

ST. ANDREW'S PARISH CHURCH

established 1706



THE SUNDAY AFTER ASCENSION DAY

The Holy Eucharist at 11:00 a.m.

2 June 2019

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*
AMY AUSTEN, *Parish Administrator*
ANNE SHAUL, *Director of Children's Education*
GILLIAN BAGLEY, *Administrative Assistant*
JEANNE GERHARDT, *Parish Bookkeeper*
WALTER STANLEY, *Sexton*

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

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*

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

SERVING TODAY

The Rev. Marshall Huey
HOMILIST

Barbara Mojonier
Jan Freeman
LECTOR

Jan Freeman
CHALICE BEARER

Tim Smith
Robert Blicht
USHERS

Robert & Patti Blicht
GREETER

Jackson Mackey
Elizabeth Alwine
Caitlyn Hall
Joe Patterson
ACOLYTES

Barbara Mojonier
PRAYERS OF THE PEOPLE

Gene Arner
Danielle Butler
Doug Bostick
VESTRY IN CHARGE

Dee Norton
Donna Quick
Betty Rucker
Stephanie Wenger
ALTAR GUILD

The Sunday after Ascension Day

2 June 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

Go Forth into the World in Peace

Words: from the Book of Common Prayer (1928) Music: John Rutter (b.1945)

Go forth into the world in peace; be of good courage; hold fast that which is good;

Render to no one evil for evil; strengthen the faint-hearted; support the weak;

Help the afflicted; honour all people; love and serve the Lord, rejoicing in the pow'r

of the Holy Spirit. And the blessing of God almighty, the Father, the Son and the

Holy Ghost, be upon you and remain with you forever. Amen.

THE PROCESSIONAL HYMN (*Please stand*)

Salve festa dies (Hymnal 216)

Refrain



Hail thee, fes - ti - val day! blest day that art hal - lowed for - ev - er,



day when the Christ a - scends, high in the hea - vens to reign. *Fine*



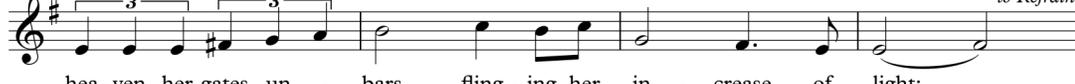
1. He who was nailed to the cross is Lord and the ru - ler of na - ture;
3. God the Cre - a - tor, the Lord who rul - est the earth and the hea - vens,
5. Spi - rit of life and of power, now flow in us, fount of our be - ing,



all things cre - a - ted on earth sing to the glo - ry of God:
guard us from harm with - out, cleanse us from e - vil with - in:
light that dost light - en all, life that in all dost a - bide:



2. Dai - ly the love - li - ness grows, a - dorned with the glo - ry of blos - som;
4. Je - sus the health of the world, en - light - en our minds, thou Re - deem - er,
6. Praise to the Giv - er of good! Thou Love who art au - thor of con - cord,



hea - ven her gates un - bars, fling - ing her in - crease of light:
Son of the Fa - ther su - preme, on - ly - be - got - ten of God:
pour out thy balm on our souls, or - der our ways in thy peace:

to Refrain

Text: Venantius Honorius Fortunatus (540?-600?); tr. *The English Hymnal*, 1906, alt.
Music: SALVE FESTE DIES, Ralph Vaughan Williams (1872-1958)

Celebrant: Alleluia! Christ is risen!

People: *The Lord is risen indeed! Alleluia!*

Celebrant: There is one Body and one Spirit;

People: *There is one hope in God's call to us;*

Celebrant: One Lord, one Faith, one Baptism;

People: *One God and Father of all.*

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.

Frontispieces:

The Ascension

By Giotto di Bondone (1266-1337)

THE COLLECT FOR PURITY

Celebrant: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

THE SUMMARY OF THE LAW

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

This ancient Greek hymn, **Gloria in excelsis**, begins with the words uttered by the angels announcing the birth of the Savior in Bethlehem. The first Latin translation of this hymn, sometimes called the Greater Doxology, appeared in the fourth century.

1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,
on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy on us;
5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For
you a - lone are the Ho - ly One, you a - lone are the Lord,



7. you a-lone are the Most High, Je-sus Christ, with the
 Ho-ly Spi-rit, in the glo-ry of
 God the Fa-ther. A-men.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Grant, we pray, Almighty God, that as we believe your only-begotten Son our Lord Jesus Christ to have ascended into heaven, so we may also in heart and mind there ascend, and with him continually dwell; 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

Acts 1: 1-11

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.” So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

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.

1. O CLAP your hand together, all ye people : O sing unto God with the voice of melody.
2. For the Lord is high, and to be feared : he is the great King upon all the earth.
3. He shall subdue the people under us : and the nations under our feet.
4. He shall choose out an heritage for us : even the worship of Jacob, whom he loved.
5. God is gone up with a merry noise : and the Lord with the sound of the trump.
6. O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.
7. For God is the King of all the earth : sing ye praises with understanding.
8. God reigneth over the heathen : God sitteth upon his holy seat.
9. The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

THE SECOND LESSON

Ephesians 1:15-23

For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.

Lector: The Word of the Lord.

People: *Thanks be to God.*THE SEQUENCE HYMN (*Please stand*)

GELOBT SEI GOTT (Hymnal 205)

1. Good Christians all, re-joyce and sing! Now is the triumph of our
 2. The Lord of life is risen to-day! Sing songs of praise a-long his
 King! To all the world glad news we bring:
 way; let all the earth re-joyce and say: Al-le-lu-
 ia, al-le-lu-ia, al-le-lu-ia!

Text: Cyril A. Alington (1872-1955), alt.
 Music: GELOBT SEI GOTT, Melchior Vulpius (1560?-1616)

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

People: *Glory to you, Lord Christ.*

Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.” Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God.

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

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 SEQUENCE HYMN (*Please stand*)

GELOBT SEI GOTT (Hymnal 205)

1. Good Chris-tians all, re-joice and sing! Now is the tri - umph of our
 2. The Lord of life is risen to - day! Sing songs of praise a - long his
 King! To all the world glad news we bring:
 way; let all the earth re - joice and say: Al - le - lu -
 ia, al - le - lu - ia, al - le - lu - ia!

Text: Cyril A. Alington (1872-1955), alt.
 Music: GELOBT SEI GOTT, Melchior Vulpinus (1560?-1616)

THE SERMON

The Rev. Marshall Huey

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.”

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 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.

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.

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.

"Hide your face from my sins and blot out all my iniquities."

- Psalm 51:10

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." - 1 John 1:9

THE OFFERTORY ANTHEM

SWING LOW, SWEET CHARIOT - Traditional Spiritual

(arranged by David & Judith Acres, May 2017)

Swing low, sweet chariot, coming for to carry me home; swing low, sweet chariot, coming for to carry me home.

I looked over Jordan, and what did I see, coming for to carry me home; a band of Angels coming after me, coming for to carry me home.

Swing low....

If you get there before I do, coming for to carry me home; tell all my friends I'm coming to, coming for to carry me home.

Swing low....

I'm sometimes up, I'm sometimes down, coming for to carry me home, but still my soul feels heavenly bound, coming for to carry me home.

Swing low....

"Swing Low, Sweet Chariot" is thought to have been written by Wallis Willis, a Choctaw freedman in the old Indian Territory in what is now Choctaw County, near the County seat of Hugo, Oklahoma sometime after 1865. It is thought that he was inspired by the Red River, which reminded him of the Jordan River and of the Prophet Elijah's being taken to heaven by a chariot (2 Kings 2:11). Some sources claim that this song and "Steal Away" (also sung by Willis) had lyrics that referred to the Underground Railroad, the freedom movement that helped black people escape from Southern slavery to the North and Canada. Alexander Reid, a minister at the Old Spencer Academy, a Choctaw boarding school, heard Willis singing these two songs and transcribed the words and melodies.

THE PRESENTATION HYMN (*Please stand*)

Lasst uns erfreuen

Praise God from whom all blessings flow; praise him, all creatures here below; Alleluia, alleluia, alleluia! Praise him above ye heavenly host: praise Father, Son, and Holy Ghost. Alleluia, alleluia, alleluia, alleluia!

Text: Thomas Ken (1637-1711)

Music: LASST UNS ERFREUEN, melody from *Auserlesne Catholische Geistliche Kirchengesange*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958)

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. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us 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

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.

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

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 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.

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.

THE BREAKING OF THE BREAD

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

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

THE FRACTION ANTHEM

Lamb of God, You take a - way the sins of the world:
have mer - cy on us, have mer - cy on us.
Lamb of God, You take a - way the sins of the world:
have mer - cy on us, have mer - cy on us.
Lamb of God, You take a - way the sins of the world: grant us peace.

Setting: Eric Wyse (b. 1959).
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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 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.

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 FIRST COMMUNION HYMN

In Babilone (Hymnal 495)

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.

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. Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i - le - an King!
 2. Pas - chal Lamb, by God a - pointed - ed, all our sins on thee were - laid:
 3. Je - sus, hail! en - throned in glo - ry, there for ev - er to a - bide;



Thou didst suf - fer to re - lease us; thou didst free sal - va - tion bring.
 by al - might - y love a - noint - ed, thou hast full a - tone ment made.
 all the heaven - ly hosts a - dore thee, seat - ed at thy Fa - ther's side.



Hail, thou u - ni - ver - sal Sa - vior, bear - er of our sin and shame!
 All thy peo - ple are for - giv - en through the vir - tue of thy blood:
 There for sin - ners thou art plead - ing: there thou dost our place pre - pare;



By thy mer - it we find fa - vor: life is giv - en through thy Name.
 o - pened is the gate of hea - ven, re - con - ciled are we with God.
 ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.

Text: John Bakewell (1721-1819) and Martin Madan (1726-1790); alt.
 Music: IN BABILONE, melody from *oude en Nieuwe Hollandse Boerenliedjes en Cantradanseu*, 1710

COMMUNION ANTHEM

(Sung by our Parish Choir)

Steal away to Jesus

A Spiritual arranged by David & Judith Acres

Refrain: Steal away, steal away, steal away to Jesus!

1. *My Lord calls, He calls me by the thunder; the trumpet sounds within-a my soul, I ain't got long to stay here. Refrain: Steal away.....*

2. *Green trees are bendin'. poor sinner stands a trembling'; the trumpet sounds within-a my soul, I ain't got long to stay here. Refrain: Steal away.....*

3. *Tombstones are burstin' poor sinner stands a trembling'; the trumpet sounds within-a my soul, I ain't got long to stay here. Refrain: Steal away.....*

4. *My Lord calls me, He calls me by the lightin'; the trumpet sounds within-a my soul, I ain't got long to stay here. Refrain: Steal away.....*

"Steal Away" was composed by Wallace Willis, a Choctaw freedman in the old Indian Territory, sometime before 1862. Alexander Reid, a minister at a Choctaw boarding school, heard Willis singing the song and transcribed the words and melodies. He sent the music to the Jubilee Singers of Fisk University in Nashville, Tennessee. The Jubilee Singers then popularized the songs during a tour of the United States and Europe. "Steal Away" is a standard Gospel song, and is found in the hymnals of many Protestant denominations. An arrangement of the song is included in the oratorio *A Child of Our Time*, first performed in 1944, by the classical composer Michael Tippett (1908-98).

1. Crown him with man - y crowns, the Lamb up - on his throne;
 2. Crown him the Son of God be - fore the worlds be - gan,
 3. Crown him the Lord of life, who tri - umphed o'er the grave,

Hark! how the heaven - ly an - them drowns all mu - sic but its own;
 and ye, who tread where he hath trod, crown him the Son of man;
 and rose vic - to - rious in the strife for those he came to save;

a - wake, my soul, and sing of him who died for thee,
 who ev - ery grief hath known that wrings the hu - man breast,
 his glo - ries now we sing who died, and rose on high,

and hail him as thy match-less King through all e - ter - ni - ty.
 and takes and bears them for his own, that all in him may rest.
 who died, e - ter - nal life to bring, and lives that death may die.

Text: Matthew Bridges (1800-1894)
 Music: DIADEMATA, George Job Elvey (1816-1893)

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 RECESSIONAL HYMN (*Please stand*)

Hyfrydol (Hymnal 460)

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

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

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

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

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

THE DISMISSAL

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

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.

