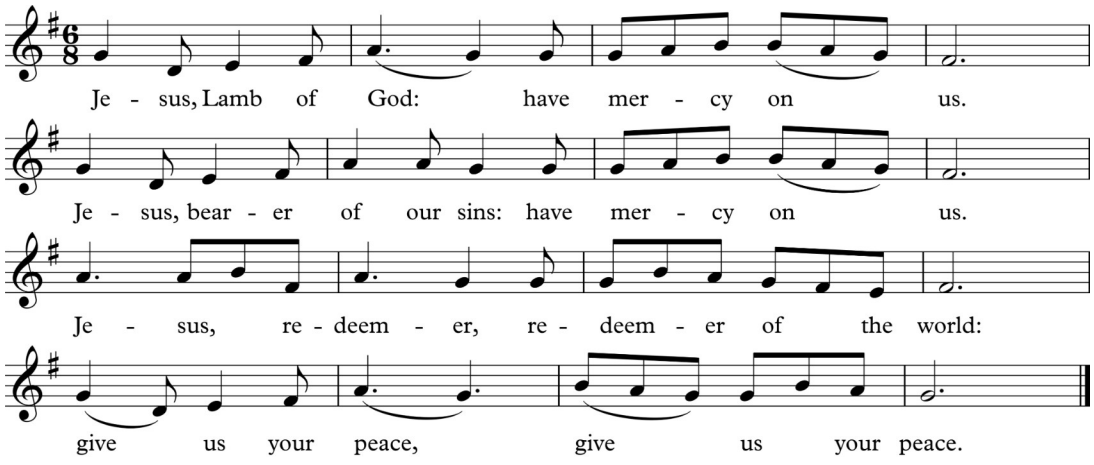
*Celebrant:* Alleluia. Christ our Passover is sacrificed for us.
*People*: **Therefore let us keep the feast. Alleluia.**

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**

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 ANGUS DEI




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

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 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

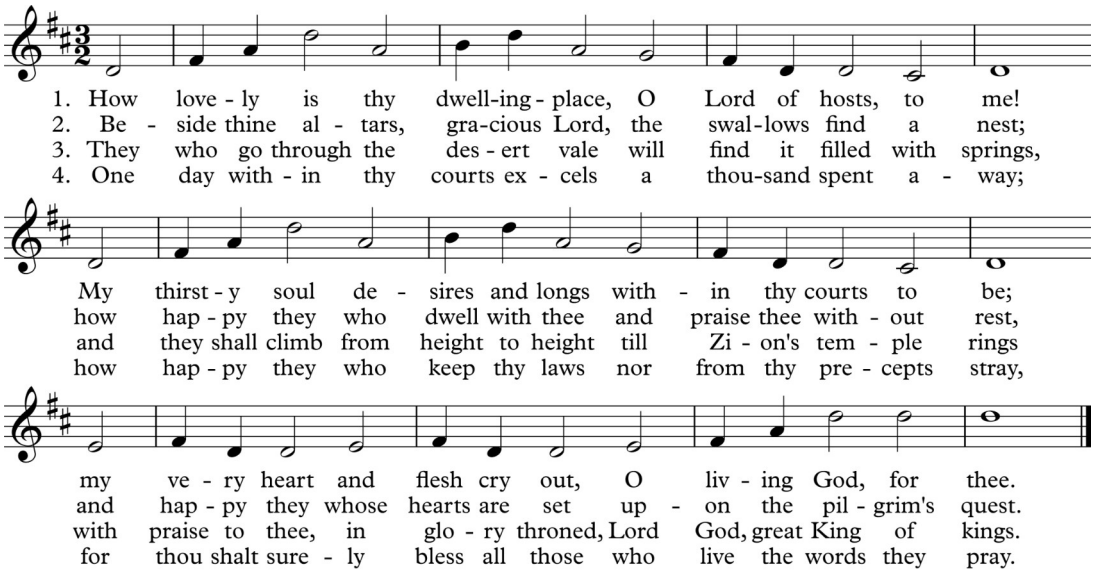
**Agnus Dei**

Music: John Ireland from the Eucharist Service in C

O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, grant us Thy peace.

## The First Communion Hymn

Tune: *Brother James' Air*




Text: Paraphrase of Psalm 84; sts. 1-2, *The Psalms of David in Meeter,* 1650; sts. 3-4, Carl P. Daw, Jr. (b. 1944)
Music: BROTHER JAMES' AIR, J. L. Macbeth Bain, (c. 1840-1925) adapt.

## The Second Communion Hymn

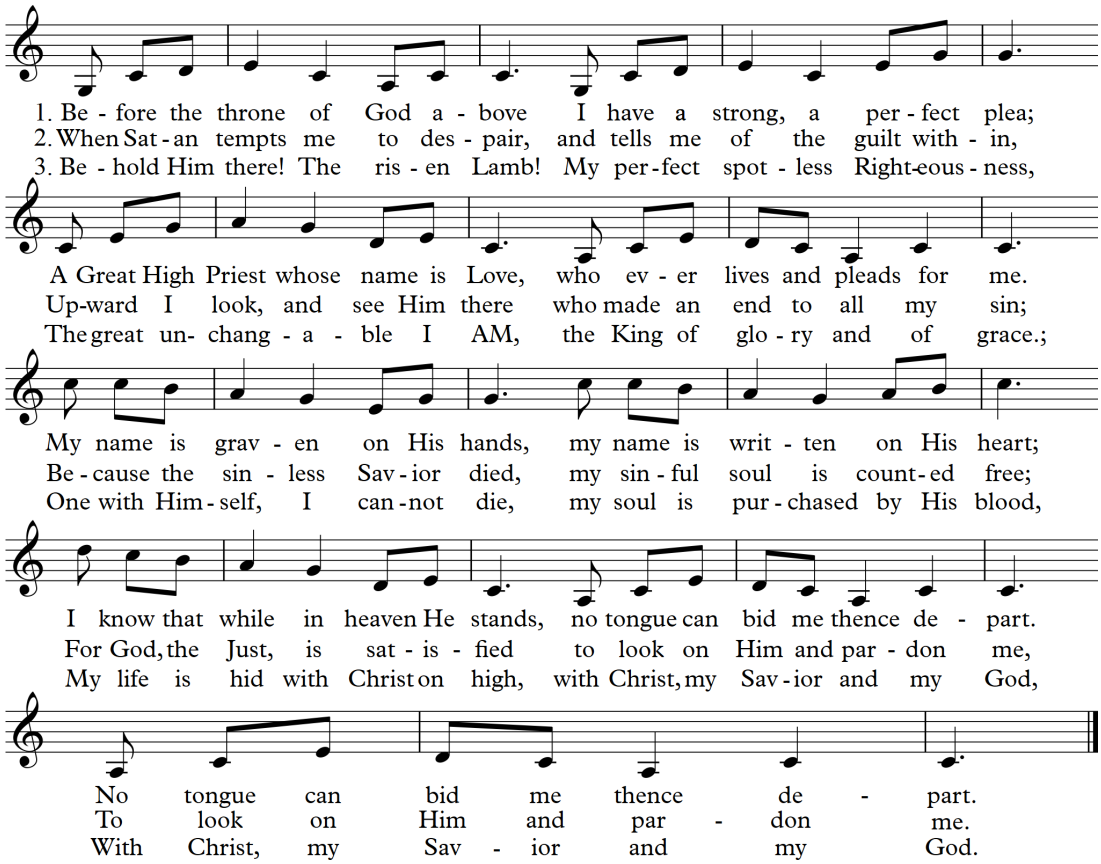
Tune: *Houston*




Text: Kathleen Thomerson (b. 1934)
Music: HOUSTON, Kathleen Thomerson. © 1970 Celebration. Used by permission. CCLI# 1984772

## The Third Communion Hymn

Tune: *Vikki Cook*




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

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.

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.

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THE POST COMMUNION PRAYER (BCP 2019 page 137)

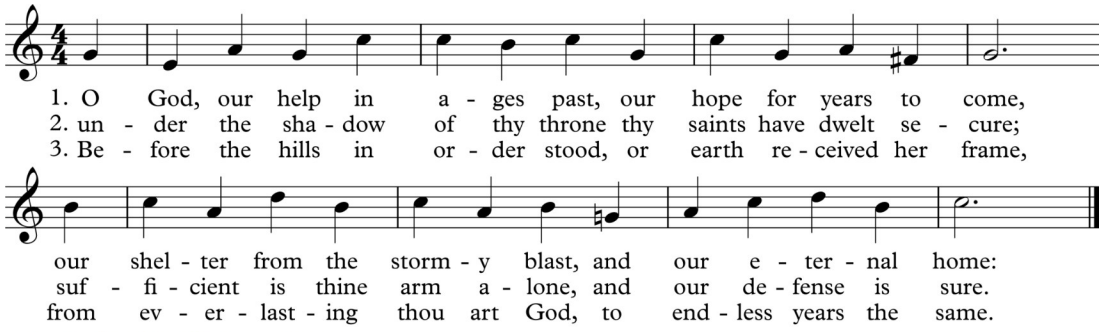
*Celebrant:* Let us pray.

*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. 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)

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 *Variation on Immortal, Invisible, God Only Wise*
by Kevin Uppercue