

ST. ANDREW'S PARISH CHURCH

established in 1706



THE FIRST SUNDAY IN LENT

The Holy Eucharist at 11:00 a.m.

10 March 2019



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

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

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

The Vestry

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 Porwoll, *Historian*

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



ISRAEL IN EGYPT

BY

GEORGE FREDERICK HANDEL



The King's Counterpoint are very excited to be presenting Handel's stirring, seldom-performed double choir Oratorio, *Israel in Egypt* together with The North Carolina Baroque Orchestra, with trumpets, trombones, bassoons, oboes, strings and timpani, and baroque organ.



Premiering in April of 1739, the oratorio tells of the Israelites and their eventual liberation from slavery in Egypt - from the Great Plagues and onto the Exodus, the parting of the Red Sea and the destruction of Pharaoh's pursuing army

Saturday, 23rd March at 7:00pm - The Cathedral of St Luke & St Paul

126 Coming Street, Charleston. 29403

Sunday, 24th March at 3:00pm - Kahal Kadosh Beth Elohim

90 Hassel Street, Charleston. 29401

General Admission: \$25:00 - Seniors & Students: \$20:00 - Reserved Seating: \$30:00

Tickets available from David & Judith or online @ www.thekingscounterpoint.com or on the door

The First Sunday in Lent

10 March 2019

The Holy Eucharist at Eleven o'clock

This service may be found in the red Book of Common Prayer beginning on page 323

THE INTROIT—SUNG BY THE CHOIR

GOD BE IN MY HEAD

Words: From *The Book of Hours*, 1514

Music: Hal H Hopson (b.1933)

God be in my head, and in my understanding: God be in mine eyes, and in my looking:
God be in my mouth, and in my speaking; God be in my heart, and in my thinking;
God be at mine end, and at my departing.

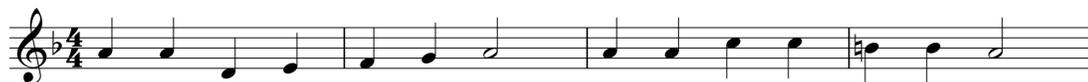
God make me holy; Christ make me holy; Spirit make me holy; Three all holy.

God be in my head.....

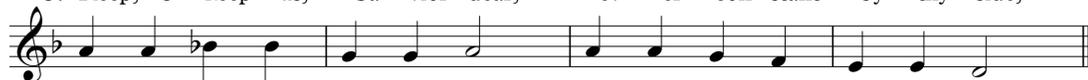
Hal H. Hopson, at 85 is still a full-time composer and church musician residing in Cedar Park, Texas. He has over 3000 published works, which comprise almost every musical form in church music. With a special interest in congregational song, he continues to make a significant contribution to the new repertoire of hymn tunes and responsorial psalm settings as evidenced by the proliferation of his settings that are included in newly published hymnals and psalm collections.

THE PROCESSIONAL HYMN (*Please stand*)

Aus der tiefe rufe ich (Hymnal 150)



1. For - ty days and for - ty nights thou wast fast - ing in the wild;
2. Should not we thy sor - row share and from world - ly joys ab - stain,
3. Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
4. So shall we have peace di - vine: ho - lier glad - ness ours shall be;
5. Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;



for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
Vic - tor in the wil - der - ness, grant we may not faint nor fall!
round us, too, shall an - gels shine, such as min - is - tered to thee.
that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Text: George Hunt Smytton (1822-1870), alt.
Music: AUS DER TIEFE RUFTE ICH, melody attr. Martin Herbst (1654-1681), alt.

Celebrant: Bless the Lord who forgiveth all our sins.

People: *His mercy endureth for ever.*

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.

ON THE COVER

Jesus Tempted

By Simon Dewey

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ.

THE COLLECT FOR PURITY

The Celebrant says

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

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.

We sing the Trisagion during Advent and Lent to remind ourselves of our need for a merciful Savior.

THE TRISAGION (*SUNG THREE TIMES*)

(Hymnal S-102)

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

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 COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And with thy spirit.*

Celebrant: Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted of satan: Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmitites, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

The Liturgy of the Word

THE FIRST LESSON

Deuteronomy 26 verses 5-11

“And you shall make response before the LORD your God, ‘A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly and humiliated us and laid on us hard labor. Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction, our toil, and our oppression. And the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, with signs and wonders. And he brought us into this place and gave us this land, a land flowing with milk and honey. And behold, now I bring the first of the fruit of the ground, which you, O LORD, have given me.’ And you shall set it down before the LORD your God and worship before the LORD your God. And you shall rejoice in all the good that the LORD your God has given to you and to your house, you, and the Levite, and the sojourner who is among you.

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

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.

1. Whoso dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.
2. I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.
3. For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.
4. He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.
5. Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day;
6. For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.
7. A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.
8. Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.
9. For thou, Lord, art my hope : thou hast set thine house of defence very high.
10. There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.
11. For he shall give his angels charge over thee : to keep thee in all thy ways.
12. They shall bear thee in their hands : that thou hurt not thy foot against a stone.

THE SECOND LESSON

Romans 10 verses 4-13

For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, "Everyone who believes in him will not be put to shame." For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. For "everyone who calls on the name of the Lord will be saved."

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

THE SEQUENCE HYMN

ST. FLAVIAN (Hymnal 142)



1. Lord, who through-out these for - ty days for us didst fast and pray,
 2. As thou with Sa - tan didst con - tend and didst the vic - t'ry win,
 3. As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,



teach us with thee to mourn our sins, and close by thee to stay.
 O give us strength in thee to fight, in thee to con - quer sin.
 to die to self, and chief - ly live by thy most ho - ly word.

Text: Claudia Frances Hernaman (1838-1898)
 Music: ST. FLAVIAN, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

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

Luke 4 verses 1-13

Deacon: The Holy Gospel of our Lord Jesus Christ according to Luke.

People: *Glory be to thee, O Lord.*

And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry. The devil said to him, "If you are the Son of God, command this stone to become bread." And Jesus answered him, "It is written, 'Man shall not live by bread alone.'" And the devil took him up and showed him all the kingdoms of the world in a moment of time, and said to him, "To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it will all be yours." And Jesus answered him, "It is written, "You shall worship the Lord your God, and him only shall you serve.'" And he took him to Jerusalem and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down from here, for it is written, "He will command his angels concerning you, to guard you,' and "On their hands they will bear you up, lest you strike your foot against a stone.'" And Jesus answered him, "It is said, 'You shall not put the Lord your God to the test.'" And when the devil had ended every temptation, he departed from him until an opportune time.

Deacon: The Gospel of the Lord.

People: *Praise be to thee, O 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 SEQUENCE HYMN

ST. FLAVIAN (Hymnal 142)



4. And through these days of pen - i - tence, and through thy Pas - sion - tide,
 5. A - bide with us, that so, this life of suf - fering o - ver - past,



yea, ev - er - more, in life and death, Je - sus! with us a - bide.
 an Eas - ter of un - end - ing joy we may at - tain at last!

Text: Claudia Frances Hernaman (1838-1898)
 Music: ST. FLAVIAN, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

THE SERMON

The Rev. Marshall Huey

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.*

THE PRAYERS OF THE PEOPLE

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.

Let us pray for the whole state of Christ’s Church and the world. Almighty and ever-living God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. Give grace, O heavenly Father, to all bishops and other ministers, especially our Bishop, Mark, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially President Trump, Governor McMaster and Mayor Tecklenburg, that they may be led to wise decisions and right actions for the welfare and peace of the world. Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity, particularly those we name at this time silently or aloud. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear beseeching

thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of Andrew and of all thy saints, that with them we may be partakers of thy heavenly kingdom. Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

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 thee in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved thee with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of thy Son Jesus Christ, have mercy on us and forgive us; that we may delight in thy will, and walk in thy ways, to the glory of thy 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*

THE PEACE *(Please stand)*

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

People: *And also with you.*

Then the Ministers and People may greet one another in the name of the Lord.

At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.

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

THE OFFERTORY ANTHEM

Laudate Dominum

Music: Wolfgang Amadeus Mozart (1756-1791)

Words: Psalm 117

*Laudate Dominum omnes gentes, laudate eum omnes populi.
Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet
In aeternum. Gloria patri et Filio et Spiritui Sancto,
Sicut erat in principio et nunc et semper
Et in saecula saeculorum. Amen*

Translation: O praise the Lord, all ye heathen : praise him, all ye nations.
For his merciful kindness is ever more and more towards us : and the truth of the
Lord endureth for ever. Glory be to the Father and to the Son
And to the Holy Ghost. As it was in the beginning,
Is now and ever shall be. Amen

Mozart's glorious Laudate Dominum is taken from his Solemn Vespers (K.339) and comprises one of the composer's most memorable melodies, set around a gently undulating waltz that creates a purity and innocence that is beautiful and calming to hear. Psalm 117 is the shortest of the psalms, with only two verses, and Mozart beautiful captures the grandeur and power behind the words. The soprano soloist is joined at the end by the choir, who blend in seamlessly, singing a rich and beguilingly powerful Gloria that paints a wonderful tapestry of sound.

THE PRESENTATION HYMN (*Please stand*)

OLD HUNDREDTH

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

Text: Thomas Ken (1637-1711)
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

Please stand as the gifts are presented

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 with thy spirit.*

Celebrant: Lift up your hearts.

People: *We lift them up unto the Lord.*

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

People: *It is meet and right so to do.*

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

THE SANCTUS & BENEDICTUS

(Hymnal S-114)

Ho - ly, ho - ly, ho - ly, Lord God of
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -
- ry be to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho - san - na in the high - est.

Please kneel

Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

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

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.

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.

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.

Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

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

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

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: Christ our Passover is sacrificed for us;
People: *Therefore let us keep the feast.*

THE FRACTION ANTHEM

(Hymnal S-158)

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

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

The **Prayer of Humble Access** 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.

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 FIRST COMMUNION HYMN

On Eagle's Wings



1. You who dwell in the shel-ter of the Lord, who a-bide in this shad-ow for life,
2. Snares of the fowl-er will nev-er cap-ture you, and fam - ine will bring you no fear;
3. For to the an-gels He's giv - en a com-mand to guard you in all of your ways;



say to the Lord: "My ref-uge, my rock in whom I trust!"
un-der His wings your ref-uge with faith ful-ness your shield.
up - on their hands they will bear you up, lest you dash your foot a-against a stone.

Refrain



"And I will raise you up on ea - gle's wings, bear you on the breath of dawn,



make you to shine like the sun, and hold you in the palm of my hand."

Text & Music: Michael Joncas (b. 1951)
© 1979 New Dawn Music Used by permission. CCLI# 1984772

THE COMMUNION ANTHEM

The Peace of God

Music: John Rutter (born 1945) Words: Book of Common Prayer (1662)

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, The Father, the Son and the Holy Ghost, be amongst you and remain with you always. Amen

John Rutter recently wrote: ‘Choral music is not one of life’s frills. It’s something that goes to the very heart of our humanity, our sense of community, and our souls. You express, when you sing, your soul in song. And when you get together with a group of other singers, it becomes more than the sum of the parts. All of those people are pouring out their hearts and souls in perfect harmony, which is kind of an emblem for what we need in this world, when so much of the world is at odds with itself...that just to express, in symbolic terms, what it’s like when human beings are in harmony. Church Music is like a great oak that rises up from the center of the human race and spreads its branches everywhere. That’s what music does for us.’

THE SECOND COMMUNION HYMN

Here I am Lord



1. "I, the Lord of sea and sky, I have heard my peo - ple cry.
2. "I, the Lord of snow and rain, I have borne my peo-ple's pain.
3. "I, the Lord of wind and flame, I will tend the poor and lame.



All who dwell in deep - est sin my hand will save.
I have wept for love of them. They turn a - way.
I will set a feast for them. My hand will save.



I, who made the stars of night, I will make their dark-ness bright.
I will break their hearts of stone, give them hearts for love a - lone.
Fin est bread I will pro-vide till their hearts be sat - is - fied.



Who will bear my light to them? Whom shall I send?"
I will speak my Word to them. Whom shall I send?"
I will give my life to them. Whom shall I send?"

Refrain



Here I am, Lord. Is it I, Lord? I have heard You call-ing in the



night. I will go, Lord, if You lead me.



I will hold Your peo - ple in my heart.

Text & Music: Daniel Schutte ©1981 Daniel L. Schutte (admin. New Dawn Music)
Used by permission. OneLicense A-716890

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

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.

Let us pray.

Celebrant and People

Almighty and ever-living God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

THE BLESSING

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE RECESSIONAL HYMN (*Please stand*)

Deus tuorum militum (Hymnal 448)



1. O love, how deep, how broad, how high, how passing thought and fan - ta - sy,
2. For us bap tized, for us he bore his ho - ly fast and hun - gersore;
3. For us he prayed; for us he taught; for us his dai - ly works he wrought;
4. For us to wick - ed hands be - trayed, scourged, mocked, in pur - ple robe ar - rayed,
5. For us he rose from death a - gain; for us he went on high to reign;



that God, the Son of God, should take our mor - tal form for mor - tal's sake.
for us temp - ta - tions sharp he knew; for us the tempt - ter o - ver threw.
by words and signs and ac - tions, thus still seek - ing not him - self, but us.
he bore the shame - ful cross and death; for us gave up his dy - ing breath.
for us he sent his Spi - rit here to guide, to strengthen and to cheer.

Text: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.
Music: DEUS TUORUM MILITUM, from *Antiphones*, 1753; adapt. *The English Hymnal*, 1906, alt.

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.

People: *Thanks be to God.*