

ST. ANDREW'S PARISH CHURCH

established in 1706



THE THIRD SUNDAY IN LENT

The Holy Eucharist at 11:00 a.m.

4 March 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, *Guest Organist*
BRAD NETTLES, JR., *Director of Youth Ministry*
ANNE SHAUL, *Director of Children's Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
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*
Bill Smith, *2021*
James Wilson, *2020*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*
Paul Porwoll, *Historian*

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

SERVING TODAY

The Rev. Marshall Huey
HOMILIST

Jackie Barnett
Ursula Beckmann
USHERS

Kathy Jackson
GREETER

Dean Bays
Clay Chandler
Jim Beardsley
VESTRY IN CHARGE

Dale Finkbine
LECTOR

Elliott Girone
Ian Smith
Caitlyn Hall
ACOLYTES

Nan Crist
PRAYERS OF THE PEOPLE

Dee Nortonn
Debra Gillespie
Donna Quick
ALTAR GUILD

Dale Finkbine
CHALICE BEARER

The Third Sunday in Lent

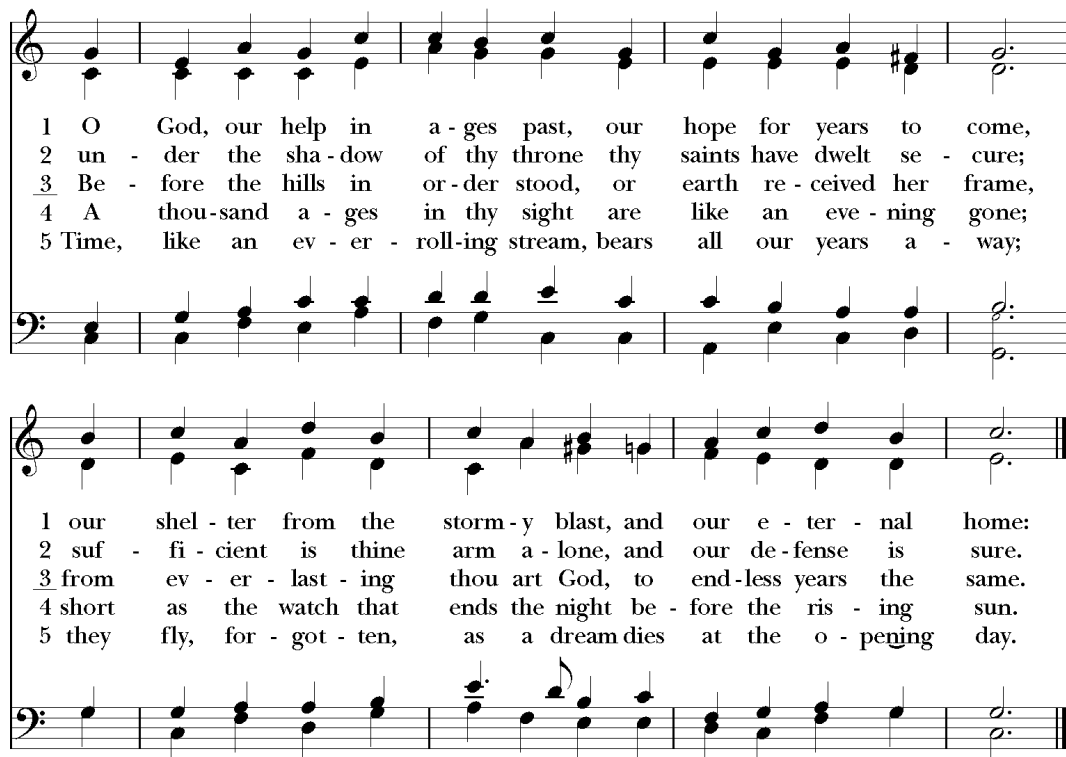
4 March 2018

The Holy Eucharist

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

THE PROCESSIONAL HYMN (*Please stand*)

St. Anne (Hymnal 680)



1 O God, our help in a - ges past, our hope for years to come,
2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
4 A thou - sand a - ges in thy sight are like an eve - ning gone;
5 Time, like an ev - er - roll - ing stream, bears all our years a - way;

1 our shel - ter from the storm - y blast, and our e - ter - nal home:
2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3 from ev - er - last - ing thou art God, to end - less years the same.
4 short as the watch that ends the night be - fore the ris - ing sun.
5 they fly, for - got - ten, as a dream dies at the o - pen - ing day.

6 O God, our help in ages past,
our hope for years to come,

be thou our guide while life shall last,
and our eternal home.

Words: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5

Music: *St. Anne*, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

Celebrant: Bless the Lord who forgiveth all our sins.

People: *His mercy endureth for ever.*

THE COLLECT FOR PURITY

The Celebrant says

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

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 on top of the speaker box in 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.

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.

ON THE COVER
Jesus Cleansing the Temple
By Carl Heinrich Bloch
(1834-1890)

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.

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

THE TRISAGION (*SUNG THREE TIMES*)

(Hymnal S-102)

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

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

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And with thy spirit.*

Celebrant: Let us pray.

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.

Heavenly Father, you made us for yourself, and our hearts are restless until they rest in you: Look upon the heartfelt desires of your humble servants, and stretch forth the strong hand of your Majesty to be our defense against our enemies; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, world without end. *Amen.*

The Liturgy of the Word

THE FIRST LESSON

Exodus 20:1-21

And God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. “You shall have no other gods before me. “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments. “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain. “Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. “Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you. “You shall not murder. “You shall not commit adultery. “You shall not steal. “You shall not bear false witness against your neighbor. “You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's.” Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off and said to Moses, “You speak to us, and we will listen; but do not let God speak to us, lest we die.” Moses said to the people, “Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.” The people stood far off, while Moses drew near to the thick darkness where God was.

Lector: The Word of the Lord.
People: *Thanks be to God.*

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

(The Heavens Declare)

7. The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.
8. The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.
9. The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.
10. More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.
11. Moreover, by them is thy servant taught : and in keeping of them there is great reward.
12. Who can tell how oft he offendeth : O cleanse thou me from my secret faults.
13. Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.
14. Let the words of my mouth, and the meditations of my heart : be always acceptable in thy sight, O Lord, my strength, and my redeemer.

THE SECOND LESSON

Romans 7:12-25

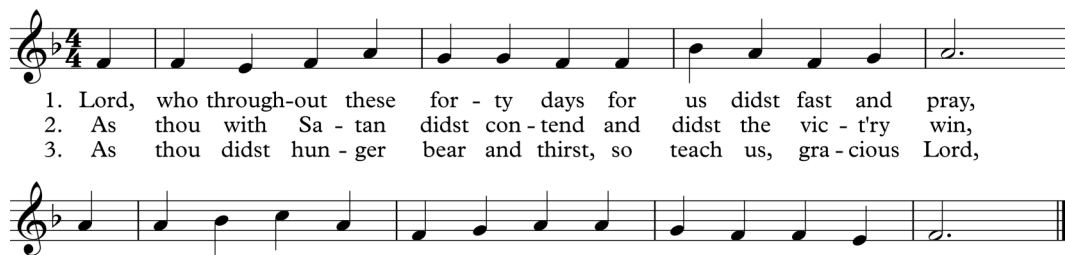
So the law is holy, and the commandment is holy and righteous and good. Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. For we know that the law is spiritual, but I am of the flesh, sold under sin. For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE SEQUENCE HYMN

ST. FLAVIAN (Hymnal 142)



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

Text: Claudia Frances Hernaman (1838-1898)

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

THE HOLY GOSPEL

John 2:13-22

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

People: *Glory be to thee, O Lord.*

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." His disciples remembered that it was written, "Zeal for your house will consume me." So the Jews said to him, "What sign do you show us for doing these things?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

Deacon: The Gospel of the Lord.

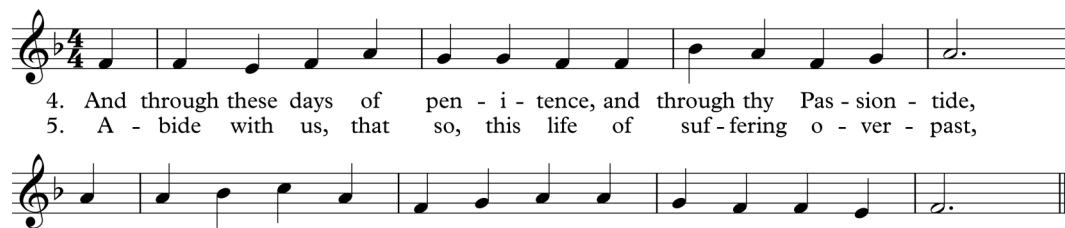
People: *Praise be to thee, O Christ.*

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.

The word **Gospel** comes from the Old English word, *gōd-spell*, which means "good news" or "glad tidings." That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

THE SEQUENCE HYMN

ST. FLAVIAN (Hymnal 142)



4. And through these days of pen - i - tence, and through thy Pas - sion - tide,
 5. A - bide with us, that so, this life of suf - fering o - ver - past,
 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
 an Eas - ter of un - end - ing joy we may at - tain at last!

Text: Claudia Frances Hernaman (1838-1898)

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

THE SERMON

The Rev. Marshall Huey

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

THE NICENE CREED (*Please stand*)

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

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

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

THE PRAYERS OF THE PEOPLE

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

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

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

THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

Silence may be kept

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

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

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

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

Come unto me, all ye that travail and are heavy laden, and I will refresh you.

Matthew 11:28

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

THE PEACE *(Please stand)*

Celebrant: The peace of the Lord be always with you.

People: *And also with you.*

Then the Ministers and People may greet one another in the name of the Lord.

At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.

We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

THE OFFERTORY ANTHEM

Go Down Moses

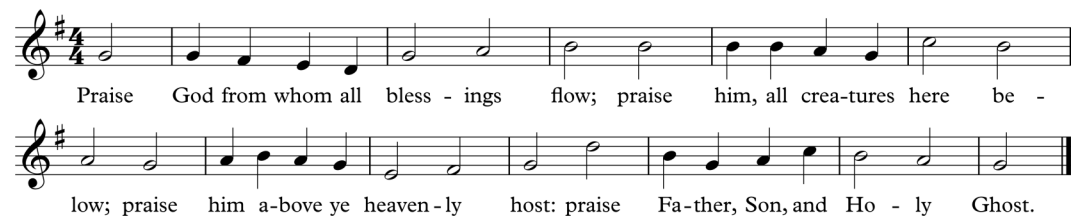
African-American Spiritual—arranged by Judith & David Acres

1. When Israel was in Egypt's land - Let my people go;
Oppressed so hard they could not stand - Let my people go.
Go down Moses, way down in Egypt's land, tell old Pharaoh: Let my people go!
2. The Lord told Moses what to do - Let my people go;
To lead the Hebrew children through - Let my people go
Go down Moses, way down in Egypt's land, tell old Pharaoh: Let my people go!
3. They journeyed on at his command - Let my people go;
And came at last to Canaan's land - Let my people go.
Go down Moses, way down in Egypt's land, tell old Pharaoh: Let my people go!
4. Oh, let us all from bondage flee - Let my people go;
And let us all in Christ be free - Let my people go.
Go down Moses, way down in Egypt's land, tell old Pharaoh: Let my people go!

THIS SONG was originally published as "O! Let My People Go: The Song of the Contrabands." Though it is generally thought of as a spiritual, it was first recorded as sheet music after having been heard as a rallying cry for the ex-slaves at Fort Monroe in Virginia. The original sheet music, available at the Library of Congress website, has the year 1861 handwritten on the front, and on the fifth page informs that "This Song has been sung for about nine years by the Slaves of Virginia."

THE PRESENTATION HYMN (*Please stand*)

OLD HUNDREDTH



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

Please stand as the gifts are presented

Celebrant: All things come of thee, O LORD,
People: And of thine own have we given thee.

The Holy Communion

THE GREAT THANKSGIVING

The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant: The Lord be with you.

People: *And with thy spirit.*

Celebrant: Lift up your hearts.

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

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

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

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

THE SANCTUS & BENEDICTUS

(Hymnal S-114)

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

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

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

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

Please kneel

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

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

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

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

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

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

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

Then the Celebrant continues

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

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

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

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

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

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

THE BREAKING OF THE BREAD

Celebrant: Christ our Passover is sacrificed for us;
People: *Therefore let us keep the feast.*

THE AGNUS DEI

(Hymnal S-158)

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

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

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

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

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

THE PRAYER OF HUMBLE ACCESS

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

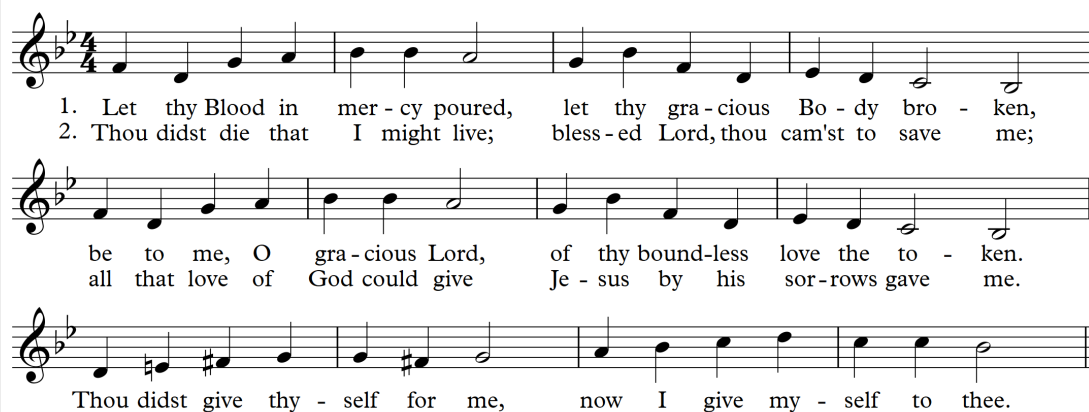
We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious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

Facing the people, the Celebrant says the following Invitation

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

COMMUNION HYMN Pt. 1

Jesus, meine Zuversicht (Hymnal 313)



1. Let thy Blood in mer - cy poured, let thy gra - cious Bo - dy bro - ken,
 2. Thou didst die that I might live; bless - ed Lord, thou cam'st to save me;
 be to me, O gra - cious Lord, of thy bound - less love the to - ken.
 all that love of God could give Je - sus by his sor - rows gave me.
 Thou didst give thy - self for me, now I give my - self to thee.

Text: John Brownlie (1859-1925)
 Music: JESUS, MEINE ZUVERSICHT, melody Johann Crüger (1598-1662); harm. after *The Chorale Book for England*, 1863

Ave verum corpus natum

Music: Wolfgang Amadeus Mozart (1756-1791)

Ave, verum corpus natum de Maria Virgine; vere passum, immolatum in Cruce pro homine: cujus latus perforatum unda fluxit et sanguine: esto nobis praegustatum in mortis examine.

Hail, true body born of the Virgin Mary; who truly suffered, sacrificed on the Cross for man: whose pierced side overflowed with water and blood; be for us a foretaste in the test of death.

Ave Verum was first performed at the parish church in Baden, Austria on Corpus Christi day in 1791 (Mozart gave it as a gift to the local choirmaster, Anton Stoll, with whom he became friends while Mozart's wife was staying at a nearby spa during her sixth pregnancy). Mozart's autograph on the original manuscript is dated 17th June 1791 - less than six months before his death on December 5th. The verse itself is from a 14th century handwritten document from Reichenau, penned by an unknown author.

THE COMMUNION HYMN P2

Jesu, meine Zuversicht (Hymnal 313)


3. By the thorns that crowned thy brow, by the spear-wound and the nail - ing,
 4. Wilt thou own the gift I bring? All my pen - i - tence I give thee;
 by the pain and death, I now claim, O Christ, thy love un - fail - ing.
 thou art my ex - alt - ed King, of thy match-less love for - give me.
 Thou didst give thy - self for me, now I give my - self to thee.

Text: John Brownlie (1859-1925)

Music: JESUS, MEINE ZUVERSICHT, melody Johann Cruger (1598-1662); harm. after *The Chorale Book for England*, 1863

After Communion, the Celebrant says

Let us pray.

Celebrant and People

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

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.

THE BLESSING

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

RECESSIONAL HYMN (*Please stand*)

Toplady (Hymnal 685)

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

1 Rock of a - ges, cleft for me, let me hide my - self in thee;
2 Should my tears for ev - er flow, should my zeal no lan - guor know,
3 While I draw this fleet - ing breath, when mine eye - lids close in death,
let the wa - ter and the blood from thy wound - ed side that flowed,
all for sin could not a - tone: thou must save, and thou a - lone;
when I rise to worlds un - known and be - hold thee on thy throne,
be of sin the dou - ble cure, cleanse me from its guilt and power.
in my hand no price I bring, sim - ply to thy cross I cling.
Rock of a - ges, cleft for me, let me hide my - self in thee.

Words: Augustus Montague Toplady (1740-1778), alt. Music: *Toplady*, Thomas Hastings (1784-1872)

THE DISMISSAL

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

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