

# ST. ANDREW'S PARISH CHURCH

established 1706



THE THIRD SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

30 June 2019



# 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, *Organ/Piano*  
 BRAD NETTLES, JR., *Director of Youth Ministry*  
 ANNE SHAUL, *Director of Children's Education*  
 AMY AUSTEN, *Parish Administrator*  
 JEANNE GERHARDT, *Parish Bookkeeper*  
 GILLIAN BAGLEY, *Administrative Assistant*  
 WALTER STANLEY, *Sexton*

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

## *The Vestry*

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

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

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## SERVING TODAY

The Rev. Joseph Vella HOMILIST		Barbara Mojonnier PRAYERS OF THE PEOPLE	Gene Arner Danielle Butler Doug Bostick VESTRY IN CHARGE
The Rt. Rev. William J. Skilton CELEBRANT	Barbara Mojonnier Larry Coomer LECTORS	Jackson Mackey McLeod Keenan Joe Patterson Azure Coomer ACOLYTES	Dee Norton Donna Quick Betty Rucker Stephanie Wenger ALTAR GUILD
John & Barbara Mojonnier USHERS	Larry Coomer CHALICE BEARER		



## Worship

In Gilchrist Hall  
All are welcome!

**Coffee Hour, after this service, is the joy of the entire congregation.** This tradition occurs because of the people who take the opportunity to sign up. You are invited to be one of those people! You bring what you choose, keep the coffee flowing, and that's it. When the munchies are gone, that means you did a great job!

I hope you will consider making Coffee Hour part of your contribution to the life of the parish. Find a friend or get a team together who would like to share the responsibility. Questions? E-mail Gill Bagley at [gillianb@bellsouth.net](mailto:gillianb@bellsouth.net)

# The Third Sunday after Pentecost

30 June 2019

The Holy Eucharist at 11:00 a.m.

*This service may be found in the red Book of Common Prayer beginning on page 355*

THE INTROIT - Down in the river to pray  
Music: Traditional Spiritual—arranged by Judith Acres

THE PROCESSIONAL HYMN (*Please stand*)

*Aurelia* (Hymnal 525)



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

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.*

## 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.

**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.

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

ON THE COVER  
Jesus with James and John  
James Tissot (1836-1902)

## 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 GLORIA IN EXCELSIS

(Hymnal S-278)

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,

This ancient Greek hymn, **Gloria in excelsis**, begins with the words uttered by the angels announcing the birth of the Savior in Bethlehem. The first Latin translation of this hymn, sometimes called the Greater Doxology, appeared in the fourth century.

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** 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 COLLECT OF THE DAY

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

O God, your never-failing providence sets in order all things both in heaven and on earth: Put away from us all hurtful things, and give us those things which are profitable for us; 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 for the Lessons*

**The Liturgy of the Word**

THE FIRST LESSON

1 Kings 19 verses 15-21

And the LORD said to him, “Go, return on your way to the wilderness of Damascus. And when you arrive, you shall anoint Hazael to be king over Syria. And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place. And the one who escapes from the sword of Hazael shall Jehu put to death, and the one who escapes from the sword of Jehu shall Elisha put to death. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.” So he departed from there and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen in front of him, and he was with the twelfth. Elijah passed by him and cast his cloak upon him. And he left the oxen and ran after Elijah and said, “Let me kiss my father and my mother, and then I will follow you.” And he said to him, “Go back again, for what have I done to you?” And he returned from following him and took the yoke of oxen and sacrificed them and boiled their flesh with the yokes of the oxen and gave it to the people, and they ate. Then he arose and went after Elijah and assisted him.

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.*

Sung by our Parish Choir

1. Preserve me, O God : for in thee have I put my trust.
2. O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.
3. All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.
4. But they that run after another god : shall have great trouble.
5. Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.
6. The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.
7. The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.
8. I will thank the Lord for giving me warning : my reins also chasten me in the night-season.
9. I have set God always before me : for he is on my right hand, therefore I shall not fall.
10. Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.
11. For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.
12. Thou shalt shew me the path of life; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

## THE SECOND LESSON

Galatians 5 verse 13-25

For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. For the whole law is fulfilled in one word: "You shall love your neighbor as yourself." But if you bite and devour one another, watch out that you are not consumed by one another. But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit.

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

THE SEQUENCE HYMN (*Please stand*)

*St Thomas* (Hymnal 524)

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 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 9 verses 51-62

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

People: *Glory to you, Lord Christ.*

When the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him. But the people did not receive him, because his face was set toward Jerusalem. And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?" But he turned and rebuked them. And they went on to another village. As they were going along the road, someone said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." And Jesus said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God." Yet another said, "I will follow you, Lord, but let me first say farewell to those at my home." Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

The word **Gospel** comes from the Old English word, *god-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"

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

THE SEQUENCE HYMN (*Please stand*)

*St Thomas* (Hymnal 524)

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 *(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 **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 PRAYERS OF THE PEOPLE

## Form III

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; for Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; Fr. David; 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.

## THE COMFORTABLE WORDS

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

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

*Matthew 11:28*

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

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

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

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.

THE PEACE (*Please stand*)

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

People: *And also with you.*

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

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

THE OFFERTORY ANTHEM (*Please be seated*)

SUNG BY OUR PARISH CHOIR

**Be still and know that I am God**

Words: Herb Frombach, based on Psalm 46 verse 10      Music: Mary McDonald

Be still and know that I am God. Be still and know that I am with you.  
Be still and know that I will comfort you when you come to Me in your hour of need.  
Be still and know that I am God. Be still and know that I am here for you;  
And I will wipe away your tears; you will be renewed.  
Come unto Me, My child, be still, and know that I will give you rest.  
I am present in your pain and I always will remain your Comforter and Friend.  
Be still and know that I am God. Be still and know that I am with you.  
Be still and know that I will comfort you when you come to Me in your hour of need.  
Be still and know that I am God. Be still and know that I am here for you;  
And I will wipe away your tears; you will be renewed.  
Peace I leave with you; My peace, I give unto you.  
Be still and know that I am God.

Mary McDonald is well known in sacred music circles throughout the world. With a career that spans over thirty-five years, her songs appear in the catalogs of every major publisher of church music. More than 800 anthems, seasonal musicals, and keyboard collections testify to her significant contribution to sacred literature. In 2011, after serving as sacred music editor for The Lorenz Corporation in Dayton, Ohio for more than twenty years, Mary answered a new call. Now she takes her tremendous passion and love for music making directly to churches as an independent artist. She is in constant demand in churches across the nation for Composer Weekends.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth

Praise God from whom all blessings flow; praise him, all creatures here below;  
praise him above ye heaven-ly host: praise Fa-ther, Son, and Ho-ly Ghost.

Text: Thomas Ken (1637-1711)

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

Here at Old St Andrew's Parish Church we 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.

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. 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 & BENEDICTUS

(Hymnal S-130)

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)

*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.

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.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

*Celebrant and People*

*Christ has died. Christ is risen. Christ will come again*

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. 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.*

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

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

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

## THE BREAKING OF THE BREAD

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

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

## THE AGNUS DEI

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

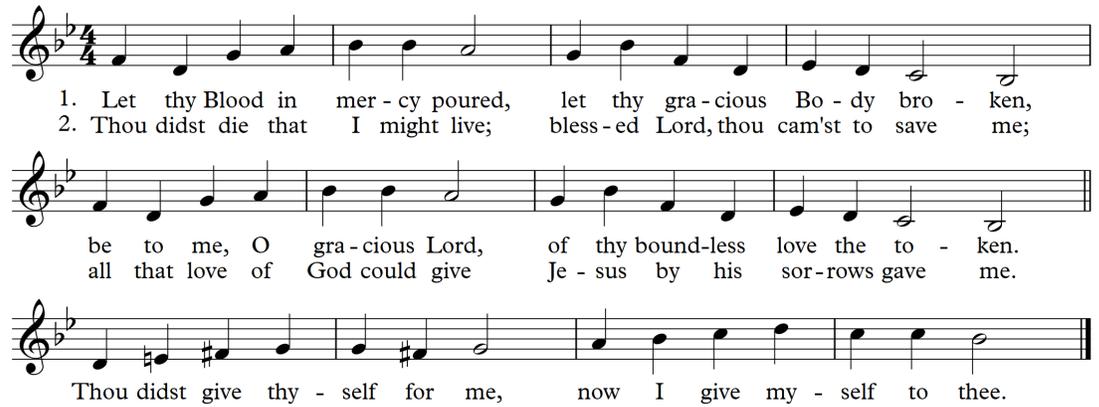
*The following prayer may be said. The People may join in saying this prayer*

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 **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.



1. Let thy Blood in mer - cy poured, let thy gra - cious Bo - dy bro - ken,  
 2. Thou didst die that I might live; bless - ed Lord, thou cam'st to save me;

be to me, O gra - cious Lord, of thy bound - less love the to - ken.  
 all that love of God could give Je - sus by his sor - rows gave me.

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

Text: John Brownlie (1859-1925)

Music: JESUS, MEINE ZUVERSICHT; melody Johann Cruger (1598-1662); harm. after *The Chorale Book for England*, 1863

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

THE COMMUNION ANTHEM (*Please be seated*)*At the river*

Words &amp; Music by Robert Lowry (1864)

harmonies arranged by David &amp; Judith Acres

1. *Shall we gather at the river, where bright angel feet have trod  
 With its crystal tide forever flowing by the throne of God?  
 Refrain: Yes, we'll gather at the river, the beautiful, the beautiful river,  
 Gather with the saints at the river that flows by the throne of God.*
2. *On the margin of the river, washing up its silver spray,  
 We will walk and worship ever, all the happy golden day.  
 Refrain: Yes, we'll gather at the river.....*
3. *As we reach the shining river, lay we every burden down;  
 Grace our spirits will deliver, and provide a robe and crown.  
 Refrain: Yes, we'll gather at the river.....*
4. *Soon we'll reach the shining river, soon our pilgrimage will cease;  
 Soon our happy hearts will quiver with the melody of peace.  
 Refrain: Yes, we'll gather at the river.....*

"Shall We Gather at the River?" or simply "At the River" are the popular names for the traditional Christian hymn titled "Hanson Place," written by American poet and gospel music composer Robert Lowry (1826–1899). It was written in 1864 and is now in the public domain. The title "Hanson Place" is a reference to the original Hanson Place Baptist Church in Brooklyn, where Lowry, as a Baptist minister, sometimes served.

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 - thralld 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: *Holton Holgate*, William Boyce (1711-1779)

*After Communion, the Celebrant says*

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.

## THE BLESSING

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.

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 RECESSIONAL HYMN (*Please stand*)

*Westminster Abbey* (Hymnal 518)



1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,  
 2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,  
 3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;  
 4. Here vouch - safe to all thy serv - ants what they ask of thee to gain;



cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;  
 in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;  
 with thy wont - ed lov - ing - kind - ness hear thy serv - ants as they pray,  
 what they gain from thee, for ev - er with the bless - ed to re - tain,



ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.  
 God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.  
 and thy full - est ben - e - dic - tion shed with - in its walls al - way.  
 and here - af - ter in thy glo - ry ev - er - more with thee to reign.

Text: Latin, ca. 7th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1866), alt.  
 Music: WESTMINSTER ABBEY, Henry Purcell (1659-1695), alt.

THE DISMISSAL

Deacon: Let us go forth in the Name of Christ.  
 People: *Thanks be to God.*

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