

# ST. ANDREW'S PARISH CHURCH

established 1706



THE SEVENTEENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:15 a.m.

15 September 2024



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
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*

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

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### **Season Kickoff Concert, Social & Fundraiser**

**Join The King's Counterpoint for a fun-filled afternoon of Choral Music, Charcuterie, Cabaret and more, as they Launch their 2024-25 Concert Season!**

**September 22nd, 3.00pm**

**at Grace Church Cathedral, 98 Wentworth Street, Charleston 29401**

Join KCP for this Fun and Festive Event! They will be launching their Eleventh Season with wine, charcuterie, door prizes, incredible choral music, our Golden Ticket drawing which offers premier seating at all the coming season's concerts, together with wonderful Silent and Live Auctions and cabaret performances that you REALLY won't want to miss! Admission is only \$10 (and Under 18 is always FREE!)

**Tickets are available online: [www.thekingscounterpoint.com](http://www.thekingscounterpoint.com)**

# The Seventeenth Sunday after Pentecost

15 September 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 PRELUDE

**Petite Pièce** - Claude Debussy (1862-1918)

Violin - Rachel Blanton

### THE INTROIT:

#### De torrente

(Movement from Dixit Dominus)

Music: G F Handel (1685-1759)

Words: Verse 7 from Psalm 110

*De torrente in via bibet : propterea ealtabit caput.*

He will drink from a brook along the way : and so he will lift his head high.

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

Tune: *Slane*

1. Be thou my vi - sion, O Lord of my heart;  
2. Be thou my wis - dom, and thou my true word;  
3. High King of hea - ven, when vic - tory is won,  
all else be nought to me, save that thou art;  
I ev - er with thee and thou with me, Lord;  
may I reach hea - ven's joys, bright hea - ven's Sun!  
thou my best thought, by day or by night,  
thou my great Fa - ther; thine own may I be;  
Heart of my heart, what - ev - er be - fall,  
wak - ing or sleep - ing, thy pres - ence my light.  
thou in my dwell - ing, and I one with thee.  
still be my vi - sion, O Ru - ler of all.

Text: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt.  
Music: SLANE, Irish ballad melody; adapt. *The Church Hymnary*, 1927

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

### 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 for ever. Amen.**

### THE COLLECT FOR PURITY (BCP 2019 page 124)

*Celebrant:*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

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

Front page:

“Teacher, I brought my son to you, for he has a spirit that makes him mute.”  
Stained glass window



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 GLORIA IN EXCELSIS

1. Glo - ry to God in the high - est, and  
 peace to his peo - ple on earth. 2. Lord God, heaven - ly  
 King, al - might - y God and Fa - ther, we wor - ship you, we  
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
 take a - way the sin of the world: have mer - cy  
 on us; 5. you are seat - ed at the right hand of the Fa - ther: re -  
 ceive our prayer. 6. For you a - lone are the Ho - ly One,  
 you a - lone are the Lord, 7. you a - lone are the Most

High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
glo - ry of God the Fa - ther. A - men.

THE COLLECT OF THE DAY (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*(Please be seated)*

## The Liturgy of the Word

THE FIRST LESSON

Isaiah 50 verses 4-9

<sup>4</sup> The Lord GOD has given me the tongue of those who are taught, that I may know how to sustain with a word him who is weary. Morning by morning he awakens; he awakens my ear to hear as those who are taught. <sup>5</sup> The Lord GOD has opened my ear, and I was not rebellious; I turned not backward. <sup>6</sup> I gave my back to those who strike, and my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting.

<sup>7</sup> But the Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like a flint, and I know that I shall not be put to shame. <sup>8</sup> He who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. <sup>9</sup> Behold, the Lord GOD helps me; who will declare me guilty? Behold, all of them will wear out like a garment; the moth will eat them up.

*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 *Dilexi, quoniam* (I love the Lord because He has heard me) Psalm 116

I AM well pleased : that the Lord hath heard the voice of my prayer;  
2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.  
3 The snares of death compassed me round about : and the pains of hell gat hold upon me.  
4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.  
5 Gracious is the Lord, and righteous : yea, our God is merciful.  
6 The Lord preserveth the simple : I was in misery, and he helped me.  
7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.  
8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.  
9 I will walk before the Lord : in the land of the living.

THE SECOND LESSON

James 2 verse:1 - 18

My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. <sup>2</sup>For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, <sup>3</sup>and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," <sup>4</sup>have you not then made distinctions among yourselves and become judges with evil thoughts? <sup>5</sup>Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? <sup>6</sup>But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? <sup>7</sup>Are they not the ones who blaspheme the honorable name by which you were called?

<sup>8</sup>If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. <sup>9</sup>But if you show partiality, you are committing sin and are convicted by the law as transgressors. <sup>10</sup>For whoever keeps the whole law but fails in one point has become guilty of all of it. <sup>11</sup>For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do murder, you have become a transgressor of the law. <sup>12</sup>So speak and so act as those who are to be judged under the law of liberty. <sup>13</sup>For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

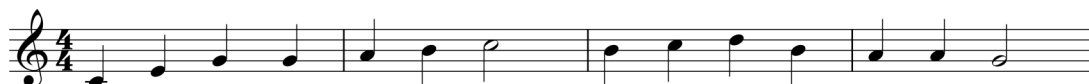
<sup>14</sup>What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? <sup>15</sup>If a brother or sister is poorly clothed and lacking in daily food, <sup>16</sup>and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? <sup>17</sup>So also faith by itself, if it does not have works, is dead.

<sup>18</sup>But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works.

*Lector:* The Word of the Lord.

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

## THE SEQUENCE HYMN

Tune: *Gott sei dank*

1. Spread, O spread, thou might - y word, spread the king - dom of the Lord,  
 2. word of how the Fa - ther's will made the world, and keeps it, still;  
 3. word of how the Sa - vior's love earth's sore bur - den doth re - move;



that to earth's re - mot - est bound all may heed the joy - ful sound;  
 how his on - ly Son he gave, earth from sin and death to save;  
 how for - ev - er, in its need, through his death the world is freed;

Text: Jonathan Friedrich Bahnmaier (1774-1841); tr. Arthur William Farlander and Charles Winfred Douglas (1867-1944), alt. St. 4, F. Bland Tucker (1895-1984)  
 Music: GOTT SEI DANK, melody from *Geistreiches Gesangbuch*, 1704; adapt. and harm. William Henry Havergal (1793-1870)

## THE HOLY GOSPEL

St. Mark 9 verses 14-29

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

*People:* **Glory to you, Lord Christ.**

<sup>14</sup> And when they came to Jesus and the disciples, they saw a great crowd around them, and scribes arguing with them. <sup>15</sup> And immediately all the crowd, when they saw Jesus, were greatly amazed and ran up to him and greeted him. <sup>16</sup> And he asked them, "What are you arguing about with them?" <sup>17</sup> And someone from the crowd answered him, "Teacher, I brought my son to you, for he has a spirit that makes him mute. <sup>18</sup> And whenever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid. So I asked your disciples to cast it out, and they were not able." <sup>19</sup> And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." <sup>20</sup> And they brought the boy to him. And when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. <sup>21</sup> And Jesus asked his father, "How long has this been happening to him?" And he said, "From childhood. <sup>22</sup> And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us." <sup>23</sup> And Jesus said to him, "If you can! All things are possible for one who believes." <sup>24</sup> Immediately the father of the child cried out and said, "I believe; help my unbelief!" <sup>25</sup> And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out of him and never enter him again." <sup>26</sup> And after crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, "He is dead." <sup>27</sup> But Jesus took him by the hand and lifted him up, and he arose. <sup>28</sup> And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" <sup>29</sup> And he said to them, "This kind cannot be driven out by anything but prayer."

*Gospeller:* The Gospel of the Lord.

*People:* **Praise to you, Lord Christ.**

## THE SEQUENCE HYMN

Tune: *Gott sei dank*

4. word of how the Spi - rit came bring - ing peace in Je - sus' name;  
 5. Word of life, most pure and strong, word for which the na - tions long,



how his nev - er - fail - ing love guides us on to heaven a - bove.  
 spread a - broad, un - til from night all the world a - wakes to light.

Text: Jonathan Friedrich Bahnmaier (1774-1841); tr. Arthur William Farlander and Charles Winfred Douglas (1867-1944), alt. St. 4, F. Bland Tucker (1895-1984)  
 Music: GOTT SEI DANK, melody from *Geistreiches Gesangbuch*, 1704; adapt. and harm. William Henry Havergal (1793-1870)

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 NICENE CREED (BCP 2019 page 127)

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

*Celebrant and People:*

**We believe in one God,**

**The Father, the Almighty, maker of heaven and earth,  
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-begotten Son of God,  
eternally begotten of the Father,**

**God from God, Light from Light, true God from true God,  
begotten, not made, of one Being with the Father;  
through him all things were made.**

**For us and for our salvation, he came down from heaven,  
was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again, in accordance with the Scriptures;  
he ascended into heaven, and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

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

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

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

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

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

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

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

For Steve Wood our Archbishop, 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 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.**

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

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



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

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

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

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

For our nation, for those in authority, and for all in public service, especially our President, 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:*

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be 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.

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 (*Please be seated*)

SUNG BY OUR PARISH CHOIR

**"Thou wilt keep Him in perfect peace"**

Words: from Isaiah and the Psalms Music—S S Wesley (1810-1876)

Thou wilt keep him in perfect peace, whose mind is stayed on thee.  
The darkness is no darkness with thee, but the night is as clear as the day.  
The darkness and the light to thee are both alike.  
God is light, and in him is no darkness at all.  
O let my soul live, and it shall praise thee, for thine is the kingdom,  
The power and the glory for evermore.  
Thou wilt keep him in perfect peace, whose mind is stayed on thee.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth

Praise God from whom all bless - ings flow; praise him, all crea-tures here be - low;  
praise him a-bove ye heaven - ly host: praise Fa-ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)  
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

*Celebrant:* (BCP 2019 page 131)

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

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

## The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

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

*Celebrant* Lift up your hearts.

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

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

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

The *Celebrant* continues

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

Through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

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

## 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.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*Please Kneel*

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

*Celebrant:*

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

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

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

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Celebrant:*

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

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


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



THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

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



Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy  
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our  
dai-ly bread and for-give us our tres-pass-es as we for-give those who tres pass a- gainst  
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For  
thine is the king-dom, and the pow-er, and the glo-ry,  
for ev-er and ev-er. A - men. A - men. A - men.

Text: International Consultation on English Texts  
Music: R.D. Duckett (1959-2013) Used by permission.  
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

THE FRACTION (BCP 2019 page 135)

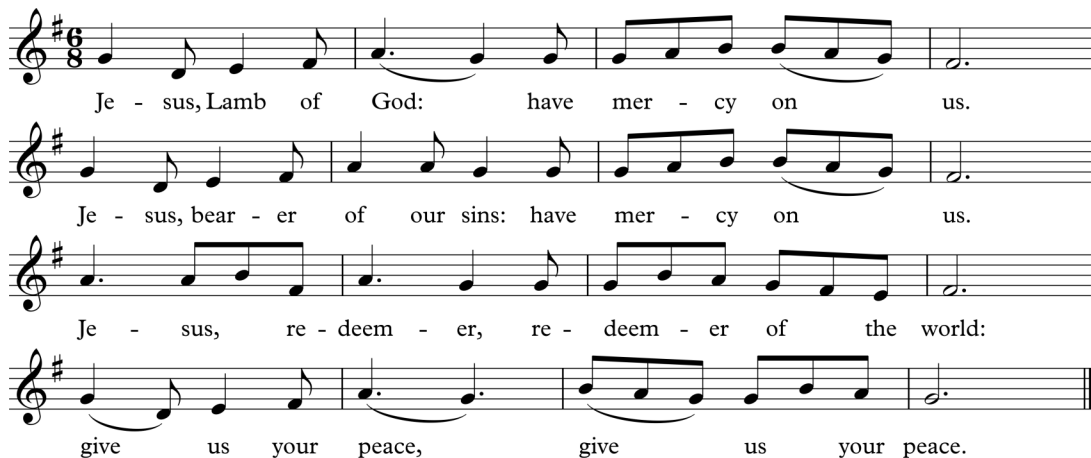
*Celebrant:* Alleluia. Christ our Passover is sacrificed for us.

*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**



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

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

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

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

## THE MINISTRATION OF COMMUNION

*Celebrant:*

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

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

The 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 COMMUNION MOTET

### God shall wipe away all tears

Music: Karl Jenkins (b.1944) - taken from *The Armed Man—A Mass for Peace*

Words: Revelation 21 verse 4

God shall wipe away all tears and there shall be no more death,  
Neither sorrow nor crying, neither shall there be anymore pain.

Praise the Lord!

## THE FIRST COMMUNION HYMN

Tune: *Herzlich tut Michverlangen*

1. O sac - red head, sore wound - ed, de - filed and put to scorn;  
2. Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;  
3. In thy most bit - ter pas - sion my heart to share doth cry,

O king - ly head sur - round - ed with mock - ing crown of thorn:  
thy power is all ex - pir - ed, and quenched the light of light.  
with thee for my sal - va - tion up - on the cross to die.

what sor - row mars thy gran - deur? Can death thy bloom de - flower?  
Ah me! for whom thou di - est, hide not so far thy grace:  
Ah, keep my heart thus mov - ed to stand thy cross be - neath,

O coun - te - nance whose splen - dor the hosts of heaven a - dore!  
show me, O Love most high - est, the bright - ness of thy face.  
to mourn thee, well - be - lov - ed, yet thank thee for thy death.

Text: Paul Gerhardt (1607-1676); tr. Robert Seymour Bridges (1844-1930)  
Music: HERZLICH TUT MICH VERLANGEN [*Passion Chorale*], Hans Leo Hassler (1564-1612)

THE SECOND COMMUNION HYMN

Tune: *St. Flavian*

1 "Thy king - dom come!" on bend - ed knee the pass - ing a - ges pray;  
 2 But the slow watch - es of the night not less to God be - long;  
 3 And lo, al - rea - dy on the hills the flags of dawn ap - pear;  
 4 the day to whose clear shin - ing light all wrong shall stand re - vealed,  
 5 when know - ledge, hand in hand with peace, shall walk the earth a - broad;

1 and faith - ful souls have yearned to see on earth that king - dom's day.  
 2 and for the ev - er - last - ing right the si - lent stars are strong.  
 3 gird up your loins, ye pro - phet souls, pro - claim the day is near;  
 4 when jus - tice shall be throned in might, and ev - ery hurt be healed;  
 5 the day of per - fect right - eous - ness, the prom - ised day of God.

Words: Frederick Lucian Hosmer (1840-1929). Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901).

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 *(If needed)*

Tune: *Bancroft/Cook*

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

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

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

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

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

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)

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 RECESSIONAL HYMN (*Please stand*)

Tune: *St. Catherine*



1. Faith of our fa - thers! liv - ing still in spite of dun - geon, fire, and sword:  
2. Faith of our fa - thers! faith and prayer shall win all na - tions un - to thee;  
3. Faith of our fa - thers! we will love both friend and foe in all our strife:



O how our hearts beat high with joy, when-e'er we hear that glo - rious word:  
and through the truth that comes from God, man-kind shall then in - deed be free.  
and preach thee, too, as love knows how, by kind - ly deeds and vir - tuous life.



Faith of our fa - thers, ho - ly faith! We will be true to thee till death.

Text: Frederick William Faber (1814-1863), alt.  
Music: ST. CATHERINE, Henri Frederic Hemy (1818-1888); adapt. and arr. James G. Walton (1821-1905)

**We Go Out to Serve God**

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 in B Minor - Georg Joseph Vogler (1749–1814)