

ST. ANDREW'S PARISH CHURCH

established 1706



THE THIRTEENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

19 August 2018



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOE VELLA, *Assistant to the Rector*
THE REVEREND LEE HERSHON, *Deacon*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
ALICE FRAWLEY, *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

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

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

SERVING TODAY

The Rev David Alwine
HOMILIST

Roxanne Erskine
LECTOR

Roxanne Erskine
CHALICE BEARER

Mary Hope Martin
Walker Martin
Harrison Martin
ACOLYTES

Jackie Barnett
Ursula Beckmann
USHERS

Carol Martin
PRAYERS OF THE PEOPLE

Dean Bays
Clay Chandler
Jim Beardsley
VESTRY IN CHARGE

Jill Moore
GREETER

Millie Strobel
Janet Bex
Leigh Smalley
Naomi Radcliff
Aruna Wijesooriya
Stephanie Wenger
Wendy Petro
ALTAR GUILD

Coffee Hour, after this service, is the joy of the entire congregation. This tradition occurs because of the people who take the initiative 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



Worship

In Gilchrist Hall
All are welcome!

The Thirteenth Sunday after Pentecost

19 August 2018

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 - **God's gonna set this world on fire**

Traditional Spiritual: Arranged by Moses and Edwin B. Hogan

THE PROCESSIONAL HYMN (*Please stand*)

Slane (Hymnal 488)

1. Be thou my vi - sion, O Lord of my heart;
2. Be thou my wis - dom, and thou my true word;
3. High King of hea - ven, when vic - tory is won,
all else be nought to me, save that thou art;
I ev - er with thee and thou with me, Lord;
may I reach hea - ven's joys, bright hea - ven's Sun!
thou my best thought, by day or by night,
thou my great Fa - ther; thine own may I be;
Heart of my heart, what - ev - er be - fall,
wak - ing or sleep - ing, thy pres - ence my light.
thou in my dwell - ing, and I one with thee.
still be my vi - sion, O Ru - ler of all.

Text: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt.
Music: SLANE, Irish ballad melody; adapt. *The Church Hymnary*, 1927

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.

Frontispiece:
Jesus speaking in the Synagogue

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 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)

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.

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,



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; but in your mercy keep us from all things hurtful, and lead us in all things profitable for our salvation; through Jesus Christ our Lord. Amen.

The Liturgy of the Word

THE FIRST LESSON

Proverbs 9:1-6

Wisdom has built her house; she has hewn her seven pillars. She has slaughtered her beasts; she has mixed her wine; she has also set her table. She has sent out her young women to call from the highest places in the town, "Whoever is simple, let him turn in here!" To him who lacks sense she says, "Come, eat of my bread and drink of the wine I have mixed. Leave your simple ways, and live, and walk in the way of insight."

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. O praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.
2. The Lord doth build up Jerusalem : and gather together the out-casts of Israel.
3. He healeth those that are broken in heart : and giveth medicine to heal their sickness.
4. He telleth the number of the stars : and calleth them all by their names.
5. Great is our Lord, and great is his power : yea, and his wisdom is infinite.
6. The Lord setteth up the meek : and bringeth the ungodly down to the ground.
7. O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God;
8. Who covereth the heavens with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men;
9. Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.
10. He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.
11. But the Lord's delight is in them that fear him : and put their trust in his mercy.
12. Praise the Lord, O Jerusalem : praise thy God, O Sion.

THE SECOND LESSON

Ephesians 5:15-20

Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ,

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE SEQUENCE HYMN (*Please stand*)*Moscow* (Hymnal 371)

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.

1. Thou, whose Al-might - y word cha-os and dark - ness heard, and took their flight;
 2. Thou who didst come to bring on thy re-deem - ing wing heal-ing and sight,

hear us, we hum - bly pray, and, where the Gos - pel day
 health to the sick in mind, sight to the in - ly blind,

sheds not its glo - rious ray, let there be light!
 now to all hu - man-kind, let there be light!

Text: John Marriott (1780-1825), alt.
 Music: MOSCOW, Felice de Giardini (1716-1796)

THE HOLY GOSPEL

John 6:53-59

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

People: *Glory to you, Lord Christ.*

So Jesus said to them, “Verily, verily, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate and died. Whoever feeds on this bread will live forever.” Jesus said these things in the synagogue, as he taught at Capernaum.

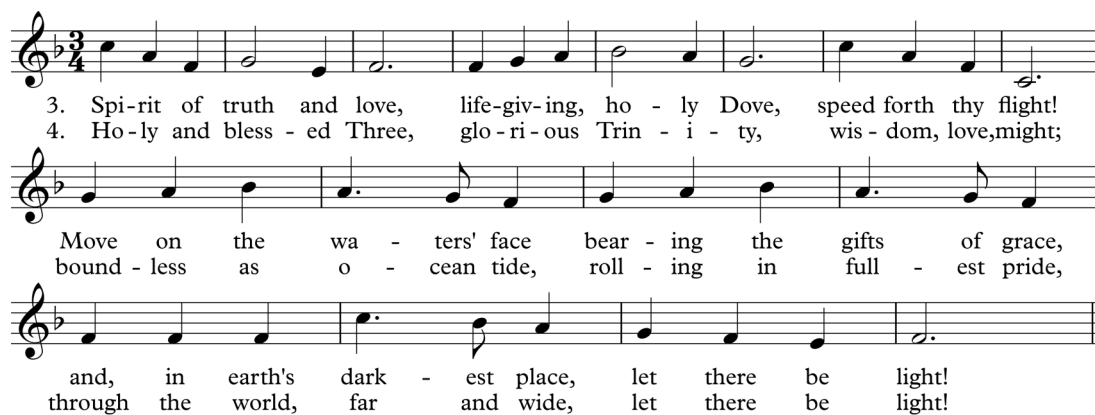
Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

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”

THE SEQUENCE HYMN

Moscow (Hymnal 371)



3. Spi-rit of truth and love, life-giv-ing, ho - ly Dove, speed forth thy flight!
 4. Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty, wis - dom, love, might;

Move on the wa - ters' face, bear - ing the gifts of grace,
 bound - less as o - cean tide, roll - ing in full - est pride,

and, in earth's dark - est place, let there be light!
 through the world, far and wide, let there be light!

Text: John Marriott (1780-1825), alt.
 Music: MOSCOW, Felice de Giardini (1716-1796)

THE NICENE CREED *(Please stand)*

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

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

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

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

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; and Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; Deacon Lee; and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant, 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*

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.

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.

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.

THE OFFERTORY ANTHEM

SUNG BY OUR PARISH CHOIR

Jesu Joy of Man's Desiring

Johann Sebastian Bach (1685-1750)

Jesu, joy of man's desiring, Holy wisdom, love most bright;
Drawn by Thee, our souls aspiring Soar to uncreated light.

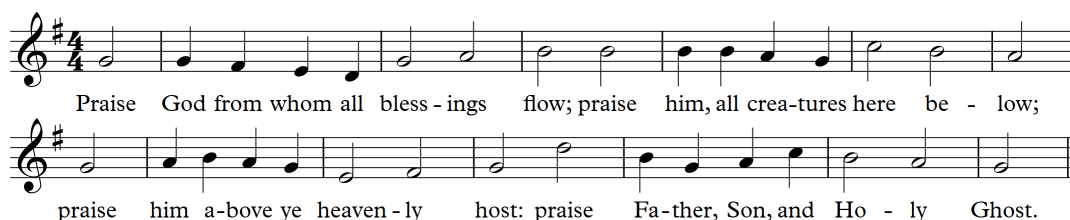
Word of God, our flesh that fashioned, With the fire of life impassioned,
Striving still to truth unknown, Soaring, dying round Thy throne.

Johann Sebastian Bach's gently undulating movement from Cantata number 147 has become one of those instantly memorable and much loved Baroque pieces that most people have heard at one time or another. The music was originally written in 1723 for orchestra but it wasn't until a few years later that he combined the piece with music from an earlier work from 1716 to create Cantata number 147.

Johann was a busy composer in his post at the Thomaskirche in Leipzig, often recycling the best parts of earlier works and rewriting and reusing them. The Cantata No. 147, *Herz und Mund und Tat und Leben*, is typical of this re-energizing of his compositions. Bach, in his quest to supply music for umpteen venues throughout his life, recycled music he wrote in 1716 – adding the now favorite 'Jesu, joy of man's desiring' section only the second time around. If we translate the title of the most popular section of Bach's cantata a little more accurately than the now ubiquitous English version we know, it comes out something like 'Jesus remains my joy, my heart's comfort and essence', rather than 'Jesu, joy of man's desiring'. Accuracy of words aside, this exquisite 10th movement – choral interludes between that divine, undulating melody – might be best seen as a mere key to unlocking the rest of the cantata, entitled *Herz und Mund und Tat und Leben* (which translates as 'heart and mouth and deed and life'). The piece is scored for SATB choir, trumpet, 2 oboes, bassoon, strings and continuo, with soprano, alto, tenor and bass solos.

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 trespass 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-169)

Cantor or Choir

My flesh is food in - deed, and my blood is drink in -

deed, says the Lord. *1 All* My Lord. *2 Cantor or Choir* Those who eat my

flesh and drink my blood dwell in me and I in them. *All* My

flesh is food in - deed, and my blood is drink in - deed, says the Lord.

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.

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other.

Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

THE FIRST COMMUNION HYMN

Let us break bread together (Hymnal 325)

1. Let us break bread wine to - geth - er on our knees;
 2. Let us drink wine to - geth - er on our knees;
 let us break bread wine to - geth - er on our knees.

Refrain
 When I fall on my knees with my face to the ris - ing sun,
 O Lord, have mer - cy on me.

3. Let us praise God to - geth - er on our knees;
 let us praise God to - geth - er on our knees. *to Refrain*

Text: Afro-American spiritual
 Music: LET US BREAK BREAD, Afro-American spiritual; harm. & arr. Eric Wyse (b. 1959)

THE COMMUNION ANTHEM

VERIL, VERILY, I SAY UNTO THEE

Words: John 6:53-56 Music: Thomas Tallis (c.1505-c.1585)

Verily, verily I say unto you, except ye eat the flesh of the Son of Man
 And drink His blood, ye have not life in you.

Whoso eateth my flesh and drinketh my blood hath eternal life,
 And I will raise him up at the last day (bis)

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh and drinketh my blood dwelleth in me, and I in him.

Despite his stature as one of the great composers of English sacred music, little is known about the personality of English composer Thomas Tallis (ca. 1505 - 1585). The last two lines of his epitaph - "As he did live, so also did he die, in mild and quiet sort (O happy man!); To God full oft for mercy did he cry, wherefore he lives, let death do what it can." - allude to a quiet, pious man, but little else. Along with William Byrd, a pupil of his, Tallis remains one of the most prolific and one of the best documented composers of his day. He served for a period of time at Canterbury Cathedral and it was thrilling to realize a few days ago that we were walking on the same stone floors as this wonderful Tudor composer!

THE SECOND COMMUNION HYMN *I want to walk as a child of the light* (Hymnal 490)



1. I want to walk as a child of the light. I want to fol - low Je - sus.
 2. I want to see the bright-ness of God. I want to look at Je - sus.
 3. I'm look-ing for the com - ing of Christ. I want to be with Je - sus.

God set the stars to give light to the world. The star of my life is Je - sus.
 Clear sun of right-eous-ness, shine on my path, and show me the way to the Fa - ther.
 When we have run with pa-tience the race, we shall know the joy of Je - sus.

In him there is no dark-ness at all. The night and the day are both a - like. The
 Lamb is the light of the ci - ty of God. Shine in my heart, Lord Je - sus.

Text: Kathleen Thomerson (b. 1934)
 Music: HOUSTON, Kathleen Thomerson. © 1970 Celebration. 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

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.

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

1 I love thy king-dom, Lord, the house of thine a-bode, the
 2 For her my tears shall fall; for her my prayers a-scent; to
 3 Be - yond my high - est joy I prize her heaven - ly ways, her
 4 Je - sus, thou friend di - vine, our Sa - vior and our King, thy
 5 Sure as thy truth shall last, to Zi - on shall be given the

1 Church our blest Re - deem - er saved with his own pre - cious blood.
 2 her my cares and toils be given, till toils and cares shall end.
 3 sweet com - mun - ion, so - lemn vows, her hymns of love and praise.
 4 hand from ev - ery snare and foe shall great de - liv - erance bring.
 5 bright - est glo - ries earth can yield, and bright - er bliss of heaven.

Words: Timothy Dwight (1725-1817) Music: *St. Thomas* (Williams), melody Aaron Williams (1731-1776); harm. Lowell Mason (1792-1872)

THE DISMISSAL

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

People: Thanks be to God. Alleluia, alleluia.