

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE FIFTH SUNDAY OF EASTER

The Holy Eucharist

with Holy Baptism at 11:00 a.m.

19 May 2019



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

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

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

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## SERVING TODAY

The Rev. Marshall Huey  
HOMILIST

Nancy Scales  
Howard Williams  
LECTOR

Howard Williams  
CHALICE BEARER

Kip Cooke  
Ian Smith  
Kaitlyn Cooke  
Charlotte Alwine  
ACOLYTES

Jill Moore  
GREETER

Rob Beard  
Dean Bays  
USHERS

Dana Huser  
PRAYERS OF THE PEOPLE

Michael Ulmer  
James Wilson  
Roxanne Erskine  
VESTRY IN CHARGE

Lilian Fogel  
Daphne Simons  
Darla Wier  
Carol Steinmeyer  
ALTAR GUILD

# The Fifth Sunday of Easter

19 May 2019

The Holy Eucharist with Holy Baptism at 11:00 a.m.

*This service may be found in the red Book of Common Prayer beginning on page 299*

## THE INTROIT

### A New Commandment

Music Richard Shephard (b.1949)

*A new commandment I give unto you: that you love one another as I have loved you,  
By this shall all men know that you are my disciples if you have love, for one another.*

Richard Shephard is Visiting Professor in the Music Department of the University of the South, Sewanee, Tennessee. He has served on the Archbishop's Commission on Church Music and on the Church Music Commission on Cathedrals. He was awarded an MBE in 2012, for services to music and education. He said he was "absolutely astonished" when he heard about his honour. "It's very nice to receive it and a great surprise....there's certainly more people I can think of who are more worthy of an honour than my good self but I am delighted and very grateful for it."

His music is direct, with beautifully flowing lines and an ease of accessibility and his music is widely performed in the United Kingdom.

## THE PROCESSIONAL HYMN *(Please stand)*

*St. Kevin* (Hymnal 199)

1. Come, ye faith-ful, raise the strain of tri-um-phant glad-ness!  
2. 'Tis the spring of souls to-day: Christ hath burst his pris-on,  
3. Now the queen of sea-sons, bright with the day of splen-dor,  
4. Nei-ther might the gates of death, nor the tomb's deark por-tal,  
God hath brought his Is-ra-el in-to joy from sad-ness:  
and from three days' sleep in death as a sun hath ris-en;  
with the roy-al feast of feasts, comes its joy to ren-der;  
nor the watch-ers, nor the seal hold thee as a mor-tal:  
loosed from Pha-raoh's bit-ter yoke Ja-cob's sons and daugh-ters,  
all the win-ter of our sins, long and dark, is fly-ing  
comes to glad Je-ru-sa-lem, who with true af-fec-tion  
but to-day a-midst thine own thou didst stand, be-stow-ing  
led them with un-mois-tened foot through the Red Sea wa-ters.  
from his light, to whom we give laud and praise un-dy-ing.  
wel-comes in un-wea-ried strains Je-sus' re-sur-rec-tion.  
that thy peace which ev-er-more pass-eth hu-man know-ing.

Text: John of Damascus (8th cent.); tr. John Mason Neale (1818-1866), alt.  
Music: ST. KEVIN, Arthur Seymour Sullivan (1842-1900)

## 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 **wel-  
come 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 assis-  
tance.

Please **silence** your cell  
phone.

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

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

Frontpiece:  
The Last Supper  
James Tissot (1836-1902)

The liturgy begins with the **Acclamation**, which is an eager expression of praise.

Celebrant: Alleluia! Christ is risen!  
People: *The Lord is risen indeed! Alleluia!*  
Celebrant: There is one Body and one Spirit;  
People: *There is one hope in God's call to us;*  
Celebrant: One Lord, one Faith, one Baptism;  
People: *One God and Father of all.*

## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.  
People: *And also with you.*  
Celebrant: Let us pray.

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.

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 13 verses 44-52

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.

The next Sabbath almost the whole city gathered to hear the word of the Lord. But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him. And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. For so the Lord has commanded us, saying, "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.'" And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed. And the word of the Lord was spreading throughout the whole region. But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district. But they shook off the dust from their feet against them and went to Iconium. And the disciples were filled with joy and with the Holy Spirit.

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

1. I will magnify thee, O God, my King : and I will praise thy Name for ever and ever.
2. Every day will I give thanks unto thee : and praise thy Name for ever and ever.
3. Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness.
4. One generation shall praise thy works unto another : and declare thy power.
5. As for me, I will be talking of thy salvation : thy glory, thy praise, and wondrous works;
6. So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.
7. The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.
8. The Lord is gracious and merciful : long-suffering and of great goodness.

## THE SECOND LESSON

## Revelation 19 verses 1-9

After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, "Hallelujah! Salvation and glory and power belong to our God, for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants." Once more they cried out, "Hallelujah! The smoke from her goes up forever and ever." And the twenty-four elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, "Amen. Hallelujah!" And from the throne came a voice saying, "Praise our God, all you his servants, you who fear him, small and great." Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure"—for the fine linen is the righteous deeds of the saints. And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."

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

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

## THE SEQUENCE HYMN *(Please stand)*

*Gelobt Sei Gott* (Hymnal 205)



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  
 3. Praise we in songs of vic - to - ry that love, that life which can-not

King! To all the world glad news we bring:  
 way; let all the earth re - joyce and say: Al - le - lu -  
 die, and sing with hearts up - lift - ed high:

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

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

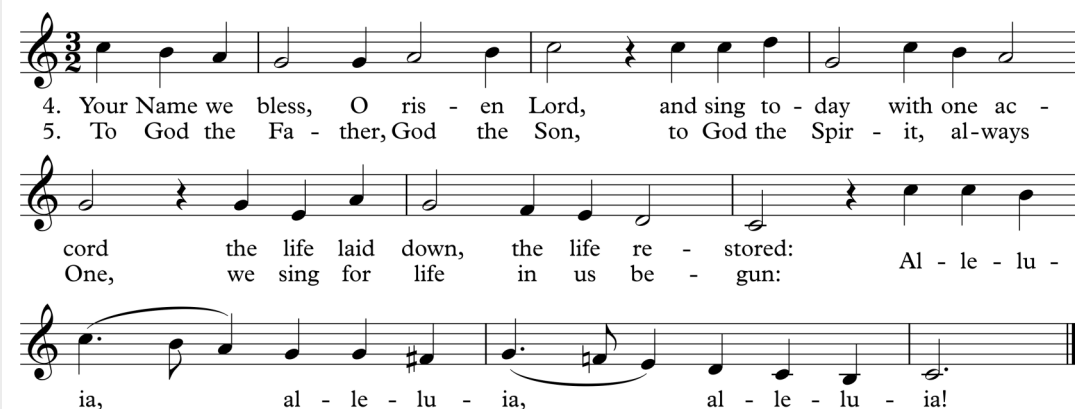
## THE HOLY GOSPEL

John 13 verses 31-35

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

When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.”

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



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 Vulpus (1560?-1616)

## THE SERMON

The Rev. Marshall Huey

# THE PRESENTATION HYMN

Engelberg (Hymnal 296)

1. We know that Christ is raised and dies no more. Em-braced by  
 2. We share by wa - ter in His sav - ing death. Re - born we  
 3. The Fa - ther's splen - dor clothes the Son with life. The Spi - rit's  
 4. A new cre - a - tion comes to life and grows as Christ's new

death He broke its fear - ful hold; and our de - spair He turned to  
 share with Him an eas - ter life as liv - ing mem - bers of a  
 pow - er shakes the Church of God. Bap - tized we live with God, the  
 bo - dy takes on flesh and blood. The u - ni - verse re - stored and

blaz - ing joy. Al - le - lu - ia!  
 liv - ing Christ.  
 Three in One.  
 whole will sing:

Final Ending  
 Al - le - lu - ia! A - men.

Text: John Brownlow Geyer  
 Music: ENGELBERG, Charles Villiers Stanford (1892-1924)  
 © John B. Geyer Used by permission. OneLicense.net A-716890

## Presentation and Examination of the Candidate

(Remain standing)

*The Celebrant says*

The Candidate for Holy Baptism will now be presented.

*Parents and Godparents*

I present *Genevieve Elizabeth Lohr* to receive the Sacrament of Baptism.

*The Celebrant asks*

Will you be responsible for seeing that *Genevieve* is brought up in the Christian faith and life?

*Parents and Godparents*

I will, with God's help.

*Celebrant*

Will you by your prayers and witness help *Genevieve* to grow into the full stature of Christ?

*Parents and Godparents*

I will, with God's help.

*Question* Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

*Answer* I renounce them.

*Question* Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

*Answer* I renounce them.

*Question* Do you renounce all sinful desires that draw you from the love of God?

*Answer* I renounce them.

*Question* Do you turn to Jesus Christ and accept him as your Savior?

*Answer* I do.

*Question* Do you put your whole trust in his grace and love?

*Answer* I do.

*Question* Do you promise to follow and obey him as your Lord?

*Answer* I do.

*The Celebrant addresses the congregation, saying*

Will you who witness these vows do all in your power to support this child in her life in Christ?

*People:* We will.

*The Celebrant then says*

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant. *Remain standing*

## The Baptismal Covenant

*Celebrant:* Do you believe in God the Father?

*People:* I believe in God, the Father almighty, creator of heaven and earth.

*Celebrant:* Do you believe in Jesus Christ, the Son of God?

*People:* I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

*Celebrant:* Do you believe in God the Holy Spirit?

*People:* I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

*Celebrant:* Will you continue in the apostles' teaching and fellowship in the breaking of bread, and in the prayers?

*People:* I will, with God's help.



Celebrant: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?  
*People:* I will, with God's help.

Celebrant: Will you proclaim by word and example the Good News of God in Christ?  
*People:* I will, with God's help.

Celebrant: Will you seek and serve Christ in all persons, loving your neighbor as yourself?  
*People:* I will, with God's help.

Celebrant: Will you strive for justice and peace among all people, and respect the dignity of every human being?  
*People:* I will, with God's help.

#### PRAYERS FOR THE CANDIDATES

*The Celebrant then says*

Let us now pray for *Genevieve Elizabeth* who is to receive the Sacrament of new birth.

Deacon: Deliver *her*, O Lord, from the way of sin and death.  
*People:* Lord, hear our prayer.

Deacon: Open *her* heart to your grace and truth.  
*People:* Lord, hear our prayer.

Deacon: Fill *her* with your holy and life-giving Spirit.  
*People:* Lord, hear our prayer.

Deacon: Keep *her* in the faith and communion of your holy Church.  
*People:* Lord, hear our prayer.

Deacon: Teach *her* to love others in the power of the Spirit.  
*People:* Lord, hear our prayer.

Deacon: Send *her* into the world in witness to your love.  
*People:* Lord, hear our prayer.

Deacon: Bring *her* to the fullness of your peace and glory.  
*People:* Lord, hear our prayer.

*The Celebrant says*

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. *Amen. Please be seated*

#### THANKSGIVING OVER THE WATER

Celebrant: The Lord be with you.  
*People:* And also with you.

Celebrant: Let us give thanks to the Lord our God.  
*People:* It is right to give him thanks and praise.

*Celebrant*

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

*At the following words, the Celebrant touches the water*

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. *Amen.*

## The Baptism

*Each candidate is presented by name to the Celebrant, or to an assisting priest or deacon, who then immerses, or pours water upon, the candidate, saying*

*Genevieve Elizabeth Lohr*, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

*The Bishop or Priest prays over them, saying*

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised *her* to the new life of grace. Sustain *her*, O Lord, in your Holy Spirit. Give *her* an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen.*

*Then the Bishop or Priest places a hand on the person's head, marking on the forehead the sign of the cross and saying to each one*

*Genevieve Elizabeth*, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. *Amen.*

*When all have been baptized, the Celebrant says*

Let us stand now, and welcome the newly baptized.

*Celebrant and People*

*We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.*

## THE PEACE

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.*

THE OFFERTORY ANTHEM - SUNG BY OUR PARISH CHOIR

The Risen Christ

*Words & Music by Keith Getty and Phil Madeira*

*Arranged by Tom Fettke*

O breath of God, come fill this place; revive our hearts to know Your grace;  
And from our slumber make us rise that we may know the risen Christ.

O word of God, so clear and true, renew our minds to trust in You;  
And give to us the bread of life that we may know the risen Christ.

O love of God, so unrestrained, refresh our souls in Jesus's name.  
Let us reflect Your sacrifice that we may know the risen Christ.

May God the Father, God the Son, and God the Spirit make us one,  
In holiness let us unite that we may know the risen Christ.

THE PRESENTATION HYMN (*Please stand*)

*Lasst Uns Erfreuen (Hymnal 400)*

Praise God from whom all blessings flow; praise him, all creatures here below;  
Al-le-lu-ia, al-le-lu-ia! Praise him above ye heavenly host:  
praise Father, Son, and Holy 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)

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

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.

## 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. Because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth. 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.  
 high - est. Ho - san - na in the high - est.

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

*Please kneel*

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*

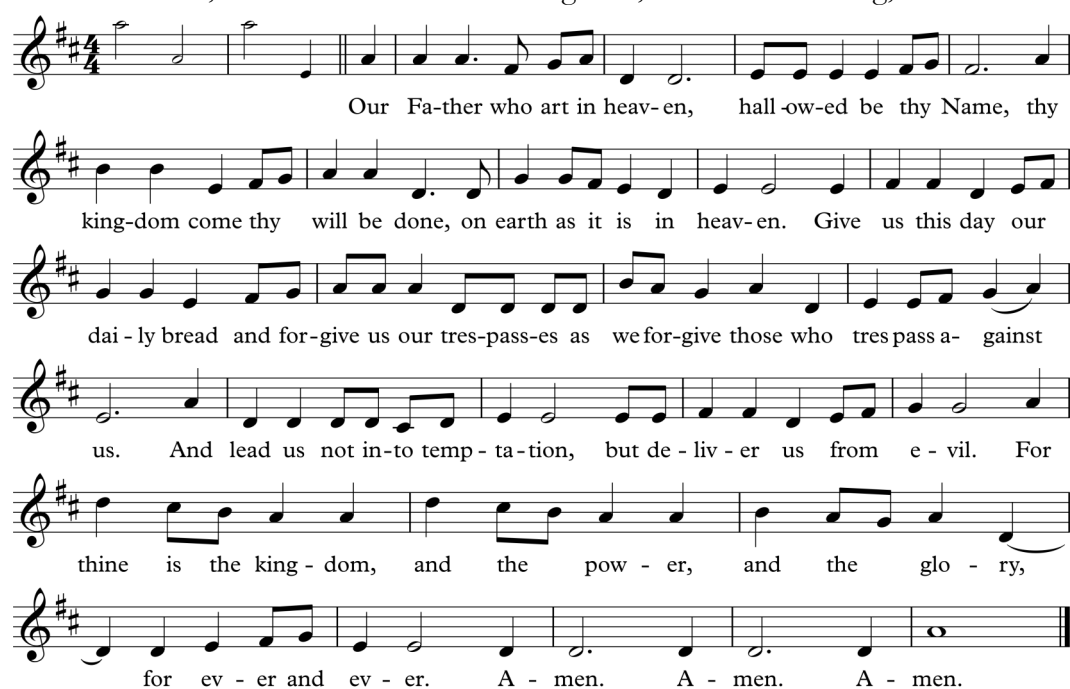
*Christ has died. Christ is risen. Christ will come again.*

*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 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.

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.

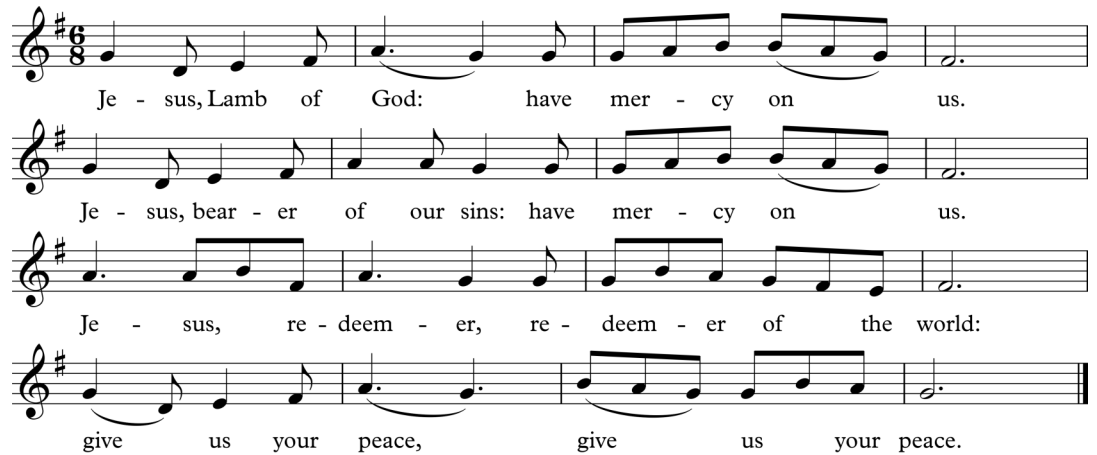
## THE BREAKING OF THE BREAD

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

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

## THE AGNUS DEI

(Hymnal S-164)



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

## 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.

## COMMUNION MOTET - SUNG BY OUR PARISH CHOIR

God shall wipe away all tears

Words from Revelations 21 verse 4 Music by Karl Jenkins (b.1944)

***God shall wipe away all tears and there will be no more death,  
Neither sorrow nor crying, neither shall there be anymore pain.  
Praise the Lord.***

Sir Karl Jenkins is one of the most performed living composers in the world. Educated at Gowerton Grammar School, Cardiff University and the Royal Academy of Music, London, *The Armed Man: A Mass For Peace* (from whence this short motet comes) alone has been performed over 2000 times in 20 different countries since the CD was released while his recorded output has resulted in seventeen gold and platinum disc awards.



COMMUNION HYMN 1

*Olivet* (Hymnal 691)

1 My faith looks up to thee, thou Lamb of Cal - va - ry,  
 2 May thy rich grace im - part strength to my faint - ing heart,  
 3 While life's dark maze I tread, and griefs a - round me spread,  
 Sa - vior di - vine! Now hear me while I pray, take all my  
 my zeal in - spire; as thou hast died for me, O may my  
 be thou my guide; bid dark-ness turn to day; wipe sor - row's  
 guilt a - way; O let me from this day be whol - ly thine.  
 love to thee pure, warm, and change-less be, a liv - ing fire.  
 tears a - way, nor let me ev - er stray from thee a - side.

Words: Ray Palmer (1808-1887) Music: *Olivet*, Lowell Mason (1792-1872)

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.

COMMUNION HYMN 2

*Chereponi* (Hymnal 602)

*Refrain*  
 Je - su, Je - su, fill us with your love, show  
 us how to serve the neigh - bors we have from you.  
 1. Kneels at the feet of his friends, si - lent - ly wash - es their  
 2. Neigh-bors are rich and poor, neigh-bors are black and  
 3. These are the ones we should serve, these are the ones we should  
 4. Lov - ing puts us on our knees, serv - ing as though we were  
 feet, Mas - ter who acts as a slave to them.  
 white, neigh-bors are near - by and far a - way.  
 love. All are neigh-bors to us and you.  
 slaves; this is the way we should live with you.

Text: Ghanaian; tr. Thomas Stevenson Colvin (1925-2000), alt.  
 Music: CHEREPONI, Ghanaian folk song; adapt. Thomas Stevenson Colvin

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.

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.

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

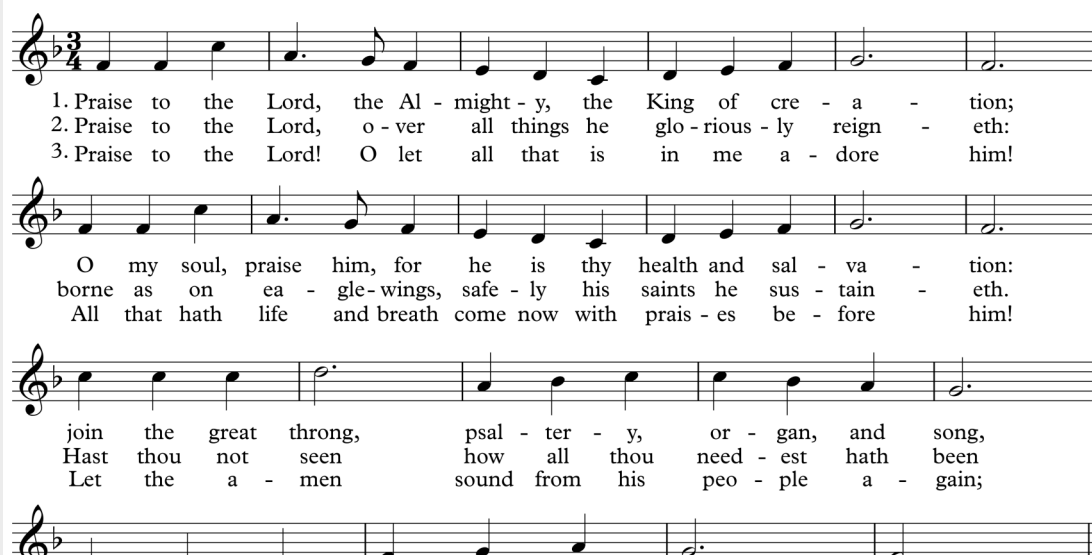
Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness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

## THE BLESSING

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

## THE RECESSIONAL HYMN

*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! 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.  
 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  
 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?  
 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;

## THE DISMISSAL

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

People: Thanks be to God. Alleluia, alleluia.