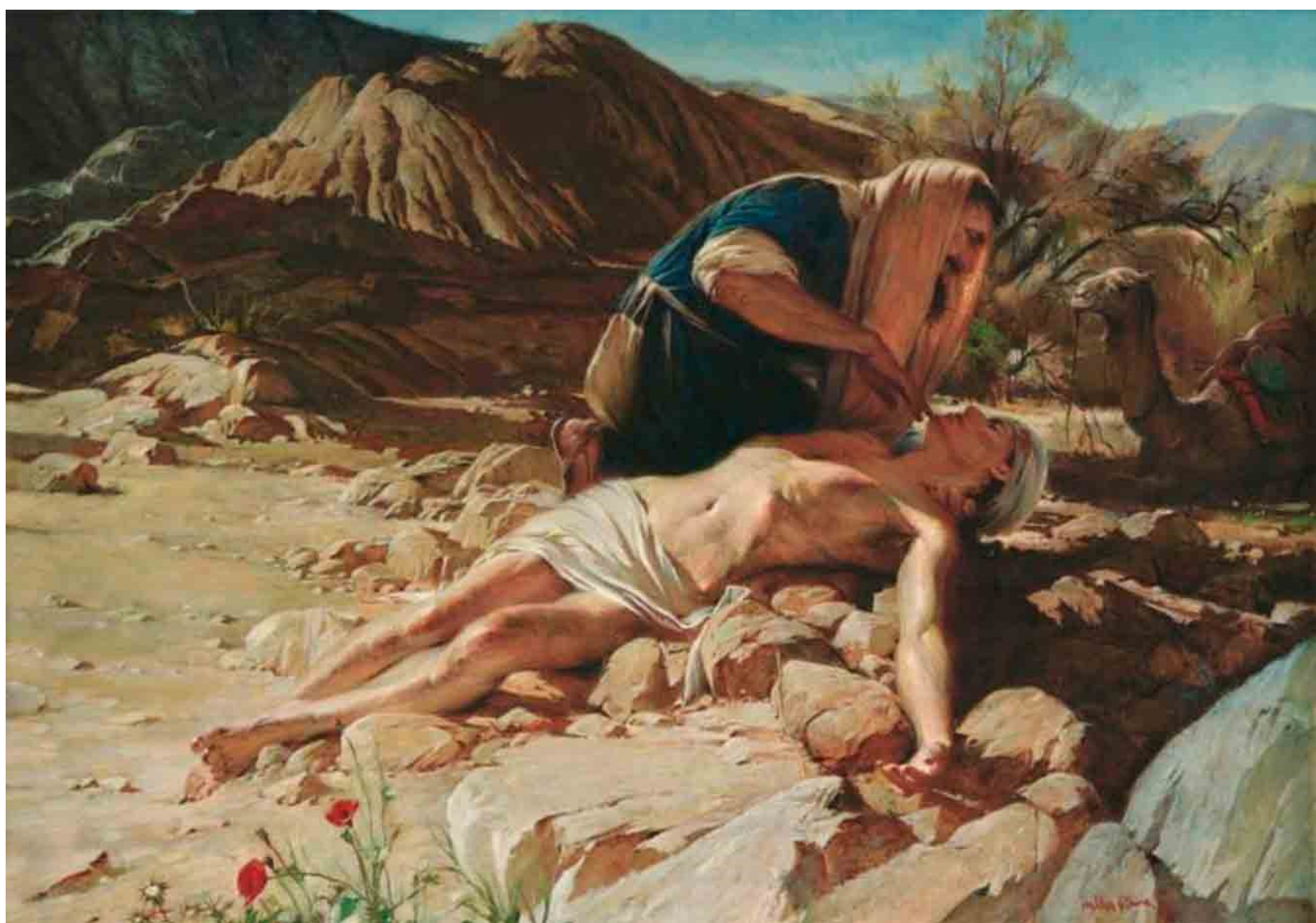


# ST. ANDREW'S PARISH CHURCH

established 1706



THE FIFTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

14 July 2019



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
THE REVEREND LEE HERSHON, *Deacon*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
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*

Gene Arner, *2022 Senior Warden*  
Roxanne Erskine, *2020 Junior Warden*  
Dean Bays, *2020*  
Jim Beall, *2022*  
Jim Beardsley, *2021*  
Doug Bostick, *2021*  
Danielle Butler, *2020*  
Clay Chandler, *2021*  
Tommy Compton, *2022*  
James Little, *2021*  
Michael Ulmer, *2022*  
James Wilson, *2020*  
John Steinmeyer, *Treasurer*  
Sally Hartnett, *Clerk*  
Andy Lacour, *Chancellor*  
Paul Porwoll, *Historian*

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

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## SERVING TODAY

The Rev. David Alwine  
HOMILIST

Barbara Mojonnier  
Larry Coomer  
LECTORS

Larry Coomer  
CHALICE BEARER

Kip Cooke  
Elizabeth Alwine  
Kaitlyn Cooke  
Charlotte Alwine  
ACOLYTES

Jim Hare  
Nancy Scales  
USHERS

Patti & Robert Blich  
GREETERS

Dana Huser, DOK  
PRAYERS OF THE PEOPLE

Michael Ulmer  
James Wilson  
Roxanne Erskine  
VESTRY IN CHARGE

Lilian Fogel  
Daphne Simons  
Darla Wier  
Carol Steinmeyer  
ALTAR GUILD



## Worship

In Gilchrist Hall  
All are welcome!

# The Fifth Sunday after Pentecost

14 July 2019

The Holy Eucharist at 11:00 a.m.

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

THE INTROIT - A Prayer of St. Patrick

Words from St. Patrick's Breastplate (5th century)

Music: John Rutter (b.1945)

THE PROCESSIONAL HYMN (*Please stand*)

*Aurelia* (Hymnal 525)

*Unison or harmony*

1 I come with joy to meet my Lord, for -  
2 I come with Chris - tians far and near to  
3 As Christ breaks bread and bids us share, each  
4 And thus with joy we meet our Lord. His  
5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der  
2 find, as all are fed, the new com - mu - ni -  
3 proud di - vi - sion ends. That love that made us  
4 pres - ence, al - ways near, is in such friend - ship  
5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.  
2 ty of love in Christ's com - mun - ion bread.  
3 makes us one, and stran - gers now are friends.  
4 bet - ter known: we see, and praise him here.  
5 in the world, we'll live and speak his praise.

Words: Brian A. Wren (b. 1936), alt. Copyright ©1971 by Hope Publishing Company. Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983) Copyright ©1938 by J. Fischer & Bro., a division of Belwin-Mills Publishing Corp. Copyright renewed. All rights reserved. Used with permission.

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.

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

ON THE COVER  
The Good Samaritan  
By Walter Rane (b.1949)

## 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-278)

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,



## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Hear us, O Lord, when we cry out to you; and that we might receive what we ask, enable us by your Holy Spirit to ask only what accords with your will; through Jesus Christ our Lord; who with you and the same Spirit lives and reigns for ever and ever. *Amen.*

*Please be seated for the Lessons*

## The Liturgy of the Word

### THE FIRST LESSON

Deuteronomy 30 verses 9-14

The LORD your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. For the LORD will again take delight in prospering you, as he took delight in your fathers, when you obey the voice of the LORD your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to the LORD your God with all your heart and with all your soul. “For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, ‘Who will ascend to heaven for us and bring it to us, that we may hear it and do it?’ Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ But the word is very near you. It is in your mouth and in your heart, so that you can do it.

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.

3. Shew me thy ways, O Lord : and teach me thy paths.
4. Lead me forth in thy truth, and learn me : for thou art the God of my salvation; in thee hath been my hope all the day long.
5. Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.
6. O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.
7. Gracious and righteous is the Lord : therefore will he teach sinners in the way.
8. Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.
9. All the paths of the Lord are mercy and truth : unto such as keep his covenant and his testimonies.

THE SECOND LESSON

Colossians 1 verse 1-14

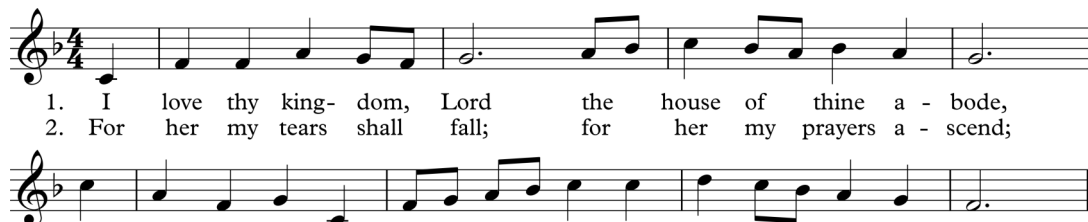
Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father. We always thank God, the Father of our Lord Jesus Christ, when we pray for you, since we heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, which has come to you, as indeed in the whole world it is bearing fruit and increasing—as it also does among you, since the day you heard it and understood the grace of God in truth, just as you learned it from Epaphras our beloved fellow servant He is a faithful minister of Christ on your behalf and has made known to us your love in the Spirit. And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; being strengthened with all power, according to his glorious might, for all endurance and patience with joy; giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

Lector:        The Word of the Lord.

People:        Thanks be to God.

THE SEQUENCE HYMN (*Please stand*)

*St Thomas* (Hymnal 524)



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 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

Luke 10 verses 25-37

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

People: *Glory to you, Lord Christ.*


And behold, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

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"

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

THE SEQUENCE HYMN (*Please stand*)

*St Thomas* (Hymnal 524)



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 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.*

## THE PRAYERS OF THE PEOPLE

## Form III

Father, we pray for your holy Catholic Church;

*That we all may be one.*

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

*That your Name may be glorified by all people.*

We pray for Archbishop Foley Beach; our bishop, Mark Lawrence; for Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe; Fr. David; Deacon Lee; and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant; for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San Jose Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

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

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

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

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

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

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

*That they may be delivered from their distress.*



Give to the departed eternal rest,  
*Let light perpetual shine upon them.*  
We praise you for your saints who have entered into joy;  
*May we also come to share in your heavenly kingdom.*

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

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

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

Let us confess our sins against God and our neighbor.

*Silence may be kept*

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

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

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

## 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*

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 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 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

Thy perfect love

Music: John Rutter (born 1945)

Words: 15th century English

*Jesu, my love, my joy, my rest, Thy perfect love close in my breast*

*That I Thee love and never rest; and make me love Thee of all things best,*

*And wounde my heart in Thy love free,*

*That I may reign in joy evermore with Thee*

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.

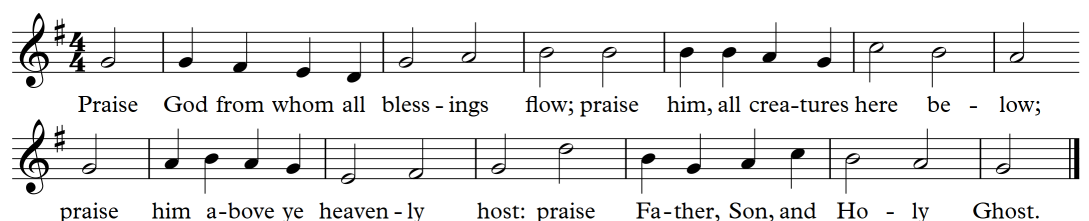
John Rutter wrote *Thy Perfect love* in 1974 and it is another ideal illustration of the beautiful lilting, gracious melodies that imbue all of his compositions from that period. This tranquil and serene tune has been composed around an anonymous text from the mid-1440s in England, that clearly tells us the importance of why we should all be placing Jesus at the very heart of our lives.

John Rutter's Music Classes are legend! He undertakes around 20 of them a year—at least 5 of them are in the United States. After a full day of tinkering, fine-tuning and some candid critique, these people – who'd never sung together – sounded amazing.

How does Rutter get the sound that he wants? "Communication through body language or through face language perhaps seems to take over," he says. "There's a kind of alchemy or magic and if I probe into it too deeply maybe I'll lose it."

## THE PRESENTATION HYMN (*Please stand*)

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

(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 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.

## 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.164

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

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

## 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.

# THE FIRST COMMUNION HYMN

*Hollingside*

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



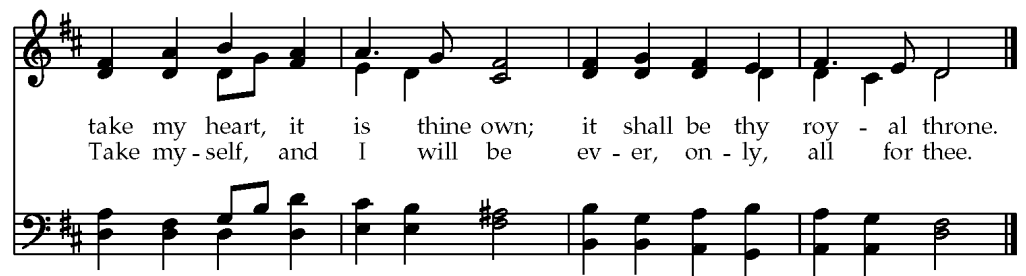
1 Take my life, and let it be con - se - cra - ted, Lord, to thee;  
2 Take my voice, and let me sing al - ways, on - ly, for my King;



take my mo - ments and my days, let them flow in cease - less praise.  
take my in - tel - lect, and use ev - ery power as thou shalt choose.



Take my hands, and let them move at the im - pulse of thy love;  
Take my will, and make it thine; it shall be no long - er mine.



take my heart, it is thine own; it shall be thy roy - al throne.  
Take my - self, and I will be ev - er, on - ly, all for thee.

Words: Frances Ridley Havergal (1836–1879).  
Music: *Hollingside*, John Bacchus Dykes (1823–1876).

## THE COMMUNION ANTHEM

‘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.*



1. Love di - vine all loves ex - cell - ing, joy of heaven, to earth come down,  
 2. Breathe, oh, breathe thy lov - ing Spi - rit in - to ev - ery trou - bled breast;  
 3. Come, al - might - y to de - liv - er, let us all thy life re - ceive;  
 4. 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.  
 let us all in thee in - her - it; let us find the prom - ised rest.  
 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;  
 Take a - way the love of sin - ning; Al - pha and O - meg - a be;  
 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.  
 end of faith, as its beg - in - ning, set our hearts at lib - er - ty.  
 pray, and praise thee with - out ceas - 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)

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

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

## THE BLESSING

The 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.



1 Lord, dis - miss us with thy bless - ing; fill our hearts with  
 2 Thanks we give and a - dor - a - tion for thy Gos - pel's  
 3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,  
 joy - ful sound: may the fruits of thy sal - va - tion  
 world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem-ing grace: O re - fresh us,  
 in our hearts and lives a - bound: ev - er faith - ful,  
 glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.  
 ev - er faith - ful to thy truth may we be found;  
 may we ev - er reign with thee in end - less day.

Words: Att. John Fawcett (1739/40-1817) Music: *Sicilian Mariners*, Sicilian melody; first published *The European Magazine and London Review*, 1792, alt.

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 Scripture quotations are from the English Standard Version of the Bible.