

Feast of St. Andrew and Kirkin' o' the Tartans



St. Andrew's Episcopal Cathedral
Sunday, November 26, 2017



MINISTRY OF THE WORD

PRELUDE

Amazing Grace
Zoe Brumfield, bagpipe

traditional, arr. Edgar B. Bicknell

At the chiming of the bells, all stand and sing.

ENTRANCE HYMN, H-1982 #525

The Church's One Foundation

Aurelia

OPENING ACCLAMATION

Presider Blessed be the one, holy, and living God.
People **Glory to God for ever and ever. Amen.**

The Presider continues with the Collect for Purity, which prepares the assembly for faithful and honest engagement with God in prayer.

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.**

SONG OF PRAISE, H-1982 #S-277 Glory to God

David Hurd

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

COLLECT OF THE DAY

A prayer that is appropriate to the day and season is now offered, to gather the petitions of the congregation and to introduce the theme of the readings. The Presider begins by saying

Presider The Lord be with you.
People **And also with you.**
Presider Let us pray.

Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

All are now seated for the readings from Holy Scripture. Every week, we read passages from the Hebrew Testament, the Psalms, the Pastoral Epistles, and the Holy Gospels, according to the Revised Common Lectionary used by Catholic and Protestant churches throughout the world.

FIRST LESSON, DEUTERONOMY 30:11-14

Moses said to the people of Israel, "Surely, this commandment that I am commanding you today is not too hard for you, nor is it too far away. It is not in heaven, that you should say, 'Who will go up to heaven for us, and get it for us so that we may hear it and observe it?' Neither is it beyond the sea, that you should say, 'Who will cross to the other side of the sea for us, and get it for us so that we may hear it and observe it?' No, the word is very near to you; it is in your mouth and in your heart for you to observe."

Reader The Word of the Lord.
People **Thanks be to God.**



1 The heavens declare the glory of / God, *
and the firmament shows his / handiwork.

2 One day tells its tale to a/nother, *
and one night imparts knowledge to a/nother.

3 Although they have no words or / language, *
and their voices are not / heard,

4 Their sound has gone out into all / lands, *
and their message to the ends of the / world.

5 In the deep has he set a pavilion for the / sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its / course.

6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it a/gain; *
nothing is hidden from its burning / heat.

SECOND LESSON, ROMANS 10:8b-18

“The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.” But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!” But not all have obeyed the good news; for Isaiah says, “Lord, who has believed our message?” So faith comes from what is heard, and what is heard comes through the word of Christ. But I ask, have they not heard? Indeed they have; for “Their voice has gone out to all the earth, and their words to the ends of the world.”

Reader The Word of the Lord.

People **Thanks be to God.**

All now stand and sing the hymn. Children ages 3 to 5 are invited to follow Children’s Chapel leaders to the Chapel. Older children are invited to come and serve as helpers. The Holy Gospel is processed to the middle of the nave and is proclaimed from within the midst of the assembly. This symbolizes the Word being born into our lives and community.

SEQUENCE HYMN, H-1982 #550

Jesus Calls Us; O’er the Tumult

Restoration

GOSPEL, MATTHEW 4:18-22

Deacon The Holy Gospel of our Savior Jesus Christ, according to Matthew.

People **Glory to you, O Christ.**

As Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Deacon The Holy Gospel.

People **Praise to you, O Christ.**

All are seated at the invitation of the preacher.

SERMON

The Very Reverend Ron Pogue, Interim Dean

All now stand as able. The Nicene Creed is the official ecumenical statement of faith of the Universal Church. It was adopted in 325 A.D. Recitation is an affirmation of Christian faith and unity, not necessarily a statement of individual orthodoxy.

THE NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only 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: by the power of the Holy Spirit he became incarnate from 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. With the Father and the Son he is worshiped and glorified. He 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.

PRAYERS OF THE PEOPLE

The leader and people pray responsively. The Prayers call to mind the needs, concerns, and hopes of the congregation and of the world. As members of another in the Body of Christ, everyone is invited to offer petitions, intercessions, and thanksgivings.

Intercessor

How beautiful are the feet of those who bring good news of the saving work of God in Jesus Christ. Sent, with our brother Andrew, to carry this news to people everywhere, let us pray to God for them and for one another, saying, Hear our prayer. In the pauses, you are invited to name aloud those persons or situations for which you pray.

When Andrew wanted to know where Jesus lived, our Lord answered, "Come and see": We pray for the Church throughout the world; that our shared work and witness would reveal the presence of Jesus Christ who dwells in us.

Intercessor God, in your mercy
People **Hear our prayer.**

Jesus called Andrew and many others, in the midst of their every day lives, to follow him by serving others: We pray for all who are elected or appointed to positions of authority, in our communities, our institutions, our nation, and the world; that they would exercise their gifts for the well-being of all people.

Intercessor God, in your mercy
People **Hear our prayer.**

Following Jesus, Andrew witnessed the power of God to heal brokenness and pain: We pray for all who hurt in mind, body, or spirit, and for those who care for them; that healing would come where wounds are suffered, and hope conquer despair. Here prayers are offered.

Intercessor God, in your mercy
People **Hear our prayer.**

When Andrew helped a young boy share his gifts of loaves and fish, Jesus blessed them and made them more than enough for a multitude: We give thanks for the blessings of our lives, and pray for the grace to share our gifts with others. Here prayers are offered.

Intercessor God, in your mercy
People **Hear our prayer.**

In an upper room, Jesus appeared to Andrew and the other disciples, revealing resurrection life: We pray for those we love but see no longer, and for all who have died, and yet are alive in Christ.

Intercessor God, in your mercy
People **Hear our prayer.**

The Presider concludes

Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ to follow your way of love and mercy: Give us, called into Christ's body, grace to follow him, and to bring all for whom we pray into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE KIRKIN' O' THE TARTAN

Presider People raise your tartans!

People **We raise these tartans to Almighty God.**

Preside On behalf of all the peoples represented here today, we raise these tartans to Almighty God in appreciation of our heritage and ask God's blessing on all his humble servants.
In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

PRESENTATION OF THE TARTANS

Highland Cathedral

Ulrich Roever and Michael Korb,
arr. Edgar B. Bicknell

All those bearing tartans or other insignia are invited to come stand at this time to present their tartans and other insignia to be blessed.

BLESSING OF THE TARTANS *said by all*

O God, you have promised that in all places where your holy name is spoken, you will meet with your servants, and bless them; fulfill now your promise, and make us joyful in our prayer, so that our worship, being offered in the name of your Son, Jesus Christ, and by the guidance of your Holy Spirit, may be acceptable unto you, and profitable unto ourselves. Gracious God, we pray you to bless these Tartans and the families which they represent, that they may be unto us and unto all people a token of the faith of our Ancestors; and a sign of our service unto you. We thank you for the Kirk (the Church) of Christ, and for the pattern of living to which we have been called by Christ. In your grace, link us with the rich heritage of all your Saints who built the Kirk and left us an inheritance of faith and witness to your power in their lives. In response to the love shown in Jesus Christ, we rededicate ourselves and our families to your Kirk to love and serve you, and each other. **Amen.**

The Presider says,

Almighty God, who commanded the tribes of ancient Israel to pitch their tents beneath the standards and the ensigns of their forbearers, and who set over your holy Church the sacred banner of the cross of Christ: We thank you for the goodly heritage of faith handed down to us by our forbears. We give thanks also that, out of several clans, we gather together today as one family, with you as our Father, and Jesus our brother, made one family by adoption through baptism. Overcome, we pray you, the barriers raised by education, class, ethnicity and race that we may be one in Christ. Make us a ministry of reconciliation to overcome that which divides us from each other, and live in the righteousness of the Kingdom, and to the glory and honor of Christ and Lord; through the same Jesus Christ our Lord unto whom with You, O God, and the Holy Spirit, be all power and majesty both now and for evermore. **Amen.**

THE PEACE

The exchange of the Peace is a solemn liturgical rite in which we extend a symbolic gesture of peace and goodwill toward all members of the Body. This act reminds us that we are called to be reconciled both to God and one another before receiving Holy Communion. All stand as able, and the Presider says

The peace of the Christ be always with you.

People **And also with you.**

WELCOME AND ANNOUNCEMENTS

MINISTRY OF THE TABLE

OFFERTORY

The offertory expresses symbolically and ritually the self-offering of the people of God, giving out of the abundance of God's gifts to us.

ANTHEM AT THE OFFERTORY

The Road Home

Tune: "Prospect" from Southern Harmony
adapted by Stephen Paulus

*Tell me where is the road I can call my own,
That I left, that I lost, so long ago?
All these years I have wandered,
Oh when will I know there's a way,
There's road that will lead me home?*

*After wind, after rain, when the dark is done,
As I wake from a dream in the gold of day,
Through the air there's a calling from far away,
There's a voice I can hear that will lead me home.*

*Rise up, follow me, come away is the call,
With love in your heart as the only song;
There is no such beauty as where you belong.
Rise up, follow me, I will lead you home.*

- Michael Dennis Browne, text

At this time the children process into the service with their gifts and sit at the altar for the Great Thanksgiving. Children will return to their parents at the beginning of Communion.

PRESENTATION HYMN, H-1982 #517

How Lovely Is Thy Dwelling-Place

Brother James' Air

THE GREAT THANKSGIVING, SCOTTISH EPISCOPAL CHURCH

The People remain standing. The Presider says

The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

The Presider continues

Worship and praise belong to you, O God, in every place and at all times. You made us, all the peoples of the world, and everything that is. You give us the daylight. Your Word lights up our minds. Jesus was born among us to be light in our darkness. Your Spirit lives in us so that we can look at the world with your eyes.

One day we will be with you in heaven, but already we laugh with the saints and angels, and sing their joyful song:

SANCTUS H-1982 #S-124

Holy, holy, holy Lord

David Hurd

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The People may stand or kneel. The Presider continues

Loving God, you never forget us or turn away from us, even when we fail you. You sent your Son Jesus who gave his life for us. He healed the sick, cared for those who were poor, and cried with those who were sad. He forgave sinners and taught us to forgive.

For all your love we give you thanks, in the way that Jesus showed us. On the night before he died, while he was having supper with his friends, he took bread and offered you thanks. He broke the bread, and gave it to them, saying, "Take, eat. This is my Body: it is broken for you."

After supper, he took the cup, he offered you thanks, and gave it to them, saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me."

So, as we do what he told us, we open our hearts to him; we remember how he died and rose again to live now in us. Together with him we offer you these gifts: in them we give you ourselves. Send your Holy Spirit on us and on this bread and this wine, that they may be the Body and Blood of Christ, and that, sharing your life, we may travel in your company to our journey's end.

With all your people we give you thanks and praise through the Son and in the Spirit, now and for ever. **AMEN.**

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

Presider and People

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.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread. A period of silence is kept.

FRACTION ANTHEM H-1982 #S-154

David Hurd

Alleluia, alleluia, alleluia: Christ our Passover is sacrificed for us; therefore let us keep the feast. Alleluia, alleluia, alleluia.

Then, facing the people, the Presider says the following invitation

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.

HOLY COMMUNION

The table of bread and wine is the table of company with Jesus, and all those who love him. So come to this table, you who have much faith, and you who would like to have more; you who have been to this Sacrament often, and you who have not been for a long time; you who have tried to follow Jesus in the world, and you who have failed; come. It is Christ who invites us to meet him here.

For Holy Communion, receive the bread in the open palms. The wine may be taken from the common cup by drinking, placing your hand gently on the base of the chalice to guide it, or by carefully dipping the bread in the chalice. If you'd prefer not to receive Holy Communion but would instead like a blessing, please come forward and indicate that by crossing your arms over your chest. Gluten free bread is available upon request.

MUSIC DURING COMMUNION

H-1982, #661

They Cast Their Nets in Galilee

Georgetown

H-1982, #686

Come, Thou Fount of Every Blessing

Nettleton

THE DOXOLOGY (SUNG TO *OLD 100TH*)

Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heavenly host;
praise Father, Son, and Holy Ghost.

DISMISSAL OF THE LAY EUCHARISTIC VISITORS (8:45 only)

The Celebrant and People, together

In the Name of this congregation, we send you forth bearing these Holy gifts, that those to whom you go may share with us in the Communion of Christ's body and blood. We who are many share one bread, one cup, because we are one body in Christ Jesus. *Amen.*

PRAYER FOR CHRISTIAN DISCIPLESHIP, SCOTTISH EPISCOPAL CHURCH

The Presider says

Let us pray.

Presider and People

Creator of all, we give you thanks and praise that when we were still far off you met us in your Son and brought us home. Dying and living, he declared your love, gave us grace, and opened the gate of glory. May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights, give light to the world. Keep us firm in the hope you have set before us, so we and all your children shall be free, and the whole earth live to praise our name; through Christ our Savior. Amen.

CLOSING HYMN, H-1982 #671

Amazing Grace! How Sweet the Sound

New Britain

DISMISSAL

The Deacon dismisses the People into the mission field.

People **Thanks be to God.**

POSTLUDE



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