

ST. ANDREW'S PARISH CHURCH

established 1706



THE TWENTIETH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

7 October 2018



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

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

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

The Vestry

Rob Beard, *2019 Senior Warden*
 Roxanne Erskine, *2020 Junior Warden*
 Dean Bays, *2020*
 James Beardsley, *2021*
 Danielle Butler, *2020*
 Clay Chandler, *2021*
 Dale Finkbine, *2019*
 Margaret Gossett, *2019*
 James Little, *2021*
 Earl Smalley III, *2019*
 Doug Bostick, *2021*
 James Wilson, *2020*
 John Steinmeyer, *Treasurer*
 Sally Hartnett, *Clerk*
 Andy Lacour, *Chancellor*
 Paul Porwoll, *Historian*

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

SERVING TODAY

The Rev. Joseph Vella
 HOMILIST

Dale Finkbine
 LECTOR

Dale Finkbine
 CHALICE BEARER

Caitlyn Hall
 Joe Patterson
 ACOLYTES

Kathy Jackson
 GREETER

Nan Crist
 Brandon Lee
 USHERS

Nan Crist
 PRAYERS OF THE PEOPLE

Earl Smalley
 James Wilson
 Roxanne Erskine
 VESTRY IN CHARGE

Lilian Fogel
 Daphne Simons
 Darla Wier
 Carol Steinmeyer
 ALTAR GUILD

"The Royal Coronation of George II"

A wonderful 90 minutes reconstruction of King George II's Coronation ceremony in Westminster Abbey on 22nd October 1727.

Glorious music by Handel, Purcell, Blow, Gibbons, together with Processions, drums rolls and trumpets, using every corner of the church. Come and hear The King's Counterpoint bring this glorious event to life in downtown Charleston on:

Sunday, 21st October at 3:00pm

In St Philip's Church, 142 Church Street, Charleston. 29401

Tickets available from David or Judith, or online

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The Twentieth Sunday after Pentecost

7 October 2018

The Holy Eucharist at 11:00 a.m.

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

THE INTROIT - O Come ye Servants of the Lord

Music by Christopher Tye (1866-1926)

Words from Psalm 113

O come ye servants of the Lord, and praise His holy name;
From early morn to setting sun his might on earth proclaim,
His laws are just and glad the heart; He makes His mercies known:
Ye princes come, ye people too, and bow before His throne

THE PROCESSIONAL HYMN (*Please stand*)

Hyfrydol (Hymnal 657)



1. Love di - vine all loves ex - cell - ing, joy of heaven, to earth come down,
2. Come, al - might - y to de - liv - er, let us all thy life re - ceive;
3. Fi - nish then thy new cre - a - tion; pure and spot - less let us be;



fix in us thy hum - ble dwell - ing, all thy faith - ful mer - cies crown.
sud - den - ly re - turn, and nev - er, nev - er - more thy tem - ples leave.
let us see thy great sal - va - tion per - fect - ly re - stored in thee:



Je - sus, thou art all com - pas - ion, pure, un - bound - ed love thou art;
Thee we would be al - way bless - ing, serve thee as thy hosts a - bove,
changed from glo - ry in - to glo - ry, till in heaven we take our place,



vis - it us with thy sal - va - tion, en - ter ev - ery trem - bling heart.
pray, and praise thee with - out seas - ing, glo - ry in thy per - fect love.
till we cast our crowns be - fore thee, lost in won - der, love, and praise.

Text: John Wilbur Chapman (1859-1918)
Music: HYFRYDOL, Rowland Hugh Prichard (1811-1887)

Celebrant: Blessed be God: Father, Son, and Holy Spirit.

People: And blessed be his kingdom. now and for ever. Amen.

THE COLLECT FOR PURITY

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

Welcome!

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

If you are visiting with us today, please take a **welcome brochure** (located in the card rack on the back of each pew) and fill out the visitor card. Please place it in the offering plate or leave it with an usher.

Hearing aids are available. Please ask an usher for assistance.

Please **silence** your cell phone.

Did you remember to **lock** your car?

A **nursery** is available. Please ask an usher for directions.

Frontispiece:
Christ and the Phrisees
By Ernst Zimmerman
(1852-1901)

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ.

THE SUMMARY OF THE LAW

The Celebrant continues

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

THE GLORIA IN EXCELSIS

(Hymnal S-280)

This ancient Greek hymn, **Gloria in excelsis**, begins with the words uttered by the angels announcing the birth of the Savior in Bethlehem. The first Latin translation of this hymn, sometimes called the Greater Doxology, appeared in the fourth century.

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most



THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Keep, O Lord, your household the Church in continual godliness; that through your protection it may be free from all adversities, and devotedly serve you in good works, to the glory of your Name; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

The **Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Liturgy of the Word

Genesis 2: 18-24

THE FIRST LESSON

Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

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 PSALM

Domine, Dominus noster

Psalm 8

(O Lord our God)

Sung by our Parish Choir

1. O LORD our Governor, how excellent is thy Name in all the world : thou hast set thy glory above the heavens!
2. Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy and the avenger.
3. For I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained.
4. What is man, that thou art mindful of him : and the son of man, that thou visitest him?
5. Thou madest him lower than the angels : to crown him with glory and worship.
6. Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet;
7. All sheep and oxen : yea, and the beasts of the field;
8. The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.
9. O Lord our Governor : how excellent is thy Name in all the world!

THE SECOND LESSON

Hebrews 2: 9-18

But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." And again, "I will put my trust in him." And again, "Behold, I and the children God has given me." Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE SEQUENCE HYMN (*Please stand*)

Galilee

1. Je - sus calls us; o'er the tu - mult of our life's wild, rest - less sea,
 2. As of old St. An - drew heard it by the Gal - i - le - an lake,
 3. Je - sus calls us from the wor - ship of the vain world's gold - en store,
 day by day his clear voice sound ing, say - ing, "Chris - tian, fol - low me."
 turned from home and toil and kin - dred, leav - ing all for his dear sake.
 from each i - dol that would keep us, say - ing, "Christ - ian, love me more."

Text: Cecil F. Alexander (1823-1895)
 Music: GALILEE, William H. Jude (1851-1922)

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

THE HOLY GOSPEL

Mark 10: 2-9

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

People: *Glory to you, Lord Christ.*

And Pharisees came up and in order to test Jesus, they asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of divorce and to send her away." And Jesus said to them, "Because of your hardness of heart he wrote you this commandment. But from the beginning of creation, 'God made them male and female.' Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let not man separate."

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

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 (*Please stand*)

Galilee

4. In our joys and in our sor - rows, days of toil and hours of ease,
 5. Je - sus calls us! In your mer - cy, Sav - ior, make us hear your call,
 still he calls, in cares and plea - sures, "Chris - tian, love me more than these."
 give our hearts to your o - bed - ience, serve and love you best of all.

Text: Cecil F. Alexander (1823-1895)
 Music: GALILEE, William H. Jude (1851-1922)

THE SERMON

The Reverend Joseph Vella

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.”

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

We 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; and Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; Deacon Lee; and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant, and for San Jose Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

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

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

That there may be justice and peace on the earth.

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

That our works may find favor in your sight.

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

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

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

May we also come to share in your heavenly kingdom.

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

Silence. The people may add their own petitions. The Celebrant adds a concluding Collect.

THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

Silence may be kept

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

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

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

THE COMFORTABLE WORDS

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

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

Matthew 11:28

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

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

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

THE PEACE *(Please stand)*

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

People: *And also with you.*

A PRAYER ATTRIBUTED TO ST FRANCIS

Lord, make me an instrument of your peace. Where there is hatred, let me bring love. Where there is offense, let me bring pardon. Where there is discord, let me bring union. Where there is error, let me bring truth. Where there is doubt, let me bring faith. Where there is despair, let me bring hope. Where there is darkness, let me bring your light. Where there is sadness, let me bring joy. O Lord, let me not seek as much to be consoled as to console, to be understood as to understand, to be loved as to love, for it is in giving that one receives, it is in self-forgetting that one finds, it is in pardoning that one is pardoned, it is in dying that one is raised to eternal life.

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—SUNG BY THE PARISH CHOIR

For the beauty of the earth

Music by John Rutter (born 1945)

Words by F S Pierpoint (1835-1917)

Here at Old St Andrew's Parish Church we sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

1. *For the beauty of the earth, for the beauty of the skies*
For the love which from our birth, over and around us lies.
Refrain: Lord of all, to thee we raise this our joyful hymn of praise.
2. *For the beauty of the hour, of the day and of the night*
Hill and vale and tree and flower, sun and moon and stars of light.
Refrain: Lord of all, to thee we raise this our joyful hymn of praise.
3. *For the joy of human love, brother, sister, parent, child*
Friends on earth and friends above, for all gentle thoughts and mild.
Refrain: Lord of all, to thee we raise this our joyful hymn of praise.
4. *For each perfect gift of thine, to our race so freely given*
Graces human and divine, flowers of earth and buds of heaven
Refrain: Lord of all, to thee we raise this our joyful hymn of praise.

John Rutter really does favor music and texts that engage the core of Anglican worship in one way or another. In this vein, he has several settings that take traditional English worship texts -- from Medieval blessings to Victorian hymns -- and casts them in very palatable modern guise, greatly enhancing the beauty to be found in the written word. This is the case with his anthem setting of the 19th century hymn text 'For the beauty of the earth.' Rutter takes a much-loved favorite from the 19th century English hymnal and breathes new life into it, with a 20th century musical voice.

John Rutter was born in London in 1945 and received his first musical education as a chorister at Highgate School. He went on to study music at Clare College, Cambridge, where he wrote his first published compositions and conducted his first recording while still a student.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth

Praise God from whom all blessings flow; praise him, all creatures here below;
praise him above ye heavens, ly host: praise Father, Son, and Holy Ghost.

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

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

The Holy Communion

THE GREAT THANKSGIVING

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

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Lift up your hearts.

People: *We lift them to the Lord.*

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

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

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS & BENEDICTUS

(Hymnal S-130)

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

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

Please kneel

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

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

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

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

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

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

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

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

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

Therefore we proclaim the mystery of faith:

Celebrant and People

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

The Celebrant continues

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

AMEN.

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

Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who 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

(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

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

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

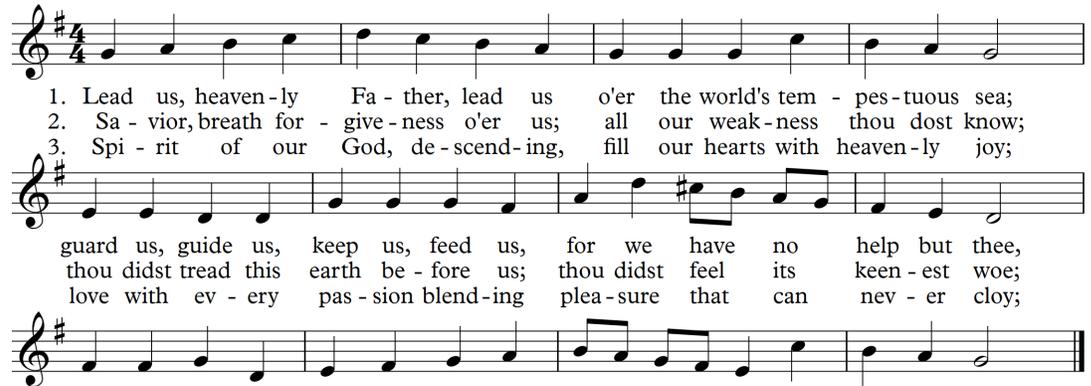
Facing the people, the Celebrant says the following Invitation

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

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

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

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



1. Lead us, heaven-ly Fa - ther, lead us o'er the world's tem - pes-tuous sea;
 2. Sa - vior, breath for - give-ness o'er us; all our weak-ness thou dost know;
 3. Spi - rit of our God, de - scend - ing, fill our hearts with heaven-ly joy;

guard us, guide us, keep us, feed us, for we have no help but thee,
 thou didst tread this earth be - fore us; thou didst feel its keen - est woe;
 love with ev - ery pas - sion blend - ing plea - sure that can nev - er cloy;

yet pos - ses - sing ev - ery bless - ing, if our God our Fa - ther be.
 yet un - fear - ing, per - se - ver - ing, to thy pas - sion thou didst go.
 thus pro - vid - ed, par - doned, guid - ed, noth - ing can our peace des - troy.

Text: James Edmeston (1791-1867), alt.

Music: DULCE CARMEN, Melody from *an Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motets or Antiphons*, ca. 1840.

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 dawning 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.

Refrain



Sure-ly, it is God who saves me; I will trust in Him and not be a - fraid. For the Lord is my strong-hold and my sure de-fense, and He will be my Sav-ior. *(repeat Refrain)*

1. There fore you shall draw wa-ter with re-joic-ing from the springs of sal-vat-ion. And on that day you shall say, "Give thanks to the Lord," and call up - on His Name; *(to Refrain)*

2. Make His deeds known a mong the peo-ples; See that they re-mem-ber that His Name is ex-alt-ed Sing the prais - es of the Lord, for He has done great things, and this is known in all the world. *(to Refrain)*

3. Cry a - loud, in-hab - i-tants of Zi - on, Ring out your joy, for the Great One in the midst of you is the Ho - ly One of Is - rael. *(to Refrain 2x)*

Text: The Book of Common Prayer, 1979 © 1976 Charles Mortimer Guilbert, Custodian
 Music: Jack Noble White © 1976 Belwin-Mills Publishing Corp. Used by permission. CCLI# 1984772

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

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

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

All things bright and beau - ti - ful, all crea - tures great and small,
 all things wise and won - der - ful, the Lord God made them all.

1. Each lit - tle flower that o - pens, each lit - tle bird that sings,
 2. The pur - ple - head - ed moun - tain, the riv - er run - ning by,
 3. The cold wind in the win - ter, the pleas - ant sum - mer sun,
 4. He gave us eyes to see them, and lips that we might tell

he made their glow - ing col - ors, he made their ti - ny wings.
 the sun - set, and the morn - ing that bright - ens up the sky.
 the ripe fruits in the gar - den, he made them ev - ery one.
 how great is God Al - might - y, who has made all things well.

Text: Cecil Frances Alexander (1818-1895)

Music: ROYAL OAK, melody from *The Dancing Master*, 1686; adapt. and harm. Martin Fallas Shaw (1875-1958)

THE DISMISSAL

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



Stained glass window dedicated to the author of All Things Bright and Beautiful - Christ Church, Strabane in Ireland.