

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE NINTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

22 July 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*

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

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## SERVING TODAY

Elijah Melendez  
HOMILIST

Jan Freeman  
LECTOR

Jan Freeman  
CHALICE BEARER

Mary Hope Martin  
Walker Martin  
Harrison Martin  
ACOLYTES

Tim Smith  
Naomi Radcliff  
USHERS

Regina Gennaro  
GREETER

Nan Crist  
PRAYERS OF THE PEOPLE

Dean Bays  
Clay Chandler  
Jim Beardsley  
VESTRY IN CHARGE

Dee Norton  
Debra Gillespie  
Donna Quick  
Betty Rucker  
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](mailto:gillianb@bellsouth.net)



## Worship

In Gilchrist Hall  
All are welcome!

# The Ninth Sunday after Pentecost

22 July 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 - The Gloria

Music by Antonio Vivaldi (1678-1741)) Words: from the Magnificat


*Glory be to the Father, and to the Son and to the Holy Ghost*

*As it was in the beginning, is now and ever shall be, world without end. Amen*

The Italian composer and violinist Antonio Vivaldi was born in Venice in 1678 and after his ordination in 1703 embarked on an intermittent career in the service of the Ospedale della Pietà, an institution for the education of orphan, illegitimate or indigent girls. It was an establishment with a formidable musical reputation. His later career brought involvement in opera. As a composer Vivaldi was prolific, with some 500 concertos to his credit in addition to a quantity of works for the church and for the theatre. He left Venice in 1741 in the apparent hope of finding new patrons in Vienna, but he died shortly after his arrival in the city.

## THE PROCESSIONAL HYMN (*Please stand*)

*Moscow* (Hymnal 537)



Christ for the world we sing! The world to Christ we bring

1. with lov - ing zeal; the poor, and them that mourn, the faint and  
2. with fer - vent prayer; the way - ward and the lost, by rest - less  
3. with one ac - cord; with us the work to share, with us re -  
4. with joy - ful songs; the new - born souls, whose days, re - claimed from

o - ver - borne, sin - sick and sor - row - worn, whom Christ doth heal.  
pas - sions tossed, re - deemed at count - less cost from dark de - spair.  
proach to dare, with us the cross to bear, for Christ our Lord.  
er - ror's ways, in - spired with hope and praise, to Christ be - long.

Text: Samuel Wölcott (1813-1886)  
Music: MOSCOW, Felice de Giardini (1716-1796)

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:  
Christ healing the sick in  
Gennesaret  
by Mathieu Ignace van Bree  
(1773-1839)

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 OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

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 Liturgy of the Word

### THE FIRST LESSON

Isaiah 57:14-21

And it shall be said, "Build up, build up, prepare the way, remove every obstruction from my people's way." For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite. For I will not contend forever, nor will I always be angry; for the spirit would grow faint before me, and the breath of life that I made. Because of the iniquity of his unjust gain I was angry, I struck him; I hid my face and was angry, but he went on backsliding in the way of his own heart. I have seen his ways, but I will heal him; I will lead him and restore comfort to him and his mourners, creating the fruit of the lips. Peace, peace, to the far and to the near," says the Lord, "and I will heal him. But the wicked are like the tossing sea; for it cannot be quiet, and its waters toss up mire and dirt. There is no peace," says my God, "for the wicked."

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.

23. O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.
24. For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.
25. My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.
26. The poor shall eat and be satisfied : they that seek after the Lord shall praise him; your heart shall live for ever.
27. All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.
28. For the kingdom is the Lord's : and he is the Governor among the people.
29. All such as be fat upon earth : have eaten and worshipped.
30. All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.
31. My seed shall serve him : they shall be counted unto the Lord for a generation.
32. They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

## THE SECOND LESSON

Ephesians 2:11-22

Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands— remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.

Lector: The Word of the Lord.

People: *Thanks be to God.*



THE SEQUENCE HYMN (*Please stand*)

*St Thomas* (Hymnal 524)

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

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

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

THE HOLY GOSPEL

Mark 6:30-34 & 53-56

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

People: *Glory to you, Lord Christ.*

The apostles returned to Jesus and told him all that they had done and taught. And he said to them, "Come away by yourselves to a desolate place and rest a while." For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a desolate place by themselves. Now many saw them going and recognized them, and they ran there on foot from all the towns and got there ahead of them. When Jesus went ashore he saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things. When they had crossed over, they came to land at Gennesaret and moored to the shore. And when they got out of the boat, the people immediately recognized him and ran about the whole region and began to bring the sick people on their beds to wherever they heard he was. And wherever he came, in villages, cities, or countryside, they laid the sick in the market-places and implored him that they might touch even the fringe of his garment. And as many as touched it were made well.

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

*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)*

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; for 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 - SUNG BY THE CHOIR AND CONGREGATION

1. Tú \_\_\_\_\_ has ve - ni - do a la a - ri - lla, \_\_\_\_\_ No has bus - ca - do \_\_\_\_\_  
 2. Tú \_\_\_\_\_ sa - bes bien lo que ten - go, \_\_\_\_\_ en me bar - ca \_\_\_\_\_  
 3. Tú \_\_\_\_\_ ne - ce - si - tas mis ma - nos, \_\_\_\_\_ mi can - san - cio \_\_\_\_\_  
 4. Tú \_\_\_\_\_ pes - ca - dor de o - tros, ma - res, \_\_\_\_\_ an - sia e - ter - na, \_\_\_\_\_

\_\_\_\_\_ ni a sa - bios, ni a ri - cos, \_\_\_\_\_ tan só - lo - quie - res \_\_\_\_\_ que yo te si - ga. \_\_\_\_\_  
 \_\_\_\_\_ no hay o - ro ni es - pa - das, \_\_\_\_\_ tan só - lo re - des \_\_\_\_\_ y mi tra - ba - jo. \_\_\_\_\_  
 \_\_\_\_\_ que a o - tros des - can - se, \_\_\_\_\_ a - mor que quie - ra \_\_\_\_\_ se - guir a - man - do. \_\_\_\_\_  
 \_\_\_\_\_ al - mas que es - pe - ran. \_\_\_\_\_ A - mi - go bue - no, \_\_\_\_\_ que a - sí me lla - mas. \_\_\_\_\_

*Refrain*

Se - ñor \_\_\_\_\_ me has mi - ra - do a los o - jos, \_\_\_\_\_ son - ri - en - do \_\_\_\_\_  
 O Lord, \_\_\_\_\_ in my eyes You were gaz - ing, \_\_\_\_\_ Kind - ly smil - ing, \_\_\_\_\_

\_\_\_\_\_ has di - cho mi nom - bre, \_\_\_\_\_ en la a - re - na \_\_\_\_\_ he de - ja - do mi \_\_\_\_\_  
 my name You were call - ing; \_\_\_\_\_ All I treas - ured, \_\_\_\_\_ I have left on the \_\_\_\_\_

\_\_\_\_\_ bar - ca, \_\_\_\_\_ jun - to a ti bus - ca - ré o - tro mar. \_\_\_\_\_  
 sand there; \_\_\_\_\_ Close to You, I will find oth - er seas. \_\_\_\_\_

Text & Music: *Pescador de Hombres*, Cesáreo Gabaráin  
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## 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.

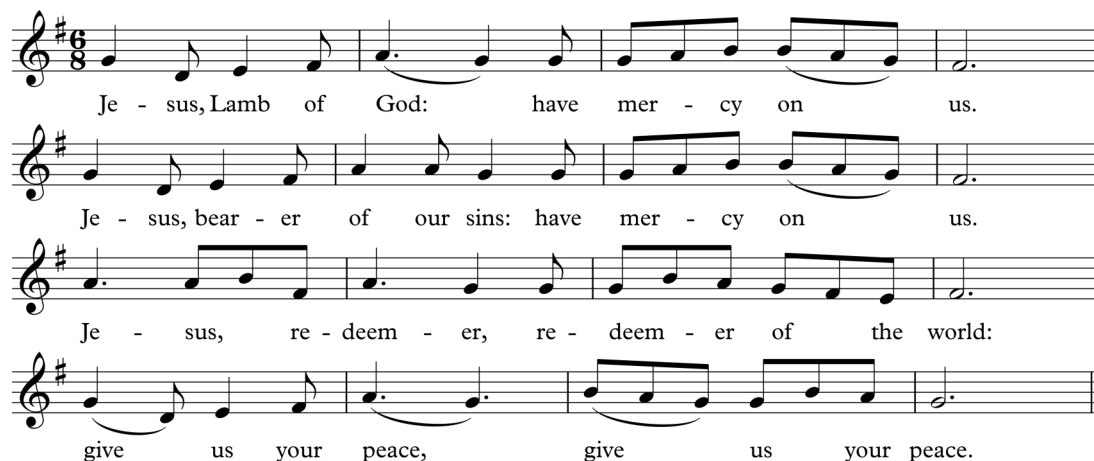
## THE BREAKING OF THE BREAD

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

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

## THE AGNUS DEI

(Hymnal S-164)



Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

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

## THE PRAYER OF HUMBLE ACCESS

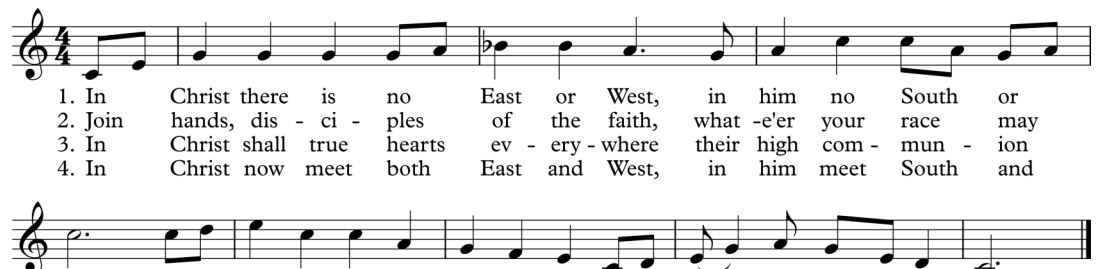
*The following prayer may be said. The People may join in saying this prayer*

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

*Facing the people, the Celebrant says the following Invitation*

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

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



1. In Christ there is no East or West, in him no South or  
 2. Join hands, dis - ci - ples of the faith, what -e'er your race may  
 3. In Christ shall true hearts ev - ery - where their high com - mun - ion  
 4. In Christ now meet both East and West, in him meet South and

North, but one great fel - low - ship of love through out the whole wide earth.  
 be! Who serves my Fa - ther as his child is sure - ly kin to me.  
 find; his serv - ice is the gold - en cord close - bind - ing hu - man - kind.  
 North, all Christ - ly souls are one in him, through out the whole wide earth.

Text: John Oxenham (1852-1941), alt.

Music: MCKEE, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949)

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

## THE COMMUNION ANTHEM

God be in my head

Music: John Rutter (born 1945) Words: French c.1400s

*God be in my head, and in my understanding;*

*God be in mine eyes, and in my looking;*

*God be in my mouth, and in my speaking;*

*God be in my heart, and in my thinking;*

*God be at mine end, and at my departing.*

The sacred choral music of John Rutter is unashamedly easy to comprehend and digest, yet can contain healthy doses of fresh and unconventional harmonic progressions; his background -- steeped both in the Anglican choral heritage and in the sonic richness of late French romanticism -- informs both. Even in a relatively modest piece such as his setting of the prayer "God be in my head and in my understanding," the careful nature of his melodic writing and the rich yet centered style of his harmonies are evident. He takes as his text a fivefold prayer from the Sarum Primer of 1545, a personal prayer book for Anglicans issued under the auspices of Henry VIII and copied from a French prayer of the mid-1400s. The text asks, in very Anglican form, for God's presence in the speaker's head and understanding, in their eyes and looking, in their mouth and speaking, in their heart and thinking; it concludes with a bow, perhaps, to the prayers of St. Patrick, that "God be at mine end and in my departing."



1. Christ is the world's true Light, its Cap-tain of sal - va - tion,  
 2. In Christ all rac - es meet, their an - cient feuds for - get - ting,  
 3. One Lord, in one great Name u - nite us all who own thee;

the Day - star clear and bright of ev - ery race and na - tion;  
 the whole round world com - plete, from sun - rise to its set - ting:  
 cast out our pride and shame that hin - der to en - throne thee;

new life, new hope a - wakes, for all who own his sway:  
 when Christ is throned as Lord all shall for - sake their fear,  
 the world has wait - ed long, has tra - vailed long in pain;

free - dom her bond - age breaks, and night is turned to day.  
 to plough-share beat the sword, to prun - ing - hook the spear.  
 to heal its an - cient wrong, come, Prince of Peace, and reign.

Text: George Wallace Briggs (1875-1959), alt.  
 Music: ST. JOAN, Percy E. B. Collier (1895-?)

*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.

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 RECESSIONAL HYMN (*Please stand*)

*Tidings* (Hymnal 539)

1. O Zi-on, haste, thy mis-sion high ful-fill-ing,  
 2. Pro-claim to ev-ery peo-ple, tongue, and na-tion  
 3. Send her-alds forth to bear the mes-sage glo-rious;  
 4. He comes a-gain! O Zi-on, ere thou meet him,  
 to tell to all the world that God is Light;  
 that God, in whom they live and move, is Love;  
 give of thy wealth to speed them on their way;  
 make known to ev-ery heart his sav-ing grace;  
 that he who made all na-tions is not will-ing  
 tell how he stooped to save his lost cre-a-tion,  
 pour out thy soul for them in prayer vic-to-rious  
 let none whom he hath ran-somed fail to greet him,  
 one soul should fail to know his love and might.  
 and died on earth that all might live a-bove.  
 till God shall bring his king-dom's joy-ful day.  
 through thy ne-glect, un-fit to see his face.  
 Pub-lish glad ti-dings: ti-dings of peace,  
 ti-dings of Je-sus, re-demp-tion and re-lease.

Text: Mary Ann Thomson (1834-1923), alt.  
 Music: TIDINGS, James Walch (1837-1901)

THE DISMISSAL

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