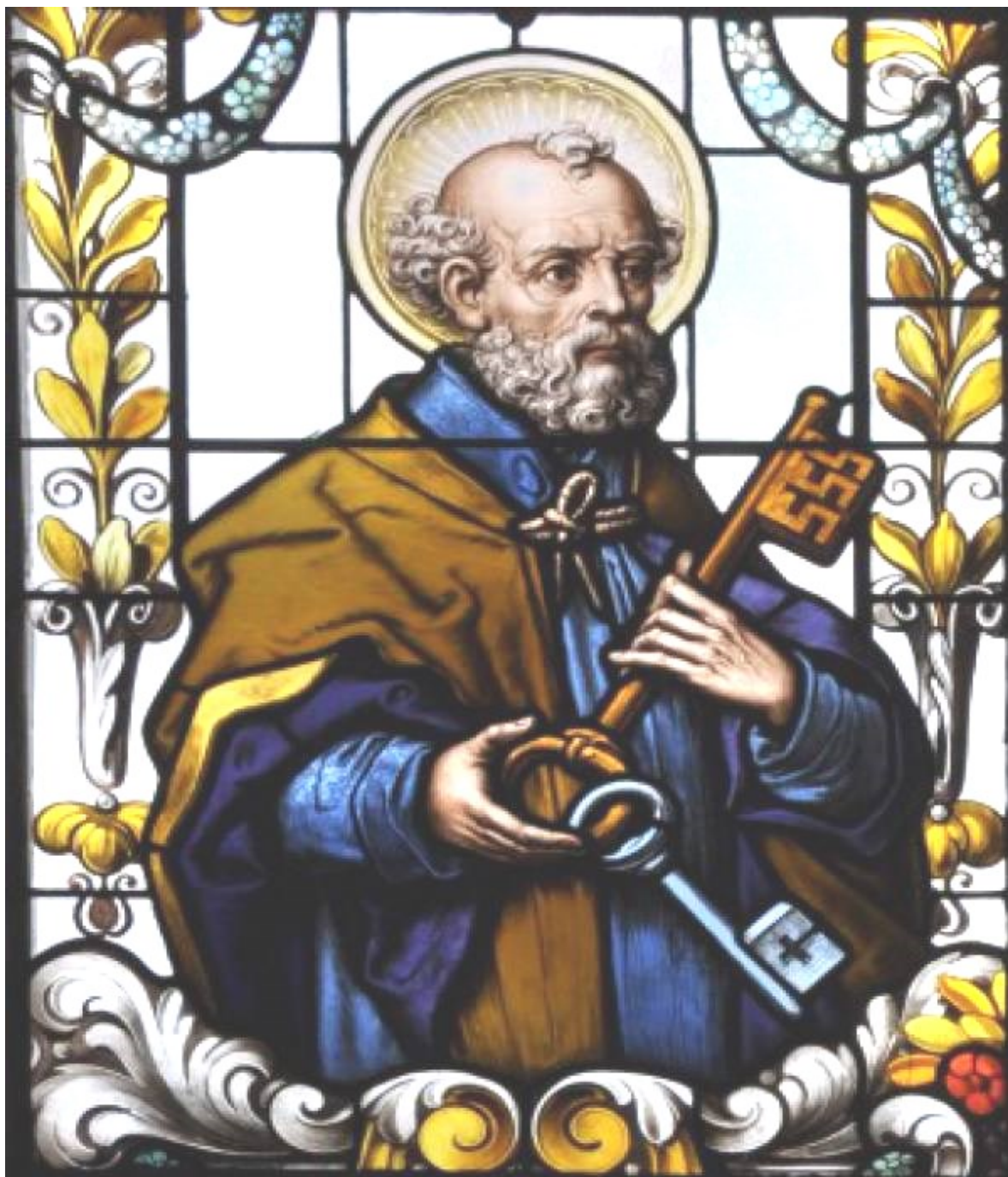


ST. ANDREW'S PARISH CHURCH

established in 1706



THE TWELFTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 10:30 a.m.

27 August 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*

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

SERVING TODAY

Nan Crist, DOK
PRAYERS OF THE PEOPLE

The Rev. Marshall Huey
PREACHER

Howard Williams
LECTOR

Tim Smith
Mark Schmudde
USHERS

Andrew Girone
Dean Bays
Wally Jack
VESTRY IN CHARGE

Howard Williams
Jan Freeman
CHALICE BEARER

Mary Hope Martin
Walker Martin
Harrison Martin
ACOLYTES

Regina Gennaro
GREETER

Lilian Fogel
Daphne Simons
Darla Wier
Carol Steinmeyer
ALTAR GUILD



ANGLICAN CHURCH IN NORTH AMERICA

The Most Reverend Dr. Foley Beach, Archbishop

The Twelfth Sunday after Pentecost

27 August 2017

The Holy Eucharist at 10:30 a.m.

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

Welcome!

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

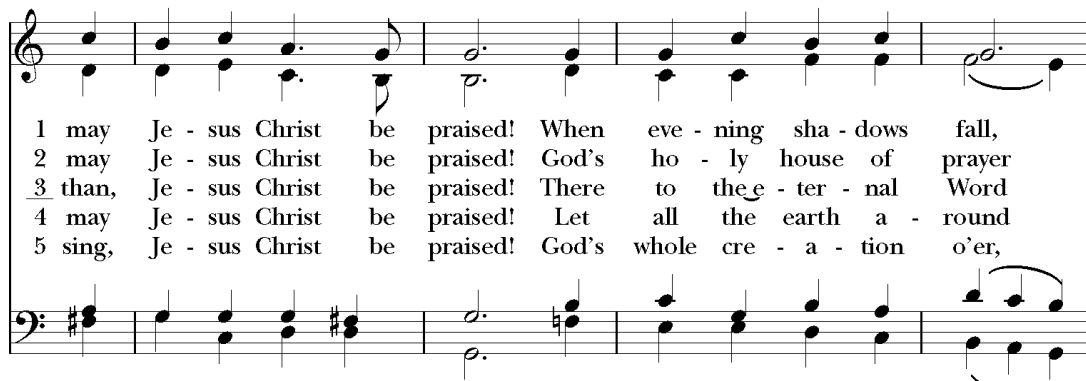
VOLUNTARY: Polonaise & Menuet from French Suite 6, BWV 817 J S Bach (1685-1750)

THE PROCESSIONAL: HYMN 427 (*Please stand*)

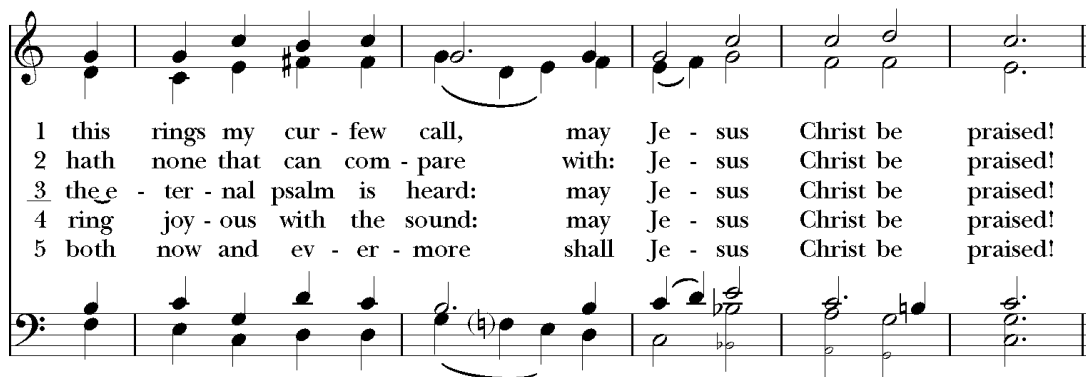
Laudes Domini



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)

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:
St Peter receiving the keys to the Kingdom of Heaven.....
Stained Glass window from an unnamed church in Italy

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

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

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.

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 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.*

THE GLORIA IN EXCELSIS (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 - mighty 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.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name: through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Please be seated for the Lessons

The Liturgy of the Word

THE FIRST LESSON

Isaiah 51: 1-6

Listen to me, you that pursue righteousness, you that seek the Lord. Look to the rock from which you were hewn, and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, but I blessed him and made him many. For the Lord will comfort Zion; he will comfort all her waste places, and will make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of song. Listen to me, my people, and give heed to me, my nation; for a teaching will go out from me, and my justice for a light to the peoples. I will bring near my deliverance swiftly, my salvation has gone out and my arms will rule the peoples; the coastlands will wait for me, and for my arm they hope. Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like a smoke, the earth will wear out like a garment, and those who live on it will die like gnats; but my salvation will be forever, and my deliverance will never be ended.

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.

(I shall confess to you, O Lord my God)

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2. I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name and thy word above all things.

3. When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4. All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5. Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6. For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7. Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8. The lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

THE SECOND LESSON

Romans 12:1-8

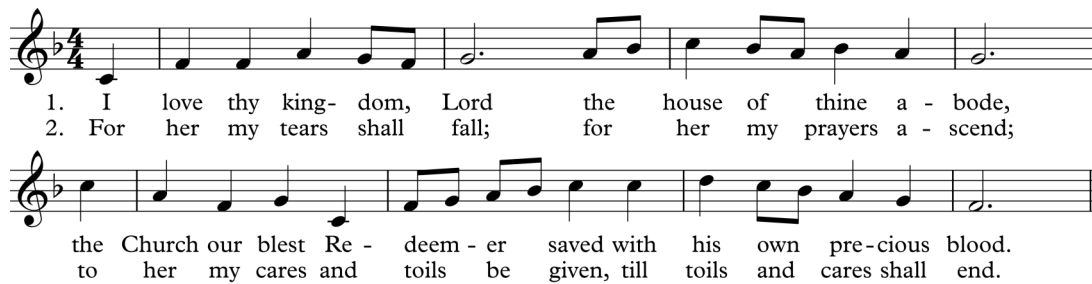
The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing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

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect. For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgement, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members of one another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

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 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,

THE HOLY GOSPEL

Matthew: 16: 13-20

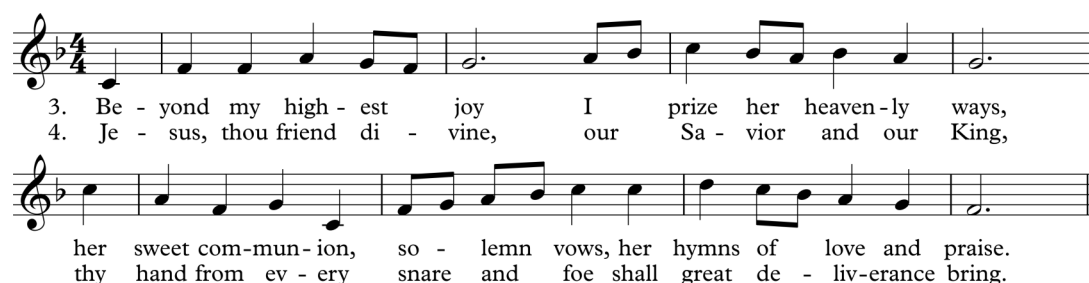
Deacon: The Holy Gospel of our Lord Jesus Christ according to Matthew
People: *Glory to you, Lord Christ.*

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered. “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

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

THE CLOSING SEQUENCE: HYMN 524

St Thomas



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** 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.”

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.*

VISITING TODAY?

WELCOME TO OLD ST. ANDREW'S PARISH CHURCH!

Please take one of the Welcome brochures
in the card rack in your pew, fill out the Visitor Card,
and place it in the offering plate.

Thank you!

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 pray for Father Jason, Chelsea and the Hamshaw family during their time of transition to All Saints Church in Florence. 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.

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.

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

For the beauty of the world'

Music: John Rutter (b. 1945)

Words: F S Pierpoint (1835-1917)

1. For the beauty of the earth, for the beauty of the skies, for the love which from our birth, over and around us lies. Refrain: Lord of all, to thee we raise this our joyful hymn of praise.

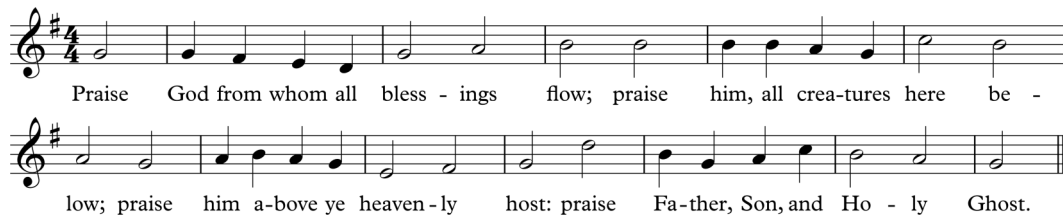
2. For the beauty of the hour, of the day and of the night, hill and vale and tree and flower, sun and moon and stars of light.. Refrain: Lord of all, to thee we raise this our joyful hymn of praise.

3. For the joy of human love, brother, sister, parent, child, friends on earth and friends above, for all gentle thoughts and mild. Refrain: Lord of all, to thee we raise this our joyful hymn of praise.

4. For each perfect gift of thine, to our race so freely given, graces human and divine, flowers of earth and buds of heaven Refrain: Lord of all, to thee we raise this our joyful hymn of praise.

THE PRESENTATION HYMN (*Please stand and sing*)

OLD HUNDREDTH



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)



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.

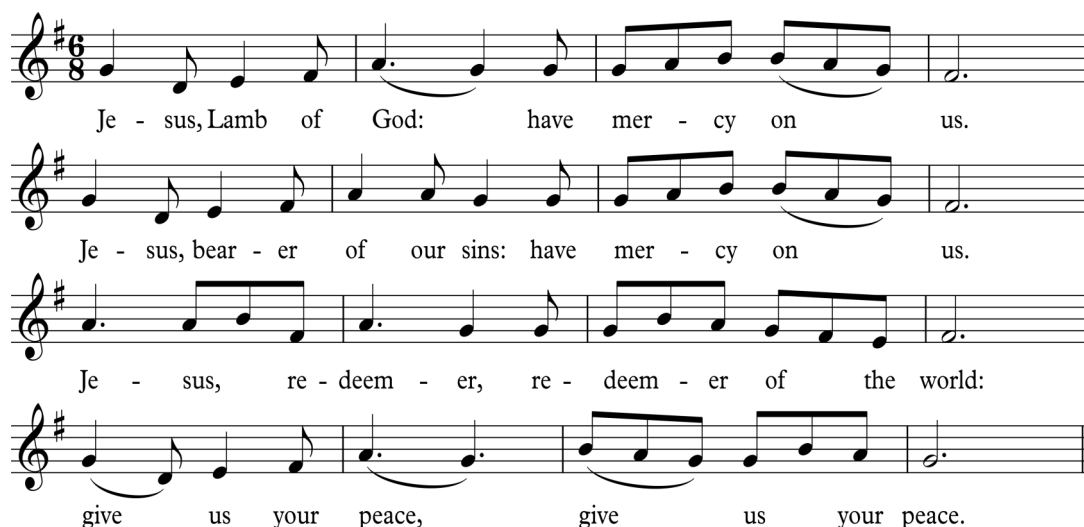
THE BREAKING OF THE BREAD

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

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

AGNUS DEI (sung by all)

(Hymnal S-161)



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

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

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

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

Facing the people, the Celebrant says the following Invitation

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

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

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

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

1 Glo - ry be to Je - sus, who in bit - ter pains
 2 Grace and life e - ter - nal in that blood I find,
 3 Blest through end - less a - ges be the pre - cious stream
 4 Oft as earth ex - ult - ing wafts its praise on high,
 5 Lift ye then your voic - es; swell the might - y flood;

1 poured for me the life - blood from his sa - cred veins!
 2 blest be his com - pas - sion in - fi - nite - ly kind!
 3 which from sin and sor - row doth the world re - deem!
 4 an - gel hosts, re - joic - ing, make their glad re - ply.
 5 loud - er still and loud - er praise the pre - cious blood.

Words: Italian, 18th cent.; tr. Edward Caswell (1814-1878), alt. Music: *Wem in Leidenstagen*, Friedrich Filitz (1804-1860)

THE COMMUNION ANTHEM

'Sicut cervus desiderat ad fontes'

(Like as the hart desireth the water-brooks)

Music: Giovanni Pierluigi da Palestrina (c.1525-1594)

Words taken from Psalm 42

Sicut cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus.

Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God.

Sicut cervus is a beautifully constructed anthem of gentle, undulating persistence. Its structure is typical of Palestrina's style and ably illustrates the text with unhurried word-painting and graceful answering motifs. The motet's polyphonic flow and gentle melodic arches contain a quiet drama. While the motet's word-painting is not overt, neither is it hidden. There is a deep feel for the words' meaning as the voices begin quietly in imitation for the words *Sicut cervus* (Like as the hart). At the word *desiderat* (desireth), the tempo imperceptibly quickens and the line rises to its peak at the word: *fontes* (water-brooks); as the words seek their object, so the melodic lines seek their goal. As the text's thought turns toward the self with the words *ita desiderat anima mea ad te, Deus* (So longeth my soul after Thee, O God), shorter motifs in closer imitation and intensifying dissonance patterns express the human soul's fervent desiring and subsequently end the motet.

Rock of Ages

ISAIAH 26:4
Augustus M. Toplady, 1776

TOPLADY
Thomas Hastings, 1830

1. Rock of Ag - es, cleft for me, Let me hide my - self in Thee;
 2. Not the la - bor of my hands Can ful - fill Thy law's de - mands;
 3. Noth - ing in my hand I bring, Sim - ply to Thy cross I cling;
 4. While I draw this fleet - ing breath, When my eyes shall close in death,

Let the wa - ter and the blood, From Thy wound - ed side which flowed,
 Could my zeal no res - pite know, Could my tears for - ev - er flow,
 Na - ked, come to Thee for dress; Help - less, look to Thee for grace;
 When I rise to worlds un - known, And be - hold Thee on Thy throne,

Be of sin the dou - ble cure, Save from wrath and make me pure.
 All for sin could not a - tone; Thou must save, and Thou a - lone.
 Foul, I to the foun - tain fly; Wash me, Sav - ior, or I die.
 Rock of Ag - es, cleft for me, Let me hide my - self in Thee.

PUBLIC DOMAIN

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.

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 BLESSING

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.

1. Christ is made the sure foun-da-tion, Christ the head and cor-ner-stone,
 2. All that ded-i-cat-ed ci-ty, dear-ly loved of God on high,
 3. To this tem-ple, where we call thee, come, O Lord of Hosts, to-day;
 4. Here vouch-safe to all thy serv-ants what they ask of thee to gain;

cho-sen of the Lord, and pre-cious, bind-ing all the Church in one;
 in ex-ult-ant ju-bi-la-tion pours per-pet-ual mel-o-dy;
 with thy wont-ed lov-ing-kind-ness hear thy serv-ants as they pray,
 what they gain from thee, for ev-er with the bless-ed to re-tain,

ho-ly Zi-on's help for ev-er, and her con-fi-dence a-lone.
 God the One in Three a-dor-ing in glad hymns e-ter-nal-ly.
 and thy full-est ben-e-dic-tion shed with-in its walls al-way.
 and here-after in thy glo-ry ev-er-more with thee to reign.

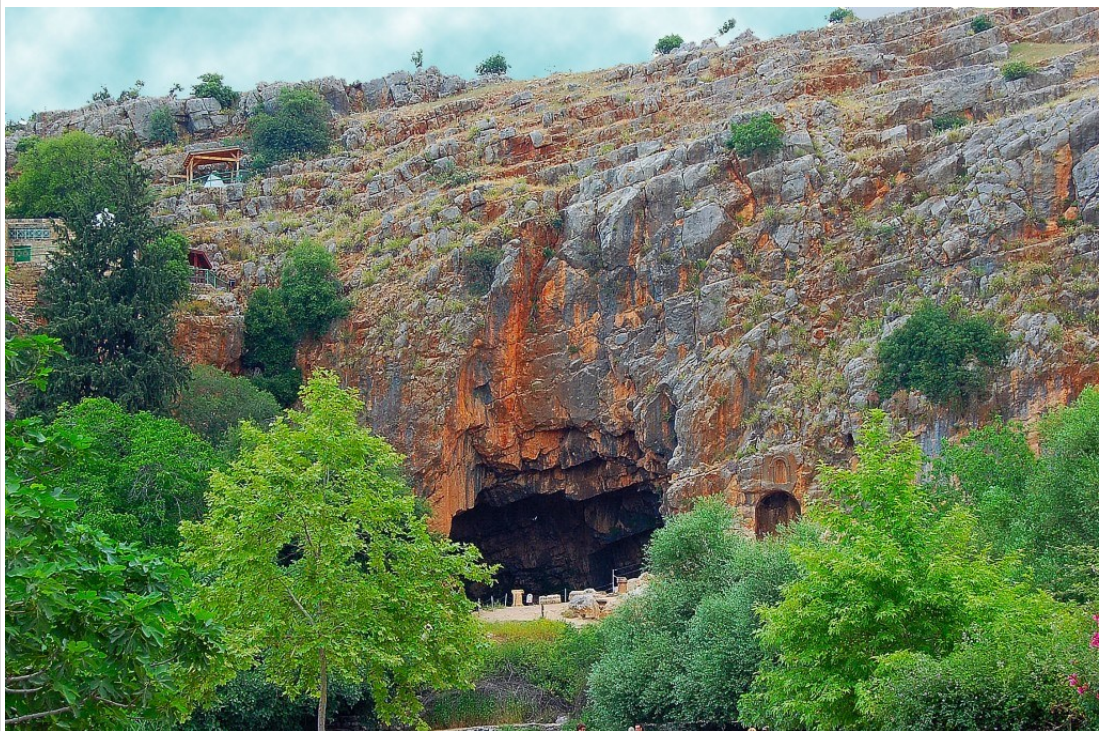
Text: Latin, ca. 7th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1866), alt.
 Music: WESTMINSTER ABBEY, Henry Purcell (1659-1695), alt.

THE DISMISSAL

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

People: *Thanks be to God.*

VOLUNTARY: VOLUNTARY: Bouree & Gigue from French Suite 6, BWV 817
 J S Bach (1685-1750)



The Gates of Hades in Caesarea Philippi

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