

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE THIRD SUNDAY OF EASTER

The Holy Eucharist at 11:00 a.m.

5 May 2019

# St. Andrew's Parish Church

## *The Clergy & Staff*

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

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

## *The Vestry*

Gene Arner, 2022 *Senior Warden*  
Roxanne Erskine, 2020 *Junior Warden*  
Dean Bays, 2020  
Jim Beall, 2022  
Jim Beardsley, 2021  
Doug Bostick, 2021  
Danielle Butler, 2020  
Clay Chandler, 2021  
Tommy Compton, 2022  
James Little, 2021  
Michael Ulmer, 2022  
James Wilson, 2020  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*  
Paul Porvoll, *Historian*

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

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## THE LIFE AND TIMES OF MARY, QUEEN OF SCOTS



A concert that traces the life of Mary, Queen of Scots. Filled with choral works of the day, interleaved with readings from Mary's own letters and poems. From her early days in France, when she married the Dauphin in 1558, through her disastrous relationship with her cousin Elizabeth I.



With compositions from England, France, Spain, Scotland and The Netherlands, including works by Clemens non Papa, Palestrina, Robert Johnson, Thomas Tallis, William Byrd, Alonso Lobo and Jacquet de Mantua, this wonderful event is a concert you simply should not miss!

**Saturday, 18th May at 6:00pm - Old St. Andrew's Parish Church**

2604 Ashley River Road, Charleston. 29414

**Sunday, 19th May at 4:30pm - St Jude's Church**

907 Wichman Street, Walterboro. 29488

**General Admission: \$15:00 - Reserved Seating: \$20:00**

Tickets available from David & Judith or online @ [www.the kingscounterpoint.com](http://www.the kingscounterpoint.com) or on the door

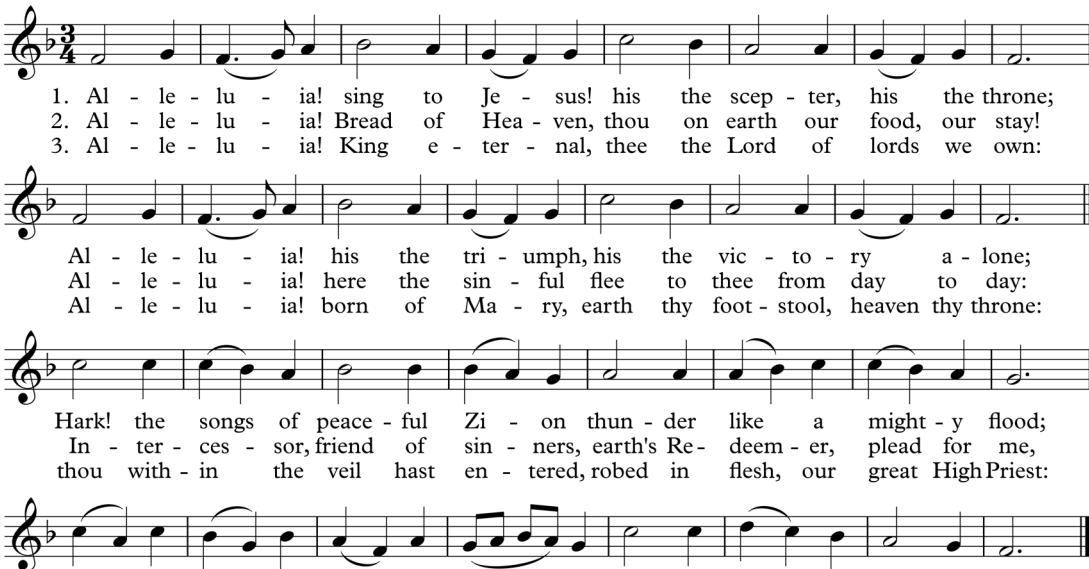
# The Third Sunday of Easter

5 May 2019      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 PROCESSIONAL HYMN (*Please stand*)

HYFRYDOL (Hymnal 460)



1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;  
2. Al - le - lu - ia! Bread of Hea - ven, thou on earth our food, our stay!  
3. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:

Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;  
Al - le - lu - ia! here the sin - ful flee to thee from day to day:  
Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:

Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;  
In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,  
thou with - in the veil hast en - tered, robed in flesh, our great High Priest:

Je - sus out of ev - ery na - tion hath re deemed us by his blood.  
where the songs of all the sin - less sweep a - cross the crys - tal sea.  
thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.

Text: John Wilbur Chapman (1859-1918)  
Music: HYFRYDOL, Rowland Hugh Prichard (1811-1887)

Celebrant: Alleluia! Christ is risen!

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

## THE COLLECT FOR PURITY

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

## 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.

Frontispieces:  
The draught of fishes  
By James Tissot (1836-1902)

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

## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Almighty God, you gave your only Son to be for us both a sacrifice for sin and an example of godly living: Give us the grace thankfully to receive this his inestimable benefit, and daily to follow the blessed steps of his most holy life; through Jesus Christ our Lord; *who* lives and reigns with you and the Holy Spirit, one God, forever and ever. *Amen.*

*Please be seated for the Lessons*

## The Liturgy of the Word

### THE FIRST LESSON

Acts 9: verses 1-19

But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. And falling to the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting. But rise and enter the city, and you will be told what you are to do." The men who were traveling with him stood speechless, hearing the voice but seeing no one. Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. And for three days he was without sight, and neither ate nor drank. Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." And the Lord said to him, "Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. And here he has authority from the chief priests to bind all who call on your name." But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. For I will show him how much he must suffer for the sake of my name." So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit." And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; and taking food, he was strengthened.

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.

Exultate, justi

*(Rejoice, ye just)*

1. Rejoice in the Lord, O ye righteous \* for it becometh well the just to be thankful.
2. Praise the Lord with harp \* sing praises unto him with the lute, and instrument of ten strings.
3. Sing unto the Lord a new song \* sing praises lustily unto him with a good courage.
4. For the word of the Lord is true \* and all his works are faithful.
5. He loveth righteousness and judgement \* the earth is full of the goodness of the Lord.
6. By the word of the Lord were the heavens made \* and all the hosts of them by the breath of his mouth.
7. He gathereth the waters of the sea together, as it were upon an heap \* and layeth up the deep, as in a treasure-house.
8. Let all the earth fear the Lord \* stand in awe of him, all ye that dwell in the world.
9. For he spake, and it was done \* he commanded and it stood fast.
10. The Lord bringeth the counsel of the heathen to nought \* and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.
11. The counsel of the Lord shall endure for ever \* and the thoughts of his heart from generation to generation.

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 SECOND LESSON

Revelation 5:6-14

And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. And he went and took the scroll from the right hand of him who was seated on the throne. And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth." Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!" And the four living creatures said, "Amen!" and the elders fell down and worshiped.

Lector: The Word of the Lord.  
 People: Thanks be to God.





1. Good Chris-tians all, re-joice and sing! Now is the tri-umph of our  
2. The Lord of life is risen to-day! Sing songs of praise a-long his  
King! way; To let all the world glad news we bring: Al-le-lu-  
ia, al-le-lu-ia, al-le-lu-ia!

Text: Cyril A. Alington (1872-1955), alt.  
Music: GELOBT SEI GOTT; Melchior Vulpus (1560?-1616)

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 HOLY GOSPEL

John 21: verses 1-14

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

After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Jesus said to them, "Children, do you have any fish?" They answered him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, because of the quantity of fish. That disciple whom Jesus loved therefore said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off. When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

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

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.”

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

## THE SEQUENCE HYMN

*Gelobt sei Gott* (Hymnal 205)

3. Your Name we bless, O ris - en Lord, and sing to - day with one ac -  
 4. To God the Fa - ther, God the Son, to God the Spir - it, al - ways

cord the life laid down, the life re - stored: Al - le - lu -  
 One, we sing for life in us be - gun:

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

Text: Cyril A. Alington (1872-1955), alt. St. 5, Normal Mealy (1923-1987)  
 Music: GELOBT SEI GOTT, Melchior Vulpius (1560?-1616)

## THE SERMON

The Rev. David Alwine

### 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.*

### 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; for Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; Fr. David; Deacon Lee; and our church staff.



We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant; for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; 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.

#### 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.

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*

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.

*"Hide your face from my sins and blot out all my iniquities."*

- Psalm 51:10

*"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." - 1 John 1:9*

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 OFFERTORY ANTHEM

SUNG BY OUR PARISH CHOIR

“O Lord on High”

Music by Wolfgang Amadeus Mozart (1756-1791)

Soloist: Heather Wilcox

THE PRESENTATION HYMN (*Please stand*)

LASST UNS ERFREUEN

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

Text: Thomas Ken (1637-1711)

Music: LASST UNS ERFREUEN, melody from *Auserlesne Catholische Geistliche Kirchengesange*, 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. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us 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.  
high - est. Ho - san - na in the high - est.

Setting: from *Deutsche Messe*, Franz Peter Schubert (1797-1828)

*Please kneel*

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

The **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

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, in the words our Savior 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 tres pass a- gainst  
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For  
thine is the king-dom, and the pow-er, and the glo-ry,  
for ev-er and ev-er. A-men. A-men. A-men.

Text: International Consultation on English Texts  
Music: R.D. Duckett (1959-2013) Used by permission.  
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

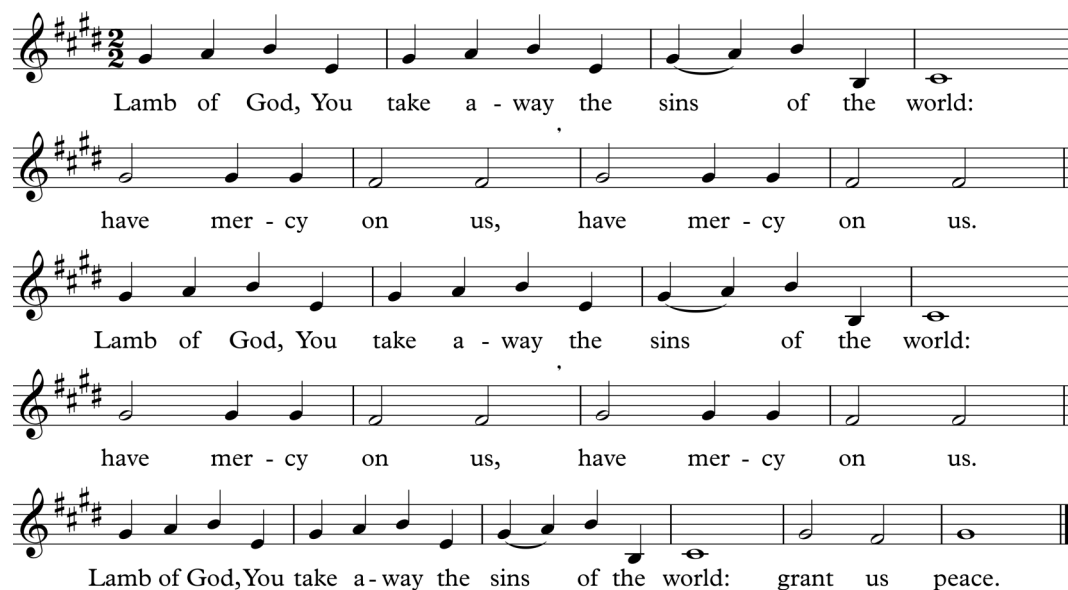
The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, 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. This setting was composed by the late Dr. Ricky Duckett, former music director at Old St. Andrew's.

## THE BREAKING OF THE BREAD

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

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

## THE FRACTION ANTHEM



The musical score for 'The Fraction Anthem' is written for a single melodic line in treble clef, key of D major (indicated by two sharps), and 2/2 time. The melody is simple and hymn-like, with lyrics written below the notes. The lyrics are: '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 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 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 **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.**

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.

At Old St. Andrew's, we encourage you to continue to pray by singing both before and after you come to the Communion Rail. In this way, all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

## THE FIRST COMMUNION HYMN

*Picardy* (Hymnal 324)



1 Let all mo - rtal flesh keep si - lence, and with fear and  
2 King of kings, yet born of Ma - ry, as of old on  
3 Rank on rank the host of hea - ven spreads its van - guard  
4 At his feet the six - winged ser - aph; cher - u - bim with

trem - bling stand; pon - der noth - ing earth - ly -  
earth he stood, Lord of lords in hu - man  
on the way, as the Light of Light de -  
sleep - less eye veil their fac - es to the

mind - ed, for with bless - ing in his hand  
ves - ture, in the Bo - dy and the Blood  
scend - eth from the realms of end - less day,  
Pres - ence, as with cease - less voice they cry,

Christ our God to earth de - scend - eth,  
he will give to all the faith - ful  
that the powers of hell may va - nish  
"Al - le - lu - ia, al - le - lu - ia!

our full hom - age to de - mand.  
his own self for heaven - ly food.  
as the dark - ness clears a - way.  
Al - le - lu - ia, Lord Most High!"

Words: Liturgy of St. James; para. Gerard Moultrie (1829-1885) Music: *Picardy*, French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860; harm. after *The English Hymnal*, 1906



# THE SECOND COMMUNION HYMN

*I am the bread of life*

1. I am the Bread of life. they who come to me shall not  
 2. The bread that I will give is my Flesh for the life of the  
 3. Un - less you eat of the Flesh of the Son of the  
 4. I am the res - ur - rec - tion, I am the  
 5. Yes, Lord, we be - lieve that You are the

hun - ger, they who be - lieve in me shall not thirst.  
 world, and they who eat of this bread,  
 Man and drink of His blood, you  
 life. They who be - lieve in me,  
 Christ, the Son of God,

No one can come to me un - less the Fa - ther draw them.  
 they shall live for - ever, they shall live for - ev - er.  
 shall not have life with - in you, you shall not have life with - in you.  
 e - ven if they die, they shall live for - ev - er.  
 who has come in - to the world.

*Refrain*

And I will raise them up, and I will raise them  
 up, and I will raise them up on the last day.

Text: John 6, adapt. Suzanne Toolan, RSM, (b. 1927)  
 Music: Suzanne Toolan, RSM ©1966 GIA Publications, Inc. Used by permission. OneLicense A-716890

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.

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 RECESSIONAL HYMN (*Please stand*)

Paderborn (Hymnal 535)

1 Ye ser - vants of God, your Mas - ter pro - claim,  
 2 God rul - eth on high, al - might - y to save;  
 3 Sal - va - tion to God who sits on the throne!  
 4 Then let us a - dore, and give him his right:

and pub - lish a - broad his won - der - ful Name;  
 and still he is nigh: his pres - ence we have.  
 Let all cry a - loud, and hon - or the Son.  
 All glo - ry and power, all wis - dom and might,

the Name all - vic - to - rious of Je - sus ex - tol:  
 The great con - gre - ga - tion his tri - umph shall sing,  
 The prais - es of Je - sus the an - gels pro - claim,  
 and hon - or and bless - ing, with an - gels a - bove,

his king - dom is glo - rious; he rules o - ver all.  
 as - crib - ing sal - va - tion to Je - sus our King.  
 fall down on their fa - ces, and wor - ship the Lamb.  
 and thanks nev - er - ceas - ing and in - fi - nite love.

Words: Charles Wesley (1707-1788), alt.

Music: Paderborn, melody from *Catholisch-Paderbornisches Gesang-buch*, 1765; harm. Sydney Hugo Nicholson (1875-1947)

THE DISMISSAL

Deacon: Let us go forth in the Name of Christ! Alleluia! Alleluia!

People: Thanks be to God! Alleluia! Alleluia!