

# ST. ANDREW'S PARISH CHURCH

established in 1706



THE LAST SUNDAY AFTER THE EPIPHANY  
THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

The Holy Eucharist at 11:00 a.m.

11 February 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*  
CHANTALE GAGNE, *Guest Organist*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
ANNE SHAUL, *Director of Children's Education*  
WALTER STANLEY, *Sexton*

The Rt. Rev. William J. Skilton  
*Bishop Suffragan, South Carolina, Retired*  
*Assistant Bishop, The Dominican Republic, Retired*

## *The Vestry*

Robert 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. Joe Vella  
PREACHER

Leslie Fry  
LECTOR

Leslie Fry  
CHALICE BEARER

Bob Fogel  
Nick Hearn  
USHERS

The Blitches  
GREETERS

Will Johnson  
McLeod Keenan  
Lacey Ahlers  
ACOLYTES

Margaret Gossett  
Dean Bays  
VESTRY IN CHARGE

Millie Strobel  
Leigh Smalley  
Naomi Radcliff  
Stephanie Wenger  
ALTAR GUILD



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Join The King's Counterpoint next Saturday as they reprise their critically acclaimed Piccolo Spoleto concert from 2017. The choir will paint a rich tapestry of sound with beautiful choral music from plainsong to the modern day here at Old St. Andrew's

**Saturday, February 17 @ 7:00pm**



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King's  
Counterpoint**

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# The Last Sunday after the Epiphany

## The Transfiguration of Our Lord Jesus Christ

11 February 2018

The Holy Eucharist at Eleven o'clock

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

THE PROCESSIONAL HYMN (*Please stand*)

Wareham (Hymnal 137)

1. O won - drous type! O vis - ion fair of glo - ry  
2. With Mo - ses and E - li - jah nigh the in - car - nate  
3. With shin - ing face and bright ar - ray, Christ deigns to  
4. And faith - ful hearts are raised on high by this great  
5. O Fa - ther, with the e - ter - nal Son, and Ho - ly

that the Church may share, which Christ up - on the  
Lord holds con - verse high; and from the cloud, the  
man - i - fest to - day what glo - ry shall be  
vi - sion's mys - ter - y; for which in joy - ful  
Spi - rit, ev - er One, vouch - safe to bring us

moun - tain shows, where bright - er than the sun he glows!  
Ho - ly One bears re - cord to the on - ly Son.  
theirs a - bove who joy in God with per - fect love.  
strains we raise the voice of prayer, the hymn of praise.  
by thy grace to see thy glo - ry face to face.

Text: Latin, 15th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1866), alt.  
Music: WAREHAM, melody William Knapp (1698-1768)

Celebrant: Blessed be God: Father, Son, and Holy Spirit.  
People: *And blessed be his kingdom, now and for ever. Amen.*

### 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.*

### 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.

## 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 speak-  
er box in each pew) and fill  
out the **visitor card**. Please  
place it in the offering plate  
or leave it with an usher.

Join us for coffee hour in  
Gilchrist Hall immediately  
following this service.

**Hearing aids** and large-  
print editions of **The Book  
of Common Prayer** 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 di-  
rections.

The liturgy begins with the  
**Acclamation**, which is an  
“eager expression” of praise.

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

ON THE COVER:  
*The Transfiguration*  
By Titian

# 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  
High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
glo - ry of God the Fa - ther. A - men.

## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. 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

### THE OLD TESTAMENT LESSON

1 Kings 19:9-18

There he came to a cave and lodged in it. And behold, the word of the Lord came to him, and he said to him, "What are you doing here, Elijah?" He said, "I have been very jealous for the Lord, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away." And he said, "Go out and stand on the mount before the Lord." And behold, the Lord passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind. And after the wind an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire. And after the fire the sound of a low whisper. And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave. And behold, there came a voice to him and said, "What are you doing here, Elijah?" He said, "I have been very jealous for the Lord, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away." And the Lord said to him, "Go, return on your way to the wilderness of Damascus. And when you arrive, you shall anoint Hazael to be king over Syria. And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place. And the one who escapes from the sword of Hazael shall Jehu put to death, and the one who escapes from the sword of Jehu shall Elisha put to death. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

Lector: The Word of the Lord.

People: *Thanks be to God.*

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

*Dominus illuminatio* (The Lord is my light)

1. The Lord is my light and my salvation ; whom then shall I fear : the Lord is the strength of my life; of whom then shall I be afraid?
5. For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.
6. And now shall he lift up mine head : above mine enemies round about me.
7. Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.
8. Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.
9. My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.
10. O hide not thou thy face from me : nor cast thy servant away in displeasure.
11. Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.
12. When my father and my mother forsake me : the Lord taketh me up.
13. Teach me the way, O Lord : and lead in the right way, because of mine enemies.

## THE SECOND LESSON

2 Peter 1:13-21

I think it right, as long as I am in this body, to stir you up by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me. And I will make every effort so that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

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

THE SEQUENCE HYMN (*Please stand*)

SALZBURG (HYMN 135)

1. Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise,  
 2. Man - i - fest at Jor - dan's stream, Pro - phet, Priest, and King su - preme;  
 Man - i - fest - ed by the star to the sa - ges from a - far;  
 and at Ca - na, wed - ding-guest, in thy God-head man - i - fest;  
 branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;  
 man - i - fest in power di - vine, chang - ing wa - ter in - to wine;  
 an - thems be to thee ad - dressed, God in man made man - i - fest.

Text: Christopher Wordsworth (1807-1885)

Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

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 9:2-9

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

And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, and his clothes became radiant, intensely white, as no one on earth could bleach them. And there appeared to them Elijah with Moses, and they were talking with Jesus. And Peter said to Jesus, "Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah." For he did not know what to say, for they were terrified. And a cloud overshadowed them, and a voice came out of the cloud, "This is my beloved Son; listen to him." And suddenly, looking around, they no longer saw anyone with them but Jesus only. And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead.

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*, which also literally means "good news." **Gospel** is an exact translation of the Greek word, *euangelion*, the source of the English words "evangelist" and "evangelism".

Deacon: The Gospel of the Lord.  
 People: *Praise to you, Lord Christ.*

THE SEQUENCE HYMN

SALZBURG (HYMN 135)

3. Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;  
 4. Man - i - fest on moun - tain height, shin - ing in re - splen - dent light,  
 man - i - fest in val - iant fight, quell - ing all the dev - il's might;  
 where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.  
 man - i - fest in gra - cious will, ev - er bring - ing good from ill;  
 When from there thou led - dest them stead - fast to Je - ru - sa - lem,  
 an - thems be to thee ad - dressed, God in man made man - i - fest.  
 cross and Eas - ter Day at - test God in man made man - i - fest.

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. These prayers are led by a member of the Daughters of the King, St. Elizabeth Chapter.

## THE SERMON

The Rev. Joe Vella

### 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.*

We pray especially for St. Andrew's Mission and their Vicar, Father Jimmy Gallant; for the people of San Jose Church in Boca Chica, Dominican Republic; for their Rector, Father Sandino Sanchez. 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; for our Bishop, Mark Lawrence; Bishop Bill Skilton; our Rector, Father Marshall, our Assistant, Father Joe, our Deacon, Lee; our church staff; and for all bishops, priests and deacons;

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

We pray for President Trump; Governor McMaster; Mayor Tecklenburg; and for all who govern and hold authority in the nations of the world.

*That there may be justice and peace on the earth.*

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

*That our works may find favor in your sight.*

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

*That they may be delivered from their distress.*

Give to the departed eternal rest;

*Let light perpetual shine upon them.*

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

*May we also come to share in your heavenly kingdom.*

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

*The People may add their own petitions.*

*The Celebrant adds a concluding Collect.*



## THE CONFESSION OF SINS *(Please kneel)*

Celebrant: 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 have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

## 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.*

## THE OFFERTORY ANTHEM

A CLARE BENEDICTION - WORDS & MUSIC BY JOHN RUTTER

*May the Lord show His mercy upon you; may the light of His presence be your guide:*

*May He guard you and uphold you; may His spirit be ever by your side,*

*When you sleep, may His angels watch over you;*

*When you wake, may He fill you with His grace:*

*May you love Him and serve Him all your days*

*Then in heaven may you see His face*

Calm and comforting words of blessing have long been featured at the conclusion of Christian worship services. John Rutter confesses to having set such benedictory texts several times in his musical career, each time conveying his personal blessing on a "person of institution of personal significance": Go forth into the world in peace (for his first choir, that of Clare College, Cambridge), God be in my head (the St. Patrick blessing), and his own setting of The Lord bless you and keep you come immediately to mind. Also for his alma mater Clare College Rutter composed the somewhat lesser-known A Clare Benediction. As with many of his choral benedictions, the music is relatively simple and direct, but heartfelt in his personal investment.

The text for Rutter's A Clare Benediction comes from his own hand, and it pleads for an intimate protection over the recipient. The Lord's presence is invoked over him or her, and His mercy and presence and guardianship and guidance; He is invoked over sleeping and waking, life and afterlife.

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.

"Create in me a clean heart,  
O God, and renew a right  
spirit within me."

- Psalm 51:11

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness." - 1 John 1:8

After the Presentation Hymn, the people will respond:

Celebrant: All things come of thee, O Lord,

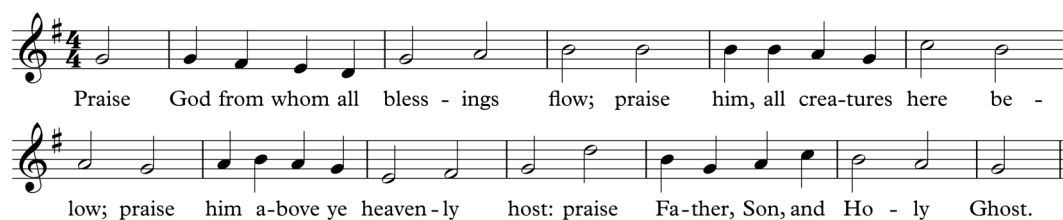
**People:** *And of thine own have we given thee.*

Our altar is The Lord's Table and all baptized Christians 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 child, are not baptized and you wish to receive a blessing at the altar rail, 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 worshiping 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.

## THE PRESENTATION HYMN *(Please stand)*

OLD HUNDREDTH



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

## 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.*

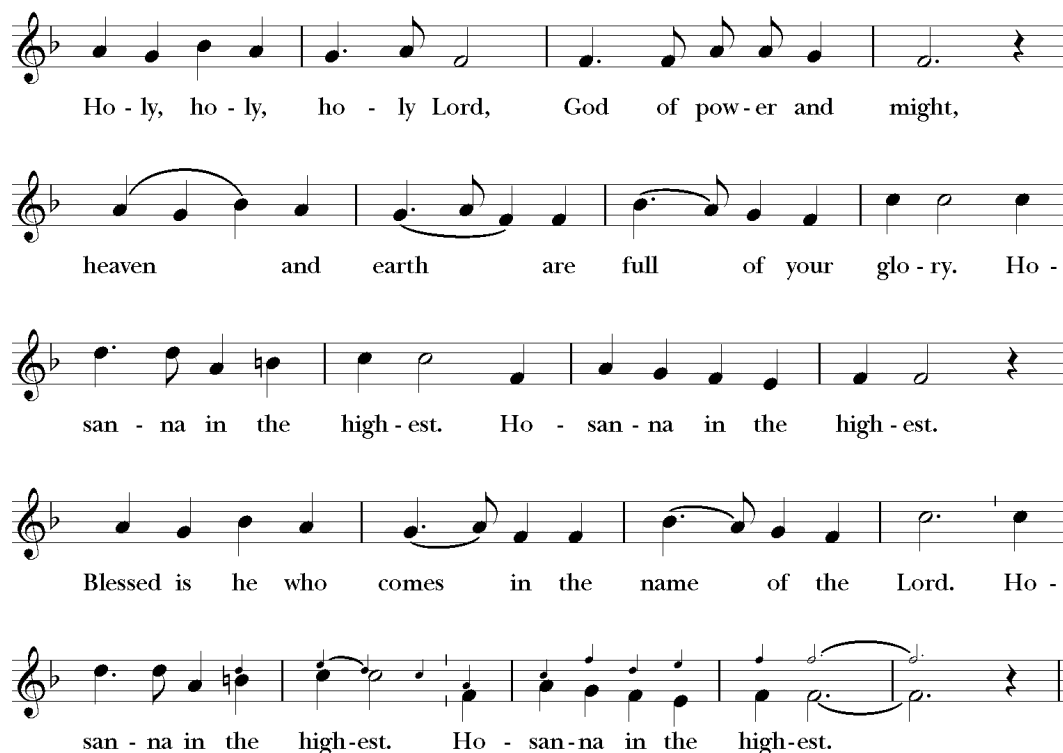
*Then, facing the Holy Table, the Celebrant proceeds*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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-125)



*Then the Celebrant continues*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night before he died for us, 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, according to his command, O Father,

*Celebrant and People*

*We remember his death, We proclaim his resurrection, We await his coming in glory.*

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Andrew and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. 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 say,

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. Walchesky (b. 1989). Used by permission.

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.

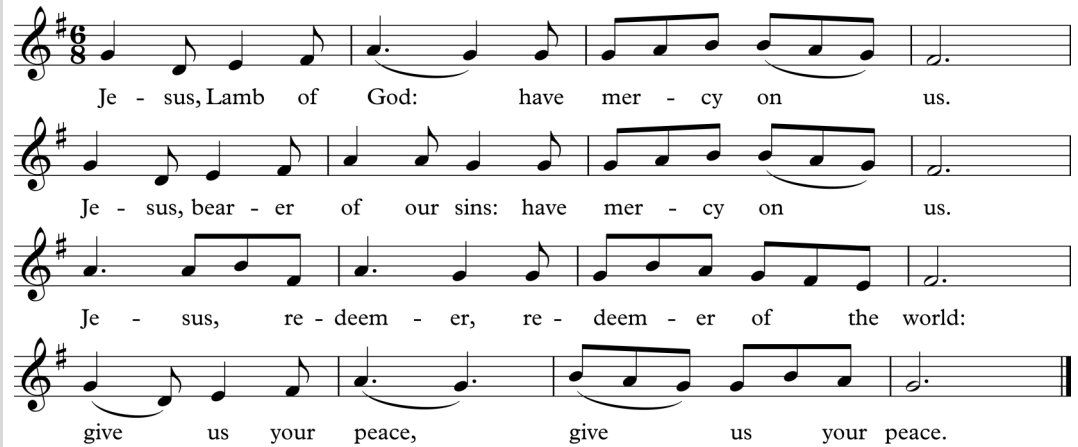
The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, 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. 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.

## AGNUS DEI

(Hymnal S-164)



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

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.

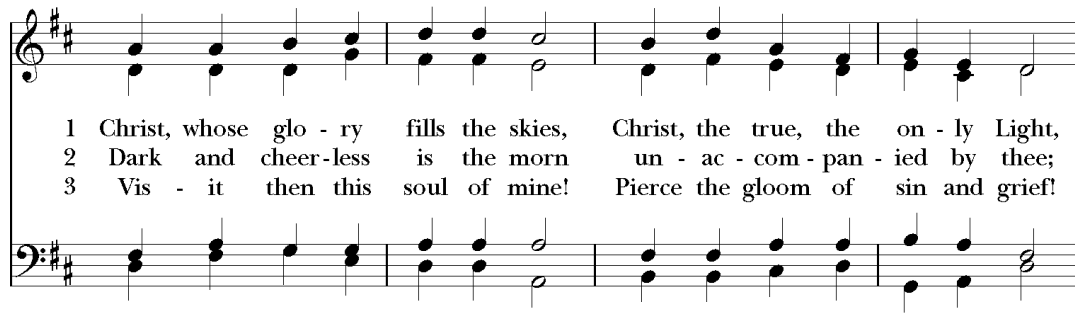
## THE PRAYER OF HUMBLE ACCESS

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

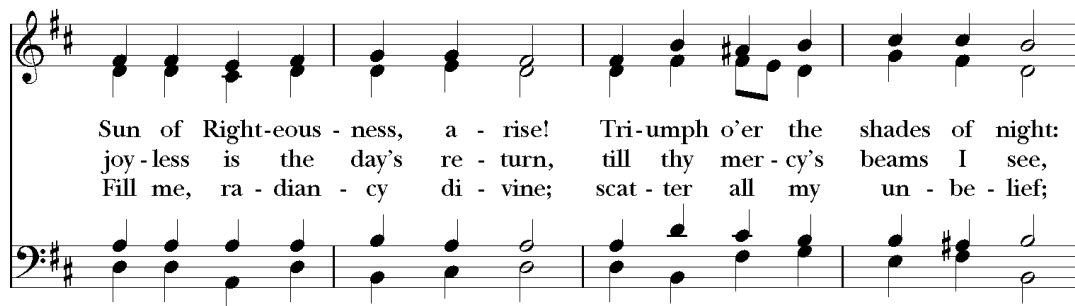
*We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious 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.



1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,  
 2 Dark and cheer-less is the morn un - ac - com - pan - ied by thee;  
 3 Vis - it then this soul of mine! Pierce the gloom of sin and grief!



Sun of Right-eous - ness, a - rise! Tri-umph o'er the shades of night:  
 joy-less is the day's re - turn, till thy mer - cy's beams I see,  
 Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief;



Day-spring from on high, be near; Day-star, in my heart ap - pear.  
 till they in - ward light im - part, glad my eyes, and warm my heart.  
 more and more thy - self dis - play, shin - ing to the per - fect day.

Words: Chares Wesley (1707-1788) Music: *Ratisbon*, melody from *Geystliche gesangk Buchleyn*, 1524; adapt. att. William Henry Havergal (1793-1870); harm. William Henry Havergal (1793-1870), alt.

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. 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.



**O Strength and Stay**

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

*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.  
 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.  
 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.

1 When morn - ing gilds the skies, my heart, a - wak - ing, cries,  
 2 When mirth for mu - sic longs, this is my song of songs:  
 3 No love - lier an - ti - phon in all high heaven is known  
 4 Ye na - tions of man - kind, in this your con - cord find:  
 5 Sing, suns and stars of space, sing, ye that see his face,

1 may Je - sus Christ be praised! When eve - ning sha - dows fall,  
 2 may Je - sus Christ be praised! God's ho - ly house of prayer  
 3 than, Je - sus Christ be praised! There to the e - ter - nal Word  
 4 may Je - sus Christ be praised! Let all the earth a - round  
 5 sing, Je - sus Christ be praised! God's whole cre - a - tion o'er,

1 this rings my cur - few call, may Je - sus Christ be praised!  
 2 hath none that can com - pare with: Je - sus Christ be praised!  
 3 the e - ter - nal psalm is heard: may Je - sus Christ be praised!  
 4 ring joy - ous with the sound: may Je - sus Christ be praised!  
 5 both now and ev - er - more shall Je - sus Christ be praised!

Words: German, ca. 1800; tr. Robert Seymour Bridges (1844-1930), alt. Music: *Laudes Domini*, Joseph Barnby (1838-1896)

After Communion, the Celebrant says

Let us pray.

*Celebrant and People*

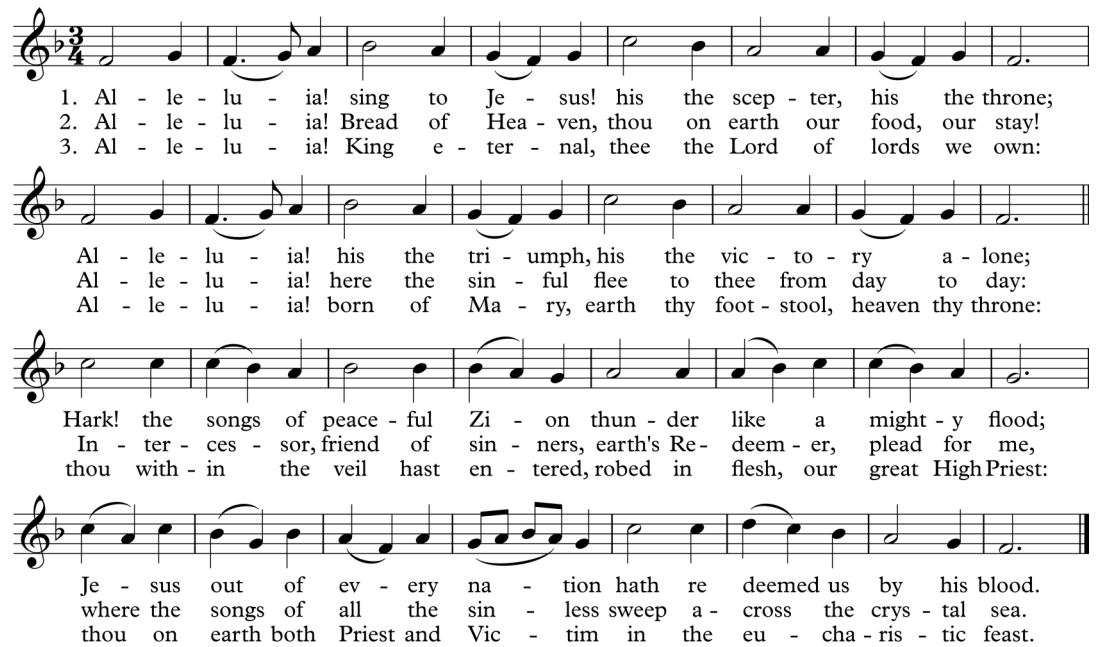
*Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.*

## THE BLESSING

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 RECESSIONAL HYMN (*Please stand*)

HYFRYDOL (HYMNAL 460)



1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;  
 2. Al - le - lu - ia! Bread of Hea - ven, thou on earth our food, our stay!  
 3. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:

Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;  
 Al - le - lu - ia! here the sin - ful flee to thee from day to day:  
 Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:

Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;  
 In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,  
 thou with - in the veil hast en - tered, robed in flesh, our great High Priest:

Je - sus out of ev - ery na - tion hath re deemed us by his blood.  
 where the songs of all the sin - less sweep a - cross the crys - tal sea.  
 thou on earth both Priest and Vic - tim in the eu - cha - ris - tic feast.

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

THE DISMISSAL

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

*People: Thanks be to God.*

THE CLOSING VOLUNTARY

