

# ST. ANDREW'S PARISH CHURCH

established 1706



THE FIRST SUNDAY IN LENT

The Holy Eucharist at 11:15 a.m.

22 February 2026



# Welcoming All, Worshipping Christ Witnessing God's Love



## *The Clergy & Staff*

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 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*  
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 JUDITH ACRES, *Director of Children's Choir*  
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*Bishop Suffragan, South Carolina, Retired*  
*Assistant Bishop, The Dominican Republic, Retired*  
*Bishop in Residence, Old St. Andrew's Parish Church*

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 Dean Bays, 2028  
 John Cunningham 2029  
 Pat Davis, 2028  
 Dale Finkbine 2029  
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 James Little 2029  
 Todd Lundgren, 2027, *Junior Warden*  
 Romaine Smith, 2027  
 Michael Ulmer, 2028

John Steinmeyer, *Treasurer*

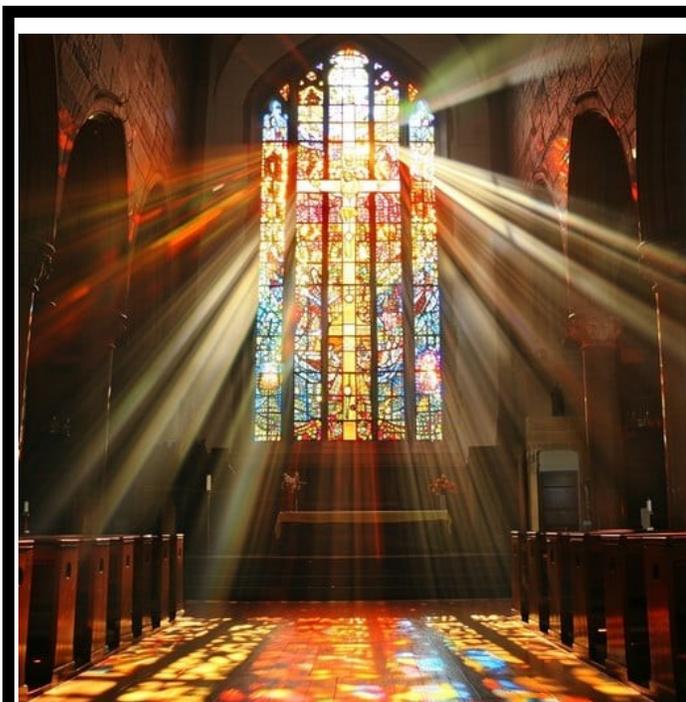
## *The Volunteers*

Larry Coomer, *Graveyard Administrator*  
 Michael Christensen, *AV Coordinator*  
 Roxanne Erskine, *Membership Coordinator*  
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THE RT. REV. CHARLES F. EDGAR, III, *Bishop of The Anglican Diocese of South Carolina*

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## **O NATA LUX**

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

**Saturday, 14th March at 7:00pm**

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

**Sunday, 15th March at 3:00pm**

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

**ADMISSION FREE - NO TICKETS REQUIRED**

Any queries, contact David on 216 217 7721.

# The First Sunday in Lent

22 February 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

SUNG BY OUR PARISH CHOIR

### Let Thy Merciful Ears, O Lord

Words: from the Book of Common Prayer

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.

THE PROCESSIONAL HYMN *(Please Stand)*

Tune: *Aus der tiefe rufe ich*



1. For - ty days and for - ty nights thou wast fast - ing in the wild;  
2. Should not we thy sor - row share and from world - ly joys ab - stain,  
3. Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!  
4. So shall we have peace di - vine: ho - lier glad - ness ours shall be;  
5. Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;



for - ty days and for - ty nights tempt - ed, and yet un - de - filed.  
fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?  
Vic - tor in the wil - der - ness, grant we may not faint nor fall!  
round us, too, shall an - gels shine, such as min - is - tered to thee.  
that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Text: George Hunt Smytten (1822-1870), alt.  
Music: AUS DERTIEFE RUFTE ICH, melody attr. Martin Herbst (1654-1681), alt.

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:  
Man of Sorrows  
William Dyce (1806-1864)

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 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, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations, and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*(Please be seated)*

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 Liturgy of the Word

THE OLD TESTAMENT LESSON

Genesis 2 verses 4-9, 15-17 & 25-3:1-7

<sup>4</sup>These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens. <sup>5</sup>When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, <sup>6</sup>and a mist was going up from the land and was watering the whole face of the ground— <sup>7</sup>then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. <sup>8</sup>And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. <sup>9</sup>And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. <sup>15</sup>The LORD God took the man and put him in the garden of Eden to work it and keep it. <sup>16</sup>And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, <sup>17</sup>but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” <sup>25</sup>And the man and his wife were both naked and were not ashamed. <sup>3</sup>Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” <sup>2</sup>And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, <sup>3</sup>but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” <sup>4</sup>But the serpent said to the woman, “You will not surely die. <sup>5</sup>For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” <sup>6</sup>So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. <sup>7</sup>Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

*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 *Miserere mei Deus* (Have mercy upon me, O God) Psalm 51 verses 1-11

1. Have mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.
2. Wash me thoroughly from my wickedness : and cleanse me from my sin.
3. For I acknowledge my faults : and my sin is ever before me.
4. Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.
5. Behold, I was shapen in wickedness : and in sin hath my mother conceived me.
6. But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Continued.....

7. Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.
8. Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.
9. Turn thy face from my sins : and put out all my misdeeds.
10. Make me a clean heart, O God : and renew a right spirit within me.
11. Cast me not away from thy presence : and take not thy holy Spirit from me.

THE NEW TESTAMENT LESSON

Romans 5 verses 12-21

<sup>12</sup>Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— <sup>13</sup>for sin indeed was in the world before the law was given, but sin is not counted where there is no law. <sup>14</sup>Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

<sup>15</sup>But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. <sup>16</sup>And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. <sup>17</sup>For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

<sup>18</sup>Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup>For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. <sup>20</sup>Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, <sup>21</sup>so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ 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. Matthew 4 Verses 1-11

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

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> And after fasting forty days and forty nights, he was hungry. <sup>3</sup> And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” <sup>4</sup> But he answered, “It is written, “Man shall not live by bread alone, but by every word that comes from the mouth of God.” (*Deuteronomy 8: 3*)

<sup>5</sup>Then the devil took him to the holy city and set him on the pinnacle of the temple <sup>6</sup> and said to him, “If you are the Son of God, throw yourself down, for it is written, “He will command his angels concerning you,’ And “On their hands they will bear you up, lest you strike your foot against a stone.” (*Psalms 91: 11-12*)

<sup>7</sup>Jesus said to him, “Again it is written, ‘You shall not put the Lord your God to the test.” (*Deuteronomy 6:16*)

<sup>8</sup>Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. <sup>9</sup> And he said to him, “All these I will give you, if you will fall down and worship me.” <sup>10</sup>Then Jesus said to him, “Be gone, Satan! For it is written, “You shall worship the Lord your God and him only shall you serve.” (*Deuteronomy 6:13*)

<sup>11</sup>Then the devil left him, and behold, angels came and were ministering to him.

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

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

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

THE SEQUENCE HYMN

Tune: *St. Flavian*

4. And through these days of pen - i - tence, and through thy Pas - sion - tide,  
 5. A - bide with us, that so, this life of suf - fering o - ver - past,  
 yea, ev - er - more, in life and death, Je - sus! with us a - bide.  
 an Eas - ter of un - end - ing joy we may at - tain at last!

Text: Claudia Frances Hernaman (1838-1898)  
 Music: ST. FLAVIAN, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

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

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

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

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

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

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

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

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

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

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

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

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

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

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

*Celebrant:*

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

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

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

Let us confess our sins against God and our neighbor.

*Celebrant and People:*

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

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

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

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

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

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

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

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

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

THE COMFORTABLE WORDS (BCP 2019 page 130)

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

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

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

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

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

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

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

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

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

*At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.*

THE OFFERTORY: If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link:

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

THE COMMUNION ANTHEM (*Please be seated*)

SUNG BY THE CHOIR

**Wash me thoroughly, from my wickedness**

Words from Psalm 51 verses 2-3 Music: Samuel Sebastian Wesley (1810-1876)

Wash me throughly from my wickedness,

And forgive me all my sin.

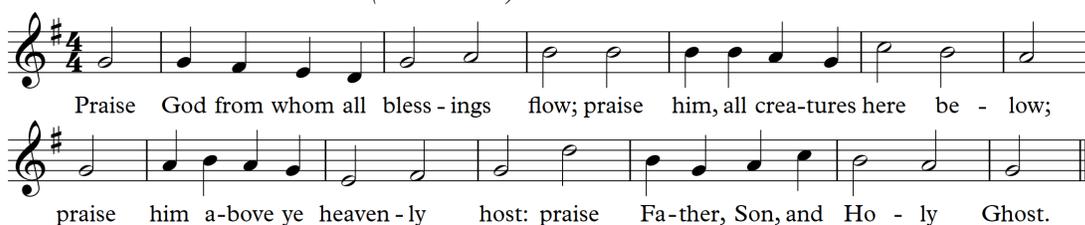
For I acknowledge my faults,

And my sin is ever before me.

Son of the composer and organist Samuel Wesley, grandson of the hymn-writer Charles Wesley and great nephew of John Wesley, starters of the Methodist movement in the Church of England, Samuel Sebastian Wesley was a chorister at the Chapel Royal before embarking on a career as an organist, employed successively at the cathedrals of Hereford and Exeter, then at Leeds Parish Church, Winchester Cathedral and finally Gloucester Cathedral. He was the first professor of organ at the Royal Academy of Music in London. "Wash Me Thoroughly from my Wickedness" was written by Samuel Sebastian Wesley in 1840 and is among Wesley's best-known anthems. The text is based on Psalm 51: 2-3; the psalm appointed for Lent 1 this year.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



Praise God from whom all blessings flow; praise him, all creatures here below;  
praise him above ye heavenly host: praise Father, Son, and Holy Ghost.

Text: Thomas Ken (1637-1711)

Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

*Celebrant:* (BCP 2019 page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

*People:* **And of your own have we given you.**

## The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

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

*Celebrant* Lift up your hearts.

*People* **We lift them up to the Lord.**

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give him thanks and praise.**

The *Celebrant* continues

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

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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

### THE SANCTUS

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

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

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

in the name of the Lord. Ho - san - na in the high - est.

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

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

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

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

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

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

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*Please Kneel*

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

*Celebrant:*

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

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

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

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Celebrant:*

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

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

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

THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

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

**Our Father, who art in heaven, hallowed be thy Name,  
 thy kingdom come, thy will be done on earth, as it is in heaven.  
 Give us this day our daily bread.  
 And forgive us our trespasses, as we forgive those who trespass against us.  
 And lead us not into temptation, but deliver us from evil.  
 For thine is the kingdom, and the power, and the glory,  
 for ever and ever. Amen.**

THE FRACTION (BCP 2019 page 135)

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

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

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

*Celebrant and People:*

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

THE AGNUS DEI

Je - sus, Lamb of God: have mer - cy on us.  
 Je - sus, bear - er of our sins: have mer - cy on us.  
 Je - sus, re - deem - er, re - deem - er of the world:  
 give us your peace, give us your peace.

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

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

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

THE MINISTRATION OF COMMUNION

*Celebrant:*

The gifts of God for the people of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.

*(If you need Holy Communion brought to you in your pen, please ask the Usher.)*

THE COMMUNION ANTHEM

Sung by the Parish Choir

**Drop, drop, slow tears**

Music: Orlando Gibbons (1583-1625)

Words: Phineas Fletcher (1582-1650)

1. Drop, drop slow tears, and bathe those beauteous feet,  
Which brought from heaven the news and Prince of peace.

2. Cease not, wet eyes, his mercies to entreat;  
To cry for vengeance sin doth never cease.

3. In your deep floods drown all my faults and fears;  
Nor let His eye see sin, but through my tears.

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

THE FIRST COMMUNION HYMN

Tune: *Deus Tuorum Militum*



1. O love, how deep, how broad, how high, how pass-ing thought and fan - ta - sy,
2. For us bap-tized, for us he bore his ho - ly fast and hun-gered sore;
3. For us he prayed; for us he taught; for us his dai - ly works he wrought;
4. For us to wick - ed hands be - trayed, scourged, mocked, in pur - ple robe ar - rayed,
5. For us he rose from death a - gain; for us he went on high to reign;



that God, the Son of God, should take our mor - tal form for mor - tal's sake.  
for us temp - ta - tions sharp he knew; for us the tempt - ter o - ver threw.  
by words and signs and ac - tions, thus still seek - ing not him - self, but us.  
he bore the shame - ful cross and death; for us gave up his dy - ing breath.  
for us he sent his Spi - rit here to guide, to strengthen and to cheer.

Text: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.  
Music: DEUSTUORUM MILITUM, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

THE SECOND COMMUNION HYMN

Tune: *Eagle's Wings*



1. You who dwell in the shel-ter of the Lord, who a-bide in this shad-ow for life,
2. Snares of the fowl-er will nev-er cap-ture you, and fam - ine will bring you no fear;
3. For to the an-gels He's giv-en a com-mand to guard you in all of your ways;



say to the Lord: "My ref-uge, my rock in whom I trust!"  
 un-der His wings your ref-uge with faith ful-ness your shield.  
 up-on their hands they will bear you up, lest you dash your foot a-against a stone.

*Refrain*



"And I will raise you up on ea - gle's wings, bear you on the breath of dawn,



make you to shine like the sun, and hold you in the palm of my hand."

Text & Music: Michael Joncas (b. 1951)  
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At Old St. Andrew's, we encourage you to continue to pray by singing both before and after you come to the Communion Rail. In this way, all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

THE THIRD COMMUNION HYMN

Tune: *Bancroft*



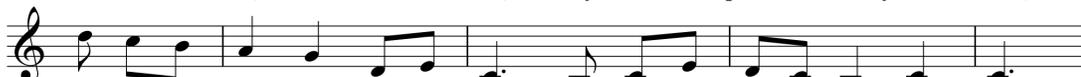
1. Be - fore the throne of God a - bove I have a strong, a per - fect plea;
2. When Sat - an tempts me to des - pair, and tells me of the guilt with - in,
3. Be - hold Him there! The ris - en Lamb! My per - fect spot - less Right-ous - ness,



A Great High Priest whose name is Love, who ev - er lives and pleads for me.  
 Up-ward I look, and see Him there who made an end to all my sin;  
 The great un - chang - a - ble I AM, the King of glo - ry and of grace.;



My name is grav - en on His hands, my name is writ - ten on His heart;  
 Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed free;  
 One with Him - self, I can - not die, my soul is pur - chased by His blood,



I know that while in heaven He stands, no tongue can bid me thence de - part.  
 For God, the Just, is sat - is - fied to look on Him and par - don me,  
 My life is hid with Christ on high, with Christ, my Sav - ior and my God,



No tongue can bid me thence de - part.  
 To look on Him and par - don me.  
 With Christ, my Sav - ior and my God.

Words by Charitie L. Bancroft, adpt., music by Vikki Cook  
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*last time: repeat to last half of verse 3*

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 POST COMMUNION PRAYER (BCP 2019 page 137)

After Communion, the *Celebrant* says: 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: *Dulce Carmen*

1. Lead us, heaven-ly Fa - ther, lead us o'er the world's tem - pes-tuous sea;  
 2. Sa - vior, breath for - give - ness o'er us; all our weak - ness thou dost know;  
 3. Spi - rit of our God, de - scend - ing, fill our hearts with heaven - ly joy;

guard us, guide us, keep us, feed us, for we have no help but thee,  
 thou didst tread this earth be - fore us; thou didst feel its keen - est woe;  
 love with ev - ery pas - sion blend - ing plea - sure that can nev - er cloy;

yet pos - ses - sing ev - ery bless - ing, if our God our Fa - ther be.  
 yet un - fear - ing, per - se - ver - ing, to thy pas - sion thou didst go.  
 thus pro - vid - ed, par - doned, guid - ed, noth - ing can our peace des - troy.

Text: James Edmeston (1791-1867), alt.  
 Music: DULCE CARMEN, Melody from an *Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motetts or Antiphons*, ca. 1840.

**We Go Out to Serve God**

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

THE DISMISSAL AND COMMISSIONING

(BCP page 138)

*Priest or Deacon:* Our worship has concluded; our service begins.  
 Go in peace to love and serve the Lord.  
*People:* **Thanks be to God!**

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

POSTLUDE:

**Toccata in E Minor by Johann Pachelbel (1653–1706)**