

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE SECOND SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

14 June 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*

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

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***The flowers on the altar today are given to the Glory of God  
and in celebration of the marriage of Ansley Ulmer and Jason Hirsch.***

# The Second Sunday after Pentecost

14 June 2020

The Holy Eucharist at 11:00 a.m.

THE INTROIT:

**Love one another with a pure heart**  
from ***Blessed be the God and Father***

Words: 1 Peter 1:22 Music Samuel Sebastian Wesley (1810-1876)

But as He which hath called you is holy,  
So be ye holy in all manner of conversation;  
Pass the time of your sojourning here in fear.  
Love one another with a pure heart fervently,  
See that ye love one another

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Paderborn*

1. Ye ser - vants of God, your Mas - ter pro - claim,  
2. God rul - eth on high, al - might - y to save;  
3. Sal - va - tion to God who sits on the throne!  
4. Then let us a - dore, and give him his right:  
and pub - lish a - broad his won - der - ful Name;  
and still he is nigh: his pres - ence we have.  
Let all cry a - loud, and hon - or the Son.  
All glo - ry and power, all wis - dom and might,  
the Name all - vic - to - rious of Je - sus ex - tol:  
The great con - gre - ga - tion his tri - umph shall sing,  
The prais - es of Je - sus the an - gels pro - claim,  
and hon - or and bless - ing, with an - gels a - bove,  
his king - dom is glo - rious; he rules o - ver all.  
as - crib - ing sal - va - tion to Je - sus our King.  
fall down on their fa - ces, and wor - ship the Lamb.  
and thanks nev - er ceas - ing and in - fi - nite love.

Text: Charles Wesley (1707-1788), alt.  
Music: PADERBORN, melody from *Catolisch-Paderbornisches Gesang-buch*, 1765

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 FRONTISPIECE  
Jesus and the Twelve Disciples

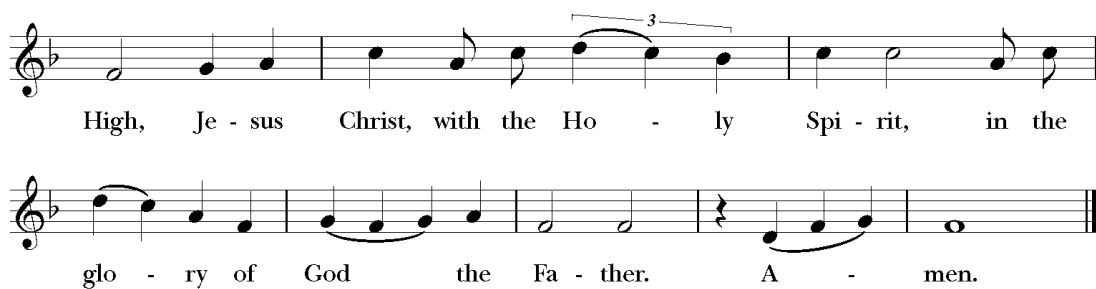
THE SUMMARY OF THE LAW (BCP 2019 page 124)

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.

O Lord, from whom all good proceeds: Grant us the inspiration of your Holy Spirit, that we may always think those things that are good, and by your merciful guidance may accomplish the same; 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

1 Samuel 16 verses 1-13

The LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." And Samuel said, "How can I go? If Saul hears it, he will kill me." And the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.' And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you." Samuel did what the LORD commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, "Do you come peaceably?" And he said, "Peaceably; I have come to sacrifice to the LORD. Consecrate yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, "Surely the LORD's anointed is before him." But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart." Then Jesse called Abinadab and made him pass before Samuel. And he said, "Neither has the LORD chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The LORD has not chosen these." Then Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest,<sup>[a]</sup> but behold, he is keeping the sheep." And Samuel said to Jesse, "Send and get him, for we will not sit down till he comes here." And he sent and brought him in..... .cont.

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.

....Now he was ruddy and had beautiful eyes and was handsome. And the LORD said, "Arise, anoint him, for this is he." Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward. And Samuel rose up and went to Ramah.

*Lector:* The Word of the Lord.

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

THE PSALM

Sung by our Parish Choir

PSALM 100

*Jubilate Deo* (O be Joyful in the Lord)

1. O be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.
2. Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
3. O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.
4. For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

THE SECOND LESSON

Romans 5 verses 1-11

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.

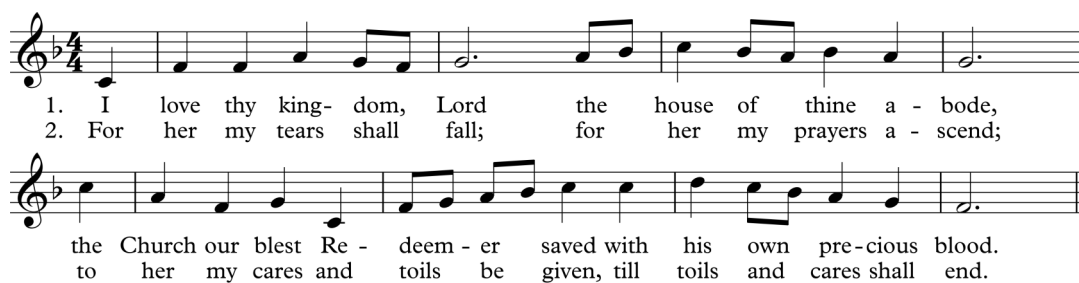
Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

*Lector:* The Word of the Lord.

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





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

## THE HOLY GOSPEL

Matthew 9:35-10:15

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

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

And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest."

And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot, who betrayed him.

These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And proclaim as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. Acquire no gold or silver or copper for your belts, no bag for your journey, or two tunics or sandals or a staff, for the laborer deserves his food. And whatever town or village you enter, find out who is worthy in it and stay there until you depart. As you enter the house, greet it. And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.

Lector: The Gospel of the Lord.


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

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 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 SERMON

The Reverend Marshall Huey

### THE NICENE CREED (BCP 2019 page 127)

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

*Celebrant and People:*

**We believe in one God,**

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

**We believe in one Lord, Jesus Christ, the only-begotten Son of God,  
 eternally begotten of the Father,  
 God from God, Light from Light, true God from true God,  
 begotten, not made, of one Being with the Father;  
 through him all things were made.**

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

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

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

**We believe in one holy catholic and apostolic Church.**

**We acknowledge one Baptism for the forgiveness of sins.**

**We look for the resurrection of the dead,  
 and the life of the world to come. Amen.**

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



THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

*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, 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. *(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 (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 Offertory, 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 INSTALLATION OF NEW MEMBERS INTO THE ORDER OF THE DAUGHTERS OF THE KING

#### THE OFFERTORY

#### THE OFFERTORY ANTHEM

##### **Cantate Domino**

Words: from Ps 46, 95, 99 Music: Karl Jenkins (b.1944)

Alleluia! Cantate Domino canticum novum.

Alleluia! Jubilate Deo omnis terra: servite Domino in laetitia.

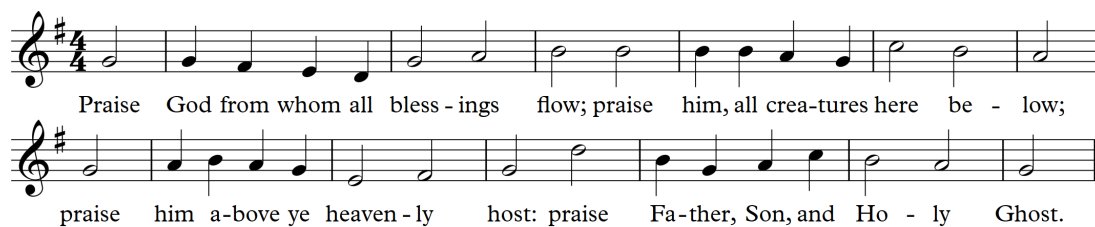
Alleluia! Cantate et exultate et psallite Regem regum et hymnum dicite Deo.

Alleluia! Sing to the Lord a new song.

Alleluia! Be joyful in the Lord, all the earth: serve the Lord in gladness.

Alleluia! Sing and exult, and sing psalms to the King of Kings. Alleluia!

Sir Karl Jenkins is one of the most performed living composers in the world. Educated at Gowerton Grammar School, Cardiff University and the Royal Academy of Music, London, The Armed Man: A Mass For Peace (from whence this short motet comes) alone has been performed over 2000 times in 20 different countries since the CD was released while his recorded output has resulted in seventeen gold and platinum disc awards.



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)

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

## THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*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.**

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 pray:

**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 **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 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 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: **O Taste and See**

Music: R. Vaughan Williams (1872-1958) Words: Psalm 34 verse 8

O taste and see how gracious the Lord is: blest is the man that trusteth in him.

THE POST COMMUNION PRAYER (BCP 2019 page 137)

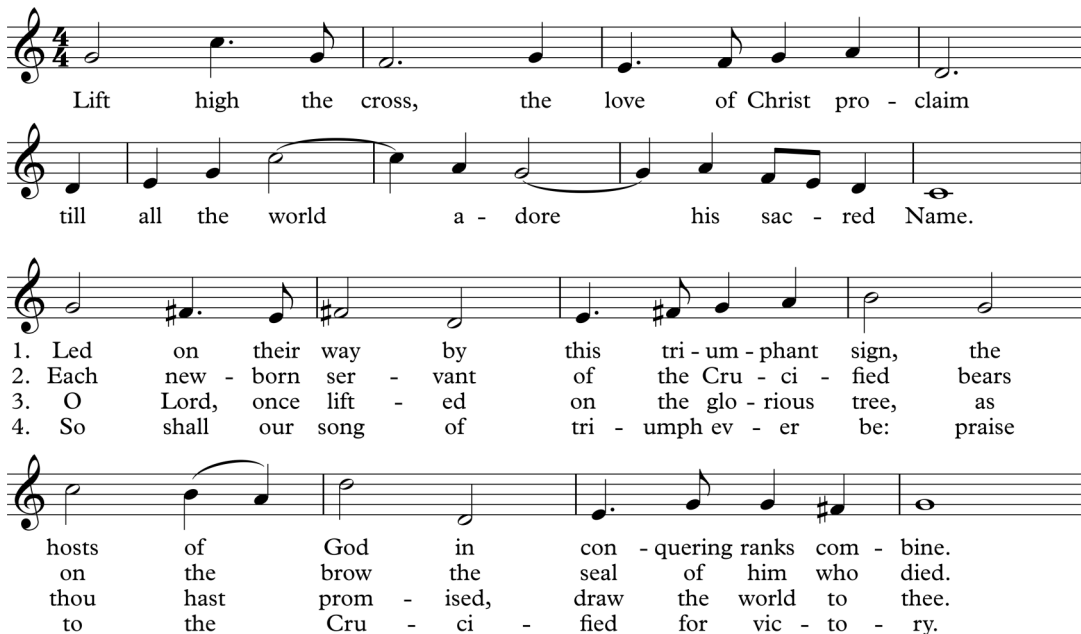
*Celebrant:* Let us pray.

Heavenly Father, 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 pro - claim  
till all the world a - dore his sac - red Name.

1. Led on their way by this tri - um - phant sign, the  
2. Each new - born ser - vant of the Cru - ci - fied bears  
3. O Lord, once lift - ed on the glo - rious tree, as  
4. So shall our song of tri - umph ev - er be: praise

hosts of God in con - quering ranks com - bine.  
thou the brow the seal of him who died.  
hast the prom - ised, draw the world to thee.  
to the Cru - ci - fied for vic - to - ry.

Text: George William Kitchin (1827-1912); alt. Michael Robert Newbolt (1874-1956)  
Music: CRUCIFER, Sydney Hugo Nicholson (1875-1947)  
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THE DISMISSAL (BCP 2019 page 138)

*Priest:* Alleluia, alleluia. Let us go forth into the world, rejoicing in the power of the Holy Spirit!

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

THE RETIRING HYMN (*To Be Sung Outside*)

Tune: *Galilee*

1. Je - sus calls us; o'er the tu - mult of our life's wild, rest-less sea,  
2. As of old St. An-drew heard it by the Gal - i - le - an lake,  
3. Je - sus calls us from the wor - ship of the vain world's gold - en store,  
4. In our joys and in our sor - rows, days of toil and hours of ease,  
5. Je - sus calls us! In your mer - cy, Sav-ior, make us hear your call,  
day by day his clear voice sound-ing, say - ing, "Chris-tian, fol - low me."  
turned from home and toil and kin - dred, leav - ing all for his dear sake.  
from each i - dol that would keep us, say - ing, "Christ-ian, love me more."  
still he calls, in cares and plea - sures, "Chris-tian, love me more than these."  
give our hearts to your o - bed - ience, serve and love you best of all.

Text: Cecil F. Alexander (1823-1895)  
Music: GALILEE, William H. Jude (1851-1922)

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