

ST. ANDREW'S PARISH CHURCH

established in 1706



THE PRESENTATION OF CHRIST IN THE TEMPLE

The Holy Eucharist at 11:00 a.m.

3 February 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, *Organist/Pianist*
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*

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

SERVING TODAY

HOMILIST: The Rev. Marshall Huey

USHERS: Rob Beard, Dean Bays

LECTORS: Naomi Radcliff, Dale Finkbine

ACOLYTES: Elliott Girone, Jackson Mackey, Ian Smith, Caitlyn Hall

VESTRY IN CHARGE: Dean Bays, Clay Chandler, Jim Beardsley

ALTAR GUILD: Dee Norton, Donna Quick, Betty Rucker, Stephanie Wenger

CHALICE BEARER: Dale Finkbine

GREETERS: Tommy & Susie Compton

PRAYERS OF THE PEOPLE: Naomi Radcliff

The Presentation of Jesus at the Temple

3 February 2019

The Holy Eucharist at 11:00 a.m.

THE INTROIT:


The Jubilate

Words: from the Psalms of David Music: Thomas Weelkes (1576-1623)


O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song. Be ye sure that the Lord he is God: it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture. O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his name. For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be; world without end. Amen

THE PROCESSIONAL HYMN (*Please stand*)


Brother James' Air (Hymnal 517)



1. How love - ly is thy dwell - ing - place, O Lord of hosts, to me!
2. Be - side thine al - tars, gra - cious Lord, the swal - lows find a nest;
3. They who go through the des - ert vale will find it filled with springs,
4. One day with - in thy courts ex - cels a thou - sand spent a - way;



My thirst - y soul de - sires and longs with - in thy courts to be;
how hap - py they who dwell with thee and praise thee with - out rest,
and they shall climb from height to height till Zi - on's tem - ple rings,
how hap - py they who keep thy laws nor from thy pre - cepts stray,



my ve - ry heart and flesh cry out, O liv - ing God, for thee.
and hap - py they whose hearts are set up - on the pil - grim's quest.
with praise to thee, in glo - ry throned, Lord God, great King of kings.
for thou shalt sure - ly bless all those who live the words they pray.

Text: Paraphrase of Psalm 84; sts. 1-2, *The Psalms of David in Meeter*, 1650; sts. 3-4, Carl P. Daw, Jr. (b. 1944)
Music: BROTHER JAMES' AIR, J. L. Macbeth Bain, (c. 1840-1925) adapt.

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 to-
day, 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 assis-
tance.

Please **silence** your cell
phone.

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

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

Frontispiece:
The Presentation
Painted by Greg Olsen

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.

THE SUMMARY OF THE LAW

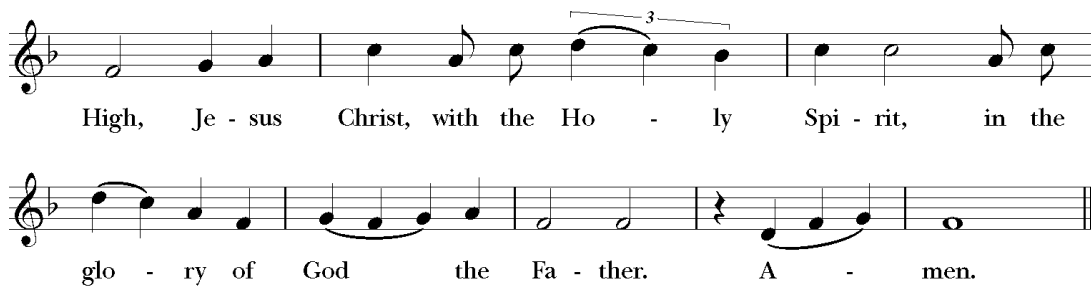
The Celebrant continues

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-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



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 and everliving God, we humbly pray that, as your only-begotten Son was presented in the temple in the substance of our flesh, so we may be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

The Liturgy of the Word

THE FIRST LESSON

Malachi 3, verses 1-4

"Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

Lector: The Word of the Lord.

People: *Thanks be to God.*

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.

PSALM 84

SUNG BY THE CHOIR

Quam Dilecta (How lovely)

1. O how amiable are thy dwellings : thou Lord of hosts!
2. My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.
3. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.
4. Blessed are they that dwell in thy house : they will be always praising thee.
5. Blessed is the man whose strength is in thee : in whose heart are thy ways.

Continued.....

6. Who going through the vale of misery use it for a well : and the pools are filled with water.
7. They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.
8. O Lord God of hosts, hear my prayer :hearken, O God of Jacob.
9. Behold, O God our defender : and look upon the face of thine Anointed.
10. For one day in thy courts : is better than a thousand.
11. I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.
12. For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.
13. O Lord God of hosts : blessed is the man that putteth his trust in thee.

THE SECOND LESSON

Hebrews 2 verses 14-18

Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.

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

THE SEQUENCE HYMN (*Please stand*)

Salzburg (Hymnal 135)

1. Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise,
 2. Man - i - fest at Jor - dan's stream, Pro - phet, Priest, and King su - preme;
 Man - i - fest - ed by the star to the sa - ges from a - far;
 and at Ca - na, wed - ding-guest, in thy God-head man - i - fest;
 branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
 man - i - fest in power di - vine, chang - ing wa - ter in - to wine;
 an - thems be to thee ad - dressed, God in man made man - i - fest.

Text: Christopher Wordsworth (1807-1885)
 Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

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

People: *Glory to you, Lord Christ.*

And when the time came for their purification according to the Law of Moses, Mary and Joseph brought Jesus up to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, "Every male who first opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the Law of the Lord, "a pair of turtledoves, or two young pigeons." Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, he took him up in his arms and blessed God and said, "Lord, now you are letting your servant depart in peace, according to your word, for my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel." And his father and his mother marveled at what was said about him. And Simeon blessed them and said to Mary his mother, "Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin, and then as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem. And when they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth. And the child grew and became strong, filled with wisdom. And the favor of God was upon him.

Deacon: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

3. Man - i - fest in mak - ing whole, pal - sied limbs and faint - ing soul;
 4. Man - i - fest on moun - tain height, shin - ing in re - splen - dent light,
 man - i - fest in val - iant fight, quell - ing all the dev - il's might;
 where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.
 man - i - fest in gra - cious will, ev - er bring - ing good from ill;
 When from there thou led - dest them, stead - fast to Je - ru - sa - lem,
 an - thems be to thee ad - dressed, God in man made man - i - fest.
 cross and Eas - ter Day at test, God in man made man - i - fest.

Text: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)
 Music: SALZBURG, melody Jakob Hintze (1622-1702); harm. J.S. Bach (1685-1750)

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, *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"

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.*

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.

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; and 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 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*

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

THE PEACE (*Please stand*)

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

People: *And also with you.*

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

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

THE OFFERTORY ANTHEM

“When to the Temple Mary Went”

Words & Music by Johann Eccard (1553-1611)

1 When to the temple Mary went, and brought the Holy Child,
Him did the aged Simeon see, as it had been revealed.
He took up Jesus in his arms and blessing God he said:
“In peace I now depart, my Saviour having seen,
The Hope of Israel, the Light of men.”

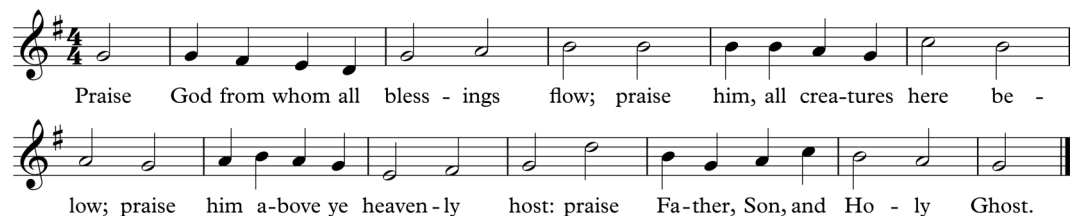
2 Help now thy servants, gracious Lord, that we may ever be
As once the faithful Simeon was, rejoicing but in Thee;
And when we must from earth departure take, departure take,
May gently fall asleep, may gently fall asleep,
May gently fall asleep and with Thee wake

If this is your first time here, we'd love to get to know you! Please fill out this card (or use the one in the Welcome Brochure) and place it in the offering plate so that we can get you connected!

Eccard's works consist exclusively of vocal compositions, such as songs, sacred cantatas and chorales for four or five, and sometimes for seven, eight, or even nine voices. Their polyphonic structure is a marvel of art and still garners the admiration of musicians. At the same time his works are filled with a spirit of true religious feeling. Before the First World War, his setting of Martin Luther's words "Ein feste Burg ist unser Gott" ("A Mighty Fortress Is Our God") was regarded by the Germans as their representative national hymn. Eccard and his school are inseparably connected with the history of the Protestant Reformation. Of Eccard's songs a great many collections are extant such as those published in *Der Evangelische Kirchengesang* (1843)

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.

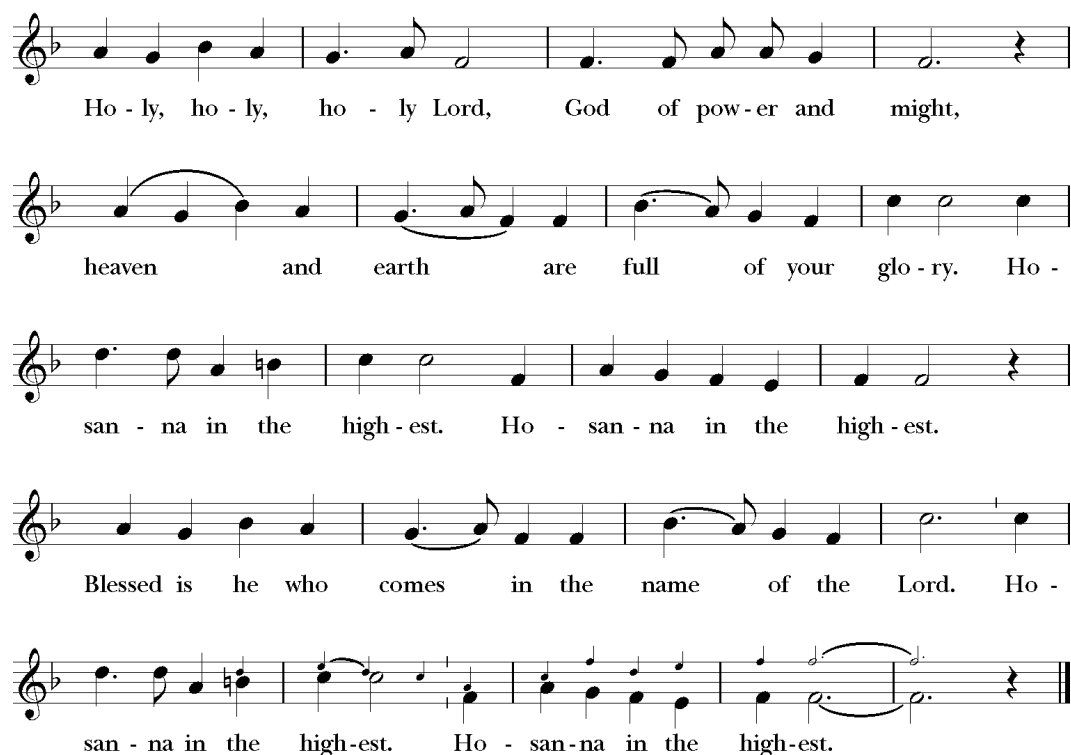
People: It is right to give him thanks and praise.

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, because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. 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-125)



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

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.

Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night before he died for us, 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, according to his command, O Father,

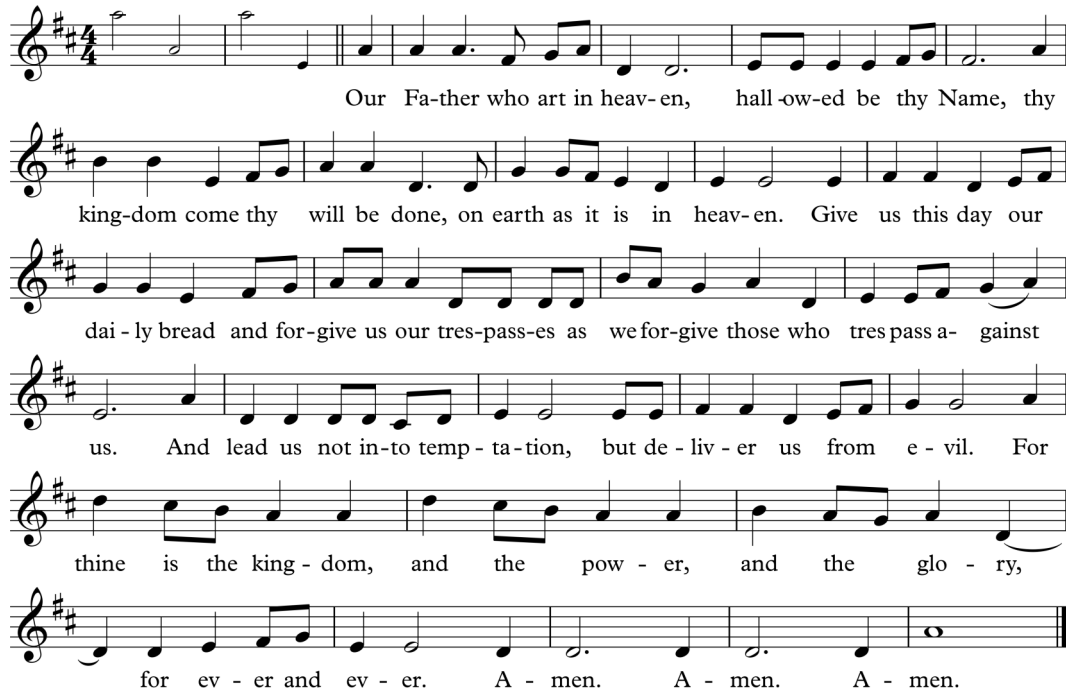
Celebrant and People

We remember his death, We proclaim his resurrection, We await his coming in glory.

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St. Andrew and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. 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 hath taught us, we are bold to say,



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.

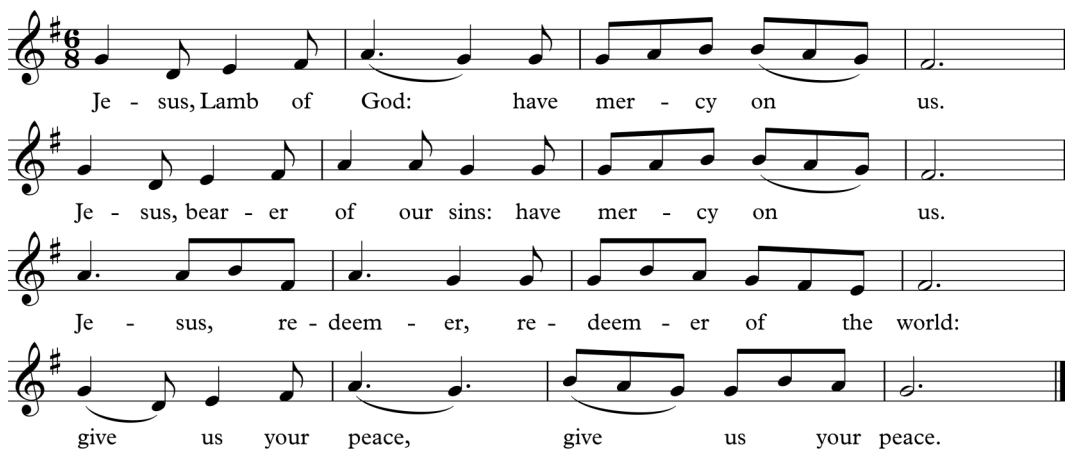
The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, 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.

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

(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** 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.

THE PRAYER OF HUMBLE ACCESS

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

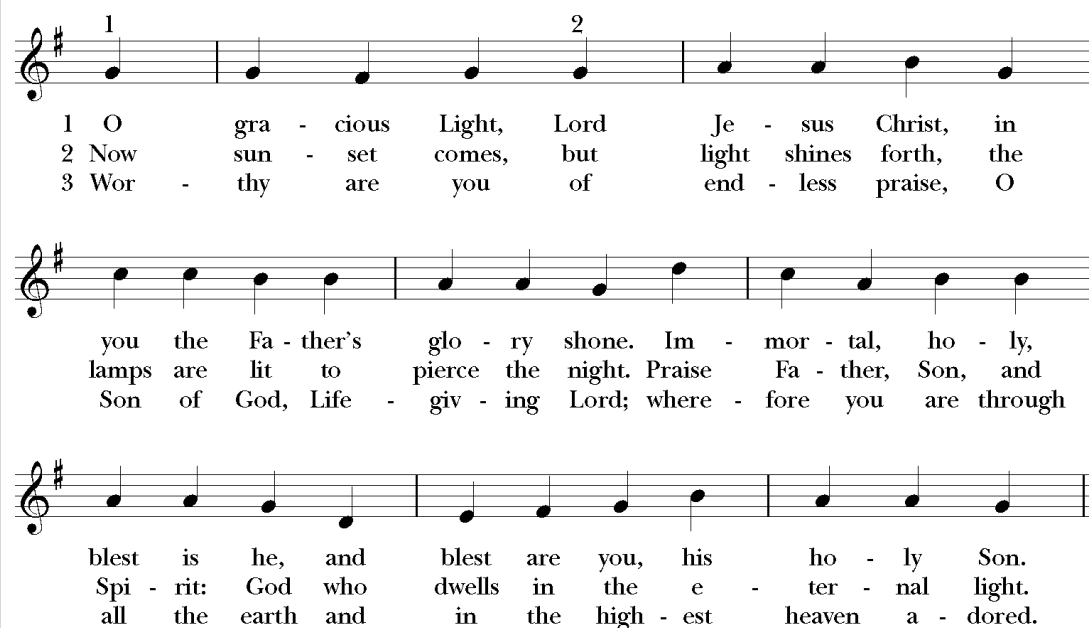
We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious 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.

FIRST COMMUNION HYMN

The English Tune (Hymnal 25)



1 O gra - cious Light, Lord Je - sus Christ, in
2 Now sun - set comes, but light shines forth, the
3 Wor - thy are you of end - less praise, O

you the Fa - ther's glo - ry shone. Im - mor - tal, ho - ly,
lamps are lit to pierce the night. Praise Fa - ther, Son, and
Son of God, Life - giv - ing Lord; where - fore you are through

blest is he, and blest are you, his ho - ly Son.
Spi - rit: God who dwells in the e - ter - nal light.
all the earth and in the high - est heaven a - dored.

This hymn may be sung unaccompanied as a four-part canon at a distance of one measure.

Words: Greek, 3rd cent.; tr. F. Bland Tucker (1895-1984); para. of *O Gracious Light* Copyright © The Church Pension Fund. Music: *The Eighth Tune*, Thomas Tallis (1505?-1585); adapt. *Hymnal 1982* Copyright © The Church Pension Fund. All rights reserved. Used with permission.

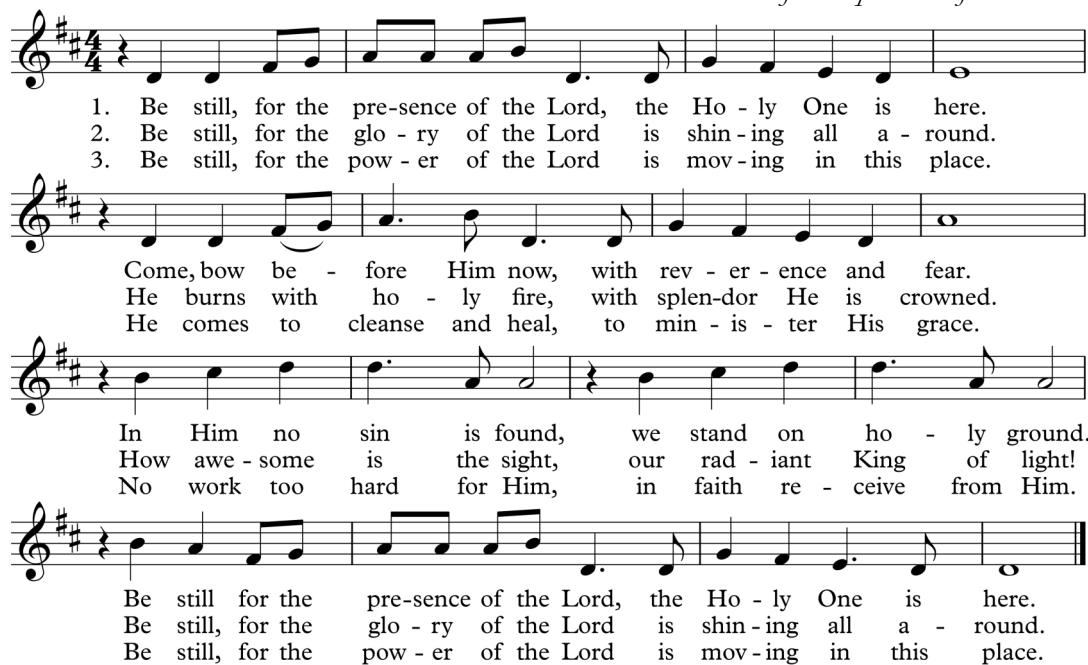
The Song of Simeon

Music George Dyson (1883-1964) Words: Luke 2 verses 29-32)

Lord, now lettest thou thy servant depart in peace
 According to thy word. For mine eyes have seen thy salvation,
 Which thou hast prepared before the face of all people;
 To be a light to lighten the Gentiles
 And to be the glory of thy people Israel.
 Glory be to the Father, and to the Son, and to the Holy Ghost
 As it was in the beginning, is now and ever shall be, world without end. Amen

Sir George Dyson, composer, teacher, organist and administrator was born in Halifax, Yorkshire, England in 1883. He spent four years (1904-8) in Italy and Germany on a Mendelssohn Scholarship before embarking on his career as music master at a succession of public schools, including Rugby, Wellington and Winchester. He taught at the Royal College of Music (where he had been a student under Stanford) before becoming in 1937 the College's director, a post he retained until 1952. .

SECOND COMMUNION HYMN

Be still for the presence of the Lord


1. Be still, for the pre-sence of the Lord, the Ho - ly One is here.
 2. Be still, for the glo - ry of the Lord is shin - ing all a - round.
 3. Be still, for the pow - er of the Lord is mov - ing in this place.

Come, bow be - fore Him now, with rev - er - ence and fear.
 He burns with ho - ly fire, with splen - dor He is crowned.
 He comes to cleanse and heal, to min - is - ter His grace.

In Him no sin is found, we stand on ho - ly ground.
 How awe - some is the sight, our rad - iant King of light!
 No work too hard for Him, in faith re - ceive from Him.

Be still for the pre-sence of the Lord, the Ho - ly One is here.
 Be still, for the glo - ry of the Lord is shin - ing all a - round.
 Be still, for the pow - er of the Lord is mov - ing in this place.

Text & music: David Evans
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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.

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.

As the Eucharistic celebration ends, we are charged to "go forth." The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us.

THE BLESSING

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE RECESSIONAL HYMN (*Please stand*)

Truro (Hymnal 436)

1 Lift up your heads, ye might - y gates; be - hold the
 2 O blest the land, the ci - ty blest, where Christ the
 3 Fling wide the por - tals of your heart; make it a
 *4 Re - deem - er, come! I o - pen wide my heart to
 5 So come, my Sov - ereign; en - ter in! Let new and

1 King of glo - ry waits! The King of kings is
 2 ru - ler is con - fessed! O hap - py hearts and
 3 tem - ple, set a - part from earth - ly use for
 4 thee: here, Lord, a - bide! Let me thy in - ner
 5 no - bler life be - gin; thy Ho - ly Spi - rit

1 draw - ing near; the Sa - vior of the world is here.
 2 hap - py homes to whom this King of tri - umph comes!
 3 heaven's em - ploy, a - dorned with prayer and love and joy.
 4 pres - ence feel: thy grace and love in me re - veal.
 5 guide us on, un - til the glo - rious crown be won.

Words: Georg Weissel (1590-1635); tr. Catherine Winkworth (1827-1878)

Music: *Truro*, melody from *Psalmody Evangelica*, Part II, 1789; harm. Lowell Mason (1792-1872), alt.

THE DISMISSAL

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

People: *Thanks be to God.*

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.