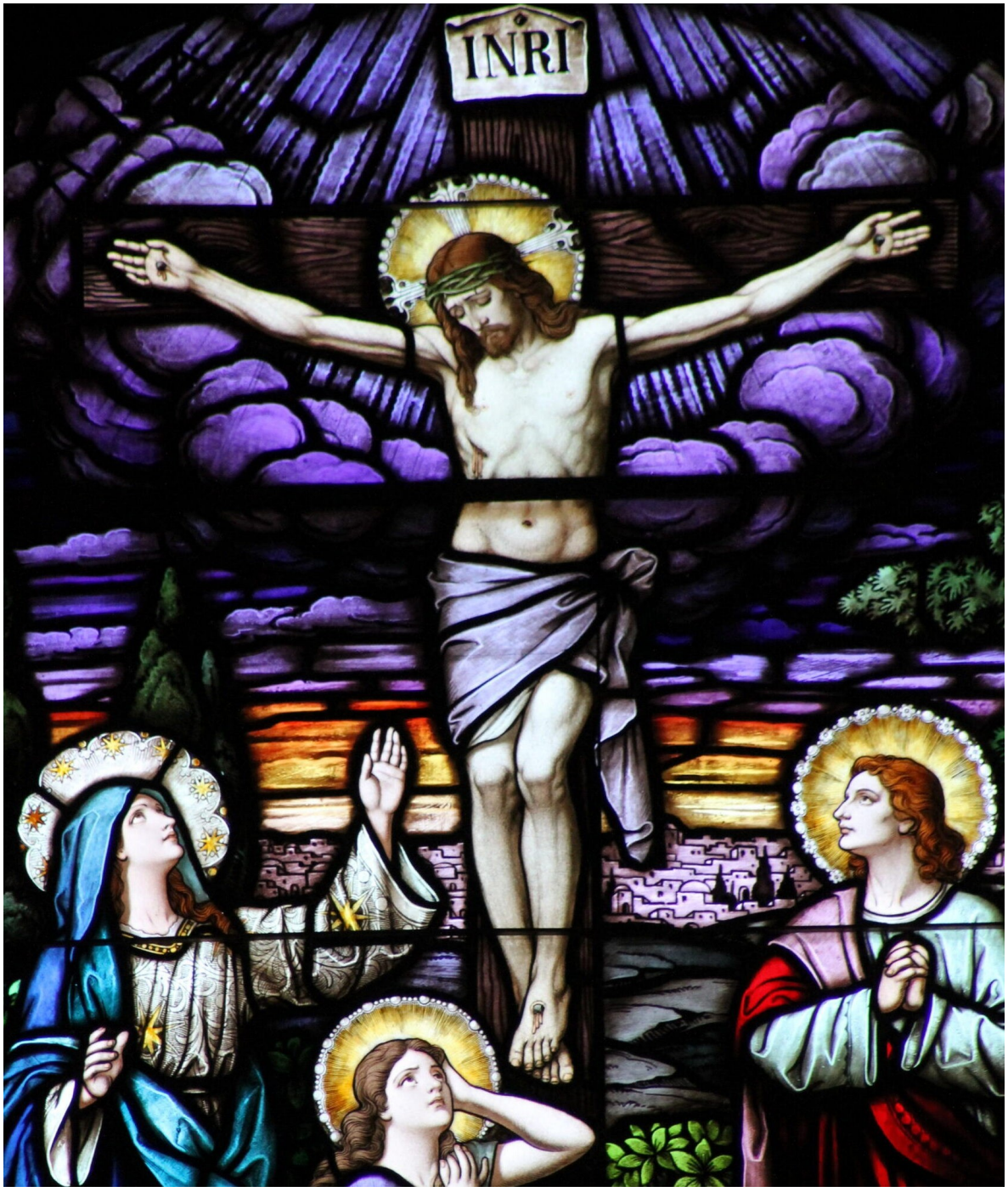
St. Andrew's Parish Church

established 1706



Christ the King Sunday

The Holy Eucharist at 11:15 a.m.

15 November 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*
JEFFREY HEARN, *Buildings & Grounds Administrator*
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, *Clerk*
Michael Ulmer, 2027
John Steinmeyer, *Treasurer*

The Vestry-elect

Stefanie Christensen, 2030
John Havers, 2030
Jeffery Hearn, 2030
Nick Picou, 2030

The Volunteers

Larry Coomer, *Graveyard Administrator*
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*

Christ the King Sunday

15 November 2026

The Holy Eucharist at 11:15 a.m.

THE RECTOR'S WELCOME AND OPENING PRAYER

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Celebrant and the People: **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.**

Celebrant: Please prepare now in heart, mind and spirit for worship.

(Please keep silence)

THE PRELUDE AND THE INTROIT

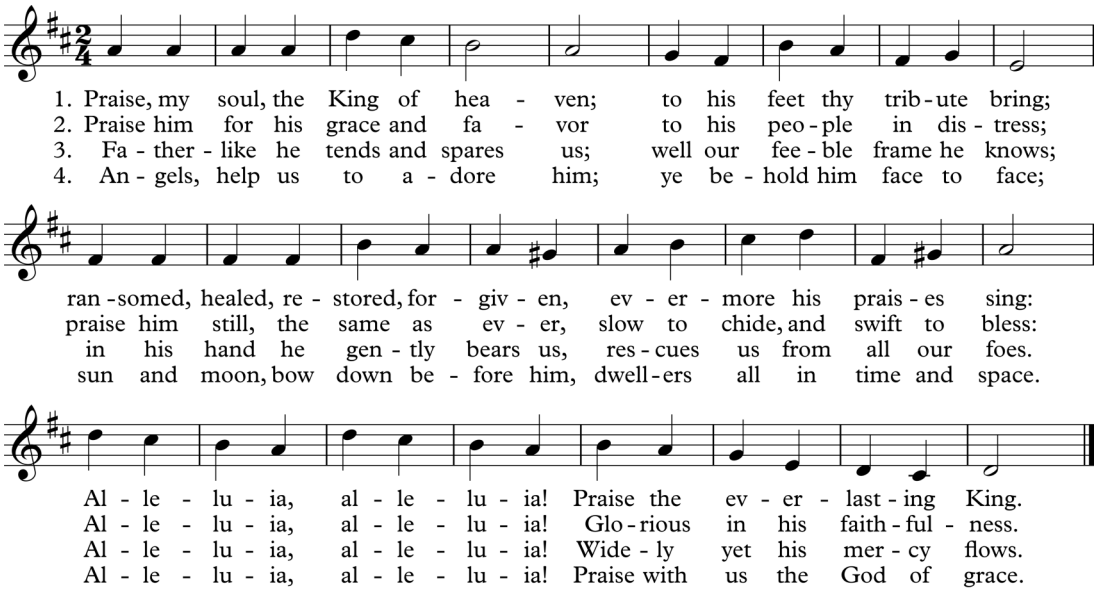
Sung by our parish Choir

Domine Jesu Christi
Words and Music: Henry G Ley (1887-1962)

Domine, Jesu Christe, qui me creasti, redemisti,
et preordinasti ad hoc quod sum,
Tu scis quid de me facere vis;
Fac de me secundum voluntatem tuam cum misericordia. Amen

Lord Jesus Christ, King who created, redeemed, and preordained me
To be this that I am, you know what you wish to do with me;
Do with me in accordance with your will, with mercy. Amen.

THE PROCESSIONAL HYMN *(Please Stand)* Tune: *Lauda Anima*



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

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 Crucifixion
Stained glass window from a church in Germany
c.1880

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 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. **<u>Lord God, heavenly King, almighty God and Father,</u> 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.

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; 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 FIRST LESSON I Samuel Chapter 8

8 When Samuel became old, he made his sons judges over Israel. 2 The name of his
firstborn son was Joel, and the name of his second, Abijah; they were judges in Beer-
sheba. 3 Yet his sons did not walk in his ways but turned aside after gain. They took
bribes and perverted justice.
4 Then all the elders of Israel gathered together and came to Samuel at Ramah 5 and
said to him, "Behold, you are old and your sons do not walk in your ways. Now ap-
point for us a king to judge us like all the nations." 6 But the thing displeased Samuel
when they said, "Give us a king to judge us." And Samuel prayed to the LORD. 7 And
the LORD said to Samuel, "Obey the voice of the people in all that they say to you,
for they have not rejected you, but they have rejected me from being king over them.
8 According to all the deeds that they have done, from the day I brought them up out
of Egypt even to this day, forsaking me and serving other gods, so they are also do-
ing to you. 9 Now then, obey their voice; only you shall solemnly warn them and
show them the ways of the king who shall reign over them."
10 So Samuel told all the words of the LORD to the people who were asking for a king
from him. 11 He said, "These will be the ways of the king who will reign over you: he
will take your sons and appoint them to his chariots and to be his horsemen and to
run before his chariots. 12 And he will appoint for himself commanders of thousands
and commanders of fifties, and some to plow his ground and to reap his harvest, and
to make his implements of war and the equipment of his chariots. 13 He will take
your daughters to be perfumers and cooks and bakers. 14 He will take the best of your
fields and vineyards and olive orchards and give them to his servants. 15 He will take
the tenth of your grain and of your vineyards and give it to his officers and to his
servants. 16 He will take your male servants and female servants and the best of your
young men and your donkeys, and put them to his work. 17 He will take the tenth of
your flocks, and you shall be his slaves. 18 And in that day you will cry out because of
your king, whom you have chosen for yourselves, but the LORD will not answer you
in that day."
19 But the people refused to obey the voice of Samuel. And they said, "No! But there
shall be a king over us, 20 that we also may be like all the nations, and that our king
may judge us and go out before us and fight our battles." 21 And when Samuel had
heard all the words of the people, he repeated them in the ears of the LORD. 22 And
the LORD said to Samuel, "Obey their voice and make them a king." Samuel then
said to the men of Israel, "Go every man to his city."

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 *Venite exultemus* (A Song of Triumph) Psalm 95 vv 1-7
Sung by The Parish Choir

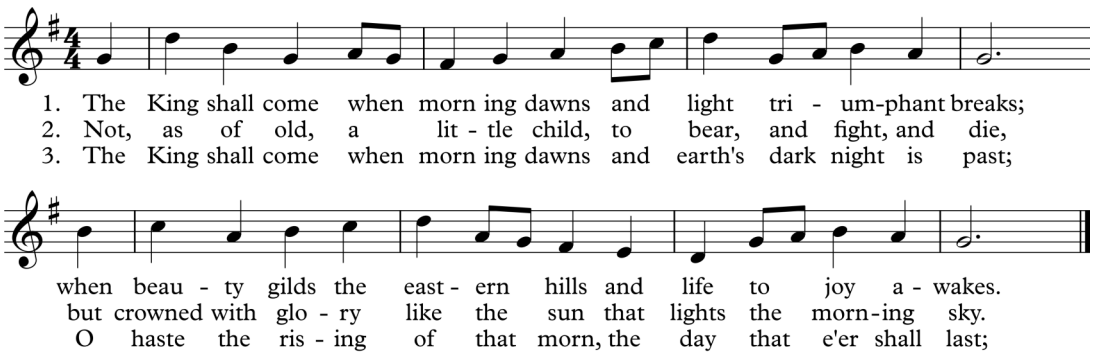
O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.
2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.
3 For the Lord is a great God : and a great King above all gods.
4 In his hand are all the corners of the earth : and the strength of the hills is his also.
5 The sea is his, and he made it : and his hands prepared the dry land.
6 O come, let us worship and fall down : and kneel before the Lord our Maker.
7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

THE SECONDLESSON I Samuel 16:1-13

The Lord said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." **2** And Samuel said, "How can I go? If Saul hears it, he will kill me." And the Lord said, "Take a heifer with you and say, 'I have come to sacrifice to the Lord.' **3** And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you." **4** Samuel did what the Lord commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, "Do you come peaceably?" **5** And he said, "Peaceably; I have come to sacrifice to the Lord. Consecrate yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons and invited them to the sacrifice.
6 When they came, he looked on Eliab and thought, "Surely the Lord's anointed is before him." **7** But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart." **8** Then Jesse called Abinadab and made him pass before Samuel. And he said, "Neither has the Lord chosen this one." **9** Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." **10** And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The Lord has not chosen these." **11** Then Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest,[a] but behold, he is keeping the sheep." And Samuel said to Jesse, "Send and get him, for we will not sit down till he comes here." **12** And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the Lord said, "Arise, anoint him, for this is he." **13** Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the Lord rushed upon David from that day forward. And Samuel rose up and went to Ramah.

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

THE SEQUENCE HYMN Tune: *St. Stephen*



Text: Greek, tr. John Bwornlie (1859-1925), alt.
Music: ST. STEPHEN, William Jones (1726-1800), alt.

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.

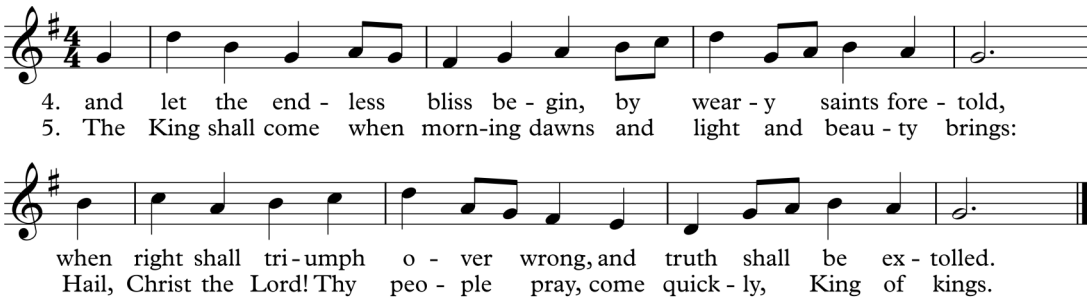
THE HOLY GOSPEL St. John 19:1-19

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

Then Pilate took Jesus and flogged him. 2 And the soldiers twisted together a crown of
thorns and put it on his head and arrayed him in a purple robe. 3 They came up to him,
saying, "Hail, King of the Jews!" and struck him with their hands. 4 Pilate went out
again and said to them, "See, I am bringing him out to you that you may know that I
find no guilt in him." 5 So Jesus came out, wearing the crown of thorns and the purple
robe. Pilate said to them, "Behold the man!" 6 When the chief priests and the officers
saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him
yourselves and crucify him, for I find no guilt in him." 7 The Jews answered him, "We
have a law, and according to that law he ought to die because he has made himself the
Son of God." 8 When Pilate heard this statement, he was even more afraid. 9 He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave
him no answer. 10 So Pilate said to him, "You will not speak to me? Do you not know
that I have authority to release you and authority to crucify you?" 11 Jesus answered
him, "You would have no authority over me at all unless it had been given you from
above. Therefore he who delivered me over to you has the greater sin."12 From then on
Pilate sought to release him, but the Jews cried out, "If you release this man, you are
not Caesar's friend. Everyone who makes himself a king opposes Caesar." 13 So when
Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a
place called The Stone Pavement, and in Aramaic Gabbatha. 14 Now it was the day of
Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold
your King!" 15 They cried out, "Away with him, away with him, crucify him!" Pilate said
to them, "Shall I crucify your King?" The chief priests answered, "We have no king
but Caesar." 16 So he delivered him over to them to be crucified. So they took Jesus,
17 and he went out, bearing his own cross, to the place called The Place of a Skull,
which in Aramaic is called Golgotha. 18 There they crucified him, and with him two
others, one on either side, and Jesus between them. 19 Pilate also wrote an inscription
and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews."

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.**



Text: Greek, tr. John Bwornlie (1859-1925), alt.
Music: ST. STEPHEN, William Jones (1726-1800), alt.

THE SERMON — The Reverend Marshall Huey

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.**

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

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

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

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

For our brothers and sisters in Christ who are persecuted for their faith, particularly the Anglican Church in South Sudan.

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.**

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.

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.

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 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.
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 use the QR code in tte left-hand margin:
https://www.oldstandrews.org/giving-1

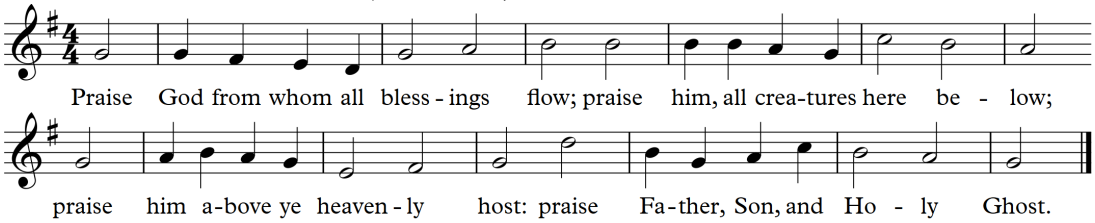
THE OFFERTORY ANTHEM — Sung by the Parish Choir

Like as the Hart desireth the Waterbooks
Music: Herbert Howells (1893-1983)
Words: Psalm 42 verse 1-3

Herbert Howells started his musical career as a cathedral organist. He succeeded Gustav Holst as director of music at St Paul's Girls' School in London and taught composition for many years at the Royal College of Music. A pupil of Stanford and Charles Wood at the Royal College, he wrote music within the prevailing English tradition, showing some affinity with Vaughan Williams in his choral music.

Like as the hart desireth the waterbrooks,
So longeth my soul after thee, O God.
My soul is athirst for God, yea, even for the living King.
When shall I come to appear before the presence of God?
My tears have been my meat day and night, w
While they daily say unto me,
"Where is now thy God?"

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.**

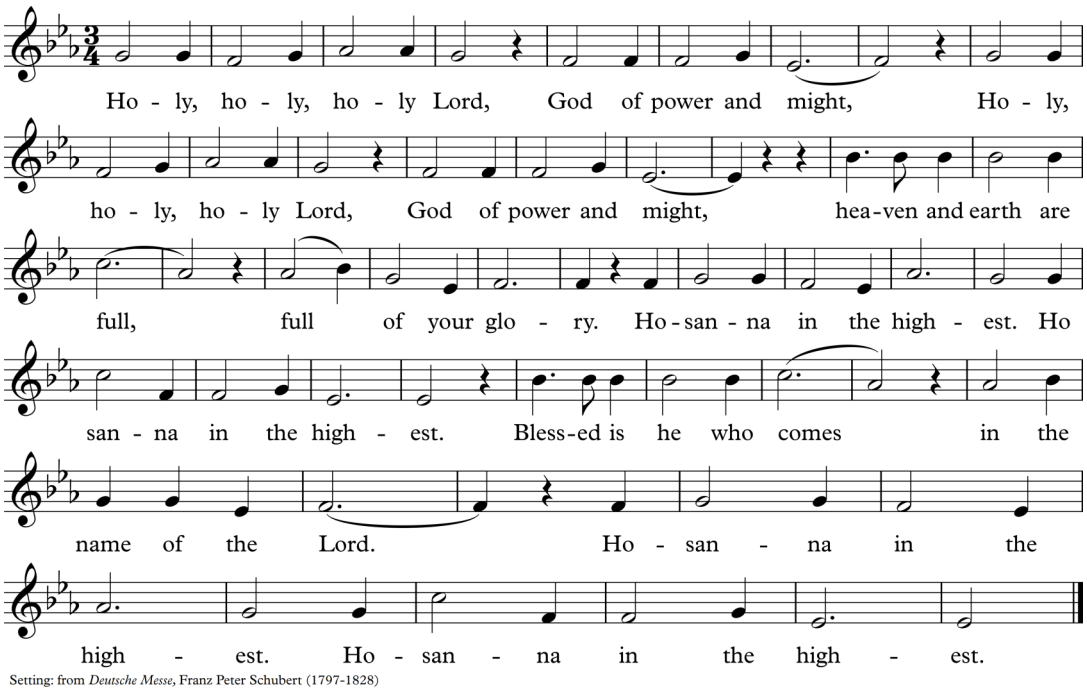
The *Celebrant* continues

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

Through your only begotten Son Jesus Christ, the King of kings and Lord of lords; for you have seated him at your right hand in glory, and put all things in subjection under his feet, that he may present them to you, O Father, perfectly restored in beauty, truth, and love.

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.

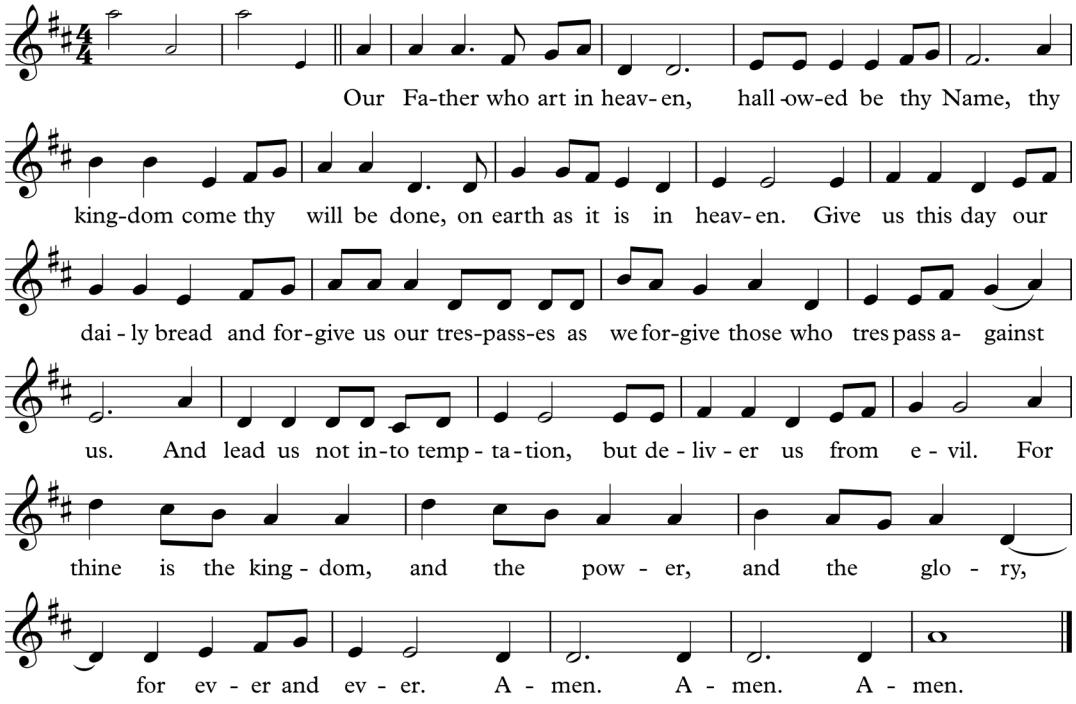
This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

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.

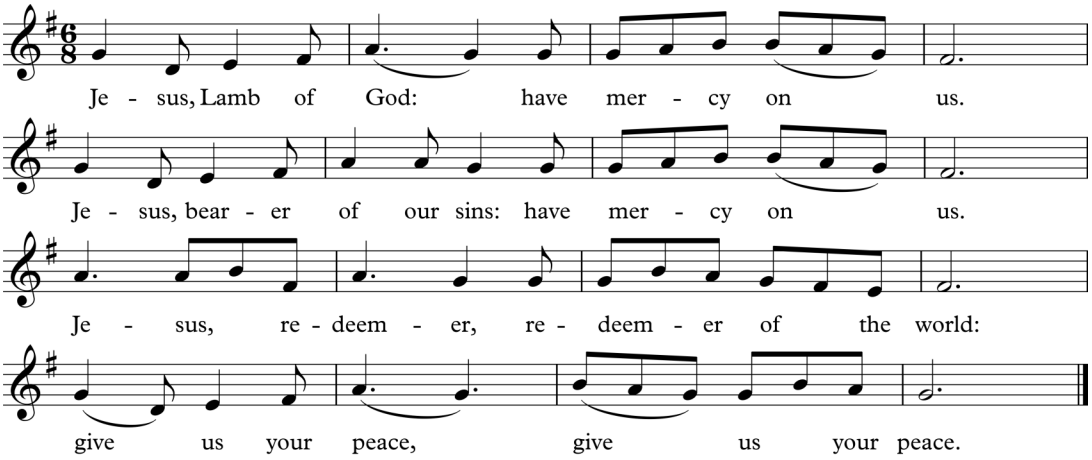
The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, 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



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

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 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

O Strength and Stay

Music Louis Bourgeois (1510-1559) Words: St Ambrose (340-397)

1. O strength and stay upholding all creation,
Who ever dost thyself unmoved abide,
Yet day by day the light in due gradation,
From hour to hour through all its changes guide.

2. Grant to life's day a calm unclouded ending,
An eve untouched by shadows of decay,
The brightness of a holy death-bed bending,
With dawning glories of th'eternal day.

3. Hear us, O Father, gracious and forgiving,
Through Christ the King, thy coeternal word,
Who with the Holy Ghost, by all things living,
Now and to endless ages art adored. Amen.

The First Communion Hymn *(Please Remain Seated)* — 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.

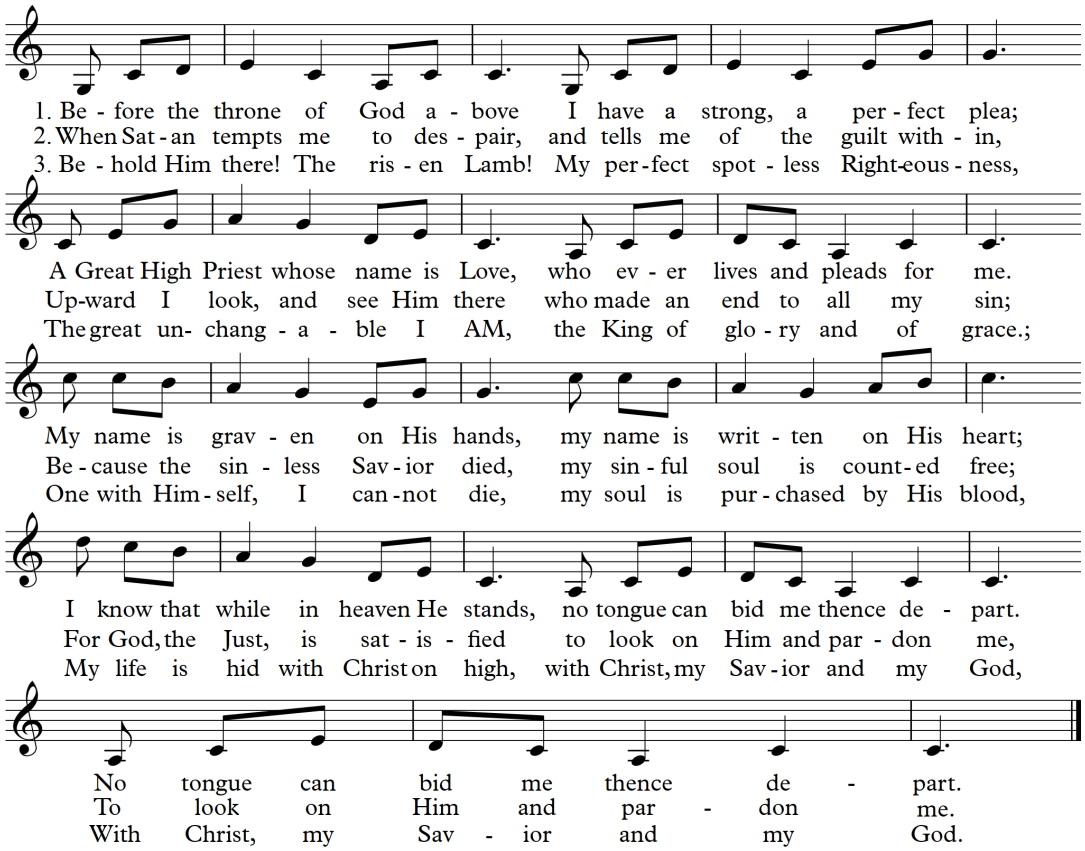
3. The earth, with its store of wonders untold,
Almighty, thy power hath founded of old,
Hath stablished it fast by a changeless decree,
And round it hath cast, like a mantle, the sea.

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 sweetly 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 Second Communion Hymn

Tune: *Vikki Cook*



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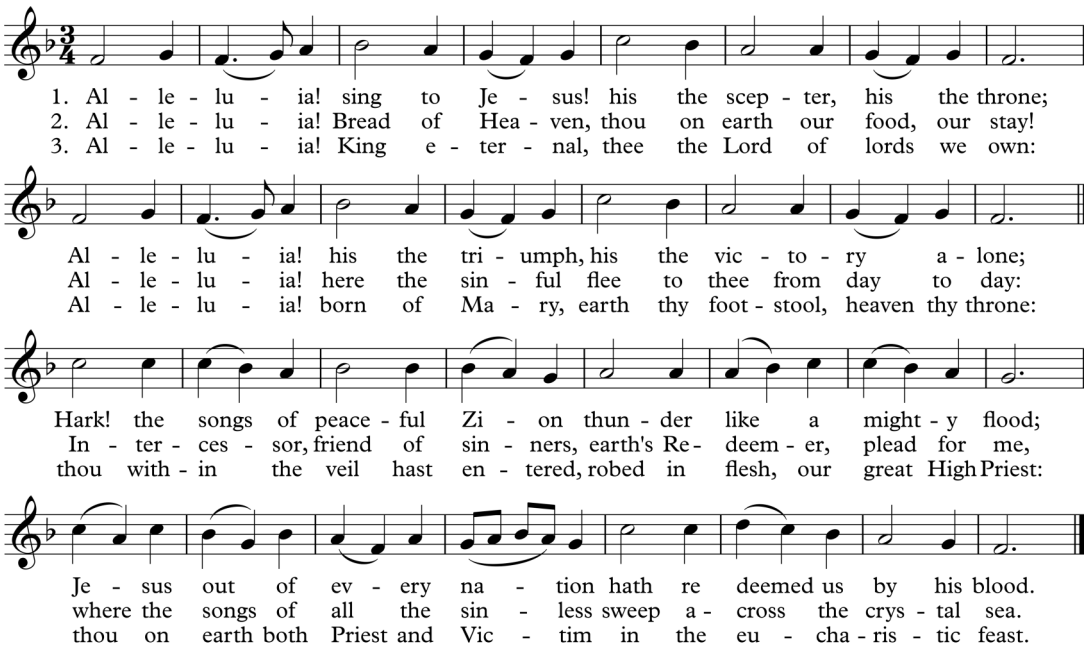
last time: repeat to last half of verse 3

The Third Communion Hymn

Tune: *Hyfrydol*



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

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.

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

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

THE POST COMMUNION PRAYER (BCP 2019 page 137)

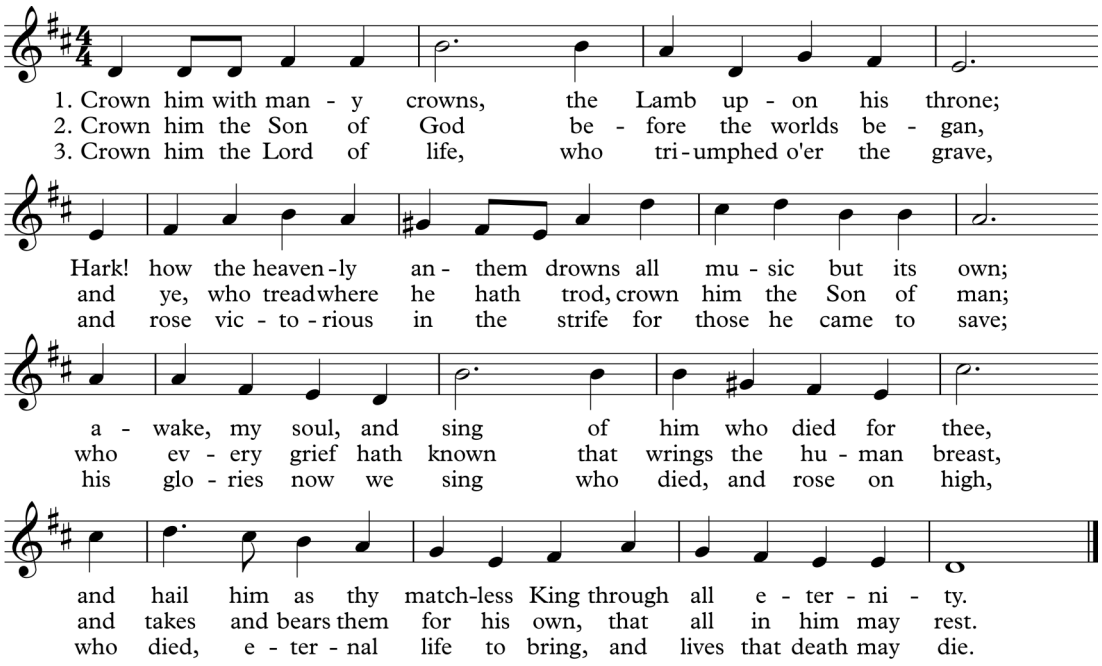
Celebrant: Let us pray.

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 <u>living members of the body of your Son, and heirs of your eternal Kingdom</u>. 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: *Diadamata*



Text: Matthew Bridges (1800-1894)
Music: DIADEMATA, George Job Elvey (1816-1893)

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!**

POSTLUDE