

# ST. ANDREW'S PARISH CHURCH

established 1706



THE SECOND SUNDAY IN ADVENT

THE HOLY EUCHARIST AT 11:00 A.M.

8 December 2019



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND DR. DONALD MCDANIEL, *Associate 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*  
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 The Anglican Diocese of South Carolina*



Join The King's Counterpoint this Christmas here at Old St Andrew's for their 6th Annual Free Concert. No tickets are required. **"Christmas Through the Ages"** traces the history of music and carols for the Christmas Season from the earliest plainchant, through the medieval and renaissance periods and up to the modern day. Beautiful carols from America, England, France, Germany, Spain, Italy. A truly perfect way to start the Christmas Season!

**Saturday, 14th December at 6:00pm**

Doors open at 5:00pm



# The Second Sunday in Advent

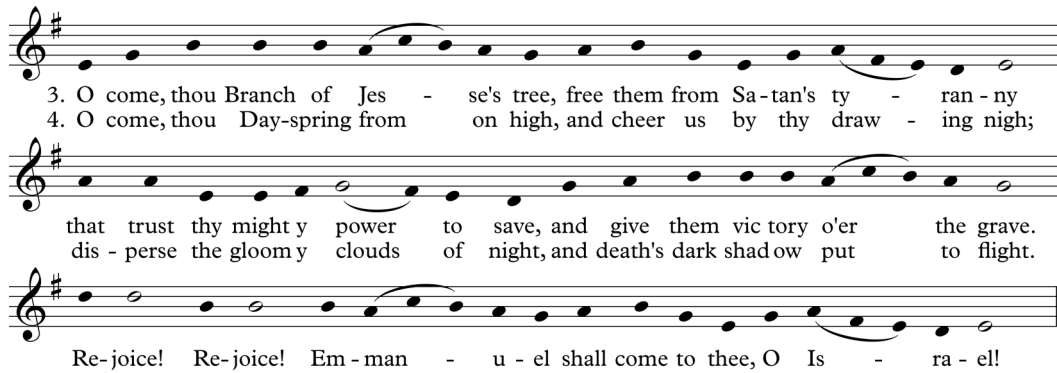
8 December 2019

The Holy Eucharist at 11:00 a.m.

## THE INTROIT

*Tune: Veni, veni Emmanuel*

Verses sung by the choir and joined by the Congregation in the Refrains



3. O come, thou Branch of Jes - se's tree, free them from Sa-tan's ty - ran - ny  
4. O come, thou Day-spring from on high, and cheer us by thy draw - ing nigh;  
that trust thy might y power to save, and give them vic tory o'er the grave.  
dis - perse the gloom y clouds of night, and death's dark shad ow put to flight.  
Re-joice! Re-joice! Em-man - u - el shall come to thee, O Is - ra - el!

Text: Latin, ca. 9th cent.; ver. *Hymnal* 1940, alt.  
Music: VENI, EMMANUEL, plainsong, Mode 1, *Processionale*, 15th cent.; adapt. Thomas Helmore (1811-1890)

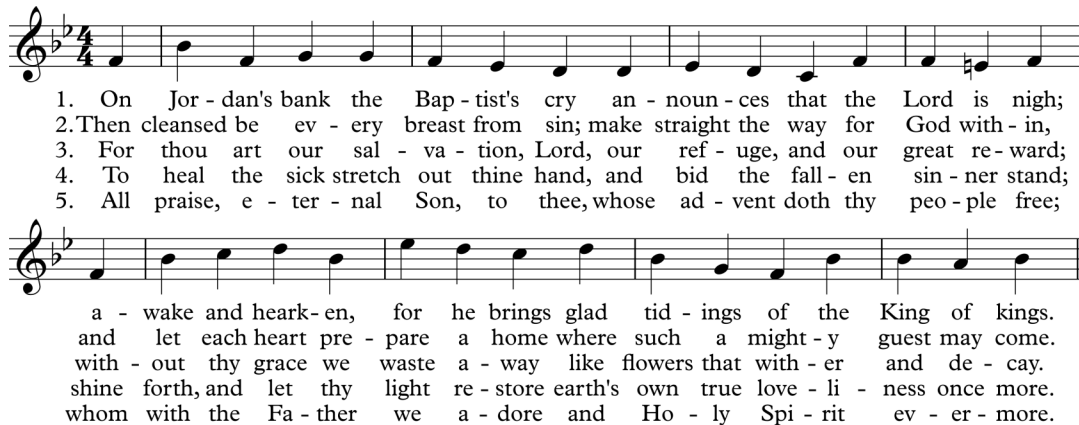
## THE LIGHTING OF THE SECOND ADVENT CANDLE

Deacon Dan & Sue Farley

Daughters of the King, Chaplain and Member

## THE PROCESSIONAL

*Tune: Winchester New*



1. On Jor - dan's bank the Bap - tist's cry an - noun - ces that the Lord is nigh;  
2. Then cleansed be ev - ery breast from sin; make straight the way for God with - in,  
3. For thou art our sal - va - tion, Lord, our ref - uge, and our great re - ward;  
4. To heal the sick stretch out thine hand, and bid the fall - en sin - ner stand;  
5. All praise, e - ter - nal Son, to thee, whose ad - vent doth thy peo - ple free;  
a - wake and heark - en, for he brings glad tid - ings of the King of kings.  
and let each heart pre - pare a home where such a might - y guest may come.  
with - out thy grace we waste a - way like flowers that with - er and de - cay.  
shine forth, and let thy light re - store earth's own true love - li - ness once more.  
whom with the Fa - ther we a - dore and Ho - ly Spi - rit ev - er - more.

Text: Charles Coffin (1676-1749); rt. Charles Winfred Douglas (1867-1944)  
Music: WINCHESTER NEW, melody from *Musicalisches Hand-Buch*, 1690

## THE ACCLAMATION - (BCP 2019 page 123)

Celebrant: Surely the Lord is coming

People: **Amen. Come Lord Jesus!**

Revelation 22:20

## THE COLLECT FOR PURITY (BCP 2019 page 124)

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.

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

## ON THE COVER

John the Baptist  
By Tiziano Vecelli (Titian)  
(1490-1576)

THE SUMMARY OF THE LAW (BCP 2019 page 124)

Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

THE TRISAGION (Sung Three Times)

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

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

THE COLLECTS OF THE DAY (BCP 2019 page 125)

Celebrant : The Lord be with you.

*People:* **And with your spirit.**

Celebrant : Let us pray.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that by patience and the comfort of your Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*(Please be seated)*

# The Liturgy of the Word

THE FIRST LESSON

Isaiah 11: verses 1-10

There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Collects are prayers 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 PSALM

*Deus judicium*  
(The Lord reigns)

Psalm 72 verses 1-11

1. Give the King thy judgements, O God : and thy righteousness unto the King's son.
2. Then shall he judge thy people according unto right : and defend the poor.
3. The mountains also shall bring peace : and the little hills righteousness unto the people.
4. He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong-doer.
5. They shall fear thee, as long as the sun and moon endureth : from one generation to another.
6. He shall come down like the rain into a fleece of wool : even as the drops that water the earth.
7. In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8. His dominion shall be also from the one sea to the other : and from the flood unto the world's end.
9. They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.
10. The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.
11. All kings shall fall down before him : all nations shall do him service

## THE SECOND LESSON

## 1 Corinthians 13 verses 1-13

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.

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things.

Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part, but when the perfect comes, the partial will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

So now faith, hope, and love abide, these three; but the greatest of these is love.

Lector: The Word of the Lord.

*People:* **Thanks be to God.**

1. Com - fort, com - fort ye my peo - ple, speak ye peace, thus saith our God;  
 2. Hark, the voice of one that cri - eth in the des - ert far and near,  
 com - fort those who sit in dark - ness mourn - ing 'neath their sor - rows' load.  
 call - ing us to new re - pent - ance since the king - dom now is here.  
 Speak ye to Je - ru - sa - lem of the peace that waits for them;  
 Oh, that warn - ing cry o - bey! Now pre - pare for God a way;  
 tell her that her sins I cov - er, and her war - fare now is o - ver.  
 let the val - leys rise to meet him and the hills bow down to greet him.

Text: Johann G. Olearius (1611-1684); tr. Catherine Winkworth (1827-1878), alt.  
 Music: PSALM 42, melody and bass Claude Goudimel (1514-1572); harm. *The Hymnal* 1982

## THE HOLY GOSPEL

Matthew 3 verses 1-12

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

People: **Glory to you, Lord Christ.**

In those days John the Baptist came preaching in the wilderness of Judea, "Repent, for the kingdom of heaven is at hand." For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: 'Prepare the way of the Lord; make his paths straight.'" Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the region about the Jordan were going out to him, and they were baptized by him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit in keeping with repentance. And do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. 'I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.'"

Deacon: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

3. Make ye straight what long was crook - ed, make the rough - er pla - ces plain;  
 let your hearts be true and hum - ble, as be-fits his ho - ly reign.  
 For the glo - ry of the Lord now o'er earth is shed a-broad;  
 and all flesh shall see the to - ken that the word is nev - er bro - ken.

Text: Johann G. Olearius (1611-1684); tr. Catherine Winkworth (1827-1878), alt.  
 Music: PSALM 42, melody and bass Claude Goudimel (1514-1572); harm. *The Hymnal* 1982

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

THE SERMON

THE REVEREND 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.”

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 NICENE CREED (BCP 2019 page 127)

Let us confess our faith in the words of the Nicene Creed:

Celebrant: We believe in one God,

*People:*

**The Father, the Almighty, maker of heaven and earth,  
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-begotten 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,  
was incarnate from the Holy Spirit, and 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,  
who with the Father and the Son is worshiped and glorified,  
who 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 (BCP 2019 page 128)

Reader: Let us pray for the Church and for the world, saying, “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

Reader Lord, in your mercy:

*People* **Hear our prayer.**



For Foley Beach, our Archbishop, and Mark Lawrence, our Bishop, for Bishop Bill Skilton; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Donnie; our Assistant to the Rector, Fr. Joe; for our assistant Priest, Fr David; our Deacon, Lee; and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant;

Reader/Lord, in your mercy: *People* **Hear our prayer.**

For all those who proclaim the Gospel at home and abroad; and in particular for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

Reader/Lord, in your mercy: *People* **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

Reader Lord, in your mercy: *People* **Hear our prayer.**

For our nation, for those in authority, and for all in public service, especially our President, Donald Trump, our Governor, Henry McMaster and our Mayor, John Tecklenburg.

Reader Lord, in your mercy: *People* **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity.

Reader Lord, in your mercy: *People* **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, in thanksgiving let us pray.

Reader Lord, in your mercy: *People* **Hear our prayer.**

Celebrant: I invite your prayers of intercession and thanksgiving at this time, silently or aloud.

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

#### THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

*Silence may be kept*

Celebrant: Most merciful God, (BCP 2019 page 130)

**..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.

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

Here at Old St Andrew's Parish Church the choir sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

## THE COMFORTABLE WORDS (BCP 2019 page 130)

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

Come to me, all who labor and are heavy laden, and I will give you rest. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

## THE PEACE (*Please stand*) (BCP 2019 page 131)

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

**People:** **And with your spirit.**

*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

### This is the Record of John

Words: John1 verses 19-23 Music: Orlando Gibbons (1583-1625)

This is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him: "Who art thou?" And he confessed and denied not, and said plainly:

"I am not the Christ!"

And they asked him: "What art thou then? Art thou Elias?" And he said "I am not"

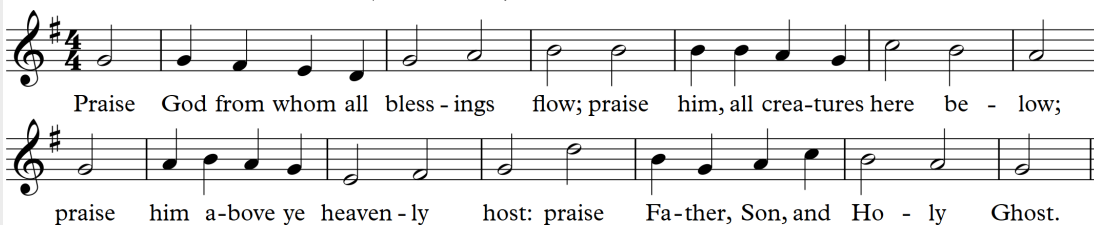
"Art thou the prophet?" And he answered, "No."

Then said they unto him: "What art thou? That we may give an answer unto them that sent us? What say'st thou of thyself?" And he said, "I am the voice of him that crieth in the wilderness: Make straight the way of the Lord."

The Record of John is a verse anthem written by the English composer Orlando Gibbons. It is based on a text from the Gospel of John in the Geneva Bible and is a characteristic Anglican-style composition of its time. "John" (whose record is being told) refers to John the Baptist. The piece is divided into three sections, each beginning with a verse for solo contratenor (more like a modern tenor, but often now sung by a countertenor) followed by a full section (consort of voices), echoing and underlining the words of the verse.

## THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



Praise God from whom all blessings flow; praise him, all creatures here be - low;  
praise him above ye heaven - ly host: praise Fa-ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)

Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

*Celebrant:* (BCP 2019 page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

*People:* **And of your own have we given you.**

### The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

*People* **And with your spirit.**

*Celebrant* Lift up your hearts.

*People* **We lift them up to the Lord.**

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

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

The Celebrant continues

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great glory to judge the world, we may without shame or fear rejoice to behold his appearing.

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 AND BENEDICTUS

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.

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.

*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.

Celebrant:

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke 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, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for 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 in remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

Celebrant:

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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.**

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

Celebrant:

And now as our Savior Christ has 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.**

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

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

Celebrant: We do not presume (BCP 2019 page 135)

*People*: **to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen**

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 **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 **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.



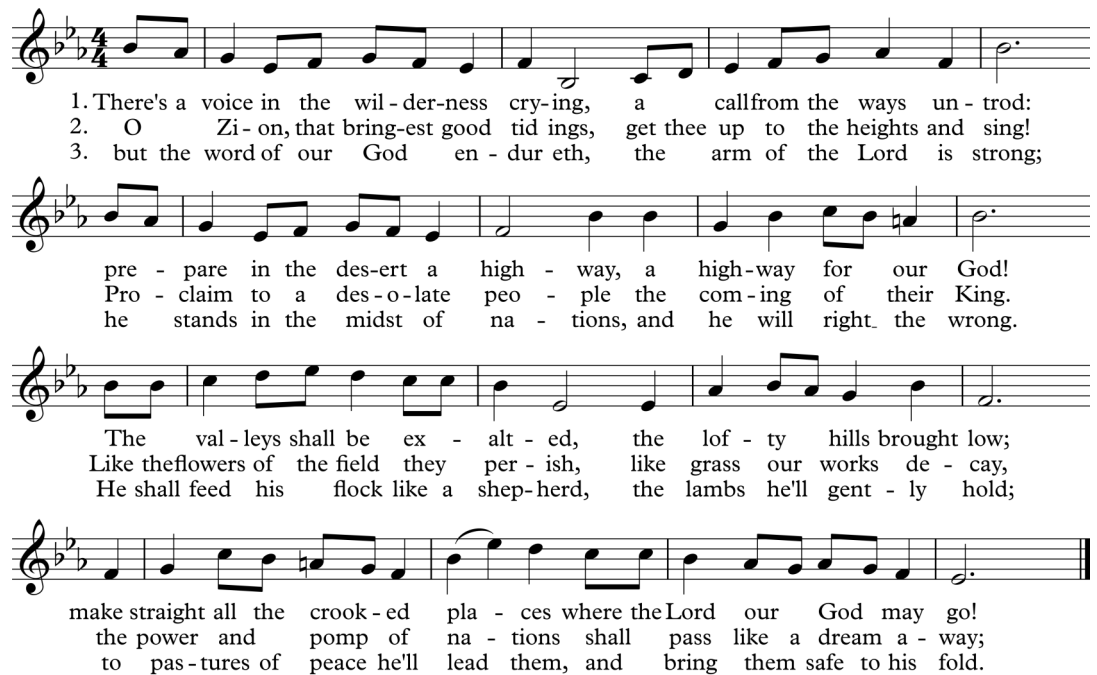
If you require a gluten-free wafer, please ask the priest at the altar rail when you kneel for Communion.

*Celebrant:*

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

*Tune: Ascension*



1. There's a voice in the wil - der-ness cry-ing, a call from the ways un - trod:  
 2. O Zi - on, that bring-est good tid ings, get thee up to the heights and sing!  
 3. but the word of our God en - dur eth, the arm of the Lord is strong;

pre - pare in the des-ert a high - way, a high-way for our God!  
 Pro - claim to a des-o-late peo - ple the com-ing of their King.  
 he stands in the midst of na - tions, and he will right the wrong.

The val - leys shall be ex - alt - ed, the lof - ty hills brought low;  
 Like the flowers of the field they per - ish, like grass our works de - cay,  
 He shall feed his flock like a shep-herd, the lambs he'll gent - ly hold;

make straight all the crook - ed pla - ces where the Lord our God may go!  
 the power and pomp of na - tions shall pass like a dream a - way;  
 to pas - tures of peace he'll lead them, and bring them safe to his fold.

Text: James Lewis Milligan (1876-1961), alt.  
 Music: ASCENSION, Henry Hugh Bancroft (1904-1988)

# THE COMMUNION ANTHEM - I wonder as I wander—Collected by John Jacob Niles

1. I wonder as I wander, out under the sky, why Jesus the Savior came down from on high. For us lowly people to suffer and die, I wonder as I wander, out under the sky.
2. When Jesus was born it was in a cow's stall, came angels and shepherds and wise men and all, and from the high heaven a star's light did fall, the wonderful promise of God to recall.
3. If Jesus had wanted for any one think, a star in the sky or a bird on the wing, or all of God's angels in heaven to sing, he surely could have it, for He was the King.
4. I wonder as I wander.....

**"I Wonder as I Wander"** is a Christian folk hymn, typically performed as a Christmas carol, written by American folklorist and singer John Jacob Niles. The hymn has its origins in a song fragment collected by Niles on July 16, 1933.

While in the town of Murphy in Appalachian North Carolina, Niles attended a fundraising meeting held by evangelicals who had been ordered out of town by the police. In his unpublished autobiography, he wrote of hearing the song: "A girl had stepped out to the edge of the little platform attached to the automobile. She began to sing. Her clothes were unbelievable dirty and ragged, and she, too, was unwashed. Her ash-blond hair hung down in long skeins.... But, best of all, she was beautiful, and in her untutored way, she could sing. She smiled as she sang, smiled rather sadly, and sang only a single line of a song." The girl, named Annie Morgan, repeated the fragment seven times in exchange for a quarter per performance, and Niles left with "three lines of verse, a garbled fragment of melodic material—and a magnificent idea" - thus was born I wonder as I wander! This arrangement is by Andrew Millington, David's musical director, when he was singing in the choir at Exeter Cathedral in England.

# THE SECOND COMMUNION HYMN

*Tune: Merton*

*Descant*

2 Wak - ened by the sol - emn warn - ing, from earth's bond - age let us rise;  
 5 Hon - or, glo - ry, might, and bless - ing to the Fa - ther and the Son,

1 Hark! a thrill - ing voice is sound - ing: "Christ is nigh," it seems to say;  
 2 Wak - ened by the sol - emn warn - ing, from earth's bond - age let us rise;  
 3 Lo! the Lamb, so long ex - pect - ed, comes with par - don down from heaven;  
 4 so when next he comes with glo - ry, and the world is wrapped in fear,  
 5 Hon - or, glo - ry, might, and bless - ing to the Fa - ther and the Son,

2 Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.  
 5 with the ev - er - last - ing Spi - rit while un - end - ing a - ges run.

1 "Cast a - way the works of dark - ness, O ye child - ren of the day."  
 2 Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.  
 3 let us haste, with tears of sor - row, one and all to be for - given;  
 4 may he with his mer - cy shield us, and with words of love draw near.  
 5 with the ev - er - last - ing Spi - rit while un - end - ing a - ges run.

Words: Latin, ca. 6th cent.; tr. *Hymns Ancient and Modern*, 1861, alt. Music: *Merton*, William Henry Monk (1823-1889); desc. Alan Gray (1855-1935)  
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## THE POST COMMUNION PRAYER (BCP 2019 page 137)

After Communion, the Celebrant says

Let us pray.

Celebrant : Heavenly Father

*People:* ....We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

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.

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

*Tune: Hyfrydol*



1. Love di - vine all loves ex - cell - ing, joy of heaven, to earth come down,  
2. Come, al - might - y to de - liv - er, let us all thy life re - ceive;  
3. Fi - nish then thy new cre - a - tion; pure and spot - less let us be;  
fix in us thy hum - ble dwell - ing, all thy faith - ful mer - cies crown.  
sud - den - ly re - turn, and nev - er, nev - er - more thy tem - ples leave.  
let us see thy great sal - va - tion per - fect - ly re - stored in thee:  
Je - sus, thou art all com - pas - ion, pure, un - bound - ed love thou art;  
Thee we would be al - way bless - ing, serve thee as thy hosts a - bove,  
changed from glo - ry in - to glo - ry, till in heaven we take our place,  
vis - it us with thy sal - va - tion, en - ter ev - ery trem - bling heart.  
pray, and praise thee with - out seas - ing, glo - ry in thy per - fect love.  
till we cast our crowns be - fore thee, lost in won - der, love, and praise.

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

THE DISMISSAL (BCP 2019 page 138)

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

People: **Thanks be to God. Alleluia. Alleluia. Alleluia!**

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