

# ST. ANDREW'S PARISH CHURCH

established 1706



## THE NINETEENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

30 September 2018



# OLD ST. ANDREW'S PARISH CHURCH

## *The Clergy & Staff*

THE REVEREND MARSHALL HUEY, *Rector*  
THE REVEREND JOE VELLA, *Assistant to the Rector*  
THE REVEREND LEE HERSHON, *Deacon*  
DAVID ACRES, *Director of Music*  
KIRSTEN HOLLEY, *Organ/Piano*  
ALICE FRAWLEY, *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*

Rob Beard, *2019 Senior Warden*  
Roxanne Erskine, *2020 Junior Warden*  
Dean Bays, *2020*  
James Beardsley, *2021*  
Danielle Butler, *2020*  
Clay Chandler, *2021*  
Dale Finkbine, *2019*  
Margaret Gossett, *2019*  
James Little, *2021*  
Earl Smalley III, *2019*  
Doug Bostick, *2021*  
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

Barbara Mojonnier  
LECTOR

Deborah Sharer  
CHALICE BEARER

Jackson Mackey  
McLeod Keenan  
Lacey Ahlers  
Will Johnson  
ACOLYTES

Tim & Cindi Smith  
GREETERS

Bob Jeffries  
James Beall  
USHERS

Naomi Radcliff  
PRAYERS OF THE PEOPLE

Dale Finkbine  
Margaret Gossett  
James Little  
VESTRY IN CHARGE

ALTAR GUILD: Millie Strobel, Janet Bex, Leigh Smalley, Naomi Radcliff, Aruna Wijesooriya, Stephanie Wenger, Wendy Petro

## ***"The Royal Coronation of George II of England"***

*A grandiose reconstruction of King George II's Coronation ceremony in Westminster Abbey on 22nd October 1727.*

*Glorious music by Handel, Purcell, Blow, Gibbons, together with Processions, drums rolls and trumpets, using every corner of the church. Come and hear The King's Counterpoint bring this glorious event to life in downtown Charleston on:*

***Sunday, 21st October at 3:00pm***

*In St Philip's Church, 142 Church Street, Charleston. 29401*

***Tickets available from David or Judith, or online***

***www.thekingscounterpoint.com or at the door***



# The Nineteenth Sunday after Pentecost

30 September 2018

The Holy Eucharist at 11:00 a.m.

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

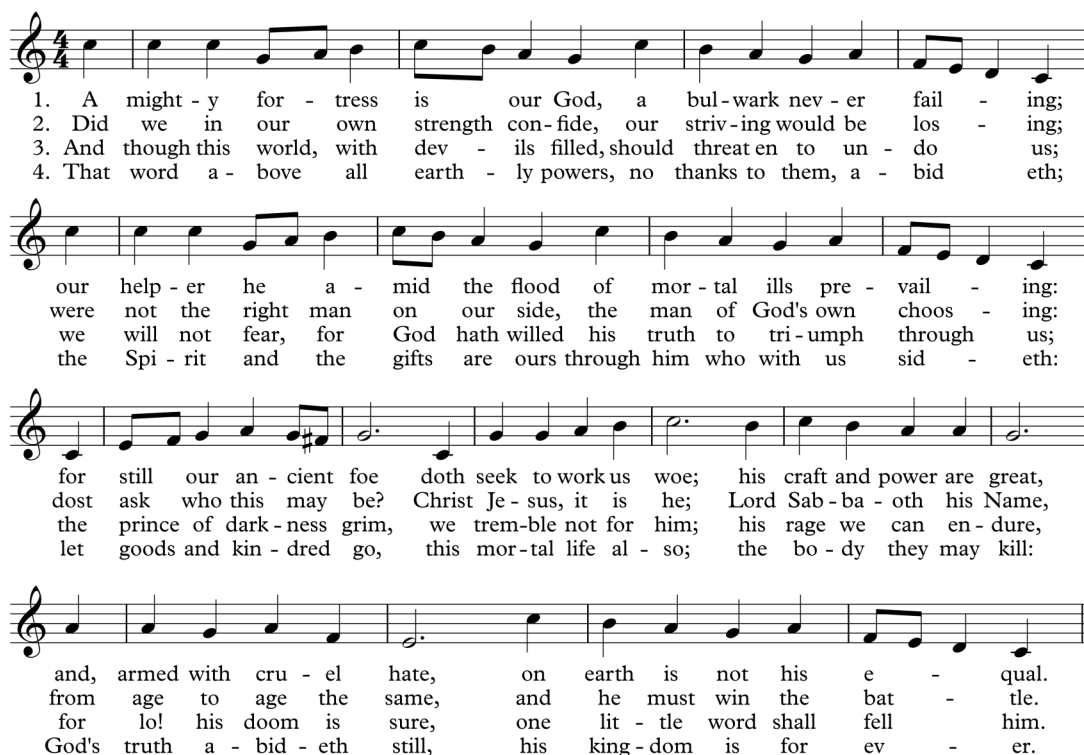
THE INTROIT - View me Lord, a work of Thine

Music by Charles Wood (1866-1926)

Words: Thomas Campion (1567-1620))

THE PROCESSIONAL HYMN (*Please stand*)

*Ein Feste Burg* (Hymnal 688)



1. A might - y for - tress is our God, a bul - wark nev - er fail - ing;  
2. Did we in our own strength con - fide, our striv - ing would be los - ing;  
3. And though this world, with dev - ils filled, should threat en to un - do us;  
4. That word a - bove all earth - ly powers, no thanks to them, a - bid eth;

our help - er he a - mid the flood of mor - tal ills pre - vail - ing;  
were not the right man on our side, the man of God's own choos - ing;  
we will not fear, for God hath willed his truth to tri - umph through us;  
the Spi - rit and the gifts are ours through him who with us sid - eth:

for still our an - cient foe doth seek to work us woe; his craft and power are great,  
dost ask who this may be? Christ Je - sus, it is he; Lord Sab - ba - oth his Name,  
the prince of dark - ness grim, we trem - ble not for him; his rage we can en - dure,  
let goods and kin - dred go, this mor - tal life al - so; the bo - dy they may kill:

and, armed with cru - el hate, on earth is not his e - qual.  
from age to age the same, and he must win the bat - tle.  
for lo! his doom is sure, one lit - tle word shall fell him.  
God's truth a - bid - eth still, his king - dom is for ev - er.

Text: Martin Luther (1483-1546); tr. Frederick Henry Hedge (1805-1890); based on Psalm 46  
Music: EIN FESTE BURG, melody Martin Luther; harm. Johann Sebastian Bach (1685-1750)

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.

Frontispiece:  
Teaching the Twelve  
By James Tissot (1835-1902)

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.

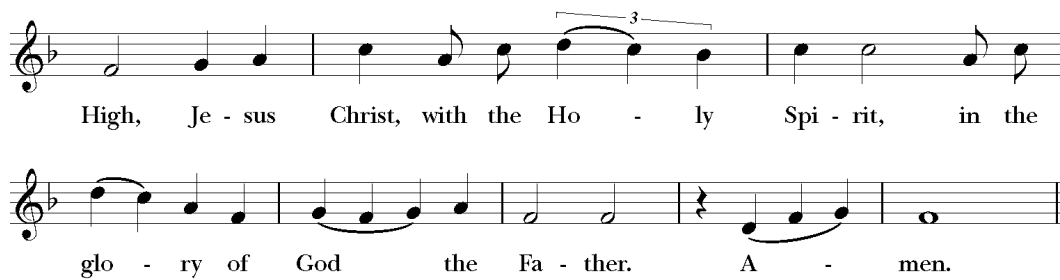
## THE GLORIA IN EXCELSIS

(Hymnal S-280)

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





## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Merciful Lord, grant to your faithful people pardon and peace; that by your grace we may be cleansed from all our sins and serve you with a quiet mind; through 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

Numbers 11:4-6,10-17,24-29

### THE FIRST LESSON

Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, “Oh that we had meat to eat! We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. But now our strength is dried up, and there is nothing at all but this manna to look at.” Moses heard the people weeping throughout their clans, everyone at the door of his tent. And the anger of the Lord blazed hotly, and Moses was displeased. Moses said to the Lord, “Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give them birth, that you should say to me, ‘Carry them in your bosom, as a nurse carries a nursing child,’ to the land that you swore to give their fathers? Where am I to get meat to give to all this people? For they weep before me and say, ‘Give us meat, that we may eat.’ I am not able to carry all this people alone; the burden is too heavy for me. If you will treat me like this, kill me at once, if I find favor in your sight, that I may not see my wretchedness.” Then the Lord said to Moses, “Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you. And I will come down and talk with you there. And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it yourself alone. So Moses went out and told the people the words of the Lord. And he gathered seventy men of the elders of the people and placed them around the tent. Then the Lord came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it. Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, “Eldad and Medad are prophesying in the camp.” And Joshua the son of Nun, the assistant of Moses from his youth, said, “My lord Moses, stop them.” But Moses said to him, “Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put his Spirit on them!”

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.

THE PSALM

*Caeli ennarrant*  
(The heavens declare)

Psalm 19 vv 7-14  
*Sung by our Parish Choir*

7. The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.
8. The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.
9. The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.
10. More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.
11. Moreover, by them is thy servant taught : and in keeping of them there is great reward.
12. Who can tell how oft he offendeth : O cleanse thou me from my secret faults.
13. Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.
14. Let the words of my mouth, and the meditations of my heart : be alway acceptable in thy sight, O Lord : my strength, and my redeemer.

THE SECOND LESSON

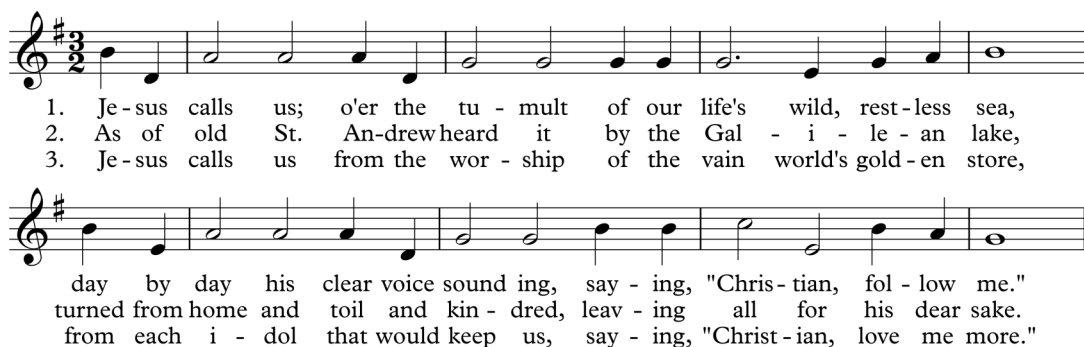
James 4:7-12

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. Humble yourselves before the Lord, and he will exalt you. Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is only one law-giver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

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

THE SEQUENCE HYMN (*Please stand*)

*Galilee*



1. Je - sus calls us; o'er the tu - mult of our life's wild, rest - less sea,  
 2. As of old St. An-drew heard it by the Gal - i - le - an lake,  
 3. Je - sus calls us from the wor - ship of the vain world's gold - en store,  
 day by day his clear voice sound ing, say - ing, "Chris - tian, fol - low me."  
 turned from home and toil and kin - dred, leav - ing all for his dear sake.  
 from each i - dol that would keep us, say - ing, "Christ - ian, love me more."

Text: Cecil F. Alexander (1823-1895)  
 Music: GALILEE, William H. Jude (1851-1922)

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 HOLY GOSPEL

Mark 9:38-48

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

People: *Glory to you, Lord Christ.*

John said to Jesus, "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us." But Jesus said, "Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me. For the one who is not against us is for us. For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward. "Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire. And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, 'where their worm does not die and the fire is not quenched.'

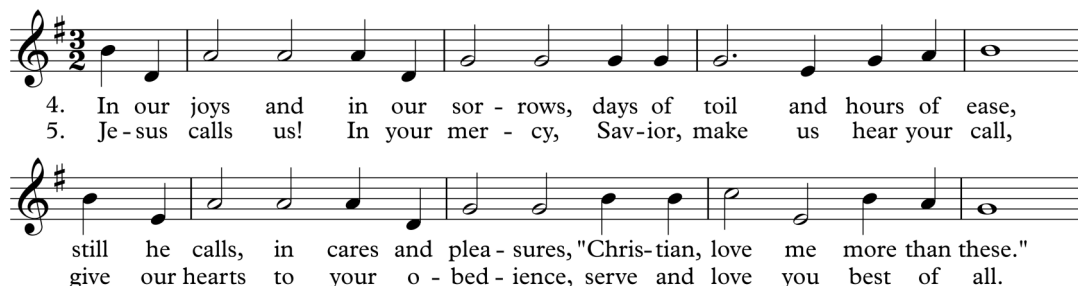
The word **Gospel** comes from the Old English word, *gōd-spell*, which means "good news" or "glad tidings." That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

Gospeller: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

THE SEQUENCE HYMN (*Please stand*)

*Galilee*



4. In our joys and in our sor - rows, days of toil and hours of ease,  
 5. Je - sus calls us! In your mer - cy, Sav - ior, make us hear your call,  
 still he calls, in cares and plea - sures, "Chris - tian, love me more than these."  
 give our hearts to your o - bed - ience, serve and love you best of all.

Text: Cecil F. Alexander (1823-1895)  
 Music: GALILEE, William H. Jude (1851-1922)

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 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 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, 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.

## THE COMFORTABLE WORDS

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

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

*Matthew 11:28*

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

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

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

## THE PEACE *(Please stand)*

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

People: *And also with you.*

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

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

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 OFFERTORY ANTHEM—SUNG BY THE PARISH CHOIR

De torrente

(a movement from Dixit Dominus)

Music: G F Handel (1685-1759)

Words: Verse 7 from Psalm 110

*De torrente in via bibet : propterea ealtabit caput.*

He will drink from a brook along the way : and so he will lift his head high.

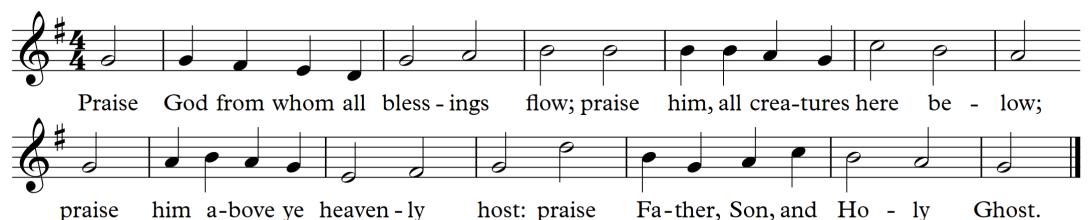
Here at Old St Andrew's Parish Church we sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be 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.

Handel was born in 1685 in Halle, Saxony, of middle-class parents. He exhibited an early aptitude for music, which his father—a barber-surgeon, who had hoped that his son would grow up to be a lawyer—reportedly attempted to discourage. According to an early biographer, when Handel was a child, his father banned musical instruments from the house, so that the boy was forced to practice secretly on a clavichord hidden in the attic. When Handel was nine, however, his father was persuaded to give him a musical education by the Duke of Saxe-Weissenfels, who had been impressed by the child's organ playing. Handel went on to study both law and music at Halle University, but soon determined that his skill and passion lay with the latter subject.

*Dixit Dominus* is a setting of the Latin text of Psalm 110 and is part of the Sunday Vespers service. Handel composed his setting in 1707 during his hugely successful, and productive, tour of Italy. Early that year, he had arrived in Rome, where he was an immediate sensation. The diarist Francesco Valesio noted that 'there has arrived in this city a German, a most excellent player on the harpsichord and composer, who today gave a flourish of his skill by playing the organ in the church of S. Giovanni to the amazement of everyone present.' Although during his time in Italy, Handel premiered operas in both Florence and Venice to great acclaim, the performance of opera had been banned in the Papal States. So, in Rome, Handel performed primarily sacred music and secular cantatas. *Dixit Dominus*, which he composed at the age of 22, is one of his most exciting shorter works.

## 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-158)

O Lamb of God, that ta - kest a - way the  
sins of the world, have mer - cy up - on  
us. O Lamb of God, that ta - kest a -  
way the sins of the world, have mer - cy up -  
on us. O Lamb of God that  
ta - kest a - way the sins of the world,  
grant us thy peace.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

## THE PRAYER OF HUMBLE ACCESS

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

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

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

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

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

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



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

## THE FIRST COMMUNION HYMN

*DIX* (Hymnal 323 with tune from Hymn 119)

1. Bread of heav'n, on thee we feed, for thy Flesh is meat in - deed;  
 2. Vine of heav'n, thy Blood sup - plies this blest Cup of sac - ri - fice;  
 ev - er may our souls be fed with this true and liv - ing Bread;  
 'tis thy wounds our heal - ing give, to thy cross we look and live:  
 day by day with strength sup - plied through the life of him who died.  
 thou our life! oh let me be graft - ed, root - ed, built in thee.

Text: Josiah Conder (1789-1855)

Music: DIX, melody Conrad Kocher (1786-1872); arr. William Henry Monk (1823-1889)

## THE COMMUNION ANTHEM

Oh for a closer walk with God

Music: Charles Villiers Stanford (1852-1924)

Words: William Cowper (1731-1806)

1. O for a closer walk with God, a calm and heavenly frame;  
A light to shine upon the road that leads me to the Lamb!
2. Return, O holy dove, return, sweet messenger of rest;  
I hate the sins that made thee mourn, and drove thee from my breast.
3. So shall my walk be close with God, calm and serene my frame;  
So purer light shall mark the road that leads me to the Lamb.

Although accounts of Stanford's life have tended to focus on his impact as a teacher (understandably, with such notables as Vaughan Williams, Holst, Samuel Coleridge-Taylor, John Ireland, Frank Bridge, and Arthur Bliss among his many pupils), his merit as a composer deserve as much mention. He is, without a doubt, the greatest British composer of sacred music since Henry Purcell: *Morning, Communion, and Evening Services in B flat, Op.10* is almost symphonic in scope, and Stanford's many cantatas and oratorios are the pre-eminent British entries in the genres. His orchestral output includes seven symphonies and three piano concertos, and, although only one of his operas (Shamus O'Brien, 1896) achieved any kind of success, Stanford's interest in a new kind of British opera cleared a path for one of that country's most notable twentieth century composers, Benjamin Britten.

1. O Je - sus I have prom - ised to serve thee to the end,  
 2. O let me hear thee speak - ing in ac - cents clear and still,  
 3. O Je - sus, thou hast prom - ised to all who fol - low thee,

be thou for - ev - er near me, my Ma - ster and my Friend;  
 a - bove the storms of pas - sion the mur - murs of self - will;  
 that where thou art in glo - ry there shall thy ser - vant be.

I shall not fear the bat - tle, if thou art by my side,  
 O speak to re - as - sure me, to hast - en or con - trol;  
 And Je - sus I have prom - ised to serve the to the end,

nor wan - der from the path - way, if thou wilt be my guide.  
 O speak and make me lis - ten, thou guard - ian of my soul.  
 O give me grace to fol - low, my Mas - ter and my Friend.

Text: John Ernest Bode (1816-1874), alt.  
 Music: AURELIA, Samuel Sebastian Wesley (1810-1876)

*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.

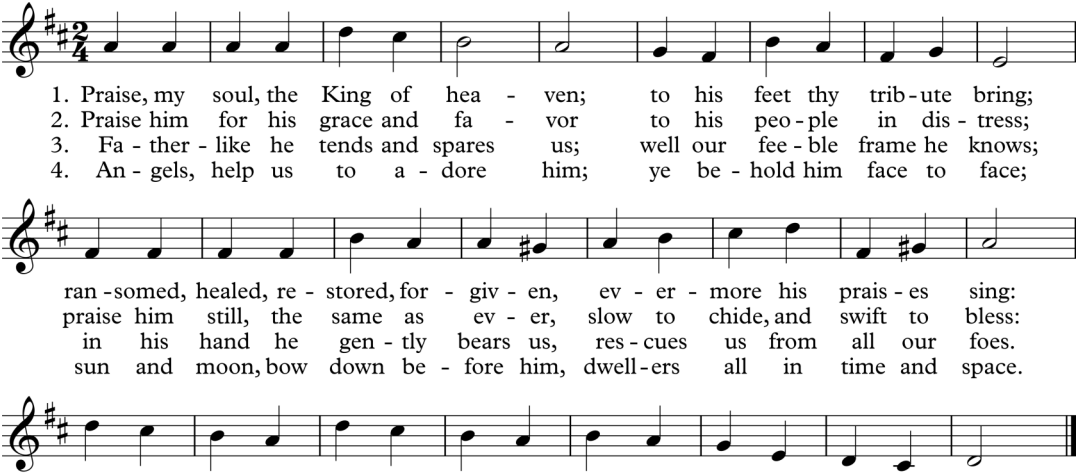
THE BLESSING

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.

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 RECESSIONAL HYMN (*Please stand*)

LAUDA ANIMA (Hymnal 410)



1. Praise, my soul, the King of hea - ven; to his feet thy trib - ute bring;  
 2. Praise him for his grace and fa - vor to his peo - ple in dis - tress;  
 3. Fa - ther - like he tends and spares us; well our fee - ble frame he knows;  
 4. An - gels, help us to a - dore him; ye be - hold him face to face;

ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing:  
 praise him still, the same as ev - er, slow to chide, and swift to bless:  
 in his hand he gen - tly bears us, res - cues us from all our foes.  
 sun and moon, bow down be - fore him, dwell - ers all in time and space.

Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.  
 Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.  
 Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.  
 Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

Text: Henry Francis Lyte (1793-1847), alt.  
 Music: LAUDA ANIMA, John Goss (1800-1880)

THE DISMISSAL

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