

ST. ANDREW'S PARISH CHURCH

established 1706



THE TWELFTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

23 August 2020



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
BRAD NETTLES, JR., *Director of Youth Ministry*
ANNE SHAUL, *Director of Children's Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*
WALTER STANLEY, *Sexton*

PAUL PORWOLL, *Historian*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Ret.
Assistant Bishop, The Dominican Republic, Ret.

The Vestry

Kathy Abraham, 2021
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Rich Carns, 2023
Clay Chandler, 2021
Tommy Compton, 2022
Carrie Davis, 2023
Jenny Fogle, 2023
Herb Huser, 2021
James Little, 2021, *Junior Warden*
Michael Ulmer, 2022, *Senior Warden*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*

THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*



*The flowers on the altar today are given to the Glory of God
and in memory of my husband, Ron Gossett,
by Margaret Gossett.*

The Twelfth Sunday after Pentecost

23 August 2020

The Holy Eucharist at 11:00 a.m.

THE INTROIT:

God be in my head

Words: From a Book of Hours (Sarum 1514)

Music: H Walford Davies (1869-1941)

God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Westminster Abbey*



1. Christ is made the sure foun-da-tion, Christ the head and cor-ner - stone,
2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,
3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;
4. Here vouch-safe to all thy serv-ants what they ask of thee to gain;



cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;
in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;
with thy wont - ed lov - ing-kind - ness hear thy serv - ants as they pray,
what they gain from thee, for ev - er with the bless - ed to re - tain,



ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
and thy full - est ben - e - dic - tion shed with - in its walls al - way.
and here - af - ter in thy glo - ry ev - er - more with thee to reign.

Text: Latin, ca. 7th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1866), alt.
Music: WESTMINSTER ABBEY, Henry Purcell (1659-1695), alt.

THE ACCLAMATIONS - (BCP 2019 page 145)

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.**

Welcome!

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

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.

THE FRONTISPICE
Stained Glass Window
depicting St Peter
From a church in London

THE SUMMARY OF THE LAW (BCP 2019 page 124)

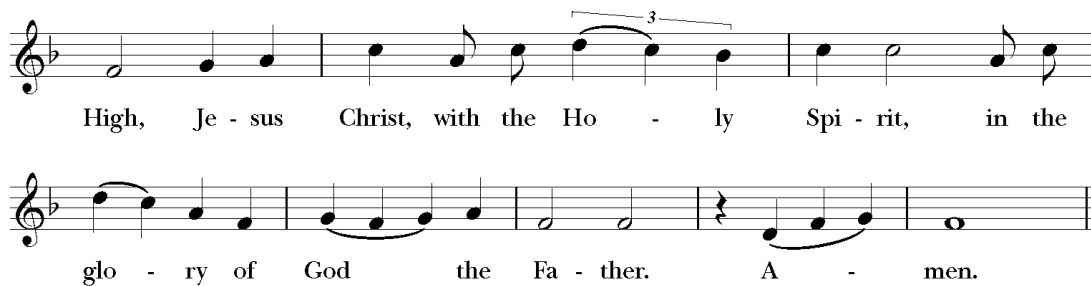
Hear what our Lord Jesus Christ says:

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 GLORIA IN EXCELSIS (BCP 2019 page 124)



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



THE COLLECT OF THE DAY (BCP 2019 page 125)

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

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; 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 FIRST LESSON

Isaiah 51 verses 1-6

“Listen to me, you who pursue righteousness, you who seek the LORD: look to the rock from which you were hewn, and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, that I might bless him and multiply him. For the LORD comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.

“Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my justice for a light to the peoples. My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my arm they wait. Lift up your eyes to the heavens, and look at the earth beneath; for the heavens vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die in like manner; but my salvation will be forever, and my righteousness will never be dismayed.

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.

Confitebor tibi (I acknowledge you)

1. I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.
2. I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name and thy word above all things.
3. When I called upon thee, thou heardest me : and enduedst my soul with much strength.
4. All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.
5. Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.
6. For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.
7. Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.
8. The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

THE SECOND LESSON

Romans 11 verses 25-36

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.

Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob"; "and this will be my covenant with them when I take away their sins."

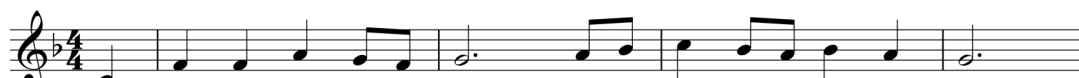
As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. For the gifts and the calling of God are irrevocable. For just as you were at one time disobedient to God but now have received mercy because of their disobedience, so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. For God has consigned all to disobedience, that he may have mercy on all. Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! "For who has known the mind of the Lord, or who has been his counselor?" "Or who has given a gift to him that he might be repaid?" For from him and through him and to him are all things. To him be glory forever. Amen.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN

Tune: St Thomas



1. I love thy king- dom, Lord the house of thine a - bode,
 2. For her my tears shall fall; for her my prayers a - scend;
 the Church our blest Re - deem - er saved with his own pre - cious blood.
 to her my cares and toils be given, till toils and cares shall end.

Text: Timothy Dwight (1725-1817)
 Music: ST. THOMAS, melody Aaron Williams (1731-1776)

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

Matthew 16 verses 13-20

Gospeller: The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." Jesus said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Then he strictly charged the disciples to tell no one that he was the 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"

Gospeller: The Gospel of the Lord.

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

THE SEQUENCE HYMN

Tune: St Thomas



3. Be - yond my high - est joy I prize her heaven - ly ways,
 4. Je - sus, thou friend di - vine, our Sa - vior and our King,
 her sweet com-mun - ion, so - lemn vows, her hymns of love and praise.
 thy hand from ev - ery snare and foe shall great de - liv-erance bring.

Text: Timothy Dwight (1725-1817)
 Music: ST. THOMAS, melody Aaron Williams (1731-1776)

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

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.**

(next page)

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, *continued*

For Foley Beach, our Archbishop, and Mark Lawrence, our Bishop, for Bishop Bill Skilton; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Donnie; our Assistant to the Rector, Fr. Joe; for our assistant Priest, Fr David 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 in particular for 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. Sandino Sanchez.

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

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

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

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

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 for those we name at this time. *(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, *(pause)* in thanksgiving let us pray.

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

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 AND ABSOLUTION OF SIN *(Please kneel as able)* (BCP 2019 page 130)

Let us humbly confess our sins to Almighty God.

Silence

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.

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 Offering, all of our prayers are presented to God along with our tithes and offerings.

We are all sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

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.

THE ANNOUNCEMENTS

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

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

THE OFFERTORY ANTHEM (*Please be seated*)

SUNG BY OUR PARISH CHOIR

Be thou my vision

Words: from a 6th century Irish poem

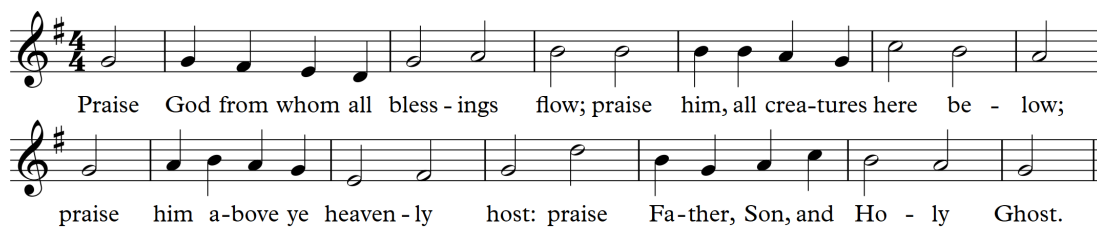
Music Bob Chilcott (b.1955)

Be thou my vision, O Lord of my heart,
Be all else but naught to me, save that thou art;
Be thou my best thought in the day and the night,
Both waking and sleeping, thy presence my light.

Be thou my wisdom, be thou my true word,
Be thou ever with me, and I with thee, Lord;
Be thou my great Father, and I thy true son;
Be thou in me dwelling, and I with thee one.
Be thou and thou only, the first in my heart;

O Sovereign of heaven, my treasure thou art;

Great heart of my heart, whatever befall, still be thou my vision, O Ruler of all.



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:

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 **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 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)

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

The Celebrant continues:

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.

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.

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 trespass 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 **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.

Celebrant: Alleluia. Christ our Passover is sacrificed for us.
People: Therefore let us keep the feast. Alleluia.

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 PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

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

THE PRAYER FOR SPIRITUAL COMMUNION (BCP 2019 page 677)

Celebrant: Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul, never permit me to be separated from you. **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 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.

THE COMMUNION ANTHEM

I WILL LIFT UP MINE EYES UNTO THE HILLS

Music: Walford Davies

Words: Psalm 21

1. I will lift up mine eyes unto the hills : from whence cometh my help.
2. My help cometh even from the Lord : who hath made heaven and earth.
3. He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.
4. Behold, he that keepeth Israel : shall neither slumber nor sleep.
5. The Lord himself is thy keeper : the Lord is thy defence upon thy right hand.
6. So that the sun shall not burn thee by day : neither the moon by night.
7. The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.
8. The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

THE POST COMMUNION PRAYER (BCP 2019 page 137)

Celebrant: 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 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.

Photograph:

The Gates of Hades in the rock-face at Caesarea Philippi.

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Toplady*

1 Rock of a - ges, cleft for me, let me hide my - self in thee;
 2 Should my tears for ev - er flow, should my zeal no lan - guor know,
 3 While I draw this fleet-ing breath, when mine eye - lids close in death,
 let the wa - ter and the blood from thy wound - ed side that flowed,
 all for sin could not a - tone: thou must save, and thou a - lone;
 when I rise to worlds un - known and be - hold thee on thy throne,
 be of sin the dou - ble cure, cleanse me from its guilt and power.
 in my hand no price I bring, sim - ply to thy cross I cling.
 Rock of a - ges, cleft for me, let me hide my - self in thee.

Words: Augustus Montague Toplady (1740-1778), alt. Music: *Toplady*, Thomas Hastings (1784-1872)

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 DISMISSAL (BCP 2019 page 138)

Priest: Alleluia, alleluia. Go in peace to love and serve the Lord

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

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