

ST. ANDREW'S PARISH CHURCH

Established 1706



The Twenty-Second Sunday after Pentecost
The Holy Eucharist at 11:15 a.m.
29 October 2023



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JACOB A. ROGERS, *Curate*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
THE REVEREND DAVID ALWINE, *Assisting Priest*
THE REVEREND LEE HERSHON, *Deacon Emeritus*
DAVID ACRES, *Director of Music*
KEVIN UPPERCUE *Organ/Piano*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*
JEFFREY HEARN, *Sexton*
PAUL PORWOLL, *Historian*
MICHAEL CHRISTENSEN, *AV Coordinator*
THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Retired
Assistant Bishop, The Dominican Republic, Retired
Bishop in Residence, Old St. Andrew's Parish Church

The Vestry

Kathy Abraham, *2024 Senior Warden*
William Adams, *2024*
Debra Bays, *2025*
Jim Beall, *2026*
Wilson Blanton, *2025*
Buzz Carns, *2026*
Roxanne Erskine, *2024*
James Little, *2025 Junior Warden*
Herb Huser, *2024*
Randall Shealey, *2026*
Gail Wagaman, *2026*
James Wilson, *2025*

John Steinmeyer, *Treasurer*
Cindi Smith, *Clerk*
Andy Lacour, *Chancellor*

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

SERVING TODAY

The Reverend Marshall Huey	Leslie Fry	Judy Vella
HOMILIST	Roxanne Erskine	PRAYERS OF THE PEOPLE
	LECTORS	

ACOLYTES - Clark Wilson, Bo Bartlett, Mary Alice Wilson, Connor Lee

CHALICE - Frank Freeman, Larry Coomer

USHERS - Tim & Alex Lengen

VESTRY IN CHARGE - Jim Beall, Wilson Blanton, Gail Wagaman

ALTAR GUILD - Millie Strobel, Leigh Smalley

The Twenty-Second Sunday after Pentecost

29 October 2023

The Holy Eucharist at 11:15 a.m.

THE INTROIT

Almighty and Everlasting God

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*



1. Im - mor - tal, in - vis - i - ble, God on - ly wise,
2. Un - rest - ing, un - hast - ing, and si - lent as light,
3. To all life thou giv - est, to both great and small;
4. Thou reign - est in glo - ry, thou rul - est in light,
in light in - ac - ces - si - ble hid from our eyes,
nor want - ing, nor wast - ing, thou rul - est in might;
in all life thou liv - est, the true life of all;
thine an - gels a - dore thee, all veil - ing their sight;
most bless - ed, most glo - rious, the An - cient of Days,
thy jus - tice like moun - tains high soar - ing a - bove
we blos - som and flour - ish, like leaves on the tree,
all laud we would ren - der: O help us to see
al - migh - y, vic - tor - ious, thy great Name we praise.
thy clouds, which are foun - tains of good - ness and love.
then with - er and per - ish; but nought chan - geth thee.
'tis on - ly the splen - dor of light hid - eth thee.

Text: Walter Chalmers Smith (1824-1908), alt.

Music: ST. DENIO, Welsh hymn, from *Ganiadau y Cyssgr*, 1839; adapt. John Roberts (1822-1877)

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 perfect-
ly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Welcome!

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

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

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 FRONTISPIECE

Jesus speaking to the
Pharisees
James Tissot (1836-1902)

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 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)

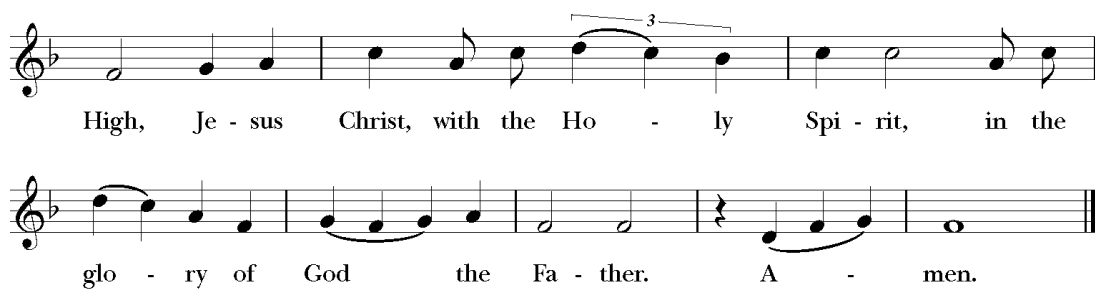
Celebrant: Lord, have mercy upon us.

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

Celebrant: Lord, have mercy upon us.

THE GLORIA IN EXCELSIS (BCP 2019 page 124)

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - mighty God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most



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 Liturgy of the Word

THE OLD TESTAMENT LESSON

I Chronicles 29:1-17

And David the king said to all the assembly, “Solomon my son, whom alone God has chosen, is young and inexperienced, and the work is great, for the palace will not be for man but for the Lord God. So I have provided for the house of my God, so far as I was able, the gold for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of onyx and stones for setting, antimony, colored stones, all sorts of precious stones and marble. Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God: 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, for overlaying the walls of the house, and for all the work to be done by craftsmen, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating himself today to the Lord?”

Then the leaders of fathers' houses made their freewill offerings, as did also the leaders of the tribes, the commanders of thousands and of hundreds, and the officers over the king's work. They gave for the service of the house of God 5,000 talents and 10,000 darics of gold, 10,000 talents of silver, 18,000 talents of bronze and 100,000 talents of iron. And whoever had precious stones gave them to the treasury of the house of the Lord, in the care of Jehiel the Gershonite. Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to the Lord. David the king also rejoiced greatly.

Therefore David blessed the Lord in the presence of all the assembly. And David said: “Blessed are you, O Lord, the God of Israel our father, forever and ever. Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O Lord, and you are exalted as head above all. Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all. And now we thank you, our God, and praise your glorious name. *continued* →

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 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.

I Chronicles continued

“But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from you, and of your own have we given you. For we are strangers before you and sojourners, as all our fathers were. Our days on the earth are like a shadow, and there is no abiding. O Lord our God, all this abundance that we have provided for building you a house for your holy name comes from your hand and is all your own. I know, my God, that you test the heart and have pleasure in uprightness. In the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE PSALM

Sung by our Parish Choir
Beatus vir (Blessed is the man)

PSALM 1

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 EPISTLE LESSON

1 Thessalonians 2: verses 1-8

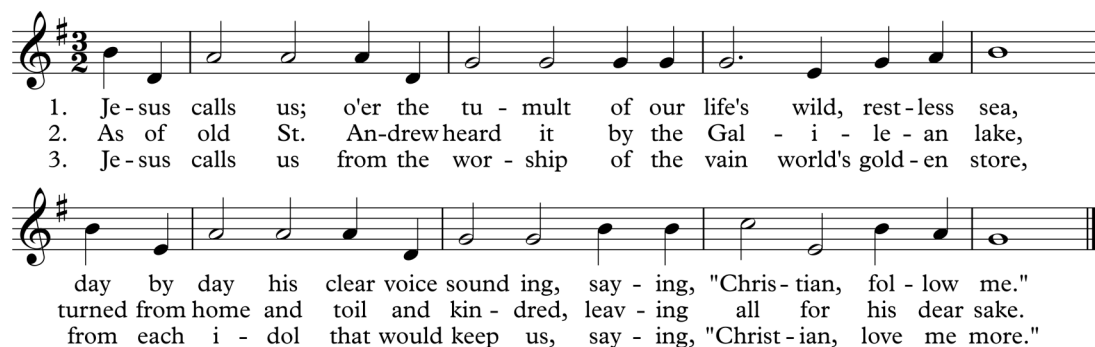
For you yourselves know, brothers, that our coming to you was not in vain. But though we had already suffered and been shamefully treated at Philippi, as you know, we had boldness in our God to declare to you the gospel of God in the midst of much conflict. For our appeal does not spring from error or impurity or any attempt to deceive, 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. For we never came with words of flattery, as you know, nor with a pretext for greed—God is witness. Nor did we seek glory from people, whether from you or from others, though we could have made demands as apostles of Christ. But we were gentle among you, like a nursing mother taking care of her own children. 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*



1. Je - sus calls us; o'er the tu - mult of our life's wild, rest - less sea,
 2. As of old St. An-drew heard it by the Gal - i - le - an lake,
 3. Je - sus calls us from the wor - ship of the vain world's gold - en store,
 day by day his clear voice sound ing, say - ing, "Chris - tian, fol - low me."
 turned from home and toil and kin - dred, leav - ing all for his dear sake.
 from each i - dol that would keep us, say - ing, "Christ - ian, love me more."

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

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

THE HOLY GOSPEL

St. Matthew 22: verses 34-46

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

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

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. "Teacher, which is the great commandment in the Law?" And he said to him, "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 a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets."

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

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

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

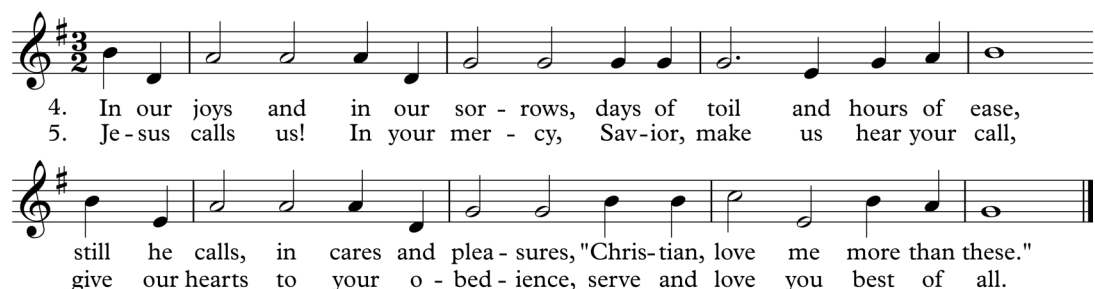
Gospeller: The Gospel of the Lord.

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

The word Gospel comes from the Old English word, gōd-spell, which means "good news" or "glad tidings." That word developed from the Latin word, evangelium, and Greek, evangelion, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

THE SEQUENCE HYMN

Tune: *Galilee*



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

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

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word “creed” comes from the Latin word “credo” which means “I believe.”

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

THE NICENE CREED (BCP 2019 page 127)

Celebrant: Let us stand and confess our faith in the words of the Nicene Creed:

Celebrant and People:

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

We believe in one Lord, Jesus Christ, the only-begotten Son of God, eternally begotten of the Father,

God from God, Light from Light, true God from true God,

begotten, not made, of one Being with the Father;

through him all things were made.

For us and for our salvation, he came down from heaven,

was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again, in accordance with the Scriptures;

he ascended into heaven, and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son,

who with the Father and the Son is worshiped and glorified,

who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one Baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

Led by a member of the Order of the Daughters of the King

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 Foley Beach, 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 Curate, Fr. Jacob; our Assistant to the Rector, Fr. Joe; our assisting priest Fr David; our Deacon Emeritus, Lee Hershon; and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant.

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

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular, Fr. Zac Nash, Chaplain at Joint Base Charleston: All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Isaac Pringle Mejia; 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, Joe Biden, our Governor, Henry McMaster and our Mayor, John Tecklenburg.

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 for those we name at this time. (*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, (*pause*) in thanksgiving let us pray.

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

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 AND ABSOLUTION OF SIN (*Please kneel*) (BCP 2019 page 130)

Celebrant: Let us humbly confess our sins to Almighty God.

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.

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 another place.

THE COMFORTABLE WORDS (BCP 2019 page 130)

Bishop or Priest:

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

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

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

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

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

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

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

People: **And with your spirit.**

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

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

THE OFFERTORY

If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link: <https://www.oldstandrews.org/giving-1>

THE OFFERTORY ANTHEM

Sung by the Choir

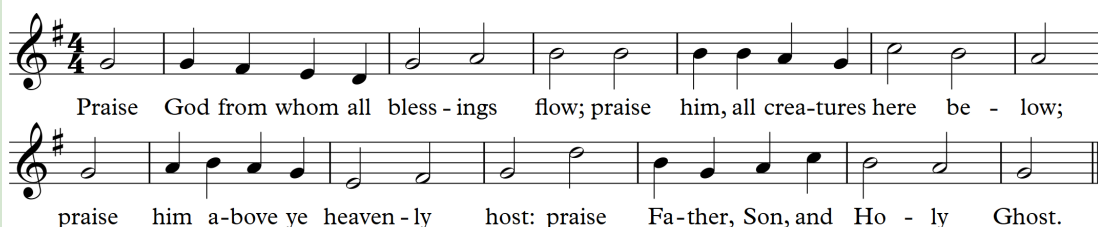
"Just a little talk with Jesus"

Words and Music - Cleavant Derricks (1909-1977)

1. I once was lost in sin, but Jesus took me in, and then a little light from heaven filled my soul; It bathed my heart in love and wrote my name above, and just a little talk with Jesus made me whole.
Refrain: Now let us, have a little talk with Jesus, tell him all about our troubles. Hear our faintest cry and answer by and by; feel a little pray'r wheel turning, know a little fire is burning, find a little talk with Jesus makes it right.
2. Sometimes my path seems drear, without a ray of cheer, and then a cloud of doubt may hide the light of day; the mists of sin may rise and hide the starry skies, but just a little talk with Jesus clears the way. Refrain: Now let us have a little talk.....
3. I may have doubts and fears, my eays be filled with tears, but Jesus is a friend who watches day and night; I go to him in pray'r, he knows my ev'ry care, and just a little talk with Jesus makes it right. Now let us have a little talk.....

THE PRESENTATION HYMN

Tune: *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. Amen**

The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

People **We lift them up to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

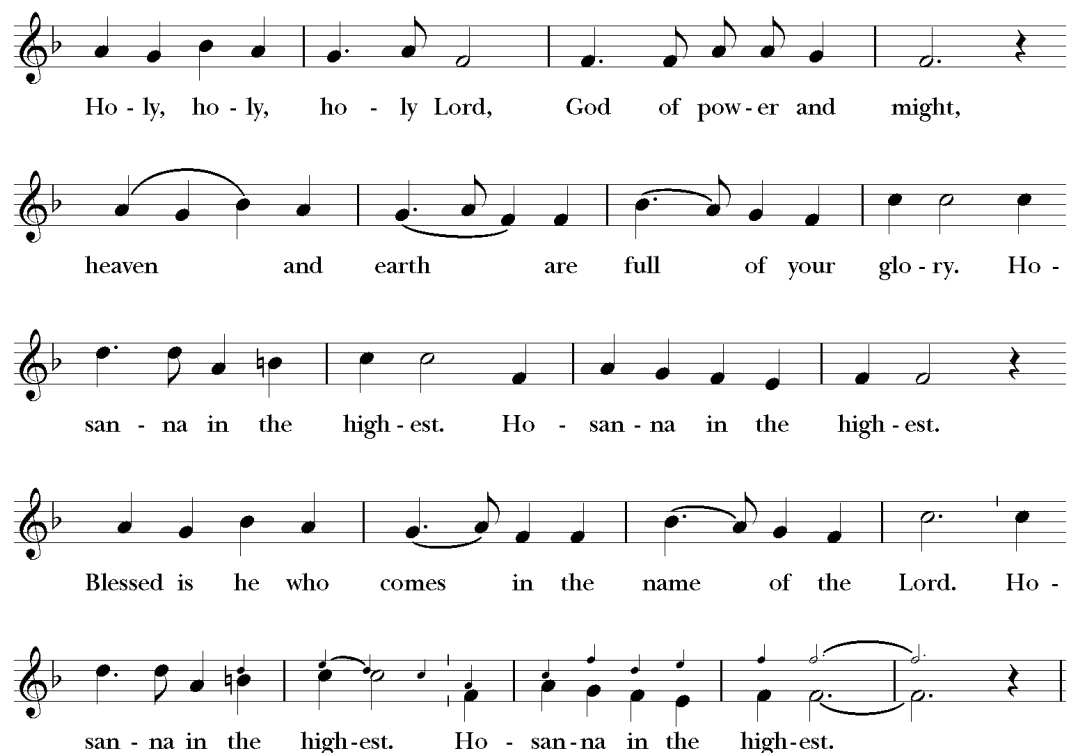
The *Celebrant* continues:

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

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

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

THE SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

Our altar is **The Lord's Table** and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine.

We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

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

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

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

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

(Please Kneel)

Celebrant:

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Celebrant:

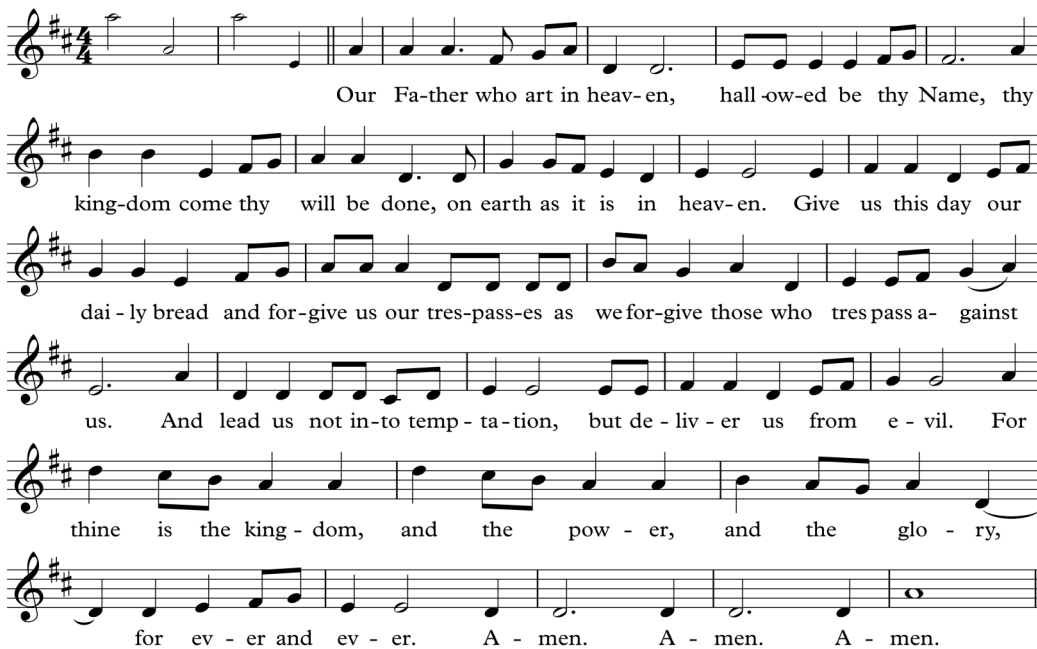
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

THE LORD'S PRAYER (BCP 2019 page 134)

Celebrant:

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



Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who tres pass a- gainst
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For
thine is the king-dom, and the pow-er, and the glo-ry,
for ev-er and ev-er. A-men. A-men. A-men.

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 FRACTION (BCP 2019 page 135)

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

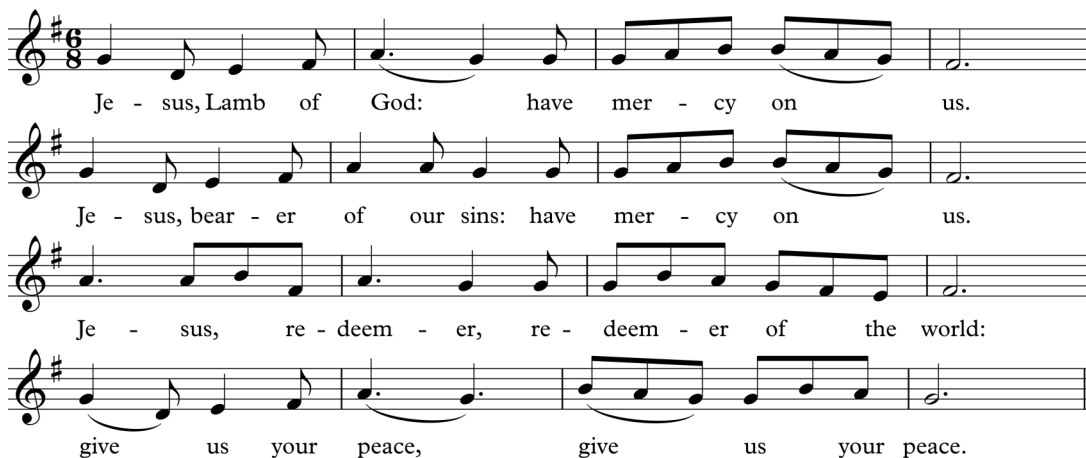
People: **Therefore let us keep the feast. Alleluia**

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 AGNUS DEI



Je - sus, Lamb of God: have mer - cy on us.
Je - sus, bear - er of our sins: have mer - cy on us.
Je - sus, re - deem - er, re - deem - er of the world:
give us your peace, give us your peace.

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

The **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 **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

THE MINISTRATION OF COMMUNION (BCP 2019 page 136)

Celebrant:

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

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

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

THE COMMUNION ANTHEM

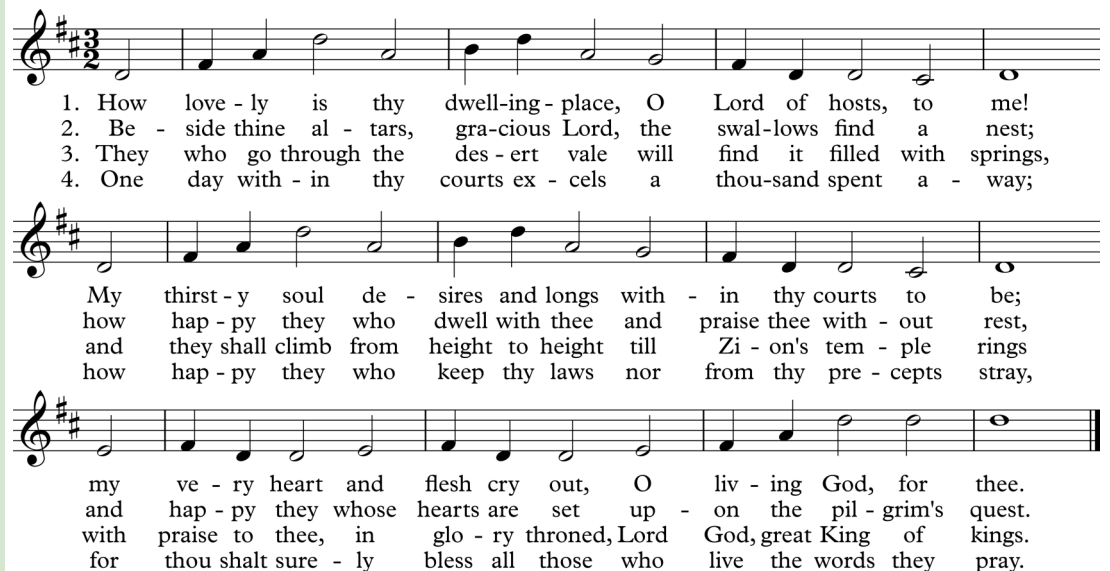
Agnus Dei

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*



1. How love - ly is thy dwell - ing - place, O Lord of hosts, to me!
2. Be - side thine al - tars, gra - cious Lord, the swal - lows find a nest;
3. They who go through the des - ert vale will find it filled with springs,
4. One day with - in thy courts ex - cels a thou - sand spent a - way;

My thirst - y soul de - sires and longs with - in thy courts to be;
how hap - py they who dwell with thee and praise thee with - out rest,
and they shall climb from height to height till Zi - on's tem - ple rings
how hap - py they who keep thy laws nor from thy pre - cepts stray,

my ve - ry heart and flesh cry out, O liv - ing God, for thee.
and hap - py they whose hearts are set up - on the pil - grim's quest.
with praise to thee, in glo - ry throned, Lord God, great King of kings.
for thou shalt sure - ly bless all those who live the words they pray.

Text: Paraphrase of Psalm 84; sts. 1-2, *The Psalms of David in Meter*, 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*



1. I want to walk as a child of the light. I want to fol - low Je - sus.
 2. I want to see the bright-ness of God. I want to look at Je - sus.
 3. I'm look-ing for the com - ing of Christ. I want to be with Je - sus.

God set the stars to give light to the world. The star of my life is Je - sus.
 Clear sun of right-eous-ness, shine on my path, and show me the way to the Fa - ther.
 When we have run with pa-tience the race, we shall know the joy of Je - sus.

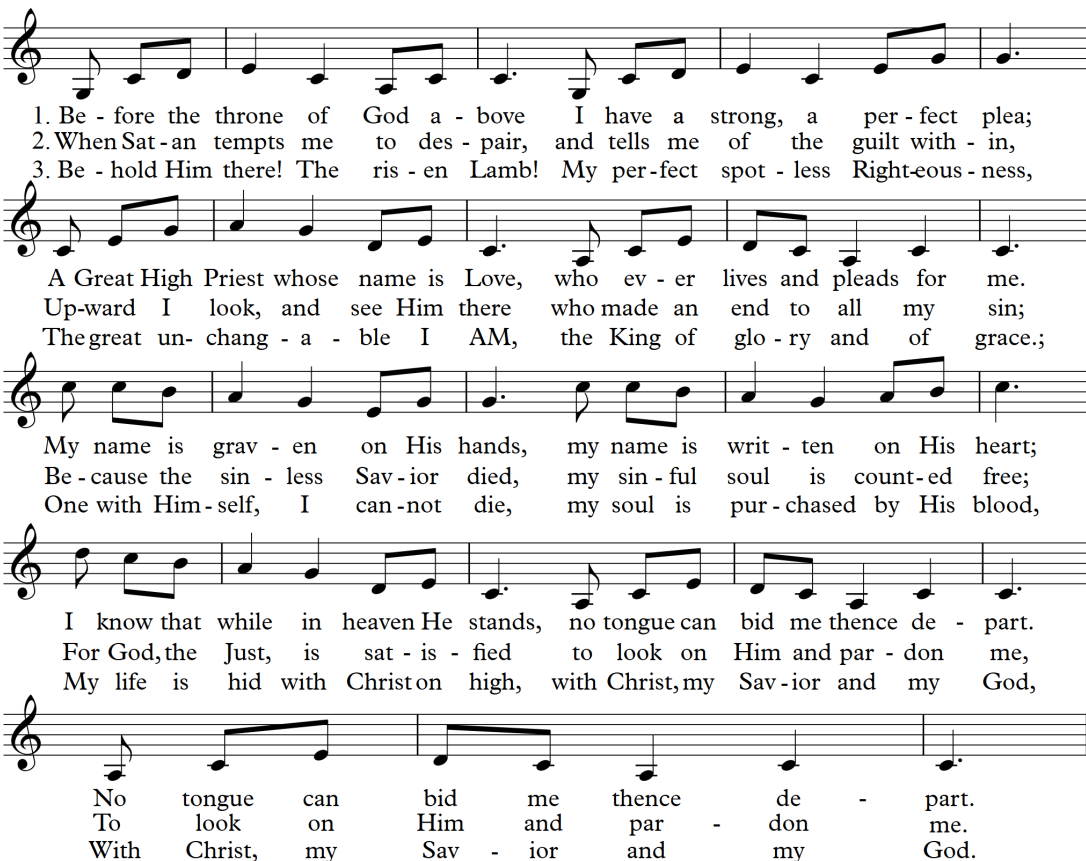
In him there is no dark-ness at all. The night and the day are both a - like. The
 Lamb is the light of the ci - ty of God. Shine in my heart, Lord Je - sus.

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

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

THE THIRD COMMUNION HYMN

Tune: *Vikki Carr*



1. Be - fore the throne of God a - bove I have a strong, a per - fect plea;
 2. When Sat - an tempts me to des - pair, and tells me of the guilt with - in,
 3. Be - hold Him there! The ris - en Lamb! My per - fect spot - less Right-eous - ness,

A Great High Priest whose name is Love, who ev - er lives and pleads for me.
 Up-ward I look, and see Him there who made an end to all my sin;
 The great un - chang - a - ble I AM, the King of glo - ry and of grace,;

My name is grav - en on His hands, my name is writ - ten on His heart;
 Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed free;
 One with Him - self, I can - not die, my soul is pur - chased by His blood,

I know that while in heaven He stands, no tongue can bid me thence de - part.
 For God, the Just, is sat - is - fied to look on Him and par - don me,
 My life is hid with Christ on high, with Christ, my Sav - ior and my God,

No tongue can bid me thence de - part.
 To look on Him and par - don me.
 With Christ, my Sav - ior and my God.

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

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

THE POST COMMUNION PRAYER (BCP 2019 page 137)

Celebrant: Let us pray.

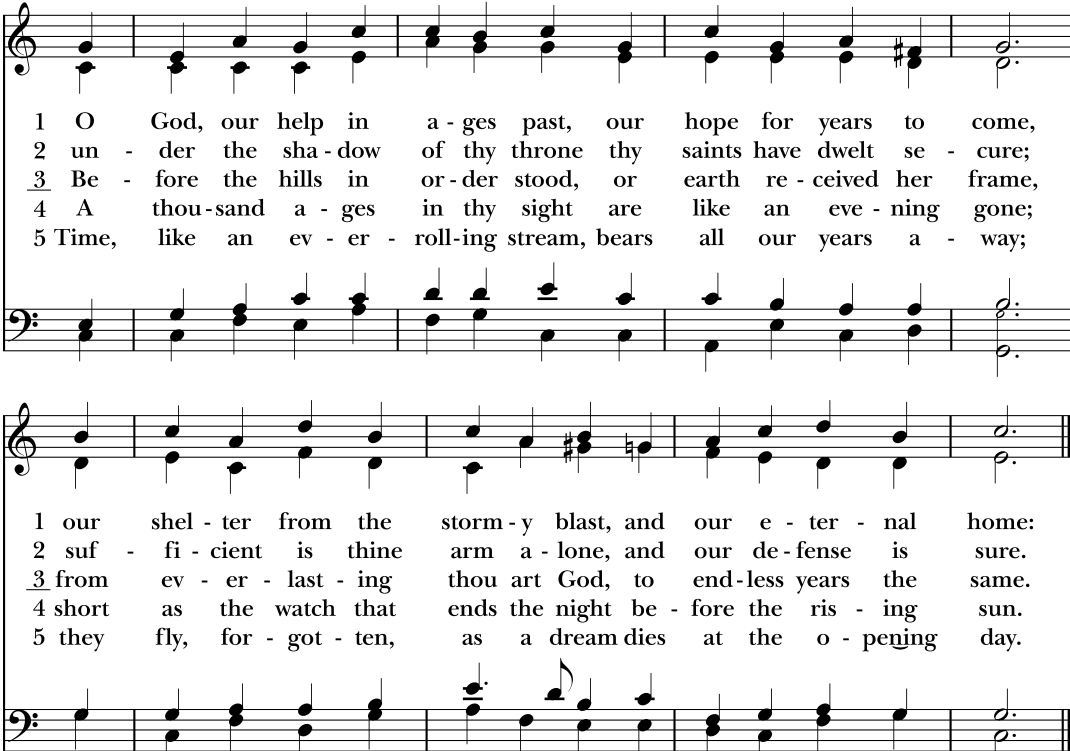
Celebrant and People:

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*



1 O God, our help in a - ges past, our hope for years to come,
 2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
 3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
 4 A thou - sand a - ges in thy sight are like an eve - ning gone;
 5 Time, like an ev - er - roll - ing stream, bears all our years a - way;

1 our shel - ter from the storm - y blast, and our e - ter - nal home:
 2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
 3 from ev - er - last - ing thou art God, to end - less years the same.
 4 short as the watch that ends the night be - fore the ris - ing sun.
 5 they fly, for - got - ten, as a dream dies at the o - pen - ing day.

6 O God, our help in ages past,
 our hope for years to come,

be thou our guide while life shall last,
 and our eternal home.

Words: Isaac Watts (1674-1748), alt.; para. of Psalm 90. Music: *St. Anne*, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889).

As the service ends, we are challenged to “go forth,” 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 (BCP 2019 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.