

# ST. ANDREW'S PARISH CHURCH

Established 1706



THE NINTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

25 July 2021



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
THE REVEREND LEE HERSHON, *Deacon Emeritus*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *Administrative Assistant*  
  
PAUL PORWOLL, *Historian*  
MICHAEL CHRISTENSEN, *AV Coordinator*

THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Retired*  
*Assistant Bishop, The Dominican Republic, Retired*  
*Bishop in Residence, Old St. Andrew's Parish Church*

## *The Vestry*

Kathy Abraham, 2024  
William Adams, 2024  
Gene Arner, 2022  
Jim Beall, 2022  
Mandy Beckmann, 2023  
Tommy Compton, 2022  
Carrie Davis, 2023  
Roxanne Erskine, 2024  
Jenny Fogle, 2023  
Herb Huser, 2024  
Rich Carns, 2023, *Junior Warden*  
Michael Ulmer, 2022, *Senior Warden*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*

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THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*

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## **SERVING TODAY**

The Reverend David Alwine  
HOMILIST

Heather Wilcox  
Randall Shealey  
LECTORS

Carol Martin  
PRAYERS OF THE PEOPLE

USHERS - Bob Fogel & Naomi Radcliff

VESTRY IN CHARGE - Kathy Abraham, Carrie Davis, Herb Huser

ALTAR GUILD - Dee Norton, Romaine Smith, Eric Smith, Betty Rucker, Lacey Ahlers

# The Ninth Sunday after Pentecost

## The Feast Day of James the Elder, Apostle

25 July 2021

The Holy Eucharist at 11:00 a.m.

## Welcome!

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

### THE INTROIT

#### Lord, I Trust Thee

Words: Barthold Brockes (1680-1747) Music: G F Handel (1685-1759)

Lord, I trust thee, I adore thee. Ah! thou friend of man, restore me!

On thy loving grace relying, for the bread of life I'm singing.

Quench my thirst and let my hunger cease, fill my heart with joy and endless peace.

When the breath of life has left me, may my soul be blended with thee.

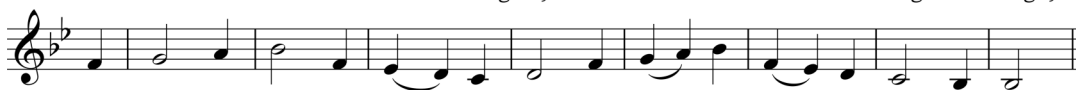
If you are visiting with us today, please take a **welcome brochure** (located in the card rack on the back of each pew) and fill out the visitor card. Please place it in the offering plate or leave it with an usher.

### THE PROCESSIONAL HYMN *(Please Stand)*

Tune: *Deus tuorum militum*



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



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

Text: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.

Music: DEUS TUORUM MILITUM, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

### THE ACCLAMATION (BCP 2019 page 123)

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

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

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

*Celebrant:*

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

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

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

### THE FRONTISPIECE

Jesus walking on water

THE SUMMARY OF THE LAW (BCP 2019 page 124)

*Celebrant:* Hear what our Lord Jesus Christ says:

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

THE GLORIA IN EXCELSIS (BCP 2019 page 124)

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 (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

O gracious God, your servant and apostle James was first among the Twelve to suffer martyrdom for the Name of Jesus Christ: Pour out upon the leaders of your Church that spirit of self-denying service, by which they may have true authority among your people; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*(Please be seated)*

The **Collects** are prayers that touch on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

## The Liturgy of the Word

### THE FIRST LESSON

Acts 11:27-12:3

Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world (this took place in the days of Claudius). So the disciples determined, every one according to his ability, to send relief to the brothers living in Judea. And they did so, sending it to the elders by the hand of Barnabas and Saul.

About that time Herod the king laid violent hands on some who belonged to the church. He killed James the brother of John with the sword, and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread.

*Lector:* The Word of the Lord.

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

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

THE PSALM

*Domine, Deus meus* (O Lord, my God)

Psalm 7 verses 1-11

LORD my God, in thee have I put my trust: \* save me from all them that persecute me, and deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces, \* while there is none to help.

3 O LORD my God, if I have done any such thing; \* or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me; \* (yea, I have delivered him that without any cause is mine enemy);

5 Then let mine enemy persecute my soul, and take me; \* yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O LORD, in thy wrath, and lift up thyself, because of the indignation of mine enemies; \* arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the peoples come about thee: \* for their sakes therefore lift up thyself again.

8 The LORD shall judge the peoples: give sentence with me, O LORD, \* according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end; \* but guide thou the just.

10 For the righteous God \* trieth the very hearts and reins.

11 My help cometh of God, \* who preserveth them that are true of heart.

THE EPISTLE LESSON

Ephesians 3 verses 14-21

For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

*Lector:* The Word of the Lord.

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

# THE SEQUENCE HYMN

Tune: 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;

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

Mark 6 Verses 45-56

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

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

Immediately Jesus made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. And after he had taken leave of them, he went up on the mountain to pray. And when evening came, the boat was out on the sea, and he was alone on the land. And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night he came to them, walking on the sea. He meant to pass by them, but when they saw him walking on the sea they thought it was a ghost, and cried out, for they all saw him and were terrified. But immediately he spoke to them and said, "Take heart; it is I. Do not be afraid." And he got into the boat with them, and the wind ceased. And they were utterly astounded, for they did not understand about the loaves, but their hearts were hardened.

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"

When they had crossed over, they came to land at Gennesaret and moored to the shore. And when they got out of the boat, the people immediately recognized him and ran about the whole region and began to bring the sick people on their beds to wherever they heard he was. And wherever he came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they might touch even the fringe of his garment. And as many as touched it were made well.

*Gospeller:* The Gospel of the Lord.

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

# THE SEQUENCE HYMN

Tune: 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,

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

## THE NICENE CREED (BCP 2019 page 127)

*Celebrant:* Let us stand and confess our faith in the words of the Nicene Creed:

*Celebrant and People:*

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, of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-begotten Son of God, eternally begotten of the Father,**

**God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.**

**For us and for our salvation, he came down from heaven, was incarnate from the Holy Spirit, and the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.**

**On the third day he rose again, in accordance with the Scriptures; he ascended into heaven, and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.**

**We acknowledge one Baptism for the forgiveness of sins.**

**We look for the resurrection of the dead, and the life of the world to come. Amen.**

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 PRAYERS OF THE PEOPLE (BCP 2019 page 128)

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

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

*Reader:* Lord, in your mercy:

*People:* **Hear our prayer.**

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

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



For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez; and their Bishop Moises Quezada, and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

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

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

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

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

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

For all those who are in trouble, sorrow, need, sickness, or any other adversity, particularly those on our parish prayer list, and for those we name at this time. *(pause)*

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

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

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

Let us also pray for the selection of a Bishop for our Diocese:

Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a Bishop for this Diocese that we may receive a faithful pastor who will continue the ministry of Bishop Lawrence, by caring for your people, equipping us for ministry, and leading us forth in fulfillment of the Great Commission.

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

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

THE CONFESSION OF SINS *(Please kneel)* (BCP 2019 page 130)

*Celebrant:* Let us humbly confess our sins to Almighty God.

*(Silence)*

**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*

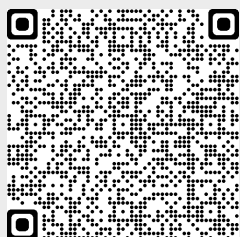
Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life;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

About the "posture" of prayer: It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God's complete forgiveness through Jesus Christ.

The **Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.



Scan here to give an offering to OSA.

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

## THE COMFORTABLE WORDS (BCP 2019 page 130)

*Bishop or Priest:*

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

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

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

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

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

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

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

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

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

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

## THE OFFERTORY

*If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link: <https://www.oldstandrews.org/giving-1>*

## THE OFFERTORY ANTHEM (*Please be seated*)

SUNG BY OUR PARISH CHOIR

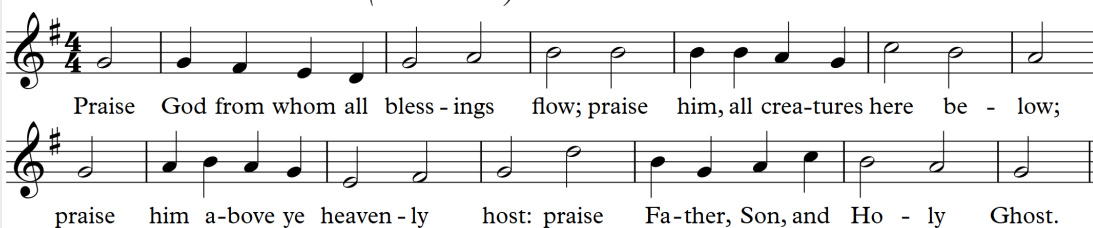
### Come down, O Love divine

Words: Bianco da Siena (d.1434) Music: William H Harris (1883-1973)

Come down, O Love divine, seek thou this soul of mine,  
And visit it with thine own ardour glowing;  
O Comforter draw near, within my heart appear,  
And kindle it, thy holy flame bestowing.  
O let it freely burn, till earthly passions turn  
To dust and ashes in its heart consuming;  
And let thy glorious light shine ever on my sight,  
And clothe me round, the while my path illuming.  
Let holy charity mine outward vesture be  
And lowliness become mine inner clothing:  
True lowliness of heart, which takes the humbler part,  
And o'er its own shortcomings weeps with loathing.  
And so the yearning strong, with which the soul will long,  
Shall far outpass the pow'r of human telling;  
For non can guess its grace, till he becomes the place  
Wherein the Holy Spirit makes his dwelling. Amen.

## THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



Text: Thomas Ken (1637-1711)

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

*Celebrant:* (BCP 2019 page 131)

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

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

## The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

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

*Celebrant* Lift up your hearts.

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

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

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

The *Celebrant* continues:

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

Through the great shepherd of your flock, Jesus Christ our Lord, who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations, and promised to be with them always, even to the end of the ages.

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

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)

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 **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 PRAYER OF CONSECRATION (BCP 2019 page 132)

*(Please Kneel)*

*Celebrant:*

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

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Celebrant:*

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

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

## THE LORD'S PRAYER (BCP 2019 page 134)

*Celebrant:*

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

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 **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 FRACTION (BCP 2019 page 135)

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

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

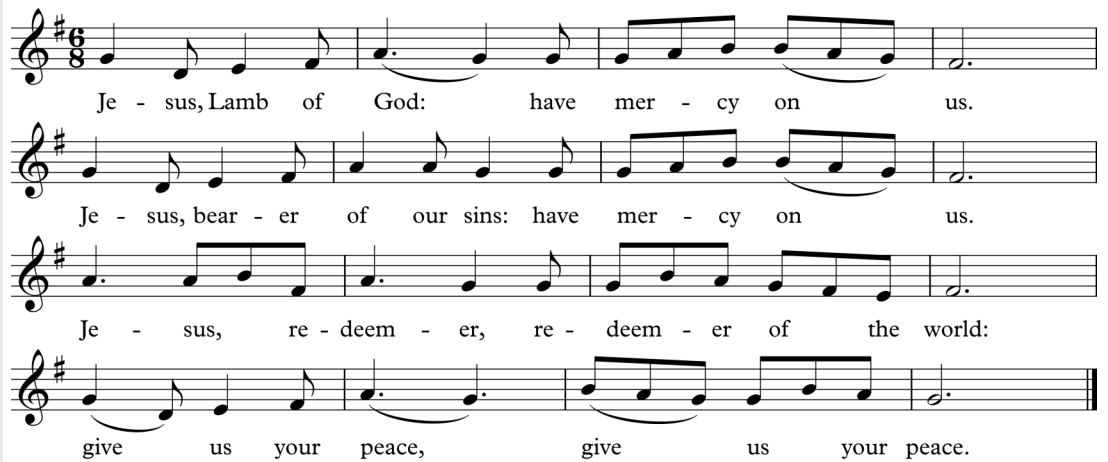
## THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

*Celebrant and People:*

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

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.

## THE AGNUS DEI



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

## THE MINISTRATION OF COMMUNION (BCP 2019 page 136)

### *Celebrant:*

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

## THE COMMUNION ANTHEM

### **O how amiable are thy dwellings**

Music: Ralph Vaughan Williams (1872-1958)

Words: taken from Psalms 84 & 90

O how amiable are thy dwellings, thou Lord of hosts!  
My soul have a desire and longing to enter into the courts of the Lord:  
My heart and my flesh rejoice in the living God.  
Yea, the sparrow hath found her an house,  
And the swallow a nest where she may lay her young:  
Even thy altars, O Lord of hosts, my King and my God.  
Blessed are they that dwell in thy house:  
They will be always praising thee.  
The glorious Majesty of the Lord our God be upon us:  
Prosper thou the work of our hands upon us.  
O prosper thou our handy-work.  
O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

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 COMMUNION HYMN *(Please Remain Seated)*

Tune: *Jesus, meine Zuversicht*

1 Let thy Blood in mer - cy poured, let thy gra - cious  
 2 Thou didst die that I might live; bless - ed Lord, thou  
 3 By the thorns that crowned thy brow, by the spear-wound  
 4 Wilt thou own the gift I bring? All my pen - i -

Bo - dy bro - ken, be to me, O gra - cious Lord,  
 cam'st to save me; all that love of God could give  
 and the nail - ing, by the pain and death, I now  
 tence I give thee; thou art my ex - alt - ed King,

*Refrain*  
 of thy bound-less love the to - ken.  
 Jes - us by his sor - rows gave me. Thou didst give thy -  
 claim, O Christ, thy love un - fail - ing.  
 of thy match-less love for - give me.

self for me, now I give my - self to thee.

Words: John Brownlie (1859-1925) Music: *Jesus, meine Zuversicht*, melody Johann Crüger (1598-1662); harm. after *The Chorale Book for England*, 1863

THE POST COMMUNION PRAYER (BCP 2019 page 137)

*Celebrant:* Let us pray.

*Celebrant and People:*

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

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.

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 to make Christ known in the world.

## THE BLESSING (BCP 2019 page 137)

### THE RECESSIONAL HYMN (*Please stand*)

Tune: *Land of Rest*

*Unison or harmony*

1 I come with joy to meet my Lord, for -  
 2 I come with Chris - tians far and near to -  
 3 As Christ breaks bread and bids us share, each  
 4 And thus with joy we meet our Lord. His  
 5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der  
 2 find, as all are fed, the new com - mu - ni -  
 3 proud di - vi - sion ends. That love that made us  
 4 pres - ence, al - ways near, is in such friend - ship  
 5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.  
 2 ty of love in Christ's com - mun - ion bread.  
 3 makes us one, and stran - gers now are friends.  
 4 bet - ter known: we see, and praise him here.  
 5 in the world, we'll live and speak his praise.

Words: Brian A. Wren (b. 1936), alt. Copyright ©1971 by Hope Publishing Company. Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983) Copyright ©1938 by J. Fischer & Bro., a division of Belwin-Mills Publishing Corp. Copyright renewed. All rights reserved. Used with permission.

As the service ends, we are charged to “go forth,” a challenge to reach out beyond our own church to the world around us.

### THE DISMISSAL (BCP 2019 page 138)

*Priest or Deacon:*

Alleluia! Alleluia! Go in peace to love and serve the Lord.

*People:*

Thanks be to God. Alleluia! Alleluia! Alleluia!

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