

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE FIFTH SUNDAY OF EASTER

The Holy Eucharist at 11:00 a.m.

29 April 2018



# 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, *Organ/Piano*  
ALICE FRAWLEY, *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*

Rob Beard, *2019 Senior Warden*  
Roxanne Erskine, *2020 Junior Warden*  
Dean Bays, *2020*  
James Beardsley, *2021*  
Danielle Butler, *2020*  
Clay Chandler, *2021*  
Dale Finkbine, *2019*  
Margaret Gossett, *2019*  
James Little, *2021*  
Earl Smalley III, *2019*  
Bill Smith, *2021*  
James Wilson, *2020*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*  
Paul Porwol, *Historian*

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

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## SERVING TODAY

The Rev Marshall Hury  
HOMILIST

Nancy Scales  
LECTOR

Dale Finkbine  
CHALICE BEARER

Jackson Mackey  
McLeod Keenan  
Lacey Ahlers  
Will Johnson  
ACOLYTES

Bob Fogel  
Jackie Barnett  
USHERS

Tim and Cindi Smith  
GREETERS

Naomi Radcliff  
PRAYERS OF THE PEOPLE

Dean Bays  
Clay Chandler  
Jim Beardsley  
VESTRY IN CHARGE

Dee Norton  
Debra Gillespie  
Donna Quick  
Betty Rucker  
ALTAR GUILD

**Coffee Hour, after this service, is the joy of the entire congregation.** This tradition occurs because of the people who take the initiative to sign up. You are invited to be one of those people! You bring what you choose, keep the coffee flowing, and that's it. When the munchies are gone, that means you did a great job!

I hope you will consider making Coffee Hour part of your contribution to the life of the parish. Find a friend or get a team together who would like to share the responsibility. Questions? E-mail Gill Bagley at [gillianb@bellsouth.net](mailto:gillianb@bellsouth.net)



## Worship

In Gilchrist Hall  
All are welcome!

# The Fifth Sunday of Easter

29 April 2018

The Holy Eucharist at 11:00 a.m.

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

THE INTROIT - IF YE LOVE ME—THOMAS TALLIS (1505-C1585)

THE PROCESSIONAL HYMN (*Please stand*)

LOBE DEN HERREN (Hymnal 390)

1. Praise to the Lord, the Al-might-y, the King of cre-a-tion;  
2. Praise to the Lord, o-ver all things he glo-rious-ly reign-eth;  
3. Praise to the Lord, who doth pros-per thy way and de-fend thee;  
4. Praise to the Lord! O let all that is in me a-dore him!

O my soul, praise him, for he is thy health and sal-va-tion:  
borne as on ea-gle-wings, safe-ly his saints he sus-tain-eth.  
sure-ly his good-ness and mer-cy shall ev-er at-tend thee;  
All that hath life and breath come now with prais-es be-fore him!

join the great throng, psal-ter-y, or-gan, and song,  
Hast thou not seen how all thou need-est hath been  
pon-der a-new what the Al-might-y can do,  
Let the a-men sound from his peo-ple a-gain;

sound-ing in glad ad-o-ra-tion.  
grant-ed in what he or-dain-eth?  
who with his love doth be-friend thee.  
glad-ly for ev-er a-dore him.

Text: Joachim Neander (1650-1680); tr. *Hymnal* 1940, alt.  
Music: LOBE DEN HERREN, melody from *Erneuerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863;

Celebrant: Alleluia! Christ is risen!

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

THE COLLECT FOR PURITY

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

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.

## 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  
By Justin Kunz

# THE GLORIA IN EXCELSIS

(Hymnal S-278)

This ancient Greek hymn, **Gloria in excelsis**, begins with the words uttered by the angels announcing the birth of the Savior in Bethlehem. The first Latin translation of this hymn, sometimes called the Greater Doxology, appeared in the fourth century.

1. Glo-ry to God in the high-est, and  
 peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -  
 might - y God and Fa-ther, we wor-ship you, we give you thanks, we  
 praise you for your glo - ry. 3. Lord Je - sus Christ,  
 on - ly Son of the Fa-ther, Lord God, Lamb of God, 4. you  
 take a - way the sin of the world: have mer - cy on us;  
 5. you are seat - ed at the right hand of the Fa - ther: re -  
 ceive our prayer. 6. For  
 you a - lone are the Ho - ly One, you a - lone are the Lord,  
 7. you a - lone are the Most High, Je - sus Christ, with the  
 Ho - ly Spi - rit, in the glo - ry of  
 God the Fa - ther. A - men.

## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

*Please be seated for the Lessons*

## The Liturgy of the Word

### THE FIRST LESSON

Acts 7:55-60

Filled with the Holy Spirit, Stephen gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. "Look," he said, "I see the heavens opened and the Son of God standing at the right hand of God!" But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he said this, he died.

Lector: The Word of the Lord.

People: *Thanks be to God.*

The **Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.



Sung by our Parish Choir

1. O be joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.
2. Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.
3. For all the world shall worship thee : sing of thee, and praise thy Name.
4. O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.
5. He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.
6. He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.
7. O praise our God, ye people : and make the voice of his praise to be heard;
8. Who holdeth our soul in life : and suffereth not our feet to slip.
9. For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.
10. Thou broughtest us into the snare : and laidest trouble upon our loins.
11. Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

## THE SECOND LESSON

1 Peter 2:2-10

Like newborn infants, long for the pure, spiritual milk, so that by it you grow into salvation—if indeed you have tasted that the Lord is good. Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: “See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame.” To you then who believe, he is precious; but for those who do not believe, “The stone that the builders rejected has become the very head of the corner,” and “A stone that makes them stumble, and a rock that makes them fall.” They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

Lector: The Word of the Lord.

People: *Thanks be to God.*



1. Good Chris-tians all, re-joyce and sing! Now is the tri - umph of our  
 2. The Lord of life is risen to - day! Sing songs of praise a - long his

King! To all the world glad news we bring:  
 way; let all the earth re - joice and say: Al - le - lu -

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

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

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

## THE HOLY GOSPEL

John 14:1-14

Gospeller: The Holy Gospel of our Lord Jesus Christ according to John.

People: *Glory to you, Lord Christ.*

Jesus told his disciples, “Do not let your hearts be troubled. Believe in God, believe also in me. In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way, and the truth and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.” Philip said unto him, “Lord, show us the Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.”

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

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

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

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

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

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

## THE SERMON

The Rev. Marshall Huey

THE NICENE CREED (*Please stand*)

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.”

We believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through Him all things were made. For us and for our salvation He came down from heaven: by the power of the Holy Spirit He became incarnate from the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. *Amen.*



Father, we pray for your holy Catholic Church;

*That we all may be one.*

Grant that every member of the Church may truly and humbly serve you;

*That your Name may be glorified by all people.*

We pray for our bishop, Mark Lawrence; for Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe Deacon Lee; and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant, and for San Jose Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

*That they may be faithful ministers of your Word and Sacraments.*

We pray for all who govern and hold authority in the nations of the world;

*That there may be justice and peace on the earth.*

Give us grace to do your will in all that we undertake;

*That our works may find favor in your sight.*

Have compassion on those who suffer from any grief or trouble;

*That they may be delivered from their distress.*

Give to the departed eternal rest;

*Let light perpetual shine upon them.*

We praise you for your saints who have entered into joy;

*May we also come to share in your heavenly kingdom.*

Let us pray for our own needs and those of others.

*Silence. The people may add their own petitions. The Celebrant adds a concluding Collect.*

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

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

Let us confess our sins against God and our neighbor.

*Silence may be kept*

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

*The Bishop when present, or the Priest, stands and says*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

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 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 (*Please be seated*)

*God's Gonna Set This World on Fire*

Words - Traditional Spiritual

Music arranged by Moses & Edwin B. Hogan

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

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

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

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

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

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

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

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

## THE PRESENTATION HYMN (*Please stand*)

LASST UNS ERFREUEN

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

Text: Thomas Ken (1637-1711)

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

Here at Old St Andrew's Parish Church we 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.

Celebrant: All things come of thee, O LORD,  
 People: And of thine own have we given thee.

## The Holy Communion

### THE GREAT THANKSGIVING

*The Celebrant, whether bishop or priest, faces them and sings or says*

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

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

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

*Then, facing the Holy Table, the Celebrant proceeds*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### THE SANCTUS & BENEDICTUS

(Hymnal S-130)

Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly,  
 ho - ly, ho - ly Lord, God of power and might, hea-ven and earth are  
 full, full of your glo - ry. Ho-san - na in the high - est. Ho  
 san - na in the high - est. Bless-ed is he who comes in the  
 name of the Lord. Ho - san - na in the  
 high - est. Ho - san - na in the high - est.

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

*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.

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.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

*Christ has died. Christ is risen. Christ will come again*

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

*AMEN.*

And now, as our Savior Christ has taught us, we are bold to sing,



Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy  
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our  
dai-ly bread and for-give us our tres-pass-es as we for-give those who trespass a- gainst  
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For  
thine is the king-dom, and the pow-er, and the glo-ry,  
for ev-er and ev-er. A-men. A-men. A-men.

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

## THE BREAKING OF THE BREAD

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

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

## THE AGNUS DEI

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

Setting: Eric Wyse (b. 1959).  
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The **Prayer of Humble Access** 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 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

## 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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## THE COMMUNION 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 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 SECOND COMMUNION HYMN

### IN CHRIST ALONE MY HOPE IS FOUND

1. In Christ a-lone my hope is found, He is my light, my strength, my song;  
2. In Christ a-lone, who took on flesh, full-ness of God in help-less babe!  
3. There in the ground His bo-dy lay, light of the world by dark-ness slain;  
4. No guilt in life, no fear in death this is the pow'r of Christ in me;  
this cor-nerstone, this so-lid ground, firm through the fier-cest drought and storm.  
This gift of love and right-eous-ness, scorned by the ones He came to save:  
Then burst ing forth in glo-rious day, up from the grave He rose a-gain!  
from life's first cry to fin-al breath, Je-sus commands my des-tin-y.  
What heights of love, what depths of peace, when fears are stilled, when striv-ings cease!  
till on that cross as Je-sus died, the wrath of God was sat-is-fied;  
And as He stands in vic-to-ry, sin's curse has lost its grip on me;  
No pow'r of hell, no scheme of man, can ev-er pluck me from His hand;  
My com-for-ter, my all in all, here in the love of Christ I stand.  
for ev-ry sin on Him was laid: here in the death of Christ I live.  
for I am His and He is mine, bought with the pre-cious blood of Christ.  
till He re-turms or calls me home: here in the pow'r of Christ I stand.

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

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

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

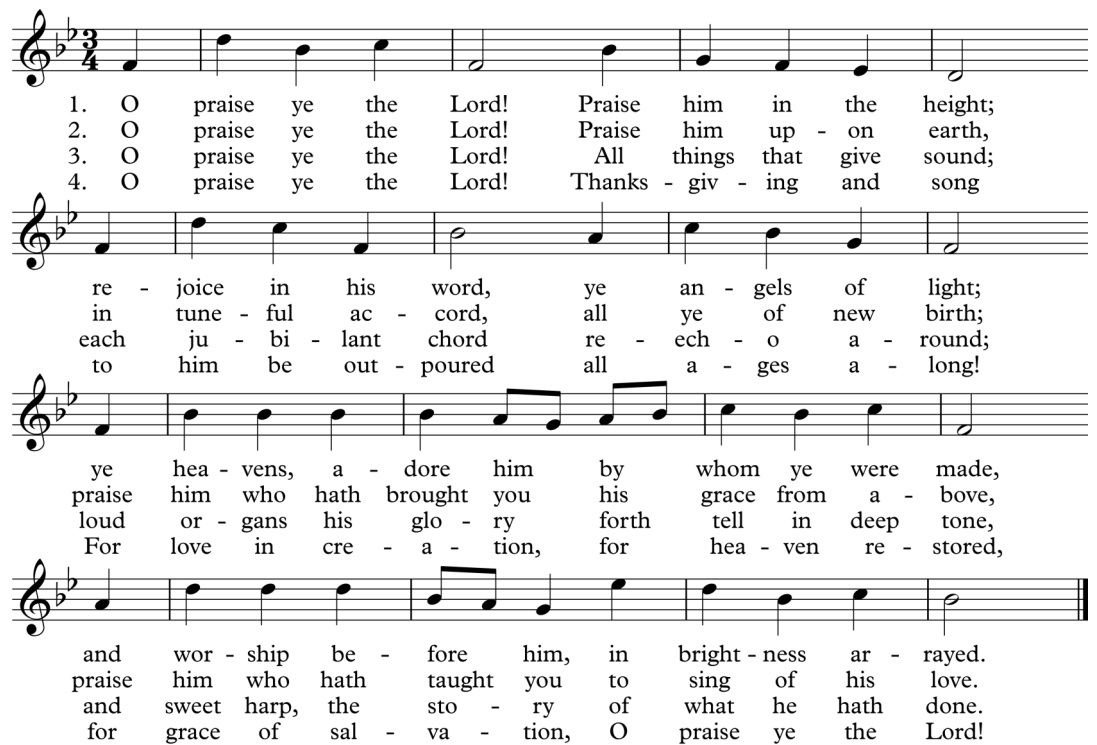
As the Eucharistic celebration ends, we are charged to “go forth.” The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us for the sake of our Lord, Jesus Christ.

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 BLESSING

## THE RECESSIONAL HYMN (*Please stand*)

## LAUDATE DOMINUM (HYMNAL 432)



1. O praise ye the Lord! Praise him in the height;  
2. O praise ye the Lord! Praise him up - on earth;  
3. O praise ye the Lord! All things that give sound;  
4. O praise ye the Lord! Thanks - giv - ing and song

re - joice in his word, ye an - gels of light;  
in tune - ful ac - cord, all ye of new birth;  
each ju - bi - lant chord re - ech - o a - round;  
to him be out - poured all a - ges a - long!

ye hea - vens, a - dore him by whom ye were made,  
praise him who hath brought you his grace from a - bove,  
loud or - gans his glo - ry forth tell in deep tone,  
For love in cre - a - tion, for hea - ven re - stored,

and wor - ship be - fore him, in bright - ness ar - rayed.  
praise him who hath taught you to sing of his love.  
and sweet harp, the sto - ry of what he hath done.  
for grace of sal - va - tion, O praise ye the Lord!

Text: Henry Williams Baker (1821-1877), alt.; based on PSalms 148 and 150  
Music: LAUDATE DOMINUM, Charles Hubert Hastings Parry (1848-1918)

## THE DISMISSAL

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

People: Thanks be to God. Alleluia, alleluia.

## THE CLOSING VOLUNTARY

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