

ST. ANDREW'S PARISH CHURCH

established 1706



THE EIGHTEENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

23 September 2018



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOE VELLA, *Assistant to the Rector*
THE REVEREND LEE HERSHON, *Deacon*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
ALICE FRAWLEY, *Organ/Piano*
BRAD NETTLES, JR., *Director of Youth Ministry*
ANNE SHAUL, *Director of Children's Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
GILLIAN BAGLEY, *Administrative Assistant*
WALTER STANLEY, *Sexton*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Ret.
Assistant Bishop, The Dominican Republic, Ret.

The Vestry

Rob Beard, *2019 Senior Warden*
Roxanne Erskine, *2020 Junior Warden*
Dean Bays, *2020*
James Beardsley, *2021*
Danielle Butler, *2020*
Clay Chandler, *2021*
Dale Finkbine, *2019*
Margaret Gossett, *2019*
James Little, *2021*
Earl Smalley III, *2019*
Doug Bostick, *2021*
James Wilson, *2020*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*
Paul Porwoll, *Historian*

THE RT. REV. MARK J. LAWRENCE, *Bishop of South Carolina, XIV*

SERVING TODAY

The Rev. David Alwine
HOMILIST

Roxanne Erskine
LECTOR

Roxanne Erskine
CHALICE BEARER

Elliott Girone
Ian Smith
Caitlyn Hall
ACOLYTES

Bob Fogel
Nick Hearn
USHER

Regina Gennaro
GREETER

Nan Crist
PRAYERS OF THE PEOPLE

Rob Beard
Danielle Butler
Doug Bostick
VESTRY IN CHARGE

Dee Norton
Debra Gillespie
Donna Quick
Betty Rucker
ALTAR GUILD

Coffee Hour, after this service, is the joy of the entire congregation. This tradition occurs because of the people who take the initiative to sign up. You are invited to be one of those people! You bring what you choose, keep the coffee flowing, and that's it. When the munchies are gone, that means you did a great job!

I hope you will consider making Coffee Hour part of your contribution to the life of the parish. Find a friend or get a team together who would like to share the responsibility. Questions? E-mail Gill Bagley at gillianb@bellsouth.net



Worship

In Gilchrist Hall
All are welcome!

The Eighteenth Sunday after Pentecost

23 September 2018

The Holy Eucharist at 11:00 a.m.

This service may be found in the red Book of Common Prayer beginning on page 355

THE INTROIT - A Prayer of St Patrick

Music by John Rutter (b,1945) Words: from St Patrick's Breastplate (5th century)

Christ be with me, Christ within me, Christ behind me, Christ before me,
Christ beside me, Christ to win me, Christ to comfort and restore me,
Christ above me, Christ beneath me, Christ in quiet, Christ in danger,
Christ in hearts of all that love me, Christ in mouth of friend and stranger.

THE PROCESSIONAL HYMN (*Please stand*)

Lyons (Hymnal 637)

1. How firm a foun - da - tion, ye saints of the Lord,
2. "Fear not, I am with thee; O be not dis - mayed!
3. When through the deep wa - ters I call thee to go,
is laid for your faith in his ex - cel - ent word!
For I am thy God, and will still give thee aid;
the riv - ers of woe shall not thee o - ver - flow;
What more can he say than to you he hath said,
I'll strength - en thee, help thee, and cause thee to stand,
for I will be with thee, thy trou - bles to bless,
to you that for ref - uge to Je - sus have fled?
up - held by my right - eous, om - nip - o - tent hand.
and sanc - ti - fy to thee thy deep - est dis - tress."

Text: K. in John Rippon's *Selection*, 1787, alt.
Music: LYONS, att. Johann Michael Haydn (1737-1806)

Celebrant: Blessed be God: Father, Son, and Holy Spirit.

People: And blessed be his kingdom. now and for ever. Amen.

THE COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

Welcome!

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

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.

Hearing aids are available. Please ask an usher for assistance.

Please **silence** your cell phone.

Did you remember to **lock** your car?

A **nursery** is available. Please ask an usher for directions.

Frontispiece:
For ever and ever
By Greg Olsen

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 SUMMARY OF THE LAW

The Celebrant continues

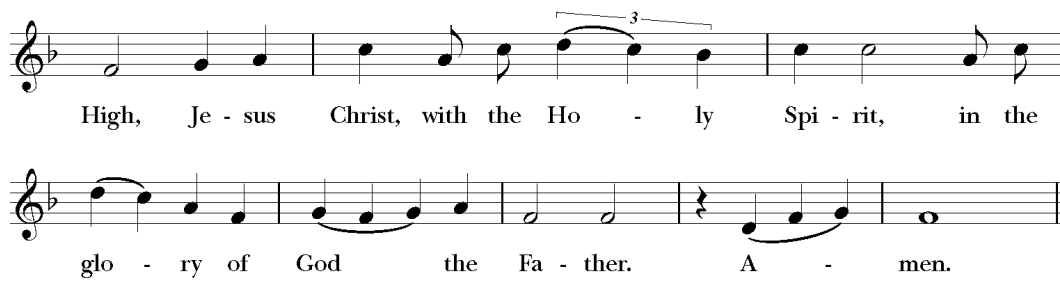
Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

THE GLORIA IN EXCELSIS

(Hymnal S-280)

This ancient Greek hymn, **Gloria in excelsis**, begins with the words uttered by the angels announcing the birth of the Savior in Bethlehem. The first Latin translation of this hymn, sometimes called the Greater Doxology, appeared in the fourth century.

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

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Almighty and merciful God, in your goodness keep us, we pray, from all things that may hurt us, that we, being ready both in mind and body, may accomplish with free hearts those things which belong to your purpose; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

The Liturgy of the Word

THE FIRST LESSON

Wisdom 1:16-2:1, 12-22

But ungodly men by their hands and their words summon death; deeming him a friend they pined away. They made a covenant with him, because they are worthy to belong with him. For they said within themselves, with unsound reasoning, "Our life is short and sorrowful. There is no healing when a man comes to his end, and no one was ever known that was released from Hades. But let's lie in wait for the righteous man, because he annoys us, is contrary to our works, reproaches us with sins against the law, and charges us with sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord. He became to us a reproof of our thoughts. He is grievous to us even to look at, because his life is unlike other men's, and his paths are strange. We were regarded by him as worthless metal, and he abstains from our ways as from uncleanness. He calls the latter end of the righteous happy. He boasts that God is his father. Let's see if his words are true. Let's test what will happen at the end of his life. For if the righteous man is God's son, he will uphold him, and he will deliver him out of the hand of his adversaries. Let's test him with outrage and torture, that we may find out how gentle he is, and test his patience. Let's condemn him to a shameful death, for he will be overseen according to his words." Thus they reasoned, and they were led astray; for their wickedness blinded them, and they didn't know the mysteries of God, neither did they hope for wages of holiness, nor did they discern that there is a prize for blameless souls.

Lector: The Word of the Lord.

People: *Thanks be to God.*

The **Collect** is a prayer that touches 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.

THE PSALM

Deus in nomine
(In the name of God)

Psalm 54
Sung by our Parish Choir

1. Save me, O God, for thy Name's sake : and avenge me in thy strength.
2. Hear my prayer, O God : and hearken unto the words of my mouth.
3. For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.
4. Behold, God is my helper : the Lord is with them that uphold my soul.
5. He shall reward evil unto mine enemies : destroy thou them in thy truth.
6. An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.
7. For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

THE SECOND LESSON

James 3:16-4:6

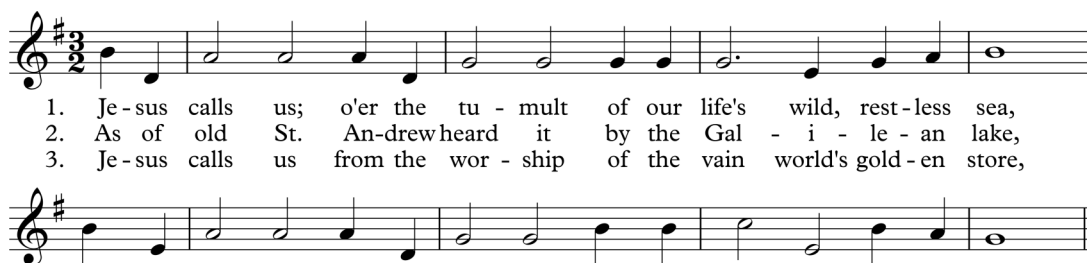
For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. And a harvest of righteousness is sown in peace by those who make peace. What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions. You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you suppose it is to no purpose that the Scripture says, "He yearns jealously over the spirit that he has made to dwell in us"? But he gives more grace. Therefore it says, "God opposes the proud, but gives grace to the humble."

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE SEQUENCE HYMN *(Please stand)*

Galilee



1. Je - sus calls us; o'er the tu - mult of our life's wild, rest - less sea,
 2. As of old St. An-drew heard it by the Gal - i - le - an lake,
 3. Je - sus calls us from the wor - ship of the vain world's gold - en store,
 day by day his clear voice sound ing, say - ing, "Chris - tian, fol - low me."
 turned from home and toil and kin - dred, leav - ing all for his dear sake.
 from each i - dol that would keep us, say - ing, "Christ - ian, love me more."

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

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 HOLY GOSPEL

Mark 9:30-37

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

People: *Glory to you, Lord Christ.*

They went on from there and passed through Galilee. And he did not want anyone to know, for he was teaching his disciples, saying to them, "The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise." But they did not understand the saying, and were afraid to ask him. And they came to Capernaum. And when he was in the house he asked them, "What were you discussing on the way?" But they kept silent, for on the way they had argued with one another about who was the greatest. And he sat down and called the twelve. And he said to them, "If anyone would be first, he must be last of all and servant of all." And he took a child and put him in the midst of them, and taking him in his arms, he said to them, "Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me."

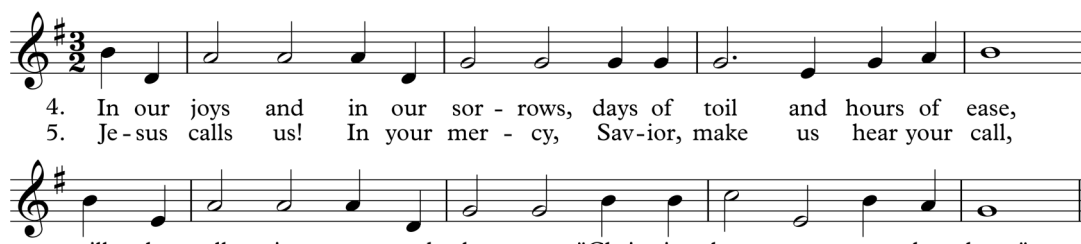
The word **Gospel** comes from the Old English word, *gōd-spell*, which means "good news" or "glad tidings." That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

THE SEQUENCE HYMN *(Please stand)*

Galilee



4. In our joys and in our sor - rows, days of toil and hours of ease,
 5. Je - sus calls us! In your mer - cy, Sav - ior, make us hear your call,
 still he calls, in cares and plea - sures, "Chris - tian, love me more than these."
 give our hearts to your o - bed - ience, serve and love you best of all.

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

THE NICENE CREED *(Please stand)*

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, and 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.*

THE PRAYERS OF THE PEOPLE

Form III

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for Archbishop Foley Beach, our Bishop, Mark Lawrence; and Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; Deacon Lee; and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant, and for San Jose Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

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

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence. The people may add their own petitions. The Celebrant adds a concluding Collect.

THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

Silence may be kept

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.

THE COMFORTABLE WORDS

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you.

Matthew 11:28

God so 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. *John 3:16*

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

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

THE PEACE *(Please stand)*

Celebrant: The peace of the Lord be always with you.

People: *And also with you.*

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.

We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

Here at Old St Andrew's Parish Church we 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.

All things bright and beautiful
 Music: John Rutter (b. 1945)
 Words: Mrs C F Alexander (1823-1895)

*All things bright and beautiful, all creatures great and small,
 All things wise and wonderful, the Lord God made them all.
 Each little flower that opens, each little bird that sings,
 He made their glowing colors, He made their tiny wings.
 The purple-headed mountain, the river running by
 The sunset and the morning that brightens up the sky;
 The cold wind in the winter, the pleasant summer sun,
 The ripe fruits in the garden, He made them ev'ry one;
 He gave us eyes to see them. And lips that we might tell
 How great is God Almighty, who has made all things well.*

John Rutter was born in London and studied music at Clare College, Cambridge. He first came to notice as a composer during his student years; much of his early work consisted of church music and other choral pieces including Christmas carols. From 1975–79 he was Director of Music at his *alma mater*, Clare College, and directed the college chapel choir in various recordings and broadcasts. Since 1979 he has divided his time between composition and conducting. His music has featured in a number of British royal occasions, including the two most recent royal weddings. He edits the *Oxford Choral Classics* series, and, with Sir David Willcocks, co-edited four volumes of *Carols for Choirs*. In 1983 he formed his own choir The Cambridge Singers, with whom he has made numerous recordings, and he appears regularly in several countries as guest conductor and choral ambassador. He holds a Lambeth Doctorate in Music, and in 2007 was awarded a CBE for services to music. He also tours extensively in North America, and we are attempting to persuade him to visit Charleston in the near future.

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 HUNDREDTH, Louis Bourgeois (1510?-1561?)

Celebrant: All things come of thee, O LORD,
 People: And of thine own have we given thee.

The Holy Communion

THE GREAT THANKSGIVING

The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

Celebrant: Let us give thanks to the Lord our God.

People: It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, 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 & BENEDICTUS

(Hymnal S-130)

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)

Please kneel

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 Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine. As he or she presents the cup, please gently take hold of the base of the chalice, helping the chalice bearer to guide it toward your lips.

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

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 **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.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: 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 for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died. Christ is risen. Christ will come again

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. 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.

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

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 trespass 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 BREAKING OF THE BREAD

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

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

THE AGNUS DEI

(Hymnal S-158)

O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on
us. O Lamb of God, that ta - kest a -
way the sins of the world, have mer - cy up -
on us. O Lamb of God that
ta - kest a - way the sins of the world,
grant us thy peace.

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

THE PRAYER OF HUMBLE ACCESS

The following prayer may be said. The People may join in saying this prayer

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 we may evermore dwell in him, and he in us. Amen.

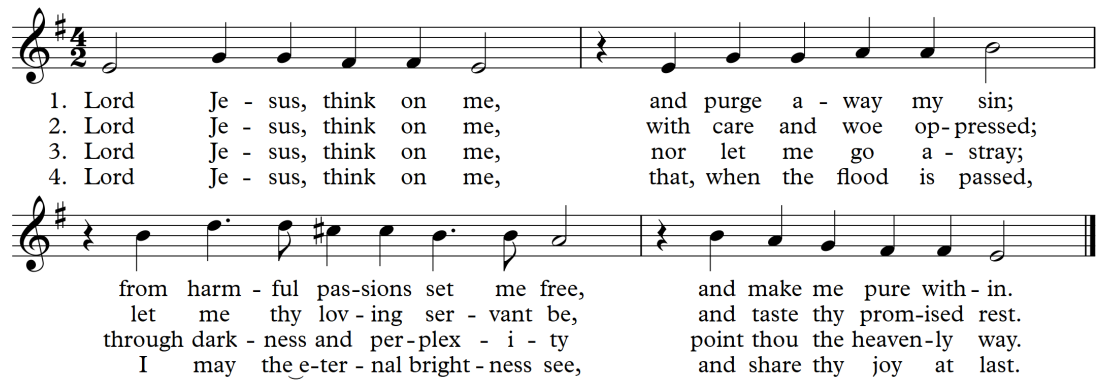
Facing the people, the Celebrant says the following Invitation

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.

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 FIRST COMMUNION HYMN

SOUTHWELL (Hymnal 641)



1. Lord Je - sus, think on me, and purge a - way my sin;
 2. Lord Je - sus, think on me, with care and woe op-pressed;
 3. Lord Je - sus, think on me, nor let me go a - stray;
 4. Lord Je - sus, think on me, that, when the flood is passed,

from harm - ful pas-sions set me free, and make me pure with - in.
 let me thy lov - ing ser - vant be, and taste thy prom-ised rest.
 through dark - ness and per-plex - i - ty point thou the heaven-ly way.
 I may the e-ter - nal bright - ness see, and share thy joy at last.

Text: Synesius of Cyrene (375?-414?); tr. Allen William Chatfield (1808-1896), alt.
 Music: SOUTHWELL, from *Daman's Psalter*, 1579; adapt. *Hymnal* 1982

If you require a gluten-free wafer, please ask the priest at the altar rail when you kneel for Communion.

THE COMMUNION ANTHEM

Come Holy Ghost

Music: Thomas Attwood (1765-1838)

Words: John Cosin (1594-1672)

1. Come Holy Ghost, our souls inspire, and lighten with celestial fire.

Thou thee anointing spirit art, who dost thy seven-fold gifts impart,

Thy blessed unction from above, is comfort, life and fire of love.

2. Enable with perpetual light, the dullness of our blinded sight;

Anoint and cheer our soiled face, with the abundance of thy grace.


Keep far our foes, give peace at home, where thou art guide no ill can come.

3. Teach us to know the Father, Son, and thee of both to be but one,

That through the ages all along, this may be our endless song:

Praise to thy eternal merit, Father, Son and Holy Spirit.

Attwood was an English composer, the son of a coal merchant who had musical tastes, was born in London on the 23rd of November 1765. At the age of nine he became a chorister in the Chapel Royal, where he remained for five years. In 1783 he was sent to study abroad at the expense of the prince of Wales (afterwards George IV.), who had been favourably impressed by his skill at the harpsichord. After spending two years at Naples, Attwood proceeded to Vienna, where he became a favourite pupil of Mozart. On his return to London in 1787 he held for a short time an appointment as one of the chamber musicians to the prince of Wales. In 1796 he was chosen organist of St Paul's, and in the same year he was made composer to the Chapel Royal. His court connexion was further confirmed by his appointment as musical instructor to the duchess of York, and afterwards to the princess of Wales.



1. Bro - ther let me be your ser - vant, let me be as Christ to you;
 2. We are pil - grims on a jour - ney we are peo - ple on the road;
 3. I will hold the Christ light for you in the night-time of your fear;
 4. I will weep when you are weep - ing; when you laugh I'll laugh with you.

pray that I may have the grace to let you be my ser - vant too.
 we are here to help each oth - er walk the mile and bear the load.
 I will hold my hand out to you, speak the peace you long to hear.
 I will share your joy and sor - row 'til we've seen this jour - ney through.

Text & Music: Richard Gillard ©1977 Scripture in Song (Admin. Integrity Music, Inc.) Used by permission. CCLI# 1984772

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING

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.

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 in the name of Jesus Christ.

1. Praise to the Lord, the Al - might - y, the King of cre - a - tion;
 2. Praise to the Lord, o - ver all things he glo - rious - ly reign - eth;
 3. Praise to the Lord, who doth pros - per thy way and de - fend thee;
 4. Praise to the Lord! O let all that is in me a - dore him!

O my soul, praise him, for he is thy health and sal - va - tion:
 borne as on ea - gle - wings, safe - ly his saints he sus - tain - eth.
 sure - ly his good - ness and mer - cy shall ev - er at - tend thee;
 All that hath life and breath come now with prais - es be - fore him!

join the great throng, psal - ter - y, or - gan, and song,
 Hast thou not seen how all thou need - est hath been
 pon - der a - new what the Al - might - y can do,
 Let the a - men sound from his peo - ple a - gain;

sound - ing in glad ad - o - ra - tion.
 grant - ed in what he or - dain - eth?
 who with his love doth be - friend thee.
 glad - ly for ev - er a - dore him.

Text: Joachim Neander (1650-1680); tr. *Hymnal* 1940, alt.Music: LOBE DEN HERREN, melody from *Erneuerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863;

THE DISMISSAL

Deacon: Let us go forth in the Name of Christ. Alleluia, alleluia.

People: Thanks be to God. Alleluia, alleluia.