

ST. ANDREW'S PARISH CHURCH

established in 1706



THE FOURTH SUNDAY IN LENT

The Holy Eucharist at 11:00 a.m.

11 March 2018



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOE VELLA, *Assistant to the Rector*
THE REVEREND LEE HERSHON, *Deacon*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organist*
BRAD NETTLES, JR., *Director of Youth Ministry*
ANNE SHAUL, *Director of Children's Education*
AMY AUSTEN, *Parish Administrator*
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

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

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

SERVING TODAY

The Rev. Joe Vella
HOMILIST

Larry Coomer
LECTOR

Larry Coomer
CHALICE BEARER

John & Barbara Mojonnier
USHERS

Jackson Mackey
McLeod Keenan
Lacey Ahlers
Will Johnson
ACOLYTES

Robert & Patti Blitch
GREETERS

Naomi Radcliff
PRAYERS OF THE PEOPLE

Rob Berad
Danielle Butler
Bill Smith
VESTRY IN CHARGE

Millie Strobel
Leigh Smalley
Naomi Radcliff
Stephanie Wenger
ALTAR GUILD

The Fourth Sunday in Lent

11 March 2018

The Holy Eucharist

This service may be found in the red Book of Common Prayer beginning on page 323

THE INTROIT

Deep River

Words & Music - Anon - arr. by Judith & David Acres (2017)

Deep River, my home is over Jordan. Deep River, Lord.

I want to cross over into camp-ground.

Oh, don't you want to go, to the Gospel feast; that Promised Land,
Where all is peace?

Deep River, my home is over Jordan. Deep River, Lord.


I want to cross over into camp-ground.

The song was first mentioned in print in 1876, when it was published in the first edition of "The Story of the Jubilee Singers: With Their Songs", by J.B.T. Marsh. By 1917, when Henry T. Burleigh completed the last of his several influential arrangements, the song had become very popular in recitals. It has been called "perhaps the best known and best-loved spiritual".

THE PROCESSIONAL HYMN (*Please stand*)

Crucifer (Hymnal 473)

Refrain



Lift high the cross, the love of Christ pro - claim
till all the world a - dore his sac - red Name.

1. Come, Christ - ians, fol - low where our Cap - tain trod, Our
2. Led on their way by this tri - um - phant sign, the
3. Each new - born ser - vant of the Cru - ci - fied bears
4. O Lord, once lift - ed on the glo - rious tree, as
5. Let ev - ery race and ev - ery lang - uage tell of
6. So shall our song of tri - umph ev - er be: praise

to Refrain



king vic - to - rious, Christ, the Son of God.
hosts of God in con - quering ranks com - bine.
on the brow the seal of him who died.
thou hast prom - ised, draw the world to thee.
him who saves our lives from death and hell.
to the Cru - ci - fied for vic - to - ry.

Text: George William Kitchin (1827-1912); alt. Michael Robert Newbolt (1874-1956)
Music: CRUCIFER, Sydney Hugo Nicholson (1875-1947)
© 1974 Hope Publishing Co. Used by permission. OneLicense.net A-716890.

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.

ON THE COVER

Feeding the Five Thousand
By James Tissot (1836-1902)

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.

We sing the Trisagion during Advent and Lent to remind ourselves of our need for a merciful Savior.

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.

Celebrant: Bless the Lord who forgiveth all our sins.
 People: *His mercy endureth for ever.*

THE COLLECT FOR PURITY

The Celebrant says

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

THE SUMMARY OF THE LAW

The Celebrant continues

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

THE TRISAGION (*SUNG THREE TIMES*)

(Hymnal S-102)

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

THE COLLECT OF THE DAY

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

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

The Liturgy of the Word

THE FIRST LESSON

2 Chronicles 36:14-23

All the officers of the priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations. And they polluted the house of the LORD that he had made holy in Jerusalem. The LORD, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place. But they kept mocking the messengers of God, despising his words and scoffing at his prophets, until the wrath of the LORD rose against his people, until there was no remedy. Therefore he brought up against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, old man or aged. He gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his princes, all these he brought to Babylon. And they burned the house of God and broke down the wall of Jerusalem and burned all its palaces with fire and destroyed all its precious vessels. He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years. Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.'"

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.

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

(I am glad)

1. I was glad when they said unto me : We will go into the house of the Lord.
2. Our feet shall stand in thy gates : O Jerusalem.
3. Jerusalem is built as a city : that is at unity in itself.
4. For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.
5. For there is the seat of judgement : even the seat of the house of David.
6. O pray for the peace of Jerusalem : they shall prosper that love thee.
7. Peace be within thy walls : and plenteousness within thy palaces.
8. For my brethren and companions' sakes : I will wish thee prosperity.
9. Yea, because of the house of the Lord our God : I will seek to do thee good.

THE SECOND LESSON

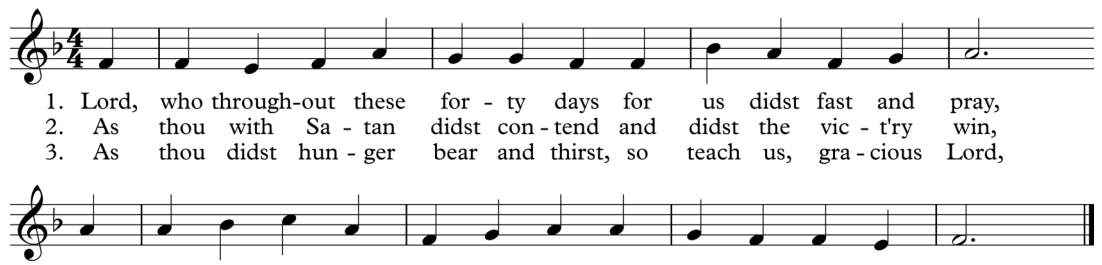
Ephesians 2:4-10

But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one can boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

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

THE SEQUENCE HYMN

ST. FLAVIAN (Hymnal 142)



1. Lord, who through-out these for - ty days for us didst fast and pray,
 2. As thou with Sa - tan didst con - tend and didst the vic - t'ry win,
 3. As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,

teach us with thee to mourn our sins, and close by thee to stay.
 O give us strength in thee to fight, in thee to con - quer sin.
 to die to self, and chief - ly live by thy most ho - ly word.

Text: Claudia Frances Hernaman (1838-1898)
 Music: ST. FLAVIAN, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

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

People: *Glory be to thee, O Lord.*

After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. And a large crowd was following him, because they saw the signs that he was doing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. Now the Passover, the feast of the Jews, was at hand. Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, "Where are we to buy bread, so that these people may eat?" He said this to test him, for he himself knew what he would do. Philip answered him, "Two hundred denarii worth of bread would not be enough for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish, but what are they for so many?" Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number. Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted. And when they had eaten their fill, he told his disciples, "Gather up the leftover fragments, that nothing may be lost." So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!" Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

Deacon: The Gospel of the Lord.

People: *Praise be to thee, O Christ.*

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, *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

ST. FLAVIAN (Hymnal 142)

4. And through these days of pen - i - tence, and through thy Pas - sion - tide,
5. A - bid with us, that so, this life of suf - fer - ing o - ver - past,
yea, ev - er - more, in life and death, Je - sus! with us a - bid.
an Eas - ter of un - end - ing joy we may at - tain at last!

Text: Claudia Frances Hernaman (1838-1898)

Music: ST. FLAVIAN, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

THE SERMON

The Rev. Joe Vella

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

THE NICENE CREED (*Please stand*)

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

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

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

THE PRAYERS OF THE PEOPLE

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.

Let us pray for the whole state of Christ’s Church and the world. Almighty and ever-living God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. Give grace, O heavenly Father, to all bishops and other ministers, especially our Bishop, Mark, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially President Trump, Governor McMaster and Mayor Tecklenburg, that they may be led to wise decisions and right actions for the welfare and peace of the world. Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity, particularly those we name at this time silently or aloud. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear beseeching

thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of Andrew and of all thy saints, that with them we may be partakers of thy heavenly kingdom. Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *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 thee in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved thee with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of thy Son Jesus Christ, have mercy on us and forgive us; that we may delight in thy will, and walk in thy ways, to the glory of thy 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.

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

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

Matthew 11:28

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

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

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

THE PEACE *(Please stand)*

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

People: *And also with you.*

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

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

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

THE OFFERTORY ANTHEM

Wash me thoroughly from my wickedness

Music by Samuel Sebastian Wesley

Words: Psalm 51 verses 2 and 3

Wash me thoroughly from my wickedness, and forgive me all my sin.

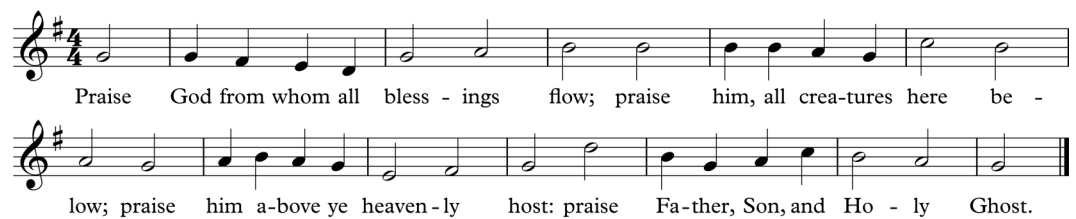
For I acknowledge my faults and my sin is ever before me.

Samuel Sebastian Wesley, (born Aug. 14, 1810, London—died April 19, 1876, Gloucester, Eng.), composer and organist, one of the most distinguished English church musicians of his time. The natural son of Samuel Wesley, he was a chorister of the Chapel Royal and held posts in London and at Exeter cathedral, Leeds Parish Church, Winchester cathedral, and Gloucester cathedral. He was prominent as a conductor of the Three Choirs Festival and was professor of organ at the Royal Academy of Music, London. Wesley was a masterful organist and extemporizer, who worked continually to improve the standard of church music. Of his anthems, with their characteristic recitative-like passages and arias, the best known are Blessed be the God and Father, The Wilderness, Thou wilt keep him in perfect peace, and Wash me thoroughly.

‘Wash me thoroughly’ remains one of Wesley’s favourite shorter anthems. Beginning with a poignant soprano solo, the work has a depth of expression and pathos which is so often confused with sentimentality.

THE PRESENTATION HYMN (*Please stand*)

OLD HUNDREDTH



Praise God from whom all blessings flow; praise him, all creatures 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?)

Please stand as the gifts are presented

Celebrant: All things come of thee, O LORD,

People: And of thine own have we given thee.

The Holy Communion

THE GREAT THANKSGIVING

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

Celebrant: The Lord be with you.

People: *And with thy spirit.*

Celebrant: Lift up your hearts.

People: *We lift them up unto the Lord.*

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

People: *It is meet and right so to do.*

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

THE SANCTUS & BENEDICTUS

(Hymnal S-114)

Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. Ho - san - na in the high - est.

Please kneel

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

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

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

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

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

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

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

Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake 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, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

And now, as our Savior Christ hath taught us, we are bold to say,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

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: Christ our Passover is sacrificed for us;
People: *Therefore let us keep the feast.*

THE AGNUS DEI

(Hymnal S-158)

O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on
us. O Lamb of God, that ta - kest a -
way the sins of the world, have mer - cy up -
on us. O Lamb of God that
ta - kest a - way the sins of the world,
grant us thy peace.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

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

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

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

THE PRAYER OF HUMBLE ACCESS

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

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

Facing the people, the Celebrant says the following Invitation

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

THE FIRST COMMUNION HYMN

Rockingham (Hymnal 321)

1. My God, thy ta - ble now is spread, thy cup with
 2. O let thy ta - ble hon - ored be, and fur - nished
 3. Drawn by thy quick - ening grace, O Lord, in coun - tless
 4. Nor let thy spread - ing Gos - pel rest till through the
 love doth o - ver - flow; be all thy chil - dren
 well with joy - ful guests; and may each soul -
 num - bers let them come and gath - er from their
 world thy truth has run, till with this Bread shall
 thith - er led, and let them thy sweet mer - cies know.
 va - tion see, that here its sa - cred pledg - es tastes.
 Fa - ther's board the Bread that lives be - yond the tomb.
 all be blessed who see the light or feel the sun.

Text: Sts. 1-3, Philip Doddridge (1702-1751), alt. st. 4, Isaac Watts (1674-1748), alt.
 Music: ROCKINGHAM, melody from *Second Supplement to Psalms in Miniature*, ca. 1780; adapt. Edward Miller (1731-1707); harm. Samuel Webbe (1740-1816)

THE COMMUNION ANTHEM *(Please be seated)*

SUNG BY OUR PARISH CHOIR

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 was a chorister at Gloucester Cathedral and was subsequently educated at Corpus Christi College, Cambridge. After graduating he worked in Salisbury in a variety of teaching jobs whilst still a lay-vicar in the cathedral choir. He was the Head Master of the Minster School, York and is now Director of Development and Chamberlain of York Minster. He is a Visiting Fellow of the Music Department and a member of the Court of the University of York. He is also 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.

His music is direct, with beautifully flowing lines and an ease of accessibility.

THE SECOND COMMUNION HYMN

I AM THE BREAD OF LIFE(Hymnal 335)

1. I am the Bread of life. they who come to me shall not
 2. The bread that I will give is my Flesh for the life of the
 3. Un - less you eat of the Flesh of the Son of
 4. I am the res - ur - rec - tion, I am the
 5. Yes, Lord, we be - lieve that You are the

hun - ger, they who be - lieve in me shall not thirst.
 world, and they who eat of this bread, you
 Man and drink of His blood, you
 life. They who be - lieve in me,
 Christ, the Son of God,

No one can come to me un - less the Fa - ther draw them.
 they shall live for - ever, they shall live for - ev - er.
 shall not have life with - in you, you shall not have life with - in you.
 e - ven if they die, they shall live for - ev - er.
 who has come in - to the world.

Refrain

And I will raise them up, and I will raise them
 up, and I will raise them up on the last day.

Text: John 6, adapt. Suzanne Toolan, RSM, (b. 1927)

Music: Suzanne Toolan, RSM ©1966 GIA Publications, Inc. Used by permission. OneLicense A-716890

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

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Almighty and ever-living God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporated in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

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

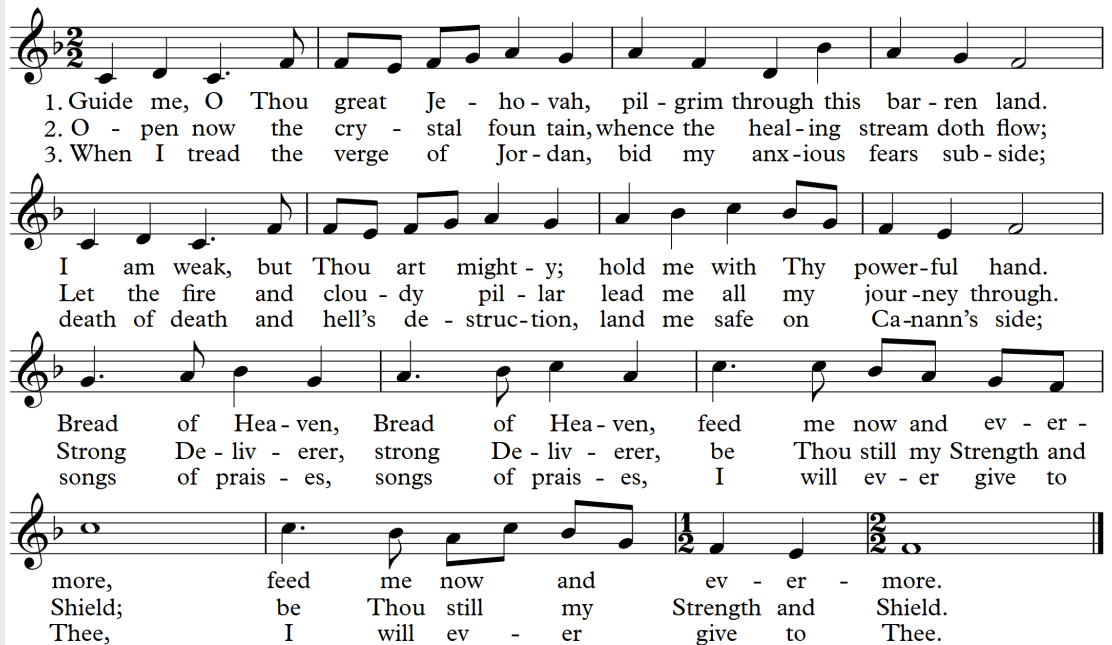
THE BLESSING

The peace of God, which passeth 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 Ghost, be amongst you, and remain with you always. *Amen.*

RECESSIONAL HYMN (*Please stand*)

Cwm Rhondda (Hymnal 690)

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



1. Guide me, O Thou great Je - ho - vah, pil - grim through this bar - ren land.
2. O - pen now the cry - stal foun tain, whence the heal - ing stream doth flow;
3. When I tread the verge of Jor - dan, bid my anx - ious fears sub - side;

I am weak, but Thou art might - y; hold me with Thy power - ful hand.
Let the fire and clou - dy pil - lar lead me all my jour - ney through.
death of death and hell's de - struc - tion, land me safe on Ca - nann's side;

Bread of Hea - ven, Bread of Hea - ven, feed me now and ev - er -
Strong De - liv - erer, strong De - liv - erer, be Thou still my Strength and
songs of prais - es, songs of prais - es, I will ev - er give to

more, feed me now and ev - er - more.
Shield; be Thou still my Strength and Shield.
Thee, I will ev - er give to Thee.

Text: William Williams (1717-1791) tr. Peter Williams (1722-1796), alt.
Music: CWM RHONDDA, John Hughes (1873-1932)

THE DISMISSAL

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

People: *Thanks be to God.*

The Scripture quotations are from the New Revised Standard Version of the Bible, ©1989 Division of Christian Education of the National Council of Churches of Christ in the USA. Used by permission. Collects and Psalter translation are from the Book of Common Prayer, 1979.