

# ST. ANDREW'S PARISH CHURCH

Established 1706



THE TWENTY-SECOND SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

24 October 2021



# 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, *Assistant to the Rector*  
THE REVEREND LEE HERSHON, *Deacon Emeritus*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
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*

Kathy Abraham, 2024  
William Adams, 2024  
Gene Arner, 2022  
Jim Beall, 2022  
Mandy Beckmann, 2023  
Tommy Compton, 2022  
Carrie Davis, 2023  
Roxanne Erskine, 2024  
Jenny Fogle, 2023  
Herb Huser, 2024  
Rich Carns, 2023, *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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## **"No Eye Has Seen, No Ear Has Heard"**

The King's Counterpoint are pleased to introduce Charleston's newest Chamber Ensemble, Vox Regis. Their premiere concert is a glorious selection of rarely-performed choral masterpieces, sung by this exciting new 10 voices ensemble. The program includes compositions by Dufay, Tallis, Padilla, Croce, Pearsall, Rheinberger, Rachmaninov, Vaughan Williams and Keitch. Live, and then Online again a week later.

The Cathedral of St Luke & St. Paul,  
126 Coming Street, Charleston  
**Live Sunday, 7th November @ 2.00pm**  
**Online, Sunday, 14th November @ 2.00pm**

**Tickets are available online at:**  
**[www.voxregis.com](http://www.voxregis.com)**  
**or direct from David: 216 217 7721**

# The Twenty-Second Sunday after Pentecost

24 October 2021

The Holy Eucharist at 11:00 a.m.

## THE INTROIT

### Ave verum corpus

Music: Edward Elgar (1857-1934) - Words: An Eucharist chant from the 1200s

Ave, verum corpus natum de Maria Virgine: vere passum, immolatum in cruce pro homine:  
cuius latus perforatum unda fluxit sanguine: esto nobis praegustatum, in mortis examine. O  
clemens, O pie, O dulcis Jesu, fili Mariae. Amen

**Hail the true body, born of the Virgin Mary: You who truly suffered and were sacrificed  
on the cross for the sake of man. From whose pierced side flowed water and blood: be  
a foretaste for us in the trial of death. O sweet, O merciful, O Jesus,  
Son of Mary. Have mercy on me. Amen.**

## THE PROCESSIONAL HYMN (*Please Stand*)

Tune: *Azmon*

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,  
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim  
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;  
4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,  
5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!  
2 and spread through all the earth a - broad the hon - ors of thy Name.  
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.  
4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.  
5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love  
be now and ever given  
by saints below and saints above,  
the Church in earth and heaven.

Words: Charles Wesley (1707-1788), alt. Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

## 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 per-  
fectly 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!

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 liturgy begins with the **Ac-  
clamation**, which is an “eager  
expression” of praise.

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

## THE FRONTISPIECE

Blind Bartimaeus

by Brian Jekel

(b.1951)

THE SUMMARY OF THE LAW (BCP 2019 page 124)

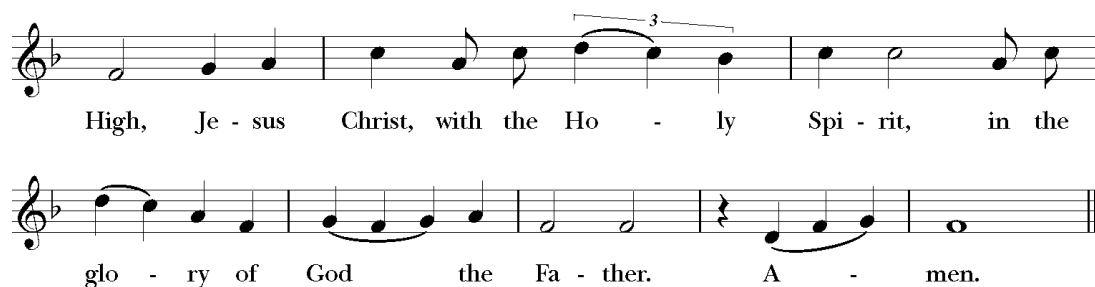
*Celebrant:* Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

THE 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.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*(Please be seated)*

### The Liturgy of the Word

THE OLD TESTAMENT LESSON

Isaiah 59 verses 9-20

Therefore justice is far from us, and righteousness does not overtake us; we hope for light, and behold, darkness, and for brightness, but we walk in gloom. We grope for the wall like the blind; we grope like those who have no eyes; we stumble at noon as in the twilight, among those in full vigor we are like dead men. We all growl like bears; we moan and moan like doves; we hope for justice, but there is none; for salvation, but it is far from us. For our transgressions are multiplied before you, and our sins testify against us; for our transgressions are with us, and we know our iniquities: transgressing, and denying the Lord, and turning back from following our God, speaking oppression and revolt, conceiving and uttering from the heart lying words. Justice is turned back, and righteousness stands far away; for truth has stumbled in the public squares, and uprightness cannot enter. Truth is lacking, and he who departs from evil makes himself a prey. The Lord saw it, and it displeased him that there was no justice. He saw that there was no man, and wondered that there was no one to intercede; then his own arm brought him salvation, and his righteousness upheld him. He put on righteousness as a breastplate, and a helmet of salvation on his head; he put on garments of vengeance for clothing, and wrapped himself in zeal as a cloak. According to their deeds, so will he repay, wrath to his adversaries, repayment to his enemies; to the coastlands he will render repayment. So they shall fear the name of the Lord from the west, and his glory from the rising of the sun; for he will come like a rushing stream, which the wind of the Lord drives "And a Redeemer will come to Zion, to those in Jacob who turn from transgression," declares the Lord.

*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.

(How long, O God)

1. How long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me?
2. How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me?
3. Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.
4. Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.
5. But my trust is in thy mercy : and my heart is joyful in thy salvation.
6. I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

## THE EPISTLE LESSON

Hebrews 5:11-14 &amp; 6:1-12

About this we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil. Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. And this we will do if God permits. For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned. Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do. And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises

*Lector:* The Word of the Lord.

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

# THE SEQUENCE HYMN

Tune: *Maryton*

1. O Mas - ter, let me walk with thee in low - ly  
 2. Help me the slow of heart to move by some clear,  
 paths of ser - vice free; tell me thy se - cret;  
 win - ning word of love; teach me the way - ward  
 help me bear the strain of toil, the fret of care.  
 feet to stay, and guide them in the home - ward way.

Text: Washington Gladden (1836-1918)  
 Music: MARYTON, Henry Percy Smith (1825-1898)

# THE HOLY GOSPEL

Mark 10 Verses 46-52

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

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

And they came to Jericho. And as Jesus was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" And many rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take heart. Get up; he is calling you." And throwing off his cloak, he sprang up and came to Jesus. And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Rabbi, let me recover my sight." And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way.

*Gospeller:* 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: *Maryton*

3. Teach me thy pa - tience; still with thee in clos - er,  
 4. in hope that sends a shin - ing ray far down the  
 dear - er com - pa - ny, in work that keeps faith  
 fu - ture's broad - ening way, in peace that on - ly  
 sweet and strong, in trust that tri - umphs o - ver wrong,  
 thou canst give, with thee, O Mas - ter, let me live.

Text: Washington Gladden (1836-1918)  
 Music: MARYTON, Henry Percy Smith (1825-1898)



## THE NICENE CREED (BCP 2019 page 127)

*Celebrant:* Let us stand and confess our faith in the words of the Nicene Creed:

*Celebrant and People:*

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.”

**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.**

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

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

*Led by a member of the Order of the Daughters of the King*

*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 our Bishop in residence Bill Skilton; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Assistants to the Rector, Fr. Joe; and Fr David, our Deacon Emeritus, Lee Hershon and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

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



For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular 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; 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, 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.

#### THE CONFESSION AND ABSOLUTION OF SIN *(Please kneel)* (BCP 2019 page 130)

*Celebrant:* Let us humbly confess our sins to Almighty God.

*(Silence)*

**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*

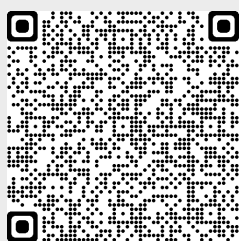
Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

About the "posture" of prayer: It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God's complete forgiveness through Jesus Christ.

The Peace is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.



Scan here to give an offering to OSA.

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

## THE COMFORTABLE WORDS (BCP 2019 page 130)

*Bishop or Priest:*

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>

## THE OFFERTORY ANTHEM (Please be seated)

“Pescador de Hombres - Fisher of Men” Composer: Cesáreo Gabaráin

(The Choir will sing the Verses

and the Congregation and Choir will sing the Refrain)

1. Lord, you have come to the seashore, neither searching for the rich  
Nor the wise, desiring only that I should follow.

**Refrain: Señor, me has mirado a los ojos, sonriendo has dicho mi nombre.**

**En la arena he dejado mi barca, junto a ti buscaré otro mar.**

(O Lord, with your eyes set upon me, gently smiling, you have spoken my Name;  
All longed for I have found by the water, at your side, I will seek other shores.)

2. Lord, see my good, my possessions; In my boat you find no power, no wealth.  
Will you accept then, my nets and labor? **Refrain**
3. Lord, take my hands and direct them. Help me spend myself in seeking the lost, Re-  
turning love for the love you gave me, **Refrain**
4. Lord, as I drift on the waters, Be the resting place of my restless heart,  
My life's companion, my friend and refuge. **Refrain**

## THE PRESENTATION HYMN (Please stand)

Old Hundredth

Praise God from whom all blessings flow; praise Him, all creatures 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 **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

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

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

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

*(Please Kneel)*

*Celebrant:*

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

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

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

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Celebrant:*

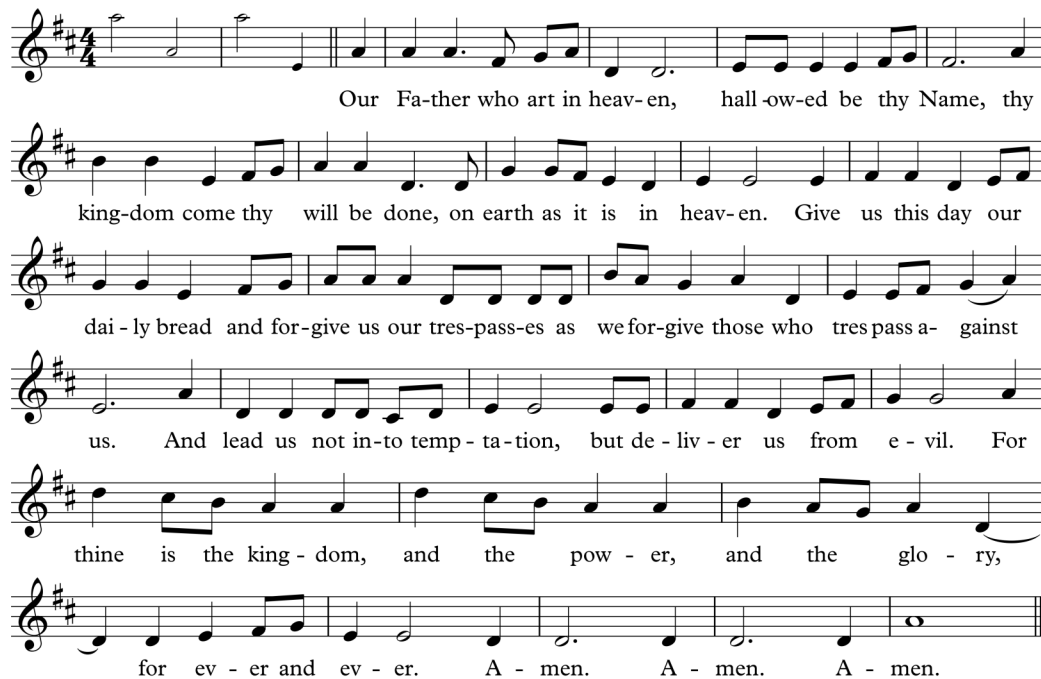
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament,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

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

THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

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



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

THE FRACTION (BCP 2019 page 135)

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

*People:* **Therefore let us keep the feast. Alleluia**

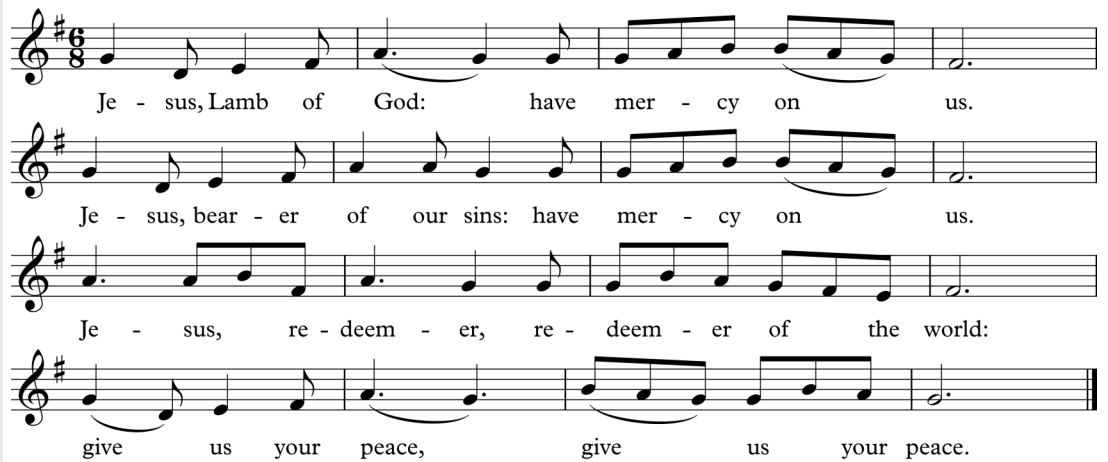
THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

*Celebrant and People:*

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

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 AGNUS DEI



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

## THE MINISTRATION OF COMMUNION (BCP 2019 page 136)

### *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, for a closer walk with God**

Music: Charles Villiers Stanford (1852-1924) - Words: William Cowper (1731-1800)

O for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb!

Return, O holy dove, return,  
Sweet messenger of rest;  
I hate the sins that made thee mourn,  
And drove thee from my breast.

So shall my walk be close with God,  
Calm and serene my frame;  
So purer light shall mark the road  
That leads me to the Lamb.

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 HYMN

Tune: *Woodworth*

1 Just as I am, with - out one plea, but that thy  
 2 Just as I am, though tossed a - bout with man - ya  
 \* 3 Just as I am, poor, wretch - ed, blind; sight, rich - es,  
 4 Just as I am: thou wilt re - ceive; wilt wel - come,  
 5 Just as I am, thy love un - known has bro - ken

1 blood was shed for me, and that thou bidd'st me  
 2 con - flict, man - ya doubt; fight - ings and fears with -  
 3 heal - ing of the mind, yea, all I need, in  
 4 par - don, cleanse, re - lieve, be - cause thy prom - ise  
 5 ev - ery bar - rier down; now to be thine, yea,

1 come to thee, O Lamb of God, I come, I come.  
 2 in, with - out, O Lamb of God, I come, I come.  
 3 thee to find, O Lamb of God, I come, I come.  
 4 I be - lieve, O Lamb of God, I come, I come.  
 5 thine a - lone, O Lamb of God, I come, I come.

6 Just as I am, of thy great love  
 the breadth, length, depth, and height to prove,  
 here for a season, then above:  
 O Lamb of God, I come, I come.

Words: Charlotte Elliot (1789-1871) Music: *Woodworth*, William Batchelder Bradbury (1816-1868)

## THE POST COMMUNION PRAYER (BCP 2019 page 137)

*Celebrant:* Let us pray.

*Celebrant and People:*

**Heavenly Father, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are 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.**

At Old St. Andrew's, we encourage you to continue to pray by singing both before and after you come to the Communion Rail. In this way, all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

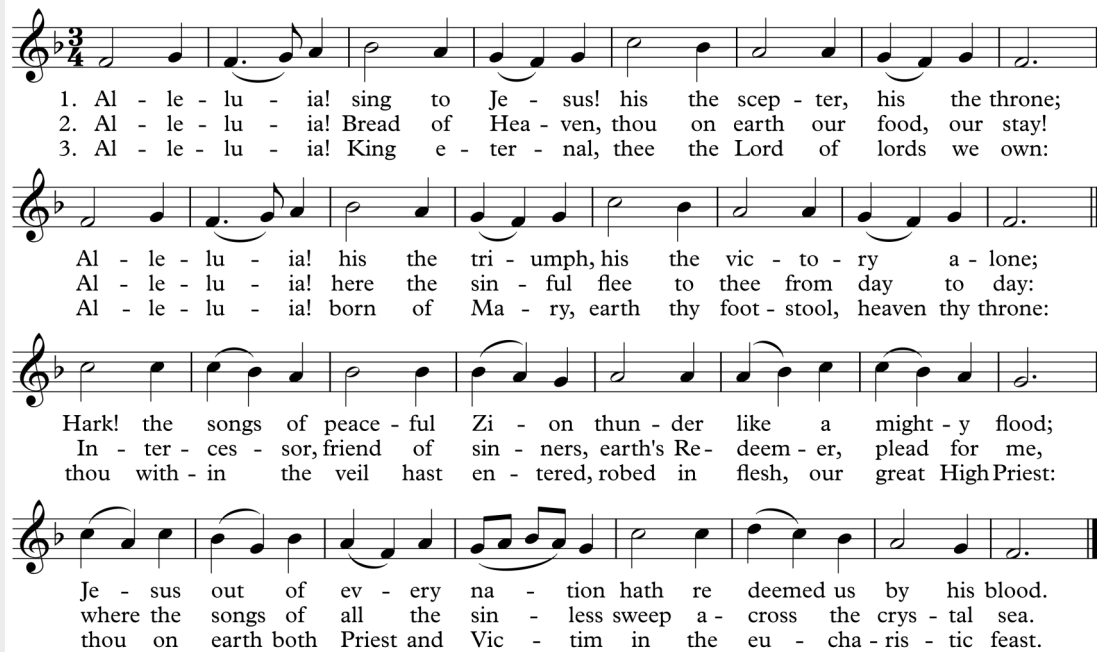
We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed and sent out with a purpose to make Christ known in the world.



THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Hyfrydol*



1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;  
2. Al - le - lu - ia! Bread of Hea - ven, thou on earth our food, our stay!  
3. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:

Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;  
Al - le - lu - ia! here the sin - ful flee to thee from day to day:  
Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:

Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;  
In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,  
thou with - in the veil hast en - tered, robed in flesh, our great High Priest:

Je - sus out of ev - ery na - tion hath re deemed us by his blood.  
where the songs of all the sin - less sweep a - cross the crys - tal sea.  
thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.

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

THE DISMISSAL (BCP 2019 page 138)

*Priest or Deacon:*

Alleluia! Alleluia! Go in peace to love and serve the Lord.

*People:*

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

As the service ends, we are challenged to “go forth,” a challenge to reach out beyond our own church to the world around us.

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