

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE FIFTH SUNDAY IN LENT

The Holy Eucharist at 11:15 a.m.

22 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*  
 Romaine Smith, *Clerk*

## *The Volunteers*

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

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

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## **SERVING TODAY**

HOMILIST—The Reverend Rich Giersch

USHERS – The Bays

LECTORS— Leslie Fry, Adam McCune

PRAYERS OF THE PEOPLE –Dana Huser

CHALICE BEARER - Leslie Fry, Rebecca Nagy

VESTRY IN CHARGE – Pat Davis, Dean Bays

ALTAR GUILD– Carin Jorgansen, Leigh Smalley, Brenda Jennings

# The Fifth Sunday in Lent

22 March 2026

The Holy Eucharist at 11:15 a.m.

## Welcome!

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

THE INTROIT

**One Thing have I Desired of the Lord**

Music: Herbert Sumsion (1899-1995) Words: Psalm 27 verse 4

One thing have I desired of the Lord which I will require:  
Even that I may dwell in the house of the Lord  
All the days of my life,  
To behold the fair beauty of the Lord,  
And to visit His temple.

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 PROCESSIONAL HYMN *(Please Stand)*

Tune: *Hyfrydol*



1. Love di - vine all loves ex - cell - ing, joy of heaven, to earth come down,  
2. Come, al - might - y to de - liv - er, let us all thy life re - ceive;  
3. Fi - nish then thy new cre - a - tion; pure and spot - less let us be;



fix in us thy hum - ble dwell - ing, all thy faith - ful mer - cies crown.  
sud - den - ly re - turn, and nev - er, nev - er - more thy tem - ples leave.  
let us see thy great sal - va - tion per - fect - ly re - stored in thee:



Je - sus, thou art all com - pas - ion, pure, un - bound - ed love thou art;  
Thee we would be al - way bless - ing, serve thee as thy hosts a - bove,  
changed from glo - ry in - to glo - ry, till in heaven we take our place,



vis - it us with thy sal - va - tion, en - ter ev - ery trem - bling heart.  
pray, and praise thee with - out seas - ing, glo - ry in thy per - fect love.  
till we cast our crowns be - fore thee, lost in won - der, love, and praise.

Text: John Wilbur Chapman (1859-1918)  
Music: HYFRYDOL, Rowland Hugh Prichard (1811-1887)

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.**

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 Raises Lazarus from  
the Dead

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 alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of this world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*(Please be seated)*

## The Liturgy of the Word

THE OLD TESTAMENT LESSON

Ezekiel 37 verses 1-14

The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; it was full of bones. <sup>2</sup>And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. <sup>3</sup>And he said to me, "Son of man, can these bones live?" And I answered, "O Lord GOD, you know." <sup>4</sup>Then he said to me, "Prophesy over these bones, and say to them, O dry bones, hear the word of the LORD. <sup>5</sup>Thus says the Lord GOD to these bones: Behold, I will cause breath to enter you, and you shall live. <sup>6</sup>And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD."

<sup>7</sup>So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone. <sup>8</sup>And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them. <sup>9</sup>Then he said to me, "Prophesy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, O breath, and breathe on these slain, that they may live." <sup>10</sup>So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

<sup>11</sup>Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are indeed cut off.' <sup>12</sup>Therefore prophesy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. <sup>13</sup>And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. <sup>14</sup>And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD."

*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

*De profundis* (Out of the deep)

Psalm 130

1. Out of the deep have I called unto thee, O Lord : Lord, hear my voice.
2. O let thine ears consider well : the voice of my complaint.
3. If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?
4. For there is mercy with thee : therefore shalt thou be feared.
5. I look for the Lord; my soul doth wait for him : in his word is my trust.
6. My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.
7. O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plentiful redemption.
8. And he shall redeem Israel : from all his sins.

THE NEW TESTAMENT LESSON

Romans 6 verses 15-23

<sup>15</sup>What then? Are we to sin because we are not under law but under grace? By no means! <sup>16</sup>Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup>But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, <sup>18</sup>and, having been set free from sin, have become slaves of righteousness. <sup>19</sup>I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

<sup>20</sup>For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup>But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. <sup>22</sup>But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. <sup>23</sup>For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

*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)

THE HOLY GOSPEL

St. John 11 verses 1, 17-44

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

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

<sup>1</sup>Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha.

<sup>17</sup>Now when Jesus came, he found that Lazarus had already been in the tomb four days. <sup>18</sup>Bethany was near Jerusalem, about two miles off, <sup>19</sup>and many of the Jews had come to Martha and Mary to console them concerning their brother. <sup>20</sup>So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house. <sup>21</sup>Martha said to Jesus, "Lord, if you had been here, my brother would not have died. <sup>22</sup>But even now I know that whatever you ask from God, God will give you." <sup>23</sup>Jesus said to her, "Your brother will rise again." <sup>24</sup>Martha said to him, "I know that he will rise again in the resurrection on the last day." <sup>25</sup>Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, <sup>26</sup>and everyone who lives and believes in me shall never die. Do you believe this?" <sup>27</sup>She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

28 When she had said this, she went and called her sister Mary, saying in private, “The Teacher is here and is calling for you.” 29 And when she heard it, she rose quickly and went to him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha had met him. 31 When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. 32 Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.” 33 When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled. 34 And he said, “Where have you laid him?” They said to him, “Lord, come and see.” 35 Jesus wept. 36 So the Jews said, “See how he loved him!” 37 But some of them said, “Could not he who opened the eyes of the blind man also have kept this man from dying?”

38 Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. 39 Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, by this time there will be an odor, for he has been dead four days.” 40 Jesus said to her, “Did I not tell you that if you believed you would see the glory of God?” 41 So they took away the stone. And Jesus lifted up his eyes and said, “Father, I thank you that you have heard me. 42 I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me.” 43 When he had said these things, he cried out with a loud voice, “Lazarus, come out.” 44 The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, “Unbind him, and let him go.”

*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 SERMON

The Reverend Rich Giersch

THE NICENE CREED (BCP 2019 page 127)

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

*Celebrant and People:*

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

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

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

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

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

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 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.**

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 OFFERTORY ANTHEM**

**When Jesus wept the falling tear**

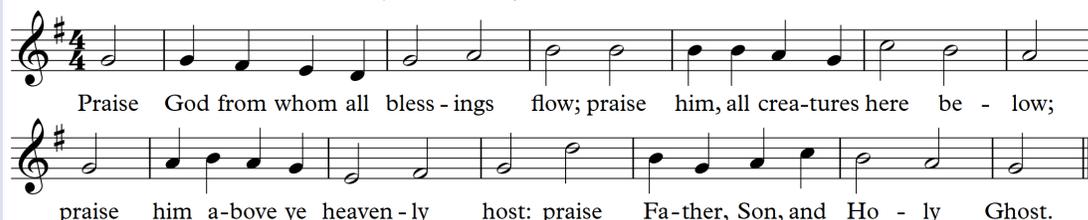
Music: William Billings (1746-1800) Words: Perez Morton (1751-1837)

**When Jesus wept the falling tear  
In mercy flow'd beyond all bound;  
When Jesus groan'd, a trembling fear  
Seiz'd all the guilty world around**

William Billings (b. 1746; d. 1800) was an American choral composer, thought by some to be the father of American choral music. His father died when William was 14, and he was forced to drop all formal education and take up tanning to get by. With no formal musical training he began to compose, and his songs were well-loved and traveled quickly. However, due to unsubstantial copyright laws, Billings received hardly a penny from the publication of his music. After a period of fame and prosperity, his music was forgotten, and his last decade was one of decline. Married with six children, he died in poverty, though his music would be resurrected after his death and sung to this day.

**THE PRESENTATION HYMN** (*Please stand*)

Old Hundredth



Praise God from whom all bless - ings flow; praise him, all crea-tures here be - low;  
praise him a-bove ye heaven - ly host: praise Fa-ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)  
Music: OLD HUNDREDDTH, 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 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

*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 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.

COMMUNION ANTHEM

(Sung by our Parish Choir)

**Christus factus est**

Words: Philippians 2 vv 8-9 Music Felice Anerio (1560-1614)

*Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum et dedit illi nomen, quod est super omne nomen.*

Christ became obedient for us unto death,  
Even to His death on the cross.  
Therefore God exalted Him  
And gave Him a name which is above all names.

THE FIRST COMMUNION HYMN

Tune: *Mendon*

1 Come, gra - cious Spi - rit, heaven - ly Dove, with light and  
 2 The light of truth to us dis - play, and make us  
 3 Lead us to Christ, the liv - ing Way, nor let us  
 4 Lead us to heaven, that we may share full - ness of

com - fort from a - bove; be thou our guard - ian,  
 know and choose thy way; plant ho - ly fear in  
 from his pre - cepts stray; lead us to ho - li -  
 joy for ev - er there; lead us to God, our

thou our guide; o'er ev - ery thought and step pre - side.  
 ev - ery heart, that we from thee may ne'er de - part.  
 ness, the road that we must take to dwell with God.  
 fin - al rest, to be with him for ev - er blest.

Words: Simon Browne (1680-1732), alt. Music: *Mendon*, melody from *Methodist Harmonist*, 1981; adapt. and harm. Lowell Mason (1792-1872).

THE SECOND COMMUNION HYMN

Tune: *Nova Vita*

1 Breathe on me, Breath of God, fill me with life a - new,  
 2 Breathe on me, Breath of God, un - til my heart is pure,  
 3 Breathe on me, Breath of God, till I am whol - ly thine,  
 4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.  
 un - til with thee I will one will, to do or to en - dure.  
 till all this earth - ly part of me glows with thy fire di - vine.  
 but live with thee the per - fect life of thine e - ter - ni - ty.

Words: Edwin Hatch (1835-1889), alt. Music: *Nova Vita*, Lister R. Peace (1885-1969)

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: *Ode to Joy*

Joyful, joyful we adore thee, God of glory, Lord of love;  
 Hearts unfold like flowers before thee, praising thee, their sun above.  
 Melt the clouds of sin and sadness; drive the dark of doubt away;  
 Giver of immortal gladness, fill us with the light of day.

All thy works with joy surround thee, earth and heaven reflect thy rays,  
 Stars and angels sing around thee, centre of unbroken praise.  
 Field and forest, vale and mountain, blooming meadow, flashing sea,  
 Chanting birds and flowing fountain, call us to rejoice in thee.

Thou art giving and forgiving, ever blessing, ever blest,  
 Well-spring of the joy of living, ocean-depth of happy rest!  
 Thou our Father, Christ our brother; all who live in love are thine;  
 Teach us how to love each other, lift us to the joy divine.

Mortals, join the mighty chorus, which the morning stars began;  
 Love divine is reigning o'er us, binding all within its span.  
 Ever singing, march we onward, victors in the midst of strife,  
 Joyful music lead us sunward in the triumph songs of life.

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.

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

THE BLESSING (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 - pening day.

6 O God, our help in ages past, be thou our guide while life shall last,  
 our hope for years to come, 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 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.

**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!**

POSTLUDE Ricercar quinta by Pietro Vinci (ca. 1525–after 1584)