

# ST. ANDREW'S PARISH CHURCH

Established 1706



## THE SECOND SUNDAY IN LENT

The Holy Eucharist at 11:15 a.m.

25 February 2024



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND JACOB A. ROGERS, *Curate*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
THE REVEREND DAVID ALWINE, *Assisting Priest*  
THE REVEREND LEE HERSHON, *Deacon Emeritus*  
DAVID ACRES, *Director of Music*  
KEVIN UPPERCUE, *Organist/Pianist*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *Administrative Assistant*  
PAUL PORWOLL, *Historian*  
MICHAEL CHRISTENSEN, *AV Coordinator*  
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*

Debra Bays, 2025  
Jim Beall, 2026  
Wilson Blanton, 2025, *Senior Warden*  
Stefanie Christensen 2026  
Rick Jennings, 2027  
James Little, 2025, *Junior Warden*  
Todd Lundgren, 2027  
Randall Shealey, 2026  
Romaine Smith, 2027  
Michael Ulmer, 2027  
Gail Wagaman, 2026  
James Wilson, 2025  
John Steinmeyer, *Treasurer*  
Cindi Smith, *Clerk*  
Andy Lacour, *Chancellor*

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



## Music for the Renaissance Choral Gems from across the Continent



From the chapel to the court to the marketplace, music was fundamental to Renaissance life across Europe and abroad. Join KCP for our first event at the beautiful St. Clare of Assisi on Daniel Island, where we'll explore some of the rare (and maybe a few familiar!) choral compositions from this wonderful period in history!



This is a FREE Concert Event, presented as part of The King's Counterpoint's Community Outreach initiative. Composers incl Tallis, Tomkins, Morley, Victoria, Gibbons, Josquin, Lassus, Morales, Melgas and Padilla. From sacred motets and anthems to madrigals there is something for everyone in this program of music from around the world.

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

**Sunday, 10th March, 2024 @ 3.00pm**

**FREE CONCERT – NO TICKETS REQUIRED**

**[www.thekingscounterpoint.com](http://www.thekingscounterpoint.com)**

# The Second Sunday in Lent

25 February 2024

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:

#### 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: *Rockingham*

1. When I sur - vey the won - drous cross where the young  
2. For - bid it, Lord, that I should boast, save in the  
3. See, from his head, his hands, his feet, sor - row and  
4. Were the whole realm of na - ture mine, that were an  
prince of glo - ry died, my rich - est gain I  
cross of Christ my God: all the vain things that  
love flow min - gled down! Did e'er such love and  
of - fering far too small; love so a - maz - ing,  
count but loss, and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts (1674-1748)

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

### THE ACCLAMATION - (BCP 2019 page 123)

*Celebrant:* Bless the Lord who forgives all our sins

*People:* **His mercy endures forever. Amen**

The liturgy begins with the **Acclamation**, which is an eager expression of praise.

### 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.**

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.

ON THE COVER  
Jesus predicts his death  
by James Tissot  
(1836-1902)



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)

The musical score for the Trisagion is presented in two systems. Each system consists of a vocal line (treble clef) and a basso continuo line (bass clef). The key signature is one flat (B-flat), and the time signature is common time (C). The lyrics are written below the vocal line.

System 1:  
 Ho - ly God, Ho - ly and Might - y,

System 2:  
 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, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul; 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 Liturgy of the Word

THE OLD TESTAMENT READING

Isaiah 52:13-53:12

<sup>3</sup>Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. <sup>14</sup>As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—<sup>15</sup>so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand. **53** Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? <sup>2</sup>For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. <sup>3</sup>He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. <sup>4</sup>Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>5</sup>But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. <sup>6</sup>All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all. <sup>7</sup>He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. <sup>8</sup>By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? <sup>9</sup>And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. <sup>10</sup>Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. <sup>11</sup>Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. <sup>12</sup>Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

*Lector:* The Word of the Lord.

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

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

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

## THE PSALM

*Conserva me Domine* (Protect me, O Lord)

Psalm 16

PRESERVE me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

## THE EPISTLE READING

Romans 4 verses 13-25

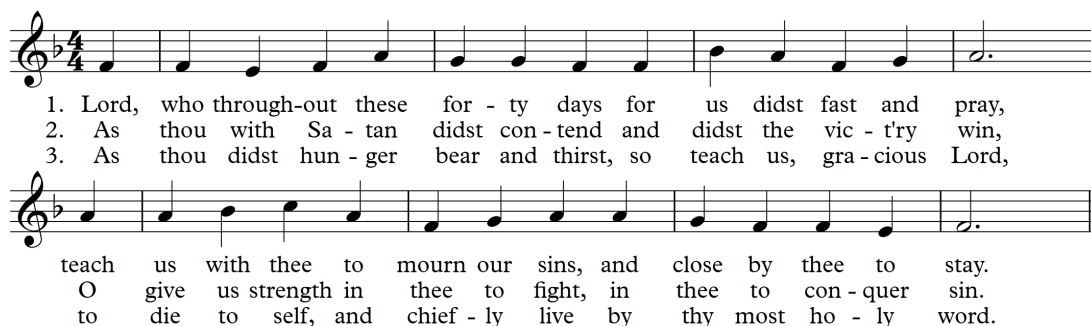
<sup>13</sup> For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup> For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup> For the law brings wrath, but where there is no law there is no transgression.

<sup>16</sup> That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, <sup>17</sup> as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. <sup>18</sup> In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” <sup>19</sup> He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. <sup>20</sup> No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup> fully convinced that God was able to do what he had promised. <sup>22</sup> That is why his faith was “counted to him as righteousness.” <sup>23</sup> But the words “it was counted to him” were not written for his sake alone, <sup>24</sup> but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, <sup>25</sup> who was delivered up for our trespasses and raised for our justification.

*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 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. Mark 8 Verses 31-38

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

<sup>31</sup> Then Jesus began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. <sup>32</sup> And he said this plainly. And Peter took him aside and began to rebuke him. <sup>33</sup> But turning and seeing his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man."

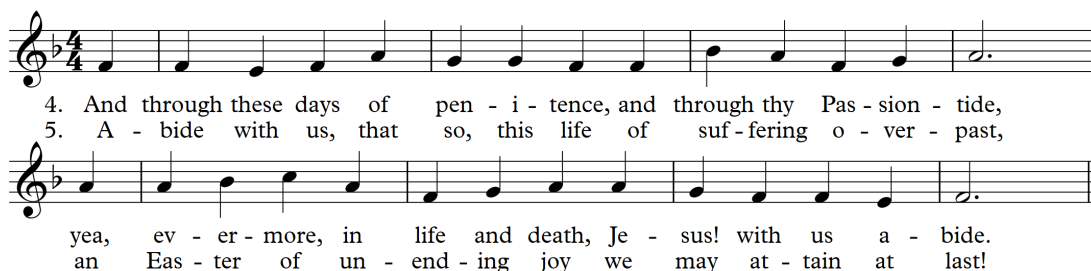
<sup>34</sup> And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him deny himself and take up his cross and follow me. <sup>35</sup> For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. <sup>36</sup> For what does it profit a man to gain the whole world and forfeit his soul? <sup>37</sup> For what can a man give in return for his soul? <sup>38</sup> For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels."

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

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 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.”

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

## THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

*Led by a member of the Order of the Daughters of the King. 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 Foley Beach, our Archbishop, 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 Curate Fr. Jacob; our Assistant to the Rector, Fr. Joe; and our Assisting Priest Fr David, 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, Fr. Zac Nash, Chaplain at Joint Base Charleston; All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. 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, Joe Biden, 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, you made us in your own image, and you have redeemed us through your Son Jesus Christ: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; guide with your pure and peaceable wisdom those who take counsel for the nations of the earth, especially the leaders of Israel and Palestine and our own; that in tranquility your kingdom may be where no sword is drawn but the sword of righteousness and no strength known but the strength of love, until the earth is filled with the knowledge of your love and all people are gathered under the banner of the Prince of Peace; to whom be dominion and glory, now and for ever. **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.**

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.

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>

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

THE OFFERTORY ANTHEM

**Cantique de Jean Racine**

Music: Gabriel Faure

*Verbe, égal au Très-Haut, notre unique espérance, jour éternel de la terre et des cieux ;*

*De la paisible nuit nous rompons le silence. Divin Sauveur, jette sur nous les yeux!*

O Word, equal of the Most High, our sole hope, eternal day of earth and the heavens,

We break the silence of the peaceful night. Divine Saviour, cast Thine eyes upon us!

*Répands sur nous le feu de ta grâce puissante, que tout l'enfer fuie au son de ta voix ;*

*Dissipe le sommeil d'une âme languissante, qui la conduit à l'oubli de tes lois!*

Shed the light of Thy mighty grace upon us. Let all Hell flee at the sound of Thy voice.

Dispel the slumber of a languishing soul that leads it to the forgetting of Thy laws!

*O Christ, sois favorable à ce peuple fidèle pour te bénir maintenant rassemblé.*

*Reçois les chants qu'il offre à ta gloire immortelle, et de tes dons qu'il retourne comblé.*

O Christ, be favorable unto this faithful people now gathered to bless Thee.

Receive the hymns it offers unto Thine immortal glory,

And may it return laden with Thy gifts.

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 power and might, Ho - ly,  
ho - ly, ho - ly Lord, God of power and might, hea-ven and earth are  
full, full of your glo - ry. Ho-san - na in the high - est. Ho  
san - na in the high - est. Bless-ed is he who comes in the  
name of the Lord. Ho - san - na in the  
high - est. Ho - san - na in the high - est.

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.

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

## 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.

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 pray:

*Spoken*

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:* Alleluia. 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 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 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 pew, please ask the Usher.)*

## THE COMMUNION MOTET

### **Peccantem me quotidie**

Music by Cristóbal de Morales (1500-1553)

Words: from the Requiem for the Dead

*Peccantem me quotidie et non penitentem; timor mortis conturbat me.*

*Quia in inferno nulla est redemptio. Miserere mei, Deus, et salva me.*

I who sin every day and am not penitent; the fear of death troubles me  
For in hell there is no redemption. Have mercy upon me, O God, and save me.

Until 20 years ago, Morales' music was not widely known or performed outside of Spain and Mexico. The rediscovery of his vast output was championed by Peter Philips of the Tallis Scholars, Michael Noone of Ensemble Plus Ultra and Paul McCreesh from The Gabrieli Consort. Unlike many of his contemporaries, Morales uses returning themes to accentuate the memorability of his works, and his use of word-painting to illustrate meaningful phrases in the text is superbly demonstrated here in this motet for Quadragesima.

## THE FIRST COMMUNION HYMN

Tune: *How deep the Father's Love*

1. How deep the Fa-ther's love for us, how vast be-yond all mea - sure,  
2. Be - hold the Man up - on a cross, my sin up - on His shoul - ders;  
3. I will not boast in an - y - thing, no gifts, no power, no wis - dom;

that He should give His on - ly Son to make a wretch His trea - sure.  
a - shamed, I hear my mock - ing voice call out a - mong the scoff - ers.  
but I will boast in Je - sus Christ, His death and res - ur - rec - tion.

How great the pain of sear - ing loss; the Fa - ther turns His face a - way,  
It was my sin that held Him there un - til it was ac - com - plished;  
Why should I gain from His re - ward? I can - not give an an - swer,

as wounds which mar the Cho - sen One bring man - y sons to glo - ry.  
His dy - ing breath has brought me life: I know that it is fin - ished.  
but this I know with all my heart: His wounds have paid my ran - som.

Words and music by Stuart Townend

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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 SECOND COMMUNION HYMN

Tune *I am the Bread of Life*



1. I am the Bread of life. they who come to me shall not  
 2. The bread that I will give is my Flesh for the life of the  
 3. Un - less you eat of the Flesh of the Son of the  
 4. I am the res - ur - rec - tion, I am the  
 5. Yes, Lord, we be - lieve that You are the

hun - ger, they who be - lieve in me shall not thirst.  
 world, and they who eat of this bread,  
 Man and who drink of His blood, you  
 life. They who be - lieve in me,  
 Christ, the Son of God,

No one can come to me un - less the Fa - ther draw them.  
 they shall live for - ever, they shall live for - ev - er.  
 shall not have life with - in you, you shall not have life with - in you.  
 e - ven if they die, they shall live for - ev - er.  
 who has come in - to the world.

*Refrain*

And I will raise them up, and I will raise them  
 up, and I will raise them up on the last day.

Text: John 6, adapt. Suzanne Toolan, RSM, (b. 1927)  
 Music: Suzanne Toolan, RSM ©1966 GIA Publications, Inc. Used by permission. OneLicense A-716890

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: *The Old Rugged Cross*

On a hill far away stood an old rugged cross,  
 The emblem of suffering and shame;  
 And I love that old cross where the Dearest and Best  
 For a world of lost sinners was slain.

*Refrain: So I'll cherish the old rugged cross,  
 Till my trophies at last I lay down;  
 I will cling to the old rugged cross,  
 And exchange it someday for a crown.*

Oh, that old rugged cross, so despised by the world,  
 Has a wondrous attraction for me;  
 For the dear Lamb of God left His glory above  
 To bear it to dark Calvary.

In that old rugged cross, stained with blood so divine,  
 A wondrous beauty I see,  
 For 'twas on that old cross Jesus suffered and died,  
 To pardon and sanctify me.

To the old rugged cross I will ever be true;  
 Its shame and reproach gladly bear;  
 Then He'll call me someday to my home far away,  
 Where His glory forever I'll share.

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)

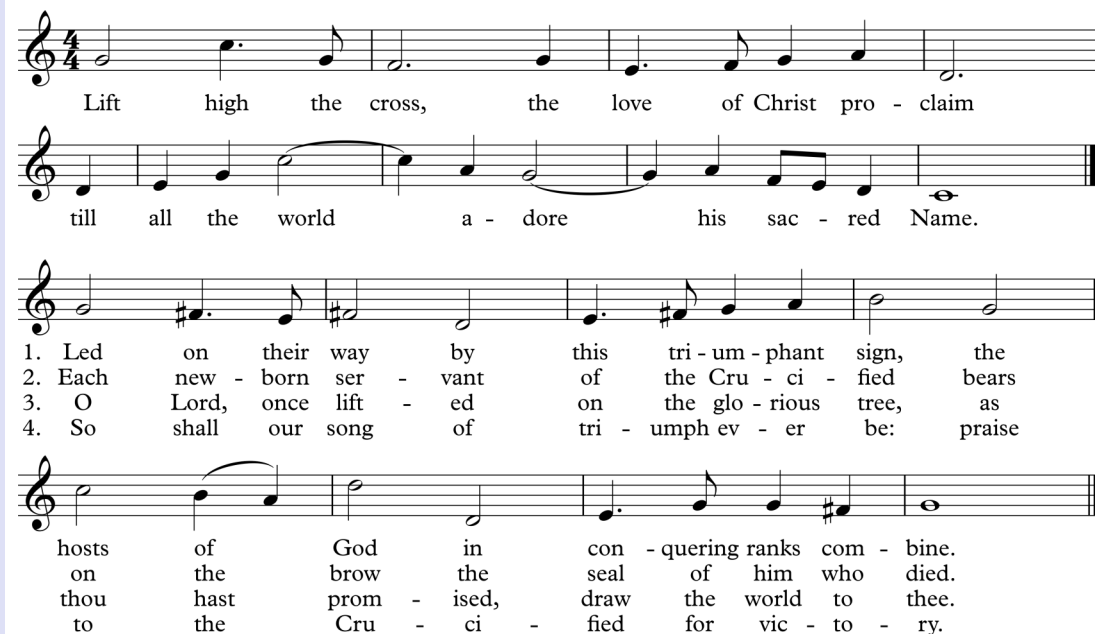
After Communion, the *Celebrant* says: Let us pray.

**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: *Crucifer*



Lift high the cross, the love of Christ proclaim  
till all the world adore his sacred Name.

1. Led on their way by this triumphant sign, the  
2. Each new-born servant of the Crucified bears  
3. O Lord, once lifted on the glorious tree, as  
4. So shall our song of triumph ever be: praise

hosts of God in conquering ranks combine.  
on the brow the seal of him who died.  
thou hast promised, draw the world to thee.  
to the Crucified for victory.

Text: George William Kitchin (1827-1912); alt. Michael Robert Newbolt (1874-1956)  
Music: CRUCIFER, Sydney Hugo Nicholson (1875-1947)  
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## We Go Out to Serve God

### 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: Fantasie in D minor by Johann Krieger (1651-1753)