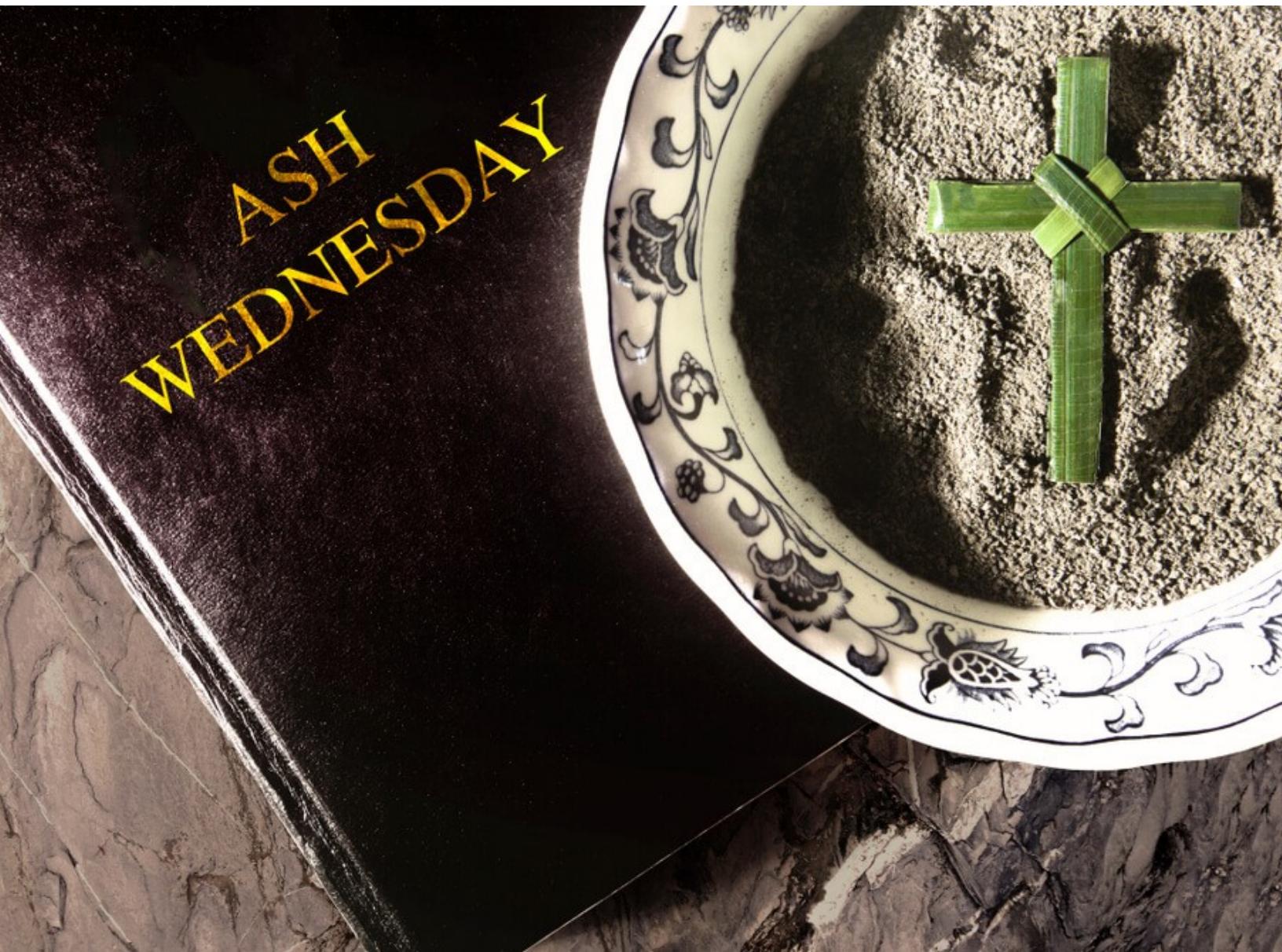


ST. ANDREW'S PARISH CHURCH

Established in 1706



ASH WEDNESDAY

18 February 2026

7:30 a.m. 10:30 a.m. and 7:00 p.m.

Welcome!

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

Please **silence** your cell phone.

Did you remember to **lock** your car?

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.

Ash Wednesday

18 February 2026 - 7:30 a.m., 10:30 a.m. and 7:00 p.m.

CONCERNING ASH WEDNESDAY

Ash Wednesday marks the beginning of the season of Lent: a time of penitence, fasting, and prayer, in preparation for the great feast of the resurrection.

The season of Lent began in the early days of the Church as a time of preparation for those seeking to be baptized at the Easter Vigil. The forty days refer to our Lord's time of fasting in the wilderness; and since Sundays are never fast days, Ash Wednesday is the beginning of the Lenten Fast.

Throughout the Old Testament, ashes are used as a sign of sorrow and repentance, and Christians have traditionally used ashes to indicate sorrow for our own sin, and as a reminder that the wages of sin is death (ROMANS 6:23). Like Adam and Eve, we have disobeyed and rebelled against God, and are under the same judgment, "you are dust, and to dust you shall return" (GENESIS 3:19).

But as we are marked with ashes in the same manner that we were signed with the Cross in Baptism, we are also reminded of the life we share in Jesus Christ, the second Adam (ROMANS 5:17, 6:4). It is in this sure hope that we begin the journey of these forty days, that by hearing and answering our Savior's call to repent, we may enter fully into the joyful celebration of his resurrection.



Popule Meus (O, my people)

Music by Tomás Luis de Victoria (c.1548-1611)

Popule meus, quid feci tibi? Aut in quo contrastavi te? Responde mihi.

Hagios o Theos. Sanctus Deus.

Hagios Ischyros. Sanctus fortis.

Hagios Athanatos, eleison imas.

Sanctus immortalis, miserere nobis.

O my people, what have I done to thee? O, how have I offended you? Answer me.

O holy God! O holy strong one! O holy and immortal have mercy upon us.

*Please stand as the clergy and servers enter in silence.**Celebrant:* Bless the Lord who forgives all our sins.*People:* **His mercy endures for ever.***Celebrant:*

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided for a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful, were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. In this manner, the whole Congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need that all Christians continually have to renew our repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent: by self-examination and repentance; by prayer, fasting, and alms-giving; and by reading and meditating on God's holy Word.

And to make a right beginning, let us now kneel and pray for grace, that we may faithfully keep this Lent.

*Please kneel.**A period of silent prayer follows.**Celebrant and People:*

Almighty and everlasting God, you hate nothing you have made, and you forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Celebrant: Please be seated for the lessons.

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 OLD TESTAMENT LESSON

Isaiah 58 verses 1-12

“Cry aloud; do not hold back; lift up your voice like a trumpet; declare to my people their transgression, to the house of Jacob their sins. ² Yet they seek me daily and delight to know my ways, as if they were a nation that did righteousness and did not forsake the judgment of their God; they ask of me righteous judgments; they delight to draw near to God. ³ Why have we fasted, and you see it not? Why have we humbled ourselves, and you take no knowledge of it? Behold, in the day of your fast you seek your own pleasure, and oppress all your workers. ⁴ Behold, you fast only to quarrel and to fight and to hit with a wicked fist. Fasting like yours this day will not make your voice to be heard on high. ⁵ Is such the fast that I choose, a day for a person to humble himself? Is it to bow down his head like a reed, and to spread sackcloth and ashes under him? Will you call this a fast, and a day acceptable to the LORD. ⁶ “Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke? ⁷ Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? ⁸ Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you; the glory of the LORD shall be your rear guard. ⁹ Then you shall call, and the LORD will answer; you shall cry, and he will say, ‘Here I am.’ If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness, ¹⁰ if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. ¹¹ And the LORD will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail. ¹² And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE PSALM

Benedic, anima mea
(Bless my Soul)

Psalm 103:8-14

Read responsively at 7:30 a.m. 10:30 a.m.

Sung by the Choir at 7:00 p.m.

8 The LORD is full of compassion and mercy, * longsuffering, and of great goodness.

9 He will not alway be chiding; * neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins; * nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth; * so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west; * so far hath he set our sins from us.

13 Yea, like as a father pitith his own children; * even so is the LORD merciful unto them that fear him.

14 For he knoweth whereof we are made; * he remembereth that we are but dust.

THE EPISTLE LESSON

II Corinthians 5:20b-6:10

²⁰Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. ²¹For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. Working together with him, then, we appeal to you not to receive the grace of God in vain. ²For he says,

“In a favorable time I listened to you,
and in a day of salvation I have helped you.”

Behold, now is the favorable time; behold, now is the day of salvation. ³We put no obstacle in anyone's way, so that no fault may be found with our ministry, ⁴but as servants of God we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities, ⁵beatings, imprisonments, riots, labors, sleepless nights, hunger; ⁶by purity, knowledge, patience, kindness, the Holy Spirit, genuine love; ⁷by truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; ⁸through honor and dishonor, through slander and praise. We are treated as impostors, and yet are true; ⁹as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; ¹⁰as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN:

Sung at 10:30 a.m. and 7:00 p.m.

Tune: St. Flavian



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



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

Text: Claudia Frances Hernaman (1838-1898)

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

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. At 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, *god-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 HOLY GOSPEL

Matthew 6:1-6, 16-21

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

Jesus said: “Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

² “Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. ³ But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴ so that your giving may be in secret. And your Father who sees in secret will reward you.

⁵ “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. ⁶ But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

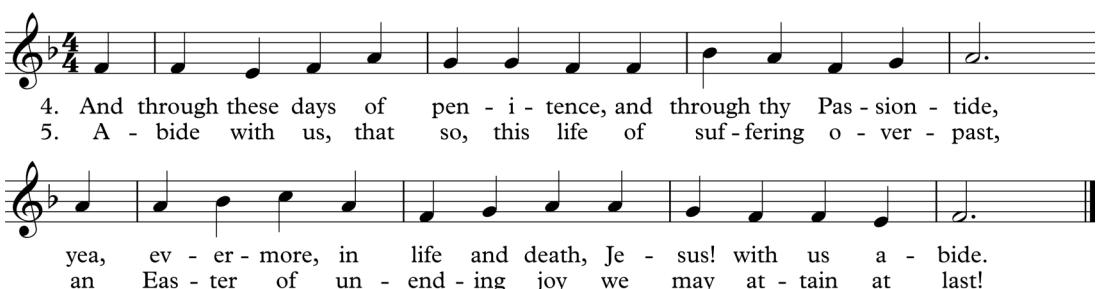
¹⁶ “And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. ¹⁷ But when you fast, anoint your head and wash your face, ¹⁸ that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.

¹⁹ “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.

Gospeller: The Gospel of the Lord.
People: **Praise to you, Lord Christ.**

THE SEQUENCE HYMN: *Sung at 10:30 a.m. and 7:00 p.m.*

Tune: St. Flavian



4. And through these days of pen - i - tence, and through thy Pas - sion - tide,
5. A - bide with us, that so, this life of suf - fering o - ver - past,

yea, ev - er - more, in life and death, Je - sus! with us a - bide.
an Eas - ter of un - end - ing joy we may at - tain at last!

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

THE SERMON

The Reverend Rich Giersch

PENITENTIAL PSALM AND IMPOSITION OF ASHES (BCP 2019 page 545)

Celebrant: Let us now call to mind our sin and the infinite mercy of God.

Almighty God, you have created us from the dust of the earth: Grant that these ashes may be for us a symbol of our mortality and a sign of our penitence, that we may remember that it is by your grace alone that we receive the gift of eternal life in Jesus Christ our Savior. **Amen**

Psalm 51 (*Miserere mei, Deus*) *Read during the Imposition of Ashes*

Have mercy on me, O God, according to your loving-kindness;
in your great compassion blot out my offenses.

Wash me through and through from my wickedness
and cleanse me from my sin.

For I know my transgressions,
and my sin is ever before me.

Against you only have I sinned
and done what is evil in your sight.

And so you are justified when you speak
and upright in your judgment.

Indeed, I have been wicked from my birth,
a sinner from my mother's womb.

For behold, you look for truth deep within me,
and will make me understand wisdom secretly.

Purge me from my sin, and I shall be pure;
wash me, and I shall be clean indeed.

Make me hear of joy and gladness,
that the body you have broken may rejoice.

Hide your face from my sins
and blot out all my iniquities.

Create in me a clean heart, O God,
and renew a right spirit within me.

Cast me not away from your presence
and take not your holy Spirit from me.

Give me the joy of your saving help again
and sustain me with your bountiful Spirit.

I shall teach your ways to the wicked,
and sinners shall return to you.

Deliver me from death, O God,
and my tongue shall sing of your righteousness, O God of my salvation.

Open my lips, O LORD,
and my mouth shall proclaim your praise.

Had you desired it, I would have offered sacrifice;
but you take no delight in burnt-offerings.

The sacrifice of God is a troubled spirit;
a broken and contrite heart, O God, you will not despise.

(The Psalm to be repeated if necessary.)

Ashes are imposed with these words: "Remember you are dust, and to dust you shall return."

Genesis 3 verse 19

The consequence of our sin, since the beginning of Creation, is our separation from God and our death. We should be reminded that we are saved by grace through faith.

CONFSSION AND LITANY OF PENITENCE

Celebrant:

Kneeling, let us humbly confess our sins to Almighty God.

Celebrant and the People:

Most holy and merciful Father,

we confess to you, and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned, through our own fault 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, and mind, and strength.

We have not loved our neighbors as ourselves.

We have not forgiven others, as we have been forgiven.

We have been deaf to your call to serve, as Christ served us.

We have not been true to the mind of Christ.

We have grieved your Holy Spirit.

Celebrant: Lord, have mercy upon us.

People: **For we have sinned against you.**

For all our unfaithfulness and disobedience; for the pride, vanity, and hypocrisy of our lives; Lord have mercy upon us.

For we have sinned against you.

For our self-pity and impatience, and our envy of those we think more fortunate than ourselves; Lord have mercy upon us.

For we have sinned against you.

For our unrighteous anger, bitterness, and resentment; for all lies, gossip, and slander against our neighbors; Lord, have mercy upon us.

For we have sinned against you.

For our sexual impurity, our exploitation of other people, and our failure to give of ourselves in love; Lord, have mercy upon us.

For we have sinned against you.

For our self-indulgent appetites and ways, and our intemperate pursuit of worldly goods and comforts; Lord, have mercy upon us.

For we have sinned against you.

For our dishonesty in daily life and work, our ingratitude for your gifts, and our failure to heed your call. Lord, have mercy upon us.

For we have sinned against you.

For our blindness to human need and suffering, and our indifference to injustice and cruelty; Lord, have mercy upon us.

For we have sinned against you.

For our wastefulness and misuse of your creation, and our lack of concern for those who come after us; Lord, have mercy upon us.

For we have sinned against you.

For all false judgements, for prejudice and contempt of others, and for all uncharitable thoughts toward our neighbors; Lord, have mercy upon us.

For we have sinned against you.

For our negligence in prayer and worship; for our presumption and abuse of your means of grace; Lord, have mercy upon us.

For we have sinned against you.

For seeking the praise of others rather than the approval of God; Lord, have mercy upon us.

For we have sinned against you.

For our failure to commend the faith that is in us; Lord, have mercy upon us.

For we have sinned against you.

All then pray

Show favor to your people, O Lord, who turn to you in weeping, fasting, and prayer. For you are a merciful God, full of compassion, long-suffering, and abounding in steadfast love. You spare when we deserve punishment, and in your wrath you remember mercy. Spare your people, good Lord, spare us; in the multitude of your mercies, look upon us and forgive us; through the merits and mediation of your blessed Son Jesus Christ our Lord. Amen.

THE ABSOLUTION (BCP 2019 page 130)

Celebrant:

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

THE COMFORTABLE WORDS (BCP 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.

THE ANNOUNCEMENTS

THE OFFERTORY SENTENCE

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.

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 OFFERTORY ANTHEM

(7.00 p.m. only)

Wash me thoroughly, from my wickedness

Words from Psalm 51 verses 2-3 Music: Samuel Sebastian Wesley (1810-1876)

Wash me thoroughly from my wickedness, and forgive me all my sin.
For I acknowledge my faults, and my sin is ever before me.

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

(Please stand)

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.**

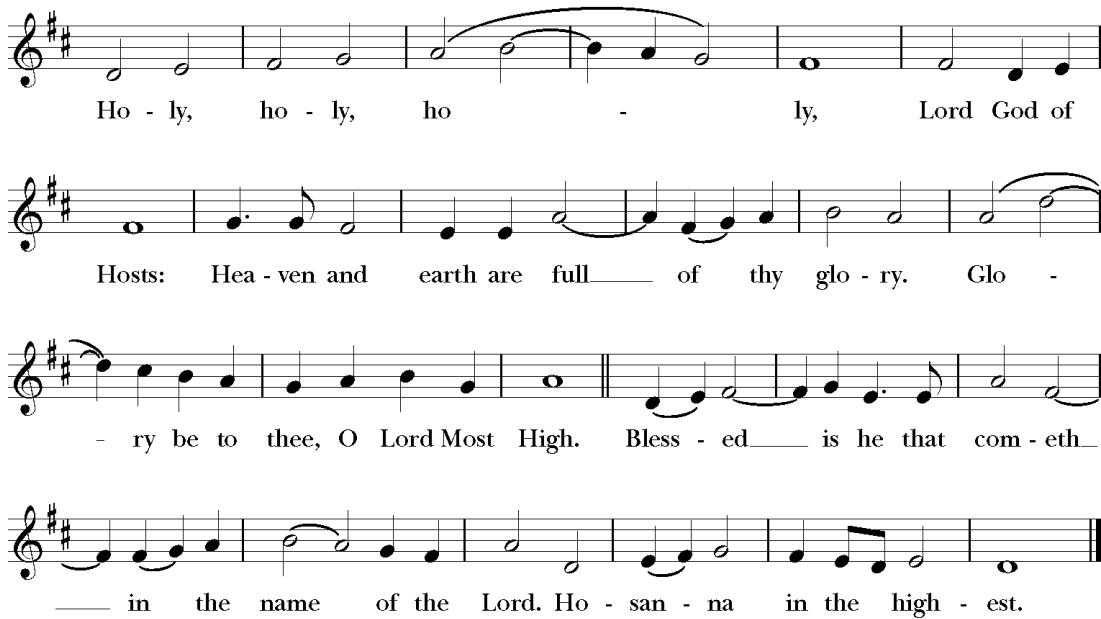
The Celebrant continues

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

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

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

THE SANCTUS



The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

The Celebrant continues:

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.

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 **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.

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.

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) (*spoken during Lent*)

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.

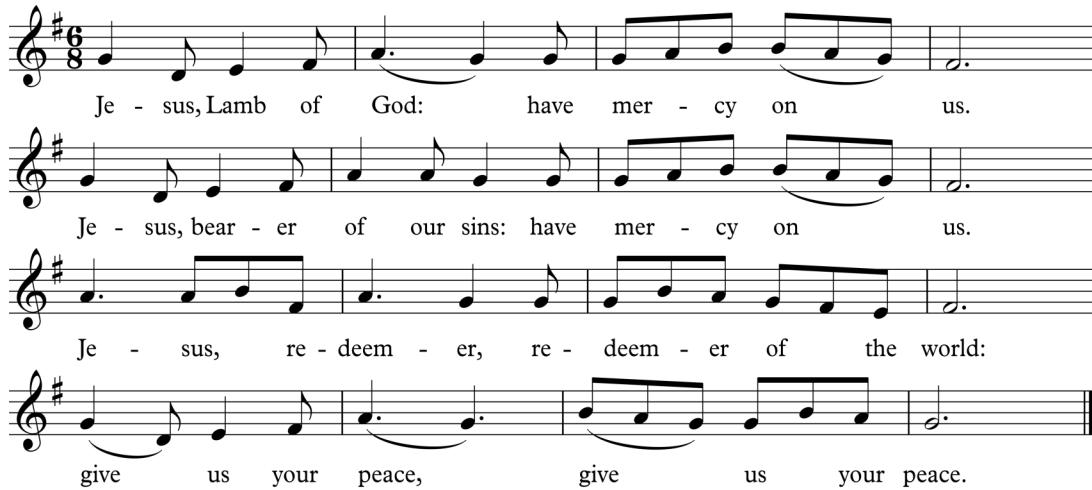
Celebrant: Christ our Passover is sacrificed for us.

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

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 AGNUS DEI



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

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.

If you require a gluten-free wafer, please ask the priest at the altar rail when you kneel for Communion.

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

7.00 p.m. only

(Sung by the choir.)

Drop, drop, slow tears

Music: Orlando Gibbons (1583-1625)

Words: Phineas Fletcher (1582-1650)

1. Drop, drop slow tears, and bathe those beauteous feet,
Which brought from heaven the news and Prince of peace.
2. Cease not, wet eyes, his mercies to entreat;
To cry for vengeance sin doth never cease.
3. In your deep floods drown all my faults and fears;
Nor let His eye see sin, but through my tears.

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 FIRST COMMUNION HYMN

Tune: Jesus, meine Zuversicht

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.

Text: John Brownlie (1859-1925)

Music: JESUS, MEINE ZUVERSICHT, melody Johann Cruger (1598-1662); harm. after *The Chorale Book for England*, 1863THE SECOND COMMUNION HYMN *(if needed)**Tune: Before the throne of God*

Words by Charitie L. Bancroft, adapt., music by Vikki Cook
©1997 PDI Praise (admin by CopyCare) All rights reserved. Used by permission. CCLI #1984772.

last time: repeat to last half of verse 3

THE POST COMMUNION PRAYER

Celebrant: Let us pray.

Celebrant and People:

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

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

THE BLESSING

THE RECESSIONAL HYMN (*Please stand*)

Tune: Old 124th

1. E - ter - nal Lord of love, be - hold your Church
2. So dai - ly dy - ing to the way of self,
3. If dead in you, so in you we a - rise,
walk - ing once more the pil - grim way of Lent,
so dai - ly liv - ing to your way of love,
you the first - born of all the faith - ful dead;
let by your cloud by day, by night your fire,
we walk the road, Lord Je - sus, that you trod,
and as through ston - y ground the green shoots break,
moved by your love and toward your pres - ence bent:
know - ing our - selves bap - tized in - to your death:
glo - rious in spring - time dress of leaf and flower,
far off yet here- the goal of all de - sire.
so we are dead and live with you in God.
so in the Fa - ther's glo - ry shall we we wake.

Text: Thomas H. Cain (b. 1931)

Music: OLD 124th, melody *Psaumes octante trois de David*, 1551

THE DISMISSAL (BCP 2019 page 138)

Deacon or Priest: Go in peace to love and serve the Lord.

People: **Thanks be to God.**

The congregation departs in silence.

As the Eucharistic celebration ends, we are charged to "go." The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us.

A Brief History of Saint Andrew's Parish Church

Built in 1706, this simple, elegant church is the oldest surviving structure used for worship south of Virginia. It is South Carolina's only remaining colonial cruciform church.

Our historic church holds a full schedule of worship services every Sunday. Some other early colonial churches in South Carolina are still used, but less often. (None is older.) Others have been replaced or augmented by newer buildings, some centuries old themselves, some modern. Still others have vanished, or their ruins stand in silence to ages past. Visitors to our national treasure see a beautifully restored building, but the church hides a past that left it for dead many times.

St. Andrew's Parish Church (commonly known as Old St. Andrew's) was one of ten Anglican churches in South Carolina established in 1706 by the Church Act. It was built to serve the Anglican planters along the Ashley River, a thriving tidal waterway that connected them to the city of Charles Town and to each other.

Rice, indigo, and slaves brought prosperity to the lands along the Ashley, where some of the wealthiest plantations in British North America were located. The church was expanded to the shape of a cross in 1723 to accommodate a growing population. It survived a major fire in the 1760s but was quickly rebuilt inside its existing walls. But the parish declined after the Revolution and into the antebellum era. Ministering to the slaves, at the church and three plantation chapels, became the focus of the clergy. From 1851 to 1891, the Rev. John Grimké Drayton, the renowned horticulturalist at Magnolia-on-the-Ashley just north of St. Andrew's, was rector.

The church was one of the few buildings along the Ashley that Union troops did not burn to the ground during the Civil War. It became a polling place and did not reopen until 1876, eleven years after the war ended. The parish found itself at the epicenter of two of the most important events of late nineteenth century Charleston: the phosphate mining boom along the Ashley and the Great Earthquake of 1886, which caused significant damage to the church. After Rev. Drayton died in 1891, St. Andrew's lay dormant for the next fifty-seven years.

In 1948 Episcopalians moving to the West Ashley suburbs reopened the dilapidated church, even though it was far away from new residential developments. Dogged perseverance brought slow but continual improvements. A parish house was built, and then expanded twice in quick succession. Hurricane Hugo (1989) caused major damage to the graveyard. Into the twenty-first century, the church undertook the most extensive restoration in its history and celebrated its tercentennial.

In 2013, the Parish left The Episcopal Church and aligned with the Anglican Diocese of South Carolina and later with the Anglican Church in North America (ACNA).

For more than 300 years, St. Andrew's has survived, indeed has thrived, against all odds.

Paul Porwoll, author of *Against All Odds: History of Saint Andrew's Parish Church, Charleston, 1706-2013*

