

ST. ANDREW'S PARISH CHURCH

Established 1706



THE SUNDAY AFTER ALL SAINTS' DAY

The Holy Eucharist at 11:00 a.m.

7 November 2021



OLD ST. ANDREW'S PARISH CHURCH

ALL SAINTS' SUNDAY

NOVEMBER 7, 2021

LIST OF REMEMBRANCE

Arthur Bradshaw McKay, Sr.
Annie Rosa Bracey Holland
Regina Louise O'Hazza Gennaro
Rhonda Yon Hair
James Madison Noland
John Howard Williams, Sr.

Beverly Brown Cunningham
Ben & Zay Foster
Michael Patrick Fugo-DiOrio
Bill Fugo
Frank Fugo
George Fugo
Lucille Fugo
Mary Fugo
Diego Nicolas Gaspar
Marja Hare
Cecille Holland-Reinwald
Elizabeth Garland Hunter
Thomas Chinnis Johnson
Gloria Owens
Gloria Saner
Richard Saner
Samuel Alvin Sheffer
Paul David
James "Dicky" Overcash

Arthur Edward Acres
Linda Renee Zauner
Dr. Arthur Booth
Hermione & Vern Rivers
Carol & Stewart Huey
Charles Jason Curnick
Daniel Brant Purcell
Harold Tillman
Stephen Ulmer
James & Mert Pye
Georgiana Pearson
Phil Pearson
Carl Marasek
David Martin
Darrell Huffstetler
Phyllis Murray Allen
Denise Allen
Christy Porwoll McMullen
Michael Drolet

The Sunday after All Saints' Day

7 November 2021

The Holy Eucharist at 11:00 a.m.

Welcome!

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

THE INTROIT

The Souls of the Righteous are in the Hand of God

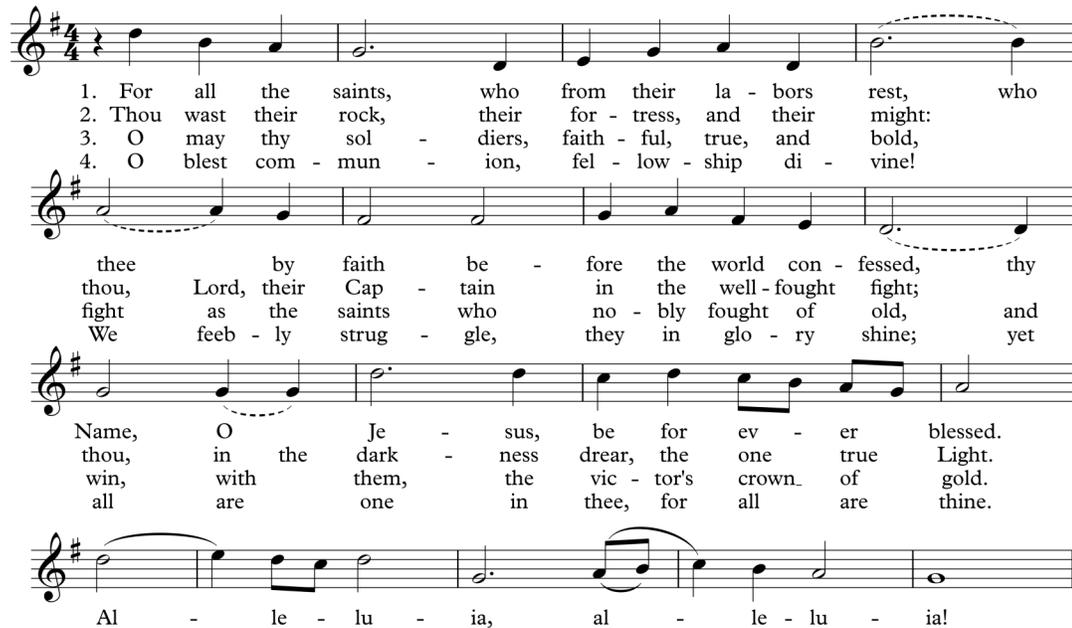
Music: Stanley Marchant (1883-1949) Words: The Book of Wisdom 3:1-2

The souls of the righteous are in the Hand of God
And there shall no torment touch them.
In the sight of the unwise, they seemed to die,
But they are in peace

If you are visiting with us today, please take a **welcome brochure** (located in the card rack on the back of each pew) and fill out the visitor card. Please place it in the offering plate or leave it with an usher.

THE PROCESSIONAL HYMN *(Please Stand)*

Tune: *Sine Nomine*



1. For all the saints, who from their labors rest, who
2. Thou wast their rock, their fortress, and their might:
3. O may thy soldiers, faithful, true, and bold,
4. O blest communion, fellowship divine!

the by faith be - fore the world con - fessed, thy
thou, Lord, their Cap - tain in the well - fought fight;
fight as the saints who no - bly fought of old, and
We feeb - ly strug - gle, they in glo - ry shine; yet

Name, O Je - sus, be for ev - er blessed.
thou, in the dark - ness drear, the one true Light.
win, with them, the vic - tor's crown of gold.
all are one in thee, for all are thine.

Al - le - lu - ia, al - le - lu - ia!

Text: William Walsham How (1823-1897)
Music: SINE NOMINE, Ralph Vaughan Williams (1872-1958)

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

THE ACCLAMATION (BCP 2019 page 145)

Celebrant: Worthy is the Lord our God

People: **To receive glory and honor and power. Amen.**

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

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.**

THE FRONTISPIECE
For All The Saints
Greek Orthodox
Icon

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

THE COLLECT OF THE DAY (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty God, you have knit together your elect in one communion and fellowship in the mystical Body of your Son: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

(Please be seated)

The Liturgy of the Word

THE OLD TESTAMENT LESSON

Ecclesiasticus 44 verses 1-10. & 13-14

Let us now sing the praises of famous people, our ancestors in their generations. The Lord apportioned to them great glory, his majesty from the beginning. There were those who ruled in their kingdoms, and made a name for themselves by their valor; those who gave counsel because they were intelligent; those who spoke in prophetic oracles; those who led the people by their counsels and by their knowledge of the people’s lore; they were wise in their words of instruction; those who composed musical tunes, or put verses in writing; rich people endowed with resources, living peacefully in their homes—all these were honored in their generations, and were the pride of their times. Some of them have left behind a name, so that others declare their praise. But of others there is no memory; they have perished as though they had never existed; they have become as though they had never been born, they and their children after them. Their offspring will continue forever, and their glory will never be blotted out. Their bodies are buried in peace, but their name lives on generation after generation. But these also were godly people, whose righteous deeds have not been forgotten.

Lector: Here ends the lesson.

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.

1. O SING unto the Lord a new song : let the congregation of saints praise him.
2. Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.
3. Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.
4. For the Lord hath pleasure in his people : and helpeth the meek-hearted.
5. Let the saints be joyful with glory : let them rejoice in their beds.
6. Let the praises of God be in their mouth : and a two-edged sword in their hands;
7. To be avenged of the heathen : and to rebuke the people;
8. To bind their kings in chains : and their nobles with links of iron.
9. That they may be avenged of them, as it is written : Such honour have all his saints.

THE EPISTLE LESSON

Revelation 7 verses 2-4 & 9-17

I saw another angel ascending from the rising of the sun, having the seal of the living God, and he called with a loud voice to the four angels who had been given power to damage earth and sea, saying, "Do not damage the earth or the sea or the trees, until we have marked the servants of our God with a seal on their foreheads." And I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the people of Israel: After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more; the sun will not strike them, nor any scorching heat; for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN

Tune: *St. Anne*

1. O God, our help in a - ges past, our hope for years to come,
 2. un - der the sha - dow of thy throne thy saints have dwelt se - cure;
 3. Be - fore the hills in or - der stood, or earth re - ceived her frame,
 our shel - ter from the storm - y blast, and our e - ter - nal home:
 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
 from ev - er - last - ing thou art God, to end - less years the same.

Text: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5
 Music: ST. ANNE, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

THE HOLY GOSPEL

St. Matthew 5 verses 1-12

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

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

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven. ‘Blessed are those who mourn, for they will be comforted. ‘Blessed are the meek, for they will inherit the earth. ‘Blessed are those who hunger and thirst for righteousness, for they will be filled. ‘Blessed are the merciful, for they will receive mercy. ‘Blessed are the pure in heart, for they will see God. ‘Blessed are the peacemakers, for they will be called children of God. ‘Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. ‘Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

Gospeller: The Gospel of the Lord.

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

THE SEQUENCE HYMN

Tune: *St. Anne*

4. A thou - sand a - ges in thy sight are like an eve - ning gone;
 5. Time, like an ev - er - roll - ing stream, bears all our years a - way;
 6. O God, our help in a - ges past, our hope for years to come,
 short as the watch that ends the night be - fore the ris - ing sun.
 they fly, for - got - ten, as a dream dies at the o - pen ing day.
 be thou our guild while life shall last, and our e - ter - nal home.

Text: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5
 Music: ST. ANNE, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

The word Gospel comes from the Old English word, gōd-spell, which means “good news” or “glad tidings.” That word developed from the Latin word, evangelium, and Greek, evangelion, which also literally means “good news.” These are the source of the English words “evangelist” and “evangelism”

THE NICENE CREED (BCP 2019 page 127)

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, and for our Bishop-Elect Chip Edgar, 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;

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. **Amen**

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.

If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link: <https://www.oldstandrews.org/giving-1>

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

THE 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 RENEWAL OF VOWS OF THE ORDER OF THE DAUGHTERS OF THE KING

THE INSTALLATION OF OFFICERS OF THE ST. ELIZABETH CHAPTER OF THE DAUGHTERS OF THE KING

THE OFFERTORY

THE OFFERTORY ANTHEM (*Please be seated*)

SUNG BY OUR PARISH CHOIR

"Goin' Home"

Words: William Arms Fisher Music: Antonín Dvořák (1841-1904)

Goin' home, goin' home. I'm a-goin' home; quiet-like some still day,
I'm just goin' home. It's not far, just close by, through an open door;
It's all done, care laid by, goin' to fear no more.

Mother's there expectin' me, father's waiting, to.
Lots of folk gathered there, all the friends I knew.
Morning star lights the way, restless dreams all done.
Shadow gone 'til the break of day, real life's just begun.

There's no break, there's no end, just a livin' on.
Wide awake, with a smile, goin' on and on.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth

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

Text: Thomas Ken (1637-1711)
Music: OLD HUNDREDDTH, 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.

For in the multitude of your saints, you have surrounded us with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the unfading crown of glory.

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 Hosts:
Hea - ven and earth are full of thy glo - ry.
Glo - - - ry be to thee, O Lord Most High.
Bless - ed is he that com - eth in the
Name of the Lord. Ho - san - na in the high - est.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

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.

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.

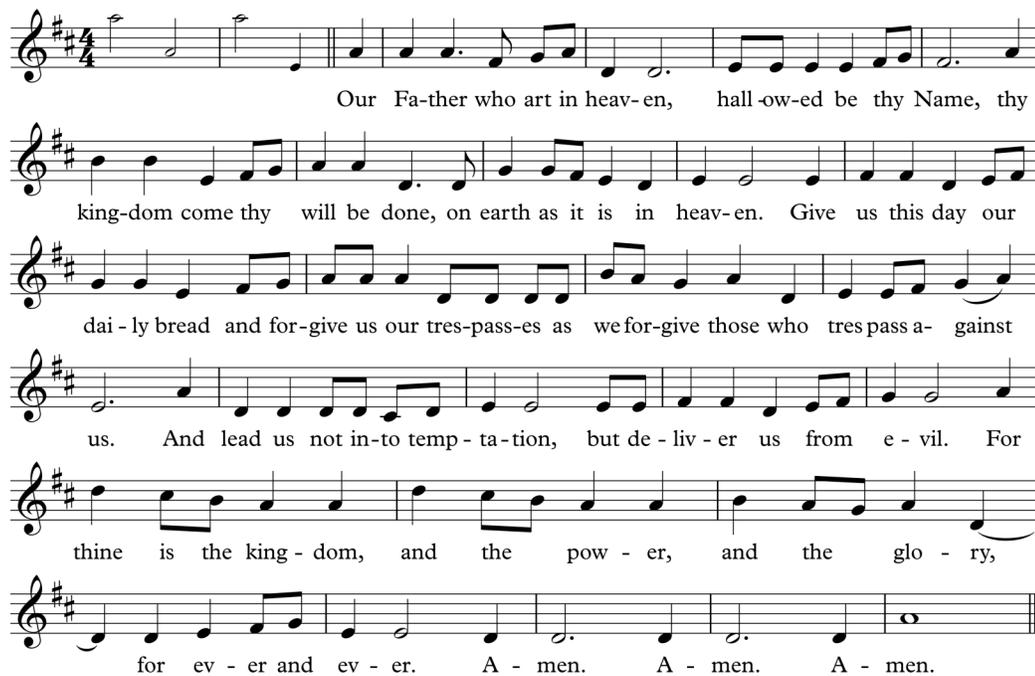
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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 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

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 (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

Crossing the Bar

Words are by Lord Alfred Tennyson (1809-1892)

Music is by C.H.H.Parry (1848-1918)

Sunset and evening star, and one clear call for me!
And may there be no moaning of the bar, when I put out to sea.
But such a tide as moving seems asleep, too full for sound and foam,
When that which drew from out the boundless deep turns again home.

Twilight and evening bell, and after that the dark!
And may there be no sadness of farewell when I embark;
For, though from out our bourne of time and place the flood may bear me far,
I hope to see my Pilot face to face when I have crossed the bar.

At the beginning of this poem by Lord Alfred Tennyson, the sun is setting and the moon is rising and Tennyson feels himself being called by his Creator. When he's called to sea, he hopes that there's no mourning, crashing sound of waves hitting the sand bar; but instead wants a tide so full that it makes no sounds and carries no sea foam. He wishes for "such a tide as moving seems asleep," meaning that when he passes on, he wishes for smooth and peaceful sailing, and not to hit the troublesome sandbar along the way. When the evening bell calls his name, and he escapes into the darkness, the speaker hopes that nobody will cry or make an over-emotional showing of farewell. While he might be headed into the darkness and leaving familiar space and time, he is headed to finally look upon the face of his Saviour.

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 ALL SAINTS' REMEMBRANCE

Read by Members of the Order of the Daughters of the King

The names are printed on the inside of the front cover.

THE COMMUNION HYMN

Tune: *Grand Isle*

1. I sing a song of the saints of God, pa-tient and brave and true,
2. They loved their Lord so dear, so dear, and his love made them strong;
3. They lived not on-ly in a-ges past, there are hund-reds of thou-sands still,
who toiled and fought and lived and died for the Lord they loved and knew.
and they fol lowed the right, for Je-sus' sake, the whole of their good lives long.
the world is bright with the joy-ous saints who love to do Je-sus's will.
And one was a doc-tor and one was a queen, and one was a shep-herd-ess
And one was a sold-ier, and one was a priest, and one was slain by a
You can meet them in school, or in lanes, or at sea, in church, or in trains, or in
on the green: they were all of them saints of
fierce wild beast: and there's not an-y rea-son
shops, or at tea, for the saints of God are just
God, and I mean, God help-ing to be one too.
no, not the least, why I should-n't be one too.
folk like me, and I mean to be one too.

Text: Lesbia Scott. (1898-1986), alt.
Music: GRAND ISLE, John Henry Hopkins (1861-1945) © Oxford University Press. Used by permission.

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 as-suring 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.

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Crucifer*

The Hymn of the Order of the Daughters of the King

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.
on the brow the seal of him who died.
thou hast 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 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.