

# ST. ANDREW'S PARISH CHURCH

established 1706



THE NINETEENTH SUNDAY AFTER PENTECOST

THE HOLY EUCHARIST AT 11:00 A.M.

20 October 2019



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

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

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

## *The Vestry*

Gene Arner, *2022 Senior Warden*  
Roxanne Erskine, *2020 Junior Warden*  
Dean Bays, *2020*  
Jim Beall, *2022*  
Jim Beardsley, *2021*  
Doug Bostick, *2021*  
Danielle Butler, *2020*  
Clay Chandler, *2021*  
Tommy Compton, *2022*  
James Little, *2021*  
Michael Ulmer, *2022*  
James Wilson, *2020*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*  
Paul Porwoll, *Historian*

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

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## SERVING TODAY

The Rev. Dr. Donnie McDaniel  
HOMILIST

Naomi Radcliff  
Larry Coomer  
LECTOR

Larry Coomer  
CHALICE BEARER

Mary Hope Martin  
Walker Martin  
Harrison Martin  
Azure Coomer  
ACOLYTES

Jim Hare  
Nancy Scales  
USHERS

Jill Moore  
GREETER

Carol Martin  
PRAYERS OF THE PEOPLE

Gene Arner  
Danielle Butler  
Doug Bostick  
VESTRY IN CHARGE

Dee Norton  
Donna Quick  
Betty Rucker  
ALTAR GUILD

# The Nineteenth Sunday after Pentecost

20 October 2019

The Holy Eucharist at 11:00 a.m.

THE INTROIT:

*Lord, for Thy tender mercy's sake*

Words: John Bull d.1575 Music: Richard Farrant (1530-1580)

Lord, for thy tender mercy's sake, lay not our sins to our charge  
But forgive that is past, and give us grace to amend our sinful lives:  
To decline from sin and incline to virtue, that we may walk in a perfect heart  
Before Thee now and evermore. Amen

THE PROCESSIONAL HYMN (*Please stand*)

*Tune: Paderborn*



1. Ye ser - vants of God, your Mas - ter pro - claim,  
2. God rul - eth on high, al - might - y to save;  
3. Sal - va - tion to God who sits on the throne!  
4. Then let us a - dore, and give him his right:

and pub - lish a - broad his won - der - ful Name;  
and still he is nigh: his pres - ence we have.  
Let all cry a - loud, and hon - or the Son.  
All glo - ry and power, all wis - dom and might,

the Name all - vic - to - rious of Je - sus ex - tol:  
The great con - gre - ga - tion his tri - umph shall sing,  
The prais - es of Je - sus the an - gels pro - claim,  
and hon - or and bless - ing, with an - gels a - bove,

his king - dom is glo - rious; he rules o - ver all.  
as - crib - ing sal - va - tion to Je - sus our King.  
fall down on their fa - ces, and wor - ship the Lamb.  
and thanks nev - er - ceas - ing and in - fi - nite love.

Text: Charles Wesley (1707-1788), alt.  
Music: PADERBORN, melody from *Catolisch-Paderbornisches Gesang-buch*, 1765

THE ACCLAMATION

*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

*Celebrant*:

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

## Welcome!

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

If you are visiting with us  
today, please take a **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.

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

ON THE COVER

The Unjust Judge  
John Everett Millais  
(1829-1896)

## THE SUMMARY OF THE LAW

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

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,





## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

Set us free, loving Father, from the bondage of our sins, and in your goodness and mercy give us the liberty of that abundant life which you have made known to us in our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. *Amen.*

*Please be seated for the Lessons*

## The Liturgy of the Word

### THE FIRST LESSON

Genesis 32: verses 3, 6-13 and 22-30

And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom. And the messengers returned to Jacob, saying, "We came to your brother Esau, and he is coming to meet you, and there are four hundred men with him." Then Jacob was greatly afraid and distressed. He divided the people who were with him, and the flocks and herds and camels, into two camps, thinking, "If Esau comes to the one camp and attacks it, then the camp that is left will escape." And Jacob said, "O God of my father Abraham and God of my father Isaac, O LORD who said to me, 'Return to your country and to your kindred, that I may do you good,' I am not worthy of the least of all the deeds of steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan, and now I have become two camps. Please deliver me from the hand of my brother, from the hand of Esau, for I fear him, that he may come and attack me, the mothers with the children. But you said, 'I will surely do you good, and make your offspring as the sand of the sea, which cannot be numbered for multitude.'" So he stayed there that night, and from what he had with him he took a present for his brother Esau.

The same night he arose and took his two wives, his two female servants, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and everything else that he had. And Jacob was left alone. And a man wrestled with him until the breaking of the day. When the man saw that he did not prevail against Jacob, he touched his hip socket, and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day has broken." But Jacob said, "I will not let you go unless you bless me." And he said to him, "What is your name?" And he said, "Jacob." Then he said, "Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed." Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the name of the place Peniel, saying, "For I have seen God face to face, and yet my life has been delivered."

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.

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.

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## THE PSALM

*Levavi Oculum* (I lift up mine eyes)

Psalm 121

Sung by The Parish Choir

1. I will lift up mine eyes unto the hills : from whence cometh my help.
2. My help cometh even from the Lord : who hath made heaven and earth
3. He will not suffer thy foot to be mov'd: and he that keepeth thee will not sleep.
4. Behold he that keepeth Israel : shall neither slumber nor sleep.
5. The Lord himself is thy keeper : the Lord is thy defence upon thy right hand.
6. So that the sun shall not burn thee by day : neither the moon by night
7. The Lord shall preserve thee from all evil : uea it is even he that shall keep thy soul.
8. The Lord shall preserve thy going out and thy coming in : from this time forth for evermore.

## THE SECOND LESSON

2 Timothy 3 verses 14-17 & 4 verses 1-5

But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.


I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

Lector: The Word of the Lord.


People: **Thanks be to God.**

## THE SEQUENCE HYMN

*Galilee*



1. Je - sus calls us; o'er the tu - mult of our life's wild, rest - less sea,  
 2. As of old St. An - drew heard it by the Gal - i - le - an lake,  
 3. Je - sus calls us from the wor - ship of the vain world's gold - en store,



day by day his clear voice sound ing, say - ing, "Chris - tian, fol - low me."  
 turned from home and toil and kin - dred, leav - ing all for his dear sake.  
 from each i - dol that would keep us, say - ing, "Christ - ian, love me more."

Text: Cecil F. Alexander (1823-1895)  
 Music: GALILEE, William H. Jude (1851-1922)

## THE HOLY GOSPEL

Luke 18 verses 1-8

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

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

And Jesus told them a parable to the effect that they ought always to pray and not lose heart. He said, "In a certain city there was a judge who neither feared God nor respected man. And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.' For a while he refused, but afterward he said to himself, 'Though I neither fear God nor respect man, yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.'" And the Lord said, "Hear what the unrighteous judge says. And will not God give justice to his elect, who cry to him day and night? Will he delay long over them? I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?"

**Gospeller:** 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"

## THE SEQUENCE HYMN

*Galilee*

4. In our joys and in our sor - rows, days of toil and hours of ease,  
5. Je - sus calls us! In your mer - cy, Sav - ior, make us hear your call,  
still he calls, in cares and plea - sures, "Chris - tian, love me more than these."  
give our hearts to your o - bed - ience, serve and love you best of all.

Text: Cecil F. Alexander (1823-1895)  
Music: GALILEE, William H. Jude (1851-1922)

## THE SERMON

The Reverend Dr. Donnie McDaniel

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

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

## THE NICENE CREED

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

*Celebrant:* We believe in one God,

*People:*

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

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

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

**For us and for our salvation he came down from heaven,  
was incarnate from the Holy Spirit and the Virgin Mary, and was made man.**

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

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

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

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

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

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

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

## THE PRAYERS OF THE PEOPLE

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

Let us confess our sins against God and our neighbor.

*Silence may be kept*

**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.

#### 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*

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

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

## THE 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: Sung by The Old St Andrew's Parish Church Choir

### ***"View me, Lord, a work of Thine"***

Words: Thomas Campion (1567-1620) Music: Richard Lloyd (b.1933)

1. View me, Lord, a work of Thine, shall I then lie drown'd in night?  
Might Thy grace in me but shine, I should seem made all of light.
2. Cleanse me, Lord, that I may kneel at Thine altar, pure and white;  
They that once Thy mercies feel. Gaze no more on earth's delight.
3. Worldly joys', like shadows, fade when the heavenly light appears;  
But the cov'nants thou hast made, endless, know nor days, nor years.
4. In Thy word, Lord, is my trust, to Thy mercies fast I fly;  
Though I am but clay and dust, yet Thy grace can lift me high.

Lloyd was a chorister at Lichfield Cathedral, and then a music scholar at Rugby School, and he completed his education as organ scholar at Jesus College, Cambridge. After National Service, during which he qualified in clerical skills and as a tank gunner, as well as compiling a guide to Paris restaurants and conducting a choir, he became sub-organist at Salisbury Cathedral, and then Organist and Master of the Choristers at both Hereford and Durham Cathedrals. He then returned to Salisbury to teach in the Cathedral School, but he retired early due to ill health and he now spends much of his time writing church music, although he writes little during the cricket season!

## THE PRESENTATION HYMN *(Please stand)*

Old Hundredth

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

Text: Thomas Ken (1637-1711)

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

***Celebrant:***

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

*Celebrant* The Lord be with you.

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

*Celebrant* Lift up your hearts.

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

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

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

*The Celebrant continues*

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

Because 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 AND BENEDICTUS

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 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 PRAYER OF CONSECRATION

*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 has risen.**

**Christ will come again.**

*Celebrant:*

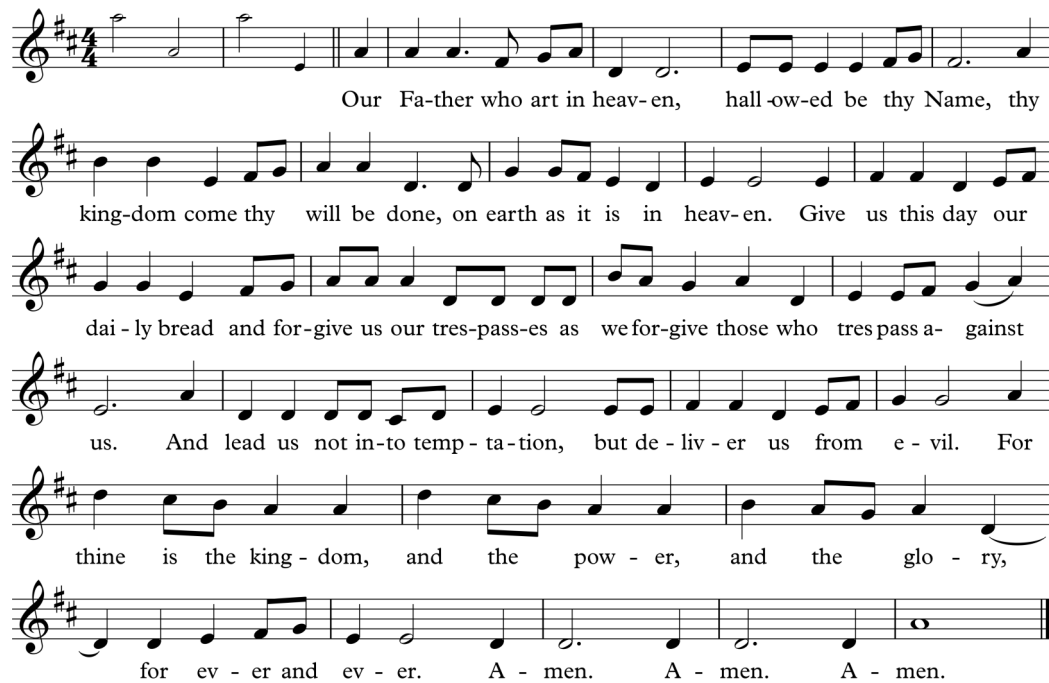
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, 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

*Celebrant:*

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.

*Celebrant:*

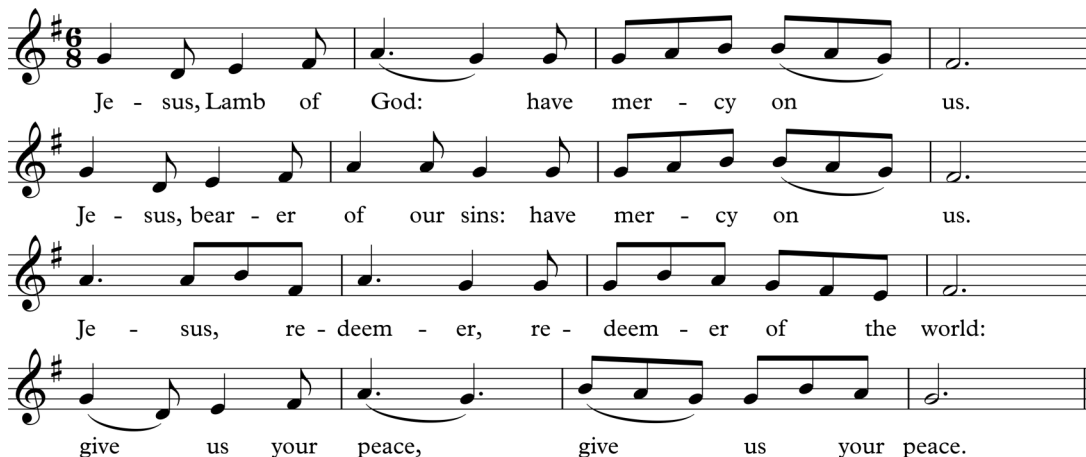
Alleluia. Christ our Passover is sacrificed for us.

*People:*

Therefore let us keep the feast. Alleluia.

*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 AGNUS DEI



Je - sus, Lamb of God: have mer - cy on us.  
Je - sus, bear - er of our sins: have mer - cy on us.  
Je - sus, re - deem - er, re - deem - er of the world:  
give us your peace, give us your peace.

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

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

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



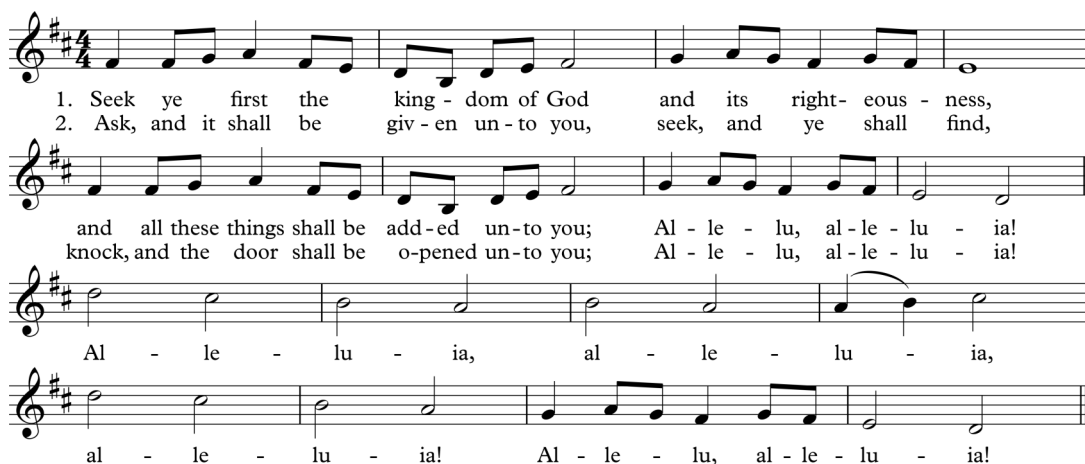
### *Celebrant:*

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.

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

### THE FIRST COMMUNION HYMN

*Seek ye first*



1. Seek ye first the king - dom of God and its right - eous - ness,  
2. Ask, and it shall be giv - en un - to you, seek, and ye shall find,  
and all these things shall be add - ed un - to you; Al - le - lu, al - le - lu - ia!  
knock, and the door shall be o - pened un - to you; Al - le - lu, al - le - lu - ia!  
Al - le - lu - ia, al - le - lu - ia,  
al - le - lu - ia! Al - le - lu, al - le - lu - ia!

Text: St. 1, Matt. 6:33; adapt. Karen Lafferty. St. 2 Matt. 7:7.  
Music: Karen Lafferty. © 1972 Maranatha! Music. Used by permission. CCLI# 1984772

### THE COMMUNION ANTHEM

#### *O Little One Sweet*

Harmonies by Johann Sebastian Bach (1685-1750) from an old German tune

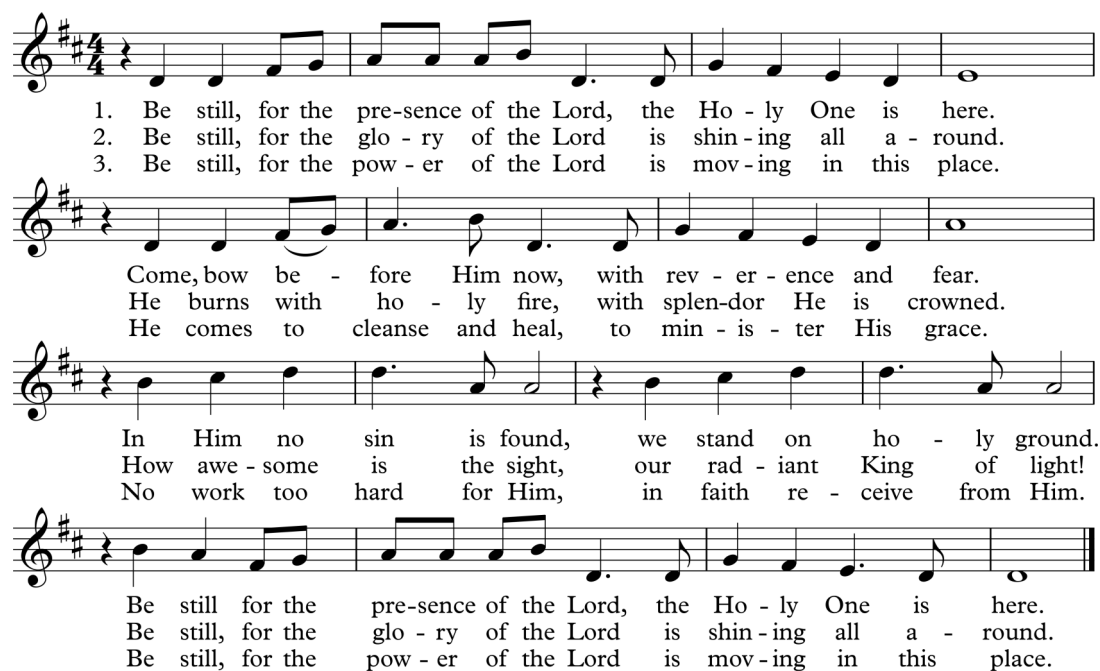
Words taken from Psalm 119 verse 33

1. 1. O little one sweet, O little one mild, thy Father's purpose Thou hast fulfilled;  
2. Thou cam'st from heav'n to mortal ken, equal to be with us poor men,  
3. O little one sweet, O little one mild.  
4.  
5. 2. O little one sweet, O little one mild, with joy Thou hast the whole world filled;  
6. Thou camest here from heav'n's domain, to bring men comfort in their pain,  
7. O little one sweet, O little one mild.  
8.  
9. 3. O little one sweet, O little one mild, Help us to do as Thou hast willed.  
10. Lo, all we have belongs to Thee! Ah, keep us in our fealty!  
11. O little one sweet, O little one mild.  
12.

"O Little One Sweet" (O Jesulein süß) is actually an old German tune, harmonized by Johann Sebastian with words first appearing in Scheidt's "Tablaturbuch" (1650). When Georg Christian Schemelli published his Schemelli Gesangbuch (Schemelli's Songbook) in 1736, he called upon his friend Johann Sebastian Bach to provide the figured bass for many of the well-known Lutheran hymn tunes. One of Bach's 69 settings was for O Jesulein süß, a Christmas hymn by Paul Gerhardt from 1665. Bach let Gerhardt's five-line melody stand almost unaltered but added wonderful harmonies beneath it.

## THE SECOND COMMUNION HYMN

*Be still for the presence of the Lord*



1. Be still, for the pre-sence of the Lord, the Ho - ly One is here.  
 2. Be still, for the glo - ry of the Lord is shin - ing all a - round.  
 3. Be still, for the pow - er of the Lord is mov - ing in this place.

Come, bow be - fore Him now, with rev - er - ence and fear.  
 He burns with ho - ly fire, with splen - dor He is crowned.  
 He comes to cleanse and heal, to min - is - ter His grace.

In Him no sin is found, we stand on ho - ly ground.  
 How awe - some is the sight, our rad - iant King of light!  
 No work too hard for Him, in faith re - ceive from Him.

Be still for the pre-sence of the Lord, the Ho - ly One is here.  
 Be still, for the glo - ry of the Lord is shin - ing all a - round.  
 Be still, for the pow - er of the Lord is mov - ing in this place.

Text & music: David Evans

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The 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 POST COMMUNION PRAYER

*After Communion, the Celebrant says*

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.

## THE BLESSING

*Celebrant:*

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

## THE RECESSIONAL HYMN (*Please stand*)

*Leoni*

1 Praise to the liv-ing God! All prais-ed be his Name  
 2 Form-less, all love-ly forms de-clare his love-li-ness;  
 3 His Spi-rit flow-eth free, high surg-ing where it will;  
 4 E-ter-nal life hath he im-plant-ed in the soul;

who was, and is, and is to be for ay the same.  
 ho-ly, no ho-li-ness of earth can his ex-press.  
 in pro-phet's word he spoke of old; he speak-eth still.  
 his love shall be our strength and stay while a-ges roll.

The one e-ter-nal God ere aught that now ap-pears:  
 Lo, he is Lord of all. Cre-a-tion speaks his praise,  
 Es-tab-lished is his law, and change-less it shall stand,  
 Praise to the liv-ing God! All prais-ed be his Name

the first, the last, be-yond all thought his time-less years!  
 and ev-ery-where a-bove, be-low, his will o-beys.  
 deep writ up-on the hu-man heart, on sea, on land.  
 who was, and is, and is to be, for ay the same.

Words: Medieval Jewish liturgy; tr. Max Landsberg (1845-1928) and Newton M. Mann (1836-1926)  
 Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

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 DISMISSAL

*Deacon:*

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

*People:*

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

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