

# ST. ANDREW'S PARISH CHURCH

established 1706



THE NINTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

11 August 2019



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*  
THE REVEREND LEE HERSHON, *Deacon*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
BRAD NETTLES, JR., *Director of Youth Ministry*  
ANNE SHAUL, *Director of Children's Education*  
AMY AUSTEN, *Parish Administrator*  
JEANNE GERHARDT, *Parish Bookkeeper*  
GILLIAN BAGLEY, *Administrative Assistant*  
WALTER STANLEY, *Sexton*

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

## *The Vestry*

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

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

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## SERVING TODAY

The Rev. Marshall Huey  
HOMILIST

Dana Huser  
Leslie Fry  
LECTORS

Leslie Fry  
CHALICE BEARER

Kip Cooke  
Elizabeth Alwine  
Kaitlyn Cooke  
Charlotte Alwine  
ACOLYTES

Jackie Barnett  
Ursula Beckmann  
USHERS

Robert & Patti Blitch  
GREETERS

Dana Huser  
PRAYERS OF THE PEOPLE

Michael Ulmer  
James Wilson  
Roxanne Erskine  
VESTRY IN CHARGE

Lilian Fogel  
Daphne Simons  
Darla Wier  
Carol Steinmeyer  
ALTAR GUILD

# The Ninth Sunday after Pentecost

11 August 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 PRELUDE

Entreat Me Not To Leave Thee (The Song of Ruth)  
from the Opera Ruth by Charles Gounod (1818-1893)

## THE INTROIT - Let Thy Merciful Ears, O Lord

Music: Thomas Mudd (1619-1667)

*Let thy merciful ears, O Lord, be open to the prayers of thy humble servants;  
And that they may obtain their petitions, make them to ask such things as shall please thee;  
Through Jesus Christ our Lord, Amen.*

## THE PROCESSIONAL HYMN (Please stand)

*Lasst uns erfreuen* (Hymnal 618)



1. Ye watch-ers and ye ho-ly ones, bright ser-aphs, cher-u-bim, and  
2. O high-er than the cher-u-bim, more glo-rious than the ser-a-  
3. Re-spond, ye souls in end-less rest, ye pa-tri-archs and pro-phets  
4. O friends, in glad-ness let us sing, su-per-nal an-thems ech-o-  
thrones, raise the glad strain, Al-le-lu-ia! Cry out, do-min-ions, prince-doms,  
phim, lead their prais-es, Al-le-lu-ia! Thou bear-er of the e-ter-nal  
blest, Al-le-lu-ia, al-le-lu-ia! Ye ho-ly twelve, ye mar-tyrs  
ing, Al-le-lu-ia, al-le-lu-ia! To God the Fa-ther, God the  
powers, vir-tues, arch-an-gels, an-gels' choirs,  
Word, most gra-cious, mag-ni-fy the Lord,  
strong, all saints tri-um-phant, raise the song,  
Son, and God the Spi-rit, Three in One,  
Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

Text: John Athelstan Laurie Riley (1858-1945)

Music: LASST UNS ERFREUEN, melody from *Auserlesene Catholische Geistliche Kirchengesang*, 1626; adapt. and harm. Ralph Vaughan Williams (1872-1958)

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

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

## THE COLLECT FOR PURITY

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

## Welcome!

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

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

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

Please **silence** your cell phone.

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

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

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

## ON THE COVER

The Lord is my Shepherd  
By Simon Dewey  
Born in England in 1962

## THE SUMMARY OF THE LAW

*The Celebrant continues*

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

## THE GLORIA IN EXCELSIS

(Hymnal S-278)

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

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



The **Collect** 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 COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Almighty God, give us the increase of faith, hope, and love; and, so that we may obtain what you have promised, make us love what you command; 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

Genesis 15 verses 1-6

After these things the word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." And he believed the LORD, and he counted it to him as righteousness.

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.*



Sung by our Parish Choir

10. The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.
11. The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.
12. Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.
13. The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.
14. He fashioneth all the hearts of them : and understandeth all their works.
15. There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.
16. A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.
17. Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy.
18. To deliver their soul from death : and to feed them in the time of dearth.
19. Our soul hath patiently tarried for the Lord : for he is our help and our shield.
20. For our heart shall rejoice in him : because we have hoped in his holy Name.
21. Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

## THE SECOND LESSON

Hebrews 11 verses 1-16

Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the people of old received their commendation. By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible. By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith. By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he was looking forward to the city that has foundations, whose designer and builder is God. By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore. These all died in faith, not having received

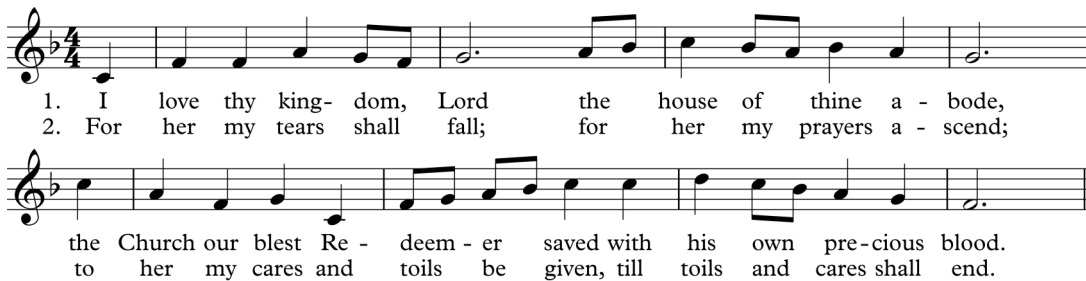
the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

Lector: The Word of the Lord.

People: *Thanks be to God.*

#### THE SEQUENCE HYMN (*Please stand*)

*St Thomas* (Hymnal 524)



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

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

#### THE HOLY GOSPEL


Luke 12 verses 32-40

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

People: *Glory to you, Lord Christ.*

Jesus said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also. "Stay dressed for action and keep your lamps burning, and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. If he comes in the second watch, or in the third, and finds them awake, blessed are those servants! But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into. You also must be ready, for the Son of Man is coming at an hour you do not expect."

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



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

THE NICENE CREED *(Please stand)*

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word “creed” comes from the Latin word “credo” which means “I believe.”

We believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through Him all things were made. For us and for our salvation He came down from heaven: by the power of the Holy Spirit He became incarnate from the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. *Amen.*

## THE PRAYERS OF THE PEOPLE

## Form III

Father, we pray for your holy Catholic Church;

*That we all may be one.*

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

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

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

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

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

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

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

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

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

*That they may be delivered from their distress.*

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.



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

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

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

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

Let us confess our sins against God and our neighbor.

*Silence may be kept*

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

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

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

## THE COMFORTABLE WORDS

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you.

*Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that “From the beginning, human beings have misused their freedom and made wrong choices” and that “Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.” Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

## THE PEACE (*Please stand*)

Celebrant: The peace of the Lord be always with you.

People: *And also with you.*

*Then the Ministers and People may greet one another in the name of the Lord.*

*At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.*

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## THE RENEWAL OF MARRIAGE VOWS CELEBRATING THE 50TH ANNIVERSARY OF DALE & ELLEN FINKBINE

AND

ROBERT & LYN BEARD

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## THE OFFERTORY ANTHYM

O For The Wings Of A Dove (from Hear my Prayer)

Words: Taken from Psalm 55

Music: Felix Bartholdy Mendelssohn (1809-1847)

Here at Old St Andrew's Parish Church we sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

*O for the wings, for the wings of a dove!*

*Far away, far away would I fly!*

*In the wilderness build me a nest,*

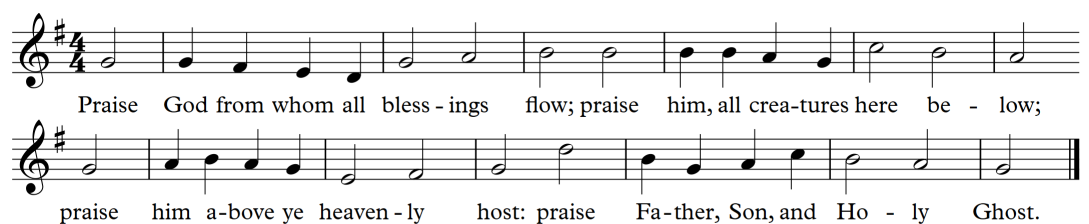
*and remain there for ever at rest.*

Felix Mendelssohn was a German composer, pianist, organist and conductor of the early Romantic period.

Mendelssohn's compositions include symphonies, concertos, piano music and chamber music. His best-known works include his Overture and incidental music for *A Midsummer Night's Dream*, the *Italian Symphony*, the *Scottish Symphony*, the oratorio *Elijah*, the overture *The Hebrides*, his mature Violin Concerto, and his String Octet. The melody for the Christmas carol "Hark! The Herald Angels Sing" is also his. Mendelssohn's *Songs Without Words* are his most famous solo piano compositions. Hear my Prayer, with its now well-known ending section, O for the wings of a dove, is a well-known Anglican anthem that was made internationally famous by the English boy treble Ernest Lough, who was recorded singing the solo section in 1927.

## THE PRESENTATION HYMN (*Please stand*)

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

(Hymnal S-130)

Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly,  
 ho - ly, ho - ly Lord, God of power and might, hea-ven and earth are  
 full, full of your glo - ry. Ho - san - na in the high - est. Ho  
 san - na in the high - est. Bless-ed is he who comes in the  
 name of the Lord. Ho - san - na in the  
 high - est. Ho - san - na in the high - est.

Setting: from *Deutsche Messe*, Franz Peter Schubert (1797-1828)

*Please kneel*

Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine. As he or she presents the cup, please gently take hold of the base of the chalice, helping the chalice bearer to guide it toward your lips.

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

*Christ has died. Christ is risen. Christ will come again*

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

*AMEN.*

And now, as our Savior Christ has taught us, we are bold to sing,

Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy  
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our  
dai-ly bread and for-give us our tres-pass-es as we for-give those who trespass a- gainst  
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For  
thine is the king-dom, and the pow-er, and the glo-ry,  
for ev-er and ev-er. A-men. A-men. A-men.

Text: International Consultation on English Texts  
Music: R.D. Duckett (1959-2013) Used by permission.  
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

## THE BREAKING OF THE BREAD

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

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

## THE AGNUS DEI

HYMNAL S.164

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

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

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

give us your peace, give us your peace.

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

## THE PRAYER OF HUMBLE ACCESS

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

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

*Facing the people, the Celebrant says the following Invitation*

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

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

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

1 Come, Ho - ly Spi - rit, heaven - ly Dove, with all thy quick-ening powers;  
 2 See how we tri - fle here be - low, fond of these earth - ly toys;  
 3 In vain we tune our for - mal songs, in vain we strive to rise;  
 4 Come, Ho - ly Spi - rit, heaven - ly Dove, with all thy quick-ening powers;  
 kin - dle a flame of sa - cred love in these cold hearts of ours.  
 our souls, how heav - i - ly they go, to reach e - ter - nal joys.  
 ho - san - nas lan - guish on our tongues, and our de - vo - tion dies.  
 come, shed a - broad a Sa - vior's love, and that shall kin - dle ours.

Words: Isaac Watts (1674-1748), alt. Music: *Saint Agnes*, John Bacchus Dykes (1823-1876)

## THE COMMUNION ANTHEM

### Deep River

Words & Music - Anon - arr. by Judith & David Acres (2017)

Deep River, my home is over Jordan. Deep River, Lord.  
 I want to cross over into camp-ground.

Oh, don't you want to go, to the Gospel feast; that Promised Land,  
 Where all is peace?

Deep River, my home is over Jordan. Deep River, Lord.  
 I want to cross over into camp-ground.

The song was first mentioned in print in 1876, when it was published in the first edition of "The Story of the Jubilee Singers: With Their Songs", by J.B.T. Marsh. By 1917, when Henry T. Burleigh completed the last of his several influential arrangements, the song had become very popular in recitals. It has been called "perhaps the best known and best-loved spiritual".





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)  
 © 1979 New Dawn Music Used by permission. CCLI# 1984772

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

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

## THE BLESSING

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.

THE RECESSIONAL HYMN (*Please stand*)

*Leoni* (Hymnal 401)

1. The God of A-braham praise, who reigns en-throned a - bove;  
 3. There dwells the Lord, our King, the Lord, our Right-eous - ness,  
 4. The God who reigns on high the great arch - an - gels sing,  
 5. The whole tri - um - phant host give thanks to God on high;  
 an - cient of ev - er - last - ing days, and God of love;  
 tri - um - phant o'er the world and sin, the Prince of Peace;  
 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!  
 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;  
 the Lord, the great I AM, by earth and heaven con - fessed:  
 on Zi - on's sa - cred height his king - dom he main - tains,  
 who was, and is, the same, and ev - er - more shall be:  
 hail, A-braham's Lord di - vine! With heaven our songs we raise;  
 we bow and bless the sa - cred Name for ev - er blest.  
 and, glo - rious with his saints in light, for ev - er reigns.  
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."  
 all might and ma - jes - ty are thine, and end - less praise.

Text: Thomas Olivers (1725-1799), alt.  
 Music: LEONI, Hebrew melody

THE DISMISSAL

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

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