

# ST. ANDREW'S PARISH CHURCH

Established 1706



THE THIRD SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

13 June 2021



# 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 Emeritus*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
BRENDA RINDGE, *Director of Christian Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
JUDITH ACRES, *Administrative Assistant*  
  
PAUL PORWOLL, *Historian*  
MICHAEL CHRISTENSEN, *AV Coordinator*

THE RT. REV. WILLIAM J. SKILTON  
*Bishop Suffragan, South Carolina, Retired*  
*Assistant Bishop, The Dominican Republic, Retired*  
*Bishop in Residence, Old St. Andrews*

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

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## *The Vestry*

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

## SERVING TODAY

The Rev. Donnie McDaniel  
HOMILIST

Leslie Fry  
Howard Williams  
LECTORS

Carol Martin  
PRAYERS OF THE PEOPLE

USHERS - Michael & Andrea Ulmer

VESTRY IN CHARGE - Michael Ulmer, Rich Carns, Tommy Compton

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

# The Third Sunday after Pentecost

13 June 2021

The Holy Eucharist at 11:00 a.m.

THE INTROIT:

**Here, O my Lord, I see Thee face to face**

Words: English Hymnal: 312 Music: Percy Whitlock (1903-1946)

THE PROCESSIONAL HYMN (*Please Stand*)

Tune: *Moscow*

1 Come, thou al - might - y King, help us thy Name to sing,  
2 Come, thou in - car - nate Word, by heaven and earth a - dored;  
3 Come, ho - ly Com - fort - er, thy sa - cred wit - ness bear  
4 To Thee, great One in Three, the high - est prais - es be,

help us to praise. Fa - ther whose love un-known all things cre-  
our prayer at - tend: come, and thy peo - ple bless; come, give thy  
in this glad hour: thou, who al - might - y art, now rule in  
hence ev - er - more; thy sov-ereign ma - jes - ty may we in

at - ed own, build in our hearts thy throne, An - cient of Days.  
word suc - cess; stab - lish thy right - eous - ness, Sa - vior and friend.  
ev - ery heart, and ne'er from us de - part, Spi - rit of power.  
glo - ry see, and to e - ter - ni - ty love and a - dore.

Words: Anon. ca. 1757, alt.

Music: *Moscow*, Felice de Giardini (1716-1796); harm. *The New Hymnal*, 1916, based on *Hymns Ancient and Modern*, 1875, and Lowell Mason (1792-1872)

THE ACCLAMATION (BCP 2019 page 123)

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

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

THE COLLECT FOR PURITY (BCP 2019 page 124)

*Celebrant:*

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

## 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 **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.

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

THE FRONTISPIECE  
The Parable of the  
Mustard Seed

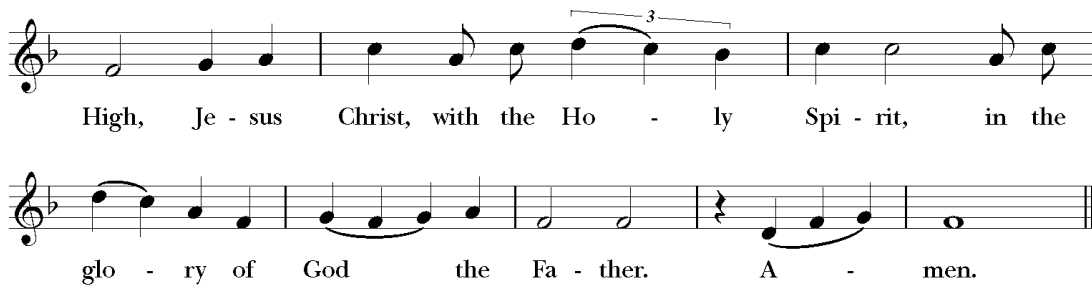
THE SUMMARY OF THE LAW (BCP 2019 page 124)

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

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

THE GLORIA IN EXCELSIS (BCP 2019 page 124)

1. Glo - ry to God in the high - est, and  
peace to his peo - ple on earth. 2. Lord God, heaven - ly  
King, al - might - y God and Fa - ther, we wor - ship you, we  
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
take a - way the sin of the world: have mer - cy  
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -  
ceive our prayer. 6. For you a - lone are the Ho - ly One,  
you a - lone are the Lord, 7. you a - lone are the Most



THE COLLECT OF THE DAY (BCP 2019 page 125)

*Celebrant:* The Lord be with you.

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

*Celebrant:* Let us pray.

O Lord, from whom all good proceeds: Grant us the inspiration of your Holy Spirit, that we may always think those things that are good, and by your merciful guidance may accomplish the same; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*(Please be seated)*

## The Liturgy of the Word

THE OLD TESTAMENT LESSON

Ezekiel 31 verses 1-14

In the eleventh year, in the third month, on the first day of the month, the word of the LORD came to me: “Son of man, say to Pharaoh king of Egypt and to his multitude: “Whom are you like in your greatness? Behold, Assyria was a cedar in Lebanon, with beautiful branches and forest shade, and of towering height, its top among the clouds. The waters nourished it; the deep made it grow tall, making its rivers flow around the place of its planting, sending forth its streams to all the trees of the field. So it towered high above all the trees of the field; its boughs grew large and its branches long from abundant water in its shoots. All the birds of the heavens made their nests in its boughs; under its branches all the beasts of the field gave birth to their young, and under its shadow lived all great nations. It was beautiful in its greatness, in the length of its branches; for its roots went down to abundant waters. The cedars in the garden of God could not rival it, nor the fir trees equal its boughs; neither were the plane trees like its branches; no tree in the garden of God was its equal in beauty. I made it beautiful in the mass of its branches, and all the trees of Eden envied it, that were in the garden of God. “Therefore thus says the Lord GOD: Because it towered high and set its top among the clouds, and its heart was proud of its height, I will give it into the hand of a mighty one of the nations. He shall surely deal with it as its wickedness deserves. I have cast it out. Foreigners, the most ruthless of nations, have cut it down and left it. On the mountains and in all the valleys its branches have fallen, and its boughs have been broken in all the ravines of the land, and all the peoples of the earth have gone away from its shadow and left it. On its fallen trunk dwell all the birds of the heavens, and on its branches are all the beasts of the field. All this is in order that no trees by the waters may grow to towering height or set their tops among the clouds, and that no trees that drink water may reach up to them in height. For they are all given over to death, to the world below, among the children of man, with those who go down to the pit.

*Lector:* The Word of the Lord.

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

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

The 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.



It is a good thing to give thanks unto the LORD, \* and to sing praises unto thy Name, O Most Highest;

2 To tell of thy loving-kindness early in the morning, \* and of thy truth in the night season;

3 Upon an instrument of ten strings, and upon the lute; \* upon a loud instrument, and upon the harp.

4 For thou, LORD, hast made me glad through thy works; \* and I will rejoice in giving praise for the operations of thy hands.

5 O LORD, how glorious are thy works! \* thy thoughts are very deep.

6 An unwise man doth not well consider this, \* and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish, \* then shall they be destroyed for ever; but thou, LORD, art the Most Highest for evermore.

8 For lo, thine enemies, O LORD, lo, thine enemies shall perish; \* and all the workers of wickedness shall be destroyed.

9 But my horn shall be exalted like the horn of a unicorn; \* for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies, \* and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree, \* and shall spread abroad like a cedar in Lebanon. 12 Such as are planted in the house of the LORD, \* shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age, \* and shall be fat and well-liking;

14 That they may show how true the LORD my strength is, \* and that there is no unrighteousness in him.

## THE EPISTLE LESSON

## II Corinthians 5 verses 1-10

For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

*Lector:* The Word of the Lord.

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

# THE SEQUENCE HYMN

Tune: *St. Thomas*

1. I love thy king- dom, Lord the house of thine a - bode,  
 2. For her my tears shall fall; for her my prayers a - scend;  
 the Church our blest Re - deem - er saved with his own pre-cious blood.  
 to her my cares and toils be given, till toils and cares shall end.

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

# THE HOLY GOSPEL

Mark 4 Verses 26-34

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

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

And Jesus said, "The kingdom of God is as if a man should scatter seed on the ground. He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. The earth produces by itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come."

And he said, "With what can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade."

With many such parables Jesus spoke the word to them, as they were able to hear it. He did not speak to them without a parable, but privately to his own disciples he explained everything.

*Gospeller:* The Gospel of the Lord.

*People:* **Praise to you, Lord 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

Tune: *St. Thomas*

3. Be - yond my high - est joy I prize her heaven - ly ways,  
 4. Je - sus, thou friend di - vine, our Sa - vior and our King,  
 her sweet com-mun - ion, so - lemn vows, her hymns of love and praise.  
 thy hand from ev - ery snare and foe shall great de - liv-erance bring.

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

## THE NICENE CREED (BCP 2019 page 127)

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

*Celebrant and People:*

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

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.**

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

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

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

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

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

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

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

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

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

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

## THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

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

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

*Reader:* Lord, in your mercy:

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

For Foley Beach, our Archbishop, and Mark Lawrence, our Bishop, for our in residence 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 Emeritus, Lee Hershon and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*(Silence)*

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

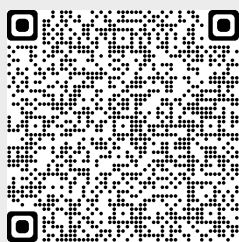
*The Bishop when present, or the Priest, stands and says*

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

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

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.

Scan here to give an offering to OSA.



## THE COMFORTABLE WORDS (BCP 2019 page 130)

*Bishop or Priest:*

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

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

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

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

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

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

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

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

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

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

## THE OFFERTORY

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

## THE OFFERTORY ANTHEM

### Go Down Moses

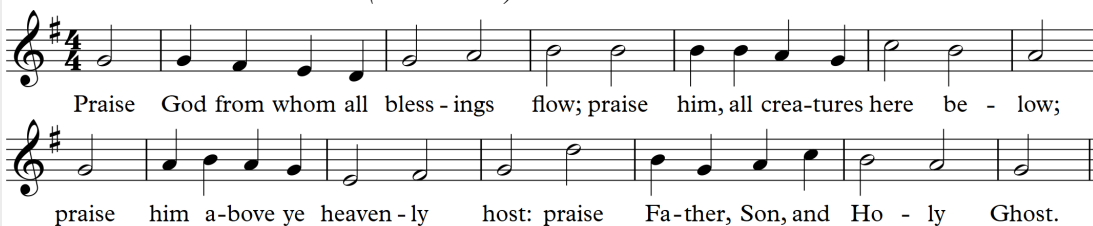
African American Spiritual

Edited by David & Judith Acres

1. When Israel was in Egypt's land - Let my people go;  
Oppressed so hard they could not stand - Let my people go.  
Go down Moses, way down in Egypt's land,  
Tell old Pharaoh: Let my people go!
2. The Lord told Moses what to do - Let my people go;  
To lead the Hebrew children through - Let my people go....
3. They journeyed on at his command - Let my people go;  
And came at last to Canaan's land - Let my people go....
4. Oh, let us all from bondage flee - Let my people go  
And let us all in Christ be free - Let my people go....

## THE PRESENTATION HYMN (Please stand)

Old Hundredth



Text: Thomas Ken (1637-1711)

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

*Celebrant:* (BCP 2019 page 131)

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

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

## The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

*Celebrant* The Lord be with you.

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

*Celebrant* Lift up your hearts.

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

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

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

The *Celebrant* continues:

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

Through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

## THE SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly,  
ho - ly, ho - ly Lord, God of power and might, hea-ven and earth are  
full, full of your glo - ry. Ho-san - na in the high - est. Ho  
san - na in the high - est. Bless-ed is he who comes in the  
name of the Lord. Ho - san - na in the  
high - est. Ho - san - na in the high - est.

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

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

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine.

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

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

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

## THE PRAYER OF CONSECRATION (BCP 2019 page 132)

*(Please Kneel)*

*Celebrant:*

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

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

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

Therefore we proclaim the mystery of faith:

*Celebrant and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Celebrant:*

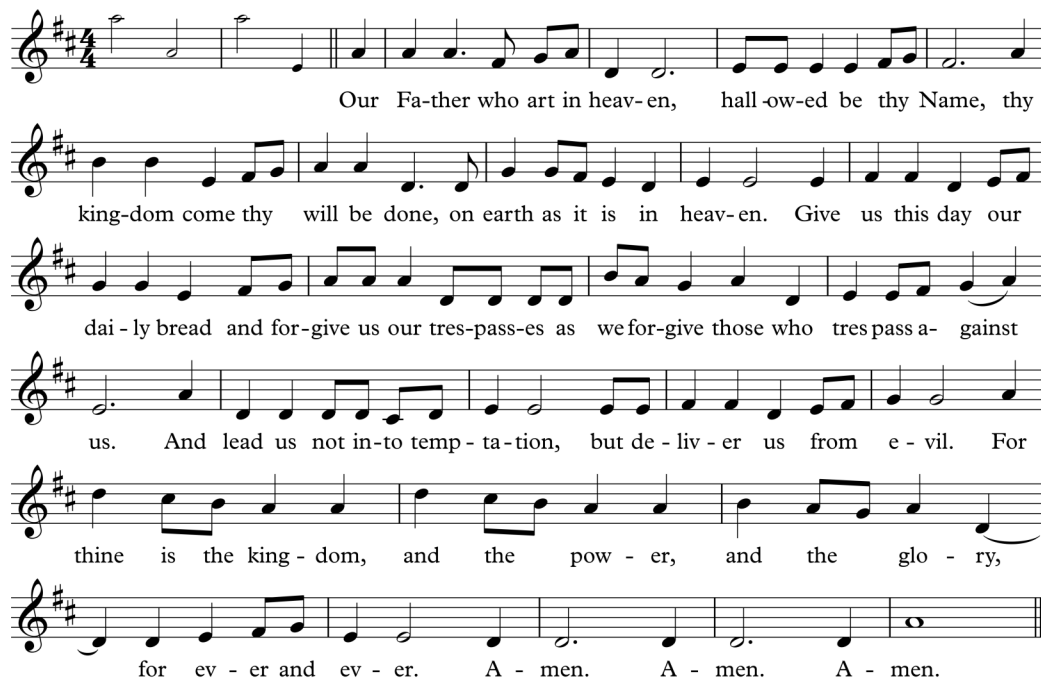
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament,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

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

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

*Celebrant:*

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



Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy  
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our  
dai-ly bread and for-give us our tres-pass-es as we for-give those who tres pass a- gainst  
us. And lead us not in-to temp - ta-tion, but de - liv - er us from e - vil. For  
thine is the king - dom, and the pow - er, and the glo - ry,  
for ev - er and ev - er. A - men. A - men. A - men.

Text: International Consultation on English Texts  
Music: R.D. Duckett (1959-2013) Used by permission.  
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

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

## THE FRACTION (BCP 2019 page 135)

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

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

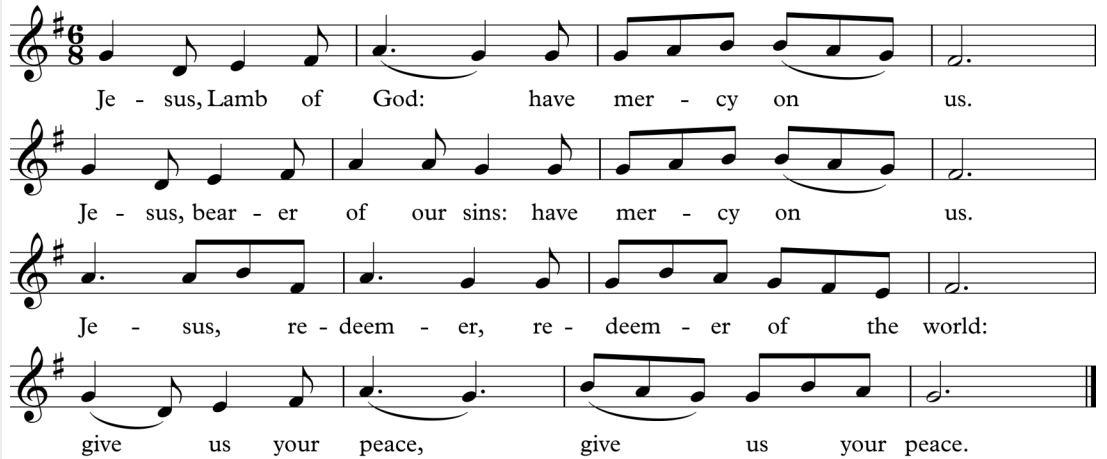
## THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

*Celebrant and People:*

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

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

## THE AGNUS DEI



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

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

### *Celebrant:*

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

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

SUNG BY OUR PARISH CHOIR

### Now the Green Blade Rises

Tune: French 15th century - Words: John Crum (1872-1958)

1. Now the green blade rises from the buried grain,  
Wheat that in dark earth for many days has lain;  
Love lives again, that with the dead has been:  
Love is come again like wheat that springeth green.
2. In the grave they laid Him Love whom hate had slain,  
Thinking that never He would wake again,  
Laid in the earth like grain that sleeps unseen: Love I  
s come again.....
3. Forth He came at Easter, like the risen grain, He that for three days in the grave had lain,  
Quick from the dead my risen Lord is seen: Love is come again....
4. When our hearts are wintry, grieving, or in pain, Thy touch can call us back to life again,  
Fields of our hearts that dead and bare have been: Love is come again.....

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.

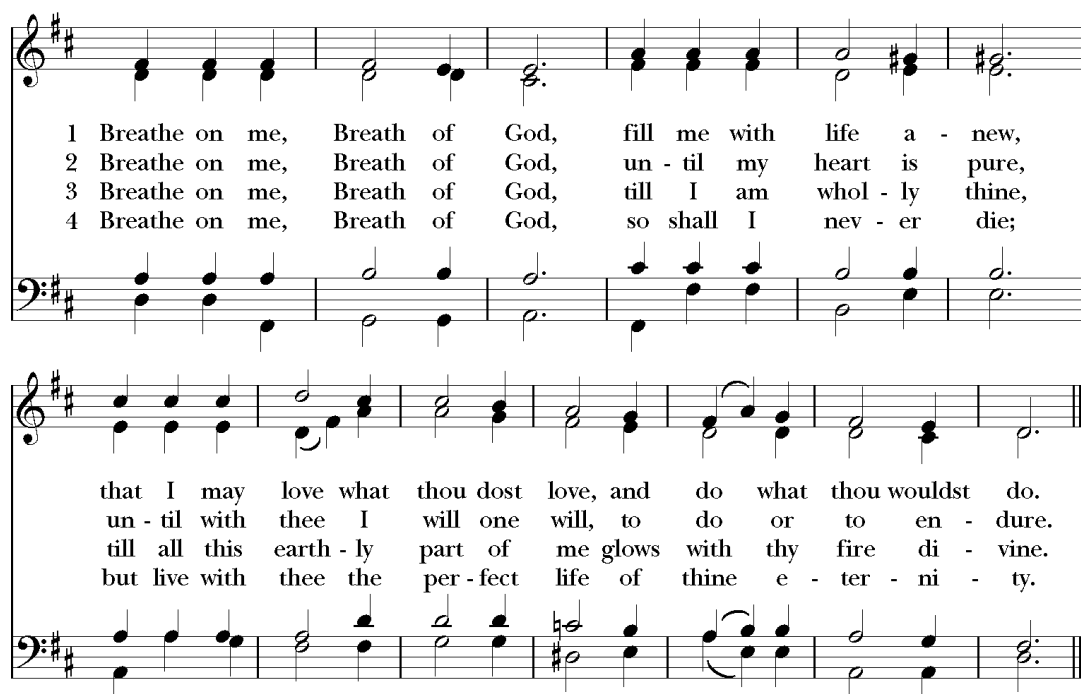
John MacLeod Campbell (J.M.C.) Crum (1872-1958) wrote this text to be paired with the popular French melody NOËL NOUVELET, sometimes referred to by the name FRENCH CAROL. This tune was also used by the famous French organ composer Marcel Dupré for his *Variations on a Noel*, Opus 20 (1922).

Crum was born at Mere Old Hall, Cheshire, England, and died at Farnham, Surrey, England. During his life, Crum was highly active in the Church of England. After his education at Eton and New College in Oxford (BA 1895, MA 1901), he took Holy Orders (Deacon 1897, priest, 1900).



THE COMMUNION HYMN *(Please Remain Seated)*

Tune: *Nova Vita*



1 Breathe on me, Breath of God, fill me with life a - new,  
 2 Breathe on me, Breath of God, un - til my heart is pure,  
 3 Breathe on me, Breath of God, till I am whol - ly thine,  
 4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.  
 un - til with thee I will one will, to do or to en - dure.  
 till all this earth - ly part of me glows with thy fire di - vine.  
 but live with thee the per - fect life of thine e - ter - ni - ty.

Words: Edwin Hatch (1835-1889), alt. Music: *Nova Vita*, Lister R. Peace (1885-1969)

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 POST COMMUNION PRAYER (BCP 2019 page 137)

*Celebrant:* Let us pray.

*Celebrant and People:*

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

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*)

Tune: *Aurelia*

1. The Chur-ch's one foun - da - tion is Je - sus Christ her Lord;  
2. E - lect from ev - ery na - tion, yet one o'er all the earth,  
3. Though with a scorn - ful won - der men see her sore op - pressed,  
she is his new cre - a - tion by wa - ter and the Word:  
her char - ter of sal - va - tion, one Lord, one faith, one birth;  
by schi - sms rent a - sun - der, bu her - e - sies dis - tressed;  
from heaven he came and sought her to be his ho - ly bride;  
one ho - ly Name she bless - es, par - takes one ho - ly food,  
yet saints their watch are keep - ing, their cry goes up, "how long?"  
with his own blood he bought her, and for her life he died.  
and to one hope she press - es with ev - ery grace en - dued.  
and soon the night of weep - ing shall be the morn of song.

Text: Samul John Stone (1839-1900)  
Music: AURELIA, S.S. Wesley (1810-1876)

THE DISMISSAL (BCP 2019 page 138)

*Priest or Deacon:*

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

*People:*

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

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.

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*Please leave the church one pew at a time to avoid congestion in the aisle. Please wait for an usher to dismiss you.*

*If you are sitting in the transept, please use the side door.*

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