

ST. ANDREW'S PARISH CHURCH

established in 1706



THE FIFTH SUNDAY AFTER THE EPIPHANY

The Holy Eucharist at 11:00 a.m.

10 February 2019



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*
DAVID ACRES *Director of Music*
KIRSTEN HOLLEY, *Organist/Pianist*
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*

SERVING TODAY

HOMILIST: The Rev. Joseph Vella

CHALICE BEARER: Larry Coomer

USHERS: The Mojonniers

GREETERS: The Blitches

LECTORS: Barbara Mojonnier, Larry Coomer

PRAYERS OF THE PEOPLE: Barbara Mojonnier

VESTRY IN CHARGE: Gene Arner, Danielle Butler, Doug Bostick

ACOLYTES: Mary Hope Martin, Walker Martin, Harrison Martin, Azure Coomer

ALTAR GUILD: Millie Strobel, Janet Bex, Leigh Smalley, Naomi Radcliff

The Fifth Sunday after The Epiphany

10 February 2019

The Holy Eucharist at 11:00 a.m.

THE INTROIT:

A New Commandment

Words: John 13: 34-5 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, if you have love for one another.

THE PROCESSIONAL HYMN (*Please stand*)

Paderborn (Hymnal 535)

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

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

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

THE COLLECT FOR PURITY

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

THE 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.

Welcome!

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

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

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

Please **silence** your cell phone.

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

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

Frontispiece:

I will make you fishers of men
By Greg Olsen

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.

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
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

O Lord, our Creator and Redeemer, we ask you to keep your household the Church continually in your true religion; so that we who trust in the hope of your heavenly grace may always be defended by your mighty power; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, both now and forever. *Amen*

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 Liturgy of the Word

THE FIRST LESSON

Judges 6 verses 11-24

Now the angel of the LORD came and sat under the terebinth at Ophrah, which belonged to Joash the Abiezrite, while his son Gideon was beating out wheat in the winepress to hide it from the Midianites. And the angel of the LORD appeared to him and said to him, "The LORD is with you, O mighty man of valor." And Gideon said to him, "Please, my lord, if the LORD is with us, why then has all this happened to us? And where are all his wonderful deeds that our fathers recounted to us, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has forsaken us and given us into the hand of Midian." And the LORD turned to him and said, "Go in this might of yours and save Israel from the hand of Midian; do not I send you?" And he said to him, "Please, Lord, how can I save Israel? Behold, my clan is the weakest in Manasseh, and I am the least in my father's house." And the LORD said to him, "But I will be with you, and you shall strike the Midianites as one man." And he said to him, "If now I have found favor in your eyes, then show me a sign that it is you who speak with me. Please do not depart from here until I come to you and bring out my present and set it before you." And he said, "I will stay till you return." So Gideon went into his house and prepared a young goat and unleavened cakes from an ephah of flour. The meat he put in a basket, and the broth he put in a pot, and brought them to him under the terebinth and presented them. And the angel of God said to him, "Take the meat and the unleavened cakes, and put them on this rock, and pour the broth over them." And he did so. Then the angel of the LORD reached out the tip of the staff that was in his hand and touched the meat and the unleavened cakes. And fire sprang up from the rock and consumed the meat and the unleavened cakes. And the angel of the LORD vanished from his sight. Then Gideon perceived that he was the angel of the LORD. And Gideon said, "Alas, O Lord GOD! For now I have seen the angel of the LORD face to face." But the LORD said to him, "Peace be to you. Do not fear; you shall not die." Then Gideon built an altar there to the LORD and called it, The LORD Is Peace. To this day it still stands at Ophrah, which belongs to the Abiezrites.

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.*

1. Lord, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.
2. Thou hast forgiven the offence of thy people : and covered all their sins.
3. Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.
4. Turn us then, O God our Saviour : and let thine anger cease from us.
5. Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?
6. Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?
7. Shew us thy mercy, O Lord : and grant us thy salvation.
8. I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.
9. For his salvation is nigh them that fear him : that glory may dwell in our land.
10. Mercy and truth are met together : righteousness and peace have kissed each other.
11. Truth shall flourish out of the earth : and righteousness hath looked down from heaven.
12. Yea, the Lord shall shew loving-kindness : and our land shall give her increase.
13. Righteousness shall go before him : and he shall direct his going in the way.

THE SECOND LESSON

1 Corinthians 15 verses 1-11

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. Whether then it was I or they, so we preach and so you believed.

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

1. Songs of thank-ful-ness and praise, Je-sus, Lord, to thee we raise,
 2. Man-i-fest at Jor-dan's stream, Pro-phet, Priest, and King su-preme;
 Man-i-fest-ed by the star to the sa-ges from a-far;
 and at Ca-na, wed-ding-guest, in thy God-head man-i-fest;
 branch of roy-al Da-vid's stem in thy birth at Beth-le-hem;
 man-i-fest in power di-vine, chang-ing wa-ter in-to wine;
 an-thems be to thee ad-dressed, God in man made man-i-fest.

Text: Christopher Wordsworth (1807-1885)

Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

THE HOLY GOSPEL

Luke 5 verses 1-11

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

People: *Glory to you, Lord Christ.*

On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the lake of Gennesaret, and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had finished speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a large number of fish, and their nets were breaking. They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he and all who were with him were astonished at the catch of fish that they had taken, and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you will be catching men." And when they had brought their boats to land, they left everything and followed him.

Deacon: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

The word **Gospel** comes from the Old English word, *gōd-spell*, which means "good news" or "glad tidings." That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

THE SEQUENCE HYMN (*Please stand*)

Salzburg (Hymnal 135)

3. Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;
 4. Man - i - fest on moun - tain height, shin - ing in re - splen - dent light,
 man - i - fest in val - iant fight, quell - ing all the dev - il's might;
 where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.
 man - i - fest in gra - cious will, ev - er bring - ing good from ill;
 When from there thou led - dest them stead - fast to Je - ru - sa - lem,
 an - them's be to thee ad - dressed, God in man made man - i - fest.
 cross and Eas - ter Day at - test God in man made man - i - fest.

Text: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)
 Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

THE SERMON

The Reverend Joseph Vella

THE NICENE CREED (*Please stand*)

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, 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.*

Father, we pray for your holy Catholic Church;

That we all may be one.

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

That your Name may be glorified by all people.

We pray for Archbishop Foley Beach, our Bishop, Mark Lawrence; and Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; Deacon Lee; and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant; for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San Jose Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence. The people may add their own petitions. The Celebrant adds a concluding Collect.

THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

Silence may be kept

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

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.

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

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

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.*

THE OFFERTORY ANTHEM

“Pescador de Hombres - Fisher of Men”

Composer: Cesáreo Gabaráin

1. Lord, You have come to the lakeshore, looking neither for wealthy nor wise ones
You only asked me to follow humbly

Refrain: O Lord, with Your eyes You have searched me
And while smiling have spoken my name
Now my boat's left on the shoreline behind me
By Your side I will seek other seas

2. You know so well my possessions, my boat carries no gold and no weapons
You will find there, my nets and labor. Refrain

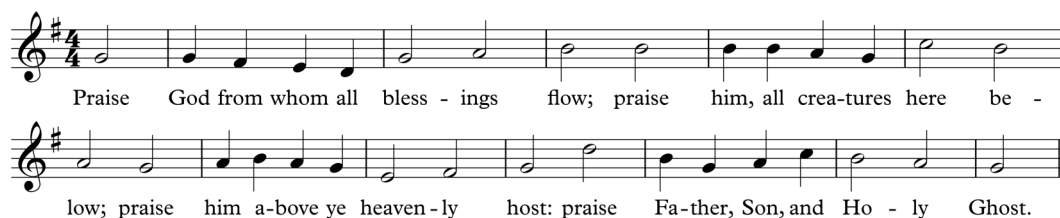
3. You need my hands full of caring, through my labors to give others rest
And constant love that keeps on loving. Refrain

4. You, who have fished other oceans, ever longed for by souls who are waiting
My loving friend, as thus You call me. Refrain

If this is your first time here, we'd love to get to know you! Please fill out this card (or use the one in the Welcome Brochure) and place it in the offering plate so that we can get you connected!

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



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

Celebrant: All things come of thee, O LORD,

People: *And of thine own have we given thee.*

The Holy Communion

THE GREAT THANKSGIVING

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

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

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

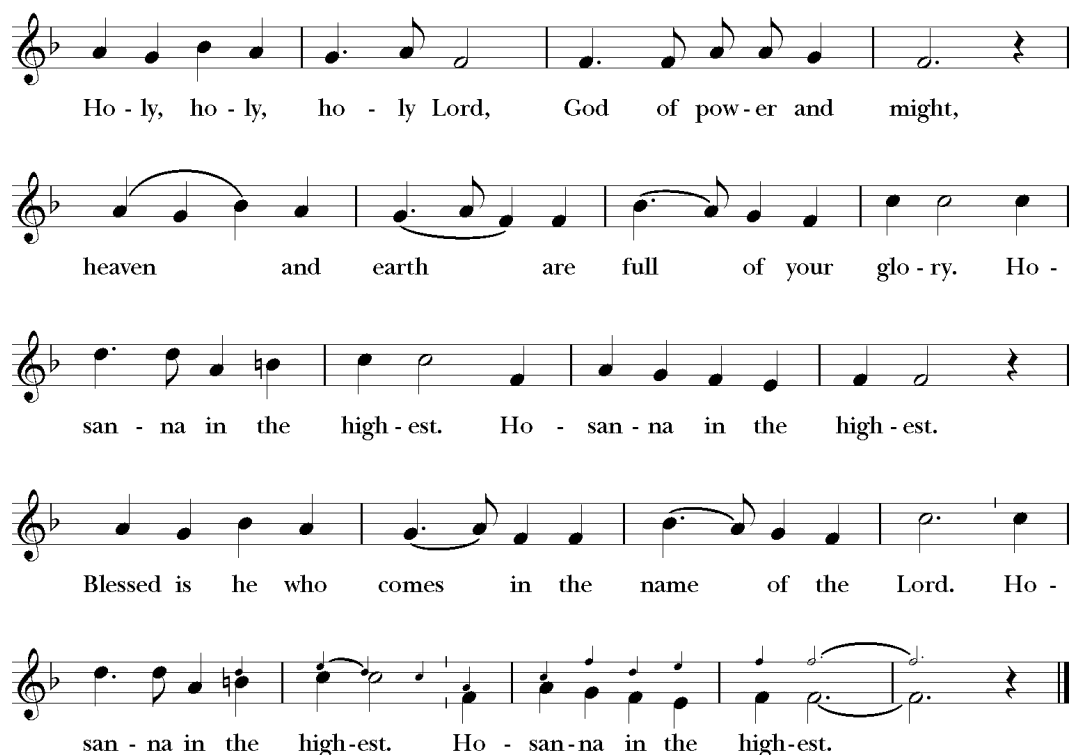
People: It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS & BENEDICTUS

(Hymnal S-125)



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. 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

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O Father,

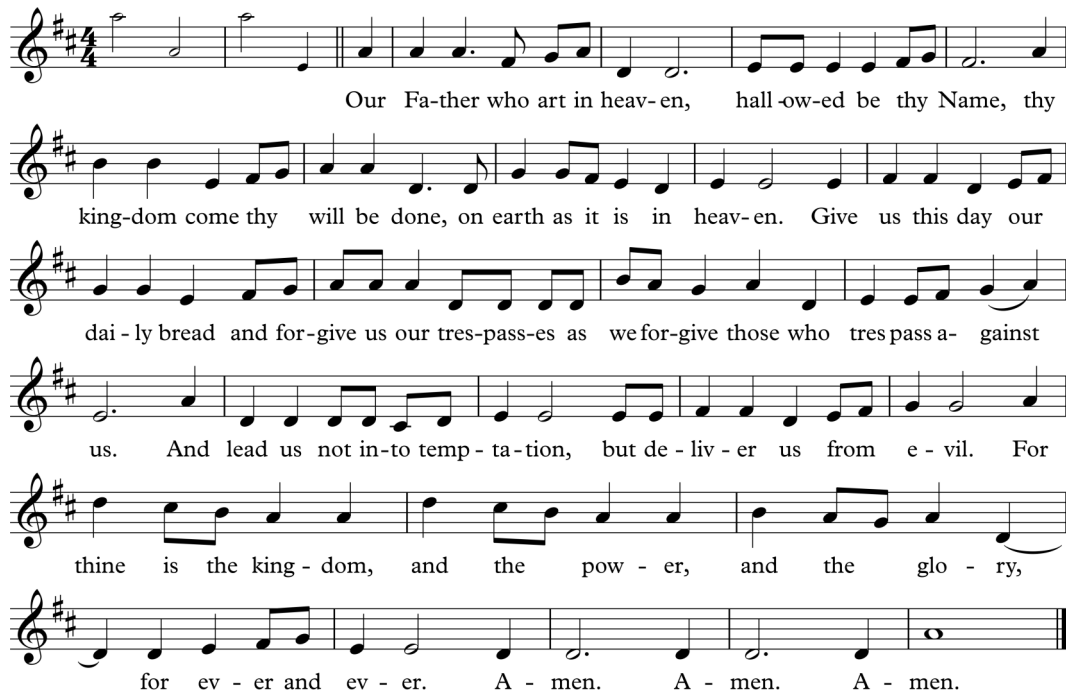
Celebrant and People

We remember his death, We proclaim his resurrection, We await his coming in glory.

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St. Andrew and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

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



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.

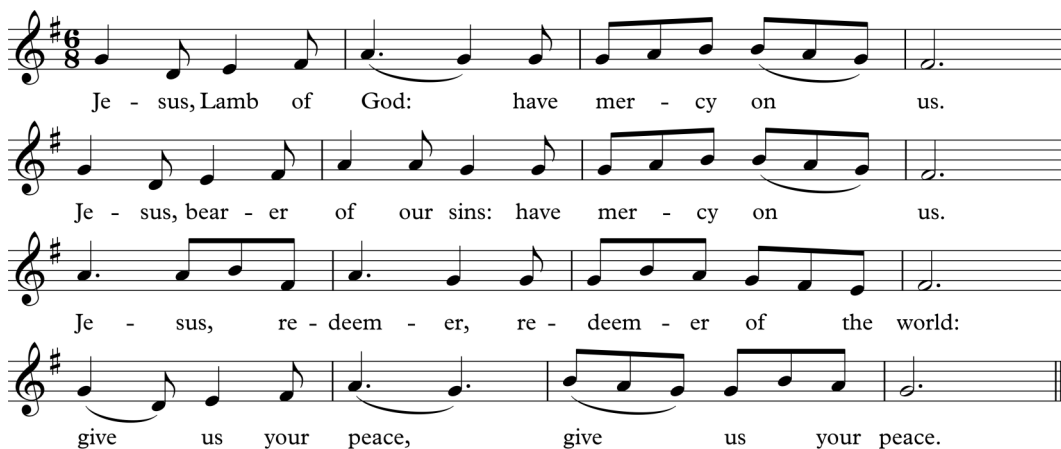
The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, 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 BREAKING OF THE BREAD

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

THE FRACTION ANTHEM

(Hymnal S-164)



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 **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.

FIRST COMMUNION HYMN

New Britain (Hymnal 671)



1. A - maz - ing grace! how sweet the sound, that saved a wretch like me!
 2. 'Twas grace that taught my heart to fear, and grace my fears re - lieved;
 3. The Lord has prom - ised good to me, his Word my hope se - cures;
 4. Through man - y dan - gers, toils, and snares, I have al - rea - dy come;
 5. When we've been there ten thou - sand years, bright shin - ing as the sun,
 I once was lost but now am found, was blind but now I see.
 how pre - cious did that grace ap - pear the hour I first be - lieved!
 he will my shield and por - tion be as long as life en - dures.
 'tis grace that brought me safe thus far, and grace will lead me home.
 we've no less days to sing God's praise than when we'd first be - gun.

Text: John Newton (1725-1807), alt.; st. 5, John Rees (19th cent.)
 Music: NEW BRITAIN, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921)

COMMUNION ANTHEM

(Sung by our Parish Choir)

O Little One Sweet

Music: from an Old German Tune, harmonized by J S Bach (1685-1750)

O little one sweet, O little one mild, Thy Father's purpose thou hast fulfilled;
Thou cam'st from heav'n to mortal ken, equal to be with us poor men.

O little one sweet, O little one mild.

O little one sweet, O little one mild, with joy thou hast the whole world filled;
Thou camest here from heav'n's domain. to bring men comfort in their pain,

O little one sweet, O little one mild

O little one sweet, O little one mild. Help us to do as thou hast willed.

Lo, all we have belongs to Thee! Ah, keep us in our fealty!

O little one sweet, O little one mild

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.

SECOND COMMUNION HYMN

Halton Holgate (Hymnal 706)

1 In your mer - cy, Lord, you called me, taught my
2 Lord, I did not free - ly choose you till by
3 Now my heart sets none a - bove you, for your

sin - filled heart and mind, else this world had
grace you set me free; for my heart would
grace a - lone I thirst, know - ing well, that

still en - thrall'd me, and to glo - ry kept me blind.
still re - fuse you had your love not cho - sen me.
if I love you, you, O Lord, have loved me first.

Words: Josiah Conder (1789-1855); alt. Charles P. Price (b. 1920) Copyright ©1982, Charles P. Price. All rights reserved. Used with permission.
Music: *Halton Holgate*, William Boyce (1711-1779)

Let us pray.

Celebrant and People

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

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

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.*

THE RECESSIONAL HYMN (*Please stand*)

Leoni (Hymnal 401)

1. The God of A-braham praise, who reigns en-throned a - bove;
3. There dwells the Lord, our King, the Lord, our Right-eous - ness,
4. The God who reigns on high the great arch - an - gels sing,
5. The whole tri - um - phant host give thanks to God on high;
an - cient of ev - er - last - ing days, and God of love;
tri - um - phant o'er the world and sin, the Prince of Peace;
and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
"Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;
the Lord, the great I AM, by earth and heaven con - fessed:
on Zi - on's sa - cred height his king - dom he main - tains,
who was, and is, the same, and ev - er - more shall be:
hail, A-braham's Lord di - vine! With heaven our songs we raise;
we bow and bless the sa - cred Name for ev - er blest.
and, glo - rious with his saints in light, for ev - er reigns.
e - ter - nal Fa - ther, great I AM, we wor - ship thee."
all might and ma - jes - ty are thine, and end - less praise.

Text: Thomas Olivers (1725-1799), alt.
Music: LEONI, Hebrew melody

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: Let us go forth in the Name of Christ.

People: *Thanks be to God.*