

ST. ANDREW'S PARISH CHURCH

established 1706



THE TWENTY-THIRD SUNDAY AFTER PENTECOST

THE HOLY EUCHARIST AT 11:00 A.M.

8 November 2020



OLD ST. ANDREW'S PARISH CHURCH

THE BALCONY HYMN (*Please stand*)

To the Tune from - Ye Watchers and Ye Holy

1. Open again the balcony - Lift up your voice in harmony - Raise the glad strain, alleluia!
All those who worship from above - Once more you sit in pews you love.
Alleluia, alleluia, alleluia, alleluia, alleluia.
2. On high as with the cherubim - Joyful as with the seraphim - Sing His praises, alleluia!
No more sent down to pews below - Happily up the stairs we go
Alleluia, alleluia, alleluia, alleluia, alleluia.
3. Now the live stream is permanent - Wires and cables came and went - Alleluia, alleluia!
Clear now the path to go upstairs - No more to sit outside on chairs
Alleluia, alleluia, alleluia, alleluia, alleluia



*The flowers on the altar today are given to the Glory of God
and in remembrance of all Daughters who have gone before us
by the Daughters of the King.*

The Twenty-Third Sunday after Pentecost

8 November 2020

The Holy Eucharist at 11:00 a.m.

Welcome!

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

INTROIT:

Let Thy Merciful Ears, O Lord

Words: from the Collect for Pentecost 6 Music: Thomas Mudd (1619-1667)

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants;
And that they may obtain their petitions,
Make them to ask such things as shall please thee;
Through Jesus Christ our Lord, Amen.

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.

Please **silence** your cell phone.

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

THE PROCESSIONAL HYMN (*Please stand*)

Tune: National Anthem



1. God of our fa - thers, whose al - might - y hand
2. Thy love di - vine hath led us in the past,
3. From war's a - larms, from dead - ly pes - ti - lence,
4. Re - fresh thy peo - ple on their toil - some way,



leads forth in beau - ty all the star - ry band of shin - ing worlds in
in this free land by thee our lot is cast; be thou our ru - ler,
be thy strong arm our ev - er sure de - fense; thy true re - li - gion
lead us from night to nev - er - end - ing day; fill all our lives with



splen - dor through the skies, our grate - ful songs be - fore thy throne a - rise.
guard - ian, guide, and stay, thy world our law, thy paths our cho - sen way.
in our hearts in - crease, thy boun - teous good - ness nour - ish us in peace.
love and grace di - vine, and glo - ry, laud, and praise be ev - er thine.

Text: Daniel Crane Roberts (1841-1907)

Tune: NATIONAL HYMN, George William Warren (1828-1902)

THE ACCLAMATION

Celebrant : Blessed be God: the Father, the Son, and the Holy Spirit.

People: **And blessed be his kingdom, now and for ever. Amen.**

THE COLLECT FOR PURITY

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.**

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ.

THE SUMMARY OF THE LAW

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 GLORIA IN EXCELSIS

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



7. you a - lone are the Most High, Je - sus Christ, with the
 Ho - ly Spi - rit, in the glo - ry of
 God the Fa - ther. A - men.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.
 People: **And with your spirit.**
 Celebrant: Let us pray.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Liturgy of the Word

THE OLD TESTAMENT LESSON

Amos 5: verses 18-24

Woe to you who desire the day of the LORD! Why would you have the day of the LORD? It is darkness, and not light, as if a man fled from a lion, and a bear met him, or went into the house and leaned his hand against the wall, and a serpent bit him. Is not the day of the LORD darkness, and not light, and gloom with no brightness in it?

“I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon them. Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream.

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

The **Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God’s praise to listening to his Holy Scriptures.

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

THE PSALM

Deus in adiutorium (O God, assist me)

Psalm 70

Sung by The Parish Choir

1. Haste thee, O God, to deliver me; * make haste to help me, O LORD.
- 2 Let them be ashamed and confounded that seek after my soul; * let them be turned backward and put to confusion that wish me evil.
- 3 Let them for their reward be soon brought to shame, * that cry over me, There! there!
- 4 But let all those that seek thee be joyful and glad in thee: * and let all such as delight in thy salvation say always, The Lord be praised.
- 5 As for me, I am poor and in misery: * haste thee unto me, O God.
- 6 Thou art my helper, and my redeemer: * O LORD, make no long tarrying

THE EPISTLE LESSON

1 Thessalonians 4 verses 13-18

But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN

Galilee

1. Je - sus calls us; o'er the tu - mult of our life's wild, rest - less sea,
 2. As of old St. An - drew heard it by the Gal - i - le - an lake,
 3. Je - sus calls us from the wor - ship of the vain world's gold - en store,

day by day his clear voice sound ing, say - ing, "Chris - tian, fol - low me."
 turned from home and toil and kin - dred, leav - ing all for his dear sake.
 from each i - dol that would keep us, say - ing, "Christ - ian, love me more."

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

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

THE HOLY GOSPEL

Matthew 25 verses 1-13

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

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

Jesus said: "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all became drowsy and slept. But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.' Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.' And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other virgins came also, saying, 'Lord, lord, open to us.' But he answered, 'Truly, I say to you, I do not know you.' Watch therefore, for you know neither the day nor the hour.

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"

Gospeller: The Gospel of the Lord.

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

THE SEQUENCE HYMN

Galilee

4. In our joys and in our sor - rows, days of toil and hours of ease,
 5. Je - sus calls us! In your mer - cy, Sav - ior, make us hear your call,

still he calls, in cares and plea - sures, "Chris - tian, love me more than these."
 give our hearts to your o - bed - ience, serve and love you best of all.

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

THE NICENE CREED (BCP 2019 page 127)

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

Celebrant and People:

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.”

**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.**

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

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.**

(next page)

THE PRAYERS OF THE PEOPLE, continued

For Foley Beach, our Archbishop, and Mark Lawrence, our Bishop, for Bishop Bill Skilton; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Donnie; our Assistant to the Rector, Fr. Joe; for our assistant Priest, Fr David 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 All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez, 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, John Tecklenburg.

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

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

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

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

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

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

THE CONFESSION AND ABSOLUTION OF SIN *(Please kneel as able)* (BCP 2019 page 130)

Let us humbly confess our sins to Almighty God.

Silence

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.

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.

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.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.” - 1 John 1:8

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.**

THE COMFORTABLE WORDS (BCP 2019 page 130)

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

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

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

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

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

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

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

People: **And with your spirit.**

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

THE SERVICE OF INSTALLATION OF A CHAPLAIN for the St. Elizabeth Chapter of the Order of the Daughters of the King --The Reverend Joseph Vella

THE ANNOUNCEMENTS

THE OFFERTORY: You may give online at this time by visiting

<https://www.oldstandrews.org/giving-1>

THE OFFERTORY ANTHEM

I Vow To Thee My Country

Words by Sir Cecil Spring Rice (1859-1918) Music by Gustav Holst (1874-1934)

I vow to thee, my country, all earthly things above, entire and whole and perfect, the service of my love; the love that asks no question, the love that stands the test, That lays upon the altar the dearest and the best; the love that never falters, the love that pays the price, the love that makes undaunted the final sacrifice.

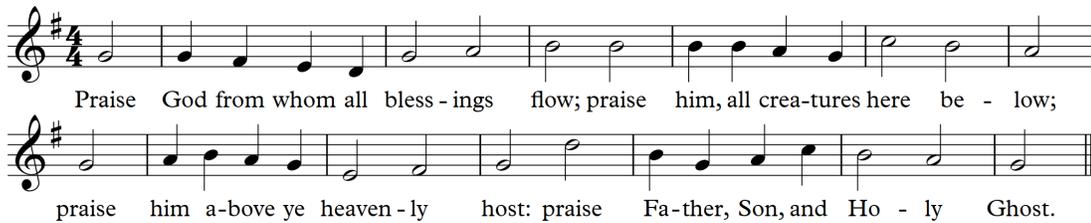
And there's another country, I've heard of long ago, most dear to them that love her, most great to them that know; we may not count her armies, we may not see her King; Her fortress is a faithful heart, her pride is suffering; and soul by soul and silently her shining bounds increase, and her ways are ways of gentleness, and all her paths are peace.

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

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

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.

For those who would like to come forward to receive, two clergy will be in the center aisle. The Celebrant will intinct (dip) the wafer into the consecrated wine chalice and then place the intincted wafer onto the palm of the person receiving. The other clergy will be holding the chalice for the Celebrant.

Anyone who does not want a wafer with wine should tell the clergy when they approach them to receive.

Both clergy will have on masks for safety. The ushers will invite people into the center aisle row by row to minimize congregating in the aisles. Those coming forward should keep their masks on until it is time to receive, then should put their mask back on before returning down the center aisle to their seats.

Individual communion elements are available if you do not want to receive from the clergy.

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 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.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

The Celebrant continues:

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.

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.

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

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

THE LORD'S PRAYER (BCP 2019 page 134)

Celebrant:

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

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

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

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

The **Lord’s Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between “our daily bread” and the spiritual food we receive in the Eucharist is very ancient. In the Lord’s Prayer, we ask for daily bread, meaning the things we need to get through each day. 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.

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)

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.

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 FOR SPIRITUAL COMMUNION (BCP 2019 page 677)

Celebrant: Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul, never permit me to be separated from you. **Amen.**

THE AGNUS DEI

O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on
us. O Lamb of God, that ta - kest a -
way the sins of the world, have mer - cy up -
on us. O Lamb of God that
ta - kest a - way the sins of the world,
grant us thy peace.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

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.

THE OFFERTORY ANTHEM

Be still, my soul

Music: Jean Sibelius (1865-1957)

Words: Katharina von Schlegel (1752)

Be still, my soul: the Lord is on your side, bear patiently the cross of grief or pain;
Leave to your God to order and provide; in every change God faithful will remain.
Be still, my soul; your best, your heavenly friend through thorny ways leads to a joyful end.

Be still, my soul: the hour is hastening on when we shall be forever with the Lord,
When disappointment, grief and fear are gone, sorrow forgot, love's purest joys restored.
Be still, my soul: when change and tears are past, all safe and blessed we shall meet at last.

THE COMMUNION HYMN

Tune: Rockingham

1. My God, thy ta - ble now is spread, thy cup with
2. O let thy ta - ble hon - ored be, and fur - nished
love doth o - ver - flow; be all thy chil - dren
well with joy - ful guests; and may each soul sal -
thith - er led, and let them thy sweet mer - cies know.
va - tion see, that here its sa - cred pledg - es tastes.

Text: Philip Doddridge (1702-1751), alt.
Music: ROCKINGHAM, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1707); harm. Samuel Webbe (1740-1816)

THE POST COMMUNION PRAYER (BCP 2019 page 137)

Celebrant: Let us pray.

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 PRAYER FOR OUR MILITARY VETERANS

O Judge of the nations, we thank you with grateful hearts for the men and women of our country who in the day of decision ventured much for the liberties we now enjoy. Grant that we may not rest until all the people of this land share the benefits of true freedom and gladly accept its disciplines. This we ask in the Name of Jesus Christ our Lord. **Amen.**

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 RECESSIONAL HYMN (*Please stand*)

Tune: America

1 My coun - try, 'tis of thee, sweet land of
 2 My na - tive coun - try, thee, land of the
 3 Let mu - sic swell the breeze, and ring from
 4 Our fa - thers' God, to thee, au - thor of

lib - er - ty, of thee I sing; land where my
 no - ble free, thy name I love; I love thy
 all the trees sweet free - dom's song; let mor - tal
 lib - er - ty, to thee we sing; long may our

fa - thers died, land of the pil - grim's pride,
 rocks and rills, thy woods and tem - pled hills;
 tongues a - wake, let all that breathe par - take,
 land be bright with free - dom's ho - ly light;

from ev - ery moun - tain - side let freed - om ring.
 my heart with rap - ture thrills like that a - bove.
 let rocks their si - lence break, the sound pro - long.
 pro - tect us by thy might, great God, our King.

Words: Samuel Francis Smith (1808-1895) Music: *America*, from *Thesaurus Musicus*, 1745

THE DISMISSAL

Deacon: Alleluia, alleluia. Let us go forth in the Name of Christ.

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

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