# St. Andrew's Parish Church

Established 1706



## The Feast of St. Andrew, the Apostle

### The Rite of Confirmation

### And Holy Eucharist at 11:15 a.m.

22 November 2026

***Our Confirmands***

Wade Alexander
Rhiannon Alexander
Vicki Davis
Charles R. Harris III
Susan Richards
Suzanne Schwab
Sara Toscano

***Those Received***

Carlos Toscano

***Those Reaffirmed***

Jeff Davis
Isabel Harris
Jeff Harrell
Joanne Harrell
Lisa Newland
Tommy Newland

# The Feast of St. Andrew the Apostle (Andermas)

The Rite of Confirmation
and Holy Eucharist at 11:15 a.m.
22 November 2026

THE INTROIT:

**No eye has seen, no ear has heard**
Music by Graham Keitch (b.1956)

THE FIRST READING *from* The Church Act 1706

Forasmuch in a well grounded Christian Commonwealth, matters concerning Religion and the Honour of God, ought in the first Place to be taken into Consideration, and honest Endeavors to attain such good Ends countenanced and encouraged, as being not only most acceptable to God, but the best Way and Means to obtain his Mercy and Blessing upon a People and Country. Be it therefore enacted by his Excellency John Lord Granville, Palatine, and the rest of the true and absolute Lords Proprietors of this Province, by and with the advice and consent of the rest of the members of the General Assembly now met at Charles Town for the South and West part of this Province, and by the Authority of the same. That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England…be solemnly read by all and every Minister or Reader in Every Church which now is, or hereafter shall be settled, and by Law established within this Province…And whereas it is necessary, and for the better Accommodation and Conveniency of the Inhabitants of this Province, that the same be divided into Parishes. Be it therefore further Enacted that Berkeley County Shall be divided into six more Parishes besides Charles Town… One upon Ashley River to be called by the name of St. Andrew's… And for the encouragement of faithful Ministers, labouring in the work of the Gospel, to come and reside in this Province, Be it further enacted that there shall be a Rector or Minister for each of the several Parishes… each shall be incorporate, and each of them shall have capacity and succession, by the name of the Rector of that Parish of which he is the Minister… and shall have the care of the souls of the inhabitants within the parish committed to his charge, and the Rector or Minister of the several parishes shall have and enjoy, to them and their successors, the several glebe lands already obtained or appointed… to any of the several parishes by the society founded by royal charter in the Kingdom of England, by the name of The Society for the Propagation of the Gospel in Foreign Parts… And there shall be seven more Vestrymen in each Parish… sober and discreet persons, that are also inhabitants of the said Parish, and of the religion of the Church of England and shall take the usual oaths appointed by act of parliaments…And be it further enacted… that the Churchwardens and Vestry of each Parish be authorized and required to take constant care to satisfy and pay the parochial charges, and all necessary repairs...and in case they shall not have sufficient effects to pay… it shall be lawful for the respective Vestry… to assess such sum as shall be necessary by the assessment of the estate, real and personal, of all and every inhabitants… and for want of sufficient distress, to commit the person to prison till payment be made... Read Three times and ratified in open Assembly, this 30th of Nov. 1706; Signed and Sealed by the Honourable Sir Nathaniel Johnson, Knight, as Governor; Enacted, Ratified and forever Confirmed under the Great Seal of the Province by His Excellency John Lord Granville, Palatine, and the rest of the true and absolute Lords Proprietors of the Province of Carolina.

*Lector:* Here ends the Reading

## *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.

THE FRONT COVER

Jesus saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea

**Highland Cathedral**
Composed by Ulrich Roever and Michael Korb
Piper: John Weed

THE ACCLAMATIONS - (BCP 2019 page 123 & page 175)

*Celebrant:* Blessed be God, the Father and the Holy Spirit
*People:* **And blessed be his Kingdom, now and for ever. Amen.**

*Bishop* The Lord will pour out his Spirit upon all flesh,
*People* **And your sons and daughters shall prophesy.**
*Bishop* Your old men shall dream dreams,
*People* **And your young men shall see visions.**
*Bishop* You shall know that the Lord is in the midst of his people,
*People* **That He is the Lord and there is none else.**
*Bishop* And it shall come to pass
*People* **That everyone who calls on the Name of the Lord shall be saved.**

The liturgy begins with the **Acclamation,** which is an "eager expression" of praise.

THE COLLECT OF THE DAY (BCP 2019 page 125)

*Celebrant:* The Lord be with you.
*People:* **And with your spirit.**
*Celebrant:* Let us pray together.
**Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother, Simon, with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

(*Please be seated)*

**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 OLD TESTAMENT READING Deuteronomy 30 verses 11-20

11 "For this commandment that I command you today is not too hard for you, neither
is it far off. 12 It is not in heaven, that you should say, 'Who will ascend to heaven for
us and bring it to us, that we may hear it and do it?' 13 Neither is it beyond the sea, that
you should say, 'Who will go over the sea for us and bring it to us, that we may hear it
and do it?' 14 But the word is very near you. It is in your mouth and in your heart, so
that you can do it. 15 "See, I have set before you today life and good, death and
evil. 16 If you obey the commandments of the LORD your God that I command you
today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and
the LORD your God will bless you in the land that you are entering to take possession
of it. 17 But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, 18 I declare to you today, that you shall surely perish.
You shall not live long in the land that you are going over the Jordan to enter and possess. 19 I call heaven and earth to witness against you today, that I have set before you
life and death, blessing and curse. Therefore choose life, that you and your offspring
may live, 20 loving the LORD your God, obeying his voice and holding fast to him,
for he is your life and length of days, that you may dwell in the land that
the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them."

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

THE PSALM *Coeli enarrant (*The Heavens are telling) Psalm 19

Sung by The Parish Choir

THE heavens declare the glory of God : and the firmament sheweth his handywork.
2 One day telleth another : and one night certifieth another.
3 There is neither speech nor language : but their voices are heard among them.
4 Their sound is gone out into all lands : and their words into the ends of the world.
5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.
6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.
7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.
8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.
9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.
10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.
11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.
12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.
13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.
14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight, O Lord my strength, and my redeemer.

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 EPISTLE READING Romans 10:8b-18

"The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); **9** because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. **10** For with the heart one believes and is justified, and with the mouth one confesses and is saved. **11** For the Scripture says, "Everyone who believes in him will not be put to shame." **12** For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. **13** For "everyone who calls on the name of the Lord will be saved."**14** How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard?[a] And how are they to hear without someone preaching? **15** And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" **16** But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" **17** So faith comes from hearing, and hearing through the word of Christ.**18** But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world."

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

he 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 SEQUENCE HYMN Tune: *Hyfrydol*

1. Sing of Andrew, John's disciple, led by faith through ways untrod,
   Till the Baptist cried at Jordan, "There behold the Lamb of God!"
   Stirred by hearing this new teacher, Andrew, freed from doubt and fear,
   Ran to tell his brother Simon, "God's Anointed One is here!"

2. Sing of Andrew, called by Jesus from the shores of Galilee,
   Leaving boats and nets and kindred, trusting in that "Follow me!"
   When a lad's small meal fed thousands, when inquiring Greeks found care,
   When the Spirit came in blessing, Andrew faithfully was there.

THE HOLY GOSPEL St. John 1:35-46

*Gospeller:* The Holy Gospel of our Lord Jesus Christ according to St. John.
*People:* **Glory 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"

35 The next day again John the Baptist was standing with two of his disciples, 36 and
he looked at Jesus as he walked by and said, "Behold, the Lamb of God!" 37 The two
disciples heard him say this, and they followed Jesus. 38 Jesus turned and saw them
following and said to them, "What are you seeking?" And they said to him, "Rabbi"
(which means Teacher), "where are you staying?" 39 He said to them, "Come and you
will see." So they came and saw where he was staying, and they stayed with him that
day, for it was about the tenth hour. 40 One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother. 41 He first found his own brother
Simon and said to him, "We have found the Messiah" (which means Christ). 42 He
brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John.
You shall be called Cephas" (which means Peter).
43 The next day Jesus decided to go to Galilee. He found Philip and said to him,
"Follow me." 44 Now Philip was from Bethsaida, the city of Andrew and Peter. 45
Philip found Nathanael and said to him, "We have found him of whom Moses in the
Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." 46 Nathanael
said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come
and see."

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

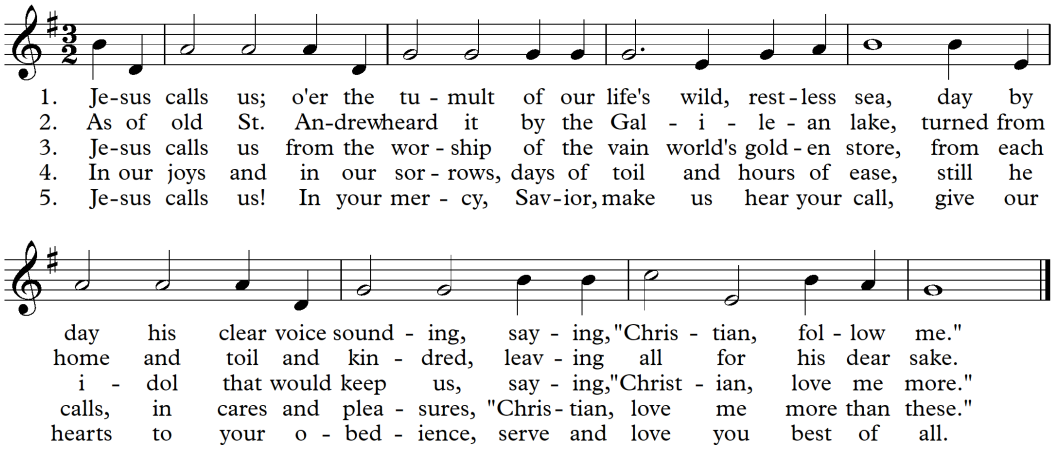
THE SEQUENCE HYMN Tune: *Hyfrydol*

3. Sing of Andrew, bold apostle, sent to make the Gospel known
   Faithful to his Lord's example, called to make a cross his own.
   So may we who prize his memory, honor Christ in our own day
   Bearing witness to our neighbors, living what we sing and pray.

THE SERMON — The Right Reverend Mark J. Lawrence

*Candidates, please come forward during the singing of the hymn.*

THE PRESENTATION HYMN — *Galilee*




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

*Congregation please be seated*

## THE PRESENTATION, EXHORTATION AND EXAMINATION OF CANDIDATES FOR CONFIRMATION, RECEPTION, AND REAFFIRMATION

This liturgy is found in The Book of Common Prayer, Page 176.

*Presenters:* Right Reverend Father in God, we present these persons to receive the laying on of hands.

*Bishop*: Have they been adequately prepared?

*Presenters:* They have.

*Bishop:*

Dearly beloved, it is essential that those who wish to be Confirmed, or Reaffirmed in this Church publicly confess Jesus Christ as their Lord and Savior; become his disciples; know and affirm the Nicene Creed, the Lord's Prayer, and the Ten Commandments; and have received instruction in the Holy Scriptures of the Old and New Testaments and the Catechism of the Church. God's grace is imparted in Baptism, through which we are made God's children by adoption and given the Holy Spirit. By the power of the Spirit, manifested in gifts and fruit, we are enabled to be God's people for the sake of the world.

Now, these Candidates desire publicly to confess their faith in Jesus Christ as Savior and their commitment to follow him as Lord. They also desire the strengthening of grace through the laying on of hands, that the Holy Spirit may fill them more and more for their ministry in the Church and in the world.

*Bishop:* Do you, here in the presence of God and the Church, renew the solemn promises and vows made at your Baptism and commit to keep them?

*Candidates* **I do.**

*Bishop:* Do you renounce the devil and all the spiritual forces of wickedness that rebel against God?

*Candidates* **I renounce them.**

*Bishop:* Do you renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?

*Candidates* **I renounce them.**

*Bishop:* Do you renounce the sinful desires of the flesh that draw you from the love of God?

*Candidates* **I renounce them.**

*Bishop:* Do you turn to Jesus Christ and confess him as your Lord and Savior?

*Candidates* **I do.**

*Bishop:* Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

*Candidates* **I do.**

*Bishop:* Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

*Candidates* **I will, the Lord being my helper.**

*The Bishop addresses the Congregation, saying*

Will you who witness these vows do all in your power to support these persons in their life in Christ?

*Congregation* **We will.**

## The Baptismal Covenant *Please Stand*

*Bishop:* Will the congregation please stand as we all affirm our Baptismal Covenant. Do you believe and trust in God the Father?

*People:* **I do. I believe in God, the Father almighty, creator of heaven and earth.**

*Bishop:* Do you believe and trust in Jesus Christ?

*People:* **I do. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

*Bishop:* Do you believe in God the Holy Spirit?

*People:* **I do. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of**

## PRAYER AND THE LAYING ON OF HANDS

*Bishop:* Let us pray.

Almighty and ever-living God, we beseech you to strengthen these your servants for witness and ministry through the power of your Holy Spirit. Daily increase in them your manifold virtues of grace: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and true godliness, and the spirit of holy fear, now and for ever. **Amen.**

*Please be seated*

## FOR CONFIRMATION

*Each Confirmand kneels in front of the Bishop. The Bishop, then laying his hands upon the person's head, prays:*

Defend, O Lord, this your servant *N.* with your heavenly grace, that *he* may continue yours for ever, and daily increase in your Holy Spirit more and more until *he* comes into the fullness of your everlasting kingdom.

*People*: **Amen.**

## FOR RECEPTION

*Those having made adult professions of faith in other Christian traditions are Received with the laying on of hands as follows.*

Strengthen, O Lord, with your Holy Spirit, your servant *N.*, whom we recognize as a member of the One, Holy, Catholic, and Apostolic Church, and receive into the fellowship of this Communion. Empower *him* for your service, and sustain *him* all the days of *his* life.

*People:* **Amen.**

## FOR REAFFIRMATION

*N.*, the Holy Spirit, who has begun a good work in you, direct and empower you by his grace, that you may continue in the service of our Lord Jesus Christ all the days of your life.

*People* **Amen.**

## CONCLUDING PRAYER AFTER THE LAYING ON OF HANDS

*Bishop:*

Almighty and ever-living God, let your fatherly hand ever be upon these your servants; let your Holy Spirit ever be with them; and so lead them in the knowledge and obedience of your Holy Word, that they may faithfully serve you in this life, and joyfully dwell with you in the life to come; through Jesus Christ our Lord. **Amen.**

*Bishop*: The Peace of the Lord be always with you.

*People*: **And with your spirit.**

The Book of Common Prayer,
Page 180

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 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

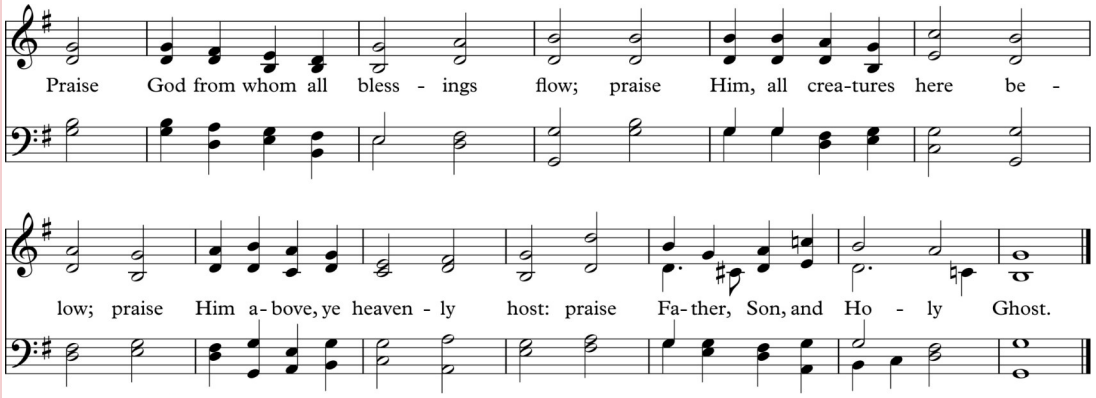
Cornerstone (My Hope is Built on Nothing Less)
Words and Music by: Myrin, Morgan, Liljero, Mote—arr. Heather Sorenson
Trumpet: Samuel Smoak

My hope is built on nothing less,
Than Jesus' blood and righteousness.
I dare not trust the sweetest frame,
But wholly trust in Jesus name.
Chorus: Christ alone. Cornerstone.
Weak made strong in the Saviour's love.
Through the storm, He is Lord. Lord of all.

When darkness seems to hide His face,
I rest on His unchanging grace.
In every high and stormy gale,
My anchor holds within the veil.
Chorus: Christ alone. Cornerstone.
Weak made strong in the Saviour's love.
Through the storm, He is Lord. Lord of all.

When He shall come with trumpet sound,
Oh, may I then in Him be found.
Dressed in His righteousness alone.
Faultless to stand before the throne.
Chorus: Christ alone. Cornerstone.
Weak made strong in the Saviour's love.
Through the storm, He is Lord. Lord of all.

## 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.**

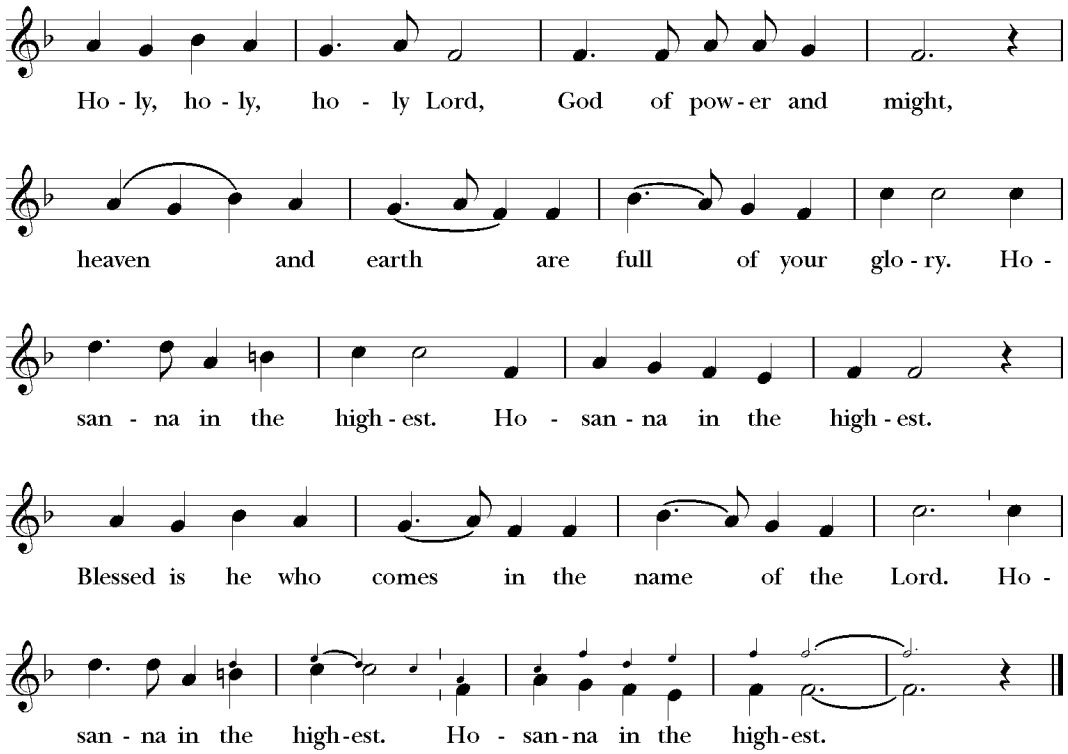
The *Celebrant* continues:

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

Through the great shepherd of your flock, Jesus Christ our Lord, who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations, and promised to be with them always, even to the end of the ages.

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

THE SANCTUS




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

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

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

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

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

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

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

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*(Please Kneel)*

*Celebrant:*

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

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

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

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Celebrant:*

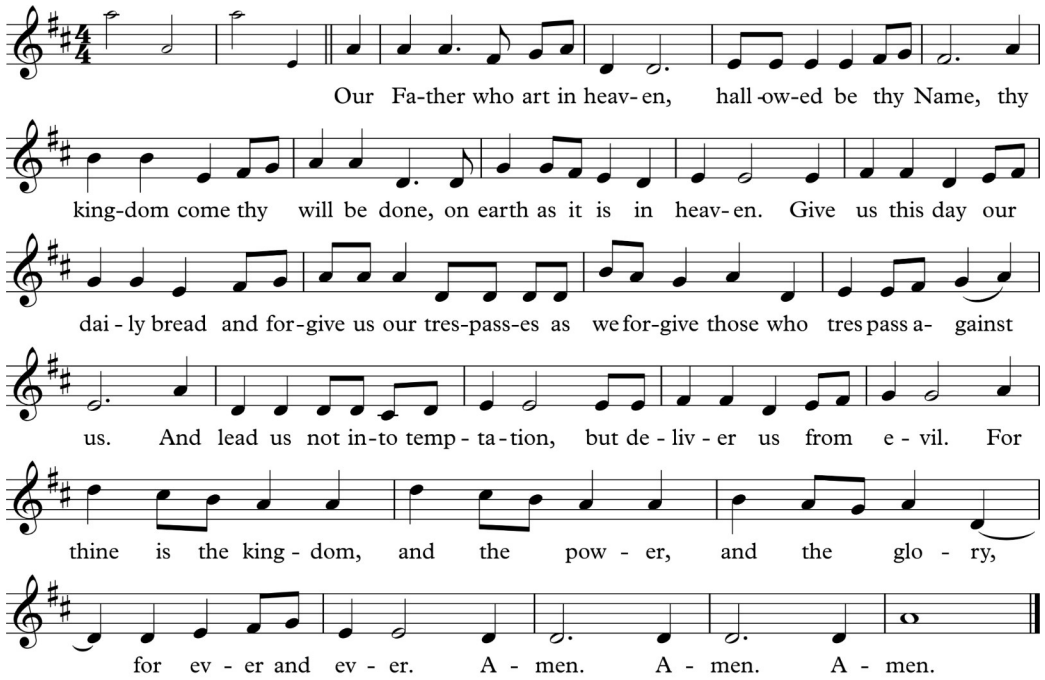
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament,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

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

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

THE LORD'S PRAYER (BCP 2019 page 134)

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




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

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

THE FRACTION (BCP 2019 page 135)

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

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

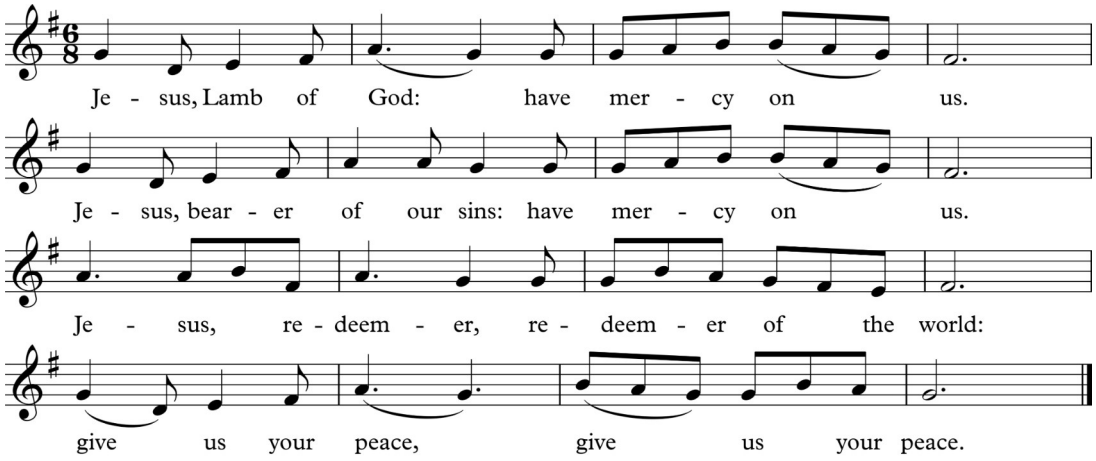
THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

*Celebrant and People:*

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

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

THE AGNUS DEI




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

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 pew, please ask the Usher.)*

THE COMMUNION ANTHEM

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)

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, bitter-sweetness 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 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: *Creation*

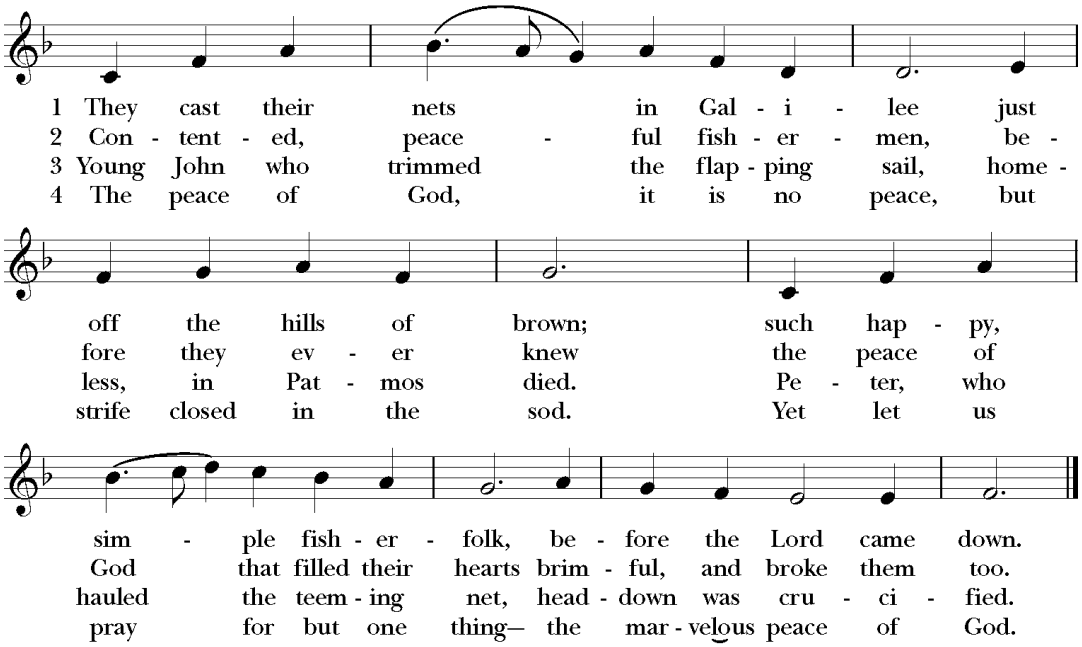
The spacious firmament on high, with all the blue ethereal sky,
And spangled heavens a shining frame, their great Original proclaim.
The unwearied sun from day to day does his Creator's power display;
And publishes to every land the work of an almighty hand.

Soon as the evening shades prevail, the moon takes up the wondrous tale,
And nightly to the listening earth repeats the story of her birth:
Whilst all the stars that round her burn, and all the planets in their turn,
Confirm the tidings, as they roll and spread the truth from pole to pole.

What though in solemn silence all move round the dark terrestrial ball?
What though no real voice nor sound amid their radiant orbs be found?
In reason's ear they all rejoice, and utter forth a glorious voice;
For ever singing as they shine, "Thy hand that made us is divine."

## The Second Communion Hymn

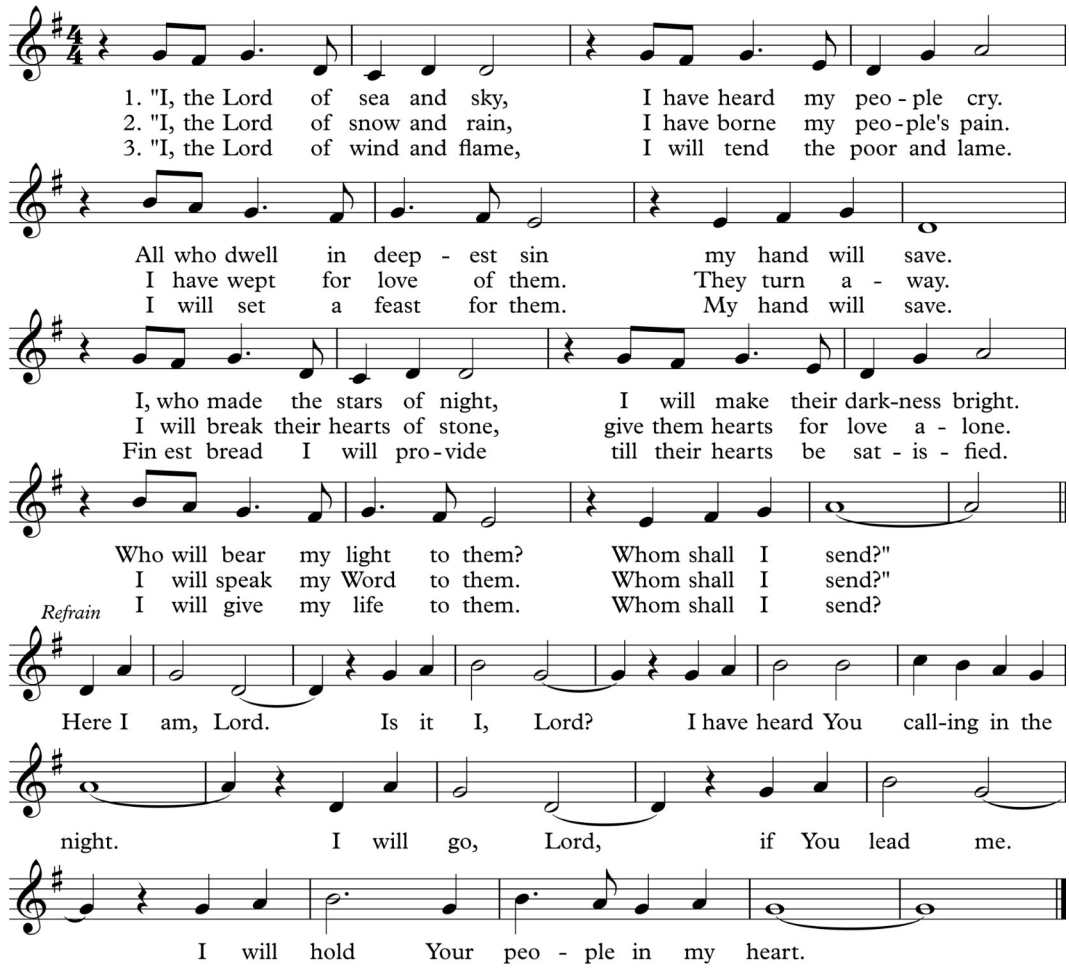
Tune: *Georgetown*




Words: William Alexander Percy (1885-1942), alt. Copyright © by Edward B. Marks Music Corporation. Music: *Georgetown,* David McKinley Williams (1887-1978) Copyright © The Church Pension Fund. All rights reserved. Used with permission.

## The Second Communion Hymn

Tune: *Here I am Lord*




Text & Music: Daniel Schutte ©1981 Daniel L. Schutte (admin. New Dawn Music)
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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 to make Christ known in the world.

THE POST COMMUNION PRAYER (BCP 2019 page 137)

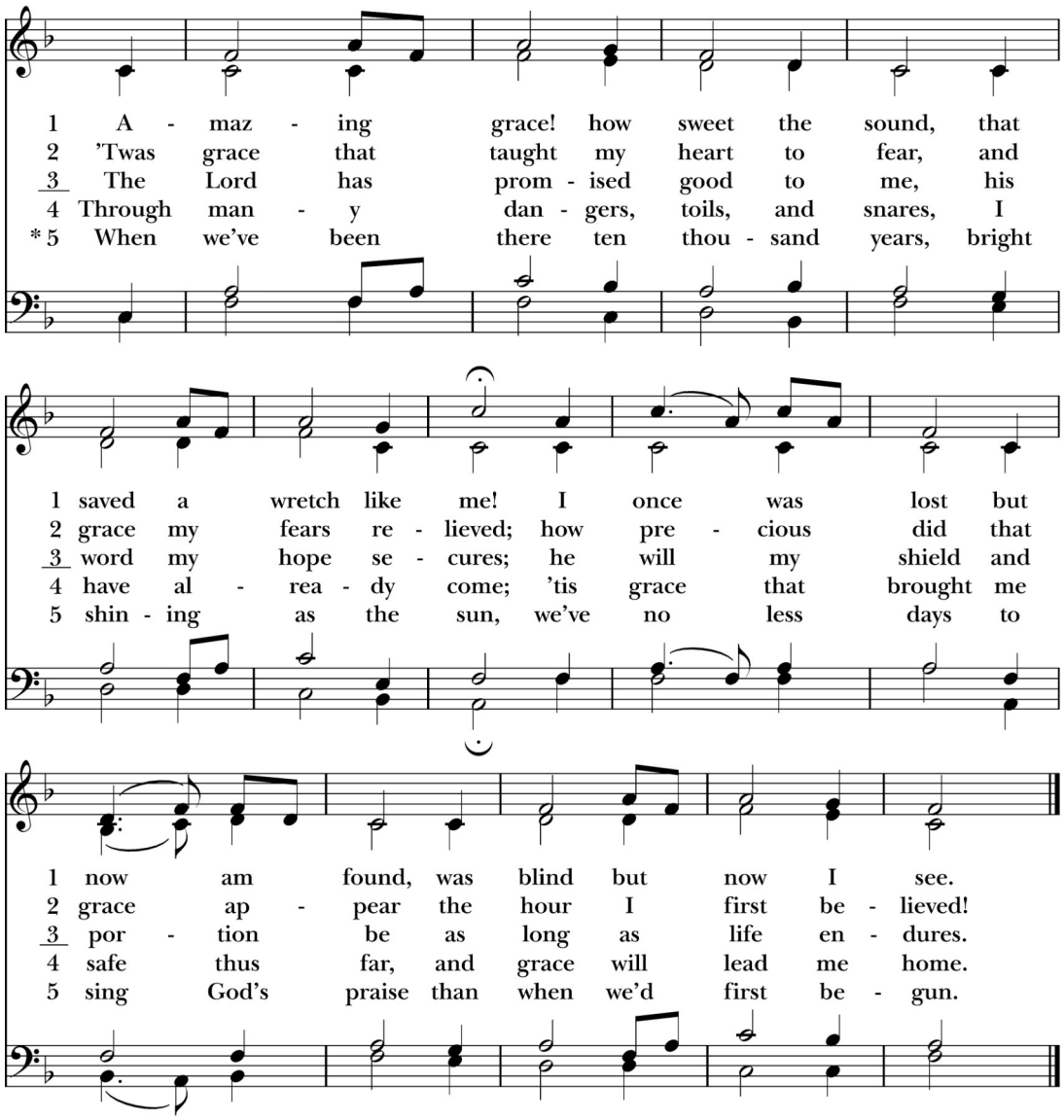
*Celebrant:* Let us pray.

*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: *New Britain*




***The melody may be sung in canon at distances of either two or three beats.***

Words: John Newton (1725-1807), alt.; st. 5, from *A Collection of Sacred Ballads*, 1790; compiled by Richard Broaddus and Andrew Broaddus. Music: *New Britain*, from *Virginia Harmony* 1831; adapt. att. Edwin Othello Excell (1851-1921); harm. Austin Cole Lovelace (b. 1919). Harmonization Copyright © 1974 by Abingdon Press.

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

THE DISMISSAL (BCP 2019 page 138)

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

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

THE POSTLUDE

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