

ST. ANDREW'S PARISH CHURCH

established 1706



THE FOURTH SUNDAY OF EASTER

The Holy Eucharist at 11:00 a.m.

12 May 2019



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
THE REVEREND LEE HERSHON, *Deacon*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
BRAD NETTLES, JR., *Director of Youth Ministry*
AMY AUSTEN, *Parish Administrator*
ANNE SHAUL, *Director of Children's Education*
JEANNE GERHARDT, *Parish Bookkeeper*
AMY AUSTEN, *Parish Administrator*
GILLIAN BAGLEY, *Administrative Assistant*
WALTER STANLEY, *Sexton*

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

The Vestry

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

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



THE LIFE AND TIMES OF MARY, QUEEN OF SCOTS (1542-1587)



The Life & Times of Mary, Queen of Scots is filled with choral works of the day, interleaved with readings from Mary's own letters and poems. From her early days in France, when she married the Dauphin in 1558, through her disastrous relationship with her cousin Elizabeth I.



With compositions from England, France, Spain, Scotland and The Netherlands, including works by Clemens non Papa, Palestrina, Robert Johnson, Thomas Tallis, William Byrd, Alonso Lobo and Jacquet de Mantua, this wonderful event is a concert you simply should not miss!

Saturday, 18th May at 6:00pm - Old St. Andrew's Parish Church

2604 Ashley River Road, Charleston. 29414

Sunday, 19th May at 4:30pm - St Jude's Church

907 Wichman Street, Walterboro. 29488

General Admission: \$15:00 - Reserved Seating: \$20:00

Tickets available from David & Judith or online @ www.thekingscounterpoint.com or on the door

The Fourth Sunday of Easter

“Good Shepherd Sunday”

12 May 2019

The Holy Eucharist at 11:00 a.m.

This service may be found in the red Book of Common Prayer beginning on page 355

INTROIT - SUNG BY MEMBERS OF THE PARISH CHOIR

Psalm 23 from ‘Requiem’

Music by Herbert Howells

The Lord is my shepherd: therefore can I lack nothing. He shall feed me in a green pasture: and lead me forth beside the waters of comfort. He shall convert my soul: and bring me forth in the paths of righteousness, For His name’s sake. Yea, though I walk in the valley of the shadow of death, I will fear no evil: Thy rod and Thy staff comfort me. Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full. But Thy loving kindness and mercy shall follow me all the days of my life: And I will dwell in the house of the Lord for ever.

THE PROCESSIONAL HYMN (*Please stand*)

ST. COLUMBA (Hymnal 645)

1. The King of love my shep - herd is, whose good - ness
2. Where streams of liv - ing wa - ter flow, my ran - somed
5. Thou spread'st a ta - ble in my sight; thy unc - tion
6. And so through all the length of days thy good - ness

fail - eth nev - er; I noth - ing lack if
soul he lead - eth, and where the ver - dant
grace be - stow - eth; and oh, what port
fail - eth nev - er: Good Shep - herd, may I

I am his, and he is mine for ev - er.
pas - tures grow, with food ce - les - tial feed - eth.
of de - light from thy pure chal - ice flow - eth!
sing thy praise with - in thy house for ev - er.

Text: Henry Williams Baker (1821-1877); para. of Psalm 23
Music: ST. COLUMBA, Irish Melody

Celebrant: Alleluia! Christ is risen!

People: *The Lord is risen indeed! Alleluia!*

THE COLLECT FOR PURITY

Celebrant: 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:
Lost no more
By Greg Olsen

THE GLORIA IN EXCELSIS

(Hymnal S-280)



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.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever *Amen*.

Please be seated for the Lessons

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

Acts 13:14-16,26-39

But they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down. After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, "Brothers, if you have any word of encouragement for the people, say it." So Paul stood up, and motioning with his hand said: "Men of Israel and you who fear God, listen. "Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation. For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him. And though they found in him no guilt worthy of death, they asked Pilate to have him executed. And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. But God raised him from the dead, and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "'You are my Son, today I have begotten you.' And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, "'I will give you the holy and sure blessings of David.' Therefore he says also in another psalm, "'You will not let your Holy One see corruption.' For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption, but he whom God raised up did not see corruption. Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses.

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.

Dominus regit me

(Lord rule over me)

1. The Lord is my shepherd : therefore can I lack nothing.
2. He shall feed me in green pasture : and lead me forth beside the waters of comfort
3. He shall convert my soul : and bring me forth in the paths of righteousness for his name's sake.
4. Yea, thou I walk through the valley of the shadow of death, I will fear no evil : for thou art with me, thy rod and thy staff comfort me.
5. Thou shalt prepare a table before me against them that trouble me : thou has anointed my head with oil, and my cup shall be full.
6. But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

THE SECOND LESSON

Revelations 7 verses 9-17

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.

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. "Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."

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:
way; let all the earth re-joyce and say: Al-le-lu-
ia, al-le-lu-ia, al-le-lu-ia!

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

THE HOLY GOSPEL

John 10:22-30

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

People: *Glory to you, Lord Christ.*

At that time the Feast of Dedication took place at Jerusalem. It was winter, and Jesus was walking in the temple, in the colonnade of Solomon. So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not among my sheep. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one."

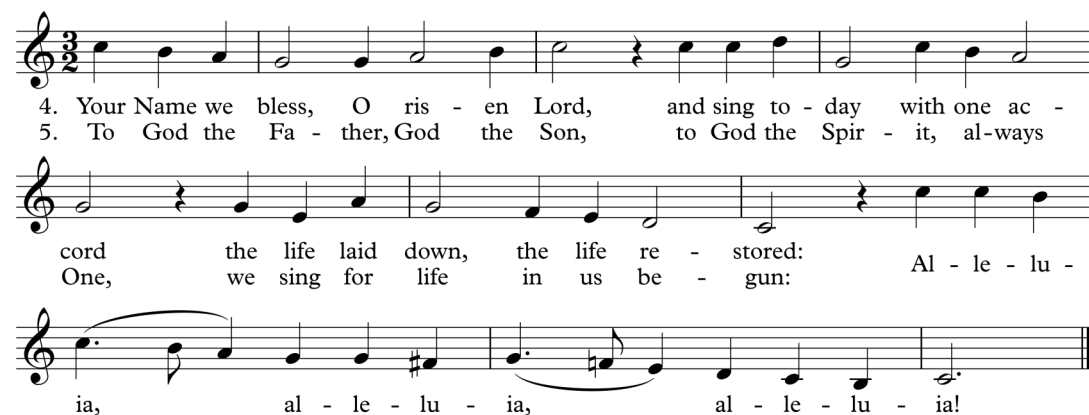
Deacon: The Gospel of the Lord.

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

GELOBT SEI GOTT (Hymnal 205)



4. Your Name we bless, O ris-en Lord, and sing to-day with one ac-
5. 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 Vulpius (1560?-1616)

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

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.

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; Fr. David; Deacon Lee; and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant; for All Saints’ Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San Jose Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

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.

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*

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.

“Hide your face from my sins and blot out all my iniquities.”

Psalms 51:10

“If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

1 John 1:9

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.

THE OFFERTORY ANTHEM

The Lord is my shepherd

Music: Howard Goodall (born 1958)

Words: Psalm 23

The Lord is my shepherd, I shall not want; He maketh me to lie down in green pasture:

He leadeth me beside the still waters.

Yea, though I walk through the valley of the shadow of death, I will fear no evil:

For you are with me, you will comfort me.

Surely goodness and mercy shall follow me all the days of my life:

And I will dwell in the house of the Lord for ever.

Psalm 23 is the most well-known of all the 150 Psalms of King David.

Howard Goodall's beautiful and gently undulating composition started out initially as the theme tune to BBC Television's hugely successful comedy series *The Vicar of Dibley*. The show told the story of one of the first women priests, taking up her post as the vicar of a small rural village in the heart of England. Since then the music has become famous world-wide and beautifully illustrates several verses taken from the King James Version of Psalm 23.

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 *Ausserlesne 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. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us 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:

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.

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. Ho - san - na in the high - est.

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

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.

Please kneel

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

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

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People

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

The Celebrant continues

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

AMEN.

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

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

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

THE BREAKING OF THE BREAD

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

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

THE AGNUS DEI

SETTING BY ERIC WYSE

Lamb of God, You take a - way the sins of the world:
have mer - cy on us, have mer - cy on us.
Lamb of God, You take a - way the sins of the world:
have mer - cy on us, have mer - cy on us.
Lamb of God, You take a-way the sins of the world: grant us peace.

Setting: Eric Wyse (b. 1959).
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THE PRAYER OF HUMBLE ACCESS

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

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

Facing the people, the Celebrant says the following Invitation

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

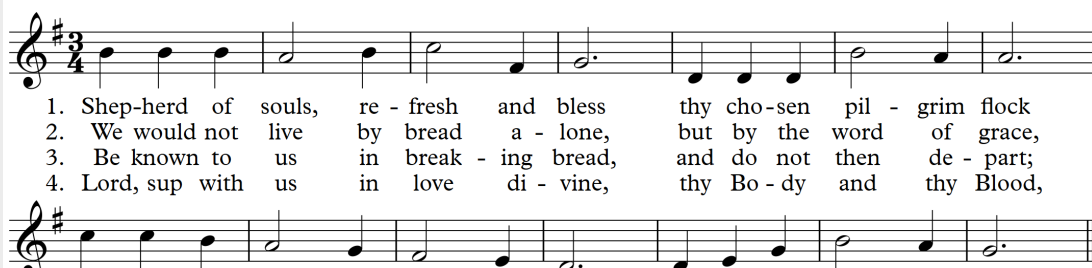
The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

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

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

THE HYMN

ST. AGNES (Hymnal 343)



1. Shep-herd of souls, re - fresh and bless thy cho-sen pil - grim flock
 2. We would not live by bread a - lone, but by the word of grace,
 3. Be known to us in break - ing bread, and do not then de - part;
 4. Lord, sup with us in love di - vine, thy Bo - dy and thy Blood,

with man - na in the wil - der - ness, with wa - ter from the rock.
 in strength of which we trav - el on to our a - bid - ing place.
 Sa - vior, a - bide with us, and spread thy ta - ble in our heart.
 that liv - ing bread, that heaven - ly wine, be our im - mor - tal food.

Text: James Montgomery (1771-1854), alt.
 Music: ST. AGNES, melody John Bacchus Dykes (1823-1876)

THE COMMUNION ANTHEM

SUNG BY OUR PARISH CHOIR

Loving Shepherd of Thy Sheep

Music by John Rutter (b.1945) Words by Jane Leeson (1807-1882)

Loving shepherd of Thy sheep, keep Thy lamb, in safety keep;
 Nothing can Thy power withstand, none can pluck me from Thy hand.
 I would praise Thee ev'ry day, gladly all Thy will obey,
 Like Thy blessed ones above, happy in Thy perfect love.
 Loving shepherd, ever near, teach Thy lamb Thy voice to hear;
 Suffer not my steps to stray from the straight and narrow way.
 Where Thou leadest I would go, walking in Thy steps below,
 Till before my Father's throne I shall know as I am known.
 Loving shepherd of Thy sheep, keep Thy lambs, in safety keep;
 Nothing can Thy power withstand, none can pluck me from Thy hand.

The 19th century hymn *Loving Shepherd of thy sheep* has somewhat fallen out of the repertory of many churches, but John Rutter has given it a fresh new setting for a capella mixed choir.

Rutter's anthem opens in all simplicity, with an unaccompanied soprano solo on the first verse. Her melody is diatonic but gently mixes rhythmic meter to follow the natural accents of the verse and effectively shifts its implied harmonies on the assured line "None can pluck me from thy hand." All women's voices follow with a repeat of the same melody and rich harmonies beneath, including the effective harmonic shifts on the final line of the verse. The men join the women's voices on the second verse ("I would bless thee every day"), contrasting a new melody and a new harmonic structure, which climaxes earlier, on the text "Like thy blessed ones above." Verse three again addresses the "Loving Shepherd, ever near" at the outset, and the sopranos return to the first melody, above a harmonic cushion of the lower voices; similarly, the second melody returns for the fourth verse, with even richer, more dense, and chromatic harmonic underpinnings. Rutter's "simple setting" (his own words) concludes with a final recapitulation of the opening solo. At the outset, the soloist had sung by herself, in bare trust for her safety as a lamb of the Shepherd; here at the end, she is supported by a harmonic bed of the full humming choir.



1. Won - der - ful, mer - ci - ful Sav - ior, pre - cious Re - deem - er and Friend;
2. Coun - se - lor, Com - fort - er, Keep - er, Spir - it we long to em - brace;
3. Al - might - y, in - fi - nite Fa - ther, faith - ful - ly lov - ing Your own;



who would have thought that a Lamb could res - cue the souls of men?
 You of - fer hope when our hearts have hope - less - ly lost the way;
 here in our weak - ness You find us fall - ing be - fore Your throne;

Refrain



Oh, You res - cue the souls of men. *(to vs. 2)*
 oh, we hope - less - ly lost the way. You are the One that we praise,
 oh, we're fall - ing be - fore Your throne.



You are the One we a - dore, You give the heal - ing and grace our



hearts al - ways hun - ger for; oh, our hearts al - ways hun - ger for.

Text: Dawn Rodgers and Eric Wyse, 1989; Music: VINE RIDGE, Dawn Rodgers, 1989.
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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 for the sake of our Lord, Jesus Christ.

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)*

BROTHER JAMES' AIR



1. The Lord's my shep - herd; I'll not want. He makes me down to lie
 2. My soul he doth re - store a - gain, and me to walk doth make
 3. Yea, though I walk in death's dark vale, yet will I fear no ill;
 4. My ta - ble thou hast fur - nish - ed in pres - ence of my foes;
 5. Good - ness and mer - cy all my life shall sure - ly fol - low me,

in pas - tures green; he lead - eth me the qui - et wa - ters by.
 with - in the paths of righ - teous - ness, e'en for his own Name's sake;
 for thou art with me, and thy rod and staff me com - fort still;
 my head thou dost with oil a - noint, and my cup o - ver - flows.
 And in God's house for - ev - er - more my dwell - ing - place shall be.

He lead - eth me, he lead - eth me the qui - et wa - ters by.
 with - in the paths of righ - teous - ness, e'en for his own Name's sake.
 for thou art with me, and thy rod and staff me com - fort still.
 My head thou dost with oil a - noint, and my cup o - ver - flows.
 And in God's house for - ev - er - more my dwell - ing - place shall be.

Text: Edinburgh Psalter, 1650
 Music: BROTHER JAMES' AIR, J. L. Macbeth Bain, (c. 1840-1925) adapt.

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 DISMISSAL

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

People: Thanks be to God. Alleluia, alleluia.