

ST. ANDREW'S PARISH CHURCH

established 1706



THE SUNDAY AFTER ASCENSION DAY

The Holy Eucharist

with Holy Baptism at 11:00 a.m.

13 May 2018



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*
AMY AUSTEN, *Parish Administrator*
ANNE SHAUL, *Director of Children's Education*
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, *2018*
Earl Smalley III, *2019*
Doug Bostick, *2021*
James Wilson, *2020*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*
Paul Porwell, *Historian*

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

SERVING TODAY

The Rev. Marshall Huey
HOMILIST

Barbara Mojonniere
LECTOR

Roxanne Erskine
CHALICE BEARER

Kip Cooke
Erica Smith
Kaitlyn Cooke
ACOLYTES

Rob Beard
Dean Bays
Robert Blitch
USHERS

The Blitches
GREETERS

Dale Finkbine
Margaret Gossett
James Wilson
VESTRY IN CHARGE

Lilian Fogel
Daphne Simons
Darla Wier
Carol Steinmeyer
ALTAR GUILD

Sunday after Ascension Day

The Seventh Sunday after Easter

13 May 2018

The Holy Eucharist with Holy Baptism at 11:00 a.m.

This service may be found in the red Book of Common Prayer beginning on page 299

THE INTROIT:

Cantate Domino

Music by Karl Jenkins Words from Psalms 46, 95, 99

Alleluia. Cantate Domino canticum novum. Jubilate Deo omnis terra: servite Domino in Laetitia.

Cantate et exsultate et Psalite Regem regum et hymnium dicite Deo.

Alleluia. Sing to the Lord a new song. Be joyful in the Lord, all the earth.: serve the Lord with gladness. Sing and exult, and sing psalms to the King of Kings.


THE PROCESSIONAL HYMN (Please stand)

Salve festa dies (Hymnal 216)

Refrain



Hail thee, fes - ti - val day! blest day that art hal - lowed for - ev - er,



day when the Christ a - scends, high in the hea - vens to reign. *Fine*




1. He who was nailed to the cross is Lord and the ru - ler of na - ture;
3. God the Cre - a - tor, the Lord who rul - est the earth and the hea - vens,
5. Spi - rit of life and of power, now flow in us, fount of our be - ing,



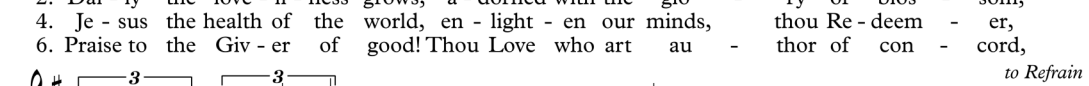
all things cre - a - ted on earth sing to the glo - ry of God:
guard us from harm with - out, cleanse us from e - vil with - in:
light that dost light - en all, life that in all dost a - bide: *to Refrain*



2. Dai - ly the love - li - ness grows, a - dorned with the glo - ry of blos - som;
4. Je - sus the health of the world, en - light - en our minds, thou Re - deem - er,
6. Praise to the Giv - er of good! Thou Love who art au - thor of con - cord,



hea - ven her gates un - bars, fling - ing her in - crease of light:
Son of the Fa - ther su - preme, on - ly - be - got - ten of God:
pour out thy balm on our souls, or - der our ways in thy peace: *to Refrain*



Text: Venantius Honorius Fortunatus (540?-600?); tr. *The English Hymnal*, 1906, alt.
Music: SALVE FESTE DIES, Ralph Vaughan Williams (1872-1958)

Welcome!

to our historic, living church where the saints have gathered to worship since 1706!

If you are visiting us, 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 Ascension
By Dorph Anton (1831-1914)

Celebrant: Alleluia! Christ is risen!
People: The Lord is risen indeed! Alleluia!
Celebrant: There is one Body and one Spirit;
People: There is one hope in God's call to us;
Celebrant: One Lord, one Faith, one Baptism;
People: One God and Father of all.

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 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.*

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.

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,
7. you a - lone are the Most High, Je - sus Christ, with the
Ho - ly Spi - rit, in the glo - ry of
God the Fa - ther. A - men.

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.

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.

Grant, we pray, Almighty God, that as we believe your only-begotten Son our Lord Jesus Christ to have ascended into heaven, so we may also in heart and mind there ascend, and with him continually dwell; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Please be seated for the Lessons

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 Liturgy of the Word

THE FIRST LESSON

Acts 1: 1-11

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

Lector: The Word of the Lord.

People: *Thanks be to God.*

1. O CLAP your hand together, all ye people : O sing unto God with the voice of melody.
2. For the Lord is high, and to be feared : he is the great King upon all the earth.
3. He shall subdue the people under us : and the nations under our feet.
4. He shall choose out an heritage for us : even the worship of Jacob, whom he loved.
5. God is gone up with a merry noise : and the Lord with the sound of the trump.
6. O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.
7. For God is the King of all the earth : sing ye praises with understanding.
8. God reigneth over the heathen : God sitteth upon his holy seat.
9. The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

THE SECOND LESSON

Ephesians 1:15-23

For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.

Lector: The Word of the Lord.

People: Thanks be to God.

THE SEQUENCE HYMN (*Please stand*)

GELOBT SEI GOTT (Hymnal 205)

1. Good Chris-tians all, re-joyce and sing! Now is the tri-umph of our
 2. The Lord of life is risen to-day! Sing songs of praise a-long his

King! To all the world glad news we bring: Al-le-lu-ia,
 way; let all the earth re-joyce and say: Al-le-lu-ia,
 ia, al-le-lu-ia, al-le-lu-ia!

Text: Cyril A. Alington (1872-1955), alt.
 Music: GELOBT SEI GOTT, Melchior Vulpus (1560?-1616)

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

People: *Glory to you, Lord Christ.*

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.

Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high." Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God.

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

3. Your Name we bless, O ris - en Lord, and sing to - day with one ac -
 4. To God the Fa - ther, God the Son, to God the Spir - it, al - ways

cord the life laid down, the life re - stored: Al - le - lu -
 One, we sing for life in us be - gun:

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

Text: Cyril A. Alington (1872-1955), alt. St. 5, Normal Mealy (1923-1987)
 Music: GELOBT SEI GOTT, Melchior Vulpinus (1560?-1616)

THE SERMON

THE REVEREND MARSHALL HUEY

1. We know that Christ is raised and dies no more. Em-braced by
 2. We share by wa - ter in His sav - ing death. Re - born we
 3. The Fa - ther's splen - dor clothes the Son with life. The Spi - rit's
 4. A new cre - a - tion comes to life and grows as Christ's new

death He broke its fear - ful hold; and our de - spair He turned to
 share with Him an Eas - ter life as liv - ing mem - bers of a
 pow - er shakes the Church of God. Bap - tized we live with God, the
 bo - dy takes on flesh and blood. The u - ni - verse re - stored and

blaz - ing joy. Al - le - lu - ia!
 liv - ing Christ.
 Three in One.
 whole will sing:

Final Ending
 Al - le - lu - ia! A - men.

Text: John Brownlow Geyer
 Music: ENGELBERG, Charles Villiers Stanford (1852-1924)
 © John B. Geyer Used by permission. OneLicense.net A-716890

Presentation and Examination of the Candidates

(Remain standing)

The Celebrant says

The Candidate for Holy Baptism will now be presented.

Parents and Godparents

I present *Tyler James Bartlett* to receive the Sacrament of Baptism.

The Celebrant asks

Will you be responsible for seeing that the *child* you present *is* brought up in the Christian faith and life?

Parents and Godparents

I will, with God's help.

Celebrant

Will you by your prayers and witness help *the child you present* to grow into the full stature of Christ?

Parents and Godparents

I will, with God's help.

Question Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Answer I renounce them.

Question Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Answer I renounce them.

Question Do you renounce all sinful desires that draw you from the love of God?

Answer I renounce them.

Question Do you turn to Jesus Christ and accept him as your Savior?

Answer I do.

Question Do you put your whole trust in his grace and love?

Answer I do.

Question Do you promise to follow and obey him as your Lord?

Answer I do.

The Celebrant addresses the congregation, saying

Will you who witness these vows do all in your power to support *this person* in *his* life in Christ?

People: We will.

The Celebrant then says

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant. *Remain standing*

The Baptismal Covenant

Celebrant: Do you believe in God the Father?

People: I believe in God, the Father almighty, creator of heaven and earth.

Celebrant: Do you believe in Jesus Christ, the Son of God?

People: I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Celebrant: Do you believe in God the Holy Spirit?
People: I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Celebrant: Will you continue in the apostles' teaching and fellowship in the breaking of bread, and in the prayers?
People: I will, with God's help.

Celebrant: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
People: I will, with God's help.

Celebrant: Will you proclaim by word and example the Good News of God in Christ?
People: I will, with God's help.

Celebrant: Will you seek and serve Christ in all persons, loving your neighbor as yourself?
People: I will, with God's help.

Celebrant: Will you strive for justice and peace among all people, and respect the dignity of every human being?
People: I will, with God's help.

PRAYERS FOR THE CANDIDATES

The Celebrant then says

Let us now pray for *this person* who *is* to receive the Sacrament of new birth.

Deacon: Deliver *him* O Lord, from the way of sin and death.

People: Lord, hear our prayer.

Deacon: Open *his* heart to your grace and truth.

People: Lord, hear our prayer.

Deacon: Fill *him* with your holy and life-giving Spirit.

People: Lord, hear our prayer.

Deacon: Keep *him* in the faith and communion of your holy Church.

People: Lord, hear our prayer.

Deacon: Teach *him* to love others in the power of the Spirit.

People: Lord, hear our prayer.

Deacon: Send *him* into the world in witness to your love.

People: Lord, hear our prayer.

Deacon: Bring *him* to the fullness of your peace and glory.

People: Lord, hear our prayer.

The Celebrant says

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. *Amen.*

Please be seated

THANKSGIVING OVER THE WATER

Celebrant: The Lord be with you.

People: And also with you.

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

People: It is right to give *him* thanks and praise.

Celebrant

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

At the following words, the Celebrant touches the water

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. *Amen.*

The Baptism

Each candidate is presented by name to the Celebrant, or to an assisting priest or deacon, who then immerses, or pours water upon, the candidate, saying

Tyler James Bartlett, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

The Bishop or Priest prays over them, saying

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *this* your *servant* the forgiveness of sin, and have raised *him* to the new life of grace. Sustain *him*, O Lord, in your Holy Spirit. Give *him* an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen.*

Then the Bishop or Priest places a hand on the person's head, marking on the forehead the sign of the cross and saying to each one

Tyler James, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. *Amen.*

When all have been baptized, the Celebrant says

Let us stand now, and welcome the newly baptized.

Celebrant and People

We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

THE PEACE

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.

THE COMMUNION ANTHEM

“A Clare Benediction”

Words & Music by John Rutter (b.1945)

*May the Lord show His mercy upon you; may the light of his presence be your guide:
May He guard you and uphold you; may His spirit be ever by your side.
When you sleep, may His angels watch over you; when you wake, may He fill you with His grace:
May you love Him and serve Him all your days,
Then in heaven may you see His face.*

John Rutter says: Choral music is not one of life's frills. It's something that goes to the very heart of our humanity, our sense of community, and our souls. You express, when you sing, your soul in song. And when you get together with a group of other people, it becomes more than the sum of the parts. All of those people are pouring out their hearts and souls in perfect harmony, which is kind of an emblem for what we need in this world, when so much of the world is at odds with itself... that just to express, in symbolic terms, what it's like when human beings are in harmony. That's a lesson for our times and for all time. I profoundly believe that. "As a musician, music is the heart of my life. I think our politicians need to take note...my gosh do they ever! [*laughs*], and our educators, those who decide education budgets, church budgets, just need to remember **it's not a frill**. It's like a great oak that rises up from the center of the human race and spreads its branches everywhere. That's what music does for us. And choral music must stand as one of the supreme examples of it."

THE PRESENTATION HYMN (*Please stand*)

LASST UNS ERFREUEN

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

Text: Thomas Ken (1637-1711)

Music: LASST UNS ERFREUEN, melody from *Auserlesene Catholische Geistliche Kirchengesänge*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958)

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 your dearly beloved Son Jesus Christ our Lord. After his glorious resurrection he openly appeared to his disciples, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory. 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.
high - est. Ho - san - na in the high - est.

Setting: from *Deutsche Messe*, Franz Peter Schubert (1797-1828)

Please kneel

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

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

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

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

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

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

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

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

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

Celebrant and People

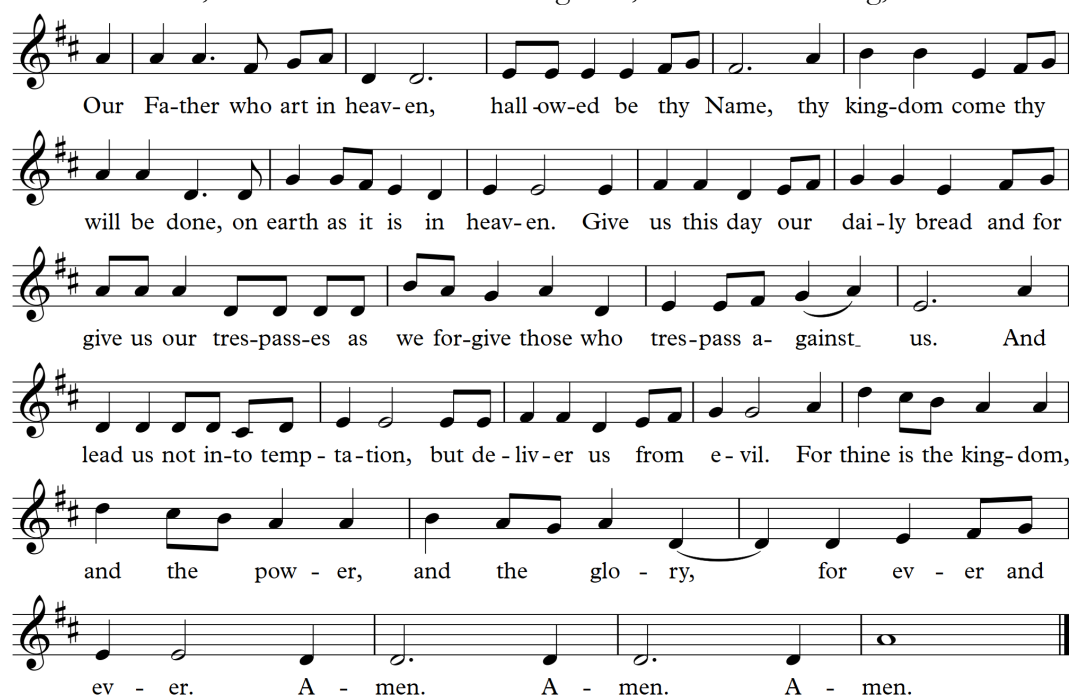
Christ has died. Christ is risen. Christ will come again.

The Celebrant continues

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

AMEN.

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



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

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

THE BREAKING OF THE BREAD

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

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

THE AGNUS DEI

HYMNAL S.164

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

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

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

give us your peace, give us your peace.

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

THE PRAYER OF HUMBLE ACCESS

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

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

Facing the people, the Celebrant says the following Invitation

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

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

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

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.

1. Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i - le - an King!
 2. Pas - chal Lamb, by God a - pointed - ed, all our sins on thee were_ laid:
 3. Je - sus, hail! en - throned in glo - ry, there for ev - er to a - bid;
 Thou didst suf - fer to re - lease us; thou didst free sal - va - tion bring.
 by al - might - y love a - noint - ed, thou hast full a - tone ment made.
 all the heav - en - ly hosts a - dore thee, seat - ed at thy Fa - ther's side.
 Hail, thou u - ni - ver - sal Sa - vior, bear - er of our sin and shame!
 All thy peo - ple are for - giv - en through the vir - tue of thy blood:
 There for sin - ners thou art plead - ing: there thou dost our place pre - pare;
 By thy mer - it we find fa - vor: life is giv - en through thy Name.
 o - pened is the gate of hea - ven, re - con - ciled are we with God.
 ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.

Text: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt.

Music: IN BABILONE, melody from *oude en Nieuwe Hollandse Boerenliedjes en Cantradenzen*, 1710

THE COMMUNION ANTHEM - SUNG BY THE PARISH CHOIR

“The Lord Bless You & Keep You”

Music by John Rutter (b.1945) Words from Numbers 6, v24

At Old St. Andrew's, we encourage you to continue to pray by singing both before and after you come to the Communion Rail. In this way, all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

The Lord bless you and keep you; the Lord make His face to shine upon you
 To shine upon you and be gracious, and be gracious unto you
 The Lord bless you and keep you
 The Lord lift up the light of His countenance upon you
 And give you peace, and give you peace. Amen.

THE HYMN

WEM IN LIEDENSTAGEN (HYMNAL 479)

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 for the sake of our Lord, Jesus Christ.

1. Glo - ry be to Je - sus, who in bit - ter pains
 2. Grace and life e - ter - nal in that blood I find,
 3. Blest through end - less a - ges be the pre - cious stream
 4. Oft as earth ex - ult - ing wafts its praise on high,
 5. Lift ye then your voic - es; swell the might - y flood;
 poured for me his life - blood from his sac - red veins!
 blest be his com - pas - sion in - fi - nite - ly kind!
 which from sin and sor - row doth the world re - deem!
 an - gel hosts, re - joic - ing, make their glad re - ply.
 loud - er still and loud - er praise the pre - cious blood.

Text: Italian, 18th cent.; tr. Edward Caswall (1814-1878), alt.

Music: WEM IN LIEDENSTAGEN, Friedrich Filitz (1804-1860)

After Communion, the Celebrant says

Let us pray.

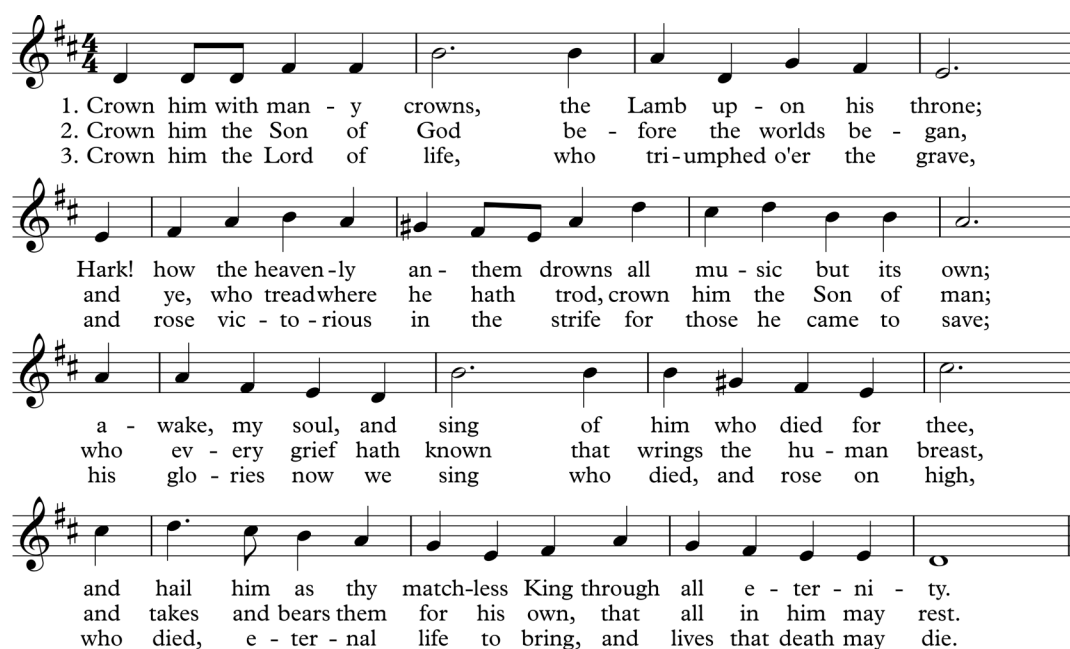
Celebrant and People

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 RECESSIONAL HYMN (*Please stand*)

DIADEMATA (Hymnal 494)



1. Crown him with man - y crowns, the Lamb up - on his throne;
2. Crown him the Son of God be - fore the worlds be - gan,
3. Crown him the Lord of life, who tri - umphed o'er the grave,
Hark! how the heaven - ly an - them drowns all mu - sic but its own;
and ye, who tread where he hath trod, crown him the Son of man;
and rose vic - to - rious in the strife for those he came to save;
a - wake, my soul, and sing of him who died for thee,
who ev - ery grief hath known that wrings the hu - man breast,
his glo - ries now we sing who died, and rose on high,
and hail him as thy match-less King through all e - ter - ni - ty.
and takes and bears them for his own, that all in him may rest.
who died, e - ter - nal life to bring, and lives that death may die.

Text: Matthew Bridges (1800-1894)
Music: DIADEMATA, George Job Elvey (1816-1893)

THE DISMISSAL

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

People: Thanks be to God. Alleluia, alleluia.

CLOSING VOLUNTARY