

ST. ANDREW'S PARISH CHURCH

established in 1706



THE THIRD SUNDAY IN LENT

The Holy Eucharist at 11:00 a.m.

24 March 2019



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, *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*
 James Beardsley, *2021*
 Doug Bostick, *2021*
 Danielle Butler, *2020*
 Clay Chandler, *2021*
 Tommy Compton, *2022*
 James Little, *2021*
 Michael Ulmer, *2019*
 James Wilson, *2020*
 John Steinmeyer, *Treasurer*
 Sally Hartnett, *Clerk*
 Andy Lacour, *Chancellor*
 Paul Porwoll, *Historian*

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

SERVING TODAY

The Rev. Marshall Huey
 HOMILIST

Naomi Radcliff
 Leslie Fry
 LECTOR

Leslie Fry
 CHALICE BEARER

John & Barbara Mojonnier
 USHERS

Kip Cooke
 Kaitlyn Cooke

Joe Patterson
 ACOLYTES

Virginia Moore
 GREETER

Dana Huser
 PRAYERS OF THE PEOPLE

Michael Ulmer
 James Wilson
 Roxanne Erskine
 VESTRY IN CHARGE

Wendy Petro
 Eric & Romaine Smith
 Aruna Wijesooriya
 Debra Gillespie
 ALTAR GUILD

The Third Sunday in Lent

24 March 2019

The Holy Eucharist at Eleven o'clock

This service may be found in the red Book of Common Prayer beginning on page 323

THE INTROIT

O Taste and See how gracious the Lord is

Music: Ralph Vaughan Williams Words: Psalm 34 verse 8

O taste and see how gracious the Lord is: blest is the man that trusteth in him.

Vaughan Williams was never directly associated with any cathedral or collegiate choir, but his prolific output includes a fair amount of church music. *O taste and see*, one of the last of his sacred pieces, was written for the 1953 coronation of Queen Elizabeth II. The music is of distilled simplicity, with a pentatonic flavour that reminds us of the composer's lifelong interest in folk-song.

THE PROCESSIONAL HYMN (*Please stand*)

What Wondrous Love (Hymnal 439)

1. What won-drous love is this, O my soul, O my soul! What
2. To God and to the Lamb, I will sing, I will sing, to
3. And when from death I'm free, I'll sing on, I'll sing on, and

won-drous love is this, O my soul! What won-drous love is this that
God and to the Lamb, I will sing. To God and to the Lamb who
when from death I'm free, I'll sing on. And when from death I'm free I'll

caused the Lord of bliss to lay a - side his crown for my
is the great I AM, while mil - lions join the theme, I will
sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul, to lay a - side his crown for my soul.
sing, I will sing, while mil - lions join the theme I will sing.
on, I'll sing on, and through e - ter - ni - ty I'll sing on.

Text: American folk hymn, ca. 1835
Music: WONDROUS LOVE, from *The Southern Harmony*, 1835

Celebrant: Bless the Lord who forgiveth all our sins.

People: *His mercy endureth for ever.*

Welcome!

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

If you are visiting us, please take a **welcome brochure** (located in the envelope 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.

THE FRONTISPIECE

The Parable of the Fig Tree

By James Tissot
(1836-1902)

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 COLLECT FOR PURITY

The Celebrant says

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

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 TRISAGION (SUNG THREE TIMES)

(Hymnal S-102)

We sing the **Trisagion** during Advent and Lent to remind ourselves of our need for a merciful Savior.

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And with thy spirit.*

Celebrant: Let us pray.

Heavenly Father, you made us for yourself, and our hearts are restless until they rest in you: Look upon the heartfelt desires of your humble servants, and stretch forth the strong hand of your Majesty to be our defense against our enemies; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, world without end. *Amen.*

The **Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Liturgy of the Word

THE FIRST LESSON

Exodus 3 verses 1-15

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside to see this great sight, why the bush is not burned." When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground." And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?" He said, "But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain." Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel: 'I AM has sent me to you.'" God also said to Moses, "Say this to the people of Israel: 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations.

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.

(The Heavens Declare)

8. The Lord is full of compassion and mercy : long-suffering, and of great goodness.
9. He will not always be chiding : neither keepeth he his anger for ever.
10. He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.
11. For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.
12. Look how wide also the east is from the west : so far hath he set our sins from us.
13. Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.
14. For he knoweth whereof we are made : he remembereth that we are but dust.

THE SECOND LESSON

1 Corinthians 10 verses 1-13

For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. Now these things took place as examples for us, that we might not desire evil as they did. Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer. Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. Therefore let anyone who thinks that he stands take heed lest he fall. No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

Lector: The Word of the Lord.

People: *Thanks be to God.*

THE SEQUENCE HYMN

St. Flavian (Hymnal 142)



1. Lord, who through-out these for - ty days for us didst fast and pray,
 2. As thou with Sa - tan didst con - tend and didst the vic - t'ry win,
 3. As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,



teach us with thee to mourn our sins, and close by thee to stay.
 O give us strength in thee to fight, in thee to con - quer sin.
 to die to self, and chief - ly live by thy most ho - ly word.

Text: Claudia Frances Hernaman (1838-1898)
 Music: ST. FLAVIAN, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

THE HOLY GOSPEL

Luke 13 verses 1-9

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

People: *Glory be to thee, O Lord.*

There were some present at that very time who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? No, I tell you; but unless you repent, you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? No, I tell you; but unless you repent, you will all likewise perish." And Jesus told this parable: "A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. And he said to the vinedresser, 'Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?' And he answered him, 'Sir, let it alone this year also, until I dig around it and put on manure. Then if it should bear fruit next year, well and good; but if not, you can cut it down.'"

Deacon: The Gospel of the Lord.

People: *Praise be to thee, O Christ.*

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

The 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, *euangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

THE SEQUENCE HYMN

St. Flavian (Hymnal 142)



4. And through these days of pen - i - tence, and through thy Pas - sion - tide,
 5. A - bide with us, that so, this life of suf - fering o - ver - past,



yea, ev - er - more, in life and death, Je - sus! with us a - bide.
 an Eas - ter of un - end - ing joy we may at - tain at last!

Text: Claudia Frances Hernaman (1838-1898)
 Music: ST. FLAVIAN, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

THE SERMON

The Rev. Marshall Huey

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

THE NICENE CREED (*Please stand*)

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

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

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

THE PRAYERS OF THE PEOPLE

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.

Let us pray for the whole state of Christ’s Church and the world. Almighty and ever-living God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. Give grace, O heavenly Father, to all bishops and other ministers, especially our Bishop, Mark, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially President Trump, Governor McMaster and Mayor Tecklenburg, that they may be led to wise decisions and right actions for the welfare and peace of the world. Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity, particularly those we name at this time silently or aloud. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear beseeching

thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of Andrew and of all thy saints, that with them we may be partakers of thy heavenly kingdom. Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

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

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

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

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

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

Matthew 11:28

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

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

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

THE PEACE *(Please stand)*

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

People: *And also with you.*

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

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

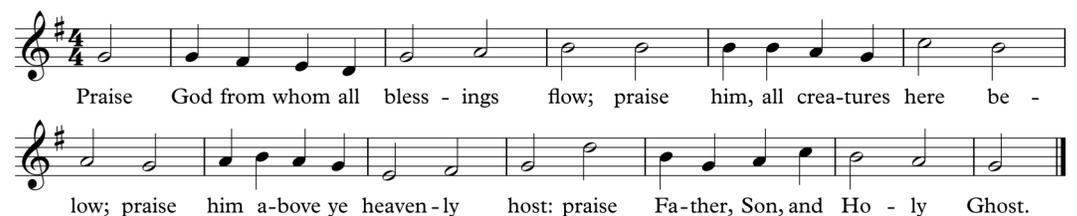
We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that “From the beginning, human beings have misused their freedom and made wrong choices” and that “Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other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

Be still and know that I am God

Words: Herb Frombach, based on Psalm 46 verse 10 Music: Mary McDonald

Be still and know that I am God. Be still and know that I am with you.
 Be still and know that I will comfort you when you come to Me in your hour of need.
 Be still and know that I am God. Be still and know that I am here for you;
 And I will wipe away your tears; you will be renewed.
 Come unto Me, My child, be still, and know that I will give you rest.
 I am present in your pain and I always will remain your Comforter and Friend.
 Be still and know that I am God. Be still and know that I am with you.
 Be still and know that I will comfort you when you come to Me in your hour of need.
 Be still and know that I am God. Be still and know that I am here for you;
 And I will wipe away your tears; you will be renewed.
 Peace I leave with you; My peace, I give unto you.
 Be still and know that I am God.

Mary McDonald is well known in sacred music circles throughout the world. With a career that spans over thirty-five years, her songs appear in the catalogs of every major publisher of church music. More than 800 anthems, seasonal musicals, and keyboard collections testify to her significant contribution to sacred literature. In 2011, after serving as sacred music editor for The Lorenz Corporation in Dayton, Ohio for more than twenty years, Mary answered a new call. Now she takes her tremendous passion and love for music making directly to churches as an independent artist. She is in constant demand in churches across the nation for Composer Weekends.

THE PRESENTATION HYMN *(Please stand)**Old Hundredeth*


Praise God from whom all bless - ings flow; praise him, all crea-tures here be -
 low; praise him a-bove ye heaven - ly host: praise Fa-ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)
 Music: OLD HUNDREDETH, Louis Bourgeois (1510?-1561?)

Please stand as the gifts are presented

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 with thy spirit.*

Celebrant: Lift up your hearts.

People: *We lift them up unto the Lord.*

Celebrant: Let us give thanks to the Lord our God.

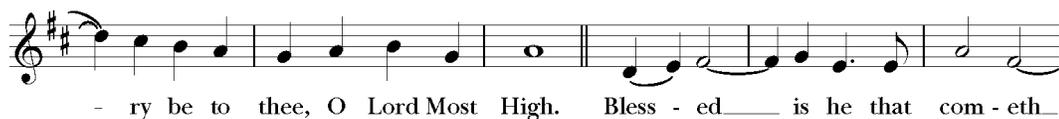
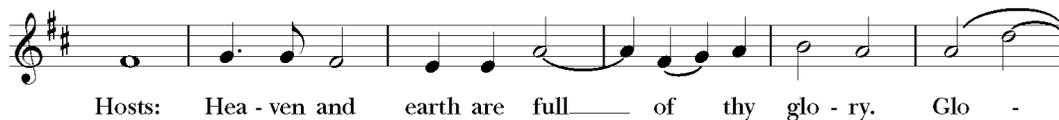
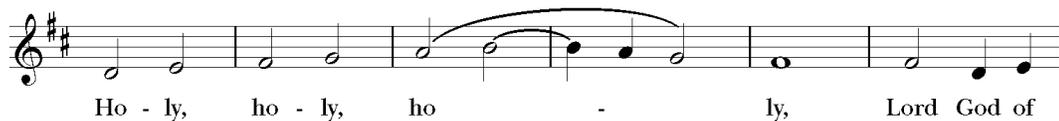
People: *It is meet and right so to do.*

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and singing,

THE SANCTUS & BENEDICTUS

(Hymnal S-114)



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

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

And now, as our Savior Christ hath taught us, we are bold to say,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

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: Christ our Passover is sacrificed for us;
People: Therefore let us keep the feast.

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** 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.

THE FIRST COMMUNION HYMN

Old 124th (Hymnal 149)

1. E - ter - nal Lord of love, be - hold your Church
 2. So dai - ly dy - ing to the way of self,
 3. If dead in you, so in you we a - rise,

walk - ing once more the pil - grim way of Lent,
 so dai - ly liv - ing to your way of love,
 you the first - born of all the faith - ful dead;

let by your cloud by day, by night your fire,
 we walk the road, Lord Je - sus, that you trod,
 and as through ston - y ground the green shoots break,

moved by your love and toward your pres - ence bent:
 know - ing our - selves bap - tized in - to your death:
 glo - rious in spring - time dress of leaf and flower,

far off yet here- the goal of all de - sire.
 so we are dead and live with you in God.
 so in the Fa - ther's glo - ry shall we wake.

Text: Thomas H. Cain (b. 1931)
 Music: OLD 124th, melody *Psaumes octante trois de David*, 1551

THE COMMUNION ANTHEM

SUNG BY OUR PARISH CHOIR

Jesu Joy of Man's Desiring

Johann Sebastian Bach (1685-1750)

Jesu, joy of man's desiring, Holy wisdom, love most bright;
 Drawn by Thee, our souls aspiring Soar to uncreated light.
 Word of God, our flesh that fashioned, With the fire of life impassioned,
 Striving still to truth unknown, Soaring, dying round Thy throne.

THE SECOND COMMUNION HYMN

Toplady (Hymnal 685)

1 Rock of a - ges, cleft for me, let me hide my - self in thee;
 2 Should my tears for ev - er flow, should my zeal no lan - guor know,
 3 While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,
 all for sin could not a - tone: thou must save, and thou a - lone;
 when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.
 in my hand no price I bring, sim - ply to thy cross I cling.
 Rock of a - ges, cleft for me, let me hide my - self in thee.

Words: Augustus Montague Toplady (1740-1778), alt. Music: *Toplady*, Thomas Hastings (1784-1872)

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Almighty and ever-living God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporated in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. 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.*

RECESSIONAL HYMN (*Please stand*)

Sicilian Mariners (Hymnal 344)



1. Lord, dis - miss us with thy bless - ing; fill our hearts with joy and peace;
2. Thanks we give and a - dor - a - tion for thy Gos - pel's joy - ful sound:
3. so that when thy love shall call us, Sa - vior, from the world a - way,



let us each, thy love pos - sess - ing, tri - umph in re - deem - ing grace:
may the fruits of thy sal - va - tion in our hearts and lives a - bound:
fear of death shall not ap - pall us, glad thy sum - mons to o - bey.



O re - fresh us, O re - fresh us, trav - eling through this wil - der - ness.
ev - er faith - ful, ev - er faith - ful to thy truth may we be found;
May we ev - er, may we ev - er reign with thee in end - less day.

Text: Att. John Fawcett (1739/40-1817)

Music: SICILIAN MARINERS, Sicilian Melody, from *The European Magazine and London Review*, 1792

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 DISMISSAL

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

People: *Thanks be to God.*