

ST. ANDREW'S PARISH CHURCH  
and  
ST. ANDREW'S MISSION CHURCH



THE DAY OF PENTECOST

The Holy Eucharist at 10:00 a.m.

20 May 2018

# ST. ANDREW'S PARISH CHURCH and ST. ANDREW'S MISSION CHURCH



Diocese of  
**SOUTH CAROLINA**

*Making Biblical Anglicans for a Global Age*

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

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## SERVING TODAY

The Rev. Jimmy Gallant  
HOMILIST

Jan Freeman  
LECTOR

Brad Nettles  
Francis Seabrook  
CHALICE BEARER

Mary Hope Martin  
Walker Martin  
Harrison Martin  
ACOLYTES

Jim Hare  
Nancy Scales  
USHERS

Jill Moore  
GREETER

Nan Crist  
PRAYERS OF THE PEOPLE

Earl Smalley  
James Little  
Roxanne Erskine  
VESTRY IN CHARGE

Dee Norton  
Debra Gillespie  
Donna Quick  
Betty Rucker  
ALTAR GUILD

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THE KING'S COUNTERPOINT  
CHARLESTON, SOUTH CAROLINA

TODAY at French Huguenot Church at 3:00pm

## The KING'S COUNTERPOINT UK FUNDRAISING EVENT!

Concert with Impromptu Performances  
2018-2019 Golden Tickets @ \$50.00  
(One in ten tickets wins a year's Free  
Reserved Tickets for Two to all concerts.)

Silent & Live Auction to include:

A Week in a House in Brittany, France for 2-4

A Holiday in North Carolina

Event Admission is only \$10!

Includes wine & hors d'oeuvres reception

# The Day of Pentecost

20 May 2018

The Holy Eucharist at 10:00 a.m.

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

THE PRELUDE:

ALLELUIA - THE BELL CHOIR CONSORT OF OLD ST ANDREW'S PARISH CHURCH

THE INTROIT: SUNG BY THE FAMILY TEAM

HOLY SPIRIT LIVING BREAD

THE PROCESSIONAL HYMN (*Please stand*)

*SALVE FESTE DIES* (Hymnal 225)

*Refrain*

Hail thee, fes - ti - val day! blest day that art hal - lowed for - ev - er,  
day when the Ho - ly Ghost shone in the world with God's grace.

1. Lo, in the like - ness of fire, on those who a - wait his ap - pear - ing,  
3. Hark! for in myr - i - ad tongues Christ's own, his cho - sen a - pos - tles,

he whom the Lord fore - told sud - den - ly, swift - ly de - scends:  
preach to the ends of the earth Christ and his won - der - ful works:

2. Forth from the Fa - ther he comes with seven - fold mys - ti - cal of - fering,  
4. Praise to the Spi - rit of Life, all praise to the fount of our be - ing,

pour - ing on all hu - man souls in - fi - nite rich - es of God:  
light that dost light - en all, life that in all dost a - bide:

Text: Venantius Honorius Fortunatus (540?-600?); tr. *The English Hymnal*, 1906, alt.  
Music: SALVE FESTE DIES, Ralph Vaughan Williams (1872-1958)

Celebrant: Alleluia! Christ is risen!

People: *The Lord is risen indeed! Alleluia!*

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 us, 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.

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.

ON THE COVER:

The Day of Pentecost  
Stained Glass Window

## 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.

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.

## THE GLORIA IN EXCELSIS

(Hymnal S-278)

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,



## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

*Please be seated for the Lessons*

## The Liturgy of the Word

### THE FIRST LESSON

Acts 2:1-11

When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. And they were amazed and astonished, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God."

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.

## Anitphon (Refrain)



Lord, send out your Spi-rit, and re - new the face of the earth.

Bless the Lord O my soul!  
 O LORD, my God, you are great indeed  
 How manifold are your works, O Lord!  
 The earth is full of your creatures;  
**Refrain: Lord, send out your Spirit, and renew the face of the earth.**

May the glory of the LORD endure forever;  
 may the LORD be glad in his works!  
 Pleasing to him be my theme;  
 I will be glad in the LORD.  
**Refrain: Lord, send out your Spirit, and renew the face of the earth.**

If you take away their breath, they perish  
 and return to their dust.  
 When you send forth your spirit, they are created  
 and you renew the face of the earth.  
**Refrain: Lord, send out your Spirit, and renew the face of the earth.**

## THE SECOND LESSON

1 Corinthians 12: 4-13

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit, who apportions to each one individually as he wills. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

Lector: The Word of the Lord.

People: *Thanks be to God.*

# THE SEQUENCE HYMN (*Please stand*)

Nettleton (Hymnal 516)

1. Come, thou fount of ev - ry bless - ing, tune my heart to sing thy grace!  
 2. Here I find my great - est trea - sure; hith - er, by thy help, I've come;  
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to be!

Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.  
 and I hope, by thy good plea - sure, safe - ly to ar - rive at home.  
 Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:

Teach me some me - lo - dious son - net, sung by flam - ing tongues a - bove.  
 Je - sus sought me when a stran - ger wan - dering from the fold of God;  
 prone to wan - der, Lord, I feel it, prone to leave the God I love;

Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.  
 he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.  
 here's my heart, oh, take and seal it, seal it for thy courts a - bove.

Text: Robert Robinson (1735-1790), alt.  
 Music: NETTLETON, melody from *A Repository of Sacred Music, Part II*, 1813

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

John 20:19-23

Gospeller: The Holy Gospel of our Lord Jesus Christ according to John.  
 People: *Glory to you, Lord Christ.*

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

Gospeller: The Gospel of the Lord.  
 People: *Praise to you, Lord Christ.*

The word **Gospel** comes from the Old English word, *god-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** 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.”

THE NICENE CREED (*Please stand*)

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.*

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 our Archbishop. Foley Beach, our Bishop, Mark Lawrence; for 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.*

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.*

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 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.

## 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.*

## THE RECOGNITION OF HIGH SCHOOL GRADUATES

**John Walker Butler II:** Lowcountry Leadership Charter School - Finished High School Credits back in December. Has been taking courses at Trident Technical College to be a certified personal trainer and will transfer to College of Charleston in 2019.

**Hannah Halliday Wolfe:** First Baptist School -Valedictorian. Plans to Attend Wofford College and major in Chemistry Pre-Med.

**Ladson Alexander Boinest:** Palmetto Scholars Academy - 4 year Varsity Basketball Player (Two Time MVP). Plans to Study Computer Programming, College of Charleston

**Riley De Veaux Henry:** Charleston Charter School for Math and Science - Captain of the Swim Team, Varsity Soccer. Plans to Attend Clemson University.

**Christopher James Gibson:** Porter Gaud School - Jazz Band, Track Team, and Vestry at Porter Gaud. Plans to Attend College of Charleston and study Music Technology.

## THE OFFERTORY ANTHEM *(Please be seated)* OLD ST ANDREW'S PARISH CHOIR

*God's Gonna Set This World on Fire*

Words - Traditional Spiritual

Music arranged by Moses & Edwin B. Hogan

*God's gonna set dis worl on fyer, God's gonna set dis worl on fyer one of these days Hallelujah*

*God's gonna set dis worl on fyer, God's gonna set dis worl on fyer one of these days.*

*I'm gonna sit at the welcome table, I'm gonna sit at the welcome table one of these days Hallenjah*

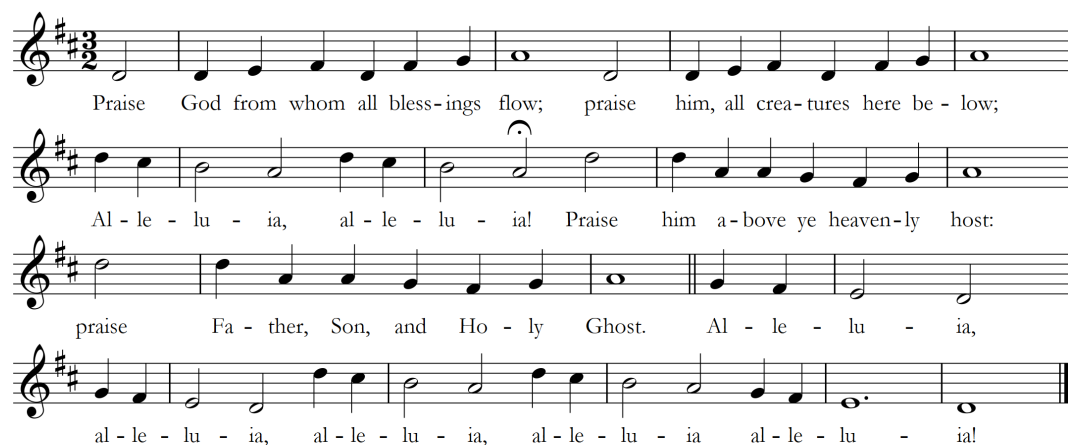
*I'm gonna sit at the welcome table, I'm gonna sit at the welcome table one of these days.*

*I'm gonna eat and never get hungry, I'm gonna eat and never get hungry one of these days Hallelujah*

*I'm gonna eat and never get hungry, I'm gonna eat and never get hungry one of these days .*

*I'm gonna drink and never get thirsty, I'm gonna drink and never get thirsty one of these days Hallelujah*

*I'm gonna drink and never get thirsty, I'm gonna drink and never get thirsty one of these days*



Text: Thomas Ken (1637-1711)

Music: LASST UNS ERFREUEN, melody from *Auserlesene Catholische Geistliche Kirchengesänge*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958)

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 your dearly beloved Son Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down on this day from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations. 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:

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.

1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
 2. Bless - ed is He who comes in the Name of the Lord.

Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.  
 Ho san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts  
 Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

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.

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 **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 BREAKING OF THE BREAD

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

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

## THE AGNUS DEI

MELODY BY ERIC WYSE

Lamb of God, You take a-way the sins of the world:  
have mer-cy on us, have mer-cy on us.  
Lamb of God, You take a-way the sins of the world:  
have mer-cy on us, have mer-cy on us.  
Lamb of God, You take a-way the sins of the world: grant us peace.

Setting: Eric Wyse (b. 1959).  
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## THE PRAYER OF HUMBLE ACCESS

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.

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

*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.

### COMMUNION HYMN 1

*SAINT AGNES* (Hymnal 510)

1 Come, Ho - ly Spi - rit, heaven - ly Dove, with all thy quick-ening powers;  
2 See how we tri - fle here be - low, fond of these earth - ly toys;  
3 In vain we tune our for - mal songs, in vain we strive to rise;  
4 Come, Ho - ly Spi - rit, heaven - ly Dove, with all thy quick-ening powers;  
kin - dle a flame of sa - cred love in these cold hearts of ours.  
our souls, how heav - i - ly they go, to reach e - ter - nal joys.  
ho - san - nas lan - guish on our tongues, and our de - vo - tion dies.  
come, shed a - broad a Sa - vior's love, and that shall kin - dle ours.

Words: Isaac Watts (1674-1748), alt. Music: *Saint Agnes*, John Bacchus Dykes (1823-1876)

### COMMUNION SONG:

SUNG BY THE CHOIR OF ST ANDREW'S MISSION DIRECTED BY KELLERCEAL WRAGG

JESUS YOU'RE THE CENTER OF MY JOY

BY RICHARD SMALLWOOD

COMMUNION ANTHEM: Sung by The Old St Andrew's Parish Church Choir

Be thou my vision

Early Irish tr. Mary Byrne (1880-1931)

versified Eleanor Hull (1860-1935)

Harmonies and arrangement by Bob Chilcott (b.1955)

1. Be thou my vision, O Lord of my heart,  
Be all else but naught to me, save that thou art;  
Be thou my best thought in the day and the night,  
Both waking and sleeping, thy presence my light.

2. Be thou my wisdom, be thou my true word;  
Be thou ever with me, and I with thee, Lord:  
Be thou my great Father, and I thy true son;  
Be with me, and I with thee one.

3. Be thousand thou only the first in my heart;  
O Sovereign of heaven, my treasure thou art;  
Great heart of my heart, whatever befall,  
Still be thou my vision, O Ruler of all.

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 HYMN

BE STILL FOR THE PRESENCE

1. Be still, for the pre-sence of the Lord, the Ho - ly One is here.  
2. Be still, for the glo - ry of the Lord is shin - ing all a - round.  
3. Be still, for the pow - er of the Lord is mov - ing in this place.

Come, bow be - fore Him now, with rev - er - ence and fear.  
He burns with ho - ly fire, with splen - dor He is crowned.  
He comes to cleanse and heal, to min - is - ter His grace.

In Him no sin is found, we stand on ho - ly ground.  
How awe - some is the sight, our rad - iant King of light!  
No work too hard for Him, in faith re - ceive from Him.

Be still for the pre-sence of the Lord, the Ho - ly One is here.  
Be still, for the glo - ry of the Lord is shin - ing all a - round.  
Be still, for the pow - er of the Lord is mov - ing in this place.

Text & music: David Evans  
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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.

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

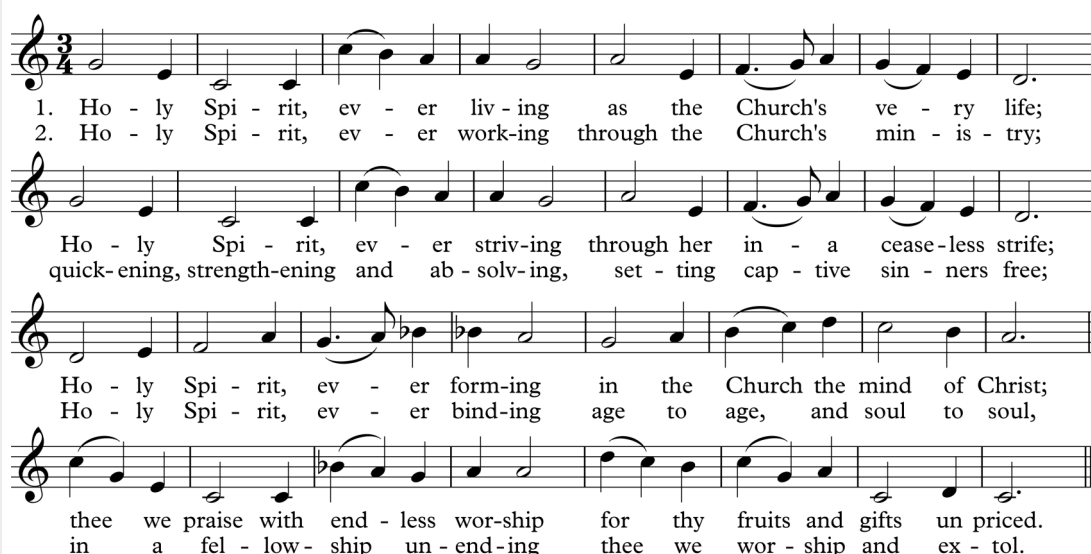
Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness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

As the Eucharistic celebration ends, we are charged to “go forth.” The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us for the sake of our Lord, Jesus Christ.

## THE BLESSING

## THE RECESSIONAL HYMN (*Please stand*)

*ABBOT'S LEIGH* (Hymnal 511)



1. Ho - ly Spi - rit, ev - er liv - ing as the Church's ve - ry life;  
2. Ho - ly Spi - rit, ev - er work - ing through the Church's min - is - try;  
Ho - ly Spi - rit, ev - er striv - ing through her in - a cease - less strife;  
quick - ening, strength - ening and ab - solv - ing, set - ting cap - tive sin - ners free;  
Ho - ly Spi - rit, ev - er form - ing in the Church the mind of Christ;  
Ho - ly Spi - rit, ev - er bind - ing age to age, and soul to soul,  
thee we praise with end - less wor - ship for thy fruits and gifts un - priced.  
in a fel - low - ship un - end - ing thee we wor - ship and ex - tol.

Text: Timothy Rees (1874-1939), alt.  
Music: ABBOT'S LEIGH, Cyril V. Taylor (1907-1991) ©1942, renewed 1970 Hope Publishing Co. Used by permission. OneLicense: A-716890

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.

## THE DISMISSAL

Deacon: Let us go forth in the Name of Christ. Alleluia, alleluia.  
People: Thanks be to God. Alleluia, alleluia.

## THE CLOSING VOLUNTARY

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