

# ST. ANDREW'S PARISH CHURCH

established in 1706



## THE TRANSFIGURATION

The Holy Eucharist at 10:30 a.m.

August 6 2017



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

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

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

## *The Vestry*

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

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

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## SERVING TODAY

The Rev. Jason Hamshaw  
PREACHER

Roxanne Erskine  
Deborah Sharer  
CHALICE BEARER

Roxanne Erskine  
LECTOR

Jackson Mackey  
Kip Cooke  
Ian Smith  
Kaitlyn Cooke  
ACOLYTES

Jim Hare  
Nan Crist  
USHERS

Kathy Jackson  
GREETER

Joyce Nettles  
PRAYERS OF THE PEOPLE

Earl Smalley  
Roxanne Erskine  
Mark Schmudde  
VESTRY IN CHARGE

Betty Rucker  
Tricia Hartley  
Millie Strobel  
ALTAR GUILD



# ANGLICAN CHURCH IN NORTH AMERICA

The Most Reverend Dr. Foley Beach, Archbishop

# The Transfiguration

6 August 2017

The Holy Eucharist at 10:30 a.m.

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

## THE INTROIT

O For The Wings Of A Dove (from Hear my Prayer)

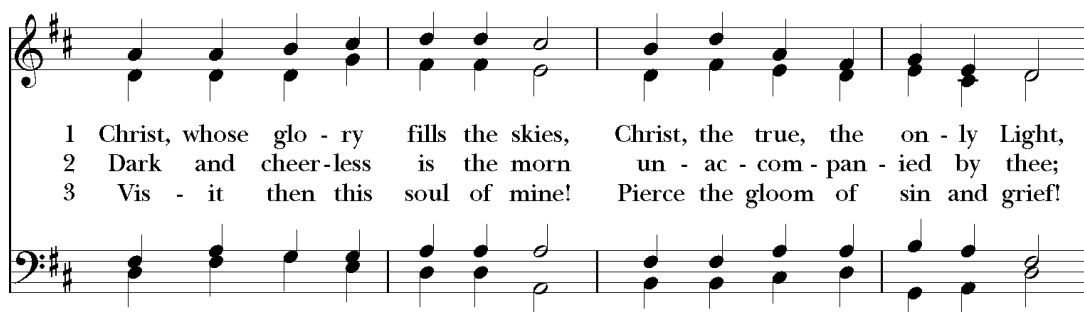
(Solo: Heather Wilcox)

Felix Bartholdy Mendelssohn (1809-1847)

*O for the wings, for the wings of a dove!  
Far away, far away would I rove!  
In the wilderness build me a nest,  
and remain there for ever at rest.*

## THE PROCESSIONAL: HYMN 7 (Please stand)

RATISBON



1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,  
2 Dark and cheer-less is the morn un - ac - com - pan - ied by thee;  
3 Vis - it then this soul of mine! Pierce the gloom of sin and grief!



Sun of Right-eous - ness, a - rise! Tri-umph o'er the shades of night:  
joy - less is the day's re - turn, till thy mer - cy's beams I see;  
Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief;



Day-spring from on high, be near; Day-star, in my heart ap - pear.  
till they in - ward light im - part, glad my eyes, and warm my heart.  
more and more thy - self dis - play, shin - ing to the per - fect day.

Words: Chales Wesley (1707-1788) Music: Ratisbon, melody from *Geystliche gesangk Buchleyn*, 1524; adapt. att. William Henry Havergal (1793-1870); harm. William Henry Havergal (1793-1870), alt.

## Welcome!

to our historic, living church where the saints have gathered to worship since 1706!

If you are visiting with us today, please take a **welcome brochure** (located in the card rack on the back of each pew) and fill out the **visitor card**. Please place it in the offering plate or leave it with an usher.

**Hearing aids** are available. Please ask an usher for assistance.

Please **silence** your cell phone.

Did you remember to **lock** your car?

A **nursery** is available. Please ask an usher for directions.

Frontispiece:  
The Transfiguration  
by Carl Heinrich Bloch

Celebrant: Blessed be God: Father, Son, and Holy Spirit.

People: *And blessed be his kingdom, now and for ever. Amen.*

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

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

#### THE 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 GLORIA IN EXCELSIS (sung by all)

(Hymnal S-280)



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



## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

*Please be seated for the Lessons*

## The Liturgy of the Word

### THE FIRST LESSON

Exodus 34:29-35

Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. Afterward all the Israelites came near, and he gave them in commandment all that the Lord had spoken with him on Mount Sinai. When Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

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.

1. The Lord is King, be the people never so unpatient : he sitteth between the cherubims, be the earth never so unquiet.
2. The Lord is great in Sion : and high above all people.
3. They shall give thanks unto thy Name : which is great, wonderful, and holy.
4. The King's power loveth judgement; thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.
5. O magnify the Lord our God : and fall down before his footstool, for he is holy.
6. Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.
7. He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.
8. Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.
9. O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

## THE SECOND LESSON

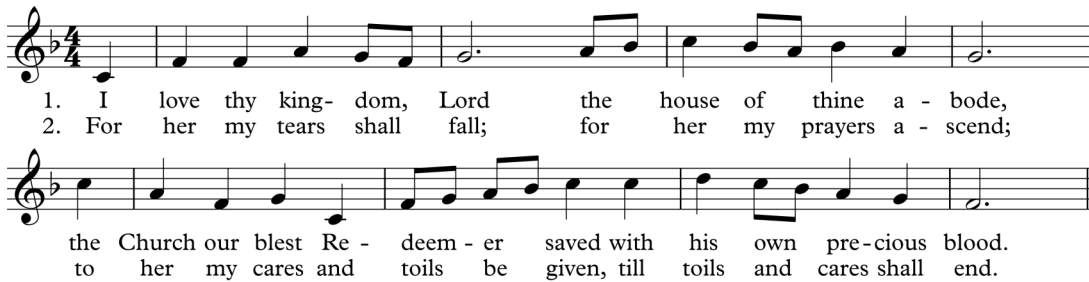
2 Peter 1:13-21

I think it right, as long as I am in this body, to refresh your memory, since I know that my death will come soon, as indeed our Lord Jesus Christ has made clear to me. And I will make every effort so that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." We ourselves heard the voice come from heaven, while we were with him on the holy mountain. So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

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

THE OPENING SEQUENCE: HYMN 524 (*Please stand*)

*St Thomas*



1. I love thy king- dom, Lord the house of thine a - bode,  
 2. For her my tears shall fall; for her my prayers a - scend;  
 the Church our blest Re - deem - er saved with his own pre - cious blood.  
 to her my cares and toils be given, till toils and cares shall end.

Text: Timothy Dwight (1725-1817)  
 Music: ST. THOMAS, melody Aaron Williams (1731-1776)

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: 9:28-36

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

Jesus took with him Peter, John and James, and went up on the mountain to pray. And while he was praying. the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his companions were weighed down with sleep; but since they had stayed, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, “Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses and one for Elijah”—not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said. “This is my Son, my Chosen; listen to him!” When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

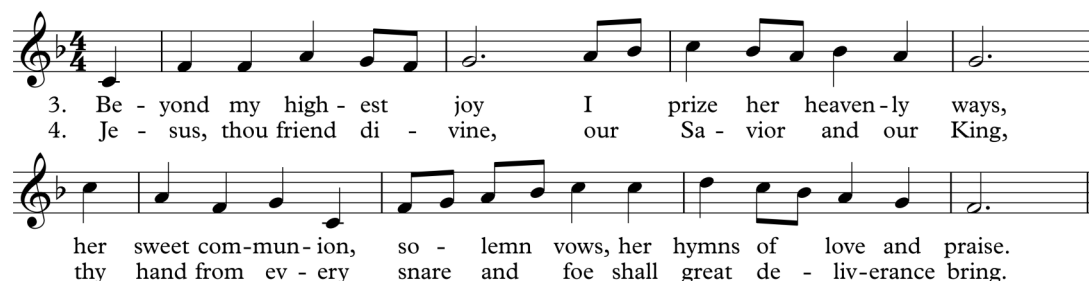
Deacon: The Gospel of the Lord.  
 People: *Praise to you, Lord Christ.*

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”

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

THE CLOSING SEQUENCE: HYMN 524

*St Thomas*



3. Be - yond my high - est joy I prize her heaven - ly ways,  
 4. Je - sus, thou friend di - vine, our Sa - vior and our King,  
 her sweet com-mun - ion, so - lemn vows, her hymns of love and praise.  
 thy hand from ev - ery snare and foe shall great de - liv-erance bring.

Text: Timothy Dwight (1725-1817)  
 Music: ST. THOMAS, melody Aaron Williams (1731-1776)

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word “creed” comes from the Latin word “credo” which means “I believe.”

### THE NICENE CREED *(Please stand)*

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

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

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

## VISITING TODAY?

### ***WELCOME TO OLD ST. ANDREW'S PARISH CHURCH!***

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

Thank you!



Father, we pray for your holy Catholic Church;

*That we all may be one.*

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

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

We pray for the Anglican Church in North America and our Archbishop, Foley Beach, for our bishop, Mark Lawrence; for Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistants, Fr. Joe & Fr. Jason; 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.*

### 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.*

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.

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 ABSOLUTION

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

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

## THE COMFORTABLE WORDS

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

Come unto me, all ye that travail and are heavy laden, and I will refresh you.

*Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

## THE PEACE (*Please stand*)

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

People: *And also with you.*

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

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

## THE OFFERTORY ANTHEM

‘Ave verum corpus natum

Music: Wolfgang Amadeus Mozart (1756-1791)

Words: attributed to Pope Innocent VI (c.1282-1362)

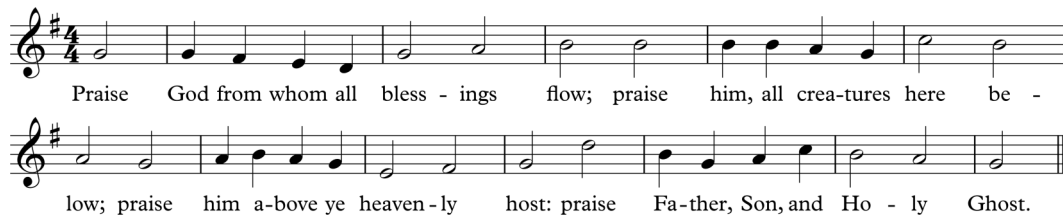
*Ave, verum corpus natum de Maria Virgine; vere passum, immolatum in Cruce pro homine: cujus latus perforatum unda fluxit et sanguine: esto nobis praegustatum in mortis examine.*

Hail, true body born of the Virgin Mary; who truly suffered, sacrificed on the Cross for man: whose pierced side overflowed with water and blood; by thy sacred body broken in death and in life be our food.

*Ave Verum* was first performed at the parish church in Baden, Austria on Corpus Christi day in 1791 (Mozart gave it as a gift to the local choirmaster, Anton Stoll, with whom he became friends while Mozart's wife was staying at a nearby spa during her sixth pregnancy). Mozart's autograph on the original manuscript is dated 17th June 1791 - less than six months before his death on December 5th. The verse is attributed to Pope Innocent VI and during the Middle Ages it was sung at the elevation of the host during the consecration.

# THE PRESENTATION HYMN *(Please stand and sing)*

OLD HUNDREDTH



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

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

## The Holy Communion

### THE GREAT THANKSGIVING

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

Celebrant: The Lord be with you.  
People: *And also with you.*  
Celebrant: Lift up your hearts.  
People: *We lift them to the Lord.*  
Celebrant: Let us give thanks to the Lord our God.  
People: *It is right to give him thanks and praise.*

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### THE SANCTUS & BENEDICTUS (sung by all)

(Hymnal S-130)



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

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

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

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

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

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

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread. This setting was composed by the late Dr. Ricky Duckett, former music director at Old St. Andrew's.

*Then the Celebrant continues*

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

Therefore we proclaim the mystery of faith:

*Celebrant and People*

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

*The Celebrant continues*

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

*AMEN.*

And now, in the words our Savior taught us, we are bold to sing,

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

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

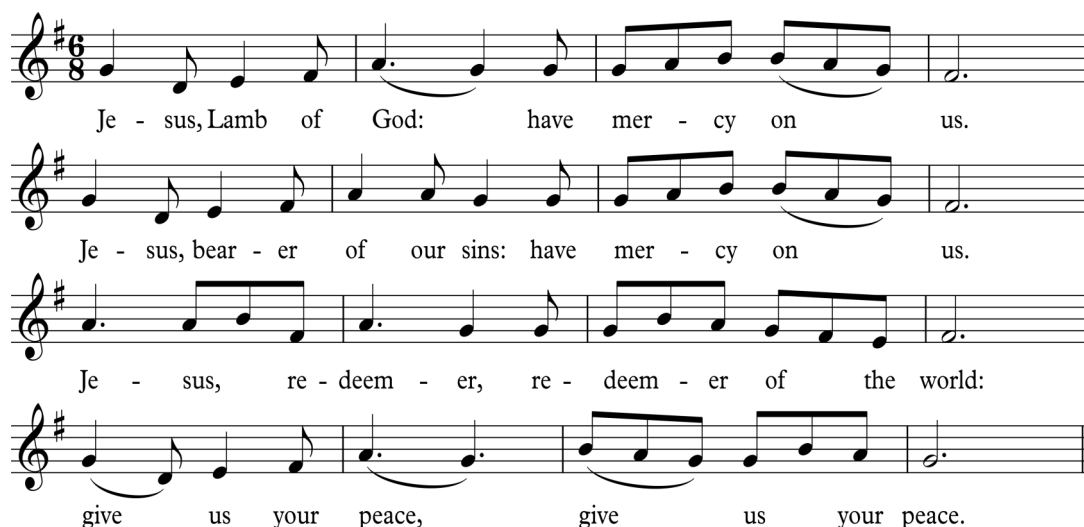
## THE BREAKING OF THE BREAD

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

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

## AGNUS DEI (sung by all)

(Hymnal S-161)



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

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

## THE PRAYER OF HUMBLE ACCESS

*The following prayer may be said. The People may join in saying this prayer*

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

*Facing the people, the Celebrant says the following Invitation*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

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

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word “liturgy” literally means “the work of the people.” A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

1. Fair - est Lord Je - sus, Ru - ler of all na - ture,  
2. Fair are the mea - dows, fair - er still the wood - lands,  
O thou of the God bloom - ing man the Son;  
robed in the bloom - ing garb of spring:  
thee will I cher - ish, thee will I hon - or,  
Je - sus is fair - er, Je - sus is pur - er,  
thou, my soul's glo - ry, joy, and crown.  
who makes the woe - ful heart to sing.

Text: German composite; tr. publ New York, 1850, alt.  
Music: ST. ELIZABETH, melody from *Schlesische Volkslieder*, 1842

## THE COMMUNION ANTHEM

### O TASTE AND SEE HOW GRACIOUS THE LORD IS

MUSIC: RALPH VAUGHAN WILLIAMS (1872-1958) WORDS FROM PSALM 34, VERSE 8


***O taste and see how gracious the Lord is: blest is the man that trusteth in Him.***

Vaughan Williams was born on the 12th October, 1872 in the Cotswold village of Down Ampney. He was educated at Charterhouse School, then Trinity College, Cambridge. Later he was a pupil of Stanford and Parry at the Royal College of Music, after which he studied with Max Bruch in Berlin and Maurice Ravel in Paris.

At the turn of the century he was among the very first to travel into the countryside to collect folk-songs and carols from singers, notating them for future generations to enjoy. As musical editor of *The English Hymnal* he composed several hymns that are now world-wide favourites (For all the Saints, Come down O love Divine). Later he also helped to edit *The Oxford Book of Carols*, with similar success.

The quietly moving 'O Taste and See' was especially written by the RVW for the 1953 service of Coronation of Queen Elizabeth II. The piece was at his suggestion to the new Queen – and it was intended as a foil for the pomp of the royal occasion. His setting of verse 8 of Psalm 34, sung in the Abbey during the taking of Communion, features a soprano solo. The consoling words of the text, and Vaughan's Williams's flowing soaring vocal line makes this short motet one of his best loved works.

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.




1 Christ is the world's true Light, its Cap-tain of sal - va - tion,  
 2 In Christ all rac - es meet, their an-cient feuds for - get - ting,  
 3 One Lord, in one great Name u - nite us all who own thee;



the Day - star clear and bright of ev - ery race and na - tion;  
 the whole round world com - plete, from sun-rise to its set - ting;  
 cast out our pride and shame that hin-der to en - throne thee;



new life, new hope a - wakes, for all who own his sway:  
 when Christ is throned as Lord all shall for - sake their fear,  
 the world has wait - ed long, has tra - vailed long in pain;



free - dom her bond - age breaks, and night is turned to day.  
 to plough-share beat the sword, to prun - ing - hook the spear.  
 to heal its an - cient wrong, come, Prince of Peace, and reign.

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After Communion, the Celebrant says

Let us pray.

*Celebrant and People*

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

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

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

1 God of grace and God of glo - ry, on thy peo - ple pour thy power;  
 2 Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways!  
 3 Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol;  
 4 Save us from weak res - ig - na - tion to the e - vils we de - plore;  
 crown thine an - cient Church's sto - ry; bring her bud to glo - rious flower.  
 From the fears that long have bound us free our hearts to faith and praise:  
 shame our wan - ton, self - ish glad - ness, rich in things and poor in soul.  
 let the gift of thy sal - va - tion be our glo - ry ev - er - more.  
 Grant us wis - dom, grant us cour - age, for the fac - ing of this  
 grant us wis - dom, grant us cour - age, for the liv - ing of these  
 Grant us wis - dom, grant us cour - age, lest we miss thy king - dom's  
 Grant us wis - dom, grant us cour - age, serv - ing thee whom we a -  
 hour, for the fac - ing of this hour.  
 days, for the liv - ing of these days.  
 goal, lest we miss thy king - dom's goal.  
 dore, serv - ing thee whom we a - dore.

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 Music: *Cwm Rhondda*, John Hughes (1873-1932)

## THE DISMISSAL

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

## THE CLOSING VOLUNTARY

JESU, JOY OF MAN'S DESIRING

J S BACH

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