

# ST. ANDREW'S PARISH CHURCH

established 1706



THE NINETEENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

11 October 2020



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *Administrative Assistant*  
WALTER STANLEY, *Sexton*

PAUL PORWOLL, *Historian*

THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Ret.*  
*Assistant Bishop, The Dominican Republic, Ret.*

## *The Vestry*

Kathy Abraham, 2021  
Gene Arner, 2022  
Jim Beall, 2022  
Mandy Beckmann, 2023  
Rich Carns, 2023  
Clay Chandler, 2021  
Tommy Compton, 2022  
Carrie Davis, 2023  
Jenny Fogle, 2023  
Herb Huser, 2021  
James Little, 2021, *Junior Warden*  
Michael Ulmer, 2022, *Senior Warden*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*

---

THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*



***The flowers on the altar today are given to the Glory of God  
and in honor of our family's October birthdays  
by Tim & Cindi Smith.***

# The Nineteenth Sunday after Pentecost

11 October 2020 - The Holy Eucharist at 11:00 a.m.

## THE OFFERTORY ANTHEM

### The Lord is My Shepherd

Music: Howard Goodall (b.1958 - Words: Psalm 23

The Lord is my shepherd, I shall not want;  
He maketh me to lie down in green pastures, He leadeth me beside the still waters  
Yes, though I walk through the valley of the shadow of death, I will fear no evil:  
For you are with, you will comfort me.  
Surely goodness and mercy shall follow me all the days of my life  
And I will dwell in the house of the Lord for ever.

## THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Rattisbon*

1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,  
2 Dark and cheer-less is the morn un - ac - com - pan - ied by thee;  
3 Vis - it then this soul of mine! Pierce the gloom of sin and grief!

Sun of Right-eous - ness, a - rise! Tri-umph o'er the shades of night:  
joy-less is the day's re - turn, till thy mer - cy's beams I see,  
Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief;

Day-spring from on high, be near; Day-star, in my heart ap - pear.  
till they in - ward light im - part, glad my eyes, and warm my heart.  
more and more thy - self dis - play, shin - ing to the per - fect day.

Words: Chares Wesley (1707-1788) Music: *Rattisbon*, melody from *Geystliche gesangk Buchleyn*, 1524; adapt. att. William Henry Havergal (1793-1870);  
harm. William Henry Havergal (1793-1870), alt.

## THE ACCLAMATIONS - (BCP 2019 page 145)

*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 (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!

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

## THE FRONTISPIECE

Jesus teaching parables

By James Tissot

(1836-1902)

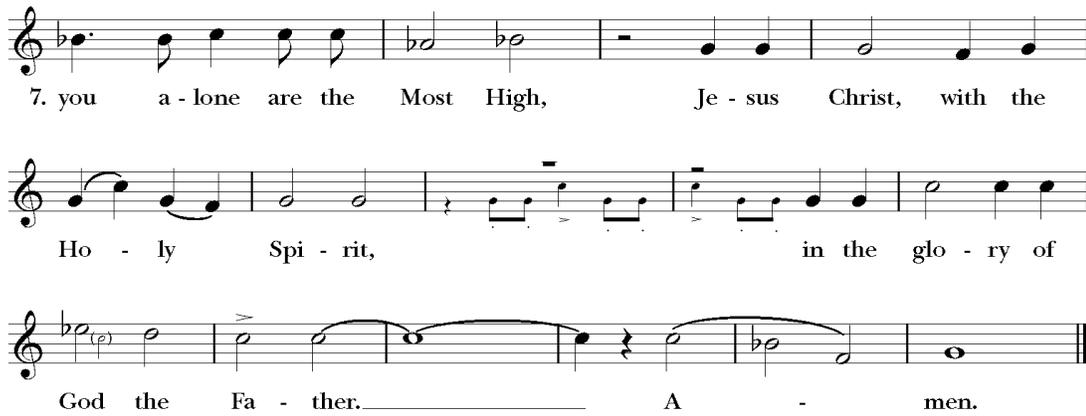
THE SUMMARY OF THE LAW (BCP 2019 page 124)

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 GLORIA IN EXCELSIS (BCP 2019 page 124)

1. Glo-ry to God in the high-est, and  
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -  
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 (BCP 2019 page 125)

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

O God, our refuge and strength, true source of all godliness: Graciously hear the devout prayers of your Church, and grant that those things which we ask faithfully, we may obtain effectually; 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

Isaiah 25 verses 1-9

O LORD, you are my God; I will exalt you; I will praise your name, for you have done wonderful things, plans formed of old, faithful and sure. For you have made the city a heap, the fortified city a ruin; the foreigners' palace is a city no more; it will never be rebuilt. Therefore strong peoples will glorify you; cities of ruthless nations will fear you. For you have been a stronghold to the poor, a stronghold to the needy in his distress, a shelter from the storm and a shade from the heat; for the breath of the ruthless is like a storm against a wall, like heat in a dry place. You subdue the noise of the foreigners; as heat by the shade of a cloud, so the song of the ruthless is put down. On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. It will be said on that day, "Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation."

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

The **Collects** are prayers that touch on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

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

*Dominus regit me (The Lord is my shepherd)*

1. The Lord is my shepherd : therefore can I lack nothing.
2. He shall feed me in a green pasture : and lead me forth beside the waters of comfort.
3. He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.
4. Yea, thou I walk through the valley of the shadow of death, I will fear no evil : for thou art with me; thy rod and thy staff comfort me.
5. Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.
6. But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

## THE EPISTLE LESSON

Philippians 4: verses 4-13

Rejoice in the Lord always; again I will say, rejoice. Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.

I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity. Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me.

Lector: The Word of the Lord.

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

THE SEQUENCE HYMN

Tune: *Galilee*

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

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

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

THE HOLY GOSPEL

Matthew 22: verses 1-14

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

And again Jesus spoke to them in parables, saying, "The kingdom of heaven may be compared to a king who gave a wedding feast for his son, and sent his servants to call those who were invited to the wedding feast, but they would not come. Again he sent other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast."' But they paid no attention and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, "The wedding feast is ready, but those invited were not worthy. Go therefore to the main roads and invite to the wedding feast as many as you find.' And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

"But when the king came in to look at the guests, he saw there a man who had no wedding garment. And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

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

Tune: *Galilee*

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

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

## THE NICENE CREED (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*

*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 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.”

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, their Rector, Fr. Sandino Sanchez, and their Bishop, Moises Quezada.

*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 ANNOUNCEMENTS

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>

Here at Old St Andrew's Parish Church the choir sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

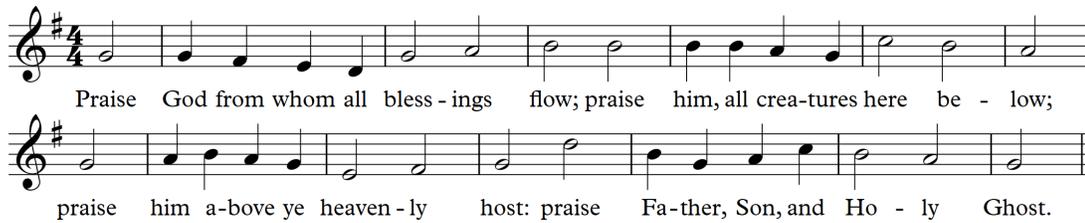
THE OFFERTORY ANTHEM (*Please be seated*)

SUNG BY OUR PARISH CHOIR

**“Rejoice in the Lord, always”**

Words: Philippians 4 vv 4,6,7      Music: Henry Purcell (1659-1695)

Rejoice in the Lord always, and again I say rejoice.  
Be careful for nothing, but in everything by prayer and supplication with thanksgiving  
Let your requests be made known unto God.  
And the peace of God which passeth all understanding,  
Shall keep your hearts and minds through Jesus Christ, our Lord  
Rejoice in the Lord always, and again I say rejoice.



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.

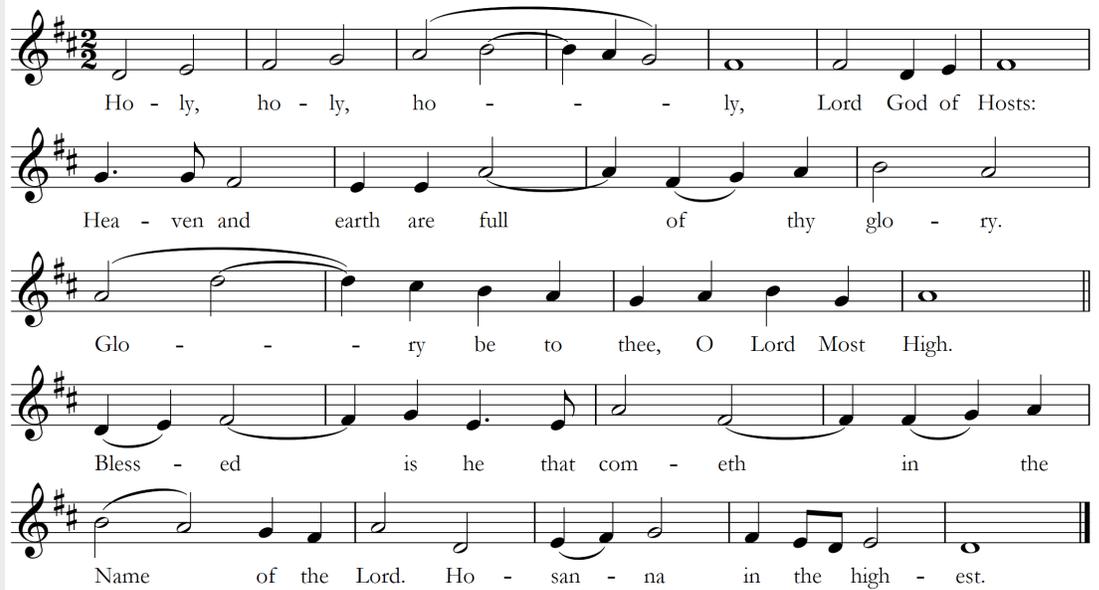
Anyone who does not want wine on the wafer should tell the clergy when they approach them to receive.

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)

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

## THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*Please Kneel*

*The Celebrant continues:*

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.**

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 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.

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** 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 PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

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

THE PRAYER 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 COMMUNION ANTHEM—SUNG BY THE CHOIR

**GOD BE IN MY HEAD**

Words: From *The Book of Hours*, 1514

Music: Hal H Hopson (b.1933)

God be in my head, and in my understanding; God be in mine eyes, and in my looking;

God be in my mouth, and in my speaking; God be in my heart, and in my thinking;

God be at mine end, and at my departing.

God make me holy; Christ make me holy; Spirit make me holy; Three all holy.

God be in my head.....

Hal H. Hopson, at 86 is still a full-time composer and church musician residing in Cedar Park, Texas. He has over 3000 published works, which comprise almost every musical form in church music. With a special interest in congregational song, he continues to make a significant contribution to the new repertoire of hymn tunes and responsorial psalm settings as evidenced by the proliferation of his settings that are included in newly published hymnals and psalm collections.

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 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 BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Lauda Anima*



1. Praise, my soul, the King of hea - ven; to his feet thy trib - ute bring;
2. Praise him for his grace and fa - vor to his peo - ple in dis - tress;
3. Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
4. An - gels, help us to a - dore him; ye be - hold him face to face;



ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing:  
 praise him still, the same as ev - er, slow to chide, and swift to bless:  
 in his hand he gen - tly bears us, res - cues us from all our foes.  
 sun and moon, bow down be - fore him, dwell - ers all in time and space.



Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.  
 Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.  
 Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.  
 Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

Text: Henry Francis Lyte (1793-1847), alt.  
 Music: LAUDA ANIMA, John Goss (1800-1880)

THE DISMISSAL (BCP 2019 page 138)

*Priest:* Alleluia, alleluia. Go in peace to love and serve the Lord

*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.