

ST. ANDREW'S PARISH CHURCH

established 1706



THE SECOND SUNDAY IN LENT

The Holy Eucharist at 11:15 a.m.

1 March 2026



Welcoming All, Worshipping Christ Witnessing God's Love



The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
 THE REV. RICHARD GIERSCH, *Associate Rector*
 THE REV. DAVID ALWINE, *Assisting Priest*
 THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*
 THE REV. LEE HERSHON, *Deacon Emeritus*
 DAVID ACRES, *Director of Music*
 JUDITH ACRES, *Director of Children's Choir*
 KEVIN UPPERCUE, *Organist/Pianist*
 BRENDA RINDGE, *Director of Christian Education*
 AMY AUSTEN, *Parish Administrator*
 JEANNE GERHARDT, *Parish Bookkeeper*
 TERESA HART, *Administrative Assistant*
 JEFFREY HEARN, *Buildings & Grounds Administrator*
 BENJAMIN LUNDGREN, *Sunday Sexton*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Retired
Assistant Bishop, The Dominican Republic, Retired
Bishop in Residence, Old St. Andrew's Parish Church

The Vestry

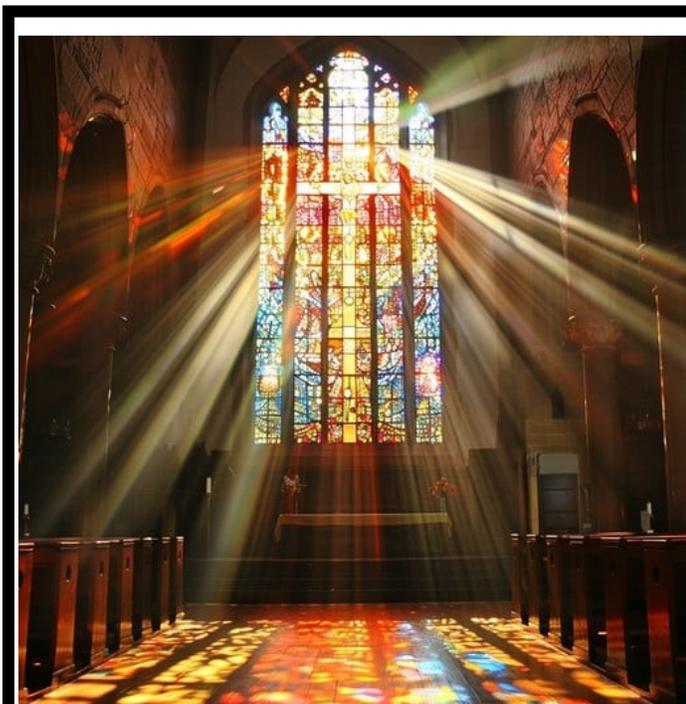
Kathy Abraham, 2028, *Senior Warden*
 Dean Bays, 2028
 John Cunningham 2029
 Pat Davis, 2028
 Dale Finkbine 2029
 Jonathan Graham 2029
 Rick Jennings, 2027
 T.J. Leavell, 2028
 James Little 2029
 Todd Lundgren, 2027, *Junior Warden*
 Romaine Smith, 2027
 Michael Ulmer, 2028

John Steinmeyer, *Treasurer*

The Volunteers

Larry Coomer, *Graveyard Administrator*
 Michael Christensen, *AV Coordinator*
 Roxanne Erskine, *Membership Coordinator*
 Paul Porwoll, *Historian*

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



O NATA LUX

Join the ethereal High Voices of Cantores Charleston, drawn from members of The King's Counterpoint in a Lenten Concert of Reflection, Renewal and Light. Glorious music for sopranos, altos and countertenors, with works by Hildegard von Bingen, Gombert, Victoria, Morales, Lotti, Lassus, Gounod, Grieg, Amy Beach, Burgon and Gjeilo. Some of the most beautiful sacred choral music from around the world, sung with passion and elegance.

Saturday, 14th March at 7:00pm

Old St. Andrew's Parish Church, 2604 Ashley River Road, Charleston

Sunday, 15th March at 3:00pm

St. Clare of Assisi, 990 Etiwan Park Street, Daniel Island. 29492

ADMISSION FREE - NO TICKETS REQUIRED

Any queries, contact David on 216 217 7721.

The Second Sunday in Lent

1 March 2026

The Holy Eucharist at 11:15 a.m.

BELL CHOIR PRELUDE

When I survey the Wondrous Cross

Directed by Judith Acres

THE INTROIT

SUNG BY OUR PARISH CHOIR

No eye has seen, no ear has heard

Words: I Corinthians 2 verse 9 Music: Graham Keitch (b.1956)
(Written by the composer for David & Judith)

No eye has seen, no ear has heard, no mind has conceived
What God has prepared for those that love Him. Amen.

THE PROCESSIONAL HYMN *(Please Stand)*

Tune: *Leoni*

1. The God of A-braham praise, who reigns en-throned a - bove;
 3. There dwells the Lord, our King, the Lord, our Right-eous - ness,
 4. The God who reigns on high the great arch - an - gels sing,
 5. The whole tri - um - phant host give thanks to God on high;

an - cient of ev - er - last - ing days, and God of love;
 tri - um - phant o'er the world and sin, the Prince of Peace;
 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;

the Lord, the great I AM, by earth and heaven con - fessed:
 on Zi - on's sa - cred height his king - dom_ he main - tains,
 who was, and is, the same, and ev - er - more shall be:
 hail, A-braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise.

Text: Thomas Olivers (1725-1799), alt.
Music: LEONI, Hebrew melody

THE ACCLAMATION (BCP 2019 page 123)

Celebrant: Bless the Lord who forgives all our sins.

People: **His mercy endures for ever.**

THE COLLECT FOR PURITY (BCP 2019 page 124)

Celebrant:

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

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 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.

Front page:
Jesus teaches Nicodemus
at night

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 **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 SUMMARY OF THE LAW (BCP 2019 page 124)

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 TRISAGION (Sung Three Times)

Ho - ly God, Ho - ly and Might - y,
 Ho - ly Im - mor - tal One, Have mer - cy up - on us.

THE COLLECT OF THE DAY (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul; 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

Genesis 12: 1-9 & 15:1-6

Now the LORD said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. ²And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

⁴So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. ⁵And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, ⁶Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. ⁷Then the LORD appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him. ⁸From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD. ⁹And Abram journeyed on, still going toward the Negeb.

¹After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” ²But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” ³And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” ⁴And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” ⁵And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶And he believed the LORD, and he counted it to him as righteousness.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

THE PSALM

Exultate justi (Rejoice ye just)

Psalm 33 verses 12-21

12. Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.
13. The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.
14. He fashioneth all the hearts of them : and understandeth all their works.
15. There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.
16. A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.
17. Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy.
18. To deliver their soul from death : and to feed them in the time of dearth.
19. Our soul hath patiently tarried for the Lord : for he is our help and our shield.
20. For our heart shall rejoice in him : because we have hoped in his holy Name.
21. Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

What then shall we say was gained by Abraham, our forefather according to the flesh? ²For if Abraham was justified by works, he has something to boast about, but not before God. ³For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” ⁴Now to the one who works, his wages are not counted as a gift but as his due. ⁵And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, ⁶just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

⁷“Blessed are those whose lawless deeds are forgiven, and whose sins are covered:
⁸blessed is the man against whom the Lord will not count his sin.”

⁹Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. ¹⁰How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. ¹¹He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, ¹²and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

¹³For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. ¹⁴For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵For the law brings wrath, but where there is no law there is no transgression. ¹⁶That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, ¹⁷as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN

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)

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

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ²This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” ³Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” ⁴Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?” ⁵Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷Do not marvel that I said to you, ‘You must be born again.’ ⁸The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

⁹Nicodemus said to him, “How can these things be?” ¹⁰Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? ¹¹Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. ¹²If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? ¹³No one has ascended into heaven except he who descended from heaven, the Son of Man. ¹⁴And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵that whoever believes in him may have eternal life.

¹⁶“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

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

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

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

THE SEQUENCE HYMN

Tune: *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 NICENE CREED (BCP 2019 page 127)

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

Celebrant and People:

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

**We believe in one Lord, Jesus Christ, the only-begotten Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father;
through him all things were made.
For us and for our salvation, he came down from heaven,
was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again, in accordance with the Scriptures;
he ascended into heaven, and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

Led by a member of the Order of the Daughters of the King. If you would like our Daughters of the King to pray for a specific need, please fill out a confidential prayer card found at the prayer box near the main entrance to the church.

Reader: Let us pray for the Church and for the world, saying, “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

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

For Steve Wood, our Archbishop; Julian Dobbs, our Dean of the Province; Chip Edgar, our Bishop; and for Bill Skilton, our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Rich; and our Assisting Priests, Fr. David and Fr. Doug; our Deacon Emeritus, Lee Hershon; and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

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

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.

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for San José Church in the Dominican Republic and their Rector, Fr. Isaac Pringle Mejía, and their Bishop Moises Quezada, and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

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

For our brothers and sisters in Christ who are persecuted for their faith.

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

For our nation, for those in authority, and for all in public service, especially our President, Donald Trump, our Governor, Henry McMaster and our Mayor, William Cogswell.

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

For all those who are in trouble, sorrow, need, sickness, or any other adversity, particularly those on our parish prayer list and those we name at this time, silently or aloud. *(pause)*

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

For all those who have departed this life in the certain hope of the resurrection, named at this time silently or aloud *(pause)* in thanksgiving let us pray.

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

Celebrant:

Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray, in the hearts of all people the true love of peace, and guide with your pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility your kingdom may go forward, till the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE CONFESSION OF SINS *(Please kneel)* (BCP 2019 page 130)

Let us confess our sins against God and our neighbor.

Celebrant and People:

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Bishop when present, or the Priest, stands and says

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

About the “posture” of prayer: It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God’s complete forgiveness through Jesus Christ.

These verses of Scripture following the Absolution serve as a seal of assurance that for those who are truly penitent, the Lord has put away their sins. They are comforting in that they give us the strength to believe we are forgiven. **The Comfortable Words** come directly from the first Anglican Book of Common Prayer 1549 written by Thomas Cranmer and were included through German Lutheran influence.

The Peace is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.

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)

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 COMMUNION ANTHEM (*Please be seated*)

SUNG BY THE CHOIR

God so loved the world

Words: John 3 verse 16 Music: Bob Chilcott (b.1955)

God so loved the world that he gave his only begotten son, that whoso believeth, believeth in him, should not perish but have everlasting life.

Bob Chilcott, described by The Observer as "a contemporary hero of British Choral Music", has become one of the most widely performed composers and arrangers of choral music in the world. He has a large catalogue of works published by Oxford University Press which reflects his wide taste in music styles and his commitment to writing music that is both singable and communicative.

Old St Andrew's has been singing Bob Chilcott's music for several years and, thanks to gifts bestowed on the Music Department, we have recently purchased a book of ten of Bob Chilcott's most-loved anthems.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth

Praise God from whom all blessings flow; praise him, all creatures here below;
praise him above ye heaven-ly host: praise Fa-ther, Son, and Ho-ly Ghost.

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.

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

THE SANCTUS

Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. 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.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

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.

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.**

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 (BCP 2019 page 134)

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.**

THE FRACTION (BCP 2019 page 135)

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 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

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 COMMUNION ANTHEM

If ye love me, keep my commandments

Words: St. John 14 verses 15-17

Music: Thomas Tallis (c.1505-c.1585)

If ye love me, keep my commandments,
And I will pray the Father
And he shall give you another comforter,
That he may 'bide with you for ever,
E'en the spirit of truth.

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: *Hollingside*

1 Take my life, and let it be con - se - crat - ed, Lord, to thee;
2 Take my voice, and let me sing al - ways, on - ly, for my King;

take my mo - ments and my days, let them flow in cease - less praise.
take my in - tel - lect, and use ev - ery power as thou shalt choose.

Take my hands, and let them move at the im - pulse of thy love;
Take my will, and make it thine; it shall be no long - er mine.

take my heart, it is thine own; it shall be thy roy - al throne.
Take my - self, and I will be ev - er, on - ly, all for thee.

Words: Frances Ridley Havergal (1836-1879), alt. Music: *Hollingside*, John Bacchus Dykes (1823-1876)

THE SECOND COMMUNION HYMN

Tune: *Just as I am*

1. Just as I am, with - out one plea, But that Thy blood was shed for me,
 2. Just as I am, and wait - ing not To rid my soul of one dark blot,
 3. Just as I am, though tossed a - bout With ma - ny a con - flict, ma - ny a doubt,
 4. Just as I am—Thou wilt re - ceive, Wilt wel - come, par - don, cleanse, re - lieve;
 5. Just as I am—Thy love un - known Hath bro - ken ev - 'ry bar - rier down;

And that Thou bid'st me come to Thee, O Lamb of God, I come! I come!
 To Thee whose blood can cleanse each spot, O Lamb of God, I come! I come!
 Fight - ings with - in, and fears with - out, O Lamb of God, I come! I come!
 Be - cause Thy prom - ise I be - lieve, O Lamb of God, I come! I come!
 Now, to be Thine, yea, Thine a - lone, O Lamb of God, I come! I come!

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 (*If needed*)

Tune: *Phoebe Knapp*

1. Bless - ed as - sur - ance, Je - sus is mine! Oh, what a fore - taste of glo - ry di -
 2. Per - fect sub - mis - sion, per - fect de - light, vi - sions of rap - ture now burst on my
 3. Per - fect sub - mis - sion, all is at rest; I in my Sa - vior am hap - py and

vine! Heir of sal - va - tion, pur - chase of God, born of His spir - it, washed in His blood.
 sight; an - gels de - scend - ing bring from a - bove e - choes of mer - cy, whis - pers of love.
 blest, watch - ing and wait - ing, look - ing a - bove, filled with His good - ness, lost in His love.

Refrain
 This is my sto - ry, this is my song, prais - ing my Sa - vior all the day
 long: this is my sto - ry, this is my song, prais - ing my Sa - vior all the day long.

Text: Fanny J. Crosby (1820-1915)
 Music: Phoebe P. Knapp (1830-1908)

THE POST COMMUNION PRAYER (BCP 2019 page 137)

Celebrant: Let us pray.

Celebrant and People:

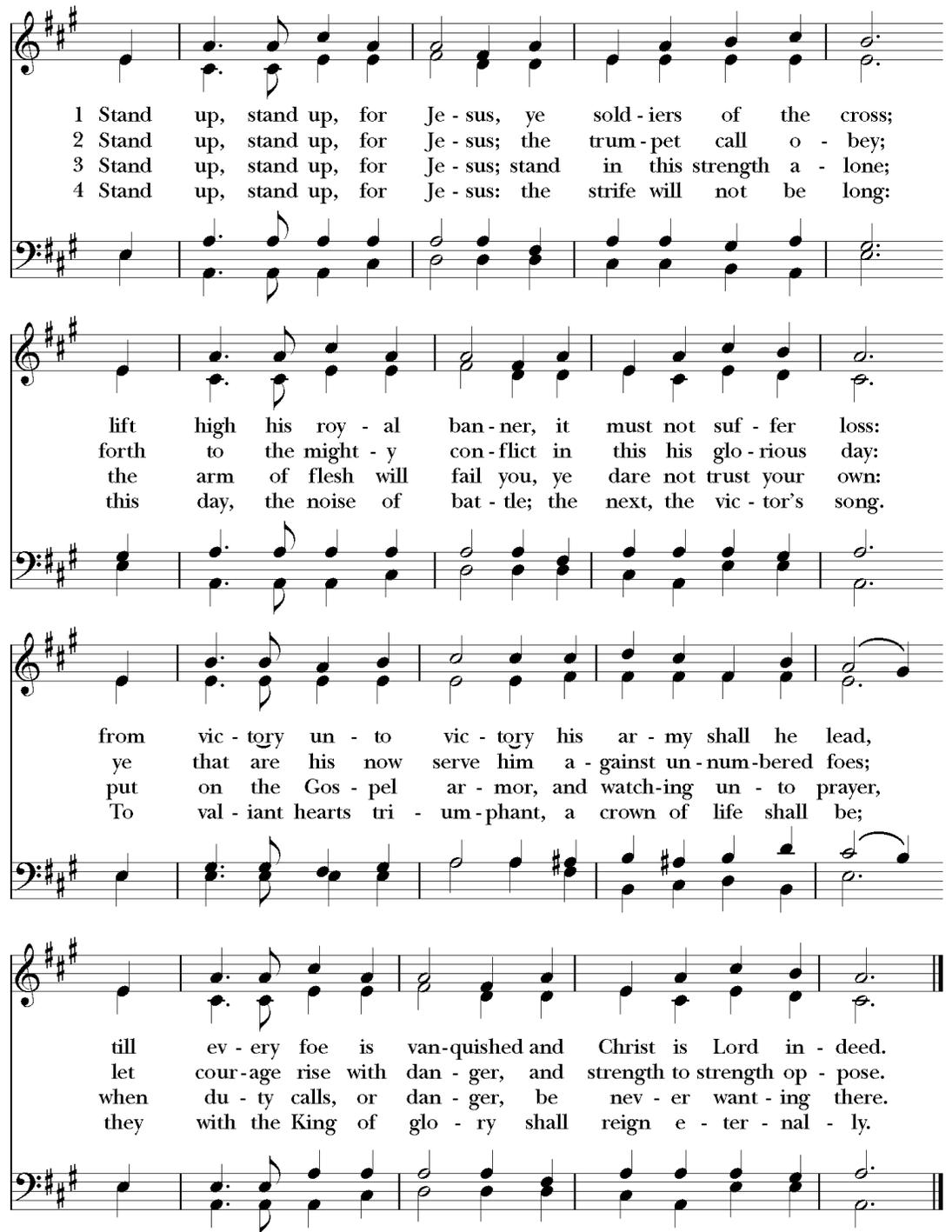
Heavenly Father, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out 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)

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 RECESSIONAL HYMN (*Please stand*)

Tune: *Morning Light*



1 Stand up, stand up, for Je - sus, ye sold - iers of the cross;
 2 Stand up, stand up, for Je - sus; the trum - pet call o - bey;
 3 Stand up, stand up, for Je - sus; stand in this strength a - lone;
 4 Stand up, stand up, for Je - sus: the strife will not be long:
 lift high his roy - al ban - ner, it must not suf - fer loss:
 forth to the might - y con - flict in this his glo - rious day:
 the arm of flesh will fail you, ye dare not trust your own:
 this day, the noise of bat - tle; the next, the vic - tor's song.
 from vic - tory un - to vic - tory his ar - my shall he lead,
 ye that are his now serve him a - gainst un - num - bered foes;
 put on the Gos - pel ar - mor, and watch - ing un - to prayer,
 To val - iant hearts tri - um - phant, a crown of life shall be;
 till ev - ery foe is van - quished and Christ is Lord in - deed.
 let cour - age rise with dan - ger, and strength to strength op - pose.
 when du - ty calls, or dan - ger, be nev - er want - ing there.
 they with the King of glo - ry shall reign e - ter - nal - ly.

Words: George Duffield, Jr. (1818-1888), alt. Music: *Morning Light*, George James Webb (1803-1887)

We Go Out to Serve God

THE DISMISSAL AND COMMISSIONING

(BCP page 138)

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

People: **Thanks be to God!**

THE POSTLUDE

Fugue à 3 by Nicolas Gigault (1627–1707)

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

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