

ST. ANDREW'S PARISH CHURCH

established in 1706



THE TENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 10:30 a.m.

August 13 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

The Rev. Marshall Huey
 PREACHER

Barbara Mojonnier
 LECTOR

The Mojonniers
 USHERS

Dale Finkbine
 James Wilson
 Margaret Gossett
 VESTRY IN CHARGE

Dale Finkbine
 Jan Freeman
 CHALICE BEARER

Elliott Girone
 Erica Smith
 Caitlyn Hall
 ACOLYTES

The Blitches
 GREETER
 Carol Martin
 PRAYERS OF THE PEOPLE

Dee Norton
 Debra Gillespie
 Donna Quick
 ALTAR GUILD



ANGLICAN CHURCH IN NORTH AMERICA

The Most Reverend Dr. Foley Beach, Archbishop

The Tenth Sunday after Pentecost

13 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

THE OPENING VOLUNTARY: Angel's Serenade—Gaetano Braga (1829-1907)

THE PROCESSIONAL: HYMN 390 (*Please stand*)

Music: *Lobe den Herren*

1. Praise to the Lord, the Al-might-y, the King of cre-a-tion;
2. Praise to the Lord, o-ver all things he glo-rious-ly reign-eth:
3. Praise to the Lord, who doth pros-per thy way and de-fend thee;
4. Praise to the Lord! O let all that is in me a-dore him!

O my soul, praise him, for he is thy health and sal-va-tion:
borne as on ea-gle-wings, safe-ly his saints he sus-tain-eth.
sure-ly his good-ness and mer-cy shall ev-er at-tend thee;
All that hath life and breath come now with prais-es be-fore him!

join the great throng, psal-ter-y, or-gan, and song,
Hast thou not seen how all thou need-est hath been
pon-der a-new what the Al-might-y can do,
Let the a-men sound from his peo-ple a-gain;

sound-ing in glad ad-o-ra-tion.
grant-ed in what he or-dain-eth?
who with his love doth be-friend thee.
glad-ly for ev-er a-dore him.

Text: Joachim Neander (1650-1680); tr. Hymnal 1940, alt.
Music: LOBE DEN HERREN, melody from Erneuernten Gesangbuch, 1665; harm. The Chorale Book for England, 1863;

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

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

Please **silence** your cell phone.

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

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

Frontispiece:

Christ Walking on the Sea of Galilee by Mark Saunders

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

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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 **Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Liturgy of the Word

THE FIRST LESSON

1 Kings 19: 9-18

Elijah came to a cave, and spent the night there. Then the word of the Lord came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." He said, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came to him a voice that said, "What are you doing here Elijah?" He answered: "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the Lord said to him, "Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king of Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

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.

Lector: The Word of the Lord.

People: *Thanks be to God.*

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 PSALM

Benedixisti, Domine

Psalm 85: vv 8-13

(Blessed Lord)


8. I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.
9. For his salvation is nigh them that fear him : that glory may dwell in our land.
10. Mercy and truth are met together : righteousness and peace have kissed each other.
11. Truth shall flourish out of the earth : and righteousness hath looked down from heaven.
12. Yea, the Lord shall shew loving-kindness : and our land shall give her increase.
13. Righteousness shall go before him : and he shall direct his going in the way.

THE SECOND LESSON

Romans 10:5-15

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is to bring Christ up from the dead). But what does it say? “The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.” But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

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



1. O God, our help in a - ges past, our hope for years to come,
 2. un - der the sha - dow of thy throne thy saints have dwelt se - cure;
 3. Be - fore the hills in or - der stood, or earth re - ceived her frame,
 our shel - ter from the storm - y blast, and our e - ter - nal home:
 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
 from ev - er - last - ing thou art God, to end - less years the same.

Text: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5

Music: ST. ANNE, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

THE HOLY GOSPEL

Matthew: 14:22-33

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


Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea.. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, I AM; do not be afraid." Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshipped him saying, "Truly you are the Son of God."

Deacon: The Gospel of the Lord

People: *Praise to you, Lord Christ.*

THE CLOSING SEQUENCE: HYMN 680

St Anne



4. A thou - sand a - ges in thy sight are like an eve - ning gone;
 5. Time, like an ev - er - roll - ing stream, bears all our years a - way;
 6. O God, our help in a - ges past, our hope for years to come,
 short as the watch that ends the night be - fore the ris - ing sun.
 they fly, for - got - ten, as a dream dies at the o - pen ing day.
 be thou our guild while life shall last, and our e - ter - nal home.

Text: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5

Music: ST. ANNE, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

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 **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.

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 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

‘Ave Maria’

Music: Karl Jenkins (born 1944)

Words: attributed to Pope Innocent VI (c.1282-1362)

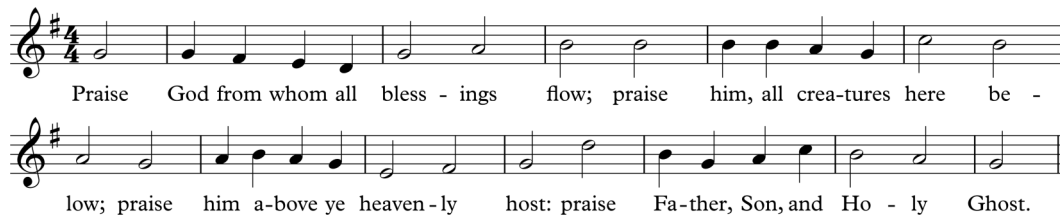
Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Karl Jenkins became internationally known via his first major composition, Songs of Sanctuary. He originally became famous in the music world as a member of the English progressive rock band, Soft Machine. He played saxophones and oboe in the band and composed much of their repertoire between 1972 to 1981. He has become far better known now for his crossover compositions that include Adiemus: Songs of Sanctuary, The Armed Man and Requiem.

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.

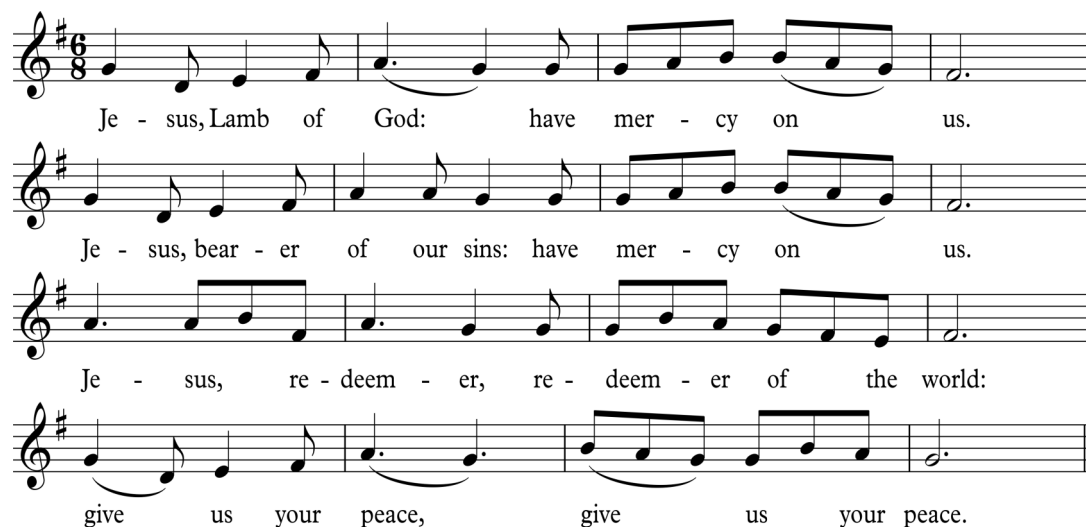
THE BREAKING OF THE BREAD

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.

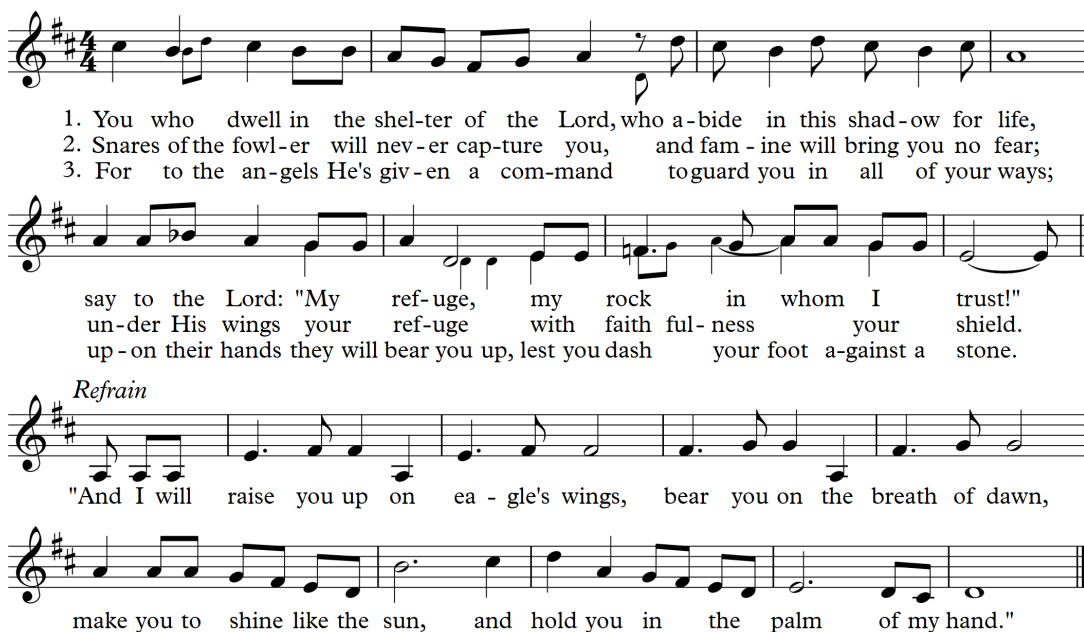
If you require a **gluten-free wafer**, please ask the priest at the altar rail when you kneel for Communion.

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.

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:

And I will raise you up on eagle’s wings



1. You who dwell in the shel-ter of the Lord, who a-bide in this shad-ow for life,
 2. Snares of the fowl-er will nev-er cap-ture you, and fam - ine will bring you no fear;
 3. For to the an-gels He's giv-en a com-mand to guard you in all of your ways;

say to the Lord: "My ref-uge, my rock in whom I trust!"
 un-der His wings your ref-uge with faith ful-ness your shield.
 up-on their hands they will bear you up, lest you dash your foot a-against a stone.

Refrain

"And I will raise you up on ea - gle's wings, bear you on the breath of dawn,
 make you to shine like the sun, and hold you in the palm of my hand."

Text & Music: Michael Joncas (b. 1951)
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THE COMMUNION ANTHEM

LEAD ME LORD

Music: Samuel Sebastian Wesley (1810-1876)

Words: Psalm 5: verses 8, 4 & 9

Lead me Lord, lead me in thy righteousness, make thy way plain before my face.

For it is thou, Lord, thou, Lord, only that maketh me dwell in safety.

Samuel Sebastian Wesley composed music to these words for the closing section of his larger anthem, Praise the Lord, O my soul, in 1861 for the opening of the organ at Holy Trinity Church, Winchester. The whole work lasts for over twelve minutes but, this simple and beautifully effective short piece is heard far more regularly than the complete anthem.

Wesley was the choirmaster at Exeter Cathedral from 1835 to 1842, where David was a chorister and then a lay-clerk for nigh on 52 years. He lived at 9 The Close and whilst he was there he composed many beautiful works. He left Exeter and took up positions at Winchester Cathedral and Gloucester Cathedral. When he died in 1876 it was his wish that his body would be returned to Exeter, and he was subsequently buried next to his daughter in the cemetery by the old Roman city walls. His grave became overgrown over the decades and lay forgotten. It was re-discovered in the 1980s and the Exeter Cathedral Old Chorister’s Association paid to have the head-stone renovated and the grave tidied, and then on Easter Monday in 1986 David and three fellow choirmen sang ‘Lead me Lord’ over the great man’s grave in a short service of remembrance.

1. In Christ a-lone my hope is found, He is my light, my strength, my song;
 2. In Christ a-lone, who took on flesh, full-ness of God in help-less babe!
 3. There in the ground His bo-dy lay, light of the world by dark-ness slain;
 4. No guilt in life, no fear in death this is the pow'r of Christ in me;
 this cor-nerstone, this so-lid ground, firm through the fier-cest drought and storm.
 This gift of love and right-eous ness, scorned by the ones He came to save:
 Then burst ing forth in glo-rious day, up from the grave He rose a-gain!
 from life's first cry to fin-al breath, Je-sus commands my des-tin-y.
 What heights of love, what depths of peace, when fears are stilled, when striv-ings cease!
 till on that cross as Je-sus died, the wrath of God was sat-is-fied;
 And as He stands in vic-to-ry, sins's curse has lost its grip on me;
 No pow'r of hell, no scheme of man, can ev-er pluck me from His hand;
 My com-for-ter, my all in all, here in the love of Christ I stand.
 for ev-ry sin on Him was laid: here in the death of Christ I live.
 for I am His and He is mine, bought with the pre-cious blood of Christ.
 till He re-turns or calls me home: here in the pow'r of Christ I stand.

Text & Music: Keith Getty & Stuart Townend
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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.

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 BLESSING

THE RECESSIONAL HYMN 637 (*Please stand*)

TUNE: LYONS

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. How firm a foun - da - tion, ye saints of the Lord,
 2. "Fear not I am with thee; O be not dis - mayed!
 3. "When through the deep wa - ters I call thee to go,
 4. "When through fier - y tri - als thy path - way shall lie,
 5. "The soul that to Je - sus hath fled for re - pose,
 is laid for your faith in his ex - cel - lent word!
 For I am thy God, and will still give thee aid;
 the riv - ers of woe shall not thee o - ver - flow;
 my grace, all suf - fi - cient, shall be thy sup - ply;
 I will not, I will not de - sert to its foes;
 What more can he say than to you he hath said,
 I'll strength - en thee, help thee, and cause thee to stand,
 for I will be with thee, thy trou - bles to bless,
 the flame shall not hurt thee; I on - ly de - sign
 that soul, though all hell shall en - deav - or to shake,
 to you that for ref - uge to Je - sus have fled?
 up - held by my right - eous, om - ni - po - tent hand.
 and sanc - ti - fy to thee thy deep - est dis - tress.
 thy dross to con - sume, and thy gold to re - fine.
 I'll nev - er, no, nev - er, no, nev - er for - sake."

Text: K. in John Rippons' *Selection*, 1787, alt.
 Music: LYONS, att. Johan Michael Haydn (1737-1806) ©1947 The Cumberland Press. Used by permission.

As the Eucharistic celebra-tion ends, we are charged to “go forth.” The Holy Eucha-rist is therefore not an exclu-sive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us.

THE DISMISSAL

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

THE CLOSING VOLUNTARY: Festive Postlude by Grieb

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