

ST. ANDREW'S PARISH CHURCH

established 1706



THE SIXTH SUNDAY OF EASTER

MEMORIAL DAY SUNDAY

The Holy Eucharist at 11:00 a.m.

26 May 2019

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*
GILLIAN BAGLEY, *Administrative Assistant*
JEANNE GERHARDT, *Parish Bookkeeper*
WALTER STANLEY, *Sexton*

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

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 Porwoll, *Historian*

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

SERVING TODAY

Fr. Joseph Vella
HOMILIST

Mani Wijesooriya
Roxanne Erskine
LECTOR

Roxanne Erskine
CHALICE BEARER

Virginia Moore
GREETER

Jim Hare
Nancy Scales
USHERS

Erica Smith
McLeod Keenan
Lacey Ahlers
Henry Johnson
ACOLYTES

Nan Crist
PRAYERS OF THE PEOPLE

Dean Bays
Clay Chandler
Jim Beardsley
VESTRY IN CHARGE

Wendy Petro
Eric & Romaine Smith
Aruna Wijesooriya
Debra Gillespie
ALTAR GUILD

The Sixth Sunday of Easter

26 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

THE INTROIT

Song 44 (Veni Creator)

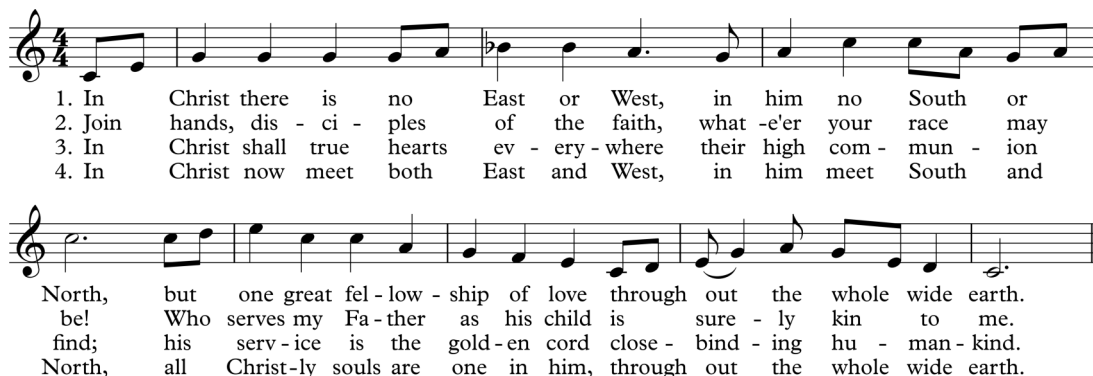
Words: Rabanus Maurus c.800 Music: Orlando Gibbons (1583-1625)

Come Holy Ghost, the Maker, come; take in the souls of thine thy place;
Thou whom our hearts had being from, oh, fill them with thy heav'nly grace.
Thou art that comfort from above, the highest doth by gift impart;
Thou spring of life, a fire of love, and the anointing spirit art.

Taken from Orlando Gibbons book, Hymnes and Songs of the Church.
Published in 1623

THE PROCESSIONAL HYMN (*Please stand*)

McKee (Hymnal 529)



1. In Christ there is no East or West, in him no South or
2. Join hands, dis - ci - ples of the faith, what -e'er your race may
3. In Christ shall true hearts ev - ery - where their high com - mun - ion
4. In Christ now meet both East and West, in him meet South and
North, but one great fel - low - ship of love through out the whole wide earth.
be! Who serves my Fa - ther as his child is sure - ly kin to me.
find; his serv - ice is the gold - en cord close - bind - ing hu - man - kind.
North, all Christ - ly souls are one in him, through out the whole wide earth.

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

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

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.

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 SUMMARY OF THE LAW

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

THE GLORIA IN EXCELSIS

(Hymnal S-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.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Please be seated for the Lessons

The Liturgy of the Word

THE FIRST LESSON

Acts 14 verses 8-18

Now at Lystra there was a man sitting who could not use his feet. He was crippled from birth and had never walked. He listened to Paul speaking. And Paul, looking intently at him and seeing that he had faith to be made well, said in a loud voice, "Stand upright on your feet." And he sprang up and began walking. And when the crowds saw what Paul had done, they lifted up their voices, saying in Lycaonian, "The gods have come down to us in the likeness of men!" Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates and wanted to offer sacrifice with the crowds. But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out, "Men, why are you doing these things? We also are men, of like nature with you, and we bring you good news, that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them. In past generations he allowed all the nations to walk in their own ways. Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness." Even with these words they scarcely restrained the people from offering sacrifice to them.

Lector: The Word of the Lord.

People: *Thanks be to God.*

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 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.

(Merciful God)

1. God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us:
2. That thy way may be known upon earth : thy saving health among all nations.
3. Let the people praise thee, O God : yea, let all the people praise thee.
4. O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.
5. Let the people praise thee, O God : let all the people praise thee.
6. Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.
7. God shall bless us : and all the ends of the world shall fear him.

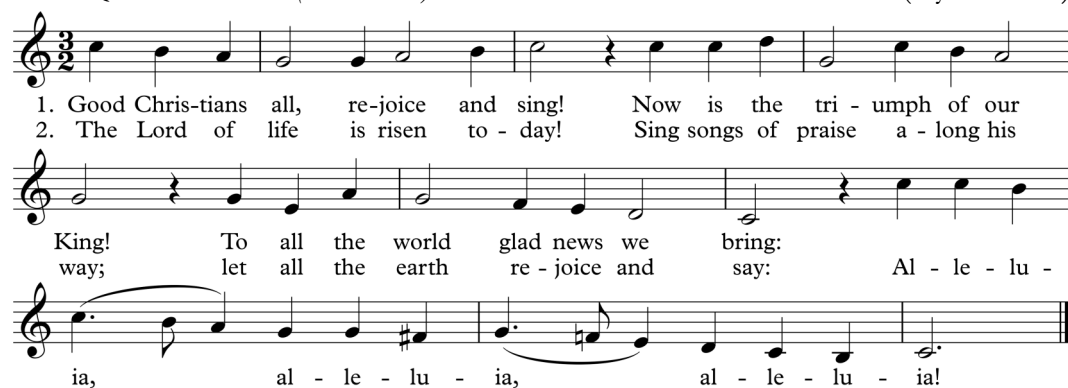
THE SECOND LESSON Revelation 21 verses 1-4, 22-27 and Chapter 22 verses 1-5

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day—and there will be no night there. They will bring into it the glory and the honor of the nations. But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life. Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

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-joice 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-
way; let all the earth re-joice 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 Vulpinus (1560?-1616)

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

THE HOLY GOSPEL

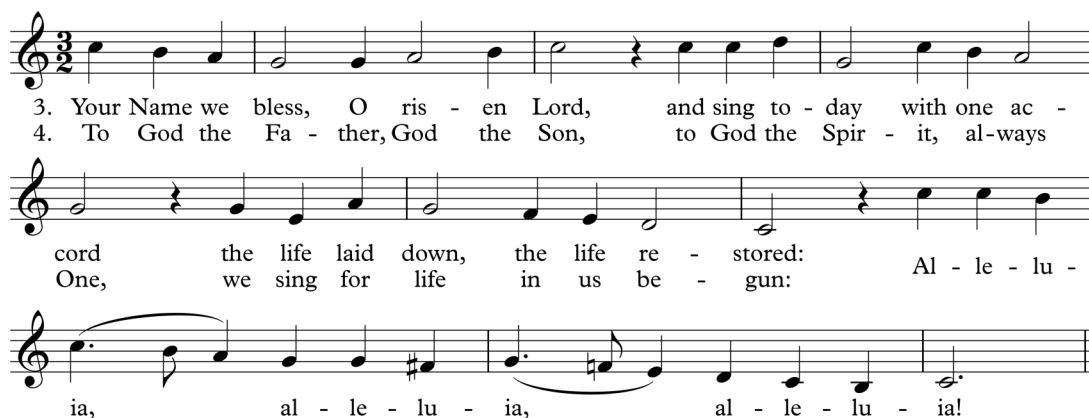
John 14 verses 21-29

Deacon: The Holy Gospel of our Lord Jesus Christ according to John.
People: *Glory to you, Lord Christ.*

Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me. “These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. And now I have told you before it takes place, so that when it does take place you may believe.

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”

Deacon: 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: Al-le-lu-
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 **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.”

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.

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

Form III

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for Archbishop Foley Beach; our bishop, Mark Lawrence; for Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; 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.
Silence. The people may add their own petitions. The Celebrant adds a concluding Collect.

THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

Silence may be kept

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

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

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

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.

"Hide your face from my sins and blot out all my iniquities."
- Psalm 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 OFFERTORY ANTHEM FOR MEMORIAL DAY (*Please be seated*)

Blades of Grass and Pure White Stones

Words & Music: Orin Hatch, Lowell Alexander & Phil Naish

Arranged by Keith Christopher

Blades of grass and pure white stones shelter those who've come and gone.

Just below the em'erald sod are those who've reached the arms of God.

*Refrain...*Buried here with dignity, endless rows for all to see,

Freedom's seeds in sorrow sown, 'neath blades of grass and pure white stone.

Blades of grass and pure white stones cover those who left their homes,

To rest in fields, here side by side, lest we forget their sacrifice

*Refrain...*Buried here in dignity.....



THE PRESENTATION HYMN (*Please stand*)

Lasst uns erfreuen

Musical score for the hymn "Lasst uns erfreuen". The score is written in G major (one sharp) and 3/4 time. It consists of four staves of music with lyrics underneath. The lyrics are: "Praise God from whom all blessings flow; praise him, all creatures here below; Al-le-lu-ia, al-le-lu-ia! Praise him above ye heavenly 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!"

Text: Thomas Ken (1637-1711)

Music: LASST UNS ERFREUEN, melody from *Auserlesne Catholische Geistliche Kirchengesange*, 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:

THE SANCTUS & BENEDICTUS

(Hymnal S-130)

Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly,
ho - ly, ho - ly Lord, God of power and might, hea-ven and earth are
full, full of your glo - ry. Ho - san - na in the high - est. Ho
san - na in the high - est. Bless-ed is he who comes in the
name of the Lord. Ho - san - na in the
high - est. Ho - san - na in the high - est.

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

Please kneel

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.

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

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, in the words our Savior taught us, we are bold to sing,

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

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

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

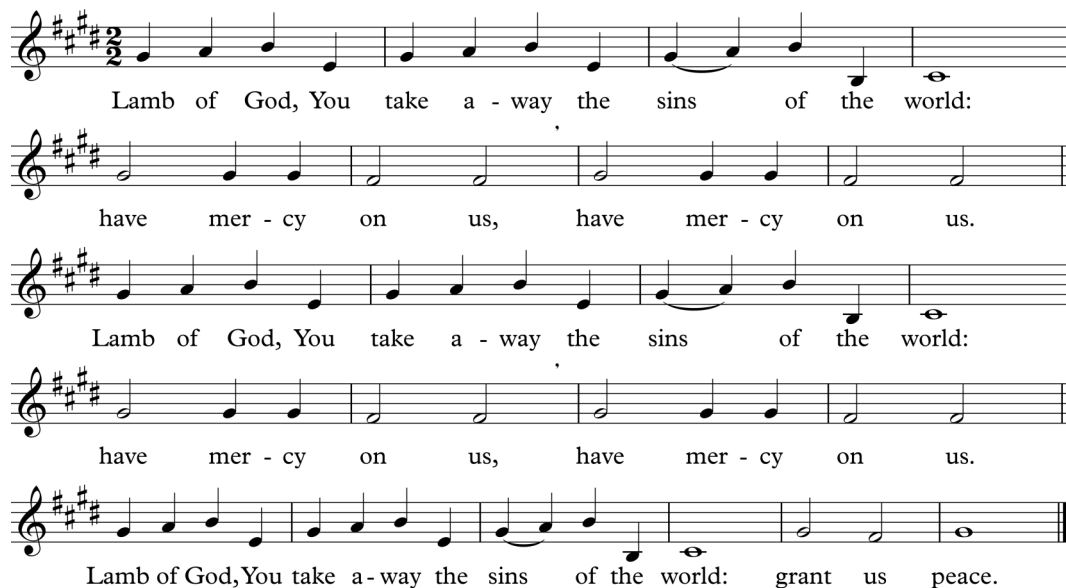
The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, 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. This setting was composed by the late Dr. Ricky Duckett, former music director at Old St. Andrew's.

THE BREAKING OF THE BREAD

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

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

THE FRACTION ANTHEM



The Fraction Anthem is a musical setting in G major (three sharps) and 2/2 time. It consists of five staves of music. The lyrics are: "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." The melody is simple and hymn-like, with a final cadence on the word "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 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** 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.

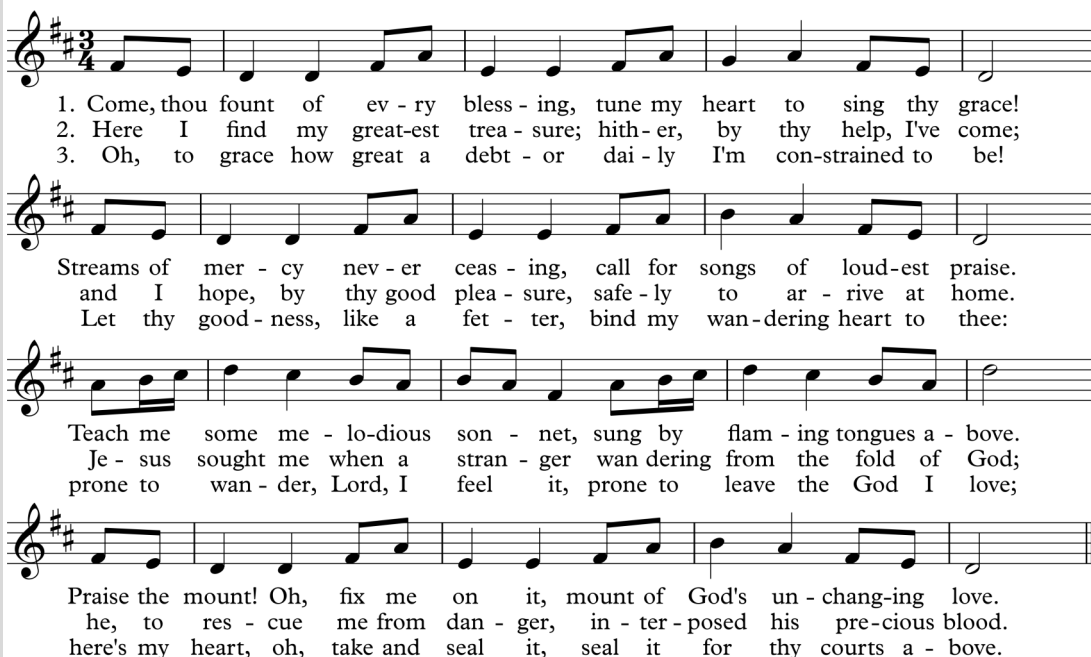
Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

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.

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.



1. Come, thou fount of ev - ry bless - ing, tune my heart to sing thy grace!
 2. Here I find my great - est trea - sure; hith - er, by thy help, I've come;
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to be!

Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.
 and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
 Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:

Teach me some me - lo - dious son - net, sung by flam - ing tongues a - bove.
 Je - sus sought me when a stran - ger wan - dering from the fold of God;
 prone to wan - der, Lord, I feel it, prone to leave the God I love;

Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
 he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
 here's my heart, oh, take and seal it, seal it for thy courts a - bove.

Text: Robert Robinson (1735-1790), alt.
 Music: NETTLETON, melody from *A Repository of Sacred Music, Part II*, 1813

COMMUNION ANTHEM

(Sung by our Parish Choir)

O Strength and Stay

Music Louis Bourgeois (1510-1559) Words: St Ambrose (340-397)

1. *O strength and stay upholding all creation,
 Who ever dost thyself unmoved abide,
 Yet day by day the light in due gradation
 From hour to hour through all its changes guide.*
2. *Grant to life's day a calm unclouded ending,
 An eve untouched by shadows of decay,
 The brightness of a holy death-bed bending
 With damning glories of th'eternal day.*
3. *Hear us, O Father, gracious and forgiving,
 Through Jesus Christ thy coeternal word,
 Who with the Holy Ghost, by all things living
 Now and to endless ages art adored. AMEN*

Loys "Louis" Bourgeois (1510 – 1559) was a French composer and music theorist of the Renaissance. He is most famous as one of the main compilers of Calvinist hymn tunes in the middle of the 16th century. One of the most famous melodies in all of Christendom, the Protestant doxology known as the Old 100th, which we sing here at Old St Andrew's, is commonly attributed to him.

Bourgeois fell foul of local musical authorities and was sent to prison on December 3, 1551 for changing the tunes for some well-known psalms "without a license." He was released on the personal intervention of John Calvin, but the controversy continued: those who had already learned the tunes had no desire to learn new versions, and the town council ordered the burning of Bourgeois's instructions to the singers, claiming they were confusing. Shortly after this incident, Bourgeois left Geneva never to return: he settled in Lyon, and his Geneva employment was terminated.

THE SECOND COMMUNION HYMN


Ten Thousand Reasons

Refrain



Bless the Lord, O my soul, O my soul; wor-ship His ho - ly Name.
Sing like nev-er be-fore, O my soul; I'll wor-ship Your ho - ly Name.

Verses (repeat refrain 1st time)



1. The sun comes up, it's a new day dawn-ing, it's time to sing Your song
2. You're rich in love and You're slow to an-ger. Your Name is great and Your
3. And on that day, when my strength is fail-ing, the end draws near, and my
a - gain. What - ev - er may pass, and what ev - er lies be -
heart is kind. For all Your good-ness I will keep on
time has come; Still, my soul will sing Your praise un -
fore me, let me be sing-ing when the eve - ning comes.
sing - ing: Ten thou-sand rea-sons for my heart to find.
end - ing, Ten thou-sand years, and then for - ev - er more!

Text & Music: Jonas Myrin and Matt Redman © 2011 Thankyou Music, Said And Done Music
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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*)

Materna (Hymnal 719)

1 O beau - ti - ful for spa-cious skies, for am-ber waves of grain,
2 O beau - ti - ful for he-roes proved in lib - er - at - ing strife,
3 O beau - ti - ful for pa-triot dream that sees be-yond the years

for pur - ple moun-tain ma-jes - ties a - bove the fruit-ed plain!
who more than self their coun-try loved, and mer - cy more than life!
thine al - a - bas - ter ci - ties gleam, un - dimmed by hu - man tears!

A - mer - i - ca! A - mer - i - ca! God shed his grace on thee,
A - mer - i - ca! A - mer - i - ca! God mend thine ev - ery flaw,
A - mer - i - ca! A - mer - i - ca! God shed his grace on thee,

and crown thy good with bro-ther-hood from sea to shin - ing sea.
con - firm thy soul in self-con-trol, thy lib - er - ty in law.
and crown thy good with bro-ther-hood from sea to shin - ing sea.

Words: Katherine Lee Bates (1859-1929), alt. Music: *Materna*, Samuel Augustus Ward (1848-1903)

THE DISMISSAL

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

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.