St. Andrew's Parish Church

established 1706

The Feast of St Francis of Assisi

The Nineteenth Sunday after Pentecost

The Holy Eucharist at 11:15 a.m.

4 October 2026

Welcoming All, Worshipping Christ
Witnessing God's Love

The Clergy & Staff

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

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

The Vestry

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

The Volunteers

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MICHAEL CHRISTENSEN, *AV Coordinator*
JEFFREY HEARN, *Buildings & Grounds Administrator*
ROXANNE ERSKINE, *Membership Coordinator*
PAUL PORWOLL, *Historian*

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

The Feast Day of St. Francis of Assisi

4 October 2026

The Holy Eucharist at 11:15 a.m.

THE RECTOR'S WELCOME

THE PRELUDE:

The Children's Choir - Directed by Kylie Smoak

All things Bright and Beautiful

THE PRAYER

Celebrant:: The Lord be with you

People: **And with your spirit**

Celebrant:: Let us pray

Celebrant & People:

O Almighty God, who pours out on all who desire it the spirit of grace and supplication: Deliver us, when we draw near to you, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship you in spirit and in truth; through Jesus Christ our Lord. Amen.

THE INTROIT

His Eye is on the Sparrow

Words: Civilla Durfee Martin Music: Charles Hutchinson Gabriel

Why should I feel discouraged? Why should the shadows come,
Why should my heart be lonely? And long for Heaven and home,
When Jesus is my portion? My constant Friend is He:
His eye is on the sparrow, and I know He watches me.
Chorus: I sing because I'm happy, I sing because I'm free,
For His eye is on the sparrow, and I know He watches me.

Whenever I am tempted, whenever clouds arise,
When songs give place to sighing, when hope within me dies,
I draw the closer to Him, from care He sets me free;
His eye is on the sparrow, and I know He watches me.
Chorus: I sing because I'm happy, I sing because I'm free
For His eye is on the sparrow, and I know He watches me.

Welcome!

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

If you are visiting with us today, please take a **welcome brochure** (located in the card rack on the back of each pew) and fill out the visitor card. Please place it in the offering plate or leave it with an usher.

Front page:
The Feast Day of
St. Francis of Assisi

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.

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 PROCESSIONAL HYMN — Tune: *Bunessan*

1. Morning has broken like the first morning,
   Blackbird has spoken like the first bird
   Praise for the singing! Praise for the morning!
   Praise for them, springing fresh from the Lord!

2. Sweet the rain's new fall sunlit from heaven,
   Like the first dewfall on the first grass.
   Praise for the sweetness of the wet garden,
   Sprung in completeness where his feet pass.

3. Mine is the sunlight! Mine is the morning
   Born of the one light Eden saw play!
   Praise with elation, praise every morning.
   God's new creation of the new day!

THE ACCLAMATION (BCP 2019 page 123)

Celebrant: Blessed be God: the Father, the Son and the Holy Spirit
People: **And blessed be his kingdom, now and forever. 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.**

THE SUMMARY OF THE LAW (BCP 2019 page 124)

Celebrant:
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 GLORIA IN EXCELSIS - (*Sung)*

1. **Glory to God in the highest, and peace to His people on earth.**
2. **Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.**
3. **Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,**
4. **You take away the sin of the world: have mercy on us;**
5. **You are seated at the right hand of the Father: receive our prayer.**
6. **For You alone are the Holy One, You alone are the Lord,**
7. **You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen**

THE COLLECT OF THE DAY (BCP 2019 page 125)

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

Most high, omnipotent, good Lord, grant your people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may for love of you delight in your whole creation with perfectness of joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

(*Please be seated)*

The **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 Jeremiah 22 verses 13-16

13 Woe to him who builds his house by unrighteousness and his upper rooms by injustice; who makes his neighbours work for nothing, and does not give them their wages; 14 who says, "I will build myself a spacious house with large upper rooms", and who cuts out windows for it, panelling it with cedar, and painting it with vermilion. 15 Do you think you are a king, because you compete in cedar? Did not your father eat and drink and do justice and righteousness? Then it was well with him. 16 He judged the cause of the poor and needy; then it was well. Is not this to know me? says the Lord.

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

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

THE PSALM Ad te Domine levavi *(To you, O Lord, I have lifted up)* Psalm 80: 7-19

7. Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.
8. Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.
9. Thou madest room for it : and when it had taken root it filled the land.
10. The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedartrees.
11. She stretched out her branches unto the sea : and her boughs unto the river.
12. Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?
13. The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.
14. Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine;
15. And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.
16. It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.
17. Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.
18. And so will not we go back from thee : O let us live, and we shall call upon thy Name.
19. Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

THE NEW TESTAMENT LESSON Galatians 6

Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. [2] Bear one another's burdens, and so fulfill the law of Christ. [3] For if anyone thinks he is something, when he is nothing, he deceives himself. [4] But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. [5] For each will have to bear his own load.

[6] Let the one who is taught the word share all good things with the one who teaches. [7] Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. [8] For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. [9] And let us not grow weary of doing good, for in due season we will reap, if we do not give up. [10] So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

[11] See with what large letters I am writing to you with my own hand. [12] It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. [13] For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh. [14] But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. [15] For neither circumcision counts for anything, nor uncircumcision, but a new creation. [16] And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

[17] From now on let no one cause me trouble, for I bear on my body the marks of Jesus.

[18] The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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

THE SEQUENCE HYMN *(Please stand)* Tune: *Hyfrydol*

1. Love divine all loves excelling, joy of heaven, to earth come down.
   Fix in us thy humble dwelling, all thy faithful mercies crown.
   Jesus, thou art all compassion, pure, unbounded love thou art;
   Visit us with thy salvation, enter every trembling heart.

2. Come. Almighty to deliver. Let us all thy life receive;
   Suddenly return, and never, never more thy temples leave.
   Thee we would be always blessing, serve thee as thy hosts above,
   Pray, and praise thee without ceasing, glory in thy perfect love.

THE HOLY GOSPEL St. Matthew 11 Verses 25-30

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

25 At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you
have hidden these things from the wise and understanding and revealed them to little
children; 26 yes, Father, for such was your gracious will. 27 All things have been handed
over to me by my Father, and no one knows the Son except the Father, and no one
knows the Father except the Son and anyone to whom the Son chooses to reveal
him. 28 Come to me, all who labor and are heavy laden, and I will give you rest. 29 Take
my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will
find rest for your souls. 30 For my yoke is easy, and my burden is light."

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

THE SEQUENCE HYMN *(Please stand)* Tune: *Hyfrydol*

3. Finish then thy new creation; pure and spotless let us be;
   Let us see thy great salvation perfectly restored in thee.
   Changed from glory into glory, till in heaven we take our place
   Till we cast our crowns before thee, lost in wonder, love and praise.

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 SERMON The Reverend Richard Giersch

THE NICENE CREED (BCP 2019 page 127)

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

Celebrant and People:

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

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

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

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

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

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

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

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

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

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

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

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

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: Let us now join in this prayer for peace:

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.

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.**

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.

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.**

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.

Scan here to give an offering to OSA

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, or the QR code in the side bar to the left:
https://www.oldstandrews.org/giving-1

THE OFFERTORY ANTHEM (Sung by our Parish Choir)

"O for the Wings of a Dove!"

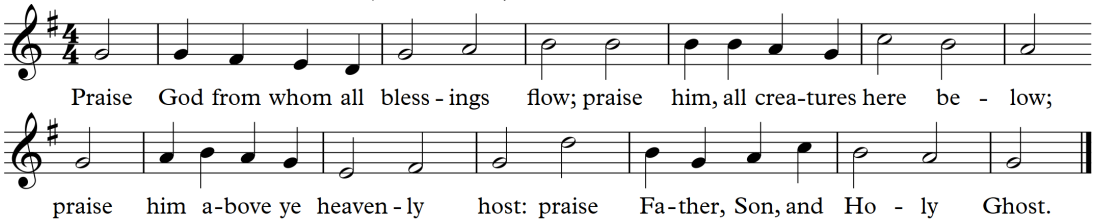
Words: based on Psalm 55 verses 6

Music: Felix Bartholdy Mendelssohn (1809-1847)

Felix Mendelssohn-Bartholdy wrote the anthem that begins 'Hear my prayer' for soprano, chorus and organ or orchestra in 1844. It was first performed in London the following year. The beautiful aria 'O for the wings of a dove' is the final stanza of text. The words, drawn from Psalm 55, are by William Bartholomew, who also collaborated with Mendelssohn on the text for his oratorio 'Elijah'. 'O for the wings of a dove' became popular worldwide through a recording made by boy treble Ernest Lough in 1927.

O for the wings of a dove!
Far away would I fly.
In the wilderness build me a nest
And remain there forever at rest

THE PRESENTATION HYMN *(Please stand)* Old Hundredth



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.**

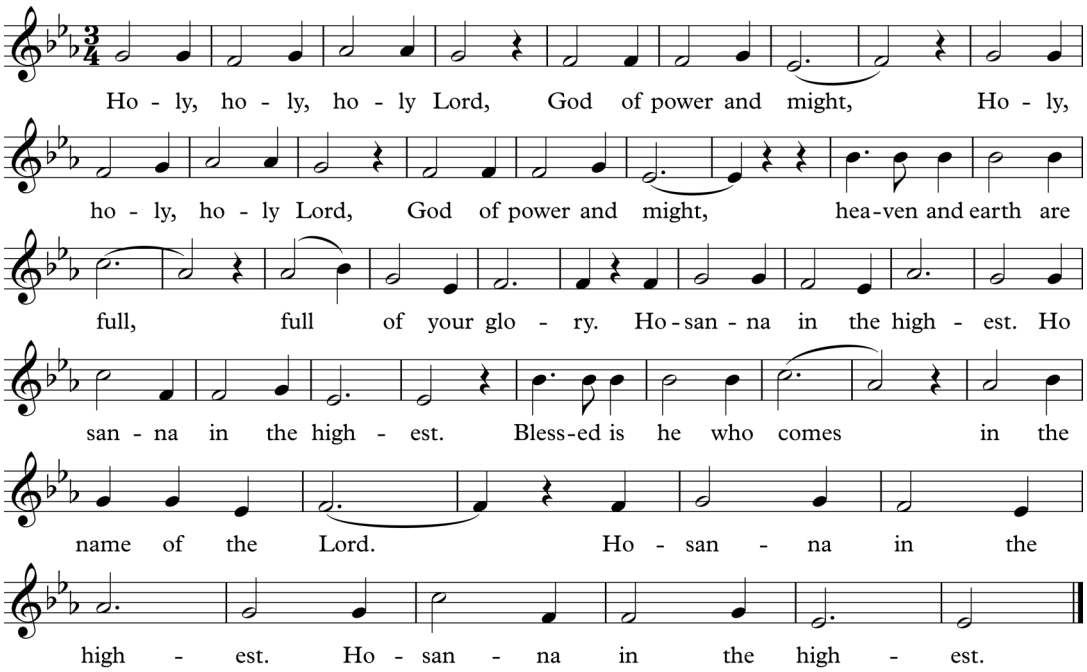
The Celebrant continues:

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:

THE SANCTUS



Setting: from *Deutsche Messe*, Franz Peter Schubert (1797-1828)

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.

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

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.

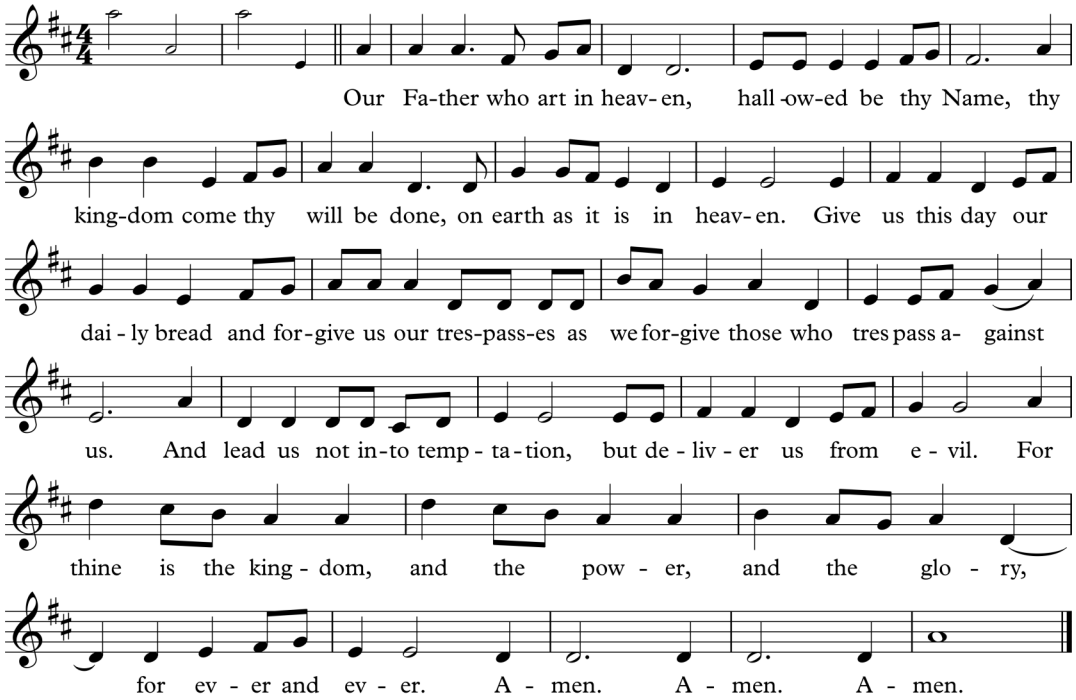
This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

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



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.

THE FRACTION (BCP 2019 page 135)

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

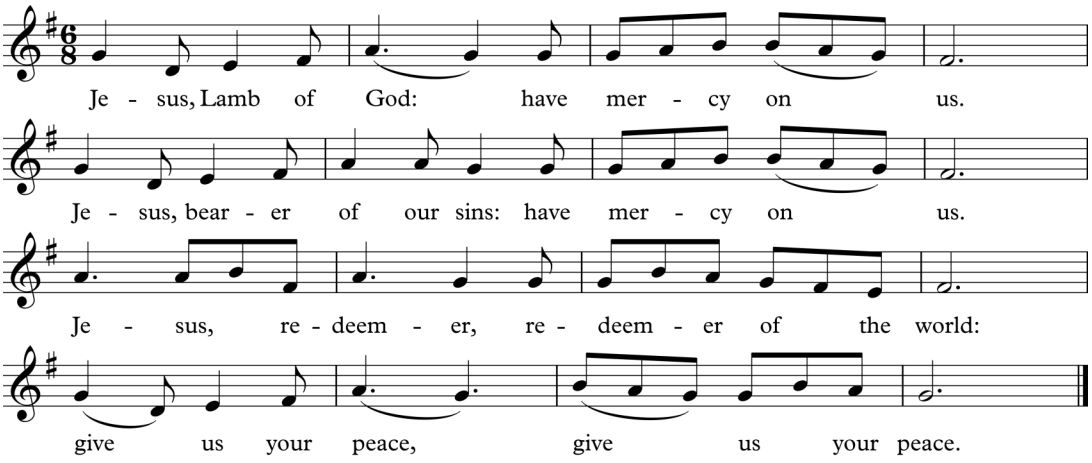
People: **Therefore let us keep the feast. Alleluia.**

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

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 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.



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

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 Ministration of Communion

Celebrant:

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

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

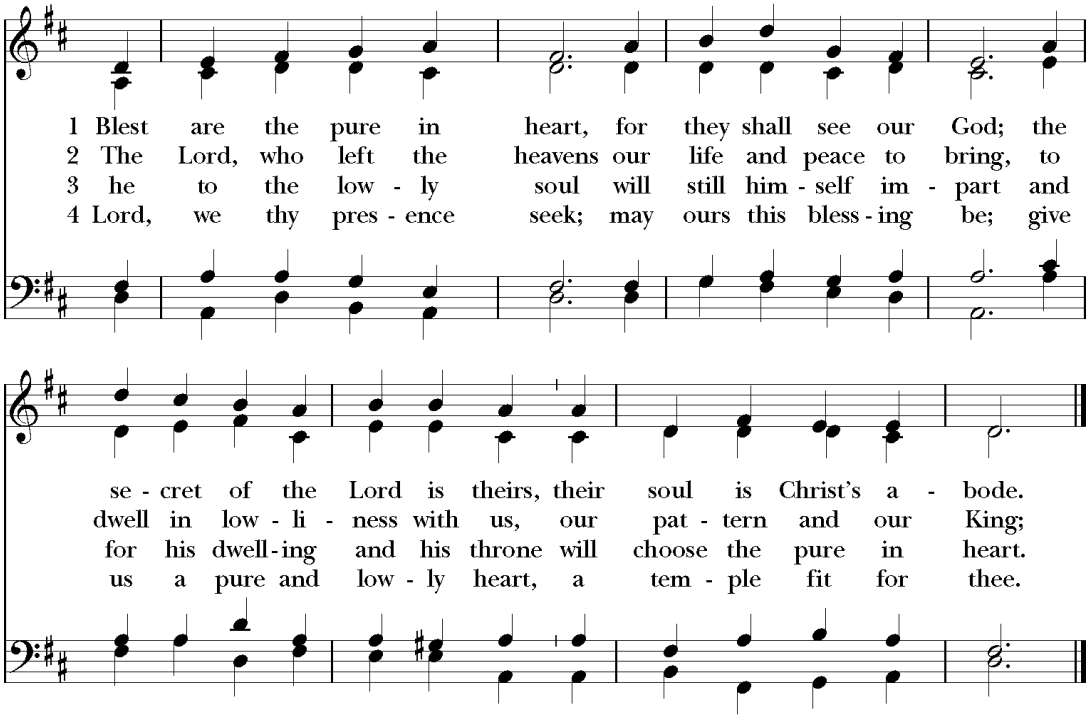
The Communion Anthem (Sung by our Parish Choir)

Make me a channel of Your Peace

Music Sebastian Temple Words: Prayer of St. Francis

Make me a channel of your peace. Where there is hatred, let me bring your love.
Where there is injury, your pardon, Lord, and where there's doubt, true faith in you.
Make me a channel of your peace. Where there's despair in life, let me bring hope.
Where there is darkness, only light, and where here's sadness, ever joy.
O Master, grant that I may never seek, so much to be consoled as to console,
To be understood as to understand, to be loved, as to love with all my soul.
Lord, make me a channel of your peace. It is in pardoning that we are pardoned.
In giving of ourselves that we receive, and in dying that we're born to eternal life.

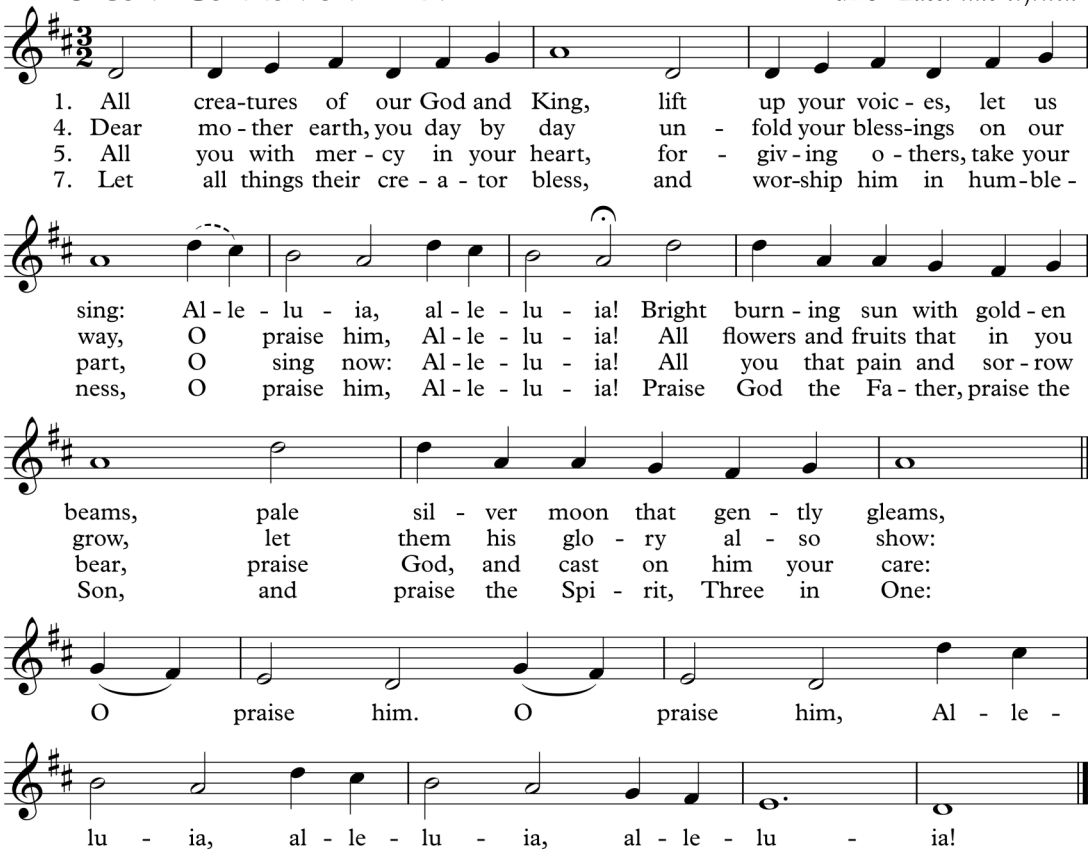
The First Communion Hymn Tune: *Franconia*



Words: Sts. 1 and 3, John Keble (1792-1866), alt.; sts. 2 and 4, William John Hall (1793-1861), alt.
Music: *Franconia,* melody Johann Balthasar König (1691-1758); adapt. and harm. William Henry Havergal (1793-1870)

The Second Communion Hymn

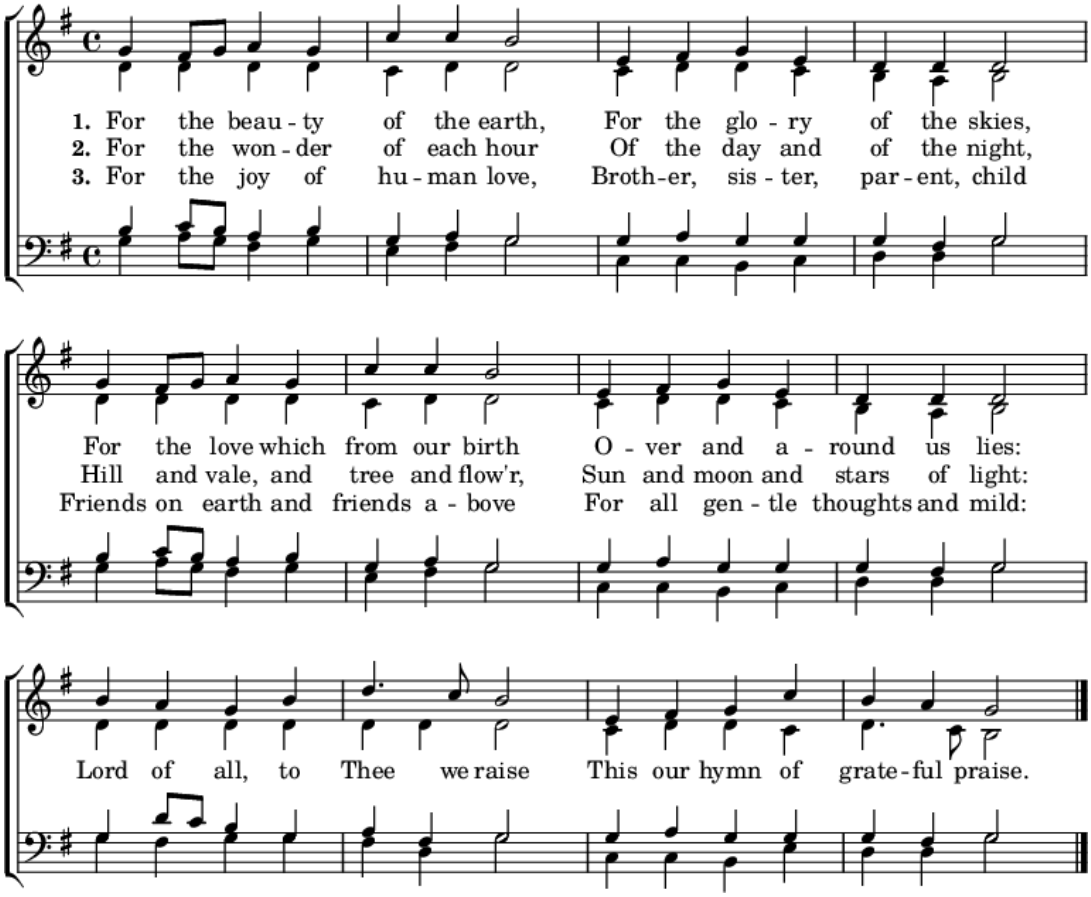
Tune: *Lasst uns erfruen*



Text: Francis of Assisi (1182-1226) tr. William H. Draper (1855-1933), alt.
Music: LASST UNS ERFREUEN, melody from *Auserlesne Catholische Geistliche Kirchengesang*, 1626; adapt. and harm. Ralph Vaughan Williams (1872-1958)

The Third Communion Hymn

Tune: *Dix*



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.

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)
Celebrant: Let us pray.
Celebrant and People:
Heavenly Father, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

THE BLESSING (BCP 2019 page 137)

The words of our last hymn were written by Cecil Frances Alexander of Christ Church, Strabane, Northern Ireland. Father Marshall spent a week on his sabbatical in 2016 at Christ Church. The stained glass window above can be seen in Christ Church and is entitled "All Things Bright and Beautiful,; and is in memory of Cecil Frances Alexander—who also wrote the words to There is a green hill far away, and Once in Royal David's City.

THE RECESSIONAL HYMN *(Please stand)* Tune: *Hanover*

1, O worship the King, all glorious above!
O gratefully sing his power and his love!
Our shield and defender, the ancient of Days,
Pavilioned in splendor, and girded with praise.

2. O tell of his might! O sing of his grace!
Whose robe is the light, whose canopy space.
His chariots of wrath the deep thunderclouds form,
And dark is his path on the wings of the storm.

3. This earth with its store of wonders untold,
Almighty, thy power hath founded of old,
Hath stablished it fast by a changeless decree,
And round it hath cast, like a mantle, the sea.

4. Thy bountiful care, what tongue can recite?
It breathes in the air; it shines in the light;
It streams from the hills, it descends to the plain,
And gently distills in the dew and the rain.

5. Frail children of dust, and feeble as frail,
In thee do we trust, nor find thee to fail;
Thy mercies how tender! How firm to the end!
Our Maker, Defender, Redeemer and Friend!

THE DISMISSAL AND COMMISSIONING (BCP page 138)
Priest or Deacon: Our worship has concluded; our service begins.
Alleluia! Alleluia! Go in peace to love and serve the Lord.
People: **Thanks be to God! Alleluia! Alleluia! Alleluia!**

THE POSTLUDE: *God, Whose Giving Knows No Ending*
by David Schelat (b. 1955)