

ST. ANDREW'S PARISH CHURCH

established in 1706



THE THIRTEENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 10:30 a.m.

September 3, 2017



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*
JESSICA MINAHAN WHITE, *Organist*
BRAD NETTLES, JR., *Director of Youth Ministry*
AMY AUSTEN, *Parish Administrator*
ANNE SHAUL, *Director of Children's Education*
JEANNE GERHARDT, *Parish Bookkeeper*
GILLIAN BAGLEY, *Administrative Assistant*
WALTER STANLEY, *Sexton*

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

The Vestry

Rob Beard, *2019 Senior Warden*
Mark Schmudde, *2018 Junior Warden*
Dean Bays, *2020*
Danielle Butler, *2020*
Roxanne Erskine, *2020*
Dale Finkbine, *2019*
Andrew Girone, *2018*
Margaret Gossett, *2019*
Wally Jack, *2018*
Clay Chandler, *2018*
Earl Smalley III, *2019*
James Wilson, *2020*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*
Paul Porwoll, *Parish Historian*

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

SERVING TODAY

The Rev. Joe Vella
PREACHER

Dale Finkbine
LECTOR

Bob Fogel
Nick Hearn
USHERS

Nan Crist
PRAYERS OF THE PEOPLE

Earl Smalley
Mark Schmudde
VESTRY IN CHARGE

Dale Finkbine
CHALICE BEARER

Jackson Mackey
Kip Cooke
Ian Smith
Kaitlyn Cooke
ACOLYTES

Kathy Jackson
GREETER

Betty Rucker, Tricia Hartley,
Millie Strobel
ALTAR GUILD



The King's Counterpoint

'Angel Voices Ever Singing' at Old St Andrew's
Saturday, September 16th at 7:30pm
Come and hear The King's Counterpoint singing
glorious sacred music composed for sopranos,
altos & countertenors spanning over a 1,000
years. This is a FREE EVENT, No Tickets required.

The Thirteenth Sunday after Pentecost

3 September 2017

The Holy Eucharist at 10:30 a.m.

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

THE OPENING VOLUNTARY;

THE PROCESSIONAL: HYMN 410 (*Please stand*)

Lauda anima



1. Praise, my soul, the King of hea - ven; to his feet thy trib - ute bring;
2. Praise him for his grace and fa - vor to his peo - ple in dis - tress;
3. Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
4. An - gels, help us to a - dore him; ye be - hold him face to face;



ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing:
praise him still, the same as ev - er, slow to chide, and swift to bless:
in his hand he gen - tly bears us, res - cues us from all our foes.
sun and moon, bow down be - fore him, dwell - ers all in time and space.



Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

Text: Henry Francis Lyte (1793-1847), alt.
Music: LAUDA ANIMA, John Goss (1800-1880)

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:
Lovest thou me
by Del Parson

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.

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 EXCESLSIS (sung by all)

(Hymnal S-280)

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.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Please be seated for the Lessons

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 Liturgy of the Word

THE FIRST LESSON

Jeremiah 15:15-21

O Lord, you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult. Your words were found, and I ate them, and your words became to me a joy and the delight of my heart; for I am called by your name, O Lord, God of hosts. I did not sit in the company of merrymakers, nor did I rejoice; under the weight of your hand I sat alone, for you had filled me with indignation. Why is my pain unceasing, my wound incurable, refusing to be healed? Truly, you are to me like a deceitful brook, like waters that fail. Therefore thus says the Lord: If you turn back, I will take you back, and you shall stand before me. If you utter what is precious, and not what is worthless, you shall serve as my mouth. It is they who will turn to you, not you who will turn to them. And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the Lord. I will deliver you out of the hand of the wicked, and redeem you from the grasp of the ruthless.

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.

Lector: The Word of the Lord.

People: *Thanks be to God.*

(Judge me, Lord)

1. Be thou my judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.
2. Examine me, O Lord, and prove me : try out my reins and my heart.
3. For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.
4. I have not dwelt with vain persons : neither will I have fellowship with the deceitful.
5. I have hated the congregation of the wicked : and will not sit among the ungodly.
6. I will wash my hands in innocency, O Lord : and so will I go to thine altar.
7. That I may shew the voice of thanksgiving : and tell of all thy wondrous works.
8. Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

THE SECOND LESSON

Romans 12:9-21

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.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No. "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

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



1. Thou, whose Al-might - y word cha-os and dark - ness heard, and took their flight;
 2. Thou who didst come to bring on thy re-deem - ing wing heal-ing and sight,
 hear us, we hum - bly pray, and, where the Gos - pel day
 health to the sick in mind, sight to the in - ly blind,
 sheds not its glo - rious ray, let there be light!
 now to all hu - man-kind, let there be light!

Text: John Marriott (1780-1825), alt.
 Music: MOSCOW, Felice de Giardini (1716-1796)

THE HOLY GOSPEL

Matthew 16:21-28

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

Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter. Get behind me Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things." Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

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

THE CLOSING SEQUENCE: HYMN 371

Moscow



3. Spi-rit of truth and love, life-giv-ing, ho - ly Dove, speed forth thy flight!
 4. Ho-ly and bless - ed Three, glo - ri - ous Trin - i - ty, wis - dom, love, might;
 Move on the wa - ters' face bear - ing the gifts of grace,
 bound - less as o - cean tide, roll - ing in full - est pride,
 and, in earth's dark - est place, let there be light!
 through the world, far and wide, let there be light!

Text: John Marriott (1780-1825), alt.
 Music: MOSCOW, Felice de Giardini (1716-1796)

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"

We stand for the reading of the **Gospel**, the Good News of Jesus Christ, as a way to show the importance we place on Jesus' words and actions. We turn and face the Gospel Book as it is brought towards the congregation. This reminds us that Christ came to dwell among us,



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.*

VISITING TODAY?

WELCOME TO OLD ST. ANDREW'S PARISH CHURCH!

Please take one of the Welcome brochures
in the card rack in your pew, fill out the Visitor Card,
and place it in the offering plate.

Thank you!

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 the Anglican Church in North America and our Archbishop, Foley Beach, for 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 pray for Father Jason, Chelsea and the Hamshaw family during their time of transition to All Saints Church in Florence. 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.

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.

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.

As a person's inner life develops, he or she will become increasingly aware that personal sin - particularly pride and selfishness - stifles life in God. Whoever gives time to self-examination and repentance will soon discover that **confession** is showered with greater and greater joy. God eagerly longs to forgive those who sincerely confess and want to change.

To assure us of God's mercy in Christ, the Celebrant pronounces forgiveness and the promise of eternal life with the making of the sign of the cross. It is appropriate at the **absolution**, as the priest makes the sign of the cross, for the people of God to respond with the making of the sign on the cross in order to signify that they have been blessed in receiving the forgiveness of their sins.

At the **Peace**, the liturgy gives us an opportunity to be reconciled with one another so we can approach the Eucharist with a clear conscience (as Matthew 5:23-24 bids). We greet strangers, friends and family in peace and remember that we are one in Christ.

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 ABSOLUTION

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 OFFERTORY ANTHEM

The Gaelic Blessing

Music: John Rutter (born 1945) Words: from an old Gaelic Rune

Deep peace of the running wave to you, deep peace of the flowing air to you

Deep peace of the quiet earth to you, deep peace of the shining stars to you

Deep peace of the gentle night to you. Moon and stars pour their healing light on you,

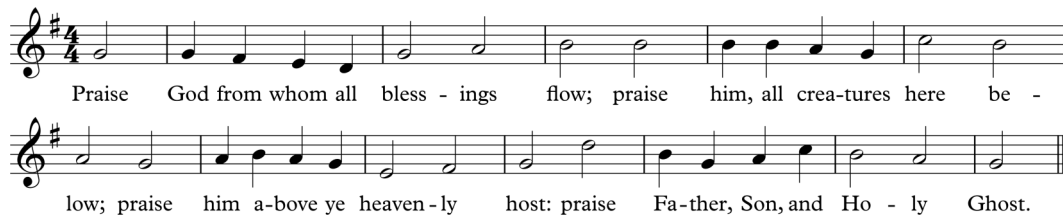
Deep peace of Christ, of Christ the Light of the World to you

Deep peace of Christ to you.

The Gaelic Blessing is based on an ancient Gaelic Rune and the work was commissioned by the Chancel Choir of First United Methodist Church, Omaha, Nebraska, for their conductor Mel Olson, and was published first in 1978. The gently undulating harmonies embellish the words beautifully, creating a thoughtful song of supplication. The words Deep Peace begin almost every line of the poem, referring in the Gaelic part to "running wave", "flowing air", "quiet earth", "shining stars", "gentle night", "healing light", and to "Christ, light of the world" in the last line. A beautiful Rutter melody.

THE PRESENTATION HYMN (*Please stand and sing*)

OLD HUNDREDTH



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 (sung by all)

(Hymnal S-130)



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

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. This setting was composed by the late Dr. Ricky Duckett, former music director at Old St. Andrew's.

Then the Celebrant continues

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.

THE BREAKING OF THE BREAD

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

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

AGNUS DEI (sung by all)

(Hymnal S-164)

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

Setting: from *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (1937-2010)

The **Agnus Dei** is based on John 1:29 and is the Fraction Anthem most traditionally used in the Western Church.

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.

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

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.

AT THE COMMUNION: HYMN 457

ST JAMES

1. Thou art the Way, to thee a - lone from sin and death we flee; and
 2. Thou art the Truth, thy word a - lone true wis - dom can im - part; thou

all who would the Fa - ther seek, must seek him, Lord, by thee.
 on - ly canst in - form the mind and pu - ri - fy the heart.

Text: George Washington Doane (1799-1859), alt.
 Music: ST. JAMES, Raphael Courteville (?-1735)

THE COMMUNION ANTHEM

How Great Thou Art

Music: a Traditional Swedish melody

Words: Carl G Boberg & Stuart K. Hine

1. *O Lord my God, when I in awesome wonder consider all the works thy hands hath made,
 I see the stars, I hear the mighty thunder, thy power throughout the universe displayed;
 Then sings my soul, my Savior God to Thee. How great Thou art! How great Thou art!
 Then sings my soul, my Savior God, to Thee. How great Thou art! How great Thou art!*
2. *When through the woods and forest glades I wander. I hear the birds sing sweetly in the trees;
 When I look down from lofty mountain grandeur and hear the brook and feel the gentle breeze;
 Then sings my soul, my Savior God to Thee. How great Thou art! How great Thou art!
 Then sings my soul, my Savior God, to Thee. How great Thou art! How great Thou art!*
3. *But when I think that God, His Son not sparing, sent Him to die, I scarce can take it in,
 That on the cross my burden gladly bearing He bled and died, to take away my sin;
 Then sings my soul, my Savior God to Thee. How great Thou art! How great Thou art!
 Then sings my soul, my Savior God, to Thee. How great Thou art! How great Thou art!*
4. *When Christ shall come, with shout of acclamation, and take me home, what joy shall fill my heart!
 Then I shall bow in humble adoration and there proclaim, "My God, how great Thou art!"
 Then sings my soul, my Savior God to Thee. How great Thou art! How great Thou art!
 Then sings my soul, my Savior God, to Thee. How great Thou art! How great Thou art!*

"How Great Thou Art" is a Christian hymn based on a Swedish traditional melody and a poem written by Carl Gustav Boberg (1859–1940) in Mönsterås, Sweden in 1885. It was translated into German and then into Russian and became a hymn. It was translated into English from the Russian by English missionary Stuart K. Hine, who also added two original verses of his own. The composition was set to a Russian melody. It was popularised by George Beverly Shea and Cliff Barrows during the Billy Graham crusades.^[1] It was voted the United Kingdom's favorite hymn by BBC's *Songs of Praise*.^[2] "How Great Thou Art" was ranked second (after "Amazing Grace") on a list of the favorite hymns of all time in a survey by *Today's Christian* magazine in 2001.

AT THE COMMUNION:

BE STILL FOR THE PRESENCE OF THE LORD

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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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.

THE BLESSING

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. Im - mor - tal, in - vis - i - ble, God on - ly wise,
 2. Un - rest - ing, un - hast - ing, and si - lent as light,
 3. To all life thou giv - est, to both great and small;
 4. Thou reign - est in glo - ry, thou rul - est in light,
 in light in - ac - ces - si - ble hid from our eyes,
 nor want - ing, nor wast - ing, thou rul - est in might;
 in all life thou liv - est, the true life of all;
 thine an - gels a - dore thee, all veil - ing their sight;
 most bless - ed, most glo - rious, the An - cient of Days,
 thy jus - tice like moun - tains high soar - ing a - bove
 we blos - som and flour - ish, like leaves on the tree,
 all laud we would ren - der: O help us to see
 al - migh - y, vic - tor - ious, thy great Name we praise.
 thy clouds, which are foun - tains of good - ness and love.
 then with - er and per - ish; but nought chan - geth thee.
 'tis on - ly the splen - dor of light hid - eth thee.

Text: Walter Chalmers Smith (1824-1908), alt.
 Music: ST. DENIO, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877)

THE DISMISSAL

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

THE CLOSING VOLUNTARY:

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