

The Liturgy we use very ancient and these essentials have been used throughout the world until the present day. We sing and pray, read the scriptures, proclaim the Gospel, and celebrate Communion with our Lord, with each other, and with all faithful believers throughout the world, and throughout time itself.

For this service. We use the 1928 Book of Common Prayer order of worship for our services. The entire service has been inserted into this bulletin for your use. Hymns and service music will be found in the hymnal.

The Summary of the Law is rehearsed each week during our Holy Communion service. On the first Saturday of each month we recite the Ten Commandments, or "Decalogue".

The Kyrie is an ancient sung response to the Summary of the Law and the Decalogue. At St. Andrew's we use Merbecke's musical setting for Holy Communion.

Collects (pronounced, CALL-ekts) are a form of prayer. The Priest may pray the traditional Collect for Purity before the Gloria in Excelsis, and will always pray the appointed Collect of the Day. It is customary to respond "Amen" (Greek, "so be it") at the end of prayers.

OPENING HYMN 499 (standing)

COLLECT FOR PURITY

Minister: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord.

Answer: *Amen.*

THE SUMMARY OF THE LAW (kneeling) **BCP 69**

Minister: Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

All (sung): *Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.*

Minister: O ALMIGHTY Lord, and everlasting God, vouchsafe we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the work thy commandments; that, through thy most mighty protect both here and ever, we may be preserved in body and soul; through our Lord and Savior Jesus Christ. *Amen.*

Minister: The Lord be with you. **Answer:** *And with thy spirit.*

Minister: Let us pray.

THE PROPER: SEPTUAGESIMA SUNDAY

THE COLLECT OF THE DAY (kneeling)

OLORD, we beseech thee favorably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Savior, who lives and, reigns with thee and the Holy Ghost ever, one God, world without end. *Amen.*

THE EPISTLE (seated)

Lay Reader Here ends the Epistle.

1st Corinthians 8:1-13

GRADUAL HYMN 426 (standing)

The Lectionary. The Lectionary is a cycle of readings assigned for every Sunday and major holy day throughout the liturgical year. The readings for any service are called *The Propers*.

The Epistles are letters written by Saints James, John, Jude, Paul, and Peter to their churches. These letters offer lessons and examples of faith and practice.

The Gospels (Matthew, Mark, Luke and John) are our most beloved scriptures because they speak of the drama of Christ's earthly ministry. We customarily stand and face the Gospel book as a gesture of our reverence and love for the risen Christ. The Gospels are read by a Deacon or Priest.

The Nicene Creed is the most widely used profession of faith used in Christian liturgy. It is called **Nicene** because, in its original form, it was adopted in the city of Nicea by the first ecumenical council, which met there in 325 A.D.

Sermons at St. Andrew's are offered by the the Deacon on the first Saturdays of each month, and by our priest on other Saturdays. Sermons relate the readings together and, like Epistles, offer lessons of faith and practice with a deeper understanding of theology and our Christian heritage.

The Presentation of bread, wine, music, money, and other gifts at the altar signifies our alms and oblations.

THE GOSPEL (*standing*) *St. Mark 1:21-28*

The Holy Gospel is written in the 1st Chapter of St. Mark beginning at the 21st verse.

People **Glory be to thee, O Lord. (H 730)**

Minister *The Gospel of the Lord.*

People **Praise be to thee, O Christ. (H730)**

NICENE CREED (*standing*) **BCP 71**

All: I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. *Amen.*

ANNOUNCEMENTS (*seated*)

SERMON HYMN 560 2ND TUNE

SERMON (*seated*) *Dr. Paul K. Hubbard*

OFFERTORY VOLUNTARY (*seated*)

DOXOLOGY & OFFERTORY ANTHEM (*standing*)
Old 100 (H139) & America (H140, 4th verse only)

The Holy Communion is the principal act of Christian worship on the Lord's Day and other major Feasts. It is an ongoing sacrament by which the baptized continually participate in Jesus' passion, death, and resurrection.

The Prayer for the Whole State of Christ's Church. This prayer serves a two-fold purpose. It is a request that God accept our offerings that we bring for consecration, and it is a petition that these offerings may express and subserve His will, that the Church may live and grow in His truth. Another emphasis in this prayer, characteristic of the Reformation outlook, centers on the Word of God—the duty of the clergy to teach it and of the people to hear and receive it.

HOLY COMMUNION

PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH *(kneeling)*

Minister: ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Minister: YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God.

All: ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us.

Invitation to Communion:

All the baptized are welcome to communion.

Please receive the wafer of bread in your open hands.

Take hold of the bottom of the chalice and guide it to your lips, or you can allow the minister to dip the wafer in the chalice and place on your tongue. Those who do not wish to receive Communion may instead come forward to receive a blessing.

Simply cross your arms across your chest to indicate this.

Sursum Corda

These two Latin words are the technical name given to the responses, which since the earliest time, in all the historic liturgies of East and West, open the Consecration Prayer.

We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honor and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

Then shall the Priest (the Bishop if he be present) stand up, and turning to the People say,

Priest: 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.*

Minister: Hear what comfortable words our Savior Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith:

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John ii. 1, 2.*

SURSUM CORDA 734 (kneeling)

Priest: The Lord be with you ***Answer: And with thy spirit***

Priest: Lift up your hearts ***Answer: We lift them up unto the Lord***

Priest: Let us give thanks unto our Lord God

Answer: It is meet and right so to do.

SANCTUS 704 (kneeling)

All: Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

PRAYER OF CONSECRATION (kneeling)

Priest: Almighty God, our heavenly Father, who of his tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once

Sanctus

The Sanctus comes from Isaiah 6:3. A form of it was used in the Jewish synagogue whence it was taken over by the Church before the end of the third Century.

The Lord's

Prayer. *Did you know there are two different versions of the Lord's Prayer in the Gospels? The one we use in our service is from Matthew 6:13-19. But did you know that some denominations don't include "For thine is the kingdom..."? That's right. This is a "doxology" which means "praise to God" which is part of most prayers in our Anglican tradition.*

How did the doxology get added to our recitation of the Lord's Prayer? When the Reformers translated the KJV, they assumed that the Greek manuscript they possessed was ancient and therefore adopted the phrase "For thine is the kingdom, the power, and the glory forever" into the Lord's Prayer. Later scholarship

offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute and in his Holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that by the power of the Holy Ghost, we receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who in the same night that he was betrayed, took Bread; and when he had given thanks, he brake 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 he took the Cup; and when he had given thanks, he gave it to them saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins; Do this as oft as ye shall drink it, in remembrance of me. *Amen.*

THE OBLATION & INVOCATION *(kneeling)*

Priest: Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious

demonstrated that the manuscript was actually a late addition based on Eastern liturgical tradition.

Agnus Dei. The Agnus Dei, or 'Lamb of God', is recited or sung after the prayer of humble access, just prior to the communion of the people. This is called in some churches "The fraction anthem" because a larger wafer is broken, or fractured, by the priest as he says, "For in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake it, and gave it to his disciples..."

The Gloria in excelsis Deo (Gloria) is Latin for "Glory to God in the highest" The hymn begins with the words that the angels sang when the birth of Christ was announced to the shepherds in Luke 2:14.

Like the Creeds, the Gloria is the most common hymn sung in liturgical services world-wide, although its placement in the

Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **Amen.**

And now, as our Savior Christ hath taught us, we are bold to say,

THE LORD'S PRAYER (kneeling)

All: 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.**

PRAYER OF HUMBLE ACCESS (kneeling)

All: We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy 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.**

AGNUS DEI 706 (kneeling)

All: *O Lamb of God that takest away the sins of the world, have mercy upon us. O Lamb of God that takest away the sins of the world, have mercy upon us. O Lamb of God that takest away the sins of the world, grant us thy peace.*

THE COMMUNION OF THE PEOPLE

THE PRAYER OF THANKSGIVING (kneeling)

All: ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy

service may be different. The 1928 Book of Common Prayer, like the 1552 and 1662 BCP places the Gloria just before the Blessing. The Gloria is not sung during Advent or Lent, as these are preparatory periods in the liturgical year.

everlasting kingdom, by the merits of his most precious death and passion. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end.
Amen.

THE HYMN IN LIEU OF THE GLORIA 407 *(standing)*

THE BLESSING *(kneeling)*

The Peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

THE CLOSING HYMN 536 *(standing)*

THE DISMISSAL *(standing)*

Go in peace to love and serve the Lord. *Thanks be to God.*

ENGLISH TRANSLATION OF NELLA FANTASY (ITALIAN)

In my imagination I see a fair world, Everyone lives in peace and in honesty there. I dream of souls that are always free, like the clouds that fly, full of humanity in the depths of the soul.

In my imagination I see a bright world, Even the night is less dark there. I dream of souls that are always free, like clouds that fly.

In my imagination there exists a warm wind, that breathes on the cities, like a friend. I dream of souls that are always free, like clouds that fly, full of humanity in the depths of the soul.

ANNOUNCEMENTS:

All, Anne's summer tour in and about Scotland (to include IONA) will be July 5-14! There is an information meeting today, Sunday, Jan 28 from 2:15-3:30 to answer questions. If you are hoping to take part, please let her know!