

# ST. ANDREW'S PARISH CHURCH

established 1706



THE TENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

18 August 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 DR. DONALD MCDANIEL, *Associate 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*

## SERVING TODAY

The Rev. David Alwine  
HOMILIST

Barbara Mojonnier  
Dale Finkbine  
LECTOR

Dale Finkbine  
CHALICE BEARER

Erica Smith  
McLeod Keenan  
Lacey Ahlers  
Henry Johnson  
ACOLYTES

John & Barbara Mojonnier  
USHERS

Jill Moore  
GREETER

Naomi Radcliff  
PRAYERS OF THE PEOPLE

Dean Bays  
Clay Chandler  
Jim Beardsley  
VESTRY IN CHARGE

Wendy Petirro  
Eric Smith  
Romaine Smith  
Aruna Wijesooriya  
Debra Gillespie Bays  
ALTAR GUILD

# The Tenth Sunday after Pentecost

18 August 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 PROCESSIONAL HYMN (*Please stand*)

*Lyons* (Hymnal 637)

1. How firm a foun - da - tion, ye saints of the Lord,  
2. "Fear not, I am with thee; O be not dis - mayed!  
3. When through the deep wa - ters I call thee to go,  
is laid for your faith in his ex - cel - ent word!  
For I am thy God, and will still give thee aid;  
the riv - ers of woe shall not thee o - ver - flow;  
What more can he say than to you he hath said,  
I'll strength - en thee, help thee, and cause thee to stand,  
for I will be with thee, thy trou - bles to bless,  
to you that for ref - uge to Je - sus have fled?  
up - held by my right - eous, om - nip - o - tent hand.  
and sanc - ti - fy to thee thy deep - est dis - tress."

Text: K. in John Rippon's *Selection*, 1787, alt.  
Music: LYONS, arr. Johann Michael Haydn (1737-1806)

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  
A segment of the Sistine Chapel, painted by Michelangelo (1475-1564)

## 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.

Keep your Church in safety, O Lord; for without your grace the frailty of our nature cannot but make us fall; so in your mercy keep us from all things hurtful, and lead us in all things profitable for our salvation; 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

Jeremiah 23 verses 23-29

“Am I a God at hand, declares the LORD, and not a God far away? Can a man hide himself in secret places so that I cannot see him? declares the LORD. Do I not fill heaven and earth? declares the LORD. I have heard what the prophets have said who prophesy lies in my name, saying, ‘I have dreamed, I have dreamed!’ How long shall there be lies in the heart of the prophets who prophesy lies, and who prophesy the deceit of their own heart, who think to make my people forget my name by their dreams that they tell one another, even as their fathers forgot my name for Baal? Let the prophet who has a dream tell the dream, but let him who has my word speak my word faithfully. What has straw in common with wheat? declares the LORD. Is not my word like fire, declares the LORD, and like a hammer that breaks the rock in pieces?”

Lector: The Word of the Lord.

People: *Thanks be to God.*

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.

1. God standeth in the congregation of princes\* *he is a Judge among gods.*
2. How long will ye give wrong judgement\* *and accept the persons of the ungodly?*
3. Defend the poor and fatherless\* *see that such as are in need and necessity have right.*
4. Deliver the outcast and poor\* *save them from the hand of the ungodly.*
5. They will not be learned nor understand, but walk on still in darkness\*  
*all the foundations of the earth are out of course.*
6. I have said, Ye are gods\* *and ye are all the children of the most Highest.*
7. But ye shall die like men\* *and fall like one of the princes.*
8. Arise, O God, and judge thou the earth\* *for thou shalt take all heathen to thine inheritance.*

## THE SECOND LESSON

Hebrews 12 verse 1-14

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives.” It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it. Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed. Strive for peace with everyone, and for the holiness without which no one will see the Lord.

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 12 verses 49-56

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

People: *Glory to you, Lord Christ.*

Jesus said: “I came to cast fire on the earth, and would that it were already kindled! I have a baptism to be baptized with, and how great is my distress until it is accomplished! Do you think that I have come to give peace on earth? No, I tell you, but rather division. For from now on in one house there will be five divided, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.” He also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A shower is coming.’ And so it happens. And when you see the south wind blowing, you say, ‘There will be scorching heat,’ and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?”

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

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

THE SEQUENCE HYMN (*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 Associate Rector, Fr. Donnie; 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.*

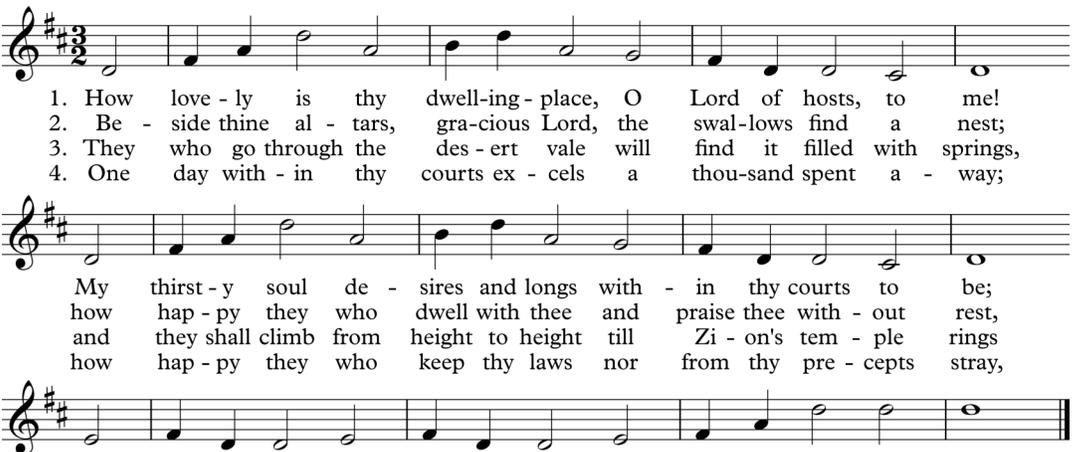
*Then the Ministers and People may greet one another in the name of the Lord.*

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

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

## THE OFFERTORY HYMN

*Brother James' Air* (Hymnal 517)



1. How love - ly is thy dwell - ing - place, O Lord of hosts, to me!  
2. Be - side thine al - tars, gra - cious Lord, the swal - lows find a nest;  
3. They who go through the des - ert vale will find it filled with springs,  
4. One day with - in thy courts ex - cels a thou - sand spent a - way;

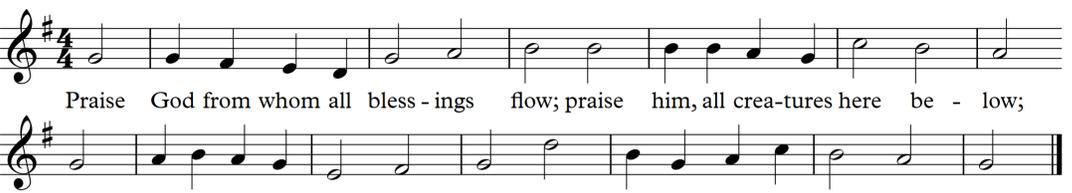
My thirst - y soul de - sires and longs with - in thy courts to be;  
how hap - py they who dwell with thee and praise thee with - out rest,  
and they shall climb from height to height till Zi - on's tem - ple rings,  
how hap - py they who keep thy laws nor from thy pre - cepts stray,

my ve - ry heart and flesh cry out, O liv - ing God, for thee.  
and hap - py they whose hearts are set up - on the pil - grim's quest.  
with praise to thee, in glo - ry throned, Lord God, great King of kings.  
for thou shalt sure - ly bless all those who live the words they pray.

Text: Paraphrase of Psalm 84; sts. 1-2, *The Psalms of David in Meter*, 1650; sts. 3-4, Carl P. Daw, Jr. (b. 1944)  
Music: BROTHER JAMES' AIR, J. L. Macbeth Bain, (c. 1840-1925) adapt.

## THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



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

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

Celebrant: 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.

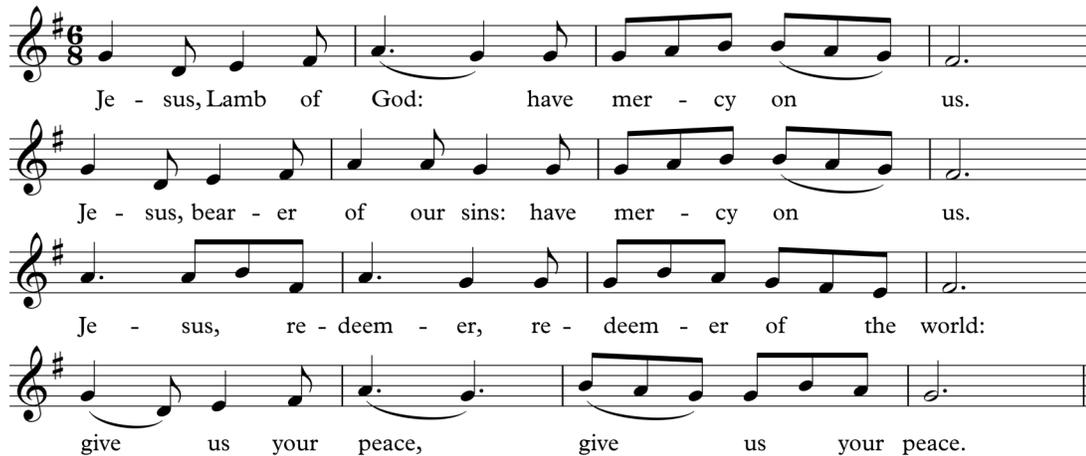
## THE BREAKING OF THE BREAD

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.

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



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



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



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

*Refrain*



And I will raise them up, and I will raise them



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

Text: John 6, adapt. Suzanne Toolan, RSM, (b. 1927)  
 Music: Suzanne Toolan, RSM ©1966 GIA Publications, Inc. Used by permission. OneLicense A-716890

1. O Lord My God, when I in awe-some won - der con - sid - er  
 2. When through the woods and for - est glades I wan - der, I hear the  
 3. But when I think that God, His Son not spar - ing, sent Him to  
 4. When Christ shall come, with shout of ac - cla - ma - tion, and take me

all the worlds Thy hand hath made, I see the stars, I hear the roll - ing  
 birds sing sweet - ly in the trees; When I look down from loft - y moun - tain  
 die, I scarce can take it in, that on the cross my bur - den glad - ly  
 home, what joy shall fill my heart! Then I shall bow in hum - ble ad - o -

thun - der, Thy pow'r through - out the u - ni - verse dis - played;  
 gran - deur and hear the brook and feel the gen - tle breeze;  
 bear - ing He bled and died to take a - way my sin;  
 ra - tion and there pro - claim, "My God, how great Thou art!"

*Refrain*  
 Then sings my soul, my Savior God to Thee, How great Thou art! How great Thou  
 art! Then sings my soul, my Sav - ior God, to  
 Thee, How great Thou art! How great Thou art!

Text: Stuart K. Hine  
 Music: Swedish folk tune; arr. Stuart K. Hine ©1953 Stuart K. Hine (admin. by Manna Music, Inc.) Used by permission. CCLI# 1984772

*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*)

*Sine Nomine* (Hymnal 287)



1. For all the saints, who from their labors rest, who  
 2. Thou wast their rock, their fortress, and their might:  
 3. O may thy soldiers, faithful, true, and bold,  
 4. O blest communion, fellowship divine!

thee by faith before the world confessed, thy  
 thou, Lord, their Captain in the well-fought fight;  
 fight as the saints who nobly fought of old, and yet  
 We feebly struggle, they in glory shine; yet

Name, O Jesus, be forever blessed.  
 thou, in the darkness drear, the true Light.  
 win, with them, the victor's crown of gold.  
 all are one in thee, for all are thine.

Al - le - lu - ia, al - le - lu - ia!

Text: William Walsham How (1823-1897)  
 Music: SINE NOMINE, Ralph Vaughan Williams (1872-1958)

THE DISMISSAL

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

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