

# ST. ANDREW'S PARISH CHURCH

established in 1706



THE FIFTEENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

September 17 2017



# 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*  
 JESSICA MINAHAN WHITE, *Organist*  
 BRAD NETTLES, JR., *Director of Youth Ministry*  
 AMY AUSTEN, *Parish Administrator*  
 ANNE SHAUL, *Director of Children's Education*  
 JEANNE GERHARDT, *Parish Bookkeeper*  
 GILLIAN BAGLEY, *Administrative Assistant*  
 WALTER STANLEY, *Sexton*

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

## *The Vestry*

Rob Beard, *2019 Senior Warden*  
 Mark Schmudde, *2018 Junior Warden*  
 Dean Bays, *2020*  
 Danielle Butler, *2020*  
 Roxanne Erskine, *2020*  
 Dale Finkbine, *2019*  
 Andrew Girone, *2018*  
 Margaret Gossett, *2019*  
 Wally Jack, *2018*  
 Clay Chandler, *2018*  
 Earl Smalley III, *2019*  
 James Wilson, *2020*  
 John Steinmeyer, *Treasurer*  
 Sally Hartnett, *Clerk*  
 Andy Lacour, *Chancellor*  
 Paul Porwoll, *Parish Historian*

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

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## SERVING TODAY

The Rev. Joe Vella  
 PREACHER

Howard Williams  
 CHALICE BEARER

Manny Wijesooriya  
 LECTOR

Will Johnson  
 McLeod Keenan  
 Lacey Ahlers  
 ACOLYTES

Jackie Barnett  
 Ursula Beckmann  
 USHERS

Jill Moore  
 GREETER

Naomi Radcliff, DOK  
 PRAYERS OF THE PEOPLE

Rob Beard  
 Danielle Butler  
 Clay Chandler  
 VESTRY IN CHARGE

Millie Strobel  
 Leigh Smalley  
 Naomi Radcliff  
 Janet Bex  
 ALTAR GUILD



# ANGLICAN CHURCH IN NORTH AMERICA

The Most Reverend Dr. Foley Beach, Archbishop

# The Fifteenth Sunday after Pentecost

September 17, 2017

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:

‘Love one another with a pure heart’ from Blessed be the God and Father

By Samuel Sebastian Wesley (1810-1876)

*But as he which hath called you is holy, so be ye holy in all manner of conversation.*

*Pass the time of your sojourning here in fear.*

*Love one another with a pure heart fervently. See that ye love one another.*

*Love one another with a pure heart fervently.*

## THE PROCESSIONAL: HYMN 460 (*Please stand*)

*Hyfrydol*



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)

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

People: *And blessed be his kingdom, now and for ever. 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:  
Old St Andrew's Parish Church  
Photo by D. Acres 2017

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 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.*

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 GLORIA IN EXCESLSIS (sung by all)

(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



THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

*Please be seated for the Lessons*

The Liturgy of the Word

THE FIRST LESSON

Genesis 50:15-21

Realizing that their father was dead, Joseph’s brothers said, “What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?” So they approached Joseph, saying, “Your father gave this instruction before he died, ‘Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.’ Now therefore please forgive the crime of the servants of the God of your father.” Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, “We are here as your slaves.” But Joseph said to them, “Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones.” In this way he reassured them, speaking kindly 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.

(Bless my soul)

1. Praise the Lord, O my soul : and all that is within me praise his holy Name.
2. Praise the Lord, O my soul : and forget not all his benefits;
3. Who forgiveth all thy sin : and healeth all thine infirmities;
4. Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;
5. Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.
6. The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.
7. He shewed his ways unto Moses : his works unto the children of Israel.
8. The Lord is full of compassion and mercy : long-suffering, and of great goodness.
9. He will not always be chiding : neither keepeth he his anger for ever.
10. He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.
11. For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.
12. Look how wide also the east is from the west : so far hath he set our sins from us.
13. Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

## THE SECOND LESSON

Romans 14: 1-12

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.

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. Who are you to pass judgement on servants of another? It is before their own Lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord: so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgement seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

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

THE OPENING SEQUENCE: HYMN 524 (*Please stand*)

*St Thomas*

1. I love thy king- dom, Lord the house of thine a - bode,  
2. For her my tears shall fall; for her my prayers a - scend;  
the Church our blest Re - deem - er saved with his own pre - cious blood.  
to her my cares and toils be given, till toils and cares shall end.

Text: Timothy Dwight (1725-1817)  
Music: ST THOMAS, melody Aaron Williams (1731-1776)

THE HOLY GOSPEL

Matthew 18: 21-35

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

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “not seven times, but, I tell you, seventy-seven times. For this reason the kingdom of heaven can be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all of his possessions, and payment to be made. So the slave fell on his knees before him, saying, “Have patience with me, and I will pay you everything.” And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him; ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to everyone of you, if you do not forgive your brother or sister from your heart.”

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

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

We stand for the reading of the **Gospel**, the Good News of Jesus Christ, as a way to show the importance we place on Jesus’ words and actions. We turn and face the Gospel Book as it is brought towards the congregation. This reminds us that Christ came to dwell among us,

3. Be - yond my high - est joy I prize her heaven - ly ways,  
4. Je - sus, thou friend di - vine, our Sa - vior and our King,

her sweet com - mun - ion, so - lemn vows, her hymns of love and praise.  
thy hand from ev - ery snare and foe shall great de - liv - erance bring.

Text: Timothy Dwight (1725-1817)  
Music: ST. THOMAS, melody Aaron Williams (1731-1776)

## THE SERMON

The Reverend Joe 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.”

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.*

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 the Anglican Church in North America and our Archbishop, Foley Beach, for our bishop, Mark Lawrence; for 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.*

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.

As a person's inner life develops, he or she will become increasingly aware that personal sin - particularly pride and selfishness - stifles life in God. Whoever gives time to self-examination and repentance will soon discover that **confession** is showered with greater and greater joy. God eagerly longs to forgive those who sincerely confess and want to change.

To assure us of God's mercy in Christ, the Celebrant pronounces forgiveness and the promise of eternal life with the making of the sign of the cross. It is appropriate at the **absolution**, as the priest makes the sign of the cross, for the people of God to respond with the making of the sign on the cross in order to signify that they have been blessed in receiving the forgiveness of their sins.

At the **Peace**, the liturgy gives us an opportunity to be reconciled with one another so we can approach the Eucharist with a clear conscience (as Matthew 5:23-24 bids). We greet strangers, friends and family in peace and remember that we are one in Christ.

## THE ABSOLUTION

*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.*

*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 - SUNG BY OUR PARISH CHOIR

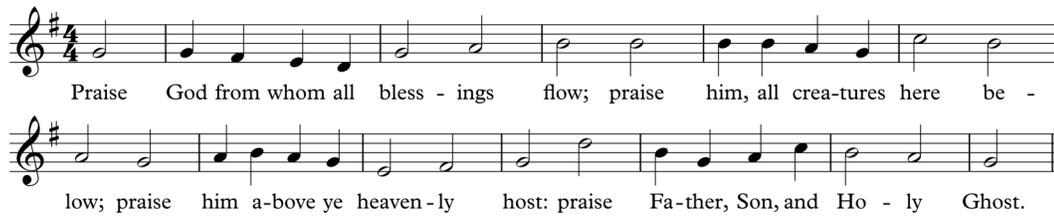
There's a Wideness in God's Mercy

Music: Maurice Bevan (1921-2006) Words: F W Faber (1814-1863)

1. There's a wideness in God's mercy like the wideness of the sea; there's a kindness in his justice which is more than liberty. There is no place where earth's sorrows are more felt than up in heaven; there is no place where earth's failings have such kindly judgment given.
2. For the love of God is broader than the measure of man's mind; and then heart of the Eternal is most wonderfully kind. But we make his love too narrow by false limits of our own; and we magnify his strictness with a zeal he will not own.
3. There is plentiful redemption in the blood that has been shed; there is joy for all the members in the sorrows of the Head. There is grace enough for thousands of new worlds as great as this; there is room for fresh creations in that upper home of bliss. If our love were but more simple we should take him at his word; and our lives would be all gladness in the joy of Christ our Lord.

THE PRESENTATION HYMN (*Please stand and sing*)

OLD HUNDREDTH



Praise God from whom all bless - ings flow; praise him, all crea-tures here be -  
low; praise him a-bove ye heaven - ly host: praise Fa-ther, Son, and Ho - ly 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 (sung by all)

(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)

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.

This setting was composed by the late Dr. Ricky Duckett, former music director at Old St. Andrew's.

*Then the Celebrant continues*

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 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.

### AGNUS DEI (sung by all)

(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 **Agnus Dei** is based on John 1:29 and is the Fraction Anthem most traditionally used in the Western Church.

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.

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.

AT THE COMMUNION:

*Spirit of the Living God*

WORDS: Daniel Iverson, 1926  
 MUSIC: IVERSON, Daniel Iverson, 1926  
 © 1935, renewal 1963 Birdwing Music ASCAP (admin. by EMI CMG). Used by permission CCLI #1984772.

THE COMMUNION ANTHEM

*‘God be in my head and in my understanding’*

Words: Anon

Music: Sir Henry Walford Davies (1869-1941)

God be in my head, and in my understanding;  
 God be in mine eyes, and in my looking;  
 God be in my mouth, and in my speaking;  
 God be in my heart, and in my thinking;  
 God be at mine end, and at my departing.

These beautiful words need no commentary. They appear to go back to a French original of 1490. A number of tunes have been written for these words, and anthem settings abound, but this setting by Walford Davies holds the field. It was published in a leaflet in 1910 and gained wider currency by being included in the Festival Service Book of the London Church Choir Association in 1912.

Walford Davies had an immensely distinguished and influential career at a time when English music was beginning to be something to be proud of on an international stage. He was organist of The Temple Church and of St George’s Windsor; Professor of Music at Aberystwyth; Master of the King’s Music. He composed a great deal in many forms, but little of this is now performed. His greatest influence was as a choir-master, teacher, adjudicator, musical educator, and above all as a popularizer of good music. His hymn singing broadcasts in the early years of the Second World War are fondly remembered. This setting is utterly characteristic of his melodic and harmonic style.

AT THE COMMUNION:

*I want to walk as a Child of the Light*

1. I want to walk as a child of the light. I want to fol - low Je - sus.  
2. I want to see the bright-ness of God. I want to look at Je - sus.  
3. I'm look-ing for the com - ing of Christ. I want to be with Je - sus.

God set the stars to give light to the world. The star of my life is Je - sus.  
Clear sun of right-eous-ness, shine on my path, and show me the way to the Fa - ther.  
When we have run with pa-tience the race, we shall know the joy of Je - sus.

In him there is no dark-ness at all. The night and the day are both a - like. The  
Lamb is the light of the ci - ty of God. Shine in my heart, Lord Je - sus.

Text: Kathleen Thomerson (b. 1934)  
Music: HOUSTON, Kathleen Thomerson. © 1970 Celebration. 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

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.



1. All crea-tures of our God and King, lift up your voic - es, let us  
 4. Dear mo - ther earth, you day by day un - fold your bless-ings on our  
 5. All you with mer - cy in your heart, for - giv - ing o - thers, take your  
 7. Let all things their cre - a - tor bless, and wor-ship him in hum-ble -



sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing sun with gold - en  
 way, O praise him, Al - le - lu - ia! All flowers and fruits that in you  
 part, O sing now: Al - le - lu - ia! All you that pain and sor - row  
 ness, O praise him, Al - le - lu - ia! Praise God the Fa - ther, praise the



beams, pale sil - ver moon that gen - tly gleams,  
 grow, let them his glo - ry al - so show:  
 bear, praise God, and cast on him your care:  
 Son, and praise the Spi - rit, Three in One:



O praise him. O praise him, Al - le -



lu - ia, al - le - lu - ia, al - le - lu - ia!

Text: Francis of Assisi (1182-1226) tr. William H. Draper (1855-1933), alt.  
 Music: LASST UNS ERFREUEN, melody from *Auserlesene Catholische Geistliche Kirchengesang*, 1626; adapt. and harm. Ralph Vaughan Williams (1872-1958)

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

### THE DISMISSAL

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

### THE CLOSING VOLUNTARY

LITTLE PRELUDE IN G MAJOR BY J.S. BACH

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