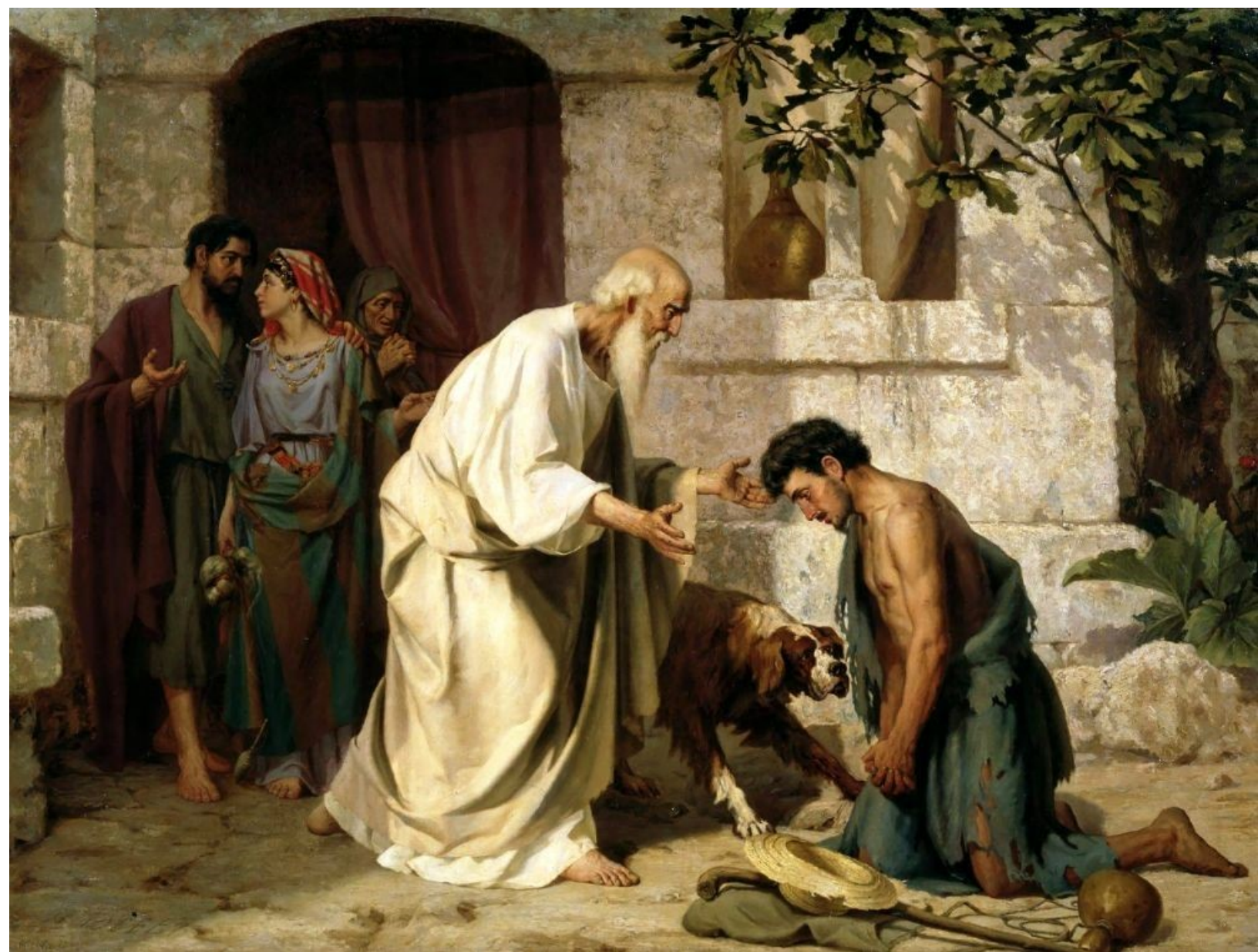


ST. ANDREW'S PARISH CHURCH

established in 1706



THE FOURTH SUNDAY IN LENT

The Holy Eucharist at 11:00 a.m.

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

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

The Vestry

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

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

SERVING TODAY

The Rev. Lee Hershon
HOMILIST

Deborah Sharer
Howard Williams
LECTOR

Howard Williams
CHALICE BEARER

Tim & Cindi Smith
GREETERS

Will Johnson
McLeod Keenan
Lacey Ahlers
Henry Johnson
ACOLYTES

Rob Beard
Dean Bays
USHERS

Howard Williams
PRAYERS OF THE PEOPLE

Dean Bays
Clay Chandler
Jim Beardsley
VESTRY IN CHARGE

Dee Norton
Donna Quick
Betty Rucker
Stephanie Wenger
ALTAR GUILD

The Fourth Sunday in Lent

31 March 2019

The Holy Eucharist

This service may be found in the red Book of Common Prayer beginning on page 323

THE INTROIT

Lascia ch'io pianga

Music: G F Handel (1685-1759) Words: Giacomo Rossi (D.1731)

*Lascia ch'io pianga la dura sorte e che sospiri la libertà!
Il duol infranga queste ritorte de' miei martiri sol' per pietà.*

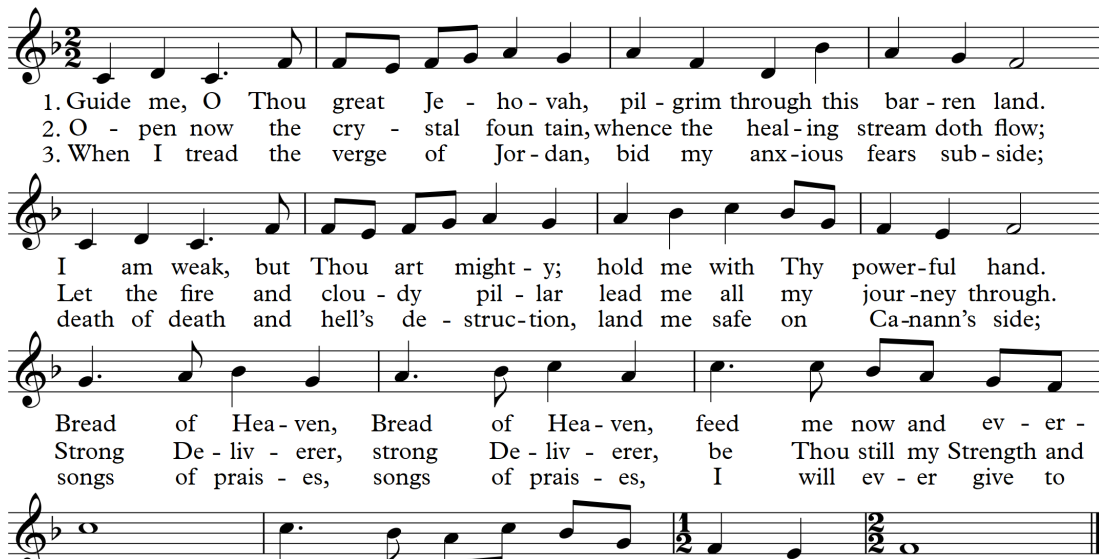
Let me bewail my harsh fate and lament my lost freedom!

May sorrow break the bonds of my torment, for mercy's sake.

Handel's compositions include 42 operas, 29 oratorios, more than 120 cantatas, trios and duets, numerous arias, chamber music, a large number of ecumenical pieces, odes and serenatas, and 16 organ concerti. Many of his operas are rarely performed, which is a great shame as many of these glorious works contain some of the most beautiful baroque arias ever written. *Lascia ch'io pianga* is taken from the opera *Rinaldo*, written in 1711, thirty years before the composer wrote *Messiah*. It clearly illustrates the maestro's skill in crafting instantly memorable and plangent melodies, which were to become the hallmark of his choral writing.

THE PROCESSIONAL HYMN (*Please stand*)

Cwm Rhondda (Hymnal 690)



1. Guide me, O Thou great Je - ho - vah, pil - grim through this bar - ren land.
2. O - pen now the cry - stal foun tain, whence the heal - ing stream doth flow;
3. When I tread the verge of Jor - dan, bid my anx - ious fears sub - side;

I am weak, but Thou art might - y; hold me with Thy power - ful hand.
Let the fire and clou - dy pil - lar lead me all my jour - ney through.
death of death and hell's de - struc - tion, land me safe on Ca - nann's side;

Bread of Hea - ven, Bread of Hea - ven, feed me now and ev - er -
Strong De - liv - erer, strong De - liv - erer, be Thou still my Strength and
songs of prais - es, songs of prais - es, I will ev - er give to

more, feed me now and ev - er - more.
Shield; be Thou still my Strength and Shield.
Thee, I will ev - er give to Thee.

Text: William Williams (1717-1791) tr. Peter Williams (1722-1796), alt.
Music: CWM RHONDDA, John Hughes (1873-1932)

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.

ON THE COVER

The Prodigal Son

By Nikolay Losev (1855-1919)

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.

We sing the **Trisagion** during Advent and Lent to remind ourselves of our need for a merciful Savior.

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.

Celebrant: Bless the Lord who forgiveth all our sins.
 People: *His mercy endureth for ever.*

THE COLLECT FOR PURITY

The Celebrant says

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

THE SUMMARY OF THE LAW

The Celebrant continues

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

THE TRISAGION (*SUNG THREE TIMES*)

(Hymnal S-102)

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

THE COLLECT OF THE DAY

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

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

The Liturgy of the Word

THE FIRST LESSON

Joshua 5 verses 1 & 9-12

As soon as all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard that the LORD had dried up the waters of the Jordan for the people of Israel until they had crossed over, their hearts melted and there was no longer any spirit in them because of the people of Israel. And the LORD said to Joshua, "Today I have rolled away the reproach of Egypt from you." And so the name of that place is called Gilgal to this day. While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.

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.

THE PSALM - *Sung by the Choir*

Benedicam Domino
(Give thanks to God)

Psalm 34

- 1.. I will alway give thanks unto the Lord : his praise shall ever be in my mouth.
2. My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.
3. O praise the Lord with me : and let us magnify his Name together.
4. I sought the Lord, and he heard me : yea, he delivered me out of all my fear.
5. They had an eye unto him, and were lightened : and their faces were not ashamed.
6. Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.
7. The angel of the Lord tarrieth round about them that fear him : and delivereth them.
8. O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.
9. O fear the Lord, ye that are his saints : for they that fear him lack nothing.
10. The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

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.

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Lector: The Word of the Lord.

People: Thanks be to God.

THE SEQUENCE HYMN

ST. FLAVIAN (Hymnal 142)

1. Lord, who through-out these for - ty days for us didst fast and pray,
 2. As thou with Sa - tan didst con - tend and didst the vic - t'ry win,
 3. As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,
 teach us with thee to mourn our sins, and close by thee to stay.
 O give us strength in thee to fight, in thee to con - quer sin.
 to die to self, and chief - ly live by thy most ho - ly word.

Text: Claudia Frances Hernaman (1838-1898)

Music: ST. FLAVIAN, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

THE HOLY GOSPEL

Luke 15 verses 11-32

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

People: Glory be to thee, O Lord.

And Jesus said, "There was a man who had two sons. And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them. Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. And when he had spent everything, a severe famine arose in that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. And he was longing to be fed with the pods that the pigs ate, and no one gave him anything. "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Treat me as one of your hired servants."' And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and

I am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring the fattened calf and kill it, and let us eat and celebrate. For this my son was dead, and is alive again; he was lost, and is found.’ And they began to celebrate. “Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.’ But he was angry and refused to go in. His father came out and entreated him, but he answered his father, ‘Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends. But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!’ And he said to him, ‘Son, you are always with me, and all that is mine is yours. It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.’”

Deacon: The Gospel of the Lord.
 People: Praise be to thee, O 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

ST. FLAVIAN (Hymnal 142)

4. And through these days of pen - i - tence, and through thy Pas - sion - tide,
 5. A - bide with us, that so, this life of suf - fering o - ver - past,

yea, ev - er - more, in life and death, Je - sus! with us a - bide.
 an Eas - ter of un - end - ing joy we may at - tain at last!

Text: Claudia Frances Hernaman (1838-1898)

Music: ST. FLAVIAN, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

THE SERMON

The Rev. Lee Hershon

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 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 PRAYERS OF THE PEOPLE

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.

Let us pray for the whole state of Christ’s Church and the world. Almighty and ever-living God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. Give grace, O heavenly Father, to all bishops and other ministers, especially our Bishop, Mark, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially President Trump, Governor McMaster and Mayor Tecklenburg, that they may be led to wise decisions and right actions for the welfare and peace of the world. Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity, particularly those we name at this time silently or aloud. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear beseeching

thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of Andrew and of all thy saints, that with them we may be partakers of thy heavenly kingdom. Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

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

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

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

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

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.

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 OFFERTORY ANTHEM - SUNG BY OUR PARISH CHOIR

There's a Wideness in God's Mercy

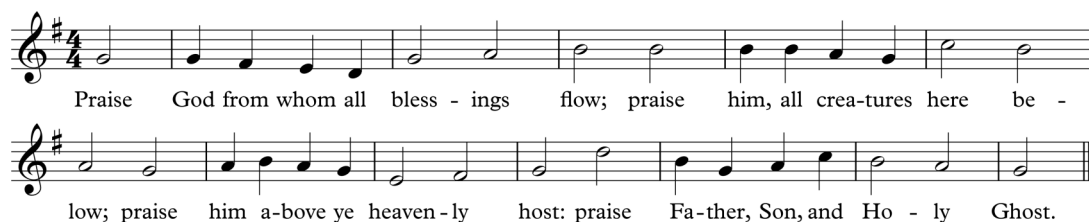
Music: Maurice Bevan (1921-2006) Words: F W Faber (1814-1863)

1. There's a wideness in God's mercy like the wideness of the sea; there's a kindness in his justice which is more than liberty. There is no place where earth's sorrows are more felt than up in heaven; there is no place where earth's failings have such kindly judgement given.
2. For the love of God is broader than the measure of man's mind; and then heart of the Eternal is most wonderfully kind. But we make his love too narrow by false limits of our own; and we magnify his strictness with a zeal he will not own.
3. There is plentiful redemption in the blood that has been shed; there is joy for all the members in the sorrows of the Head. There is grace enough for thousands of new worlds as great as this; there is room for fresh creations in that upper home of bliss. If our love were but more simple we should take him at his word; and our lives would be all gladness in the joy of Christ our Lord.

"There's a wideness in God's mercy" originally had eight stanzas and appeared under the title "Come to Jesus" in Faber's *Oratory Hymns* (1854). In a later collection, the hymn expanded to 13 stanzas, beginning with "Souls of men, why will ye scatter/ Like a crowd of frightened sheep?" That version was included in a posthumous collection, *Hymns Selected from F. W. Faber* (1867). Maurice Bevan studied at Magdalen College, Oxford. After serving in the military during World War II, he worked in Germany in broadcasting for a time. He returned to England in the late '40s to accept a post as vicar choral at St. Paul's Cathedral in London.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



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

Please stand as the gifts are presented

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 with thy spirit.*

Celebrant: Lift up your hearts.

People: *We lift them up unto the Lord.*

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

People: *It is meet and right so to do.*

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and singing,

THE SANCTUS & BENEDICTUS

(Hymnal S-114)

Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. Ho - san - na in the high - est.

Please kneel

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

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine. As he or she presents the cup, please gently take hold of the base of the chalice, helping the chalice bearer to guide it toward your lips.

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

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

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

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

Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

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

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom, and the power, and the glory,

for ever and ever. Amen.

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

THE BREAKING OF THE BREAD

Celebrant: Christ our Passover is sacrificed for us;

People: *Therefore let us keep the feast.*

THE AGNUS DEI

(Hymnal S-158)

O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on
us. O Lamb of God, that ta - kest a -
way the sins of the world, have mer - cy up -
on us. O Lamb of God that
ta - kest a - way the sins of the world,
grant us thy peace.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

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

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

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

THE PRAYER OF HUMBLE ACCESS

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

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Facing the people, the Celebrant says the following Invitation

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

THE FIRST COMMUNION HYMN

Olivet (Hymnal 691)

1 My faith looks up to thee, thou Lamb of Cal - va - ry,
 2 May thy rich grace im - part strength to my faint - ing heart,
 3 While life's dark maze I tread, and griefs a - round me spread,

Sa - vior di - vine! Now hear me while I pray, take all my
 my zeal in - spire; as thou hast died for me, O may my
 be thou my guide; bid dark-ness turn to day; wipe sor - row's

guilt a - way; O let me from this day be whol - ly thine.
 love to thee pure, warm, and change-less be, a liv - ing fire.
 tears a - way, nor let me ev - er stray from thee a - side.

Words: Ray Palmer (1808-1887) Music: *Olivet*, Lowell Mason (1792-1872)

THE OFFERTORY ANTHEM—SUNG BY THE PARISH CHOIR

De torrente
(a movement from Dixit Dominus)
Music: G F Handel (1685-1759)
Words: Verse 7 from Psalm 110

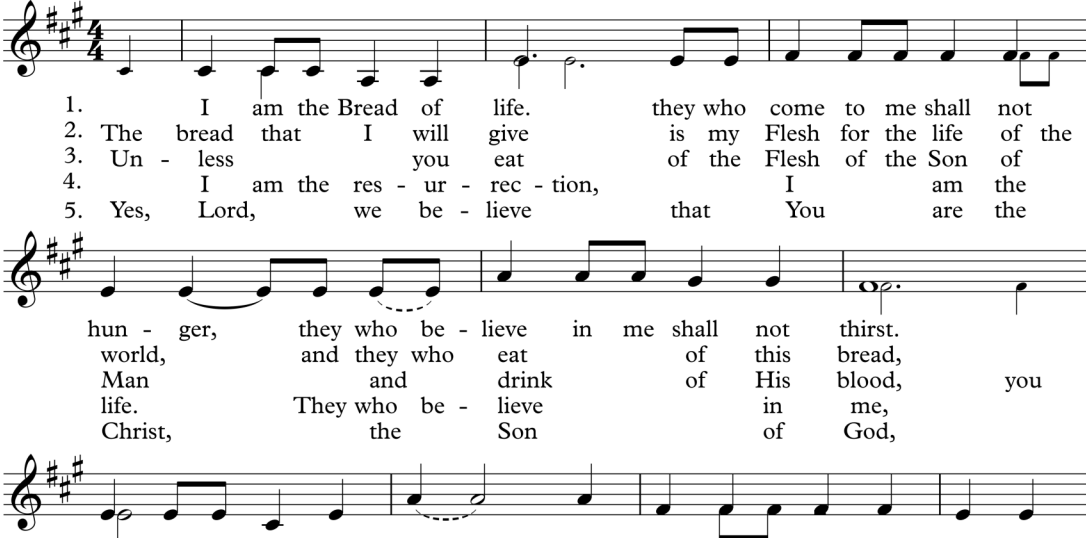
De torrente in via bibet : propterea ealtabit caput.

He will drink from a brook along the way : and so he will lift his head high.

Dixit Dominus remains one of Handel's most exciting and inventive choral works. Written whilst Handel was a young man of 22 on his 4 year sojourn in Italy, it contains some of his most exciting and exhilarating writing for choir and soloists. This slow movement for two soprano soloists is underpinned by the bass and tenor lines of the choir, highlighting the rich and glorious melodic invention of this master of the Baroque.

THE SECOND COMMUNION HYMN

I am the bread of life (Hymnal 335)

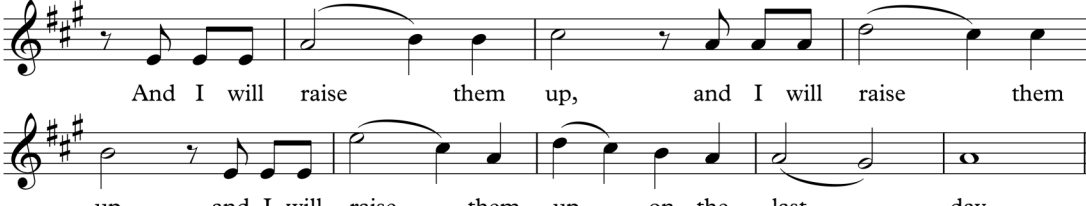


1. I am the Bread of life. they who come to me shall not
2. The bread that I will give is my Flesh for the life of the
3. Un - less you eat of the Flesh of the Son of the
4. I am the res - ur - rec - tion, I am the
5. Yes, Lord, we be - lieve that You are the

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

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.

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

Let us pray.

Celebrant and People

Almighty and ever-living God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporated in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

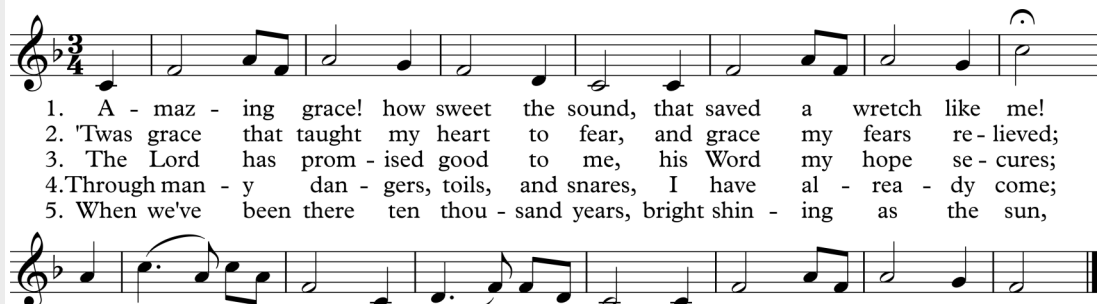
We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

THE BLESSING

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

RECESSIONAL HYMN *(Please stand)*

New Britain (Hymnal 671)



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

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

THE DISMISSAL

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

People: *Thanks be to God.*